



这不是理论



ഇത് സിദ്ധാന്തമല്ല



αυτό δεν είναι η θεωρία



هذه ليست نظرية



이것은 이론이 아니다



ce n'est pas de la théorie



Faculty of Humanities
Utrecht University

Masterthesis for the acquisition of the academic degree
„Master of Arts (M.A.)“
Intercultural Communication

This is not (just) Theory¹.
**The advantages of combining theoretical and practical
approaches in intercultural training**

submitted by
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¹ The original title of this thesis was “This is not Theory”. The word “just” was added after the grading process and on the helpful advice of my supervisor. 1

A B S T R A C T

Within a world that is rich on cultures but as a result grows to be ever more complex, it is important to transfer intercultural skills effectively. The current debate over the lack of practical training in many areas of education inspired this research on the advantages that performative learning brings to intercultural training. Data collected through semi-structured interviews among intercultural learners from different educational backgrounds demonstrate that combining theoretical and practical approaches to intercultural learning results in a rich training experience with strong learning outcomes. The data shows that the strongest responses among intercultural learners stem from the emotional connection towards an experience and the subsequent reflection that transformed the experience into a rich lesson learned. These outcomes offer us the opportunity to critically review current approaches towards intercultural training, and to consider the implementation of a training approach that takes into account the interdisciplinary, hands-on and emotional character of intercultural communication.

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PREFACE: PERFORMING CULTURE

Dear reader,

As I was writing this thesis, I noticed that my talking about the advantages of performative learning (practice) in a piece of writing (theory) did not quite add up. For that reason, I decided to create a framework for this thesis in the form of a preface and a postface that should add some substance to the claims I am going to make. During my readings in preparation for this thesis one text and its implied imperative resonated with me so much that it left a mark which inspired this preface:

Draw on readers' recognition of diacritics belonging to other company's well enregistered brands and logos; Create a configuration of diacritics that conveys one or more of their themes; Create a plesetan (pun, riddle, wordplay, mashup) that the reader must solve.²

I followed the text's instructions and started to wonder: If I am writing about performative learning, how can I make this piece of writing perform? Eventually, I settled with the aim to challenge you, dear reader, in your own thinking. You can call it an exercise or a game if you like, consisting of the following three stages. The first stage has already happened: You took it upon yourself to read this thesis, opened the file, looked at the title page. Let us move on to the second stage: You had a reaction to what you saw. You might have felt confusion, interest, maybe even anger because the student has not met the official criteria for a proper master thesis title page. Having your reaction in mind, we are closing with the third stage: I would like you to reflect on your initial reaction when you saw the title page for the first time. What did you feel? What lead to this feeling? What cultural frame(s) were you applying when you looked at the title page?

If you are ready, we can unpack the title page to find three key-components:

- artwork (think: the art of Magritte and Escher)
- texts (think: alphabet, language, meaning)
- reader (think: processing information, projecting cultural identities)

² Cole, D. (2020). The emergent selectivity of semiotically playful utterances. In Goebel, Z., Cole, D. & Manns, H. (Eds.), *The Discursive Organization of Contact and Boundaries* (pp. 177-194). New York: Routledge.

By utilising these key-components I wanted to simulate the feeling of someone who experiences a culture that looks familiar but is not quite accessible. You are not able to enter the realm this culture encompasses because you do not possess enough knowledge to decipher all components and thus cannot open the figurative door. You might be aware of Magritte's *The Treachery of Images*. Perhaps you have also recognised Escher's *Drawing Hands*. Both artworks are referenced in my design of the title page, which results in it looking familiar, whereas its meaning is not accessible by only knowing about the origin of the references. I intentionally established boundaries by using different alphabets, different languages and a meaning that is different from Magritte's "Ceci n'est pas une pipe. This is not a pipe". However, in the end I am only the sender of this message. I cannot decide how you, the receiver, will process it. You need to apply your own cultural framework, fed by your experiences, your knowledge, your character traits. Tell me, what do you make out of this message? How do you feel now, knowing about the construct and intention that lies behind?

The following thesis aims to demonstrate the advantages that performative learning brings to intercultural training. With this short exercise I am hoping to give you a taste of such a performance.

All in all, this is not a pipe, this is not theory, this is practice.

1. INTRODUCTION

Tell me, I will forget,
show me, I might remember,
involve me, I will understand.

Chinese Proverb

In analysing how intercultural training programmes can benefit from a more performative³ approach to transferring intercultural competencies, this study focuses on a possible correlation between theoretical and/or practical training experience of intercultural learners and their intercultural skills.

The interest for this topic arises as academic learning has long been dominated by mainly theoretical approaches (Nelson, 2006, p. 105). Yet, there are practically infused curricula that allow students to reach a mode of critical thinking that cannot only be accomplished by the reading of theories alone but also requires the performance of practice. For instance, in order to become a nurse, students need to undergo education that includes practice (Edmond, 2001, p. 251). Recent sources show that education increasingly requires practice as a part of their curricula as certain capabilities are developed in practice (ibid.; Griffiths & Guile, 2008; Nelson, 2006; Ochs & Kremer-Sadlik, 2015; Poletti, Seahover, Kennedy, Barnett, Douglas, 2016). Another reason to incorporate practice-oriented approaches into education is that the (working) world is becoming increasingly complex, while theory-based education is not able to live up to such demands (Gibson, 2010, p. 612; Griffiths & Guile, 2008, p. 61; Winthrop, Handa, Fakoya, 2019, pp. 8). This is specifically the case for fields that require a practical usage in the life following academic education, such as in intercultural communication. Research shows that an active approach to acquiring knowledge during training helps learners to act more efficiently in an unfamiliar environment by enabling them to take on the perspective needed in the respective context (Gudykunst et al., 1977, p. 108). This research aims to demonstrate the positive

³ Throughout this paper, the words “practical” and “performative” (as well as their grammatical variations) will be used in a close proximity. The reason for that is that “practical” represents the conceptual opposite of “theoretical”, whereas “performative” refers to the approach taken in training.

outcomes of performative intercultural learning in order to help refine and enhance intercultural workshops for future learners preparing to immerse themselves in cross-cultural settings.

This paper makes the above case through the findings of a study amongst intercultural learners, investigating their experiences with theoretical as well as practical intercultural training. Hence, this study aims to find correlations between their various experiences with different training approaches and the intercultural skills achieved as a result. Therefore, this paper offers a distinct contribution to the literature by demonstrating that performative learning has a significant influence on the acquisition of intercultural skills. This research supports the argument that a combination of theoretical and practical training offers the best methodology for intercultural learning, because the emotion linked to experiencing a situation supports anchoring the knowledge and elevates its value (Berk, & Trieber, 2009, p. 31; Sharp, 2012, p. 44). The assumption underpinning this research is grounded in Intercultural Communication Theory, according to which intercultural communication is a complex undertaking that requires interdisciplinary synergies and is therefore relevant for numerous sectors of society (ten Thije, 2016). Further, this research is grounded in Intercultural Learning theories which assemble ways to assess intercultural skills in order to fill in the gaps in the intercultural learners' skillsets. The questions that will be answered in this context are: (1) Why should performance theory be applied to intercultural training? (2) What recommendations for the design of intercultural training can be made?

To better understand the depth of performative learning approaches in intercultural training, an overview of relevant theories and approaches will be introduced. In a next step, the methodology of this research will be described. Thereafter, the results of this research will be presented. The included discussion is based on information gathered from in-depth interviews with intercultural learners from different educational backgrounds. A presentation of the limitations in this thesis appear in the final concluding section.

2. CONTEXT

Teaching that has been characterised by theory in the past experiences a slow transformation towards a more performative approach in modern educational settings. Currently, there seems to be a consensus of “mind over body” (Nelson, 2006, p. 105) which suggests that teaching methods include nearly exclusively theoretical approaches. The focus on “academic achievement” (Edmond, 2001, p. 251) and “factual knowledge” (Nelson, 2006, p. 107) poses a blockage for an efficient development of crucial skills in the learner. Some scholars perceive the teaching of theory as a barrier due to their “overly defined” (Griffiths & Guile, 2008, p. 57) depiction of the challenges that learners are going to face in their career. As a result, this “separation of education and work” (ibid., p. 68) puts an unnecessary strain on the learner.

Returning to the early meaning of the concept of *theôria*, as it has been coined by ancient Greek philosophers, it becomes evident that a then clear connection between theory and practice has been lost in modern education. The following quote demonstrates the transition between education and working life that needs to be reintroduced to present education:

Theôria is generally defined as a journey or pilgrimage to a destination away from one's own city undertaken for the purpose of seeing as an eye-witness certain events and spectacles. [It] involved a detachment from one's homeland, an act of seeing or spectating, and (in many cases) some sort of transformation of the viewer. (Nightingale, 2001, p. 29)

The determining factor here is *transformation*. It is implied that the learner had to act and start moving in order to achieve this life-changing transformation, which will then lead to a state of reflection (Gregersen-Hermans & Pusch, 2012, p. 31). In the same context it is important to know that philosophers in those times “‘performed’ their wisdom in different ways by efficacious actions, by wise discourses, or by a combination of action and discourse” (Nightingale, 2001, p. 26). This does not suggest a form of play-acting, however it does showcase the importance of adding more context to the written word by “enacting wisdom” (ibid., p. 26). Present-day education needs to aim at a similar transformation, not just of the mind but of the correlated actions as well. By detaching themselves

from their homeland the learner enters a new environment, one that possibly demands a state of discomfort before achieving the skills that are needed to survive in this new environment. This detachment enables the learner to take a step back and look at the situation from a different perspective.

Having in mind that education represents a preparational frame for the learner to enter working-life, it is interesting to see how the ratio between theory and practice in education plays out. The complexity of the workplace is not successfully represented by the theory that is currently taught in most classes (Alencar et al., 2017, p. 554; Gibson, 2010, p. 607; Griffiths & Guile, 2008, p. 68; Peterson, 2001, p. 188). For that reason, allowing students to “explor[e] a real-word problem” (Winthrop et al., 2019, p. 2) in a safe environment offers a suitable transition from learner to expert (de Bruin, 2018, p. 84). This educational setting can equip the learner with a confidence that enables them to act out their skills in future situations (Gregersen-Hermans & Pusch, 2012, p. 28). Crucial skills such as problem solving, responsible thinking, project-management, negotiation, decision making, critical thinking, reflective learning, team identity and flexibility have been proven to be transferred more effectively by practical training (Alencar, Fleith, Pereira, 2017, p. 555; Berk, & Trieber, 2009, p. 4; Edmond, 2001, p. 251; Griffiths & Guile, 2008, p. 68; Ochs & Kremer-Sadlik, 2015; Sharp, 2012, p. 44; Winthrop et al., 2019, p. 9). Even though the utilisation of performative education has been proven to be overall beneficial to the learner, preceding research indicated that a mixture of theory and practice is the best way to teach hands-on skills (Griffiths & Guile, 2008, p. 64). As a result, the learner may reflect on their experiences and thus reach a deeper understanding of the subject (Gregersen-Hermans & Pusch, 2012, p. 24). By this, an endless learning-circle of “experiencing – reflecting – discussing – applying new knowledge in experience” can be incited (Edmond, 2001, p. 253; Gregersen-Hermans & Pusch, 2012, p. 24). This point is further made by numerous models that introduce the practical approach to education: The Cognitive Apprenticeship Theory (de Bruin, 2018), Playful Learning Innovations (Winthrop et al., 2019), Kernel Concepts (Griffiths & Guile, 2008), Workshop Education (Griffiths & Guile, 2003) and the Area Simulation Approach (Gudykunst et al., 1977).

The interdisciplinary nature of Intercultural Communication (Cole, 2019, p. 1; ten Thije, 2016, 591) demonstrates the need for a performative approach towards education. Interculture is considered to affect numerous sectors of society which translates into a variety of skills that an interculturally skilled individual should adapt. Substantiated by the notion that “reality is constructed and knowledge is legitimated and circulated in the performance of everyday life” (Nelson, 2006, p. 111) it seems incredible to expect the intercultural learner to gain their entire repertoire only through theoretical learning. As we are constantly performing culture(s) even without being aware of it (Berk, & Trieber, 2009, p. 29) intercultural training needs to provide settings that give the learner the opportunity to “participate in forms of social practice, for example, using context-specific language to clarify understanding and resolve problems associated with different [...] ‘communities of practice’” (Griffiths & Guile, 2008, p. 58).

The student’s comfort is not always of the highest priority for the training-design. Especially in the field of Intercultural Communication, it is crucial to broaden the students’ horizons by enabling them to leave their comfort zones and to practice being open to challenges (Gregersen-Hermans & Pusch, 2012, p. 28). For that reason, a new approach towards learning by using a mix between theoretical and practical methods poses a challenge for the teaching staff as well. Learners might be reluctant to experience training situations that could be uncomfortable (Zembylas, 2005, p. 470). However, these uncomfortable approaches are often the ones that stick with the learner the strongest. One of the main advantages of performativity in education is the emotional response of the student (ibid., pp. 465). Such a response is stronger in the combination of learning and moving, thus enhancing the learning experience of the student (Gregersen-Hermans & Pusch, 2012, p. 29; Sullivan, 2010, p. 68). Emotionality within learning has been shown to be an important factor that supports anchoring the knowledge the learner has achieved, as it is one of the reasons to provide intrinsic motivation and a personal connection between the learner and the subject (Berk, & Trieber, 2009, p. 31; de Bruin, 2018, p. 86; Gibson, 2010, p. 610; Poletti et al., 2016, p. 8; Sharp, 2012, p. 44; Zembylas, 2005, p. 468).

The fact that current training approaches are mainly focused on theory and thus fail to teach the hands-on skills that intercultural communicators require necessitates a rethinking of how to train the skills needed for successful intercultural communication most effectively.

3. THEORETICAL FRAMEWORK

To understand how an intercultural training program can benefit from a more practical approach in order to transfer intercultural competencies, it is crucial to first establish a general understanding of intercultural communication and how performative learning fits into this context. In what follows, I am going to define intercultural communication and intercultural learning using appropriate theories. Further, I am going to present corresponding models that support these theories and add techniques for successful intercultural communication to offer to the intercultural learner. Lastly, I am going to explain why said theories and models are relevant to my research.

For the purposes of this thesis, intercultural communication will be defined as a broad field that is dependent on its interdisciplinary character (ten Thije, 2016, p. 591). Successful intercultural communication that occurs by finding common ground between cultural groups will be illustrated by the concept of Threading and Blocking (Holliday, 2016). Further, a way to learn from experience and establish stronger communicative skills during the process can be shown by the concept of Rich Points (Agar, 1994). Subsequently, applying these intercultural skills to the cross-cultural field will be explained with the theory of Decategorisation, Recategorization and the Model of Mutual Differentiation (Otten & Matschke, 2008).

