

# Self-study Course for Trainers of Intercultural Mediators

Module 5

## Cultural and anthropological issues

Uniwersytet Papieski Jana Pawła II w  
Krakowie

---



Erasmus+



Co-funded by the European Union

© TIME project partnership, 2016

[www.mediation-time.eu](http://www.mediation-time.eu)

*Development of document:*

Uniwersytet Papieski Jana Pawła II w Krakowie

*Editing of document:*

Olympic Training and Consulting Ltd, [www.olympiakokek.gr](http://www.olympiakokek.gr)



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

## Table of Contents

1. Objectives of module .....	4
2. Culture - the diversity of the concept .....	5
2.1 Definitions .....	5
2.2 Culture as a system .....	6
2.2 Material and non-material aspects of culture .....	10
3. The individual, societal and national identity .....	12
4. Typologies of culture and cultural diversity process .....	13
4.1 The dimensions of cultural differences - Hofstede .....	13
4.2 Individualism and collectivism - Triandis .....	14
4.3 The dimensions of cultural differences - Gesteland .....	15
4.4 Schwartz .....	16
4.5 Typology of cultures according to Alfons Trompenaars .....	18
5. Multiculturalism .....	21
5.1 Definition .....	21
5.2 Positive and negative appearances of multiculturalism .....	21
6. Cultural integration and assimilation .....	23
6.1 Integration .....	23
6.2 Assimilation .....	23
6.3 Acculturation .....	24
6.4 Culture shock .....	25
7. Cultural relativism and tolerance in intercultural communication .....	29
8. Conflict of cultures and ethnic conflict .....	32
8.1 Cultural conflict .....	32
8.2 Conflict prevention .....	33
8.3 Ethnic conflict .....	35
9. Anthropological sources of barriers to intercultural communication .....	38
9.1 Ethnocentrism .....	38
9.2 Stereotypes .....	38
9.3 Discrimination .....	41
9.4 Stereotypes in the media .....	45
10. Selected reading .....	48

## *1. Objectives of module*

This module helps the trainer become aware of the impact cultural and anthropological factors have on the host society, the migrant attitudes and behaviors, and the intercultural mediation process. The trainer will be assisted in knowing, analyzing and reflecting on characteristics of his own society and the origin countries of the most populous migrant communities. This will enable the trainer to design his presentation in a cultural-sensitive and practice-related manner.

At the end of this module, you will be able to:

- put into practice selected concepts of culture in order to analyze cultural misunderstandings;
- better understand needs, behavior and difficulties of people who work with immigrants;
- assess the reliability of resources related to cultural knowledge in terms of stereotypes, prejudice and discrimination;
- identify the factors intensifying and soothing acculturation stress from the migrant and the host society perspective;
- recognize your own stereotypes and how stereotyping is manifest in the behavior of others

## 2. Culture - the diversity of the concept

### 2.1 Definitions

The most popular and known definition of culture is the one created by Edward Taylor: *“Culture, civilization is that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society.”*

Culture was defined earlier as the symbols, language, beliefs, values, and artifacts that are part of any society. As this definition suggests, there are two basic components of culture: ideas and symbols on the one hand and artifacts (material objects) on the other. The first type, called non-material culture, includes the values, beliefs, symbols, and language that define a society. The second type, called material culture, includes all the society’s physical objects, such as its tools and technology, clothing, eating utensils, and means of transportation.

*„Culture is the outward expression of a unifying and consistent vision brought by a particular community to its confrontation with such core issues as the origins of the cosmos, the harsh unpredictability of the natural environment, the nature of society, and humankind’s place in the order of things.” –Edward Hall*

*„Culture is an integrated system of learned behavior patterns that are characteristic of the members of any given society. Culture refers to the total way of life for a particular group of people. It includes [what] a group of people thinks, says, does and makes—its customs, language, material artifacts and shared systems of attitudes and feelings.”  
–Robert Kohls*

*„Culture is the shared set of assumptions, values, and beliefs of a group of people by which they organize their common life”. – Gary Wederspahn*



While culture has many definitions, most observers agree on certain fundamental characteristics.

Learn more 

<http://www.kwintessential.co.uk/cultural-services/articles/culture.html>

[https://www2.warwick.ac.uk/fac/soc/al/globalpad/openhouse/interculturalskills/globalpad\\_-\\_what\\_is\\_culture.pdf](https://www2.warwick.ac.uk/fac/soc/al/globalpad/openhouse/interculturalskills/globalpad_-_what_is_culture.pdf)

## 2.2 Culture as a system

In cross-cultural psychology culture is understood as a system of values, norms and behaviors characteristic of particular groups and nations. Not everyone shares the same values and behaves in accordance with accepted standards, but everyone recognizes it as a characteristic of the group.

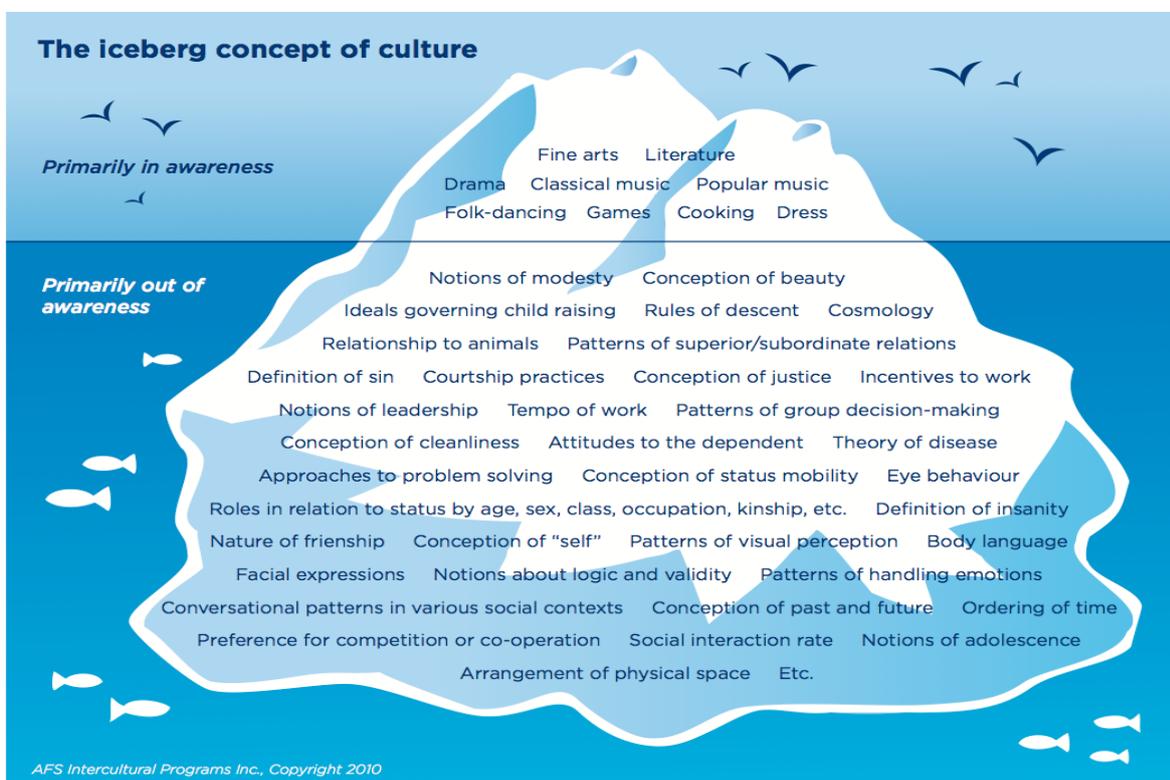
Cultural differences are the differences in the values guiding human behavior, in standards, ways of behavior and communication recognized by a particular cultural group as right ones.

### *Culture as an iceberg*

When talking about culture we deal with a rather limited “visible” proportion of concepts that we are aware of (language, works of art, dress, food and beverages etc.), and a rather large “invisible”, subconscious area of concepts that characterize our lives and ourselves as human beings (values and attitudes, for example).

Culture has been aptly compared to an iceberg. Just as an iceberg has a visible section above the waterline, and a larger, invisible section below the water line, so culture has some aspects that are observable and others that can only be suspected, imagined or intuited. Also like an iceberg, that part of culture that is visible (observable behavior) is only a small part of a much bigger whole.

Graph 1: The iceberg concept of culture.

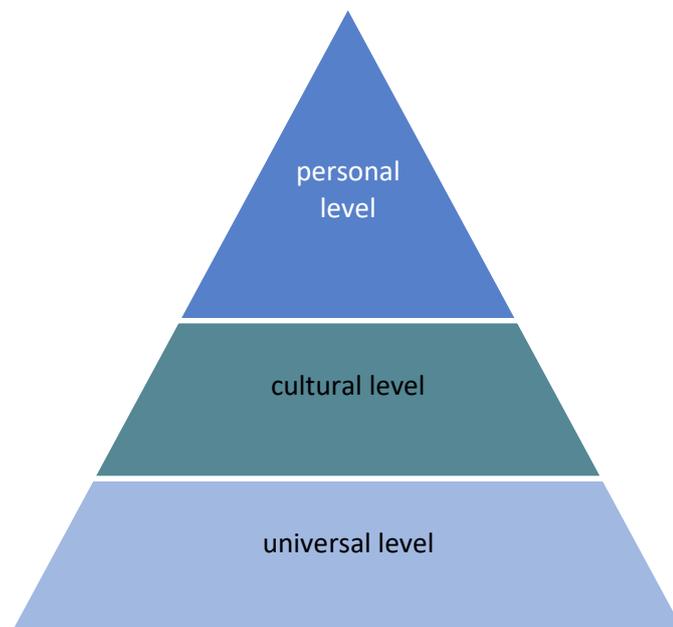


Source: AFS Intercultural Programs Inc.

The analogy of “culture as an iceberg” (Brembeck 1977, quoted in: Lazar et. al. 2007:7; and Chase et al. 1996, quoted in: Roche 2001:20) is illustrated in: [http://www.coe.int/t/dg4/education/pestalozzi/Source/Documentation/Pestalozzi2\\_EN.pdf](http://www.coe.int/t/dg4/education/pestalozzi/Source/Documentation/Pestalozzi2_EN.pdf) (p.19)

Another metaphor assumes that culture is structured hierarchically in “layers of building blocks” like a pyramid (Hofstede 1994, quoted in: Lázár et al. 2007:7). Hofstede “in his pyramid model differentiates three levels of ‘software of the mind’: universal, cultural and personal. He admits that trying to establish where exactly the borders lie between nature and culture, and between culture and personality is a challenge”.

**Graph 2: The pyramid concept of culture**



Learn more



[http://www.coe.int/t/dg4/education/pestalozzi/Source/Documentation/Pestalozzi2\\_EN.pdf](http://www.coe.int/t/dg4/education/pestalozzi/Source/Documentation/Pestalozzi2_EN.pdf)

### *Symbols*

Every culture is filled with symbols, or things that stand for something else and that often evoke various reactions and emotions. Some symbols are actually types of nonverbal communication, while other symbols are material objects.

Probably all societies have nonverbal symbols we call gestures, movements of the hand, arm, or other parts of the body that are meant to convey certain ideas or emotions. However, the same gesture can mean one thing in one society and something quite different in another society.



The meaning of a gesture may differ from one society to another. This familiar gesture means “OK” in Western Europe and the United States, but in certain parts of Europe it signifies an obscenity.

Other objects have symbolic value for religious reasons. Three of the most familiar religious symbols in many nations are the cross, the Star of David, and the crescent moon, which stand for Christianity, Judaism, and Islam, respectively. Whereas many cultures attach no religious significance to these shapes, for many people across the world they evoke very strong feelings of religious faith. Recognizing this, hate groups have often desecrated these symbols.

