

## Developing a Culture-Adequate Intercultural Competence Program for Indonesian Students

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Numerous challenges of Indonesian multicultural society (e.g., intergroup conflicts) indicate the needs for intercultural education. This study attempts to develop a culture-adequate learning program of intercultural competence for university students in Indonesia. A cultural adaptation of a German cultural-oriented training is conducted. The theoretical framework covers intercultural training, culture learning for students, and cross-cultural learning style of European and Asian students. Data collection includes expert interviews ( $N = 5$ ) and focus group discussions of professionals ( $N = 21$ ). Achievement test, multicultural awareness scale and open ended questionnaire are delivered to 34 psychology students. Content analysis and descriptive statistics are applied. The customized module receives favourable response for its learning strategies and is considered beneficial for students' multicultural development. The program increases cultural knowledge and cultural diversity awareness.

Keywords: intercultural training, intercultural competence, Asian learning style

Tantangan masyarakat majemuk Indonesia mengindikasikan kebutuhan pengembangan kompetensi mengelola keberbedaan secara sistematis. Studi ini berfokus pada penyusunan program pengembangan dengan mengadaptasi modul berorientasi budaya Jerman ke dalam konteks Indonesia. Untuk proses adaptasi ini dilakukan wawancara ( $N = 5$ ) dan focus group discussion ( $N = 21$ ). Hasil dari pendekatan kualitatif memberikan justifikasi akan kebutuhan program demikian di dunia kerja serta sejumlah kasus pertemuan budaya dalam konteks Indonesia untuk materi pembelajaran. Uji coba modul hasil adaptasi dilakukan pada mahasiswa ( $N = 34$ ) dengan memberikan tes prestatif, skala multicultural diversity awareness, dan kuesioner terbuka. Hasil analisis memperlihatkan perubahan yang signifikan pada pengetahuan subjek sebelum dan sesudah mengikuti uji coba modul dan terjadi peningkatan kesadaran akan kemajemukan pada subjek. Subjek penelitian juga memberikan evaluasi positif terhadap modul dengan fokus utama pada manfaatnya dalam memberikan pemahaman akan kemajemukan dan pengembangan diri, serta metode belajar eksperiensial-induktif.

Kata kunci: pelatihan interbudaya, kompetensi interbudaya, gaya belajar Asia

Diversity has become an unavoidable reality for Indonesia. As a country with 350 ethnic groups and six major religions, Indonesia may takes pride in being one of the most heterogeneous countries in the world. Its

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ecological situation brings along social economic diversity stemmed from urban metropolitan areas with strong market economies, e.g., Jakarta and other big cities, and rural areas with stronger communal societies and traditional economies. In addition, Indonesia has common diversity attributes, such as age and gender. Moreover, recent discussions on the nature of diversity in Indonesia include psychological aspects of disability group, with strong endorsement from psychological community for an inclusive nation (Irwanto, 2010).

Other than its domestic diversities, Indonesia faces world diversity, as a result of globalization. The dynamics of intercultural encounters has increased due to increasing economic co operations, immigration processes, inter-

national education, international assignments, as well as interpersonal communication which has become easier due to technological advances (e-mail, chatting, facebook, etc.)

From an intercultural psychology viewpoint, intercultural encounters become an interesting issue as it presents both challenges and opportunities for the individuals or groups. Nancy Adler (2008), an international management researcher who has done extensive research on cultures in international work groups, offers strategic opportunities for dealing with cultural differences in international team works. Synergic cultural diversity in teams would encourage team creativity and innovation, create flexibility, enable expansion of market segmentation, and avoid "group think".

Despite the optimistic view, intercultural studies reported challenges and problems in the process of group work (Adler, 2008), expatriates (Ward, Bochner & Furnham, 2001), international students (Ayano, 2006; Burnett & Gardner, 2006), and visiting lecturers (Kainzbauer & Haghirian, 2006). The challenges and difficulties may be detrimental, such as individual or group target failures, financial loss, as well as psychological and emotional distress (Adler, 2008). These problematic situations also apply to Indonesians professionals and students in intercultural teamwork (see Panggabean, 2004; Fremerey & Panggabean, 2004; Adam, 2007). Evidently, the quality of diversity management in Indonesia has been relatively unsuccessful (Gunawan, 2011; Panggabean, 2010).

To overcome the challenges of cultural diversity, attempts to understand and to manage cultural differences for effective work achievements are crucial. Several studies of intercultural relationships proposed the concept of intercultural competence (IC; see Dinges and Baldwin, 1996). IC is a collection of abilities, traits, and skills needed to accept and manage cultural differences. IC includes intercultural communication skills, flexibility, adaptiveness, intercultural sensitivity, etc. The development of IC is indicated by the development of cultural diversity awareness, which is the awareness of cultural differences and the willingness to accept and appreciate it. In line with the challenges of diversity faced by Indonesia as stated above, the scope of cultural diversity awareness in this study include domestic and international diversity as the consequence of globalization.

The development of IC can be done through the process of learning. Works of scholars encourage a systematic learning process to develop IC (see Thomas, 1999; Pedersen, 1994) in comparison to a trial-and-error learning process. According to Thomas (1999), a systematic learning process allows reflective processes

to take place. The process is needed to apply the results of this learning process in a similar situation at another place and time. A systematic learning process also allows a more controlled simulation of cultural encounters, to minimize any emotional and psychological effects of cultural conflicts that might occur in reality. In accordance with the opinions of these two experts, Spodek (1983) points out the importance of systematic learning in developing cultural differences management skills from college level to anticipate the challenges of globalization. Panggabean (2010) highlights the importance of developing IC both in formal and informal educational settings in the acculturative pluralistic societies. Referring to the opinions of Thomas (1999) and Pedersen (1994), these societies develop their diversity management skills as natural abilities, through trial-and-error, are unconscious, and are less reflective. It would somewhat impede the application of the skills in similar situations. Therefore, it is important to transform these unconscious, natural, trial-error based competences into systematic, reflective competences since young age as the younger generation is expected to become the nation future identity agents.

Following this line of thought, this study aims to develop a program to systematically develop IC for college students. A program is design to develop IC in Atma Jaya Catholic University of Indonesia (UAJ) students. A study conducted on 638 college students from Catholic universities in Jakarta, Yogyakarta, Surabaya and Semarang provides supporting indicator since the findings suggest that intercultural sensitivity as one part of IC contributed significantly to their level of self-esteem in social adaptation after graduating (Halim, Riyanti, Johan, dan Panggabean, 2004).

Two primary steps are conducted with particular concern to cultural adaptability, namely developing materials and delivering them. Material for this program is obtained from the IC development modules in Extracurricular Study in Intercultural Competence at the University of Applied Sciences, Regensburg, Germany, which will be adapted to the context of the Indonesian society. A pilot study is conducted to deliver the Indonesian module in five-day IC training for UAJ students.