After theory and concepts of intercultural communication have been established, intercultural learning will be explored using performative learning as well as the combination of theory and practice. In addition to that, a model of performative learning in the form of Workshop Education (Griffiths & Guile, 2003) and the Area Simulation Approach (Gudykunst et al., 1977) will be presented. Lastly, an effective way to combine theory and practice in intercultural learning will be shown by Transformative Sustainability Learning (Sipos et al., 2008).

Even though the following theories and concepts are presented in a linear manner, they are in fact complex and intertwined. I created a visualisation in order to support an understanding of how these theories and concepts are expected to interact with each other (Figure 1: The Interwovenness of Intercultural Training). Figure 1 shows the reciprocal influences that Intercultural Communication and Intercultural Training have on each other. Intercultural training takes its content from real-life intercultural communication, whereas interculturally trained people practice intercultural communication. The practice of reflection as “moments of realising that what you thought was the way something was, isn’t the way it actually turned out to be” (Cole, 2020, 5:45) serves as the transmitter that enables Intercultural Communication and Intercultural Training to profit from each other. These processes are all based on seeking common ground in order to achieve successful intercultural communication.

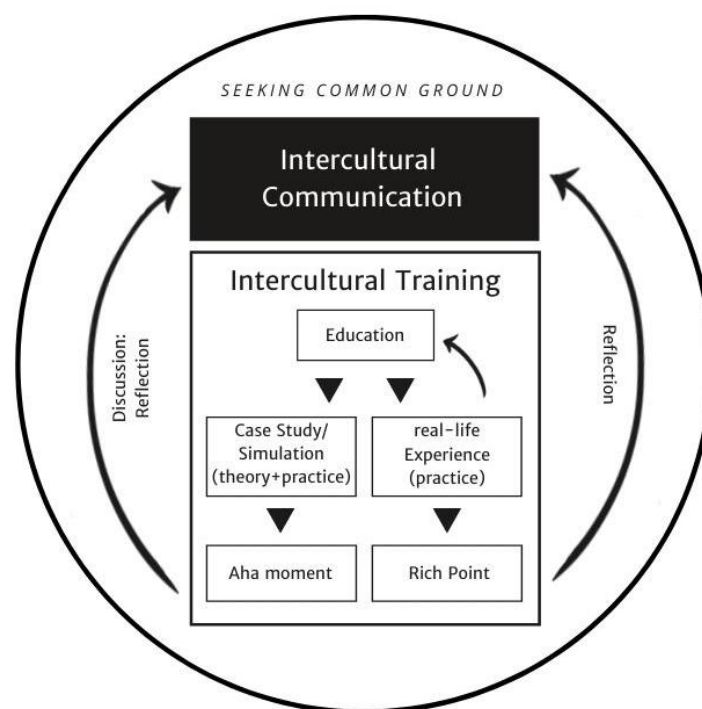


Figure 1: The Interwovenness of Intercultural Training (image created by the author)

3.1 INTERCULTURAL COMMUNICATION

To determine what successful intercultural training needs to convey to the learner, I am going to provide a definition of intercultural communication as a first step.

Due to its interdisciplinary character, Intercultural Communication (IC) cannot be summarised in one theory but must be categorised in at least five approaches (cf. ten Thije, 2016; Figure 2⁴). These approaches together emphasise the importance IC has for numerous sectors of society, such as

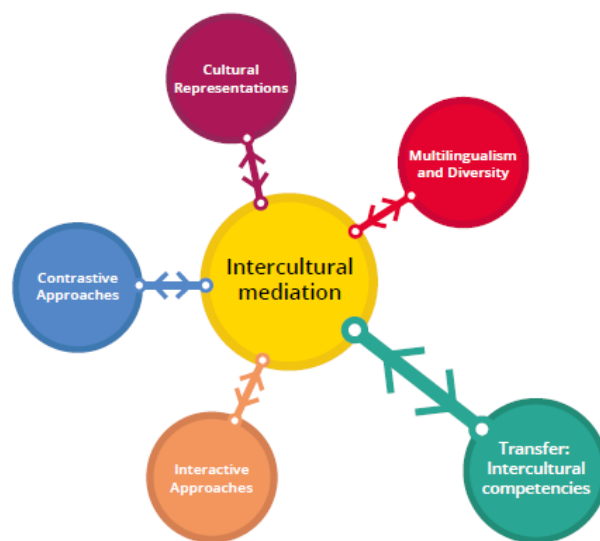


Figure 2: The Five approaches of Intercultural Communication

“education, healthcare, the courts, diplomacy, military intelligence, advertising, marketing, management, public communication [...], training, counselling, diversity management and language policies”, essentially affecting “every contact between people belonging to different cultural and linguistic groups” (ibid., pp. 581). This catalogue of approaches can be supported by the concepts of Threading and Blocking

(Holliday, 2016) and the concept of Rich Points (Agar, 1994), as well as the concept of Decategorisation, Recategorization and the Model of Mutual Differentiation (Otten & Matschke, 2008). These concepts describe ways to act in a diversified environment, therefore offering techniques for intercultural learners to raise their awareness of interculturally relevant moments in daily life.

⁴ Image from ten Thije, J. D. (2020). *Intercultural Communication as mediation* [Inaugural Lecture, Utrecht University].

3.1.1 INTERCULTURAL COMMUNICATION: FINDING COMMON GROUND

Threading and blocking are two related techniques to use when moving in the intercultural field. These techniques offer two different focal points for approaching another culture: On the one hand, blocking displays a mode of intercultural awareness where cultural boundaries do not seem to be crossable. Threading, on the other hand, intends to leave boundaries behind for the sake of cross-cultural understanding, to “engag[e] creatively and critically with new cultural domains.” (ibid.). As opposed to blocking, individuals that act with the intention of threading seek to “[find] commonalities instead of differences in interactions” (ibid., p. 319) which results in discovering common ground and thus enables “social identification” (Goebel, 2015, p. 64) or “social sameness” (ibid.) between the actants. For the interculturally skilled individual, threading represents the more efficient and thus preferred technique to use when (inter)acting within intercultural encounters as the interdisciplinarity of Intercultural Communication indicates the consistent presence of such encounters.

Exercise on Threading:

Imagine you are working on a project with a member of a differing culture. You want to create a high-quality result, but also want to finish the project as swiftly as possible. What technique do you use?

3.1.2 INTERCULTURAL COMMUNICATION: LEARNING FROM EXPERIENCE

In addition to finding common ground, Intercultural Communication is also about learning from experience. Rich points allow us to learn from experience by representing points of confusion, surprise and ideally a spike of interest in the intercultural learner (Agar, 1994, p. 100). Rich points occur when there is a moment within the intercultural exchange that does not make sense to the learner at first. Essentially, the cultural sets of rules and traditions we are used to depict cultural frames. These frames tell us what to expect within a given context. Different cultures may have different frames for the same concept, which might result in misunderstanding or surprise when other frames are experienced. For example, some gestures have opposing meanings in different cultural frames. Using such a gesture in

an encounter between members of different cultures might result in a misunderstanding that possibly influences the outcome of the encounter. Once the intercultural learner realises the presence of differing frames, the learner has reached a so-called rich point (ibid., p. 130). Rich points provide the learner with a *richness*, a moment of condensed knowledge leading to a strong realisation, that has the ability to promote intercultural understanding and thus enhances threading and frame-building (ibid., p. 143, 229). Intentionally threading individuals may proceed to actively recognise encounters with so-called rich points and use these to reflect and learn.

Exercise on Rich Points:

Imagine you grew up in an environment where couples usually get married before they have children. When talking to your colleague whom you have known for years, you find out that she and her partner, who have two children together, never considered marriage. How do you react? What does this say about your colleague?

3.1.3 INTERCULTURAL COMMUNICATION: APPLYING KNOWLEDGE

Having established that important intercultural skills include the ability to find common ground and to recognise rich points, we turn now to applying these skills in the cross-cultural field. Having in mind that culture occurs in many forms, it is important to be interculturally competent in order to adapt to changing cultural environments and respond appropriately. Fundamentally, there are two modes of intercultural perception. In a best-case scenario, the intercultural learner is aware and possesses the skill to reflect on any rich points that might occur as well as their role in intercultural communication. In a worst-case scenario, the intercultural learner is not aware and does not possess the skill to reflect. Here, the learner is at risk of being stuck in an essentialist bubble where successful communication does not occur. In this section I am going to present how intercultural skills can be applied in interaction with people using other cultural frames through the model of Decategorisation, Recategorization & Mutual Differentiation (Otten & Matschke, 2008).

The model of Decategorisation, Recategorization & Mutual Differentiation defines social categorisation as a dynamic process that determines the perception of the self and the other depending on the social context (ibid., p. 292; cf. Agar, 1994, p. 223). It is argued that there are three different types of categorisation: Decategorisation aims to acknowledge people rather as individuals than as representatives of a certain group (Otten & Matschke, 2008, p. 293). Recategorization acknowledges the categorisation of groups, but aims at more inclusivity between them (ibid., p. 294). Lastly, mutual differentiation acknowledges an individual's membership in a group while at the same time promoting positive relationships between different groups (ibid., p. 295).

Initially, an essentialist view on cultures needs to be shed in order to achieve a reflective view on cultures and thus interculturality which allows the learner to register the possible existence of several cultural frames that may be present in an interaction. Culture(s) can be approached by looking at the understanding of the self and the other. Utilising their knowledge about the model of Decategorisation, Recategorization & Mutual Differentiation enables the intercultural learner to "change cultural perspectives" and move between these perceptions, similar to the technique of threading (Holliday, 2016, p. 320). Without such skills the intercultural learner might "figure that anyone who doesn't live up to [the learner's] frames is deficient in some way" (Agar, 1994, p. 162) which would not only lead to essentialist behaviour but also to "category-specific expectations" (Klauer, 2008, p. 23) that lack the quality of information individual selves have to offer (Agar, 1994, p. 223; Klauer, 2008, p. 24).

Hence, it is important to understand social identities as dynamic processes, incoherent (Agar, 1994, p. 230; Holliday, 2016, p. 320) and most of all varying between, as well as inside of groups. Being able and willing to reflect does not guarantee successful intercultural communication, however it does

pave the way and qualifies the intercultural learner to perceive group memberships as dynamic and group members as multifaceted individuals (Agar, 1994, p. 223).

Exercise on Social Categorisations:

Imagine your best friend from your sports team turns out to support the political party that opposes the party you are supporting. Should this have an impact on your relationship?

3.2 INTERCULTURAL TRAINING

Having laid the groundwork of bridging borders between cultures by reflecting on rich points and applying this knowledge to future interactions with different cultures, in this second part of the theoretical overview we will look at ways to add to the skillset of the intercultural learner most effectively. An effective addition to the intercultural learner's skillset is achieved by a combination of theoretical and practical learning approaches (Griffiths & Guile, 2008; Gudykunst, Hammer, Wiseman, 1977; Sipos, Battisi, Grimm, 2008).

3.2.1 INTERCULTURAL TRAINING: PERFORMATIVE LEARNING

Building on the knowledge that the abilities to find common ground, to recognise rich points and to reflect on differing cultural frames in intercultural interactions are vital components of successful intercultural communication, I am going to present the concept of Connectivity and Work Process Knowledge (Griffiths & Guile, 2008) as well as the Area Simulation Approach (Gudykunst et al., 1977) as theories of performative learning that are suitable to provide future training design with a theoretical frame. These theories represent an approach towards learning that includes the experience of emotions to anchor knowledge more efficiently and shall thus serve as our definition of practical learning (Gregersen-Hermans & Pusch, 2012, p. 23).

The metaphorical journey of the mind, transforming the learner towards a different state of knowledge is subsequently the quintessence of *theôria* (Nightingale, 2001, p. 29). Accordingly, the

etymological meaning of education, “e-ducere ‘leading through’ to knowledge” (Nelson, 2006, p. 107) hints at the substance of this approach. This performative approach to education can be showcased through the concept of connectivity and Work Process Knowledge “from practical experience to understanding” (Griffiths & Guile, 2008). Additionally, the Area Simulation Approach “create[s] a specific environment, or situation, which is as similar as possible to that of the host culture ... simulation of the physical environment” (Gudykunst et al., 1977). Both approaches have in common the connection between theory and practice, knowledge and performance, stating that learners need experience(s) for an enhanced production of knowledge (Griffiths & Guile, 2008, p. 57; Gudykunst et al., 1977, p. 101). This connection demands a new negotiation between the two components, theory and practice, specifically in the context of education (Gregersen-Hermans & Pusch, 2012, p. 25; Griffiths & Guile, 2008, p. 58).

3.2.2 INTERCULTURAL TRAINING: COMBINING THEORY AND PRACTICE

Exercise on Performative Learning:

Imagine two different situations:

1. You studied at University for several years and finally acquire your master’s degree, ready to enter the job market. You have never worked in a job before.
2. You studied at University for several years and finally acquire your master’s degree, ready to enter the job market. Your studies included several internships and project work during classes.

Which scenario would you prefer to find yourself in? Why?

The concept of Transformative Sustainability Learning (TSL: Sipos, Battisi, Grimm, 2008) presents an answer to the question on how to combine theory and practice to re-negotiate education in the intercultural context. A suitable way is offered by the concept of Head, Hands and Heart as part of TSL (ibid., 2008).

Research argues that integrating the transdisciplinary character of the respective study (head), utilising practical skills (hands) and translating passion and values into behaviour (heart) (Sipos et al., 2008, p. 68) effectively combines theoretical and practice based environments. As a result, by being aware of the three parts, head, hands and heart, the intercultural learner can gain the tools to actively combine theory and practice in an educational setting. At this point in this framework, we can observe a combination of the theories and concepts that have been discussed earlier. It becomes clear how such complex structures are all inevitable parts of successful intercultural communication: Whereas the head acknowledges the interdisciplinary character of intercultural communication, the hands focus on the skills that a rapidly changing working world demands, while the heart looks at the emotions that are connected to immersing oneself into a (simulated) experience.

In sum, combining the Concept of Connectivity and Work Process Knowledge as well as the Area Simulation Approach with Transformative Sustainability Learning will most likely meet the need for a stronger practical approach in intercultural training most effectively. Together, these concepts and approaches to performative training offer ways to enhance the learning experience of the intercultural learner by providing the framework for the creation of a more realistic and thus intense learning environment. This intensity can enable the intercultural learner to recognise rich points more easily and reflect upon them accordingly in order to apply them successfully in future intercultural encounters where they can build common ground.

Exercise on the Head, Hands & Heart:

Building on the proceeding exercise on performative learning, imagine one of your projects in class is about making a vase out of clay. Before handing out the clay, your teacher explains to you the significance of such vases in ancient Greece. You find this explanation really interesting, but also connect with it on an emotional level, since your late grandmother loved to read about ancient Greece. Will this experience alter the way you are going to approach making the vase? How will you remember this project?