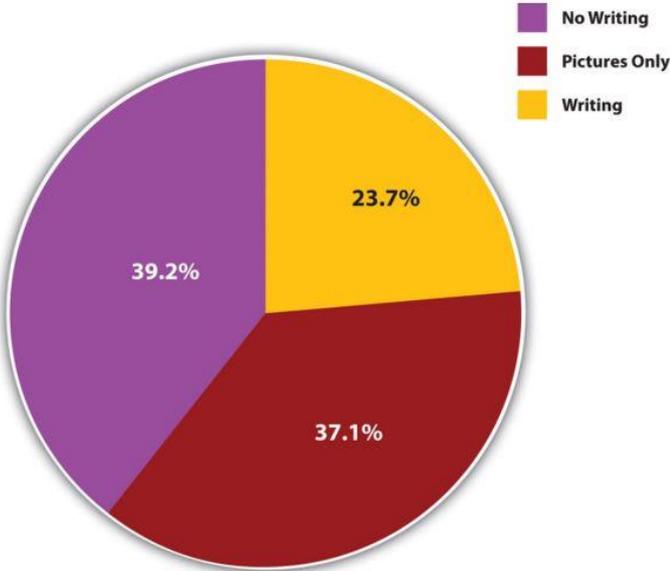
As these examples indicate, shared symbols, both nonverbal communication and tangible objects, are an important part of any culture but also can lead to misunderstandings and even hostility. These problems underscore the significance of symbols for social interaction and meaning.

*Language*

Language is crucial to communication and thus to any society’s culture. Children learn language from their culture just as they learn about shaking hands, gestures, and the significance of the flag and other symbols.

Language, of course, can be spoken or written. One of the most important developments in the evolution of society was the creation of written language. Some of the preindustrial societies that anthropologists have studied have written language, while others do not, and in the remaining societies the “written” language consists mainly of pictures, not words.

**Graph 3: The presence of written language (percentage of societies)**



Source: Data from Standard Cross-Cultural Sample.



### 1. 'Hello' in different languages

This is a fun, warm-up, cross-cultural activity. The group tries to come up the word(s) for "hello" in as many different languages as possible.

<http://wilderdom.com/games/descriptions/HelloInDifferentLanguages.html>

### 2. The story of my name

Where does your name come from? Share the story of where your name comes from and what your name means. Helps to build intercultural respect and understanding.

<http://wilderdom.com/games/descriptions/NameStory.html>

## Norms

Cultures differ widely in their norms, or standards and expectations for behaving. Norms are often divided into two types, formal norms and informal norms. Formal norms, also called mores and laws, refer to the standards of behavior considered the most important in any society.

## Rituals

Different cultures also have different rituals, or established procedures and ceremonies that often mark transitions in the life course. As such, rituals both reflect and transmit a culture's norms and other elements from one generation to the next. Initiation and commencement ceremonies in colleges and universities are familiar examples of time-honored rituals. In many societies, rituals help signify one's gender identity. For example, girls around the world undergo various types of initiation ceremonies to mark their transition to adulthood. Boys have their own initiation ceremonies, some of them involving circumcision.

did you  
know ?

Among the Bemba of Zambia, girls undergo a month-long initiation ceremony called the chisungu, in which girls learn songs, dances, and secret terms that only women know.

## Values

Values are another important element of culture and involve judgments of what is good or bad and desirable or undesirable. A culture's values shape its norms.

did you  
know ?

In Japan a central value is group harmony. The Japanese place great emphasis on harmonious social relationships and dislike interpersonal conflict.

### Sources:

- Preschool in Three Cultures. Japan, China, and the United States. J.J. Tobin, D.Y.H. Wu, D.H. Davidson, Department of Family Studies, University of New Hampshire, Durham, New Hampshire 03824 1989, USA, Japan.
- Goodman N., Introduction to sociology, 1995.
- Richards A., Chisungu: A Girl's Initiation Ceremony among the Bemba of Zambia, 1982.
- Lundy, G. F. (2003). The Myths of Oppositional Culture. *Journal of Black Studies*, 33 (4), 450-467
- Hall T. E. , Poza kulturą, Wydawnictwo Naukowe PWN, Warszawa 2001.
- Matsumoto D, L. Juang L. (red.), Psychologia międzykulturowa, Gdańskie Wydawnictwo Psychologiczne, Gdańsk 2007.
- Borowiak, A., Szarota, P. (red.) (2004) Tolerancja i wielokulturowość. Warszawa: Wydawnictwo SWPS Academica.
- Szopski, M. (2005) Komunikowanie międzykulturowe. Warszawa: Wydawnictwa Szkolne i Pedagogiczne.
- Goodman N. - Wstęp do socjologii. Przekład Jędrzej Polak, Janusz Ruszkowski, Urszula Zielińska. 2001, Zysk i S-ka.



### Recommended videos:

1. *Weisse Massai*. Hermine Huntgeburth, Germany, drama, 2005
2. *Blond Diamond*. Edward Zwick, USA, drama, 2006
3. *Baraka*. Ron Fricke, Constantine Nicholas, Genevieve Nicholas, USA, 1992
4. *My Big Fat Greek Wedding*. Joel Wick, Nia Vardalos, USA, Canada, 2002
5. *L'auberge espagnole*. Cedric Klapish, Spain, France, 2002
6. *Preschool in Three Cultures. Japan, China and the United States*. Joseph J. Tobin, David Y. H. Wu, Dana H. Davidson, USA, Japan

## 2.2 Material and non-material aspects of culture

**Material culture** refers to the physical objects, resources, and spaces that people use to define their culture. These include homes, neighborhoods, cities, schools, churches, synagogues, temples, mosques, offices, factories and plants, tools, means of production, goods and products, stores, and so forth. All of these physical aspects of a culture help to define its members' behaviors and perceptions.

**Non-material culture** refers to the non-physical ideas that people have about their culture, including beliefs, values, rules, norms, morals, language, organizations, and institutions. For instance, the non-material cultural concept of **religion** consists of a set of ideas and beliefs about God, worship, morals, and ethics. These beliefs, then, determine how the culture responds to its religious topics, issues, and events.

Learn more 

Social organization:

[http://www.upet.ro/annals/economics/pdf/2012/part3/Prodanciuc\\_2.pdf](http://www.upet.ro/annals/economics/pdf/2012/part3/Prodanciuc_2.pdf) p.208-209

Culture and identity:

[http://www.sociology.org.uk/sc\\_shop\\_pdf/sc\\_AS4AQA\\_culture\\_e.pdf](http://www.sociology.org.uk/sc_shop_pdf/sc_AS4AQA_culture_e.pdf)



**Recommended video:**

Material and non-material culture:

<http://study.com/academy/lesson/what-is-culture-material-and-nonmaterial-culture.html>

**Sources:**

Giddens A. (2006) "Sociology" (5th edition): <https://pl.scribd.com/doc/212750572/Anthony-Giddens-Sociology-5th-Edition>

J.H. Turner, Revolt from the Middle: Emotional Stratification and Change in Post-Industrial Societies, pdf:<http://www.3dmaileffects.com/book/PzSaBAAAQBAJ/Revolt-from-the-Middle-Emotional-Stratification-and-Change-in-Post-Industrial-Societies>

**Key-words:**

Material culture, nonmaterial culture, norms, symbols, taboos, language, values

**Questions for reflection:**

-  What are the observable and invisible aspects of culture?
-  How and why does the development of language illustrate the importance of culture?

### ***3. The individual, societal and national identity***

The definition of cultural identity, in its most basic form, is a sense of belonging. A shared sense of companionship that involves the same beliefs, interests and basic principles of living. When a person identifies with their culture, they often embrace traditions that have been passed down for years. The cultural identity that relates to a person's heritage helps them to identify with others who have the same traditions and basic belief system.

Cultural identity theory involves several aspects of a person's being. Their race, nationality, gender, location, age, gender, sexuality, history and religious beliefs are put together to form a cultural identity. By combining each of these elements, a theory is created as to why a person acts and behaves the way they do. By bringing all of these elements together, a theory is formed as to a person's true identity.

#### **Sources:**

Jones, F. L.; Smith, P., Individual and Societal Bases of National Identity. A Comparative Multi-Level Analysis, *European Sociological Review*, Jun2001, Vol. 17 Issue 2, p103.

Baumann, G., *Contesting Culture: Discourses of Identity in Multi-ethnic London*. 1996, Cambridge University Press.

Brubaker, R. and Cooper, F. (2000). *Beyond Identity*. *Theory and Society*, 29, 1-47;

Berking, H. (2003). 'Ethnicity is Everywhere: On Globalization and the Transformation of Cultural Identity'. *Current Sociology*, 51 (3/4), 248-264.

National Identity and Attitudes towards Migrants:

<http://unesdoc.unesco.org/images/0014/001425/142588E.pdf>

Tsuladze, L. How Things are Remade Georgian: Globalization and the Assertion of "National" among Georgian Youth: <http://www.inter-disciplinary.net/wp-content/uploads/2011/02/tsuladzeipaper.pdf>

#### **Key-words:**

National identity, cultural identity, individual, ethnic

#### **Questions for reflection:**

- ☞ *What is the meaning of cultural identity?*
- ☞ *What is the role of culture in the construction of identities?*

## 4. Typologies of culture and cultural diversity process

The behavior of people in a particular culture are associated with the applicable rules and principles of them. Researchers have identified specific *cultural dimensions*, thus contributing to a typology of culture. Influential typologies were proposed, among others, by Hofstede, Triandis, Gesteland, Schwartz, and Hampden-Turner & Trompenaars.

### 4.1 The dimensions of cultural differences - Hofstede

Geert Hofstede, a Dutch social psychologist, became famous as a researcher of the relationship between organizational culture and national culture. Geert Hofstede defined culture as “the collective programming of the mind that distinguishes the members of one group or category of people from others”. In 1980 he published his book “Culture’s Consequences: International Differences in Work-Related Values”. As the title suggests, this book was entirely devoted to the study of culture at the national level, in which values played a major role. The book’s main innovation was its use of the concept (paradigm) of dimensions of culture: basic problems to which different national societies have over time developed different answers.

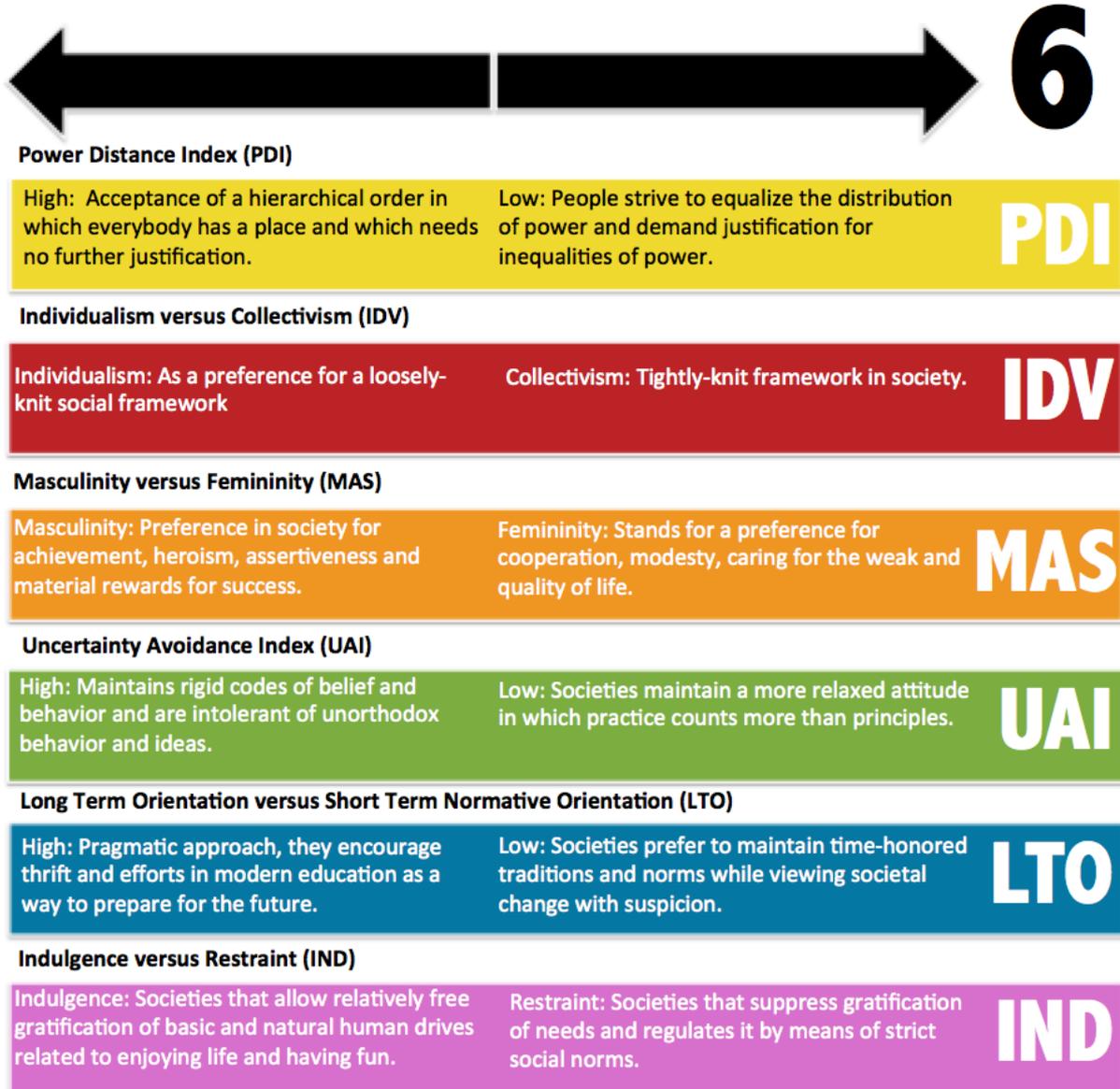
Based on studies conducted in the late sixties and seventies of the twentieth century among employees of IBM’s employees in dozens of countries, Hofstede showed that certain patterns of thinking, feeling and behavior that distinguishes the members of one organization from another (organizational culture), are characteristic of members of a nation. Hofstede recognized the following dimensions of national cultures (see Graph 4):