This study has deliberately chose Atma Jaya Catholic University of Indonesia (UAJ) students for its respondents. There are at least three types of challenges of diversity faced by UAJ students, which makes the group fits nicely with the study scope of diversity. The first is the fact that the majority of UAJ students are Christians (approximately 70% of the student body are Catholics or Protestants), which is a minority group in Indonesia. Therefore, the ability to accept and manage differences is important for their social adaptation after

graduating. Secondly, cultural challenges in college life have also been found in the form acculturative stress experienced by UAJ non-Jakarta origin students (Adam, 2007). The findings indicate that the phenomenon is real, although its generalizations might be limited, considering the relatively small number of respondents of the study ( $N=90$ ). Third, as part of the Jakarta urban metropolitan society, UAJ students are instantly exposed to the realities of globalization and international competition when they enter the job markets. This would demand excellent skills to manage international co operations. Furthermore, selecting samples from UAJ students is considers methodologically beneficial for longitudinal study purposes. This study is expected to be a first step in developing IC development programs for university students and to act as a model for curriculum development in other groups, such as school students, practitioners, etc.

### **The Psychological Phenomenon of Cultural Encounters**

Transforming diversity into a synergy is recognized as a complex process, because it involves managing and negotiating differences of perspectives and perceptions. This opinion was proposed by the intercultural psychology expert from Germany, Alexander Thomas (2003), who views culture as a system of perspectives that direct individuals to think, perceive, evaluate and to give value to their surroundings, as well as giving direction on how to act. Culture is then passed on through inter-generational learning process by using symbols.

This understanding of culture is applied as the basis for developing the Intercultural Competence (IC) module. Therefore, one of the emphasis in adapting the module is learning how to identify own cultural perspectives as well as understanding others'. The flexibility to switch between perspectives becomes the fundamental process of IC development.

Based on the understanding of culture as a viewpoint, a cultural encounter is then understood as the encounter of two or more viewpoints that are foreign to one another as individuals involved in the encounter. In these cultural engagements, a cultural overlapping situation is most likely to happen. Cultural overlapping situations happen when similar and familiar symbols as well as attributes occur, but have different meanings for different cultures. These types of situations would often lead to problems in exchanging messages, miscommunication, or taking wrong conclusions, leading to fric-

tions and conflicts. For example, all cultures regard that respect is important and positive; however the normative behavioral indicators of respect might be different, even contradictory for each cultures. Consequently, it raises conflict potentials and interpersonal frictions.

On individual level, Thomas (1999) described cultural encounters as a "psychological strangeness," an ineffective communication process as a result of inadequate patterns and ways of thinking. Individuals are faced with perceptions, evaluations, judgments and actions that are unfamiliar, and therefore not understandable. The patterns that are familiar are no longer effective, which creates feeling of insecurity and cognitive dissonance. The culture shock phenomenon is one of the effects of psychological strangeness.

Furthermore, Thomas (1999) explained the psychological process of cultural learning. Individuals would try to cope with any uncomfortable situations that might arise. They would try to rearrange the "structure" they have lost in the cultural encounter. Individuals will also try to recognize the new "structure". Adaptation happens when individuals manage to accomplish these tasks. As a result, foreign or strange situations become more familiar, and new patterns of thinking, feeling and actions are formed. In other words, the individual has managed to learn a new, more adequate and effective perspective which enables him/her to reach his/her goals within the context of diversity. A cultural learning program like the one developed in this study must be able to create a new and adequate psychological orientation structure.

### **Intercultural Competence**

The role of IC becomes even more crucial with the inevitability of cultural encounters in international and domestic multicultural context. The competence is displayed in the ability to recognize, appreciate, respect, and optimize both own and other's culture-related tendencies to maximize co-operations, for example perception, judgment, behavior, ways of thinking, etc. (Thomas, 1999). Empirical studies show that IC is strongly correlated with success in international assignments (see reviews from Dinges & Baldwin, 1996; Cui & Awa, 1992). Thomas (1999) stressed that IC is the result of learning process and systematic development. Personal tendencies and environmental factors, as well as situational aspects are combined in a way that resulted in effective cooperation and communication for individuals from different cultural backgrounds.

Works on IC can be categorized into three groups of scholar works. The first group focuses on individual

typology that describes the degree of IC effectiveness (i.e., Sewell & Davidsen, 1956 in Dinges, 1983). Most scholars from this group differentiate each types of inter-cultural competent individuals based on the degree of effectiveness of a single IC behavioral variable, from less effective to most effective. The second group of works focuses on individual typology based on mastery on more comprehensive IC variables which include abilities, traits, attitudes and skills such as empathy, open-mindedness, flexibility, and language skills (example; Kealey & Ruben, 1983). Basically, this group continues the works of the first group (see Thomas, 1999). Studies on the third group describe IC with emphasis on developmental aspects by proposing developmental models for one of the aspects of IC, namely intercultural sensitivity (ICS; Bennet, 1993; Hoopes, 1981). The model consists of cultural appreciation stages with specific indicators to enable diagnostic and learning process measurements. Initial stages are usually characterized by cultural ignorance as well as ethnocentrism and the subsequent ones are characterized by adaptability and cultural differences management skills.

Review on intercultural competence studies within three decades (1960-1990) was conducted by Dinges & Baldwin (1999). Based on this review, one of the more important evaluations proposed was the lack of model or development of IC with a non-Western approach. Although this review was done more than a decade ago, the input is still relevant to address the needs of non-Western communities. The study aims to meet the needs by adapting a German culture-oriented IC module into the Indonesian context. The following part elaborates the content and learning goals of IC development module from Regensburg, Germany, along with explanation of the module learning sessions.

The IC development program has been developed at the University of Applied Sciences Regensburg since 2001. The program runs as a certified co-curricular for university students, called Extracurricular Study in Intercultural Competence. The learning materials are divided into teaching methods:

1. Lecture, in which concepts and basic theories are given in an in-class lecture.
2. Tutorial, which consists of exercises, activities, and other applicative materials that are intended to help students understand the lecture materials.
3. Competence Focus seminar, which consists of teaching materials and worksheets in support of tutorial activities, i.e. cases for group discussions.
4. Culture Focus seminar, with presentations regarding specific cultures, given by guest lecturers or other speakers in specific sessions.

The Regensburg Model is given in a lecture response teaching system. The Lecture Materials (1) is given by a lecturer, a Professor whose academic expertise is in the field of intercultural psychology. The Tutorial, Competence Focus seminar and Culture Focus seminars (2-4) are given independently on different scheduled, facilitated by a senior lecturer or a part-time lecturer.

## Intercultural Training

In general, all approach that offers opportunities to learn about other cultures and to gain intercultural competence can be called intercultural training (Kinast, 2003). Intercultural training (IT) can be defined as "intercultural training concerned with increasing our ability to communicate with culturally diverse people and monitoring and adjusting our behavior to deal effectively with those of different cultures" (Prueger & Rogers, 1994, in Ferdman & Brody, 1996, p. 284). An intercultural training aims to help individuals to adjust themselves in a new cultural environment, and to be able to interact effectively with culturally different people.

A systematic program of cultural learning presently popular with the name "intercultural training", began in the United States not long after the end of World War II. At the time, the aim of this program is to help educators, professionals and military personnel who experience culture shock while assigned abroad (Pusch, 2004). The implementation of intercultural training has increased with the developing topic of domestic multiculturalism, especially among professionals and international students (Pusch, 2004). Currently, intercultural training is acknowledged as the most popular and extensive cultural learning method available.