4. METHODOLOGY

In this study semi-structured interviews were used in order to analyse a possible correlation between performed intercultural learning and the acquisition of intercultural skills. This method allowed a more in-depth analysis of the qualitative data provided by the sample. The interviews were designed based on the data gathered from earlier questionnaires. These questionnaires were initially designed and distributed for this research; however, it was decided to not use most of the data. The original answers to the questionnaires can be found in Appendix C.

4.1 ITEM COLLECTION AND SELECTION

Initially, this research was planned on the basis to collect data through questionnaires and subsequent in-depth interview. However, I decided to mainly analyse the data that I gauged from the interviews alone. In order to completely understand the process that lies behind the methodology of this research and what impact excluding some data collected through these questionnaires might have, a detailed methodological description of collecting data through questionnaires can be found in Appendix A. Ultimately, I decided to use the data collected during the interviews as well as only the questionnaires that these nine interviewees had answered (cf. 4.6 Reflection on the methodological process) that later helped to inform my interview questions.

Semi-structured interviews were conducted with nine of the participants that agreed to be interviewed in the previously filled in questionnaire. Overall, the questions of the interviews went more into detail about specific answers from the questionnaire that stood out and needed more clarification or additional information in order to answer the initial research question. Key-questions of the questionnaire that needed clarification during the interview were Q5-9, Q15-20 (cf. Appendix C). Appendix C provides a clear overview of the survey questions and how they were referenced in the subsequent interviews. Important focal points of each interview were the personal definition of culture as well as emotional experiences connected to rich points of each interviewee. I had provided the

interviewees with a definition of rich points before asking them to elaborate on their own possible experiences with such rich points. Additionally, I tried to find out more about the participants' preferred approaches towards intercultural learning. By asking them about their previous experiences as well as how they would design a training themselves, I gained more insights into their experiences with and preferences for theoretical and practical training approaches. These focal points were considered as important as they were directly connected to the experience with and evaluation of intercultural training approaches. The main types of content questions that I used concerned questions regarding experiences and behaviours, opinions and values and feelings (Patton in: Dörnyei, 2007, pp. 137).

4.2 DESIGN

The general interview guide I designed in order to provide me with a red thread while talking to the interviewees can be found in Appendix B, and the interview guides for each interviewee can be found in Appendix C. The beginning of the interview was designed to set the tone for the following interview and establish a comfortable atmosphere for interviewer and interviewee, as rapport between the participants is an important factor to ensure honest answers (Dörnyei, 2007, pp. 137). For this study, I asked every interviewee about their personal background in intercultural communication and a happy or funny anecdote they would like to share with me in that context.

I adapted the key-questions as we went along in each individual interview. One issue that had become evident after collecting the questionnaire results was that the distinction between theory and practice among the participants' training experience was not possible. All nine future interviewees had experienced a mixture of theoretical and practical training, which means that I was not able to create groups of participants that "had experienced theoretical training", "had experienced practical training", and "had experienced theoretical and practical training" as I had initially planned to do. For that reason, I aimed to delve deeper into the learning approaches the interviewee had experienced. Further, I asked the interviewees how they would design their own intercultural training. I also asked

how they would prepare for a work-assignment abroad. These questions were designed to enable the interviewees to make their own conclusions and thus formulate their answers without being possibly influenced by the way I had phrased the question. Their answers helped me to understand parts of their own intercultural training, how they would reproduce it and why. Lastly, I wanted to look at how the interviewees saw *culture* and *groups*, as well as *group contact*. This helped me to understand the interviewees' intercultural understanding and skill set. In a closing question I offered the interviewee the opportunity to add any information or feedback they would like to share (Dörnyei, 2007, pp. 137).

4.3 SAMPLING

In order to examine the intercultural skills of the participants by offering a wider frame to elaborate on their training experiences, a total of 9 individual semi-structured interviews was conducted. I attuned my interview questions to the individual training experiences of each interviewee and adapted my follow-up questions to their answers. The aim was to deepen the insights that were already gained from the questionnaires and establish a better understanding of the participant's answers. The interviews took place over a one-week time period and were all conducted via video chat due to the social distancing regulations in the context of the corona pandemic. The choice of interviewees was based on the participants' openness and availability for a follow-up interview. In the end, 14 participants were contacted for an interview, of which 9 responded positively. The platform *datumprikker* was used for the organisation of the interviews, and *Google Hangouts* and *Skype* were utilised for conducting the interviews. The interviews lasted approximately 40 minutes on average. Transcripts of all interviews can be found the Appendix D. I used the software *otter.ai* in order to transcribe the interviews while they were being conducted in real time. It should be noted that these transcripts do not provide enough detail to track pauses, intonation, speaker overlap, etc. since this level of detail is not part of my analysis, however, the quality provided by these automatically generated transcripts is sufficient for my purposes. Additionally, as a safety measure, I made screen recordings with the software *Bandicam* as a back-up source. All participants were informed about

these measures and had given their written consent before their interview was conducted. The consent form statements used for this study are included in Appendix E.

4.4 ANALYSIS

I copied the by *otter.ai* automatically generated .txt files into a *Word* document where I was able to merge them with the handwritten notes I had taken during each interview. I then combined all the transcripts in one *Word* document, eventually resulting in over 120 pages. In order to achieve a better overview of the interview answers that I considered relevant for my analysis, I cut out the parts of the interview that I considered as not important in answering the research question (s.a. discussions about personal matters). These cuts are made visible in the interview transcripts. In a next step, I highlighted the key questions from the interview guide (cf. Appendix B) as **bold**, as well as parts of the interviewees answers that were essential for my analysis (intercultural communication: green, performed learning: yellow, self-reflection: magenta). Different colours helped me connect the interviewees' answers to different parts of my theoretical framework. Further, I sorted the text in another *Word* document by allocating the interviewee's statements into an overview of the theoretical framework that substantiates this thesis. During this step I looked for statements by the interviewees that would specifically respond to the subjects of previous research. As a result, I obtained two documents that helped me keep track of the collected data during the analysis: One document with all interview transcripts, including highlighted parts that were essential for my analysis, as well as one document that included all theories from the Theoretical Framework and the corresponding answers provided by the interviewees. Interviewees will be referred to with pseudonyms in this paper in order to ensure anonymity.

4.5 REFLECTION ON THE METHODOLOGICAL PROCESS

As indicated before, the initial data collection for this research was intended to consist of a mixture between quantitative and qualitative methods in the form of a questionnaire and subsequent in-depth

interviews. However, after the questionnaire data collection it became clear to me that the data generated from the questionnaires was not as rich as intended as multiple-choice questions failed to transport the emotion that lied behind a specific response. Further, by only sending out an electronic form I was not able to examine the behaviour the participant exhibited in answering the questions in order to clear possible misunderstandings regarding the formulation of questions.

The questionnaire was intended to build a solid foundation for the following interviews. The interviews could then be utilised to shed more light onto the answers provided by the participants during the questionnaires. However, due to the unexpected pandemic COVID-19 the collected sample was a lot smaller than expected ($n=31$) and barely generated significant results when I started to test-run statistical tests. Despite me having prepared a detailed plan on what questions I aimed to correlate, I decided to withdraw from running further statistical tests after this first try. Hence, as a result of the lacking detail in the answers provided in the questionnaire as well as the missing significance when running statistical tests, I decided to conduct more interviews which resulted in a total of 9 instead of the anticipated 5 interviews. During the analysis of the interviews it became clear that the richness of this data was a lot higher than that of the data I had collected through the questionnaires. Even though I had designed those questionnaires with many open-ended questions, the limited nature of an online form versus being able to look a person in the face and registering their facial- and other microexpressions became evident quite quickly. During the interviews I was able to guide the discourse or let the interviewee guide it, depending on what was offered by the interviewee in regard to answering my research question.

My initial assumptions that combining quantitative and qualitative methods would generate richer data that had a statistically stronger standing due to a bigger sample were not confirmed. Instead, I faced the realisation that such a complex and subjective research topic as the one this paper seeks to explore does not respond sufficiently to a method such as a questionnaire, regardless of how many open-ended questions it includes. To provide an example, I am going to showcase an answer I collected to a question in the questionnaire and oppose it to the response I got to a similar question during the interview with the same participant. Notice not only the length, but also the amount of

information, background information and characterisation that is transported through the interview-excerpt. The situation of talking to an individual, hearing their voice, seeing their facial expressions and gestures evidently can completely transform the data collection and thus the outcome of the research.

	Question	Answer
Q16	Have you experienced a so-called rich point when you encountered other intercultural groups?	Yes
Q17	What do you think you learned from that encounter?	My perspective is not always objectively correct
Q18	How do you evaluate experiencing this rich point?	somewhat positive
Q19	Would you kindly elaborate on your evaluation?	Great experience
Q20	How do you feel now that you are looking back on this experience?	It was fruitful

TABLE (Appendix C: Questionnaire Answer and Interview Guide AN)

<p>Kim M 40:09 Okay. I don't know, maybe Apart from that, do you have a rich point that comes to your mind right now.</p>
<p>[...] AN 41:04 So when I was, again two years ago when I when I was in Europe for that five or six month stint. I went to Italy and when I was in Rome. I needed to print a ticket for something. Okay, and I was at Airbnb which didn't have a printer. So I went to an internet cafe, which had a computer obviously and a printer and. And then I was trying to log into this computer, and it didn't work and it kept trying and trying and trying and it was really hard and I was exhausted and impatient and then I was just like okay well fuck this I'm leaving you know, and I tried, maybe four or five minutes to get on didn't work anyway so I was walking out the door. And then the owner comes running to me and he's screaming to Quinta to coinage am like, what are you saying I don't understand at all what you're saying and then. Ah, I, I was able to piece together what he was saying, through, Through through my my base knowledge in French obviously Chin 20, I will say sank out. So I tried to make the association like this. And what he was saying st count. I was saying, I was thinking, ah okay maybe he means 50 cents. He wants me to pay 50 cents for the time that I was on this computer so I was able to kind of connect the dots through this languaging aspect that was happening right now, otherwise I wouldn't have been able to but yeah that was like that was a cultural difference that I encountered. [...]</p>
<p>AN 43:01 Yeah, but it was, yeah, that was a moment I mean, yeah, being shouted out shouted out for not even using the computer for more than like five minutes. That was a moment where if I remember the definition of rich points, it's a it's a moment where you realize that. Yeah, where you realize the difference in between in between cultures, you know where you realize okay so now there's a cultural situation going on right here, because most of the time, when I'm well never when I'm interacting with people from Canadian from Canada. I'm not conscious of my own culture, it doesn't come up to my mind. Yeah, compared to what I was in the situation. And something, per se, different was happening, you know, that I that I'm aware of. And then I was able to piece it together but before then.</p>

(Appendix D: Interview Transcript AN)

Interestingly, on a meta-level correlating with the subject of this research, I needed the actual experience of taking this detour by conducting a survey in order to fully acknowledge the suitability of interviews for this kind of research. Before conducting this research, I was convinced that a structured approach to collecting initial information in the form of a questionnaire was needed before I could

proceed collecting more detailed data through interviews. I have learned that using a questionnaire for my research added more confusion than order.

5. RESULTS & DISCUSSION

During the data collection, five key topics emerged: 1. The nature of culture, 2. groups in intercultural communication, 3. strategies for successful intercultural communication, 4. the evaluation of approaches during intercultural training and 5. emotions in intercultural training. The following sections exhibit the results of the data collection in more detail. I then link these results back to the theories this research was based on and explain what the results add to the theories at hand with the initial research question in mind.

The interviewees will either be directly quoted or referenced if similar ideas emerged from several interviews. The references refer to each individual interview transcript, while the time stamp refers to the time stamp that was provided by the automatic transcription software (i.e. AB 00:00). All interview transcripts can be found in Appendix D.

1. The Nature of Culture

As a starting point for this research, I asked the interviewees about their personal definition of culture. These definitions provided me with a good understanding of what the interviewees' background and intentions were when interacting in the intercultural field. Prior to the interviews each participant had filled out a questionnaire where they shared their definitions of culture. Table 1 summarises their responses. I indicated the frequency of the response for Q9 with a numeral in brackets.

Q9: "If you were to define culture, which of the following words would you use (you can choose more than one): Culture is..."	
flexible (5)	describable (3)
fixed (1)	learned (5)
mixed (7)	static (0)
abstract (4)	bounded (3)
complex (8)	other (1)
internally homogeneous (1)	
Q10: "Are there other words you would use in your definition of culture that have not been mentioned in the previous questions?"	
psychological (AN)	learning, adventurous, eye opening... (NE)

a huge possibility to get to know myself in other facets (ML)	culture is your compass in life. It gives you tools on how to view and interpret the world around you.. (CH)
To describe culture I would use words such as shares history, music and food. Everyone has them, but they are different each time (JE)	Influences the personality of people (ST)
diverse, constantly changing / evolving, fascinating (SA)	

Table 1 (cf. Appendix C: Questionnaire Answers and Interview Guides)

The interviewee's definitions of culture given in their responses to the questionnaire took further shape throughout the interviews where several interviewees made use of metaphors that helped them grasp such a complex – and highly subjective – concept: “a cloud” (EV 31:34), “a compass” (CH 21:42), “an entity” (EV 31:34). Additionally, culture was perceived as “overarching” (CH 17:39), “drilled into you” (CH 22:43), “flowing” (ST 16:09), as “everybody has culture in themselves. So it's not just something you can stick on top of something in themselves” (SA 22:46).

Broadly speaking, the data revealed that culture is complex. Several interviewees saw in the concept of culture (including other cultures and contact with members of other cultures) a challenge to one's own cultural ideas and frameworks (AN 27:54; CA 22:12; EV 31:34; JE 39:59) through “being confronted with your own framework of reference and how you explain and see the world” (CH 17:39). The interviewees considered such a challenging confrontation and possible adjustment to one's framework necessary for successful intercultural communication because “even if you don't agree, you gain” (EV 48:55). I found this challenge in confronting other cultural frameworks to align with the concept of rich points, where it is pointed out that “[c]ulture happens when one realizes that something ‘natural’ is actually just a frame, that the way one always assumed things were isn't always the case” (Agar, 1994, p. 162).

A further finding is that more intercultural contact makes the experience of another cultural framework less intimidating. This point aligns with existing theory and became clear in the data when the interviewees linked strong intercultural skills to their internalization: The more intercultural contact one experiences, the less challenging it is to one's own framework. For example, one interviewee noted that, culture “just starts to flow” (AN 28:31) as soon as the learner acknowledges and welcomes the changes that could be made to their cultural framework. The interviewees in this

study did not just “acknowledg[e] huge diversity within these separate cultures” (Holliday, 2016, p. 319) but further aimed at adapting to said cultures.