- Power distance
- Individualism/Collectivism
- Masculinity/Femininity
- Uncertainty Avoidance
- Long-Term Orientation

Learn more 

- <http://www.geerthofstede.nl/research--vsm.aspx>
- [https://geert-hofstede.com/tl\\_files/The%20Hofstede%20Multi-Focus%20Model.pdf](https://geert-hofstede.com/tl_files/The%20Hofstede%20Multi-Focus%20Model.pdf)
- Geert Hofstede, *Culture’s Consequences: Comparing Values, Behaviors, Institutions, and Organizations Across Nations*. Second Edition, Thousand Oaks CA: Sage Publications, 2001 - <https://geert-hofstede.com/books.html>
- Geert Hofstede, Gert Jan Hofstede and Michael Minkov, *Cultures and Organizations: Software of the Mind*. Revised and Expanded 3rd Edition. McGraw-Hill 2010.
- Video: Hofstede’s Dimensions of Culture - Explained Easily <https://www.youtube.com/watch?v=6gJzRS0I7tA>

# Hofstede's Cultural Dimensions



@anaisabelsofer  
 Skyword 2015  
<http://www.skyword.com/contentstandard/>  
 Source: <http://geert-hofstede.com/national-culture.html>

Graph 4: Hofstede's cultural dimensions.

## 4.2 Individualism and collectivism - Triandis

Harry Triandis explores the constructs of collectivism and individualism. **Collectivists** are closely linked individuals who view themselves primarily as **parts of a whole**, be it a family, a network of co-workers, a tribe, or a nation. Such people are mainly motivated by the norms and duties imposed by the collective entity. Individualists are motivated by their own preferences, needs, and rights, giving priority to personal rather than to group goals.

Triandis challenges the view that psychology is universal, offering evidence for culture-specific influences on thought and action. We learn that the cultural patterns represented by individualism and collectivism lead people to view their worlds through different lenses, attaching different meanings to life events. Triandis explains how these variations in meaning can help us better understand why crime rates, divorce rates, levels of self-esteem, feelings of well-being, and indeed overall behavioral patterns can be so different from one society to another.

Learn more 

- <http://isites.harvard.edu/fs/docs/icb.topic1230873.files/CulturalInfluences.pdf>
- *Individualism-Collectivism and Personality*. Harry C. Triandis:  
[http://130.18.86.27/faculty/warkentin/SecurityPapers/Merrill/Triandis2001\\_JOP69\\_6\\_Allocentrism.pdf](http://130.18.86.27/faculty/warkentin/SecurityPapers/Merrill/Triandis2001_JOP69_6_Allocentrism.pdf)

### 4.3 The dimensions of cultural differences - Gesteland

Richard Gesteland distinguishes between the following types of cultures:

- Deal-focus vs. relationship-focus
- Informal vs. formal
- Rigid-time vs. fluid-time
- Expressive vs. reserved

It should be mentioned that this distinction was developed mainly in an international business context. However they can help in recognizing cultural features and interpreting behavior in other contexts as well.

In **deal-focus cultures** little time is spent on building the atmosphere and people rapidly move to the heart of the meeting. People in deal-focus cultures are fundamentally task-oriented. Examples of such cultures are the Scandinavian and Germanic cultures. In **relationship-focus cultures** maintaining good relations and avoiding conflicts is of greatest importance. People try to 'save face', that is, their dignity, and they are not inclined to do business with strangers. Examples of such cultures are Arab and Asian countries.

In **informal cultures** people feel embarrassed when they have to deal with big differences in social and professional status. This type of egalitarian cultures can be found e.g. in Australia or Scandinavia. In **formal cultures** ceremonial relations are an important way of showing respect, appreciating differences in social status and professional hierarchy. Great importance is assigned to the title a person has. Such type of culture can be found in most Asian countries, in some European countries and the Arab world. It is easy to understand why people can feel easily offended when they encounter a person that adopts a completely different attitude to hierarchy than they do.

In **rigid-time cultures** punctuality and keeping the schedule is of extreme importance. People who are not punctual are considered irresponsible, undisciplined or even lazy. On the contrary, in **fluid-time cultures** people are more relaxed about time and scheduling, focusing more on people around them.

In **reserved cultures** people tolerate silence, the distance between human beings equals to the length of the arm, and there is little touch contact. Intense eye contact is avoided and facial expressions are limited. This can be seen in countries of Southeast Asia, in the Germanic countries and the Nordic countries. In **expressive cultures** people behave loudly, often interrupt each other, and shorten the distance, often touching each other. Long eye contact is normal and there are vivid hand gestures. Countries with very expressive cultures are the Mediterranean and Latin American.

Learn more 

- Cross-cultural Business Behavior by Richard R. Gesteland PDF ebook: <http://king.wpmoonthly.com/47825-free-online-download-books-richard-r.-gesteland.html>
- Video: Richard Gesteland seminar about Cross Culture - <https://www.youtube.com/watch?v=rQTu6sqbfXk>

#### 4.4 Schwartz

Shalom Schwartz, an Israeli sociologist, identifies seven cultural values in three pairs, usually arranged in a circle:

- Embeddedness vs. Autonomy (affective and intellectual)
- Mastery vs. Harmony
- Hierarchy vs. Egalitarianism

Here is a brief discussion of these dimensions.

**Embeddedness:** This is a focus on sustaining the social order, of avoiding change and retaining tradition. It is significant where people are living or working closely with others and where conformance with group norms is important. Embeddedness cultures value tradition, security, obedience.

**Autonomy:** The opposite of embeddedness is autonomy, where individuals have control over their choices as opposed to having to consider others and shared rules. In practice, autonomy is about freedom as opposed to the policed control of embeddedness culture.

Autonomy is divided into two types: affective and intellectual. **Affective Autonomy** is the independent pursuit of pleasure, seeking enjoyment by any means without censure. In many societies there are limits when affective autonomy leads to taking banned substances or acting in ways that distresses or harms others. **Intellectual Autonomy** is the independent pursuit of ideas and thought, whether it is theoretical, political or whatever. In

embeddedness cultures it is hard to police what people are thinking, though actions can be taken to monitor intellectual publishing and discussions.

**Mastery:** In a mastery culture, individuals seek success through personal action. This may benefit the person and/or the groups to which they belong, sometimes at the expense of others. Mastery needs independence, courage, ambition, drive and competence.

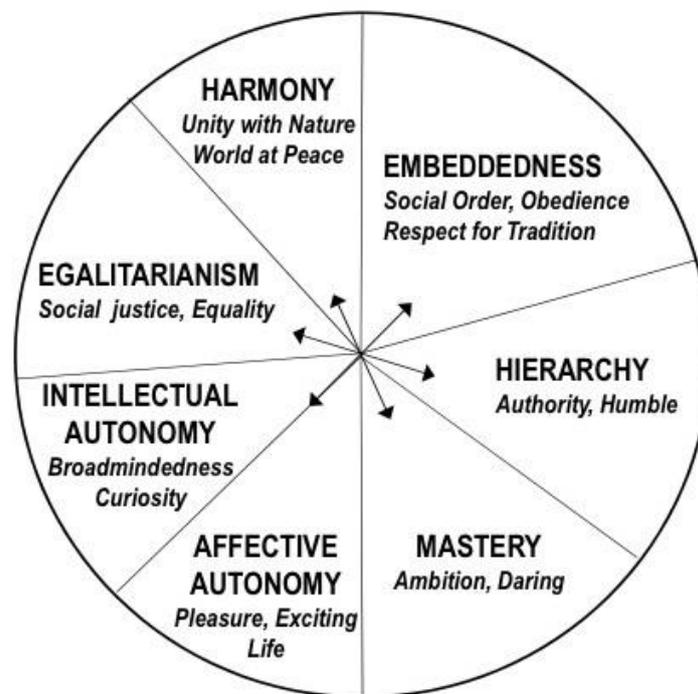
**Harmony:** In a harmony culture, rather than seeking self-improvement, people are happy to accept their place in the world. People here put greater emphasis on the group than on the individual.

**Hierarchy:** In hierarchical cultures, there is a clear social order, with some people in superior positions while others are in inferior positions. People here accept their position in the hierarchy and are expected to be modest and have due self-control.

**Egalitarianism:** In the egalitarian culture, everyone is considered to be equal and everyone is expected to show concern for everyone else.

As all culture typologies, this model can be used as a lens to try to understand different national cultures.

**Graph 5:** Schwartz's model of values.



Source: <https://auniversewithin.wordpress.com/2015/01/02/are-you-a-misfit-in-your-own-country-your-values-vs-cultural-values/>

Learn more ▶

- *A Theory of Cultural Value Orientations: Explication and Applications*. Shalom H. Schwartz:  
<http://lepo.it.da.ut.ee/~cect/teoreetiline%20seminar%2023.04.2013/Schwartz%202006.pdf>
- <http://alangutterman.typepad.com/files/cms---schwartzs-cultural-dimensions.pdf>

#### 4.5 Typology of cultures according to Alfons Trompenaars

According to **Fons Trompenaars**, cultural differences will create a better understanding of reality. For an insight into the biggest differences and how organizations are affected by these differences, Fons Trompenaars and Hampden-Turner developed a cultural model that distinguishes seven dimensions. These dimensions are:

1. Universalism vs. Particularism
2. Communitarianism vs. Individualism
3. Neutral vs. Emotional
4. Defuse vs. Specific Cultures
5. Achievement vs. Ascription
6. Human-Time relationship
7. Human-Nature relationship

Learn more ▶

[http://www.toolshero.com/organization/trompenaars-cultural-dimensions/#Introduction\\_Trompenaars\\_cultural\\_dimensions](http://www.toolshero.com/organization/trompenaars-cultural-dimensions/#Introduction_Trompenaars_cultural_dimensions)



##### 1. Description of an Icebreaker & Get-to-know-you Activity

Active, fun group activity to explore and celebrate the rich diversity of people's past experiences. Works well with large groups.

<http://wilderdom.com/games/descriptions/HaveYouEver.html>

##### 2. Diversity activities for young and adults

<http://extension.psu.edu/4-h/members/projects-resources/diversity/diversityactivities.pdf>



### Cultural awareness quizzes

Test your general knowledge of culture awareness, capitals, countries, etc.

<http://www.kwintessential.co.uk/resources/culture-tests.html>

### Country etiquettes guides

Various countries listed, including language, useful phrases, society, culture, business and social etiquettes

<http://www.kwintessential.co.uk/resources/country-profiles.html>

### Country insights

Learn about the cultures of almost any country. Provides free information on history, culture, economy, media and links to more information.

<http://www.intercultures.ca/cil-cai/countryinsights-apercuspays-eng.asp>

### How much cultural intelligence do you have?

<http://gugin.com/how-much-cultural-intelligence-do-you-have/>

### Sources:

Hofstede, G. (1996). Cultures and Organizations: Software of the Mind. New York: McGraw-Hill.

Hofstede, G. Cultures and Organizations: <http://www.novsu.ru/file/1092483>

Harry C. Triandis, Individualism & Collectivism, Westview Press, 1995.

A Theory of Individualism & Collectivism:

<http://www.gelfand.umd.edu/Individualism%20and%20Collectivism.pdf>

Schwartz, S. H. (2006). As transnational education programmes continue to proliferate, A Theory of Cultural Value Orientations: Explication and Applications. Comparative Sociology, 5/ 2-3, 138-180.