The primary goals of intercultural training is that individuals will have the competence and skills, not only on a cognitive level (understanding the effects of culture, stereotypes and attitudes on thinking and behavior), but also on an affective level (increased awareness to help individuals manage their emotions effectively when interacting with other cultures), as well as developing behavioral skills (developing skills that are needed to interact with other individuals from different cultural backgrounds; Kinast, 2003; Gudykunst, Guzley & Hammer, 1996).

## Approach and Content of Intercultural Training

According to Gudykunst, et.al (1996), there are two important topics that need to be considered when designing an intercultural training, they are: the consideration of the approach to be used (didactic vs. experiential

approaches) and the considerations regarding the content of the training (culture-general vs. culture-specific approaches).

The didactic approach in intercultural training is based on the assumption that cognitive understanding of a different culture, the people and habits from this culture is crucial for effective interaction with people from that particular culture. (Gudykunst, et al., 1996). Therefore, lectures regarding intercultural similarities and differences seem to be relevant for this approach. Pruegger & Rogers (1994, Ferdman & Brody, 1996) considers this didactic approach to be most effective for providing information, but not sufficient to build intercultural sensitivity.

The experiential approach is based on the assumption that the best source of learning information is individual's own experiences. The most appropriate learning method for this approach is active participation in simulations, role-playing and group discussions (Ferdman & Brody, 1996; Gudykunst, et al., 1996). Using this approach, participants have the opportunity to respond cognitively, affectively, and behave appropriately in a given situation. According to Pruegger & Rogers (1994, in Ferdman & Brody, 1996) this method of learning influences attitudes and enhances communications skills, because it enables the participants to implement the results of their learning to concrete situations outside the context of training. Analysis conducted by Mendenhall, Stahl, Ehnert, Oddou, Osland and Kuehlmann (1996) on thirteen intercultural training evaluation studies, showed that the twelve most frequently used methods in intercultural training are: lecture, culture assimilator, group discussion, role play, video/film, field trip, reading material, culture contact simulations, group/individual exercises, language training, training/contact with locals, and case studies.

Based on its content, intercultural training can be divided into culture-general training and culture-specific training (Kinast, 2003; Gudykunst, et al., 1996). The skills and abilities developed in culture-general training is the awareness of cultural influences towards individual behaviors, while the target of culture-specific training is knowledge and understanding of specific cultures. Both types of trainings can be directed to gain competence at a cognitive, affective, and behavioral level.

### **Intercultural Training Evaluation**

Evaluation of intercultural training is important not only to measure the training effectiveness but also to assess the training material and method fitness with the participants' needs. Interestingly, the increasing popularity of intercultural trainings is not followed by the same degree

of urgency to conduct training evaluations (Mendenhall et al., 2004). A study conducted by Deshpande & Viswesvaran (in Mendenhall et al., 2004) concluded that regardless of the intercultural training methods, the trainings themselves have a positive impact to IC development, self-adjustment, and the performance of expatriates.

Furthermore, Mendenhall et al. (2004) stated the five targets of intercultural training evaluation. The first target is knowledge aspect which focuses on the ability to form isomorphic attributions with the target culture or forming cultural awareness. Knowledge improvement is the most significant effect of intercultural training. The next target is behavioral aspect, which is manifested in behavioral indicators such as intercultural problem solving skill, intercultural sensitivity skills, and the skills to manage cultural misunderstandings. Furthermore, intercultural training evaluation is performed on attitude levels as it is presented in evaluation of level of cultural interest, stereotypes, cultural encounters attitude, etc. The level of adjustment is the next target of intercultural training evaluation, which focuses on mental health, capabilities of adjusting to a new culture, etc. The last target of evaluation proposed by Mendenhall et al., (2004) is the level of training satisfaction.

This study focuses on qualitative evaluations of the cultural adaptability of customized training materials and methods. Moreover, training evaluation on knowledge and attitude improvement as well as training satisfaction is conducted. More detailed explanation of the evaluation is presented in the Method section.

### **Culture Learning for University Students**

The importance of systematic culture learning at university level is emphasized by Spodek (1983) and Panggabean (2010) in Indonesian context, respectively. Spodek (1983) specifically proposed two positive aspects of why intercultural training should be integrated into university curriculum.

The first and foremost benefit is that systematic culture learning enables increasing maturity of self-identity building. Self-development process takes place through the process of self-discovery while learning about another culture. Students begin this process of self-discovery by continuously enquire of another culture's "strangeness". They start questioning why people of a specific culture behave in a certain way, and why it differs from their own behavior. The lecturer must continue this striking comparative process with a more reflective process which leads to awareness and the acceptance that their own perspective, feelings, and behaviors may not be 'the only possible set of responses-possibly not even the best' (Spodek, 1983, p.82).

Through the aforementioned learning dynamics, systematic learning becomes more of a “value education” (Spodek, 1983, p.82). This process becomes a good way to train students in developing a critical perspective in viewing findings and social discourses, which is less likely to be considered “value free”. In a more personal context, students are trained to decide which personal values they intend to keep and avoid any identity confusion from being trapped in excessive value relativism.

The second benefit that Spodek (1983) mentioned was that students will be able to develop cultural empathy, and acknowledge, accept, as well as appreciate other cultures, including respecting and accepting other cultural points of view that may not always be considered positive in their own culture. By developing an independent point of view, students will also be able to decide the relevance of which intercultural training materials that s/he prefers to study further in accordance with their future study or career plans.

To facilitate the learning process, Spodek (1983) emphasizes the importance of selecting an intercultural training method that is multidisciplinary, interactive, and experiential-reflective in nature. This method enables the utmost application of learning sources and learning technologies, as well as provides students with opportunities to exchange views and to reflect on their learning experiences. The most important aspect of this intercultural training design is that students are able to develop reflective learning strategies, avoid feelings of alienation, and are more able to enjoy elements of a new culture, as well as becoming more skilled in communicating with people from other cultures.

The benefits mentioned above do not mean that students will automatically be interested to become participants of intercultural training. Some of them either have yet to see the importance of interculturalism (Spodek, 1983), or have yet to realize its needs, or even think that focus on cultural differences as something that is “not constructive” (Panggabea, 2010). The main key to stimulate student’s learning motivation in an intercultural training is to develop relevant and contextual materials and to implement motivating learning methods. This can be done by emphasizing the attributes of particular countries that might be the focus of their future study or career plans, to explore their learning expectations, to contextualize the learning materials and to make concrete situations through various methods. In general, Spodek (1983) emphasized that students should not only focus on cognitive aspects of intercultural learning, but also to go deeper into the affective aspects that are believed to build stronger learning results.

## Culture and Learning Preference

Cultural differences in the process of in-class learning have often been mentioned and became the focus of several intercultural studies in educational contexts (Apfelthaler, 2006). Learning is a process to obtain knowledge, attitude and skills that depend on the quality of sufficient information exchange. In this sense, cultural differences in learning process become very important. In this study, the issue is even more relevant with the fact that the Regensburg module was developed in German learning context, which certainly is very different from that of Indonesian.

A study by Apfelthaler, Hansen, Keuchel, Mueller, Neubauer, Siow and Tapachai (2006) on approximately 2800 business school students from four countries i.e., Germany, Austria, Singapore and Thailand presented interesting comparisons in student learning attitude preferences. The Asian students showed a more positive attitude towards group works such as discussions to better understand a problem/situation than the European students. This result is in accordance to the tendency of these two cultures to be more group-oriented compared to the more individualistic German and Austrian cultures (Hofstede, 1997).