Additionally, the interviewees demonstrated that culture connects everything. The interviewees provided examples of many aspects of life in which culture is embedded, which shows how all these exemplary aspects to life are connected through the sheer presence of culture (AN 31:48; CH 14:54, 36:27). This connectedness can easily be applied to an interdisciplinary character of culture that permeates society (Cole, 2019, p. 1; ten Thije, 2016, p. 591). It then follows that culture is essentially affecting “every contact between people belonging to different cultural and linguistic groups” (ibid., pp. 581) as “communication happens all the time anywhere” (CH 28:53). The challenge mentioned by the interviewees before is that even though these contexts of society are connected through the presence of culture, they are subsequently *disconnected* through different cultural frameworks. Therefore, it is the task of the intercultural communicator to find or create connections between these cultures.

In sum, the nature of culture was defined as a complex and omnipresent structure that takes many shapes in the form of different cultural frameworks. Interculturally skilled people are open and able to adjust to these frameworks. The resulting challenge to intercultural training requires intercultural learners to equip themselves with a repertoire of techniques to make use of when performing in the intercultural field.

2. *Groups in intercultural Communication*

As we have established what the interviewees perceive as culture, we will move now to intercultural contact. These conversations helped me to understand how the interviewees would approach other cultural groups and subsequently pursue intercultural communication.

The interviewees’ associations with *group* ranged from national cultures, regional cultures or family culture (SA 23:31; JE 32:24) to social constructs (AN 22:40) with similar characteristics or values (AN 29:16; SA 28:25). These definitions indicate that the interviewees acknowledged the differences between but also within cultural groups (JE 46:05). In themselves these definitions included various

nuances towards the concept *group*: Some acknowledged differences as a chance to grow (EV 05:54; JE 01:04:07; SA 07:40; ST 23:13) and to inspire somebody else (CA 18:17; EV 47:30; SA 22:09; ST 23:30). Others saw culture as an opportunity to recognise the infinite versions and identities that are opened by the numerous forms culture can take (CH 17:39; ML 40:12-40:42; ST 21:38-22:24). Applied to the theoretical concept of social categorisations, these definitions suggest that there is a general understanding among the interviewees of social categories being dynamic and flexible depending on the social context (Otten & Matschke, 2008, p. 292; cf. Agar, 1994, p. 162, 223). However, the interviewees' articulations about groups differ from the theoretical concept of social categorisations in that their perception of culture is that it is open and incorporating, which is not as strongly implied in the concept of social categorisations (Otten & Matschke, 2008). This attribution of openness and incorporation provides a powerful mandate the way threading recognises cultures and their members as "complex shades, layers, personal positioning and contradictions" (Holliday, 2016, p. 320) that cannot easily be applied to one cultural identity.

Moreover, analysis demonstrated that the possibility of unsuccessful intercultural contact should be included in intercultural training in order to provide a realistic picture of intercultural contact that ensues after the training. A functioning multicultural group might not immediately become a reality. Successful intercultural communication is a process that is characterised by resistance, acceptance, integration (AN 30:17). AN made an important point of differentiating between "acceptance and tolerance" where each sub-culture is encouraged "to keep practicing your tradition keep, you know, practicing your religion, keep speaking your language. And we celebrate that we celebrate you and celebrate your differences" in order to form one multicultural group (AN 19:22). Other participants add to this vision that depending on the members' acceptance and open-mindedness there can also be conflict or fear (EV 34:47), which aligns with the notion that social categorisation has the ability to be the motivation for stereotypes, prejudice and discrimination (Otten & Matschke, 2008, p. 292). However, equipped with the intercultural training the interviewees have experienced, they were able to offer techniques that promote successful communication between cultures. What is particularly notable about the interviewees' responses is that while they all

acknowledged an individuals' membership of a group, none of their approaches towards intercultural contact seemed to fall distinctively into one of the social categorisations offered by Otten & Matschke. The indirect refusal of the interviewees to think in any of these distinct categories that could promote stereotypes, prejudice or discrimination indicates their strong intercultural skillset.

In short, through an individual's infinite cultural identities the individual gets assigned infinite group memberships. For that reason, identifying a framework that applies to the other cultural group can be challenging for the intercultural learner who might not always be rewarded with acceptance between groups.

3. Strategies for Successful Intercultural Communication

When exploring the interviewees' definition of *group* as people belonging together, having common interests and similar perspectives, I identified a common strategy for successful intercultural communication as finding common ground and thus practicing conviviality which supports existing theory. At least six out of nine interviewees showcased the intention to find common ground or generate mutual understanding, which demonstrates a general tendency towards the acceptance of or adjustment to other cultural frameworks (cf. Appendix D: "You have defined culture and intercultural contact before. What is the first thing that come to your mind when you hear the word "Group"? And what do you think happens when different groups come together?").

With the interviewees' definition of a group as people belonging together, having common interests and similar perspectives in mind, the interviewees found it important to establish relationships between members of different cultural groups. EV, for example, imagined individuals of the same group holding hands and literally standing on "common ground" (EV 32:55). Hence it might not be surprising that generating mutual understanding (CH 35:38; NE 35:45) and finding common ground (AN 25:24; EV 32:55; ML 04:14; SA 27:27) were strategies that came up frequently to ensure successful communication between members of different cultures. The interviewees' ambition to find common ground confirm that this technique "(re)produce[s] the basis for subsequent convivial relations and access to [...] important networks" (Goebel, 2015, p. 64). The interviewees further

stressed that there needs to be an effort for intercultural communicators to “get past, looking at these differences” (AN 25:24), which ties into the understanding of the concept of threading where cultural differences are perceived as a “space [...] that can be overcome” (Agar, 1994, p. 106). Finding similarities promotes openness in one’s attitudes towards other cultures (NE 35:45) and enables both groups to learn from each other (NE 30:28), or to “move forward in a positive manner” (CH 36:27). These statements support the notion of threading, where the individual seeks to move beyond boundaries (Holliday, 2016, p. 320). Therefore, the fact that the interviewees utilise threading during intercultural encounters speaks to their strong intercultural skills since “the competing block mode seems to come to us more naturally” (ibid., p. 329).

Several other techniques for successful communication were offered by the interviewees that connect to the theoretical concepts used to frame this research: EV and ML aim to give the other space for self-expression in order to reduce tension by showing openness and respect (EV 49:48; ML 29:52). Other approaches include adapting to the other and concentrating on the positive things (ST 13:23), tolerating differing perspectives (SA 13:32) or seeking an emotional connection as an intrinsic motivator for the intercultural learner to put effort into establishing successful intercultural communication (AN 16:56). These findings are in line with the ideas of the theory of Decategorisation where amicable inter-group contact enables members of different groups to see each other “as unique individuals rather than as representatives of a (possibly negatively stereotyped) group” (Otten & Matschke, 2008, p. 293).

In conclusion, strategies for successful intercultural communication might vary in detail, but come down to finding a connector between cultural groups and building a relationship by finding commonalities.

4. Emotions in Intercultural Training

Let us turn in this section to emotions felt by the interviewees during intercultural contact and intercultural training. In the questionnaire I had asked about the participants’ evaluation of rich points they might have experienced. Their answers provided me with reflections on significant intercultural

experiences and thus presented the participants' ability to evaluate emotional responses in retrospect of the experience.

Rich points were a common experience for intercultural learners, as every interviewee had experienced at least one rich point at the time of the interview. Experiencing these rich points was evaluated as positive by all interviewees during the questionnaire (all interviewees answered *somewhat positive* [2], *quite positive* [3], or *positive* [4] to the Q18 "How do you evaluate experiencing this rich point?"). These views in combination with anecdotal indications given throughout each interview showed that the interviewees had reflected on their rich point experiences and were able to learn from them, which resulted in a positive evaluation of the situation.

Additionally, interviewees mentioned strong emotional responses in relation to intercultural encounters such as the feeling of needing to vomit when being confronted with a strongly differing world-view (ML 23:37), goosebumps when catching one's own bias (SA 19:03) or the feeling of being "a stranger in my own culture" when being confronted with a different linguistic version of one's own language (JE 1:11:32). On a more positive note, fun and laughter were helpful ways to incite successful intercultural communication. Seemingly, such positively experienced emotions cause members of cultural groups to "really be in touch with each other" (ML 02:26) because "it's like the walls drop a bit" (JE 22:13). It appears that negatively experienced rich points were often utilised as learning moments (NE 13:47; JE 01:08:40), whereas positively experienced rich points helped the interviewees to immediately bond with members of a different culture (JE 22:13; ML 02:26). As a result, all these responses to a rich point left a lasting memory with the intercultural learner as one "can never go back from that experience" (SA 09:34). Therefore, learning about the positive as well as negative possibilities of intercultural communication was a necessary part of intercultural training (NE 17:30). These findings confirm that emotionality within learning is an important factor that supports anchoring the knowledge the learner has achieved, as it establishes a personal connection between the learner and the subject (Berk, & Trieber, 2009, p. 31; de Bruin, 2018, p. 86; Gibson, 2010, p. 610; Poletti et al., 2016, p. 8; Sharp, 2012, p. 44; Zembylas, 2005, p. 468).

Beside reflecting on rich points when being asked about it, the interviewees themselves named

reflection as an important tool for intercultural training. In their descriptions of designing an intercultural training as well as the interviewees' most teachable training memories, all but two named self-reflection as essential (CA 22:56; EV 10:42; ML 35:51; NE 12:29; SA 24:29; ST 8-10:00). The interviewees had reported about their own training experiences positively since a reflected discussion with others can add perspectives that the single learner might not have noticed before (CH 12:00; NE 17:26). Considering that only then, in the form of rich points, culture makes differences between groups understandable (Agar, 1994, p. 124), the interviewees confirm that the added perspectives of others in discussion already plays a significant role in the design of intercultural training. Moreover, "iterative processes of reflection, innovation and implementation" work "as a means to engage and enable learners to enact principles, values and goals [...] to societal transformation" (Sipos Battisi, Grimm, 2008, p. 81) which strengthens our confidence in the importance of reflection in intercultural training.

In summary, the interviewees demonstrated a heightened awareness of their emotional responses towards intercultural situations which equipped them with skills to reflect on the experienced situations and apply the newly gathered knowledge to future encounters. Even though some interviewees' emotional responses were connected to real-life instead of simulated intercultural situations, their advantages can easily be transferred to simulations in intercultural training.

5. Evaluation of approaches to intercultural training

A launching point for this analysis was my initial distinction between interviewees' experiences with theoretical, practical, or a combination of theoretical and practical intercultural training. In a questionnaire I asked the participants to name a most teachable training as well as their most memorable training exercise. I used these answers as a basis for interview questions and asked each participant to elaborate on their experiences in intercultural training. In addition to that, I asked how the interviewees would design a training themselves and how they would prepare for a work-assignment abroad. As a result, I did not only learn about the interviewees' experiences but also

understood what conclusions they drew and how they would apply these to future intercultural challenges.

Table 2 categorises the responses given in the questionnaires and during the interviews. It should be noted that in the questionnaire, Q5 and Q7 consisted of open-ended questions: Q5 “Could you describe the most teachable training you have received? How was it conducted? What did the trainer do? What did you do? (e.g. was it a presentation given by a teacher, a game you played during class, a course you attended at Uni, etc.)”; Q7 “Was there a part of the training (e.g. exercise, anecdote) that was specifically memorable to you? Why?” (cf. Appendix C). In Table 2, a response such as “It was a course at Uni and the lecturer showed us a video about how people tend to categorize unknown [sic] people based on their appearance and linguistic abilities” (Appendix C, EV) was sorted into the category *theoretical*, a response such as “video on how to deconstruct stereotypes” (Appendix C, AN) was sorted into the category *practical*, and a response such as

“I am thinking about the role-play session we had in a tutorial once where we had to be the mediators. That seminar was really special to me, I feel like I learned a lot of what mediation actually is and it was so interesting to put it into practice” (Appendix C, CA)

was sorted into the category *combination of both*. In some cases, the answers to these questions could be categorised into no given category (they were not counted) or into multiple given categories (they were counted multiple times).

	most teachable training	most memorable exercise in training
	(Appendix C, Questionnaires Q5)	(Appendix C, Questionnaires Q7)
theoretical	0/9	3/9
practical	1/9	2/9
combination of both	7/9	1/9

Table 2: interviewees' experiences in intercultural training

	Training design	Preparation for assignment
	(Appendix D, Interviews)	(Appendix D, Interviews)
theoretical	0/9	0/9
practical	1/9	1/9
combination of both	8/9	8/9

Table 3: interviewees preferred approaches to intercultural training

The tables show that most participants identified learning experiences that involved a mix between theoretical and practical training as their most teachable training moments (Table 2) which might suggest that a combination of theory and practice is a preferred approach for intercultural training (Table 3), as “they're both relevant to understand this whole” (CA 07:03; cf. NE 44:52). Even though the responses to the most memorable exercise in training are nearly evenly split between theoretical and practical approaches, the respondents still significantly preferred either the practical or the combined approach. When preparing for an assignment abroad it was acknowledged that arriving in the other culture adds a new level of explorative ad hoc learning (CA 28:20; CH 26:35; EV 43:29), which is supported by the theory of Connectivity and Work Process Knowledge (Griffiths & Guile, 2008, p. 61).

When talking about intercultural training, interviewees demanded a trainer that had experienced the situation they are teaching first-hand. The interviewees felt that expertise gained during non-training experiences was most efficient (NE 36:44; ST 25:59). The advantages of a practical training were often recognized by the interviewees (EV 25:05; CA 09:46; CH 12:49; ML 36:24; ST 09:20) which can be easily applied to intercultural communication, as intercultural communication demands “interaction” (ten Thije, 2016, p. 582) in order to achieve transformation within the learner. Accordingly, theory suggests that practical experience, as a simulation of the physical environment, leads the learner to a deeper understanding of challenges one faces in working-life (Griffiths & Guile, 2008; Gudykunst et al., 1977). Interestingly, while literature did not suggest an order between theory and practice, some interviewees had several suggestions to make. They indicated a preference to start with a practical exercise and substantiate this experience through theory. The reason for that is that the learner should go into the intercultural simulation without set expectations and experience sincere emotional responses (CA 09:46; CH 12:49; ML 12:51; SA 11:07). The interviewees’ responses thus align with existing theory that simulated intercultural encounters induce an initial shock in order to amplify the emotional response to a situation which then ensures a more efficient absorption of knowledge (Gregersen-Hermans & Pusch, 2012, p. 23; Griffiths & Guile, 2008, p. 57; Gudykunst et al., 1977, p. 101). Accordingly, transporting the learner out of their comfort zone is an essential part of this process

(Gregersen-Hermans & Pusch, 2012, p. 28; ML 12:02-15:15). Especially the act of reflection can put the learner into “moments of discomfort” (Cole, 2020, 5:40) that possibly enables a realisation in the form of a rich point.