Hampden-Turner, Ch., Trompenaars, F. (1997). Riding the Waves of Culture. New York: McGraw-Hill; [http://ocan.yasar.edu.tr/wp-content/uploads/2013/09/Riding-the-waves\\_Part-1.pdf](http://ocan.yasar.edu.tr/wp-content/uploads/2013/09/Riding-the-waves_Part-1.pdf)

Clotire Raspaille, The Culture Code, Broadway Books, 2006.

Culture matters: [http://files.peacecorps.gov/multimedia/pdf/library/T0087\\_culturematters.pdf](http://files.peacecorps.gov/multimedia/pdf/library/T0087_culturematters.pdf)

Hofstede G, Kultury organizacje. Zaprogramowanie umysłu, PWE, Warszawa 2000 (PL).

Richard R. Gesteland, Różnice kulturowe a zachowania w biznesie, Wydawnictwo Naukowe PWN; 2000.



### Recommended videos:

1. Japanese Culture in regards to Hofstede and Gesteland:  
<https://www.youtube.com/watch?v=GtPdmfRw1Y0>
2. Richard Gesteland seminar about Cross Culture:  
<https://www.youtube.com/watch?v=rQTu6sqbfXk>

**Key-words:**

Typologies of culture, cultural diversity, individualism, collectivism, multiculturalism

**Question for reflection:**

☞ *How can we understand how our behavior affects others?*

## 5. Multiculturalism

### 5.1 Definition

Multiculturalism is a system of beliefs and behaviors that recognizes and respects the presence of all diverse groups in an organization or society, acknowledges and values their socio-cultural differences, and encourages and enables their continued contribution within an inclusive cultural context which empowers all within the organization or society.

Learn more 

Multiculturalism: What does it mean?

<http://www.bbc.com/news/magazine-12381027>



#### Recommended videos:

1. Multicultural education: <https://www.youtube.com/watch?v=RjqB21rnYfE>
2. Multiculturalism: <https://www.youtube.com/watch?v=UhGsy3QUSow>

### 5.2 Positive and negative appearances of multiculturalism

Multiculturalism gives members of the cultures that are brought together a taste of what others have to offer. As people come together, different ideas are shared and others can learn things from cultures, things they would not have known about at all if there had not been more than one culture in their society. Some of us may not realize it but many foods we eat, clothes we wear or even games we play belong to another culture.

As with most things in life, there are positives and negatives to multiculturalism. **Social, ethnic and religious tensions, racism, ethnocentrism, and assimilation are among the most prominent negatives.** But they are in no case the only ones.

Spend some time in a multicultural society and you will soon be aware that multiculturalism, along with its vibrant colors and tasty foods, brings also the barrier of language. The barrier of language leads to low self-confidence in newcomers to a society, driving them to find members that belong to their culture and to confine themselves to the comfort zone of their own culture group, a tendency known as segregation. Some, for many and varied reasons, may find it hard to integrate properly into the new society which can often cause unemployment. The struggle to survive may see such people turning to petty crime and other criminal activities such as drug-dealing, illegal prostitution, the selling of counterfeit or pirated goods and a lot of other organized crime as well.

Learn more 

Multiculturalism and stereotypes:

<http://www.slideshare.net/Rency97/multiculturalism-and-stereotypes>

Side effects of multiculturalism:

[https://www.researchgate.net/publication/235366854\\_Side\\_Effects\\_of\\_Multiculturalism](https://www.researchgate.net/publication/235366854_Side_Effects_of_Multiculturalism)

Mediation and multicultural reality:

[http://www.operationspaix.net/data/document/6163~v~mediation\\_and\\_multicultural\\_reality.pdf](http://www.operationspaix.net/data/document/6163~v~mediation_and_multicultural_reality.pdf)

***Key-words:***

Multiculturalism, multicultural education, propaganda, racism, unity

***Questions for reflection:***

- ☞ What do you think are the most positive aspects of multiculturalism?

## 6. Cultural integration and assimilation

### 6.1 Integration

Integration is a process through which migrants and refugees become acceptable to the community. The challenge of integration is to find a balance between a) respect for the cultural values and identity of migrants and refugees and b) creating a sense of belonging.

As part of the support and actively create a duality of culture, migrant can connect elements of both cultures, for example, fluent in both languages, have friends from both cultures, to celebrate the holidays celebrated in each of them, convey to children the value of each of them, and shape them bilingualism and biculturalism. This strategy is considered to be the best in pluralistic societies that promote multiculturalism.

Integration is defined as a process of developing a society in which all the social groups share the socioeconomic and cultural life. The integration of the communities is facilitated by the factors that help assimilation.

Alcott Parsons defined integration as a mode of relation of the units of the system by virtue of which on the one hand they act collectively to avoid disrupting the system and making it impossible to maintain the stability and on the other hand to cooperate to promote its functioning as a unity. He believed that the kinship group, family, profession, the state and religion are visible social structures and these perform the function of integration in various forms. (sociologyguide.com)

### 6.2 Assimilation

Assimilation in anthropology and sociology, the process whereby individuals or groups of differing ethnic heritage are absorbed into the dominant culture of a society. The process of assimilating involves taking on the traits of the dominant culture to such a degree that the assimilating group becomes socially indistinguishable from other members of the society. As such, assimilation is the most extreme form of acculturation. Although assimilation may be compelled through force or undertaken voluntarily, it is rare for a minority group to replace its previous cultural practices completely; religion, food preferences, proxemics (e.g., the physical distance between people in a given social situation), and aesthetics are among the characteristics that tend to be most resistant to change. Assimilation does not denote “racial” or biological fusion, though such fusion may occur (<http://www.britannica.com/>).

Learn more



Migration and Integration:

[http://www.kas.de/wf/doc/kas\\_40562-1522-2-30.pdf?150227063413](http://www.kas.de/wf/doc/kas_40562-1522-2-30.pdf?150227063413)

Benchmarking in Immigrant Integration:

[http://ec.europa.eu/dgs/home-affairs/e-library/documents/policies/legal-migration/pdf/general/benchmarking\\_final\\_en.pdf](http://ec.europa.eu/dgs/home-affairs/e-library/documents/policies/legal-migration/pdf/general/benchmarking_final_en.pdf) (6-9)

Difference between integration and assimilation:

<http://www.differencebetween.com/difference-between-integration-and-vs-assimilation/>

Immigrant integration:

[http://ec.europa.eu/dgs/home-affairs/e-library/documents/policies/legal-migration/pdf/general/benchmarking\\_final\\_en.pdf](http://ec.europa.eu/dgs/home-affairs/e-library/documents/policies/legal-migration/pdf/general/benchmarking_final_en.pdf)

### 6.3 Acculturation

What does acculturation mean? When individuals or groups of people transition from living a lifestyle of their own culture to moving into a lifestyle of another culture, they must acculturate or adapt to the new culture's behaviors, values, customs, and language. The word 'acculturation' is the act of that transition.



From Paris to Cairo. Resistance of the Unacculturated:

<http://ambassadors.net/archives/issue19/opinions2.htm>

Unity and diversity in multicultural societies: <http://ilo-mirror.library.cornell.edu/public/english/bureau/inst/download/1parekh.pdf>

Debate in Science: The Case of Acculturation:

[http://www.anthrolobe.info/docs/rudminf\\_acculturation\\_061204.pdf](http://www.anthrolobe.info/docs/rudminf_acculturation_061204.pdf)

Cultural Assimilation or Multiculturalism:

<http://www.lotsofessays.com/viewpaper/1697219.html>



#### **Recommended videos:**

1. Theories of acculturation:  
<http://study.com/academy/lesson/acculturation-definition-theory-examples.html>
2. Acculturation processes:  
<http://study.com/academy/lesson/acculturation-processes-substitution-syncretism-addition-deculturation-origination.html>
3. Schumman's acculturation model:

[https://www.youtube.com/watch?v=ES1DQ\\_j6BQM](https://www.youtube.com/watch?v=ES1DQ_j6BQM)

4. Acculturation video lecture:

<https://www.youtube.com/watch?v=7PI9cqgNHHs>

## 6.4 Culture shock

When individuals are exposed to a new and unfamiliar surrounding with a different culture they often tend to say: “Oh, what a culture shock it was.”

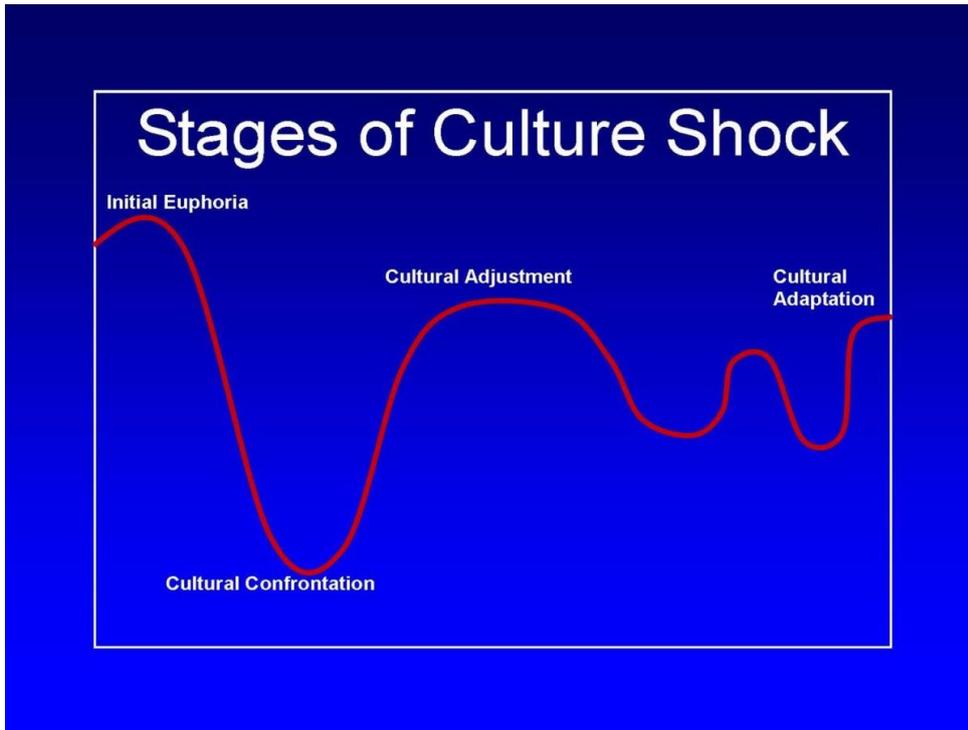
Culture shock is defined as “the trauma you experience when you move into a culture different from your home culture”. In 1960 the Finnish anthropologist Kalvero Oberg was the first to apply the term culture shock for all people travelling abroad to new cultures, even though the phenomena of culture-shocked individuals had been known beforehand.



Source: <http://www.munichbusinessschool.de>

“Culture shock is precipitated by the anxiety that results from losing all our familiar signs and symbols of social intercourse. These signs include the thousand and one ways in which we orient ourselves in the situations of daily life” (K. Oberg). These signs and symbols represent the above mentioned characteristics of a culture like language, religion or art and usually give us a sense of orientation and guideline. When losing these signs individuals may feel distressed, insecure or helpless.

Graph 6: Culture shock



Graph 7: Symptoms of culture shock

**Symptoms of Culture Shock**

- ✚ Loneliness, melancholy
- ✚ Loss of Identity
- ✚ Lack of confidence
- ✚ Longing for family
- ✚ Anger, irritability
- ✚ Unwillingness to interact with others
- ✚ Feeling depressed and powerless
- ✚ Insomnia
- ✚ Hostility

Illustrations include: a person writing a letter that says "Dear Mom, I'm home sick.", a group of people interacting, and a person sitting alone with a sign that says "CAN'T FIT IN".

Learn more 

*Culture shock, re-integration and re-entry culture shock: Managing cultural differences*

[http://www.munichbusinessschool.de/intercultural/index.php?title=Culture\\_shock%2C\\_Re-Integration\\_and\\_Re-Entry\\_culture\\_shock\\_-\\_Managing\\_Cultural\\_Differences&redirect=no](http://www.munichbusinessschool.de/intercultural/index.php?title=Culture_shock%2C_Re-Integration_and_Re-Entry_culture_shock_-_Managing_Cultural_Differences&redirect=no)



#### **Recommended videos and films:**

1. Culture shock: <https://www.youtube.com/watch?v=G69Ix9nM6JU>
2. *Dirty Pretty Things*. Director: Stephen Frears, English drama, 2002 - An illegal Nigerian immigrant discovers the unpalatable side of London life.
3. *The Secret Life of Words*. Director: Isabel Coixet, Spanish drama film, 2005 - Taciturn, partially deaf Hanna (Polley) is a Yugoslavian native working in a factory in Northern Ireland.