Significant cross-cultural difference is identified in attitude towards teachers. Students from Germany and Austria tend to be more critical towards their lecturers and are more likely to give open criticism, compared with students from Thailand and Singapore. However, a significant difference is found among the Asian students with the Thailand group scores higher than the Singapore one. A similar result was found by Kainzbauer & Haghirian (2006) in their experience as visiting lecturers to Thailand and Japan. These two Austrian lecturers discovered that their Asian students tend to be highly appreciating and show more respect to their lecturers in comparison to that of their homeland students, especially if the lecturers are considered to provide emotional and motivational support in learning. Hard work, diligence and high learning motivation can be the result of a warm relationship between lecturers and students. The students tend to associate the positive learning attitudes as respectful gestures to their lecturers.

Furthermore, Kainzbauer & Haghirian (2006) refer to the positive atmosphere for learning in Thailand. Students tend to prefer studying in comfortable and fun situations, which creates productive learning goals fulfillments. Typical Asian student’s attitudes in learning become the reference in adapting the Regensburg module.

## Method

### Research Focus

Focus of this research is intercultural competence module adaptation. Module adaptation is evaluated through pilot training. The module adaptation procedure is as follows:

1. Conduct discussions with research partner from the University of Applied Sciences Regensburg (the Regensburg team) to attain common understanding of the original module.
2. Conduct interviews and focus group discussions (FGD) to gain insights on adaptation needs of the module and to collect critical incidents.
3. Translate the German module into Bahasa and modify its content and presentation techniques.
4. Develop Indonesian case studies based on the critical incidents data
5. Identify training evaluation tools for pilot study measurements.
6. Conduct a pilot study to test the module and its delivery technique for adaptation effectiveness.
7. Measure the training effectiveness.

### Subjects

This study used different groups of respondent. Samples were taken purposively by targeting individuals who possess the information necessary for the adaptation process.

1. Experts. This group consisted of experts i.e. intercultural researcher and practitioners i.e. consultant, intercultural trainer who provided inputs for adaptation needs as well as for the relevance of developing IC for Indonesian students ( $N = 5$ ).
2. Alumni. This group consisted of alumni of Atma Jaya's Faculty of Psychology (AJFP), classes of 2003-2005 who have worked in fields where they experienced intercultural encounters such as working for multinational companies or national companies with expatriate CEOs. Alumni working in very heterogenic environments with people of multiple ethnic backgrounds were also targeted for this study ( $N=21$ ).
3. Students. Subjects for the module pilot study were students who have never been involved in any intercultural competence development training. There were 34 subjects, consisting of 24% males and 76% females. The largest group (79%) was in the 21-22 age range. The majority (45.5%) was of Chinese descent, followed by Javanese (30.4%). Many of the subjects (79%) had occasional contacts with foreigners in the form of direct meetings, through e-mail or chatting rooms.

### Data Collection

Semi structured interviews for adaptation needs were conducted with five experts: an intercultural researcher and consultant, a cross cultural researcher, a cultural psychologist, a consultant who works extensively with foreign co-workers, and a business practitioner who is also an expatriate. The questions in the interviews were ones such as "What competences should be developed by Indonesian students to improve their chances of success in working with foreigners?"; "What is the most suitable learning strategy for them to acquire these competences?" How should intercultural competence training be applied in the context of multicultural Indonesia?"

A serial of five FGDs was done with AJFP alumni whose jobs are in the field of cross-cultural cooperation ( $N = 21$ ). FGD questions were: "Please describe specific shocking, unexpected experiences that you encountered in dealing with culturally different co-workers/superordinates?", "What did you feel and think at the time?", "How did you deal with it?", "If you were given the opportunity to prepare yourself for those situations, what would you consider as required preparations?", "How those preparations should be conducted?"

### Module Testing

Module testing was conducted on a group of AJFP students ( $N = 34$ ). Evaluation tools included (1) Test of 50 multiple choice questions, to measure knowledge change (scores 0 – 100); (2) a "Cultural Diversity Awareness" scale developed by Angela Suryani M.SiT to measure the individuals cultural diversity awareness (scale of 4); (3) An open questionnaire to measure participants' satisfaction level with the module, particularly with its contents and learning techniques. Both questionnaires were delivered before and after the training (pre and post test).

The fourteen dimensions covered in the "Cultural Diversity Awareness" scale, with item samples, are as follows:

1. Awareness of different cultures; item sample: In my daily interactions, I am aware that there are cultural differences between me and my friends.
2. Understand the difference; item sample: I try to understand the existing cultural differences between me and my friends in the work team.
3. Respect the differences; item sample: I respect the existing cultural differences within my team.
4. Valuing the differences; item sample: I consider it necessary to preserve the diversity in work style among members of my team.

5. Willing to participate in cross-cultural interaction; item sample: I feel uncomfortable in working with people of a particular cultural background.
6. Having stereotypes and prejudice toward others; item sample: I believe that all people of a particular culture have the same behavior characteristics.
7. Awareness of cultural influence to behavior; item sample: I feel that the way my parents raised me has made me different from other people.
8. Respect the influence of culture to behavior; item sample: I appreciate the differences that occur because of the difference in cultures.
9. Understanding your own and other's culture; item sample: I accept values held by my culture.
10. Admit our assumptions about others; item sample: I admit that my opinion of people from certain cultures is incorrect.
11. Understanding the meaning of the actions of others; item sample: When judging my co-workers behavior, I take his/her cultural background into consideration.
12. Empathy; item sample: I understand my friend's feelings by placing myself in his/her position.
13. Comfortable with diversity; item sample: I can work comfortably in a group that consists of people from different cultural backgrounds.
14. Awareness of judging other's behavior; item sample: I use my culture's values in judging viewpoints from others with different cultural background.

The degree of reliability of the "Cultural Diversity Awareness" measurement tool testing results is reasonably good (.86), however internal consistency varied significantly ranging from .18 to .77. Considering that the measurement tool is still in development and that the testing was limited to a relatively homogeneous group, scale items with an  $r \leq .30$  is maintained.

The open questionnaire covered questions such as "Which material did you consider most useful? Why?"

and "Did the presentation technique make it easier for you to understand? Please explain".

## Data Analysis

Qualitative data from the interviews and FGDs were analyzed using Philip Mayring's (2000) content analysis technique. The technique applied was 'deductive content analysis' with the following procedure: set up coding system along with indicators based on theoretical definitions and meaning; conduct data categorization based on guideline provided by the coding; revisions and fine tuning of the coding was done after 50% of the data was processed, followed by finalization of the categorization process (Mayring, 2000). Considering that the main purpose of the interviews and FGDs was to gain adaptation needs analysis and to identify critical incidents, the researchers decided to conduct coding reliability procedures through researcher discussions. Based on these discussions, coding revisions were made, followed by the categorization process according to Mayring's procedures (Mayring, 2000).

Open questionnaire data was analyzed by conducting data tabulation and frequency. The scales data were analyzed using (a) descriptive analysis: by frequency tabulation to count subjects responses in their assessment/judgment of the training method and contents and (b) t-test: to find out the knowledge and sensitivity level before and after training.

## Results

The results cover adaptation analysis of Intercultural Competence Development and training evaluations (see Table 1 for adaptation focus and attachment for examples).