These observations suggest that all participants are interculturally skilled through the practical and theoretical training experiences they have made. Taking the interviewees’ training experiences into account, they all acknowledge the richness provided by a combined approach. As a result, the interviewees preferred this approach for future challenges.

6. CONCLUSION

In investigating the concepts of performative learning and intercultural training this research has focused on a possible correlation between learners' experiences with performative intercultural training and the development of their intercultural skills. In the following chapter I am going to answer this paper's initial research question, about why performance theory should be applied to intercultural training and what recommendations for the design of intercultural training can be made. I will further point out limitations of this research and simultaneously make recommendations for further research.

The data gathered from the survey-responses as well as the interviews lead to the conclusion that performance theory adds a valuable improvement to current intercultural training in order to achieve a mixed approach. The evidence from this study suggests that interculturally trained people (as a result of either theoretical, performative or a combined training approach) repeatedly showcased what is considered best practice in the theories of Intercultural Communication. However, while all participants of this study demonstrated strong intercultural skills in their approach towards the concept of culture and intercultural contact, their different educational backgrounds reveal varying learning experiences that were in some cases based on non-training experiences, hence occurred in a possibly sensitive environment. As a result, current intercultural training is not always able to offer an environment that provides a safe and realistic learning experience to effectively train said skills that are needed in the intercultural context. A performative approach to intercultural training provides a safe space that prevents possible future miscommunication and misunderstandings by enabling learners to explore their skills and the cultures of the other in a low-stakes environment.

This need for a safe learning environment promoted by a performative learning approach to intercultural training suggests applying a general model to intercultural training that includes a flexible applicability in sectors of society, hands-on experiences and a reflective connection to the learners' emotions and values. Designing intercultural training in such a multifaceted way would ensure a rich combination of all factors considered to be essential for intercultural training by contemporary society. This research has shown that emotionally-charged experiences in training situations have a strong

impact on the learner. These experiences can be linked to negative as well as positive emotions. However, in retrospect the participants of this study evaluated every experience as ultimately positive, as all experiences offered a lesson to learn. The importance of emotional experiences as well as reflective discussions suggest that a combination of a theoretical and practical approach to intercultural training has the strongest effect on learners. Reflection enables the individual to take a step back from the situation and include the viewpoints of others in order to evaluate the situation. Thus, it was easier for the participants to draw a lesson from their training experiences after their emotional responses moved further into the background.

As a result of this research, there should be more awareness of the advantages of a combination of practical and theoretical intercultural training. This combination constitutes a strong training model through its conjunction of safe experiences that are rich on emotion and yield rich learning outcomes as evidenced in reflective discussion. Within the scope of this research I have been able to take a small but hopefully impactful step towards shaping future intercultural training.

Moreover, this study offers two main implications for future research into the enhancement of intercultural training: First of all, this study has initially not been geared to evaluate the most efficient order of theory and practice in intercultural training, hence the most suitable order might be investigated further. The data has advanced different arguments for theory either paving the way towards practical experiences, or practice setting a strong emotional response that can later be reflected on through theory. Secondly, another limitation of this study is identifying the source of the intercultural skillset of the participants. All participants have showcased a strong level in intercultural skills. However, the interviewees linked skills to a mixture of real-life experiences, educational simulations, and theoretical training. Therefore, it could not be shown if the participants' intercultural skillset is a result of real-life experiences, simulations or theory in intercultural training.

All these research implications combined can lead to the design of a curriculum for intercultural training that motivates intercultural learners to acknowledge and apply the flexibility towards sectors of society, hands-on experiences and a reflective connection to the learners' emotions and values. On

that account, I would like to suggest the model of Head, Hands and Heart (Sipos et al., 2008) which has earlier been introduced as a suitable tool to lead the re-negotiation between theory and practice. The model successfully combines integrated disciplinary study (cf. ten Thije, 2016) practical skill sharing (cf. Griffiths & Guile, 2008; Gudykunst et al., 1977) and the translation of passion and values into behaviour (cf. Holliday, 2016; Sipos et al., 2008, p. 68) and might hence be investigated further in the impact it might have as an approach to intercultural training.



POSTFACE: A FINAL REFLECTION

In conclusion, I will end with some final remarks regarding my personal journey through writing this thesis. In the preface I asked you to reflect on your initial reaction to the title page I had created. In addition to that, I invited you to do some exercises during the theoretical framework in order to make the concepts I introduced more graspable. I hope these exercises helped you understand what I am writing about and perhaps convinced you even more of the claims I made throughout the past 51 pages.

As for myself, I took the opportunity to use this whole journey in writing this thesis to reflect on myself and my role as an intercultural communicator. While I was writing this thesis, many developments re-shaped the world that I had taken for granted, mainly induced by the results of the COVID-19 pandemic. Many things changed, foci shifted and shook my confidence which completely altered my perception and expectations of society and myself. This pandemic-induced stop-and-stare period forced me to take a step back to reflect. Suddenly, I found myself in the same situation as my interviewees when they were reflecting on their intercultural training experiences. Once I was able to overcome the initial shock and the strong emotional response that was attached to the pandemic, I managed to appreciate this experience as a rich point. I recognized the richness it had to offer and turned my view of a world that seemed to stand still into a view on a society that is ready to make some potentially drastic changes. However, in order to become a part of those changes by being a member of society that takes responsibility and acts upon that, I needed to finish this thesis first.

At certain points of the writing procedure I was happy to leave the dragging process of laying a theoretical groundwork behind and turn my mind towards more practical things, such as interviewing my participants. At other points, theory allowed the various experiences my interviewees reported about to finally come together. What had happened in practice suddenly *made sense* as I looked at the bigger picture, just like the ancient pilgrims of *theôria* did when they undertook their journey. I experienced how practice is rooted in theory, and at the same time theory is feeding from practice. In that sense, I can confirm that one is not complete without the other.

Now that I am at the end of this project, I am ready to leave this thesis' confinement. This is not to say that I did not enjoy the process. Nevertheless, at this point I am aware that this research is just a small part of something bigger. Especially in the light of the current developments in societal behaviour I see that there is a lot more to achieve.

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APPENDICES

APPENDIX A: METHODOLOGY - QUESTIONNAIRES

The following appendix holds the methodology section that describes the process of designing, handing out and analysing the questionnaire that was initially intended for this research. For reasons mentioned before, this questionnaire was in most parts not considered to answer this paper's research question. Literature that is not included in the Bibliography of this paper has been added in the form of footnotes.

ITEM COLLECTION AND SELECTION

Some of the questions included in the questionnaire were inspired by the data collection of earlier studies⁵, other statements originated from existing models and theories. The 21 items comprise topics such as intercultural communication (Agar 1994; Holliday, 2016; ten Thije, 2016), intercultural skill assessment⁶, performative learning (Griffiths & Guile, 2003; Gudykunst et al., 1977) and the combination of theoretical and practical learning (Sipos et al., 2008). The full questionnaire can be found in Appendix B.

DESIGN

All participants were invited to fill in the same questionnaire in order to establish a definite grouping of "has received theoretical training", "has received practical training" and "has received theoretical and practical training". The filled-in questionnaires can be found in Appendix C.

The 21-item questionnaire was sectioned into three main sections: The first section established general information about the intercultural training the participant might or might not have experienced. The second section was aimed at gaining a general understanding of how the participant perceives culture and consequently their intercultural skills. The third section looked closer into the ability of the participant to distinguish between the self and the other, as well as their role during communication. At the end of the questionnaire the participants were asked if they would be open to an invitation for a follow-up interview. This open-ended type of question was the only occasion where the participants revealed their identity and stepped out of their anonymity. Most participants chose to provide their email address, which made a connection between the questionnaire and their personal information possible. For anonymity's sake, the identity of each interviewee will be disguised by a signature.

The questions were of both a closed and open-ended nature, covering content questions, 7-point likert scales and multiple-choice questions. Questions designed with a likert scale had a range from *strongly disagree* to *strongly agree*. This choice was made due to the possibility to measure attitude scales, involving the evaluation and weighting of beliefs⁷ as well as the method's simplicity and reliability, as

⁵ Frijns, T. (2019). SHOP Master Monitor [Data set]. Utrecht University.

⁶ Deardorff, D.K. (2006). Identification and Assessment of Intercultural Competence as a Student Outcome of Internationalization, *Journal of Studies in International Education*, vol. 10, 3: 241-266.

Porto, M., & Byram, M. (2017). *A Model of Cultural Understanding of Texts*. *New Perspectives on Intercultural Language Research and Teaching*, 19-34.

⁷ Peter, M., Visser, M., & de Jong, M. D. (2008). *Comparing two image research instruments: The Q-sort method versus the Likert attitude questionnaire*. *Food quality and preference*, 19(5), 511-518.

it is often used for receiving an overall impression⁸. Whereas most of the items were forced responses, there were also some that participants did not have to answer in order to continue. This decision was mainly made for the convenience of the participants and consequently to ensure their motivation to finish the questionnaire.

SAMPLING

A corpus of 85 participants answering the questionnaire and 9 interviewees for a follow-up interviews has been assembled. From the initial 85 people that answered the questionnaire, 31 turned out to be useful for analysis. Others had either not finished the questionnaire or answered it in a manner that indicates no experience in intercultural training, which was necessary for this research. The corpus' sample comes from a larger population of respondents, most of whom are in academia or have a current connection to academia. The only relevant demographics are experiences with intercultural training and the distinction between the type of intercultural training. The questionnaire asked for "reading", "writing", "listening", "participating in conversations", "games", "role play", "simulations", "written exercises", "homework reflections exercises", and "other", which would later be sorted into two main groups.

More precisely, the samples were expected to come from two groups: The first group consists of people that are expected to have participated in performed intercultural learning. These are students from a cultural intelligence class at Cologne International Business School, psychology students at Utrecht University, students of the Intercultural Communication program at Utrecht University as well as students that attended the Eurocampus program. The second group, expected to not have participated in performed intercultural learning, comes from the network of the international offices of Cologne International Business School, Bonn University as well as the University of the Highlands and Islands, Inverness College, which formed an adequate representation of an intercultural student body. This expectation stems from my personal connections to several international offices due to, for example, Erasmus experiences. However, the grouping of the sources was at this stage only preliminary and could be proven completely different after the data collection.

Over the course of a few weeks into the preparation for my data collection, the world was unfortunately influenced by a pandemic. Apart from all medical, social and economic restrictions, this made the data collection for this research more difficult. Since many borders were closed and the public was advised to adjust to working from home in a short amount of time, the distribution of my questionnaire through my network was overshadowed by more pressing tasks. As a result, there were a lot less participants than expected.

Generally, this sample can be identified as a convenience sample (Dörnyei, 2007) due to my personal and professional connections. They can further be grouped in coming mainly from students in Germany and the Netherlands. It should be noted that this type of sampling heightens the chance of researcher bias.

ANALYSIS

As a first step of analysing the data collected in the questionnaire I set up an excel sheet and eliminated all the data that would not yield as feasible: Responses that were collected during the pilot-run of the

⁸ Peter, M., Visser, M., & de Jong, M. D. (2008). *Comparing two image research instruments: The Q-sort method versus the Likert attitude questionnaire*. *Food quality and preference*, 19(5), 511-518.

questionnaire (11), participants that had chosen “No” for “Have you experienced intercultural training” (39) and lastly participants that did not complete the questionnaire (4). As a result, there were (31) responses left to work with in an analysis.

In a next step, the statistical analysis software SPSS was utilised to examine a correlation between intercultural skills and experienced training approaches. I had established a plan on what to correlate and test in accordance to the intended design of the questionnaire beforehand.

APPENDIX B: QUESTIONNAIRE AND GENERAL INTERVIEW GUIDE

	Questionnaire question	Questionnaire: participant's answer	Individual interview question
Q1	Have you received training in preparation for intercultural contact (e.g. a presentation, a workshop, an exercise, etc.)?		
Q2	Which of the following activities were part of your training? (please check all boxes that apply)		You seem to have had a good mix of theoretical and practical trainings. Can you provide me with a little bit more context/ information about your background and how you ended up participating in such trainings?
Q3	Were there any other types of activities that you remember and were not listed before?		
Q4	How many trainings have you received?		
Q5	Could you describe the most teachable training you have received? How was it conducted? What did the trainer do? What did you do? (e.g. was it a presentation given by a teacher, a game you played during class, a course you attended at Uni, etc.)		What did the [practical exercises] look like? Can you explain them to me? Now imagine that you could design such a training yourself. What would the structure be like? What would the participants do? What values would you like to communicate?
Q6	How did you experience this training? If possible, please elaborate on any emotions you might have felt during the training or afterwards related to the training.		
Q7	Was there a part of the training (e.g. exercise, anecdote) that was specifically memorable to you? Why?		
Q8	In your own words, how would you define intercultural contact?		You described culture as "XXX". Does that pose a challenge in your opinion?
Q9	If you were to define culture, which of the following words would you use (you can choose more than one): Culture is...		You have defined culture and intercultural contact before. What is the first thing that comes to your mind when you hear the word "Group"? And what do you think happens when different groups come together?
Q10	Are there other words you would use in your definition of culture that have not been		

	mentioned in the previous questions?		
Q11	<p>How much do you agree with the following statements:</p> <p>a. The mutual understanding within an intercultural group increases when the image of the respective other person corresponds or somewhat matches to their self-image; one is then seen as one sees oneself.</p> <p>b. The mutual understanding within an intercultural group increases when the members' have similar self-images, because this expresses a common ground of normative expectations regarding the behaviour of members of both groups.</p> <p>c. The mental understanding within an intercultural group increases with the decrease of one's adherence to a group stereotype about the other</p>		
Q12	What influence does culture have on people's lives? (please choose the option that applies most in your opinion)		
Q13	How can one recognise detailed differences between intercultural groups? (please choose the option that applies most in your opinion).		
Q14	With respect to intercultural communication: Where do differences most clearly manifest themselves? (please choose the option that applies most to your opinion)		
Q15	<p>Please indicate your level of agreement with the statements below.</p> <p>a. I enjoy interacting with people from different intercultural groups.</p> <p>b. I feel confident when interacting with people from different intercultural groups.</p> <p>c. I am very observant when interacting with people</p>		<p>Now please imagine that you are preparing for a stay abroad. Let's say you have a work assignment of six months in a country that you have never been before. How would you prepare for it?</p> <p>In which sectors (of society) do you think your intercultural training is going to be useful?</p>

	<p>from different intercultural groups.</p> <p>d. I often give positive responses to my culturally different counterpart during our interactions.</p> <p>e. I avoid those situations where I will have to deal with culturally-distinct persons.</p> <p>f. I am sensitive to my culturally-distinct counterpart's subtle meanings during our interaction.</p> <p>g. I try to obtain as much information as I can when interacting with people from different intercultural groups.</p> <p>h. I actively seek to make use of prior knowledge I have about the other's cultural group in intercultural interactions.</p>		
Q16	Have you experienced a so-called rich point when you encountered other intercultural groups?		
Q17	What do you think you learned from that encounter?		
Q18	How do you evaluate experiencing this rich point?		
Q19	Would you kindly elaborate on your evaluation?		Okay, the next is going to be about your most memorable rich point. Do you remember what it was? [...]
Q20	How do you feel now that you are looking back on this experience?		
Q21	Thank you for taking the time to fill out this questionnaire. Do you have any other remarks regarding this questionnaire, your experiences with people from different cultures and/ or your intercultural trainings that you would like to elaborate here?		