#### **Sources:**

- Crispino, James A. (1980). *The Assimilation of Ethnic Groups: The Italian Case*. Center for Migration Studies; e-book: <http://artechokebooks.com/24270067-get-the-assimilation-of-ethnic-groups-the-italian-case-by-james-a-crispino-free-pdf-epub-book.html>
- Grauman, Robert A. (1951). *Methods of studying the cultural assimilation of immigrants*. University of London.
- Kazal, R. A. (1995). "Revisiting Assimilation". *American Historical Society*.
- Neuliep J. W., *Intercultural Communication*, Sage Publications 2006; M. Winkelman, *Cultural Shock and Adaptation*, Arizona State University Department of Anthropology.
- Adler, P. (1987). Culture shock and the cross-cultural learning experience. In L. Luce & E. Smith (Eds.), *Toward internationalism* (pp. 24-35). Cambridge, MA: Newbury.
- Berry, J.W. (1994). Acculturative Stress. [w:] W.J. Lonner, R.S. Malpass (red.) *Psychology and culture*. Needham Heights: Allyn and Bacon, 253-257.
- Bochner, S. (1994). Culture Shock. [w:] W.J. Lonner, R.S. Malpass (red.) *Psychology and culture*. Needham Heights: Allyn and Bacon, 245-249.
- Ward, C., Bochner, S., Furnham, A. (2001). *The psychology of culture shock*. London: Routledge.
- Kownacka, E. (2006), Od szoku do adaptacji: psychologiczne konsekwencje wyjazdu za granicę. w: D. Cieślukowska, E. Kownacka, E. Olczak, A. Paszowska-Rogacz (red.) *Doradztwo zawodowe a wyzwania międzykulturowe*. Warszawa: KOWEZiU, s. 39-63.
- Ząbek M., *Między piekłem a rajem. Problemy adaptacji kulturowej uchodźców i migrantów w Polsce*. Warszawa 2002. Wydawnictwo Trio.
- Grzymała-Moszczyńska, H., Kownacka, E. (2005). Szok kulturowy - zło konieczne? *Alma Mater*, 7: <http://www3.uj.edu.pl/alma/alma/71/01/18.html>

#### **Key-words:**

Integration, assimilation, acculturation, acculturative stress, culture shock

**Questions for reflection:**

- ☞ *Have you ever experienced culture shock?*
- ☞ *How do you feel when someone makes fun of your culture?*

## 7. Cultural relativism and tolerance in intercultural communication

**Cultural relativism** is the view that all beliefs, customs, and ethics are relative to the individual within his own social context. In other words, “right” and “wrong” are culture-specific; what is considered moral in one society may be considered immoral in another, and, since no universal standard of morality exists, no one has the right to judge another society’s customs.

Cultural relativism is widely accepted in modern anthropology. Cultural relativists believe that all cultures are worthy in their own right and are of equal value. Diversity of cultures, even those with conflicting moral beliefs, is not to be considered in terms of right and wrong or good and bad. Today’s anthropologist considers all cultures to be equally legitimate expressions of human existence, to be studied from a purely neutral perspective.

Learn more 

*Anthropology, cultural relativism, and universal rights:*

<http://home.sandiego.edu/~babergender/culturalrelativism.html>

*Understanding cultural relativism:*

[http://sociology.about.com/od/C\\_Index/fl/Understanding-Cultural-Relativism.htm](http://sociology.about.com/od/C_Index/fl/Understanding-Cultural-Relativism.htm)

*Cultural relativism and universal human rights:*

<http://anthropology.si.edu/outreach/anthnote/Winter98/anthnote.html>

*Cultural relativism: Interpretations of a concept:*

[http://www.redorbit.com/news/science/1089205/cultural\\_relativism\\_interpretations\\_of\\_a\\_concept/](http://www.redorbit.com/news/science/1089205/cultural_relativism_interpretations_of_a_concept/)



### **Recommended videos:**

1. Cultural relativism:  
<http://study.com/academy/lesson/cultural-relativism-in-sociology-definition-argument-examples.html>
2. Cultural Relativity, ethnocentrism & the rights of humans:  
<http://study.com/academy/lesson/cultural-relativity-ethnocentrism-the-rights-of-humans.html>

## Tolerance

Tolerance is not a passive or silent acceptance of differences; it is inseparable from respect for fundamental human rights. It is a constant commitment to facilitating exchanges and dialogue, despite difficulties and a lack of understanding which can lead to inward-looking attitudes. It is a call to question prejudice and commonly-held beliefs.

*“Tolerance isn't about not having beliefs. It's about how your beliefs lead you to treat people who disagree with you.”* – **Timothy Keller**

*“In the practice of tolerance, one's enemy is the best teacher.”* – **Dalai Lama XIV**

*“Tolerance implies no lack of commitment to one's own beliefs. Rather it condemns the oppression or persecution of others.”* – **John F. Kennedy**

*“The only way to make sure people you agree with can speak is to support the rights of people you don't agree with.”* – **Eleanor Holmes Norton**

*“If civilization is to survive, we must cultivate the science of human relationships - the ability of all peoples, of all kinds, to live together, in the same world at peace.”*  
– **Franklin D. Roosevelt**

*“No one is born hating another person because of the color of his skin, or his background, or his religion. People must learn to hate, and if they can learn to hate, they can be taught to love, for love comes more naturally to the human heart than its opposite.”*  
– **Nelson Mandela**

Learn more 

International Day of Tolerance:

<http://www.unesco.org/new/en/unesco/events/prizes-and-celebrations/celebrations/international-day-for-tolerance/>

Teaching tolerance:

[http://www.tolerance.org/sites/default/files/general/Teaching\\_tolerance\\_39.pdf](http://www.tolerance.org/sites/default/files/general/Teaching_tolerance_39.pdf)



**Recommended video:**

What is tolerance? - Definition, types and examples

<http://study.com/academy/lesson/what-is-tolerance-definition-types-examples.html>

**Sources:**

- M.N. Kokarevich, Model of Tolerance of Intercultural Communication, 2014:  
<http://www.sciencedirect.com/science/article/pii/S1877042814067226>
- Fernandez, James W. 1990. "Tolerance in a Repugnant World and Other Dilemmas in the Cultural Relativism of Melville J. Herskovits." *Ethos* 18:2, June 1990, pp. 140-164.
- Sam Harris, *Islam and the Future of Tolerance: A Dialogue*, 2015.
- A. Borowiak, P. Szarota (red.), *Tolerancja i wielokulturowość*, Wydawnictwo SWPS Academica, Warszawa 2004.
- M. Szopski, *Komunikowanie międzykulturowe*, Wydawnictwa Szkolne i Pedagogiczne, Warszawa 2005.

**Key-words:**

Tolerance, cultural relativism, human rights, intercultural communication

**Question for reflection:**

☞ *Why should we tolerate other people?*

## 8. Conflict of cultures and ethnic conflict

### 8.1 Cultural conflict

Cultural conflict is a type of conflict that occurs when different **cultural values** and **beliefs** clash. Culture and conflict are inextricably linked. However, this does not mean that cultural differences inevitably produce conflict. When problems surface, between or within cultures, it is often a response to difficulties in dealing with differences. Whether it pertains to racial, religious, political, social, or economic matters, difference is often a source of fear and misunderstanding. The source of conflict often involves sifting through a complex, tightly woven web of factors. These factors are embedded in specific historic, political, and social contexts. Understanding the motivations behind any struggle requires expanding and challenging preconceived assumptions. These are not easy tasks, especially when viewed from outside the particular cultural context.

Cross-cultural conflict and challenging interactions may involve a person behaving in any of the following ways towards another person on the basis of their cultural or linguistic background:

- name calling
- use of offensive language
- degrading comments in reference to a person's ethnicity, culture, religion or background
- ridicule based on a person's physical appearance
- teasing or put downs
- shouting/abuse/aggressive language
- excluding/isolating/ignoring

Being subjected to any of the above behaviors can make a person feel:

- angry
- upset/sad
- ashamed
- frightened
- isolated
- intimidated

## 8.2 Conflict prevention

The key to effective cross-cultural communication is knowledge. First, it is essential that people understand the potential problems of cross-cultural communication, and make a conscious effort to overcome these problems. Second, it is important to assume that one's efforts will not always be successful, and therefore the need will arise to adjust one's behavior appropriately.

For example, one should always assume that there is a significant possibility that cultural differences are causing communication problems, and be willing to be patient and forgiving, rather than hostile and aggressive, if problems develop.

Active listening can sometimes be used to check this out - by repeating what one thinks he or she heard, one can confirm that one understands the communication accurately. If words are used differently between languages or cultural groups, however, even active listening can lead to misunderstandings.

Often intermediaries who are familiar with both cultures can be helpful in cross-cultural communication situations. They can translate both the substance and the manner of what is said. For instance, they can tone down strong statements that would be considered appropriate in one culture but not in another, before they are given to people from a culture that does not talk together in such a strong way. They can also adjust the timing of what is said and done. Some cultures move quickly to the point; others talk about other things long enough to establish rapport or a relationship with the other person. If discussion on the primary topic begins too soon, the group that needs a "warm up" first will feel uncomfortable. A mediator or intermediary who understands this can explain the problem, and make appropriate procedural adjustments.

Successful conflict resolution comprises three aspects:

- Desire and necessity for the conflict to be resolved
- Understanding of possible barriers to the resolution of the conflict
- The choice of method of conflict resolution

In order to intervene effectively, intermediaries or intercultural mediators must:

- have self-awareness of their own cultural practice, including prejudice, stereotyping and bias
- understand various cultural factors contributing to cultural differences
- be sensitive and appreciate a migrant's migration experience
- have a good knowledge of, and skills in, communication
- be able to work with interpreters
- be willing to accept and appreciate other cultures

## *Methods of conflict resolution*

Different people might accept different conflict resolution methods, so it is important to use methods or approaches that are suitable to all parties and enlist the help of acceptable people in resolving cross-cultural conflicts.

To resolve conflicts arising from cultural differences, you need to:

- Identify the similarities and differences between your cultural practice and those of the person in conflict with you
- Acknowledge the differences and attempt to balance the interests of both parties

Learn more 

Culture and conflict: <http://www.powerofculture.nl/en/theme/conflict>

*Managing conflicts across cultures: challenges to practitioners*

[http://www.gmu.edu/programs/icar/ijps/vol2\\_2/leeds.htm](http://www.gmu.edu/programs/icar/ijps/vol2_2/leeds.htm)

*Cultural diversity, conflict and pluralism*. World culture report, 2000, UNESCO:

<http://unesdoc.unesco.org/images/0012/001210/121058e.pdf>

Walasek H., *Bosnia and the Destruction of Cultural Heritage*, pdf:

[http://www.academia.edu/3157454/Bosnia\\_and\\_the\\_Destruction\\_of\\_Cultural\\_Heritage](http://www.academia.edu/3157454/Bosnia_and_the_Destruction_of_Cultural_Heritage)

*Communication Between Cultures*, 8th Edition. Larry A. Samovar, Richard E. Porter,

Edwin. R. McDaniel & Carolyn S. Roy. Publisher: Monica Eckman:

<http://www.cengagebrain.com.au/content/9781133980889.pdf>

## **Sources:**

Eller J. D., From Culture to Ethnicity to Conflict. An Anthropological Perspective on Ethnic Conflict, pdf: <http://veolorase.ru/maqexy.pdf>

Haroun er Rashid, *Conflict of Cultures: Lessons from Bosnia*, The University Press Limited (UPL) , 1998;

Fellman M., *Inside War: The Guerrilla Conflict in Missouri During the American Civil War*. Oxford University Press, 1990, p. 15., pdf: <http://www.ippostrouth.com/download-pdf-inside-war-the-guerrilla-conflict-in-missouri-during-t-nfe/>

LeBaron, Michelle and Bruce Grundison, *Conflict and Culture: Research in Five Communities in British Columbia, Canada*. Victoria, British Columbia: University of Victoria Institute for Dispute Resolution, 1993, e-book: <http://download-textbook.com/2698161-ebook-conflict-and-culture-research-in-five-communities-in-vancouver-british-columbia-by-michelle-lebaron-download-pdf-mobi-free.html>

Lebaron M., *Bridging Cultural Conflicts: A New Approach for a Changing World*. Jossey-Bass, San Francisco, 2003, e-book: <http://phevinei.ru/xenyd.pdf>

Mayer B., *The Dynamics of Conflict Resolution: A Practitioner's Guide*. Jossey-Bass Inc, San Francisco, 2000, pdf:



**Recommended videos:**

1. What is culture conflict? - Definition, theory and example:  
<http://study.com/academy/lesson/what-is-culture-conflict-definition-theory-example.html>
2. *Son of Babylon*. Mohamed Al Daradji, drama film, 2009. A willful young boy follows his just as obstinate grandmother in a journey across Iraq, determined to discover the fate of her missing son, Ahmed's father, who never returned from war. <https://www.youtube.com/watch?v=dLDFlrVev6k>

### 8.3 Ethnic conflict

**Ethnic conflict** is a form of conflict in which the objectives of at least one party are defined in ethnic terms, and the conflict, its antecedents, and possible solutions are perceived along ethnic lines. The conflict is usually not about ethnic differences themselves but over political, economic, social, cultural, or territorial matters. Ethnic conflict is one of the major threats to international peace and security.