Table 1  
*Adaptation Focus and Content of IC Module*

No.	Adaptation focus	Adaptation content	
		Regensburg	AJ University
1	Module flow	9 sessions	10 sessions
2	Learning techniques	Deductive-didactic for basic concepts.	Inductive-experiential learning is applied as the primary method.
		Experimental learning for additional understanding.	No differentiation between basic concept lectures and practicum.
3	Local content	Strong orientation of European historical context	Strong orientation of the Indonesian intercultural historical context
		Study results and cases focused on German groups.	Study results and cases focus on Indonesian groups.
4	Facilitator role	Lecturer – conceptual lectures.	Lecturer has full control over both conceptual lectures and tutorial activities
		Assistant Lecturer – Tutorial and seminars	



## The IC Development Module Adaptation

In general, expert interviews indicated that IC training is necessary for students, to prepare them for job market and the global society. Alumni FGDs presents a similar line of response as the experts, with an added note that it is also important to prepare the students for the domestic cultural diversity. The later responses were mainly brought up by alumni who are working in social community services or as humanitarian workers, such as working for NGOs or in Corporate Social Responsibility (CSR) departments. Following is an example of response:

Material (preparation) on cultural sensitivity: because issues that are considered sensitive are different from one culture to another. For example: in Aceh one should pay attention to clothing. Wearing a hijab while dressed in tight clothing may not be an issue in Jakarta, but it is in Ace. (Also) historical background, for example why is talking about Indonesia a sensitive topic with the Papuans? Why is talking about Papua a sensitive issue for the government? There is a historical background. From the Papuans perspectives, any Javanese is not instantly welcome in Papua because for years the Papuans have been “brainwashed” by the government that they are second class citizens.

Table 1 shows that there are four primary focus of the adaptation: (1) module flow; (2) learning technique; (3) local contents and (4) facilitator role.

**Module flow.** Adaptation of material flow is conducted by adding one session titled “Cultural Backgrounds and Differences”. The focus of this session is to simulate strangeness experiences caused by cultural differences. The purpose is to accentuate intercultural training urgency and relevance. Emphasizing the relevance of the material as a motivating factor for students is in line with Spodek’s recommendation (Spodek, 1983).

**Learning techniques.** The Atma Jaya module puts more focus on experiential-inductive approach compared to that of the Regensburg module. The Regensburg module approach is indicated by a distinctive separation between a deductive-didactic approach (lectures) and an experiential-inductive one (tutorials, culture focus seminars, competence focus seminars). The Atma Jaya module combines both lectures and tutorials in its training sessions rather than separate them. Moreover, the Atma Jaya module starts the conceptual parts with concrete activities (see attachment for examples). This inductive way of presenting the material is considered more suitable for students who come from

an acculturative pluralistic society who are more accustomed to natural, first-hand diversity experiences. The experiential learning technique applies more various learning means by implementing nine out of the 12 intercultural training techniques suggested by Mendenhall et.al (2004). Atma Jaya’s module dedicated more time to practicum material, such as field assignments to explore critical incidents and to present them in a “cultural exhibition”. Each group can present the foreign culture assigned to them. In line with Spodek (1983) this example signifies the effort to bring foreign cultures as close as possible to the students. A lot of tutorial activities are done in groups, in accordance with Asian students’ preference to study in groups (Apfelthaler et al., 2006). The application of various learning means is based on the adaptation needs analysis, as indicated by response as follows:

Focus on adult education using methods such as: exercises, role playing with observers (this will help people “get out of themselves” as they have to act as observer), games, films, or culture assimilators. (Cross-cultural expert).

The most suitable method is experiential learning: case studies, live-ins, before there is any program (come to the location without an agenda). (FGC with practicing alumni)

**Local Contents.** Regensburg module looks at the meeting of cultures from the perspective of European culture, German culture in particular, characterized by lectures on world history and the European Union establishment, and cases of Germans cultural conflicts. The Atma Jaya module modifies the content by providing Indonesian cultural encounters history, contextual pictures, case studies, and research results (examples are provided in the attachment). The local content adaptation is an implementation of Spodek’s idea regarding relevance and student motivation to participate in intercultural training (1983).

**Facilitator Role.** The Regensburg module applies teacher-assistant model. Accordingly, a senior lecturer gives conceptual lectures and associate lecturers (tutors) assist the supporting activities. The Atma Jaya module applies single lecturer model. In this sense, a senior lecturer is fully responsible for both conceptual lectures and supporting activities. Having the single lecturer who also involved in interactive activities provides an opportunity for closer contact between lecturer and students. In turn, it is expected to create a more comfortable learning environment, a precondition for motivation, seriousness in learning and optimal learning results needed by Asian students (Kainzbauer & Haghairin, 2006). Furthermore,

a perceived distant in hierarchy between the senior and assistant lecturer (Hofstede, 1997; Apfelthaler et al., 2006) may inhibit the learning process and results.

### Evaluation of the Atma Jaya Module

Students participating in the module pilot study have responded positively to the aforementioned steps. All students (100%) stated that the material flow was appropriate and the various learning means increased their comprehension. Evidently, the varied training techniques were considered one of the main strengths of the module for developing comprehension, as presented in below response. Also, in line with Spodek (1983), the effort to make the material more concrete (field assignments, simulations, films) turned out to be regarded as an important learning experience:

Teaching techniques were varied and the lecturer presented the material in an interesting way; situations were concrete as they were experienced and observed directly.

The response indicates that a save and comfortable learning environment is important to promote learning motivation. It supported Kanizbauer & Haghairin's observation (Kanizbauer & Haghairin, 2006), as shown in the response below:

The learning technique was very enjoyable and made the material more "real" (concrete), concepts could easily be understood, because we felt comfortable while learning, not bored in class, and were motivated to attend classes.

It is inevitable that the facilitator should play an important role in creating a positive learning environment. Respondents brought this up, referring to the facilitator's attentiveness and involvement with the students. These finding pointed out the facilitator active role as the key element for successful learning, which corresponds with Asian students learning preference (Apfelthaler et al., 2004; Kainzbauer & Haghairin, 2006). Samples of supporting responses are as follows:

The facilitator made an effort to maintain the "learning flow", when students started to look bored the facilitator were aware and responded appropriately and always gave students the opportunity to ask questions. With every explanation the facilitator always asked for our opinion and gave us opportunities to ask questions.

Table 2

#### *Respondents Satisfaction Response*

No.	Benefits obtained	N	%
1	Is useful	2	7
2	Know and understand other cultures	12	40
3	Useful feedback for job market preparation	2	7
4	Improved my insight	6	20
5	Developed competence	1	3
6	Learned how to adapt, communicate and behave	7	23

The response to Local Content was also positive, as indicated by the responses referring to the reality of plurality and respondents impression that the material was easily applied for their daily experiences. The following responses reflect the aforementioned ideas:

The material is related to daily life and I learned how to behave when faced with intercultural situations. Useful in daily life where we live with people whose cultures are different from ours. It's applicable in real life.