APPENDIX C: QUESTIONNAIRE ANSWERS AND INTERVIEW GUIDES

APPENDIX C: QUESTIONNAIRE ANSWERS AND INTERVIEW GUIDES - CA

	Questionnaire question	Questionnaire: participant's answer	Individual interview question
Q1	Have you received training in preparation for intercultural contact (e.g. a presentation, a workshop, an exercise, etc.)?	Yes	
Q2	Which of the following activities were part of your training? (please check all boxes that apply)	reading, writing, listening, participating in conversations, role play, simulations, written exercises, homework reflections exercises	You seem to have had a good mix of theoretical and practical trainings.
Q3	Were there any other types of activities that you remember and were not listed before?	No, everything was included on the options above.	
Q4	How many trainings have you received?	3/4 different trainings	
Q5	Could you describe the most teachable training you have received? How was it conducted? What did the trainer do? What did you do? (e.g. was it a presentation given by a teacher, a game you played during class, a course you attended at Uni, etc.)	I have been involved in a few training sessions provided by UU, both concerning the course and outside of the Intercultural Communication Masters. My experience is very positive, the training was very well organised and I feel like I learned a lot of skills from it, such as, listening other points of view, working in teams, trusting my colleagues and so forth. On the other hand, I also feel like I learned a lot from the teachers and training professionals, they gave me motivation and confidence for my future, both on an academic, professional and personal level.	When you say that you have learned a lot from the trainings you received, you mentioned motivation and confidence for your future. Is there a specific goal or plan that you are working towards? Or did anything become evident over the course of your trainings? Have your plans been influenced? (mention "contributing" from Q8, Q12)
Q6	How did you experience this training? If possible, please elaborate on any emotions you might have felt during the training or afterwards related to the training.	Overall very positive. I think I became a lot more aware of the other and that made me reflect on myself. In terms of emotions, I would say that I always feel excited but also curious to experience new training sessions. It's so good to explore the unknown and learn something new from it.	One thing that is very interesting to be is how you described your reflection on "the other". What does "the other" mean to you?
Q7	Was there a part of the training (e.g. exercise, anecdote) that was specifically memorable to you? Why?	I am thinking about the role-play session we had in a tutorial once where we had to be the mediators. That seminar was really special to me, I feel like I learned a lot of what mediation actually is and it	Regarding your role-play session that put you into the role of the mediator (or another one?):

Q12	What influence does culture have on people's lives? (please choose the option that applies most in your opinion)	Above all, culture is sustained by exceptional individuals who have made outstanding contributions to human <u>thought through art, politics, science, etc.</u>	
Q13	How can one recognise detailed differences between intercultural groups? (please choose the option that applies most in your opinion).	Intercultural differences can only be explored after establishing general knowledge through literature and the experiences of others. Only then it is possible to concentrate on more subtle differences between intercultural groups.	
Q14	With respect to intercultural communication: Where do differences most clearly manifest themselves? (please choose the option that applies most to your opinion)	Differences in intercultural communication arise mainly in one's personality and individual experiences. Those who share knowledge about each other's personality and experiences can better evaluate the other's cultural perspective.	Something that stood out in some of the answers you provided were the words "experience" and "personality". Why do you think are these concepts so important to you?
Q15	<p>Please indicate your level of agreement with the statements below.</p> <p>i. I enjoy interacting with people from different intercultural groups.</p> <p>j. I feel confident when interacting with people from different intercultural groups.</p> <p>k. I am very observant when interacting with people from different intercultural groups.</p> <p>l. I often give positive responses to my culturally different counterpart during our interactions.</p> <p>m. I avoid those situations where I will have to deal with culturally-distinct persons.</p> <p>n. I am sensitive to my culturally-distinct counterpart's subtle meanings during our interaction.</p> <p>o. I try to obtain as much information as I can when interacting with people from different intercultural groups.</p> <p>p. I actively seek to make use of prior knowledge I have about the other's cultural group in intercultural interactions.</p>	<p><u>completely agree</u></p> <p><u>completely agree</u></p> <p>mostly agree</p> <p><u>completely agree</u></p> <p><u>completely disagree</u></p> <p><u>completely agree</u></p> <p>mostly agree</p> <p>somewhat agree</p>	<p>Now please imagine that you are preparing for a stay abroad. Let's say you have a work assignment of six months in a country that you have never been before. How would you prepare for it? (<i>you can take your time, you don't have to answer immediately</i>)</p> <p>In which sectors (of society) do you think your intercultural training is going to be useful?</p>

Q16	Have you experienced a so-called rich point when you encountered other intercultural groups?	Yes	
Q17	What do you think you learned from that encounter?	Going back to the role-play interaction we did during a seminar in Block 2. It was interesting hearing my colleagues speaking in their native languages, I thought that was so beautiful, something so simple but so beautiful to me. It was incredible how we all put our imagination working and we were able to come up with a whole scenario in our own languages to do the role-play interpretation exercise.	
Q18	How do you evaluate experiencing this rich point?	positive	
Q19	Would you kindly elaborate on your evaluation?	It was very interesting, for example, to try and understand what my colleagues were trying to say in their own native languages. Even though I could grasp what they were trying to say, I wasn't able to fully understand the message they were trying to convey. This was really interesting as we took the role-play exercise very seriously. I was the interpreter and I really wanted to help both sides. It made me realise that professionals go through these situations on a daily basis and I found fascinated how we can adapt to situations and try to find a common ground for all.	Okay, the next is going to be about your most memorable rich point. Do you remember what it was? You mentioned the beauty in language and how you sometimes just "grasped" the meaning. That sounded very passionate to me, maybe even poetic.
Q20	How do you feel now that you are looking back on this experience?	I feel like every experience from September to now has been very enriching, valuable and memorable. I learned skills from these experiences that will (hopefully) be applied in my future, both on a professional but also personal level.	
Q21	Thank you for taking the time to fill out this questionnaire. Do you have any other remarks regarding this questionnaire, your experiences with people from different cultures and/ or your intercultural trainings that you would like to elaborate here?	Not really a remark but I just wanted to wish you the best of luck with your thesis and I hope everything goes well. Lots of strength and power Kim. Good luck!! :)	

APPENDIX C: QUESTIONNAIRE ANSWERS AND INTERVIEW GUIDES - CH

	Questionnaire question	Questionnaire: participant's answer	Individual interview question
Q1	Have you received training in preparation for intercultural contact (e.g. a presentation, a workshop, an exercise, etc.)?	Yes	
Q2	Which of the following activities were part of your training? (please check all boxes that apply)	writing, listening, participating in conversations, role play, simulations, written exercises, homework reflections exercises	You seem to have had a good mix of theoretical and practical trainings.
Q3	Were there any other types of activities that you remember and were not listed before?	no	
Q4	How many trainings have you received?	3	
Q5	Could you describe the most teachable training you have received? How was it conducted? What did the trainer do? What did you do? (e.g. was it a presentation given by a teacher, a game you played during class, a course you attended at Uni, etc.)	Actors were hired to perform an everyday meeting at a company. The topic was stereotypes and close-mindedness. The trainer gave a brief introduction of the topic. The actors then played out a scene, the audience could give suggestions on how to improve the situation. The trainer would recap the scenario, incorporate the suggestions from the audience and give feedback and advice to us (the audience)	<p>What did the plays look like? Can you explain them to me?</p> <p>So this means you took the outside-perspective? What was the broader context? (towards theory)</p> <p>Do you think your learning-outcome would have been different/ influenced, if there was only a presentation, for example?</p>
Q6	How did you experience this training? If possible, please elaborate on any emotions you might have felt during	I felt excited, justified, finally seeing that the things I and others like me have experienced actually being	What was it like to give suggestions?

	the training or afterwards related to the training.	validated and not brushed aside.	
Q7	Was there a part of the training (e.g. exercise, anecdote) that was specifically memorable to you? Why?	Anecdote: the trainer to a story on how he also has personal bias. He would look at someone with what he considered a poor choice of haircut and assume that that person would not be capable of making sound decisions.	Why was this anecdote so memorable to you? Was it more about the content, the source, ...?
Q8	In your own words, how would you define intercultural contact?	Verbal, non-verbal or written contact between a minimum of two individuals of different cultures and /or subcultures	You described culture as "XXX". Does that pose a challenge to you?
Q9	If you were to define culture, which of the following words would you use (you can choose more than one): Culture is...	flexible, mixed, abstract, complex, describable, learned, bounded	You have defined culture and intercultural contact before. What is the first thing that come to your mind when you hear the word "Group"?
Q10	Are there other words you would use in your definition of culture that have not been mentioned in the previous questions?	culture is your compass in life. It gives you tools on how to view and interpret the world around you..	I loved your definition of culture as a compass. Does that mean it is something you can always come back to, like a book? Or is it something more subtle and hidden?
Q11	How much do you agree with the following statements: g. The mutual understanding within an intercultural group increases when the image of the respective other person corresponds or somewhat matches to their self-image; one is	mostly agree	

	<p>then seen as one sees oneself.</p> <p>h. The mutual understanding within an intercultural group increases when the members' have similar self-images, because this expresses a common ground of normative expectations regarding the behaviour of members of both groups.</p> <p>i. The mental understanding within an intercultural group increases with the decrease of one's adherence to a group stereotype about the other</p>	<p>mostly agree</p> <p>mostly agree</p>	
Q12	<p>What influence does culture have on people's lives? (please choose the option that applies most in your opinion)</p>	<p>Culture determines and directs the way people perceive different things, understand them and react to them .</p>	
Q13	<p>How can one recognise detailed differences between intercultural groups? (please choose the option that applies most in your opinion).</p>	<p>Intercultural differences are often very subtle. Differences only become really visible in direct contact. You can see the differences in your own experience.</p>	
Q14	<p>With respect to intercultural communication: Where do differences most clearly manifest themselves? (please choose the option that applies most to your opinion)</p>	<p>Differences in intercultural communication arise in numerous factors. Those who know how to read and apply a diversity of communicational cues can better evaluate the other intercultural group.</p>	
Q15	<p>Please indicate your level of agreement with the statements below.</p> <p>q. I enjoy interacting with people from different</p>	<p>mostly agree</p>	<p>Now please imagine that you are preparing for a stay abroad. Let's say you have a work assignment of six months in a country that</p>

	<p>intercultural groups.</p> <p>r. I feel confident when interacting with people from different intercultural groups.</p> <p>s. I am very observant when interacting with people from different intercultural groups.</p> <p>t. I often give positive responses to my culturally different counterpart during our interactions.</p> <p>u. I avoid those situations where I will have to deal with culturally-distinct persons.</p> <p>v. I am sensitive to my culturally-distinct counterpart's subtle meanings during our interaction.</p> <p>w. I try to obtain as much information as I can when interacting with people from different intercultural groups.</p> <p>x. I actively seek to make use of prior knowledge I have about the other's cultural group in intercultural interactions.</p>	<p>mostly agree</p> <p><u>completely agree</u></p> <p><u>completely agree</u></p> <p><u>completely disagree</u></p> <p><u>completely agree</u></p> <p><u>completely agree</u></p> <p>mostly agree</p>	<p>you have never been before. How would you prepare for it? (you can take your time, you don't have to answer immediately)</p> <p>In which sectors (of society) do you think your intercultural training is going to be useful?</p>
Q16	Have you experienced a so-called rich point when you encountered other intercultural groups?	Yes	

Q17	What do you think you learned from that encounter?	That deference towards elderly people is highly important	
Q18	How do you evaluate experiencing this rich point?	positive	
Q19	Would you kindly elaborate on your evaluation?	It reminded me that we should always take care of and respect those who have walked this earth before us. They paved the way and granted us the opportunities to live our best lives today.	Okay, the next is going to be about your most memorable rich point. Do you remember what it was?
Q20	How do you feel now that you are looking back on this experience?	That I carry what I have learnt with me and try to teach this to others as well.	You were talking about "those who have walked the earth before us", that is really interesting! I see that you have been talking about teaching and being taught a lot. Do you think that is a central theme in your attitude towards culture?
Q21	Thank you for taking the time to fill out this questionnaire. Do you have any other remarks regarding this questionnaire, your experiences with people from different cultures and/or your intercultural trainings that you would like to elaborate here?	I had fun reflecting on my experiences. Thank you and good luck with your research.	