Examples of ethnic conflicts since the 1990s that were mostly caused by **secessionist** movements leading to the breakup of **multi-ethnic states** along ethnic lines are: the **Yugoslav Wars**, the **First Chechen War**, the **Nagorno-Karabakh War**, the **Rwandan Civil War**, the **War in Darfur**, and the **Internal conflict in Myanmar**, among others.



Source: <http://www.transconflict.com/>

Learn more 

*Iran's Biggest Worry: Growing Ethnic Conflict*. Time, article:  
<http://content.time.com/time/world/article/0,8599,1931402,00.html>

*Murky Area of Ethnicity and World Order*, article:  
<http://theviewpaper.net/murky-area-of-ethnicity-and-world-order/>

*Ethnic conflict*, presentation: <http://www.slideshare.net/andreamalji/ethnic-conflict-correct>

*Causes of Ethnic Conflict: Examining the Role of Religious Diversity and Contagion Effects*, Mai Nguyen: [http://www.creighton.edu/fileadmin/user/CCAS/docs/Mai\\_Nguyen.pdf](http://www.creighton.edu/fileadmin/user/CCAS/docs/Mai_Nguyen.pdf)

*On the Theory of Ethnic Conflict*: <http://personal.lse.ac.uk/casellif/papers/ethnic.pdf>

#### **Sources:**

Leaning Jennifer, Bartels Susan, and Hani Mowafi, *Women, Migration and Conflict Breaking a Deadly Cycle*, 2009, p. 174, e-book: <http://www.teamtaurus.co.uk/wp/women-migration-and-conflict-breaking-a-deadly-cycle/>

MacKinnon A. Catharine, "Rape, Genocide, and Women's Human Rights", *Mass Rape: The War Against Women in Bosnia - Herzegovina*, ed. Alexandria Stiglmayer, University of Nebraska Press, Lincoln and London, 1993, p. 190;

Horowitz, Donald L., *Structure and Strategy in Ethnic Conflict*, 1998, pdf:  
<http://siteresources.worldbank.org/DEC/Resources/84797-1251813753820/6415739-1251813951236/horowitz.pdf>

Varshney, Ashutosh (2002). *Ethnic Conflict and Civic Life : Hindus and Muslims in India*. New Haven: Yale University Press, pdf: [http://ashutoshvarshney.net/wp-content/files\\_mf/varshneyethnicityandethnicconflict.pdf](http://ashutoshvarshney.net/wp-content/files_mf/varshneyethnicityandethnicconflict.pdf)

Kaufman, Stuart J. (2001). *Modern Hatreds: The Symbolic politics of ethnic war*. Ithaca: Cornell University Press. p. 17, e-book: <http://go.beststoremoz.com/view?filename=Modern-Hatreds%3A-The-Symbolic-Politics-Of-Ethnic-War-%28cornell-Studies-In-Security-Affairs%29.%5BKILLERS%5D.zip&q=Modern+Hatreds%3A+The+Symbolic+Politics+of+Ethnic+War+%28Cornell+Studies+in+Security+Affairs%29&group=titst3&source=pdf-grbooks5>

Olzak, Susan, *Dynamics of Ethnic Competition and Conflict*. Stanford: Stanford University Press, 1992, e-book: <http://ebook-aktuell.com/22001329-pdf-book-the-dynamics-of-ethnic-competition-and-conflict-by-susan-olzak-download-book-pdf-epub.html>



***Recommended videos:***

1. Ethnic Conflict between Hutus and Tutsis:  
<https://www.youtube.com/watch?v=IHBzkR6L94s>
2. Bosnian War: the Death of Yugoslavia | History Documentary:  
<https://www.youtube.com/watch?v=Pt5n2381Fzc&nohtml5=False>
3. Sudan's 22 year war: the longest conflict in Africa:  
<https://www.youtube.com/watch?v=nKzpUCv5Olo&nohtml5=False>

***Key-words:***

Culture conflict, ethnic conflict, ethnic war

***Question for reflection:***

- ☞ What are the causes of ethnic conflicts?

## 9. Anthropological sources of barriers to intercultural communication

### 9.1 Ethnocentrism

Ethnocentrism is a key concept in anthropology and refers to the tendency to look at the world primarily from the perspective of one's own culture. It often includes the belief that one's own culture is better than the other cultures. Within this ideology, individuals will judge other groups in relation to their own particular ethnic group or culture, especially with concern to language, behavior, customs, and religion.

Ethnocentrism may be overt or subtle, however it has usually negative connotations. It is a major reason for divisions amongst members of different ethnicities, races, and religious groups in society. Ethnocentrism is expressed through multiple forms of chauvinism and prejudice, including nationalism, tribalism, racism, and even sexism and disability discrimination. Ethnocentrism occurs everywhere and everyday at both the local and political levels. It is opposed to cultural relativism described in section 7.

#### Sources

*Ethnocentrism*, E. Baylor, <http://www.oxfordbibliographies.com/view/document/obo-9780199766567/obo-9780199766567-0045.xml>

"Ethnocentrism and Cultural Relativism." Boundless Sociology. Boundless, 12 Jul. 2016. Retrieved 17 Oct. 2016 from <https://www.boundless.com/sociology/textbooks/boundless-sociology-textbook/culture-3/culture-and-society-29/ethnocentrism-and-cultural-relativism-186-4770/>

<https://en.wikipedia.org/wiki/Ethnocentrism>

<http://examples.yourdictionary.com/examples-of-ethnocentrism.html#2OT7MWhj4KIDJHhd.99>

### 9.2 Stereotypes

The most general definition of stereotype is: **"A generalized belief about groups of people, especially their psychological traits and personality."** (Matsumoto D., Juang L: *Culture and Psychology*, 5th Edition, 2013)

Once formulated stereotypes are hard to change due to new information. Stereotypes can be both positive and negative. Stereotype is, for example, the belief that "Poles are stealing cars"; "The Japanese are very gifted mathematically"; "Muslims are terrorists." If we add the emotional component, we get **prejudice** - for example: "I do not want to have as a neighbor a Pole, I am afraid that in the area cars will disappear"; "I wish my child to go to class with a baby Japanese, because they are hard-working children"; "we do not want the Muslims, they are dangerous." If it comes to this particular behavior, you can talk about **discrimination**.

Stereotypes start in our mind automatically. We are not able to completely get rid of them. It must be remembered that the stereotypes give an incomplete and largely erroneous

picture of reality. Therefore, whenever we realize that we begin to think in stereotypes, we should try to question them. Otherwise we can be easily fooled by our own prejudice.

Prejudice is a tendency to formulate hasty judgments about others based on their group membership. In other words, people perceive others only through the prism of stereotypes.

If, therefore, we are prejudiced towards some group of people, we may feel negative emotions during contact with them, e.g. fear, resulting in a reluctance to communicate with them. Negative emotions may lead to negative actions, for example to avoid contact. In this case we are talking about discrimination.

A stereotype is a normal and inevitable consequence of our daily cognitive functioning (van der Berghe, 1981), but prejudice and discrimination are NOT.

Prejudices are often linked to discrimination, but not always! According to Merton (1968): *People free from prejudice can discriminate others or not, and people prone to discrimination may but don't have to be biased.* A possible change of stereotypes depends on how new information (incompatible with stereotypes) is presented (Weber and Crocker).



*Why is it hard to change stereotypes?*

### *The origin of stereotypes*

Stereotypes are formed by various factors at different levels.

At the overall socio-political and socio-cultural level:

- These are factors that have their origin, for example, in the historical development of political relations between one's own country and another country or countries, where "the others" come from (national stereotypes).

At institutional level:

- In institutions and areas of general socialization, such as the family/social milieu/peer group/work/school/media/personal experiences, opinions and convictions concerning the "image of the others" are passed on.

At an individual level:

- Factors such as age, gender, general knowledge of the world, special knowledge and experience, intellectual capacities, interest and motivation, may play a role in our individual view of "the others". It is obvious that even in a given socio-culture the "view of the others" may vary considerably according to these individual factors.

Learn more 

*Stereotyping and impression formation: How categorical thinking shapes person perception:* [http://kimberlyquinn.net/QuinnEtAl\\_SAGEHandbook\\_2003.pdf](http://kimberlyquinn.net/QuinnEtAl_SAGEHandbook_2003.pdf)

### *Recognition of own stereotypes*

In order for us to be able to move beyond our own biases and be able to apply critical thinking skills to our evaluations of individuals, we must first be able to recognize and address our own stereotypes. If we can recognize our own stereotypes, we can then identify the questions we must ask that inform us about the true individual.

Learn more 

Susan T. Fiske and Michael S. North. *Measures of Stereotyping and Prejudice: Barometers of Bias*, in pdf: [http://static1.1.sqspcdn.com/static/f/1605966/24201752/1389641568813/North\\_Measures.pdf?token=Lu71xAD0WIDflesEMjrPiFLnr6A%3D](http://static1.1.sqspcdn.com/static/f/1605966/24201752/1389641568813/North_Measures.pdf?token=Lu71xAD0WIDflesEMjrPiFLnr6A%3D)



### **Recommended films: Stereotypes and prejudices**

1. *Nikogarsnja zemlja*. Danis Tanović, 2001
2. *Blauäugig*. Bertram Verhaag, 1996
3. *Color Purple*. Steven Spielberg, Menno Meyjes, USA 1985
4. *Crush*. Paul Haggis, Paul Haggis, Robert Moresco, USA, Germany, 2004

### **Sources**

Kofta, M., Jasińska-Kania, A. (red.) (2001) *Stereotypy i uprzedzenia*. Warszawa: Wydawnictwo Naukowe Scholar.

Bokszański Z., *Stereotypy a kultura*; Fundacja na Rzecz Nauki Polskiej, Wrocław 1997.

Dovidio, J. F., Brigham, J. C., Johnson, B. T i Gaertner, S. L. (1999). *Stereotypizacja, uprzedzenia i dyskryminacja: spojrzenie z innej perspektywy*. [w:] Macrae, C. N., Stangor, Ch. i Hewstone, M. (red.), *Stereotypy i uprzedzenia* (s. 225-260). Gdańsk: GWP - do przeczytania strony: 225-234.

Mackie, D. M., Hamilton, D. L., Susskind, J. i Rosselli, F. (1999). *Spoleczno-psychologiczne podstawy powstawania stereotypów*. [w:] Macrae, C. N., Stangor, Ch. i Hewstone, M. (red.), *Stereotypy i uprzedzenia* (s. 39-65). Gdańsk: GWP.

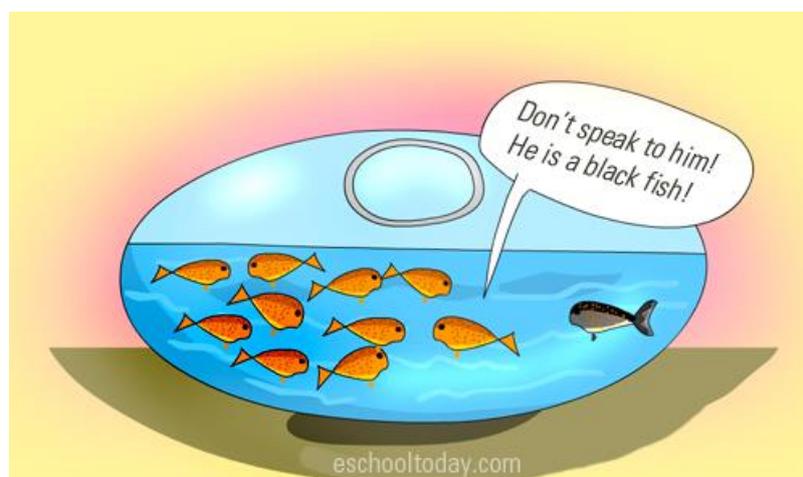
Stangor, Ch. i Schaller, M. (1999). *Stereotypy jako reprezentacje indywidualne i zbiorowe*. [w:] Macrae, C. N., Stangor, Ch. i Hewstone, M. (red.), *Stereotypy i uprzedzenia* (s. 13-36). Gdańsk: GWP.