### Intercultural Trial/Test Training

All participants stated that the training program was beneficial. Table 2 shows an analysis of qualitative responses on specific benefits of the participants. The majority responses (66%) referred to the various learning results, from understanding cultures, develop competences, until adaptation skills. A number of responses indicated that they gained personal insight. This kind of responses indicate that reflective learning has taken place ('it opened my eyes and mind to look at the conflicts differently which otherwise I considered as trivial'; 'opened my eyes and increased my sensitivity'), others mentioned concrete benefits for their study and career plans.

**Knowledge Change.** Figure 1 presents mean scores of knowledge before ( $M = 57.12$ ;  $SD = 6.77$ ;  $\text{score}_{\text{min-max}} = 46-72$ ) and after the training ( $M = 57.12$ ;  $SD = 6.77$ ;  $\text{score}_{\text{min-max}} = 46-72$ ). A significant increase in knowledge level is identified ( $t = 9.95$ ;  $df = 33$ ;  $p < .001$ ) with a strong size effect ( $d = 2.14$ ; Cohen, 1988). The finding is in accordance with that of Mendenhall et al (2004) which suggested that change in cognitive level (knowledge) is the most significant effect of intercultural training. The size effect number ( $d = 2.14$ ) shows that the training effect is relatively strong, an equivalent of 82% non overlap score between the pre-and post training test scores, as well as an equivalent of  $R^2 = 50\%$  which means 50% of the post test score changes can be explained by the training.

**Attitude Change.** The result presented in Figure 2 shows that mean post test scores on attitudes towards

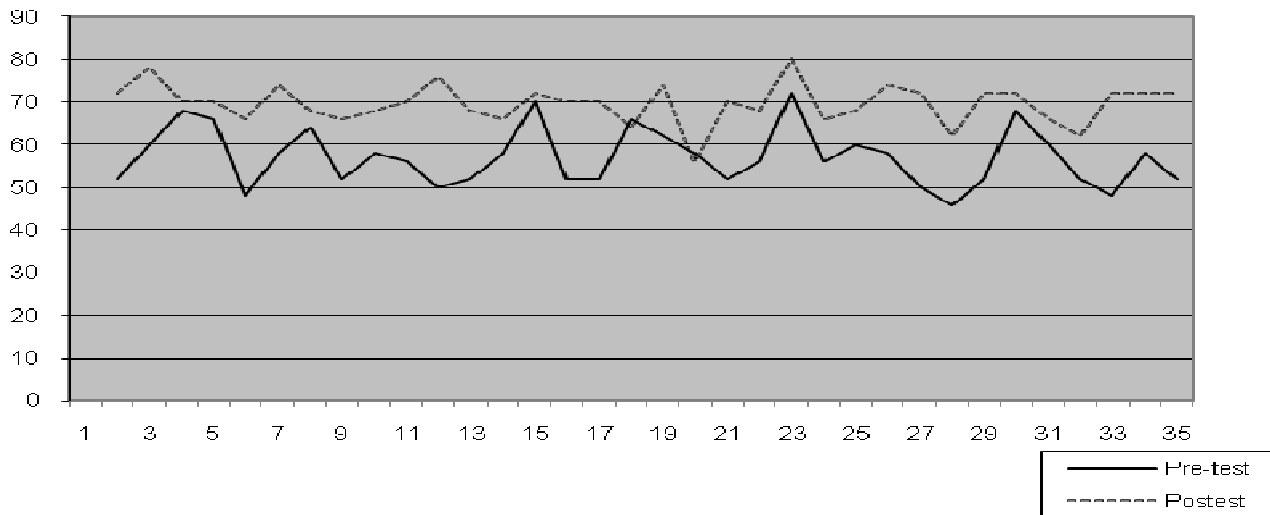


Figure 1. Knowledge change

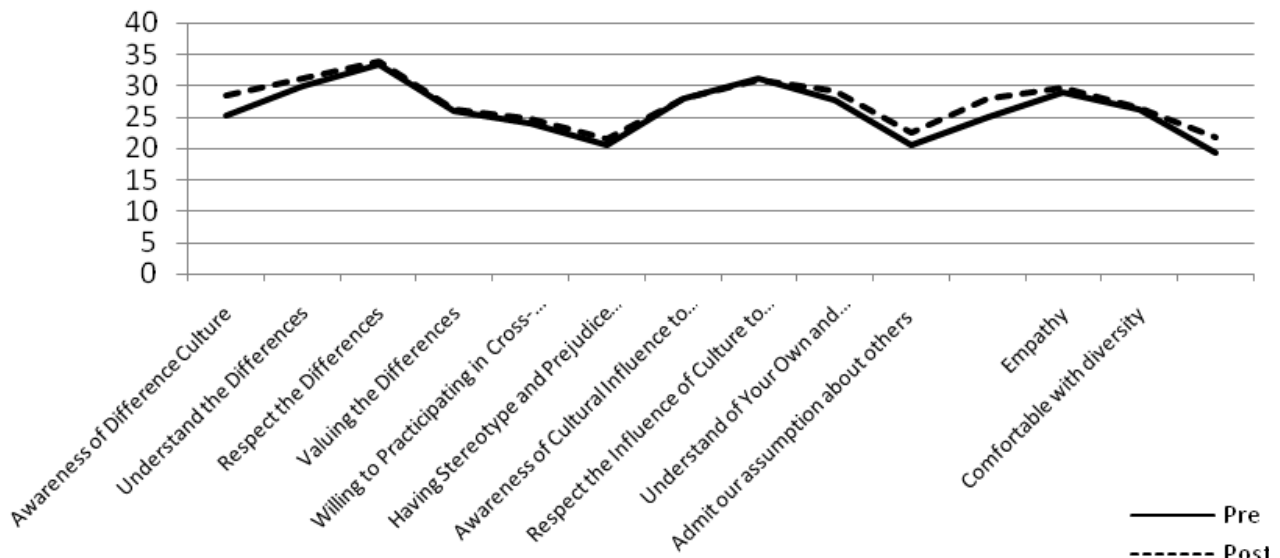


Figure 2. Attitude change on diversity

diversity ( $M = 2.74$ ;  $SD = .26$ ;  $\text{score}_{\min-\max} = 2.20 - 3.22$ ) is significantly higher than the pre test scores ( $M = 2.60$ ;  $SD = .24$ ;  $\text{score}_{\min-\max} = 2.19 - 3.07$ ;  $t = 3.42$ ;  $df = 32$ ;  $p = .002$ ). The result confirms that the trial training increase attitudes on diversity. The measurement of size effect ( $d = .55$ ; Cohen, 1988) suggest a moderate level of effect, indicating that a moderate level of attitude change has taken place. Non overlap score between pre and post test are 35%, the training effect explains only 6 % of the changes.

Significant increases are identified in four dimensions, which are awareness of different culture, understand of your own and other's culture, admit our assumption about someone else stereotype and prejudice may be wrong, and understanding the meaning of action of others by analyze the context/situation of the

action. Higher level on these dimensions are strong indicators that self-discovery has happened (Spodek, 1983), characterized by increasing level of open mindedness, flexibility and that participants are more open to personal biases.

## Conclusions and Discussions

Based on previous studies and adaptation needs data from alumni and experts, a culture-adequate learning program to develop IC in Indonesia for Unika Atma Jaya students is developed. The program learning materials is adapted from similar module developed in German cultural context (the Regensburg module). Four

primary focuses of the module are module flow, learning techniques, local content, and the facilitator role.