APPENDIX C: QUESTIONNAIRE ANSWERS AND INTERVIEW GUIDES - NE

	Questionnaire question	Questionnaire: participant's answer	Individual interview question
Q1	Have you received training in preparation for intercultural contact (e.g. a presentation, a workshop, an exercise, etc.)?	Yes	
Q2	Which of the following activities were part of your training? (please check all boxes that apply)	reading, writing, listening, participating in conversations, games, role play, simulations, written exercises	You seem to have had a good mix of theoretical and practical trainings.
Q3	Were there any other types of activities that you remember and were not listed before?	no	
Q4	How many trainings have you received?	many did not count them	You said that you stopped counting your trainings. Can you tell me more about your background, and how you happened to experience so many trainings?
Q5	Could you describe the most teachable training you have received? How was it conducted? What did the trainer do? What did you do? (e.g. was it a presentation given by a teacher, a game you played during class, a course you attended at Uni, etc.)	a workshop on non violent communication by a teacher at my university (VHL Velp). We had 3 session were we conducted different exercises some were written, some discussing, some playing. in most cases we uses our own experience.	<p>What was the reason for a training for "non-violent" communication? (Why) do you think is there violence in communication sometimes?</p> <p>Did you also contribute to the training with your own experiences?</p> <p>What did the plays look like? Can you explain them to me?</p> <p>Do you think your learning-outcome would have been different/ influenced, if there was only a presentation, for example?</p> <p>If you had to design the training yourself...</p>
Q6	How did you experience this training? If possible, please elaborate on any emotions you might have felt during the training or afterwards related to the training.	good, it made me think about some things and how i could improve my communication. i really want to catch up on these trainings.	
Q7	Was there a part of the training (e.g. exercise, anecdote) that was specifically memorable to you? Why?	not really the who experience was quite memorable	

Q8	In your own words, how would you define intercultural contact?	Meeting people from other places, get to know their food, cultures, lifestyle and perhaps live with them for a while	You have defined culture and intercultural contact before. What is the first thing that comes to your mind when you hear the word "Group"?
Q9	If you were to define culture, which of the following words would you use (you can choose more than one): Culture is...	flexible, mixed, abstract, complex, describable, learned, bounded, other	You described culture as "XXX". Does that pose a challenge to you?
Q10	Are there other words you would use in your definition of culture that have not been mentioned in the previous questions?	learning, adventurous, eye opening...	
Q11	How much do you agree with the following statements: j. The mutual understanding within an intercultural group increases when the image of the respective other person corresponds or somewhat matches to their self-image; one is then seen as one sees oneself. k. The mutual understanding within an intercultural group increases when the members' have similar self-images, because this expresses a common ground of normative expectations regarding the behaviour of members of both groups. l. The mental understanding within an intercultural group increases with the decrease of one's adherence to a group stereotype about the other	somewhat disagree somewhat disagree somewhat disagree	How would you approach mutual understanding within a group?
Q12	What influence does culture have on people's lives? (please choose the option that applies most in your opinion)	Culture determines and directs the way people perceive different things, understand them and react to them .	
Q13	How can one recognise detailed differences between intercultural groups? (please choose the option that applies most in your opinion).	Intercultural differences are often very subtle. Differences only become really visible in direct contact. You can see the differences in your own experience.	
Q14	With respect to intercultural communication: Where do differences most clearly manifest themselves? (please choose the option that applies most to your opinion)	Differences in intercultural communication arise mainly in one's personality and individual experiences. Those who share knowledge about each other's personality and experiences can	

		better evaluate the other's cultural perspective.	
Q15	<p>Please indicate your level of agreement with the statements below.</p> <p>y. I enjoy interacting with people from different intercultural groups.</p> <p>z. I feel confident when interacting with people from different intercultural groups.</p> <p>aa. I am very observant when interacting with people from different intercultural groups.</p> <p>bb. I often give positive responses to my culturally different counterpart during our interactions.</p> <p>cc. I avoid those situations where I will have to deal with culturally-distinct persons.</p> <p>dd. I am sensitive to my culturally-distinct counterpart's subtle meanings during our interaction.</p> <p>ee. I try to obtain as much information as I can when interacting with people from different intercultural groups.</p> <p>ff. I actively seek to make use of prior knowledge I have about the other's cultural group in intercultural interactions.</p>	<p><u>completely agree</u></p> <p>mostly agree</p> <p>mostly agree</p> <p>somewhat agree</p> <p><u>completely disagree</u></p> <p><u>completely disagree</u></p> <p>somewhat agree</p> <p>completely agree</p>	<p>Now please imagine that you are preparing for a stay abroad. Let's say you have a work assignment of six months in a country that you have never been before. How would you prepare for it? (you can take your time, you don't have to answer immediately)</p> <p>In which sectors (of society) do you think your intercultural training is going to be useful?</p>
Q16	Have you experienced a so-called rich point when you encountered other intercultural groups?	Yes	
Q17	What do you think you learned from that encounter?	that everyone has different perceptions	
Q18	How do you evaluate experiencing this rich point?	somewhat positive	
Q19	Would you kindly elaborate on your evaluation?	because it is good to have different perception so if you encounter a rich point you can discuss it and perhaps understand what the other person is thinking of	<p>Okay, the next is going to be about your most memorable rich point. Do you remember what it was?</p> <p>I guess that you and another person perceived the same thing differently. You mentioned your experiences</p>

			being "somewhat positive". Why is that?
Q20	How do you feel now that you are looking back on this experience?	good, as yo lerned something and realises not to judge other to quickly	When you mentioned that you learned not to judge other people, does this mean that you did judge at some point? Why do you think did you judge? (also refer to definition of culture)
Q21	Thank you for taking the time to fill out this questionnaire. Do you have any other remarks regarding this questionnaire, your experiences with people from different cultures and/ or your intercultural trainings that you would like to elaborate here?	no	

APPENDIX C: QUESTIONNAIRE ANSWERS AND INTERVIEW GUIDES - ST

	Questionnaire question	Questionnaire: participant's answer	Individual interview question
Q1	Have you received training in preparation for intercultural contact (e.g. a presentation, a workshop, an exercise, etc.)?	Yes	
Q2	Which of the following activities were part of your training? (please check all boxes that apply)	reading, writing, listening, participating in conversations, games, role play, simulations, written exercises, homework reflections exercises	You seem to have had a good mix of theoretical and practical trainings.
Q3	Were there any other types of activities that you remember and were not listed before?	No	
Q4	How many trainings have you received?	1	
Q5	Could you describe the most teachable training you have received? How was it conducted? What did the trainer do? What did you do? (e.g. was it a presentation given by a teacher, a game you played during class, a course you attended at Uni, etc.)	It was many different activities during the ICC Master; presentation by the teacher, company visits etc.	When I asked you about a specific training that you remember, you said that you liked everything. That is very interesting to me! I am also familiar with the type of training. Can you tell me how long ago that was? Do you think your learning-outcome would have been different/ influenced, if there was only a presentation, for example? If you had to design such a training, what would it be like? What values would you like to communicate?
Q6	How did you experience this training? If possible, please elaborate on any emotions you might have felt during the training or afterwards related to the training.	Very interesting. I mostly reflected on myself!	You also said that you mostly reflected on yourself. Did you find anything surprising, shocking or exciting?
Q7	Was there a part of the training (e.g. exercise, anecdote) that was specifically memorable to you? Why?	Not really everything was interesting	
Q8	In your own words, how would you define intercultural contact?	Reflecting, learning understanding of the others and myself	

Q9	If you were to define culture, which of the following words would you use (you can choose more than one): Culture is...	mixed, complex	You described culture as “complex” and intercultural differences as “subtle” (Q13). Does that pose a challenge to you? Having all of this in mind, what do you think about when you hear the word “Group”?
Q10	Are there other words you would use in your definition of culture that have not been mentioned in the previous questions?	Influences the personality of people	
Q11	How much do you agree with the following statements: m. The mutual understanding within an intercultural group increases when the image of the respective other person corresponds or somewhat matches to their self-image; one is then seen as one sees oneself. n. The mutual understanding within an intercultural group increases when the members’ have similar self-images, because this expresses a common ground of normative expectations regarding the behaviour of members of both groups. o. The mental understanding within an intercultural group increases with the decrease of one’s adherence to a group stereotype about the other	somewhat agree mostly disagree mostly agree	
Q12	What influence does culture have on people's lives? (please choose the option that applies most in your opinion)	Every person is responsible for their own culture. We change it and adapt it to our needs.	
Q13	How can one recognise detailed differences between intercultural groups? (please choose the option that applies most in your opinion).	Intercultural differences are often very subtle. Differences only become really visible in direct contact. You can see the differences in your own experience.	
Q14	With respect to intercultural communication: Where do differences most clearly manifest themselves? (please	Differences in intercultural communication arise in numerous factors. Those who know how to read and apply a diversity of communicational cues can better	

	choose the option that applies most to your opinion)	evaluate the other intercultural group.	
Q15	<p>Please indicate your level of agreement with the statements below.</p> <p>gg. I enjoy interacting with people from different intercultural groups.</p> <p>hh. I feel confident when interacting with people from different intercultural groups.</p> <p>ii. I am very observant when interacting with people from different intercultural groups.</p> <p>jj. I often give positive responses to my culturally different counterpart during our interactions.</p> <p>kk. I avoid those situations where I will have to deal with culturally-distinct persons.</p> <p>ll. I am sensitive to my culturally-distinct counterpart's subtle meanings during our interaction.</p> <p>mm. I try to obtain as much information as I can when interacting with people from different intercultural groups.</p> <p>nn. I actively seek to make use of prior knowledge I have about the other's cultural group in intercultural interactions.</p>	<p><u>completely agree</u></p> <p>mostly agree</p> <p>mostly agree</p> <p>mostly agree</p> <p>neither disagree nor agree</p> <p>neither disagree nor agree</p> <p>somewhat agree</p> <p>mostly agree</p>	<p>Now please imagine that you are preparing for a stay abroad. Let's say you have a work assignment of six months in a country that you have never been before. How would you prepare for it? (you can take your time, you don't have to answer immediately)</p>
Q16	Have you experienced a so-called rich point when you encountered other intercultural groups?	Yes	
Q17	What do you think you learned from that encounter?	That cultural characteristics are more important than we think they are	
Q18	How do you evaluate experiencing this rich point?	quite positive	
Q19	Would you kindly elaborate on your evaluation?	I like learning more about other cultures. Rich points help me understand better the other and myself	<p>Okay, the next is going to be about your most memorable rich point. Do you remember what it was?</p> <p>Your description (refer to Q17) sounded like there was</p>

			some "shock" involved. Do you agree?
Q20	How do you feel now that you are looking back on this experience?	Happy that i had the opportunity to experience a rich point	
Q21	Thank you for taking the time to fill out this questionnaire. Do you have any other remarks regarding this questionnaire, your experiences with people from different cultures and/ or your intercultural trainings that you would like to elaborate here?		

APPENDIX C: QUESTIONNAIRE ANSWERS AND INTERVIEW GUIDES - SA

	Questionnaire question	Questionnaire: participant's answer	Individual interview question
Q1	Have you received training in preparation for intercultural contact (e.g. a presentation, a workshop, an exercise, etc.)?	Yes	
Q2	Which of the following activities were part of your training? (please check all boxes that apply)	reading, writing, listening, participating in conversations, games, role play, simulations, written exercises, homework reflections exercises	You seem to have had a good mix of theoretical and practical trainings.
Q3	Were there any other types of activities that you remember and were not listed before?	watching clips / videos	
Q4	How many trainings have you received?	multiple (stopped counting)	You said that you stopped counting your trainings. Can you tell me more about your background, and how you happened to experience so many trainings?
Q5	Could you describe the most teachable training you have received? How was it conducted? What did the trainer do? What did you do? (e.g. was it a presentation given by a teacher, a game you played during class, a course you attended at Uni, etc.)	a course conducted at uni by another group of students. they were very engaging, had a good mix of theory, games & exercises	Do you think your learning-outcome would have been different/ influenced, if there was only a presentation, for example?
Q6	How did you experience this training? If possible, please elaborate on any emotions you might have felt during the training or afterwards related to the training.	the atmosphere was perfect, I felt like I could open up and give honest answers. it was funny, it made me think and reflect on my previous behavior & thoughts, gave me food for further thoughts, sometimes also felt sad / caught when I realized I had acted i.e. in a biased way which was not my intention	Your description of the training (refer to Q5) stuck really out to me. You mentioned the "atmosphere" and how you even felt "sad" at some points. I imagine that you are a sensitive person/ that atmosphere and "gut feeling" are more important to you than facts.
Q7	Was there a part of the training (e.g. exercise, anecdote) that was specifically memorable to you? Why?	exercise with A father and son had car crash, the man dies. when the child arrives at the hospital the surgeon says: "he's my son". --> I caught myself in thinking biased	
Q8	In your own words, how would you define intercultural contact?	Culture is like water to a fish. We live and breathe through it. There are so many cultural layers and different perspectives & approaches to those layers. Intercultural contact is the contact	When describing culture as something we live and breathe through, do you think we could live without it?

	choose the option that applies most to your opinion)	evaluate the other intercultural group.	
Q15	<p>Please indicate your level of agreement with the statements below.</p> <p>oo. I enjoy interacting with people from different intercultural groups.</p> <p>pp. I feel confident when interacting with people from different intercultural groups.</p> <p>qq. I am very observant when interacting with people from different intercultural groups.</p> <p>rr. I often give positive responses to my culturally different counterpart during our interactions.</p> <p>ss. I avoid those situations where I will have to deal with culturally-distinct persons.</p> <p>tt. I am sensitive to my culturally-distinct counterpart's subtle meanings during our interaction.</p> <p>uu. I try to obtain as much information as I can when interacting with people from different intercultural groups.</p> <p>vv. I actively seek to make use of prior knowledge I have about the other's cultural group in intercultural interactions.</p>	<p><u>completely agree</u></p> <p>mostly agree</p> <p>mostly agree</p> <p>somewhat agree</p> <p><u>completely disagree</u></p> <p>mostly agree</p> <p>mostly agree</p> <p>somewhat agree</p>	<p>Now please imagine that you are preparing for a stay abroad. Let's say you have a work assignment of six months in a country that you have never been before. How would you prepare for it? (you can take your time, you don't have to answer immediately)</p>
Q16	Have you experienced a so-called rich point when you encountered other intercultural groups?	Yes	
Q17	What do you think you learned from that encounter?	that one's non verbal communication is crucial and need more awareness & attention	
Q18	How do you evaluate experiencing this rich point?	quite positive	
Q19	Would you kindly elaborate on your evaluation?	I learned something from it and it made me more aware for the future, so it is a positive experience, even though it was embarrassing at first	<p>Okay, the next is going to be about your most memorable rich point. Do you remember what it was?</p> <p>Would you mind explaining your experience to me? You said that it was</p>

			<p>“embarrassing”, so feel free to refuse!</p> <p>What would you say about your own non-verbal communication? Do you think someone from a culture different to yours might get into a similar situation?</p>
Q20	How do you feel now that you are looking back on this experience?	thankful for the experience, more sensitive to my own non verbal communication	
Q21	Thank you for taking the time to fill out this questionnaire. Do you have any other remarks regarding this questionnaire, your experiences with people from different cultures and/ or your intercultural trainings that you would like to elaborate here?		

APPENDIX C: QUESTIONNAIRE ANSWERS AND INTERVIEW GUIDES - EV

	Questionnaire question	Questionnaire: participant's answer	Individual interview question
Q1	Have you received training in preparation for intercultural contact (e.g. a presentation, a workshop, an exercise, etc.)?	Yes	
Q2	Which of the following activities were part of your training? (please check all boxes that apply)	participating in conversations	You seem to have had a good mix of theoretical and practical trainings.
Q3	Were there any other types of activities that you remember and were not listed before?		
Q4	How many trainings have you received?	2	
Q5	Could you describe the most teachable training you have received? How was it conducted? What did the trainer do? What did you do? (e.g. was it a presentation given by a teacher, a game you played during class, a course you attended at Uni, etc.)	It was a course at Uni and the lecturer showed us a video about how people tend to categorize unknown people based on their appearance and linguistic abilities.	<p>What did the plays look like? Can you explain them to me?</p> <p>Do you think your learning-outcome would have been different/ influenced, if there was only a presentation, for example?</p> <p>What would it have looked like if you had designed such a course?</p> <p>Structure and values</p>
Q6	How did you experience this training? If possible, please elaborate on any emotions you might have felt during the training or afterwards related to the training.	At this moment I did a self-reflection and recognized that I also behave like this when I do not know people. Although I realized the bad impact of this behavior on relationships, as people are not open to accept the difference and tend to judge others based on their biases.	
Q7	Was there a part of the training (e.g. exercise, anecdote) that was specifically memorable to you? Why?	During a training we were asked to assess our intercultural skills on the basis of a scale from 1 to ten. I think it was the most difficult thing I had to do, as someone needs a lot of time and work with himself/herself to be able to become intercultural competent.	