### 9.3 Discrimination

Discrimination refers to unequal treatment, unjustified by any legitimate reasons. Each discriminatory act is a violation of the principle of equality as well as fundamental rights and freedoms of a person.

Often racial and ethnic prejudice lead to discrimination against the subordinate racial and ethnic groups in a given society. Discrimination in this context refers to the arbitrary denial of rights, privileges, and opportunities to members of these groups. The use of the word arbitrary emphasizes that these groups are being treated unequally not because of their lack of merit but because of their race and ethnicity.

*Exclusion* and *rejection* are key ingredients in discrimination. They occur when people do not appreciate diversity or differences. They occur when people are prejudiced or have formed their own opinion about others because of their social, political, religious, sexuality, interests, culture, traditions, and so on.



#### *Types and categories of discrimination*

**Direct discrimination** arises if a person has been, is or would be treated less favorably than other persons in a comparable situation on grounds of a prohibited motive (racial or ethnic origin, religion, sex, disability, age or sexual orientation). For example, in a job announcement the employer clearly states that non-indigenous people will not be employed. In practice, such an explicit form of discrimination rarely occurs. The implicit forms of unequal treatment arise more often.

**Indirect discrimination** arises if an apparently neutral provision, criterion or practice puts a person or a group of persons at a particular disadvantage compared with other persons unless that provision, criterion or practice is objectively justified by a legitimate aim and the means of achieving that aim are appropriate and necessary.

**Positive discrimination** occurs when the state applies temporary solutions, introduces a practice or implements a specific legal means in order to equalize opportunities of persons belonging to particular minority groups, e.g. foreigners, in order to diminish factual instances of unequal treatment they receive. Such form of discrimination is legitimate, yet it may be applied but in a particular time and context because it may turn into discrimination of persons from majority groups that used to be privileged before.

**Discrimination based on race:** Racism can be defined as a conscious or unconscious belief in the superiority of one race over other another. This definition presupposes the existence of different biologic ‘races’, a supposition now dispelled by recent research, especially the human genome project. However, although ‘race’ is clearly a social construct, racism is nonetheless prevalent throughout the world. Although few people believe any longer in a ‘superior race’ with an inherent right to exercise power over those considered ‘inferior’, many people continue to practice cultural racism or ethnocentrism, believing that some cultures, usually their own, are superior or that other cultures, traditions, customs and histories are incompatible with theirs.

**Discrimination based on xenophobia:** In response to growing globalization and diversity of society, some people respond with xenophobia, a fear or aversion to foreigners or foreign countries. In most cases the concept of ‘foreign’ is based on socially constructed images and ideas that reduces the world to ‘us’, the normal, ‘good ones like me’, and ‘them’, the others who are different: a threat, a disruption, representing a degradation of values and proper behavior.

**Discrimination based on ethnicity and culture:** As with cultural racism, which holds that certain cultures are superior to others, discrimination based on ethnicity and culture regards some cultures, usually minorities, as inherently inferior or undesirable. Historically, European Jews and Roma have suffered most from this form of discrimination.

**Discrimination based on religion:** Freedom of religion is officially respected in Europe, yet discrimination based on religion is nevertheless prevalent, often inextricably linked with racism and xenophobia.

Learn more



Types of discrimination graph: <http://visual.ly/types-discrimination>

### *Examples of discrimination*

- Refusal to employ a person because of his/ her foreign nationality, though of the same or higher qualifications in comparison to other candidates
- Refusal to rent a flat to a person because of his/ her foreign nationality
- Humiliating, degrading treatment of a person of a different color by abusing, scorning, accosting or infringing on his/ her physical inviolability
- Refusal to let a person of a different ethnic origin in a club, restaurant or a shop

### *Exceptions from the rule of equal treatment*

There are exceptions from the rule of equal treatment in cases concerning employment. If there are specific criteria for a post to be met by a candidate, i.e. to be of a particular race, speak a particular language, belong to a particular religious group, then differential treatment is not seen as discrimination. For instance, for a particular role an Asian actor with a very good command of Vietnamese is needed or in a restaurant serving food typical of a particular region or culture a waiter with a particular appearance, emphasizing the place's authenticity is looked for.

Speaking of discrimination it is important to note that:

- People who practice racial or ethnic discrimination are usually also prejudiced, but not always. Some people practice discrimination without being prejudiced, and some may not practice discrimination even though they are prejudiced.
- Individual discrimination is common and can involve various kinds of racial slights. Much individual discrimination occurs in the workplace.
- Institutional discrimination often stems from prejudice, but institutions can also practice racial and ethnic discrimination when they engage in practices that seem to be racially neutral but in fact have a discriminatory effect.

Discrimination is often based on ignorance, prejudices and negative stereotypes. Because many people fear what seems strange or unknown, they react with suspicion or even violence to anyone whose appearance, culture or behavior is unfamiliar.

Most minor instances of discrimination result from natural human instincts to feel more comfortable around other people with similar traits. Discrimination can also result from ingrained beliefs in society that people with certain traits are inferior in some ways.

Discrimination sometimes occurs when a group in power wants to protect its turf. Those in political power in some countries have used discrimination and segregation to hold their power positions. Discrimination against women sometimes stems from the desire of men in an organization to maintain the status quo. In some cases, people discriminate against others based on the perception that their lifestyles or behaviors are immoral.

### **Quotations**

*„Discrimination due to age is one of the great tragedies of modern life. The desire to work and be useful is what makes life worth living, and to be told your efforts are not needed because you are the wrong age is a crime“.*

**- Johnny Ball**

*"I have a dream that my four little children will one day live in a nation where they will not be judged by the color of their skin but by the content of their character."*

**- Martin Luther King**

"Education is the most powerful weapon which you can use to change the world."

- Nelson Mandela

Learn more 

- *Intolerance, Prejudice and Discrimination* - report: <http://library.fes.de/pdf-files/do/07908-20110311.pdf>
- „*Discrimination in the EU. Perception and experiences of discrimination in the areas of housing, healthcare, education, and when buying products or using services*”, Analytical Report 2008: [http://ec.europa.eu/public\\_opinion/flash/fl\\_232\\_en.pdf](http://ec.europa.eu/public_opinion/flash/fl_232_en.pdf)
- „*Handbook on European non-discrimination law*”, podręcznik Agencji Praw Podstawowych Unii Europejskiej: <http://fra.europa.eu/en/publication/2011/handbook-european-non-discrimination-law>



#### **Recommended videos:**

1. What is Discrimination? [https://www.youtube.com/watch?v=\\_POFVY004Vc](https://www.youtube.com/watch?v=_POFVY004Vc)
2. Nelson Mandela - Mini Biography [https://www.youtube.com/watch?v=UqoYmx\\_L-Xs](https://www.youtube.com/watch?v=UqoYmx_L-Xs)
3. Martin Luther King, Jr. - Mini Bio [https://www.youtube.com/watch?v=3ank52Zi\\_S0](https://www.youtube.com/watch?v=3ank52Zi_S0)
4. Jane Elliott (renowned anti-discrimination educator): <https://www.youtube.com/watch?v=-pv8mCHbOrs>
5. Stereotypes, Prejudice & Discrimination: <https://www.youtube.com/watch?v=ewE2K8A7Ddw>
6. Anti-Discrimination Advert: <https://www.youtube.com/watch?v=7wr3ujTt89A>
7. Anti-Racial discrimination: <https://www.youtube.com/watch?v=-WIZNrFR2oE>
8. Disability Discrimination: <https://www.youtube.com/watch?v=sN8EbBpxy10>
9. Discrimination: <https://www.youtube.com/watch?v=A7VbzzfMAuc&feature=related>

#### **Sources:**

Boksański Z., Stereotypy a kultura; Fundacja na Rzecz Nauki Polskiej, Wrocław 1997.

Dovidio, J. F., Brigham, J. C., Johnson, B. T i Gaertner, S. L. (1999). Stereotypizacja, uprzedzenia i dyskryminacja: spojrzenie z innej perspektywy. [w:] Macrae, C. N., Stangor, Ch. i Hewstone, M. (red.), Stereotypy i uprzedzenia (s. 225-260). Gdańsk: GWP - do przeczytania strony: 225-234.

- Mackie, D. M., Hamilton, D. L., Susskind, J. i Rosselli, F. (1999). Społeczno-psychologiczne podstawy powstawania stereotypów. [w:] Macrae, C. N., Stangor, Ch. i Hewstone, M. (red.), *Stereotypy i uprzedzenia* (s. 39-65). Gdańsk: GWP.
- Stangor, Ch. i Schaller, M. (1999). Stereotypy jako reprezentacje indywidualne i zbiorowe. [w:] Macrae, C. N., Stangor, Ch. i Hewstone, M. (red.), *Stereotypy i uprzedzenia* (s. 13-36). Gdańsk: GWP.
- Kofta, M. (red.) *Myślenie stereotypowe i uprzedzenia. Mechanizmy poznawcze i afektywne.* Warszawa: Wydawnictwo Instytutu Psychologii PAN.

## 9.4 Stereotypes in the media

Mass media became one of the main sources of popular culture in modern capitalist society. Media, however, not only entertains and offers news to people, but also transfers the stereotypes, beliefs and values of the society to reproduce the existing order of social life.

Media stereotypes are inevitable, such as movies, advertising, news and entertainment, they all need to gain as much attraction or attention from audience as possible. And by using those stereotypes in contents, it will be easier and quicker for the audience to understand and absorb this information. We do stereotype as a way of making sense of our surroundings, it allows us to understand a complex thing with a minimum of effort.

The media uses stereotypes as a shorthand method of defining characters in ways that are easy for people to identify and categorize. What these stereotypes all have in common is that they reduce to a one-sided, superficial and exaggerated depiction of the real variety, depth and complexity of a people. The media today is more sensitive to issues of culture and gender than it once was, but the creation and perpetuation of common misconceptions about groups of people continues. Oversimplified and inaccurate portrayals have profoundly affected how we perceive one another, how we relate to one another and how we value ourselves.

Learn more 

- *The Impact of Media Stereotypes on Opinions and Attitudes towards Latinos*: <http://www.latinodecisions.com/blog/wp-content/uploads/2012/09/RevisedNHMC.Aug2012.pdf>
- Paul Martin Lester, Susan Dente Ross, *Images that Injure: Pictorial Stereotypes in the Media*, Greenwood Publishing Group, 2003, e-book: <http://qaidecuwy.ru/totasudywy.pdf>
- *Stereotypes in media*, presentation: <http://www.slideshare.net/feelgoodinc2024/stereotypes-in-media-45357129>
- *Stereotypes in the Media - then and now*, prezi presentation: <https://prezi.com/mwhacmlosn-a/stereotypes-in-the-media-then-and-now/>
- *Common Stereotypes of Minorities in Film and Television*, article: <http://racerelements.about.com/od/hollywood/tp/Common-Stereotypes-Of-Minorities-In-Film-And-Television.htm>



Source: [www.pinterest.com](http://www.pinterest.com)

**Key-words:**

Stereotypes, prejudices, ethnocentrism, discrimination, media

**Questions for reflection:**

- ☞ *What are the most popular stereotypes in your country? How do you try to react?*
- ☞ *If you have ever experienced individual discrimination, either as the person committing it or as the person affected by it, briefly describe what happened. How do you now feel when you reflect on this incident?*

- ☞ *Do you think institutional discrimination occurs because people are purposely acting in a racially discriminatory manner? Why or why not?*
- ☞ *Which stereotypes can lead to discrimination?*
- ☞ *Where do stereotypes come from?*
- ☞ *What are the dangers of stereotyping?*
- ☞ *How are different racial and ethnic groups represented in entertainment, advertising, and news media?*
- ☞ *How do people learn to make stereotypes? How might they unlearn them?*
- ☞ *How can the media (newspapers, television, movies) help to reduce stereotyping?*
- ☞ *Do you think certain groups are more subject to stereotyping than others? If so, why?*
- ☞ *What do you think an individual can do to help reduce bias and stereotyping?*

## 10. Selected reading

### English

#### Books

1. *The SAGE Handbook of Social Anthropology*. Richard Fardon, Oliva Harris, Trevor H J Marchand, Cris Shore, Veronica Strang, Richard Wilson, Mark Nuttall (Eds.). 2012 SAGE Publishing.
2. Kraal, K. (2009). *Equal Opportunities and Ethnic Inequality in European Labour Markets: Discrimination, Gender and Policies of Diversity (IMISCOE Reports)*. Amsterdam: Amsterdam University Press.
3. Cornides, J. (2012). *Three Case Studies on 'Anti-Discrimination'*. *European Journal of International Law*, 23(2), 517-542.