Positive results are identified from adaptation procedures and pilot study of the training. Participant responses are unanimously supportive to the relevance of training materials and its delivery approach for Indonesian learning needs. Training evaluation shows that Atma Jaya module is effective, indicated by a significant knowledge increase with strong size effect and a significant increased in cultural diversity awareness with moderate size effect.

The results are consistent with other studies' findings that suggest a strong effect of intercultural training on cognitive aspects. However, a careful mind should be applied in reading the results since a training effectiveness should not only measured by changing in knowledge and attitude after the training just ended. More importantly is the changes in behavioral dimensions when dealing with real challenges of intercultural situations (Kinast, 2003a). Accordingly, this notion suggested further study on training evaluation of moderate or long term training effect which would provide a more consistent and reliable learning effect.

In previous work on intercultural training effects, training evaluation on behavioral level shows inconsistent result (Kinast, 2003a). Subjects with sufficient level of intercultural knowledge and a high level of diversity awareness are found to experience frustrations and emotional tensions when dealing with ambiguous intercultural situations. This finding does not diminish intercultural training benefits. Studies on culture shock (see Ward, Bochner & Furnham, 2001) suggested that to be able to anticipate culture shock serves as effective coping for the shock. Anticipation ability is one of the most recognized benefits of intercultural training.

Furthermore, the training trial in this study is conducted without control group. The availability of control group would lead to stronger and more convincing explanation for the knowledge and attitude changes. Therefore, control group approach is strongly suggested for further research on this topic. Another important issue is the homogeneity group of subjects who are Psychology students. A systematic bias might occur since psychology curriculum is strongly characterized by courses to heightened individual awareness.

Focus on module adaptation in this study is limited on adequate cultural content for Indonesian context. Interviews and FDs results suggest not only local content insights but also culture-specific IC competences for Indonesian students, such as assertiveness, conflict management ability. Additional program to develop these culture-specific IC would make a stronger learning program.

Finally, the study would like to recommend follow ups of the findings in form of curriculum development as a part of value education for Unika Atma Jaya students. Larger numbers and scope of sample would be beneficial for further study.

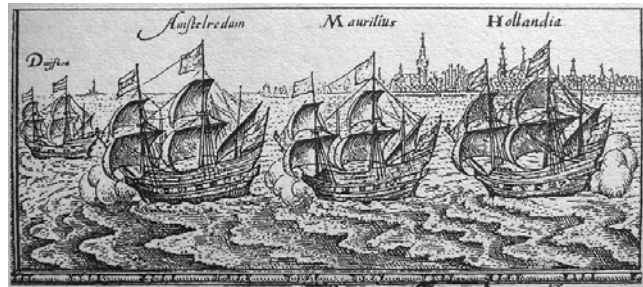

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## Appendix

### Examples of Local Contents

No	Regensburg Module		Atma Jaya Module	
	Topic	Description	Topic	Description
1	Historical background of cultural encounters	Focusing on European contexts of cultural encounters.	Historical background of cultural encounters	Focusing on colonialism and natural resources trading in Indonesia.
	<p><b>Example</b></p> <p><b>19. Jahrhundert</b></p> <ul style="list-style-type: none"> <li>• Nationalstaaten</li> <li>• Industrialisierung → national orientiert</li> <li>• Kolonialismus → weltweit orientiert</li> </ul> <p><b>20. Jahrhundert</b></p> <p>1. Hälfte</p> <ul style="list-style-type: none"> <li>• Hochblüte des Kolonialismus</li> <li>• Willkürliche Grenzziehungen und Schaffung von Kolonialterritorien</li> <li>• Selbstzerfleischung der Nationalstaaten in Europa durch zwei Weltkriege</li> </ul> <p>2. Hälfte</p> <ul style="list-style-type: none"> <li>• Niedergang des Kolonialismus</li> <li>• Entstehung befreiter Nationalstaaten</li> <li>• Aufstieg und Niedergang der Entwicklungshilfe/-zusammenarbeit</li> <li>• Internationalisierung von Wirtschaft, Technik, Wissen, Information</li> </ul> <p><b>21. Jahrhundert</b></p> <ul style="list-style-type: none"> <li>• Globalisierung von Wirtschaft (Märkte, Kapitel, Arbeit), Technik, Wissen, Information</li> <li>• Vergleich und Wettbewerb zwischen Kulturen; zwischen gesellschaftliche, sozialen und religiösen Systemen</li> <li>• Erstarken der nicht weißen Ober- und Mittelschichten in Asien, Lateinamerika und Afrika</li> <li>• Der Wettkampf um politisch-ökonomische und moralische Macht</li> </ul>		<p><b>Example</b></p>  <p>Reference: <a href="http://commons.wikimedia.org/wiki/File:Fleet_of_Cornelis_de_Houtman.jpg">http://commons.wikimedia.org/wiki/File:Fleet_of_Cornelis_de_Houtman.jpg</a></p>  <p>Reference: <a href="http://ditjenbun.deptan.go.id/index.php/inventaris-berita/6-inventaris-berita/87-lintas-zaman-perkebunan.html">http://ditjenbun.deptan.go.id/index.php/inventaris-berita/6-inventaris-berita/87-lintas-zaman-perkebunan.html</a></p>	

No	Regensburg Module		Atma Jaya Module	
	Topic	Description	Topic	Description
2	Political aspect of intercultural relations: asymmetrical power configuration.	German perspective of the US domination as world superpower.	Political aspect of intercultural relations: asymmetrical power configuration.	Indonesian perspective on political hierarchy in 1997 monetary crisis.
	<b>Example</b>  <small>Die Weltorganisation und die Weltmacht: Kofi Annan und Bill Clinton Foto: dpa</small>		<b>Example</b>  <small>Reference: www.japanfocus.org/-Chris-Giles/2485</small>	
	Reference: Thomas. A. (2007). Kapitel01. Lecture materials. Regensburg University.			

No	Regensburg Module		Atma Jaya Module	
	Topic	Description	Topic	Description
3	Culture Standards (typical and normative values, norms, and behavior of a cultural group).	German cases based on studies from Regensburg team. Culture Standards consist of cultures that are highly relevant for German, i.e., US, French, Sweden, the Czech Republic and China.	Culture Standards (typical and normative values, norms, and behavior of a cultural group).	Indonesian cases based on studies from Atma Jaya team. Culture Standards consist of cultures that are highly relevant for Indonesia, i.e., Australia, Germany, and China.
	<b>Example:</b> Critical Incident of a German student in the US		<b>Example:</b> Critical Incident of an Indonesian student in Australia	
	<b>Die Situation</b>		<b>Telepon yang (tidak) ditunggu-tunggu</b>	
	Juergen war im ersten Semester an einer Lerngruppe beteiligt. Die Studenten dieser Lerngruppe verstanden sich untereinander sehr gut und unternehmen daher auch privat viel zusammen. In den Ferien verreiste Juergen, wodurch der Kontakt zu den Freunden aus der Lerngruppe erst einmal unterbrochen wurde. Da er im naechsten Semester andere Kurse besuchte, trafa er nach den Ferien seine frueheren Freunde auch an der Universitaet nicht mehr. Um den Kontakt trotzdem aufrechtzuerhalten, rief Juergen einige Male dieser Freunde an. Zu seiner Enttaeuschung kam jedoch trotz dieser Bemuehungen nie mehr ein Treffen zustaeude. Er verstand nicht, warum der Kontakt zwischen den Studenten der ehemaligen Arbeitsgruppe nicht aufrechterhalten wurde, obwohl sie sich doch so gut miteinander verstanden hatte.		Sore menjelang malam, Diana baru saja sampai di apartemen sepulangnya dari kuliah. Beberapa saat kemudian Diana teringat akan sesuatu yang terkait dengan sebuah proyek yang sedang dikerjakannya dengan rekan-rekannya. Ia pun segera mengangkat telepon dan mengontak teman Australiannya untuk menyampaikan idenya tersebut yang dirasakannya akan membantu diskusi mereka sore ini. Tetapi temannya menolak untuk membicarakan idenya tersebut dengan alasan saat ini adalah waktu santai baginya dan ia tidak ingin membicarakan masalah kuliah atau pekerjaan. Diana terkejut dan sama sekali tidak menyangka reaksi ini.	
	Welche Antwort wuerden Sie Juergen geben?		(a) Apa yang menjadi masalah dalam kejadian di atas? (b) Apa yang sebaiknya dilakukan Diana?	

No	Regensburg Module		Atma Jaya Module	
	Topic	Description	Topic	Description
4	Definition of culture	Lecture session is started with explanation of various definitions of culture; exercises and activities to provide intercultural experiences are conducted in tutorial session	Definition of culture	Session is started with group activities, definitions of culture are discussed afterwards.
	<b>Example: Lecture: Kapitel 3</b>		<b>Example: Sesi 3</b>	
	<b>Definition von Kultur</b> <ol style="list-style-type: none"> <li>1. Unter „Kultur“ versteht man den vom Menschen geschaffenen Teil der Umwelt.</li> <li>2. Kultur ist ein universelles Phänomen.</li> <li>3. Alle Menschen leben in einer spezifischen Kultur und entwickeln sie weiter.</li> <li>4. Kultur manifestiert sich immer in einem für eine Nation, Gesellschaft, Organisation oder Gruppe typischen Bedeutungs-/Orientierungssystem.</li> <li>5. Dieses Orientierungssystem wird aus spezifischen Symbolen gebildet und in der jeweiligen Gesellschaft, Gruppe usw. tradiert.</li> <li>6. Es beeinflusst das Wahrnehmen, Denken, Werten und Handeln aller Mitglieder und definiert somit deren Zugehörigkeit zur Gesellschaft.</li> <li>7. Das Orientierungssystem ermöglicht den Mitgliedern der Gesellschaft ihre ganz eigene Umweltbewältigung.</li> <li>8. Die Kultur strukturiert ein für die Bevölkerung spezifisches Handlungsfeld, das von geschaffenen und genutzten Objekten bis hin zu Institutionen, Ideen und Werten reicht.</li> <li>9. Das kulturspezifische Bedeutungs- und Orientierungssystem schafft einerseits Handlungsmöglichkeiten und Handlungsanreize und schafft andererseits Handlungsbedingungen und setzt Handlungsgrenzen fest.</li> <li>10. In diesem Bedeutungs-/Orientierungssystem werden die kulturell (nicht biologisch) bestimmten Anteile psychischer Prozesse durch zentrale Kulturstandards reguliert.</li> </ol>		<b>Mengenali apa itu budaya dan memahami definisi budaya</b> <p>Untuk membantu peserta mengenali apa yang disebut dengan budaya, maka dilakukan permainan BA FA BA FA dengan mengikuti langkah sebagai berikut:</p> <ol style="list-style-type: none"> <li>a) Peserta dibagi menjadi 2 kelompok besar: (1) Kelompok pertama berperan sebagai kelompok intelektual yang bertugas melakukan riset, (2) Kelompok kedua berperan sebagai sebuah masyarakat</li> <li>b) Kelompok I diminta keluar ruangan untuk dibriefing mengenai tugas yang harus dilakukan (lihat skenario pada lembar kerja 5.1.) dan mengatur pembagian tugas antar anggota kelompok</li> <li>c) Kelompok II tetap tinggal di ruangan bersama fasilitator untuk mendalami norma sosial dan nilai-nilai yang harus dikembangkan oleh masyarakat tersebut</li> <li>d) Setelah kedua kelompok siap, maka kelompok I akan memasuki ruangan yang ditempati kelompok II dan memulai interaksi dengan kelompok II.</li> <li>e) Seandainya kelompok I membutuhkan waktu untuk konsolidasi karena belum berhasil menyelesaikan tugasnya, maka kesempatan tersebut bisa saja diberikan.</li> </ol> <p>Setelah permainan ini, fasilitator menggali hal-hal di bawah ini kepada peserta:</p> <ul style="list-style-type: none"> <li>• Apa yang Anda alami dan rasakan dalam permainan tersebut?</li> <li>• Apakah kelompok I berhasil menyelesaikan tugasnya? Mengapa?</li> <li>• Apa persoalan utama yang terjadi antara kelompok I dan II?</li> </ul>	



No.	Regensburg Module		Atma Jaya Module	
	Topic	Description	Topic	Description
5	<b>Tutorial Sitzung 3: Interkulturelle Sensibilisierungsübung „Outside Experts“</b>  Wir brauchen: <ul style="list-style-type: none"> <li>• Ca. 8 Experten (Ethnologen, Völkerkundler)</li> <li>• Ca. 20-25 „Einheimische“</li> </ul> Reflexion „Outside Experts“  Fragen an die Völkerkundler: <ul style="list-style-type: none"> <li>Welche Verhaltensregeln habt ihr herausgefunden?</li> <li>Wie seid ihr vorgegangen?</li> <li>Wie ging es Euch damit?</li> <li>Wie haben die Einheimischen auf Euch gewirkt?</li> </ul> Fragen an die Einheimischen: <ul style="list-style-type: none"> <li>Beschreibt den Völkerkundlern die Regeln Eurer Kultur.</li> <li>Wie habt ihr sie umgesetzt?</li> <li>Was war schwierig?</li> <li>Wie ging es Euch damit?</li> </ul>	Hal yang ingin digali: <ul style="list-style-type: none"> <li>• Respon-respon yang mengindikasikan adanya perbedaan nilai-nilai dan norma sosial ('kebiasaan mereka berbeda'; 'non verbal communication' memiliki meaning yang berbeda')</li> <li>• Respon –respon yang menunjukkan ketidakpahaman logika budaya asing, yang dimunculkan dalam respon penilaian atau sikap negatif ('sudah dijawab dengan anggukkan, tetapi kok malah meninggalkan percakapan': 'ditanya dengan pertanyaan terbuka malah ditinggal')</li> </ul> Setelah respon tergali, fasilitator membacakan skenario sesuai Lembar Kerja 5.1. dan 5.2.  Setelah itu fasilitator melakukan Debriefing: <ul style="list-style-type: none"> <li>• Ketidakpahaman akan nilai dan norma sosial budaya lain memunculkan kesulitan dalam menyelesaikan sebuah tugas</li> <li>• Perbedaan simbol-simbol dalam berkomunikasi memunculkan mis-understanding</li> </ul> Setelah itu fasilitator menjelaskan definisi budaya dari berbagai perspektif di handout 5.		

# Arm und Reich im neuen Europa