#### Links

1. *Culture and Identity*. Polity.  
<http://www.polity.co.uk/browne/downloads/BROWNE%20CHAPTER%20%20v2.pdf>
2. *Culture and Conflict*, Michelle LeBaron  
<http://www.beyondintractability.org/essay/culture-conflict>

### Dutch

#### Books

1. Devllieger P. *Inleiding tot de sociale en culturele antropologie*. Leuven, Acco.
2. Van Leeuwen, B. (2003). *Erkenning, identiteit en verschil: Multiculturalisme en leven met culturele diversiteit*. Leuven: Acco.
3. Lessius. Cimic. (2011). *Handboek interculturele competentie*. Brussel: Politeia.
4. Shadid, W. (2002). *Culturele diversiteit en interculturele communicatie*. H. van Veghel (red.), *Waarden onder de meetlat: Het Europese waardenonderzoek in discussie*. Budel: Damon bv.
5. Gaublonne, B. (1997). *Een Multiculturele Samenleving?: Integratie, Assimilatie of Culturele Castratie?*
6. Loobuyck, P. (2002). *Multicultureel burgerschap. Voorbij integratie, assimilatie, segregatie en marginalisatie*. *Mores : Pedagogisch Tijdschrift Voor Morele Problemen*, In: *Mores : pedagogisch tijdschrift voor morele problemen*, (2002)234 ; p. 291-305.
7. *Twintig vooroordelen over migranten en een weerlegging*. (n.d.). Brussel: Ministerie van de Vlaamse Gemeenschap.
8. Van Tilborg, C. & Goethals, M. (1997). *Wat je zegt ben je zelf! Spelen met thema's: Een cursus waar vanuit een duidelijke interculturele invalshoek gespeeld wordt rondom vooroordelen, discriminatie, pesten*. Leuven: KUL. Permanente vorming.

## French

### Books

1. Cazenabe, C. (2003). *La formation interculturelle: un projet existentiel de réciprocité*. Editions L'Harmattan.
2. Ten Have, H. & Jean, M. S. (2009). *UNESCO: La déclaration universelle sur la bioéthique et les droits de l'homme : Histoire, principes et application*. Paris: Unesco.
3. Gensollen, M. (2012). *Défense de la diversité culturelle: Variété ou dialogue?* *Rezeaux*, 175(5), pp. 175-203.
4. Saladin, P. (2006). *Diversité et égalité des chances. Les fondements d'une action efficace dans le microcosme des institutions de santé*.

## German

### Books

1. *Selbst-/Reflexion in der Kultur- & Sozialanthropologie* (2013, Linska)
2. *Interkulturelle Kommunikation: Interaktion, Fremdwahrnehmung, Kulturtransfer* (2012, Lüsebrink)
3. *Interkulturelle Kommunikation: Methoden, Modelle, Beispiele* (2006, Kumbier)
4. *Interkulturelle Kommunikation* (2014, Heringer)
5. *Interkulturalität und kulturelle Diversität* (2013, Moosmüller, Möller-Kiero)
6. *Anthropologie kultureller Vielfalt: Interkulturelle Bildung in Zeiten der Globalisierung* (Global Studies) (2006, Wulf)
7. *Interkulturelles Handeln zwischen Polizei und Fremden* (Münchener Beiträge zur interkulturellen Kommunikation) (2013, Sterzenbach)
8. *Interkulturelles Lernen in Praxis und Theorie* (Schriften des Instituts für angewandte Kommunikationsforschung) (1994, Otten)

### Links

1. Bundesministerium des Innern, Migration und Integration:  
[http://www.bmi.bund.de/DE/Themen/Migration-Integration/migration-integration\\_node.html](http://www.bmi.bund.de/DE/Themen/Migration-Integration/migration-integration_node.html)
2. Pädagogischer Leitfaden zur Bekämpfung von Diskriminierung und Intoleranz gegenüber Muslimen  
<http://www.osce.org/de/odihr/91299?download=true>
3. Bekämpfung von Mehrfachdiskriminierung. Praktiken, Politikstrategien und Rechtsvorschriften  
<https://www.uni-hamburg.de/beschaeftigtenportal/services/gleichstellung-und-familie/agg-beschwerdestelle/bekaempfung-mehrfachdiskriminierung.pdf>
4. Bekämpfung der Diskriminierung. Ein Schulungshandbuch.  
[http://www.pro-diversity.de/downloads/train\\_de.pdf](http://www.pro-diversity.de/downloads/train_de.pdf)

## Greek

### Books

1. Eriksen, Thomas Hylland. *Μικροί τόποι, μεγάλα ζητήματα: Μια εισαγωγή στην κοινωνική και πολιτισμική ανθρωπολογία*. [e-book] Μετάφραση Αθανάσιος Κατσικερός · επιμέλεια Ιωάννης Μάνος. Αθήνα: Κριτική, 2015.
2. Cuche, Denys. *Η έννοια της κουλτούρας στις κοινωνικές επιστήμες*. Μετάφραση Φώτης Σιατίτσας · επιμέλεια Μαίρη Λεοντσίνη, 1η έκδ. Αθήνα: Τυπωθήτω, 2001.
3. Jenkins, Richard. *Κοινωνική ταυτότητα*. Μετάφραση Χρήστος Λυριντζής. 1η έκδ., Αθήνα: Σαββάλας, 2007.
4. Smith, Peter B. & Michael Harris Bond. *Διαπολιτισμική κοινωνική ψυχολογία*. Μετάφραση Βιργινία Κάγκου · επιμέλεια Αντωνία Παπαστυλιανού. Αθήνα: Gutenberg - Γιώργος & Κώστας Δαρδανός, 2011.
5. Τριανταφύλλου, Σώτη. *Πλουραλισμός, πολυπολιτισμικότητα, ενσωμάτωση, αφομοίωση: Σημειώσεις για τη σύγχρονη ανοιχτή κοινωνία*. 1η έκδ., Αθήνα: Εκδόσεις Πατάκη, 2015.

### Links

1. <http://anthropology.gr>
2. <https://www.youtube.com/watch?v=r33BjvN7Aog>
3. <http://repository.edulll.gr/edulll/retrieve/3227/933.pdf>

## Italian

### Books

1. Evans-Pritchard, Edward E. (1972). *Introduzione all'antropologia sociale*. Laterza publisher
2. Giaccardi Chiara (2005). *La comunicazione interculturale*. Il Mulino.
3. Ulderico Bernardi (2004). *Dalla teoria dell'assimilazione al pluralismo culturale*. Franco Angeli.
4. Jürgen Habermas, Charles Taylor (2002). *Multiculturalismo*. La Feltrinelli.
5. Ulderico Bernardi (2004). *Culture e integrazione. Uniti dalla diversità*. Franco Angeli.

### Links

1. Percorsi didattici contro la discriminazione. Attività introduttive e giochi di ruolo. [http://www.amnesty.it/flex/files/9/d/a/D.d768527996e63cfd4c59/Amnesty\\_Discriminazione\\_Intro.pdf](http://www.amnesty.it/flex/files/9/d/a/D.d768527996e63cfd4c59/Amnesty_Discriminazione_Intro.pdf)

## Polish

### Books

1. Hall T. E. , *Poza kulturą*, Wydawnictwo Naukowe PWN, Warszawa 2001
2. Matsumoto D, L. Juang L. (red.), *Psychologia międzykulturowa*, Gdańskie Wydawnictwo Psychologiczne, Gdańsk 2007
3. Borowiak, A., Szarota, P. (red.) (2004) *Tolerancja i wielokulturowość*. Warszawa: Wydawnictwo SWPS Academica
4. Szopski, M. (2005) *Komunikowanie międzykulturowe*. Warszawa: Wydawnictwa Szkolne i Pedagogiczne

5. Goodman N. - *Wstęp do socjologii*. Przekład Jędrzej Polak, Janusz Ruskowski, Urszula Zielińska. 200, Zysk i S-ka
6. Hofstede G, *Kultury organizacje. Zaprogramowanie umysłu*, PWE, Warszawa 2000 (PL)
7. Richard R. Gesteland, *Różnice kulturowe a zachowania w biznesie*, Wydawnictwo Naukowe PWN; 2000

## Links

1. [http://globalna.ceo.org.pl/sites/globalna.ceo.org.pl/files/m3\\_migracje\\_na\\_swiecie\\_0.pdf](http://globalna.ceo.org.pl/sites/globalna.ceo.org.pl/files/m3_migracje_na_swiecie_0.pdf)
2. <https://phavi.umcs.pl/at/attachments/2014/0215/130628-17-analiza-migracji-wewnetrznych-i-miedzynarodowych-na-obszarze-unii-europejskiej-razem-czy-osobno.pdf>
3. [https://www.kul.pl/files/602/public/Migravalue/Migr1\\_pl.pdf](https://www.kul.pl/files/602/public/Migravalue/Migr1_pl.pdf)

## Portuguese

### Books

1. Rabaça, Clara, & Cunha, Pedro (2007). *Algumas perspetivas sobre imigração: da imigração económica à integração social*. Revista Antropologicas, 10, pp. 299-322.
2. Pais, José Machado (coordenação), 1999. *Traços e riscos de vida. Uma abordagem qualitativa a modos de vida juvenis*. Porto: Ambar.pp.146-169
3. Fernandes, Elisabete Pires (2006). *Mediação: seu impacto nos jovens mediadores interculturais: um estudo de caso*. Universidade Aberta (Tese de Mestrado)
4. Marinho, Manuela & Amaro, Maria Inês (2000). *Estudo de caso 2 - o mediador intercultural: um agente de interação*. Revista Intervenção Social, 22, pp. 49-78
5. Maciel, Cármen (2007). *Produção e mediação cultural - um estudo de caso sobre o papel das associações ligadas aos PALOP em Lisboa*. Actas do II Encontro Internacional de Migrantes Subsarianos na Europa. CESNOVA, Universidade Nova de Lisboa.

### Links

1. Cardoso, Maria Manuela Lopes (2008). *António Vieira. Pioneiro e Paradigma de Interculturalidade*:  
[http://www.oi.acidi.gov.pt/docs/Coleccao\\_Portugal\\_Intercultural/2\\_AVieira\\_Interculturalidade.pdf#page=10&zoom=100,-115,98](http://www.oi.acidi.gov.pt/docs/Coleccao_Portugal_Intercultural/2_AVieira_Interculturalidade.pdf#page=10&zoom=100,-115,98)
2. Backström, Bárbara & Castro-Pereira, Sofia (2012). *A questão migratória e as estratégias de convivência entre culturas diferentes em Portugal*. RESMI, vol.20, n.38, pp. 83-100  
[http://www.scielo.br/scielo.php?pid=S1980-85852012000100006&script=sci\\_arttext](http://www.scielo.br/scielo.php?pid=S1980-85852012000100006&script=sci_arttext)
3. Caria, Telmo Humberto (2000). *A mediação intercultural no debate sobre a relação entre ciência e ação social*. Revista Educação, Sociedade e Culturas, nº 14, pp. 89-103:  
<http://www.fpce.up.pt/ciie/revistaesc/ESC14/14-5-telmo.pdf>
4. Grassi, Marzia, & Melo, Daniel (2007). *Portugal na Europa e a Questão Migratória: Associativismo, Identidade e Políticas Públicas de Integração*. Working Paper, 4, Lisboa, ICS, Universidade de Lisboa.  
[http://www.ics.ul.pt/publicacoes/workingpapers/wp2007/wp2007\\_4.pdf](http://www.ics.ul.pt/publicacoes/workingpapers/wp2007/wp2007_4.pdf)