Q8	In your own words, how would you define intercultural contact?	Culture is a unique set of ideas, beliefs, historical and religious events that give identity to a group of people and make it become recognizable from other groups of people.	You described culture as "XXX". Does that pose a challenge to you?
Q9	If you were to define culture, which of the following words would you use (you can choose more than one): Culture is...	flexible,mixed,abstract,complex,describable,learned	<p>You have defined culture and intercultural contact before. What is the first thing that come to your mind when you hear the word "Group"?</p> <p>What happens when groups come together?</p> <p>How do you think these skills apply to your future career and/or personal life? → interdisciplinary</p>
Q10	Are there other words you would use in your definition of culture that have not been mentioned in the previous questions?		
Q11	<p>How much do you agree with the following statements:</p> <p>s. The mutual understanding within an intercultural group increases when the image of the respective other person corresponds or somewhat matches to their self-image; one is then seen as one sees oneself.</p> <p>t. The mutual understanding within an intercultural group increases when the members' have similar self-images, because this expresses a common ground of normative expectations regarding the behaviour of members of both groups.</p> <p>u. The mental understanding within an intercultural group increases with the decrease of one's adherence to a group stereotype about the other</p>	<p>somewhat agree</p> <p>mostly agree</p> <p>completely agree</p>	
Q12	What influence does culture have on people's lives? (please	Culture has developed over a long period of human history/tradition. All humans who have lived and have	

	choose the option that applies most in your opinion)	contact with other people have contributed to it.	
Q13	How can one recognise detailed differences between intercultural groups? (please choose the option that applies most in your opinion).	Between intercultural groups, there is above all a communicational difference that manifests itself in the way these intercultural groups approach the transfer of information.	
Q14	With respect to intercultural communication: Where do differences most clearly manifest themselves? (please choose the option that applies most to your opinion)	Differences in intercultural communication arise mainly in patterns of verbal and non-verbal communication. Those who know how to read and apply patterned cues can better evaluate the other intercultural group.	
Q15	<p>Please indicate your level of agreement with the statements below.</p> <p>ww. I enjoy interacting with people from different intercultural groups.</p> <p>xx. I feel confident when interacting with people from different intercultural groups.</p> <p>yy. I am very observant when interacting with people from different intercultural groups.</p> <p>zz. I often give positive responses to my culturally different counterpart during our interactions.</p> <p>aaa. I avoid those situations where I will have to deal with culturally-distinct persons.</p> <p>bbb. I am sensitive to my culturally-distinct counterpart's subtle meanings during our interaction.</p> <p>ccc. I try to obtain as much information as I can when interacting with people from different intercultural groups.</p> <p>ddd. I actively seek to make use of prior knowledge I have about the other's cultural group in intercultural interactions.</p>	<p>mostly agree</p> <p>somewhat agree</p> <p>somewhat agree</p> <p>mostly agree</p> <p>mostly disagree</p> <p>mostly agree</p> <p>mostly agree</p> <p>mostly agree</p>	<p>Now please imagine that you are preparing for a stay abroad. Let's say you have a work assignment of six months in a country that you have never been before. How would you prepare for it? (you can take your time, you don't have to answer immediately)</p> <p>In which sectors (of society) do you think your intercultural training is going to be useful?</p>
Q16	Have you experienced a so-called rich point when you encountered other intercultural groups?	Yes	

Q17	What do you think you learned from that encounter?	I've learned to actively listen to what the other person says and try to show empathy towards their different perspectives.	
Q18	How do you evaluate experiencing this rich point?	quite positive	
Q19	Would you kindly elaborate on your evaluation?	When you communicate with people from another intercultural group, you have a lot of things to gain. You become more open-minded and can see different perspectives about the same matter.	Okay, the next is going to be about your most memorable rich point. Do you remember what it was?
Q20	How do you feel now that you are looking back on this experience?	It's a really positive experience.	
Q21	Thank you for taking the time to fill out this questionnaire. Do you have any other remarks regarding this questionnaire, your experiences with people from different cultures and/ or your intercultural trainings that you would like to elaborate here?	NO	

APPENDIX C: QUESTIONNAIRE ANSWERS AND INTERVIEW GUIDES - JE

	Questionnaire question	Questionnaire: participant's answer	Individual interview question
Q1	Have you received training in preparation for intercultural contact (e.g. a presentation, a workshop, an exercise, etc.)?	Yes	
Q2	Which of the following activities were part of your training? (please check all boxes that apply)	participating in conversations, games, role play, written exercises	You seem to have had a good mix of theoretical and practical trainings.
Q3	Were there any other types of activities that you remember and were not listed before?	PowerPoint presentations to a big group in order to explain the activity is helpful	
Q4	How many trainings have you received?	I have received training on multiple occasions. Perhaps three times.	
Q5	Could you describe the most teachable training you have received? How was it conducted? What did the trainer do? What did you do? (e.g. was it a presentation given by a teacher, a game you played during class, a course you attended at Uni, etc.)	I'd say the best way to learn is through a game where everyone must participate, this breaks down barriers within the group allowing them to connect on other levels. Role playing can help, if they are given set characters or roles for a situation and then everyone plays out that situation. My French teacher was good at creating these opportunities, and our class was very multicultural, we used French to communicate, but we bonded about everyday topics.	<p>What did the plays look like? Can you explain them to me?</p> <p>→ Elaborate on feelings: nervous and shy (Q6)</p> <p>Do you think your learning-outcome would have been different/ influenced, if there was only a presentation, for example?</p> <p>How would you design such a training, what content, values, structure would you use?</p> <p>Where in your (future) life do you think can you make use of those trainings/skills?</p>
Q6	How did you experience this training? If possible, please elaborate on any emotions you might have felt during the training or afterwards related to the training.	Each time I have gone to one of these training events I've always felt nervous and shy. But after a few ice breakers and a game or two, the whole situation is more relaxed and the walls between individuals are down, and the whole group bonds. Each session I leave with more friends and new views on life.	
Q7	Was there a part of the training (e.g. exercise,	One time there was a game we played about packing a basket for a picnic and the list has to be repeated every time.	

	anecdote) that was specifically memorable to you? Why?	There were about twenty people in the group so we developed actions to go with the words and if was a true bonding experience. I remember when I suggested a blanket, after most people had said food items, and the ripple affect of laughter and understanding that ran through the group was amazing.	
Q8	In your own words, how would you define intercultural contact?	Intercultural contact is when someone of one culture has some kind of relationship with someone or some people of another culture, whether it be friendships, colleagues through work, or even familial. The appeal of Camp America is getting European students to help broaden the minds of American children while also experiencing other cultures first hand.	You described culture as "XXX". Does that pose a challenge to you? You have defined culture and intercultural contact before. What is the first thing that come to your mind when you hear the word "Group"?
Q9	If you were to define culture, which of the following words would you use (you can choose more than one): Culture is...	flexible,mixed,abstract,complex,learned	What happens when groups come together`?
Q10	Are there other words you would use in your definition of culture that have not been mentioned in the previous questions?	To describe culture I would use words such as shares history, music and food. Everyone has them, but they are different each time	
Q11	How much do you agree with the following statements: v. The mutual understanding within an intercultural group increases when the image of the respective other person corresponds or somewhat matches to their self-image; one is then seen as one sees oneself. w. The mutual understanding within an intercultural group increases when the members' have similar self-images, because this expresses a common ground of normative expectations regarding the behaviour of members of both groups. x. The mental understanding within an intercultural group increases with the decrease of one's adherence to a group stereotype about the other	completely agree mostly agree mostly agree	

Q12	What influence does culture have on people's lives? (please choose the option that applies most in your opinion)	Culture has developed over a long period of human history/tradition. All humans who have lived and have contact with other people have contributed to it.	
Q13	How can one recognise detailed differences between intercultural groups? (please choose the option that applies most in your opinion).	Between intercultural groups, there is above all a global difference that manifests itself in the ways of life and attitudes towards life of people living in different countries.	
Q14	With respect to intercultural communication: Where do differences most clearly manifest themselves? (please choose the option that applies most to your opinion)	Differences in intercultural communication arise in numerous factors. Those who know how to read and apply a diversity of communicational cues can better evaluate the other intercultural group.	
Q15	<p>Please indicate your level of agreement with the statements below.</p> <p>eee. I enjoy interacting with people from different intercultural groups.</p> <p>fff. I feel confident when interacting with people from different intercultural groups.</p> <p>ggg. I am very observant when interacting with people from different intercultural groups.</p> <p>hhh. I often give positive responses to my culturally different counterpart during our interactions.</p> <p>iii. I avoid those situations where I will have to deal with culturally-distinct persons.</p> <p>jjj. I am sensitive to my culturally-distinct counterpart's subtle meanings during our interaction.</p> <p>kkk. I try to obtain as much information as I can when interacting with people from different intercultural groups.</p> <p>lll. I actively seek to make use of prior knowledge I have about the other's cultural group in intercultural interactions.</p>	<p>completely agree</p> <p>mostly agree</p> <p>mostly agree</p> <p>mostly agree</p> <p>mostly disagree</p> <p>neither disagree nor agree</p> <p>somewhat agree</p> <p>mostly agree</p>	<p>Now please imagine that you are preparing for a stay abroad. Let's say you have a work assignment of six months in a country that you have never been before. How would you prepare for it? (you can take your time, you don't have to answer immediately)</p> <p>In which sectors (of society) do you think your intercultural training is going to be useful?</p>
Q16	Have you experienced a so-called rich point when you encountered other intercultural groups?	Yes	

Q17	What do you think you learned from that encounter?	All cultures are the inherently the same. Most people think the similarly about their families and desires in life, no matter where they came from geographically.	
Q18	How do you evaluate experiencing this rich point?	positive	
Q19	Would you kindly elaborate on your evaluation?	Every time I meet someone from a different place and make a new friend it is like my knowledge of the world expands. I like learning about other places and cultures. Learning about other cultures breaks down barriers and allows understand and cooperation to flourish	Okay, the next is going to be about your most memorable rich point. Do you remember what it was?
Q20	How do you feel now that you are looking back on this experience?	Happy to have learned more, to have developed my knowledge of other cultures and to have more friends	
Q21	Thank you for taking the time to fill out this questionnaire. Do you have any other remarks regarding this questionnaire, your experiences with people from different cultures and/ or your intercultural trainings that you would like to elaborate here?	Not all training about culture is done in a classroom or work situation. All of life is a potential learning experience	

APPENDIX C: QUESTIONNAIRE ANSWERS AND INTERVIEW GUIDES - ML

	Questionnaire question	Questionnaire: participant's answer	Individual interview question
Q1	Have you received training in preparation for intercultural contact (e.g. a presentation, a workshop, an exercise, etc.)?	Yes	
Q2	Which of the following activities were part of your training? (please check all boxes that apply)	reading, writing, listening, participating in conversations, games, role play, homework reflections exercises	You seem to have had a good mix of theoretical and practical trainings.
Q3	Were there any other types of activities that you remember and were not listed before?		
Q4	How many trainings have you received?	can't count them	You said that you stopped counting your trainings. Can you tell me more about your background, and how you happened to experience so many trainings?
Q5	Could you describe the most teachable training you have received? How was it conducted? What did the trainer do? What did you do? (e.g. was it a presentation given by a teacher, a game you played during class, a course you attended at Uni, etc.)	1 day that was really entertaining	<p>Why did the fact that one training was "entertaining" the reason for you to remember it?</p> <p>Depending on answer: Do you think your learning-outcome would have been different/ influenced, if there was only a presentation, for example?</p> <p>If you had to design such a training yourself... what would it look like? Which values would be most important to you?</p>
Q6	How did you experience this training? If possible, please elaborate on any emotions you might have felt during the training or afterwards related to the training.	repelled, curious, connected, openminded, openhearted	Your description of the training stuck really out to me. You mentioned the "open-heartedness" and how you even felt "repelled" at some points. I imagine that you are a sensitive person/ that atmosphere and "gut feeling" are more important to you than facts.
Q7	Was there a part of the training (e.g. exercise,	handshakes - made so clear we perceive little things so differently	

	choose the option that applies most in your opinion).	contact. You can see the differences in your own experience.	
Q14	With respect to intercultural communication: Where do differences most clearly manifest themselves? (please choose the option that applies most to your opinion)	Differences in intercultural communication arise in numerous factors. Those who know how to read and apply a diversity of communicational cues can better evaluate the other intercultural group.	
Q15	<p>Please indicate your level of agreement with the statements below.</p> <p>mmm. I enjoy interacting with people from different intercultural groups.</p> <p>nnn. I feel confident when interacting with people from different intercultural groups.</p> <p>ooo. I am very observant when interacting with people from different intercultural groups.</p> <p>ppp. I often give positive responses to my culturally different counterpart during our interactions.</p> <p>qqq. I avoid those situations where I will have to deal with culturally-distinct persons.</p> <p>rrr. I am sensitive to my culturally-distinct counterpart's subtle meanings during our interaction.</p> <p>sss. I try to obtain as much information as I can when interacting with people from different intercultural groups.</p> <p>ttt. I actively seek to make use of prior knowledge I have about the other's cultural group in intercultural interactions.</p>	<p><u>completely agree</u></p> <p><u>completely agree</u></p> <p>mostly disagree</p> <p>mostly agree</p> <p><u>completely disagree</u></p> <p><u>completely agree</u></p> <p>mostly agree</p> <p>neither disagree nor agree</p>	<p>Now please imagine that you are preparing for a stay abroad. Let's say you have a work assignment of six months in a country that you have never been before. How would you prepare for it? (you can take your time, you don't have to answer immediately)</p>
Q16	Have you experienced a so-called rich point when you encountered other intercultural groups?	Yes	
Q17	What do you think you learned from that encounter?	to not judge	
Q18	How do you evaluate experiencing this rich point?	positive	

Q19	Would you kindly elaborate on your evaluation?	It changed my way of relating to people with another skin color	<p>Okay, the next is going to be about your most memorable rich point. Do you remember what it was?</p> <p>When you mentioned that you learned not to judge people with another skin colour, does this mean that you did judge someone with another skin colour at some point?</p> <p>Why do you think did you judge? (also refer to definition of culture "learned")</p>
Q20	How do you feel now that you are looking back on this experience?	enriched	What exactly is the "rich" part of your rich point? (e.g. learning, not-judging, ...)
Q21	Thank you for taking the time to fill out this questionnaire. Do you have any other remarks regarding this questionnaire, your experiences with people from different cultures and/ or your intercultural trainings that you would like to elaborate here?	none	

APPENDIX C: QUESTIONNAIRE ANSWERS AND INTERVIEW GUIDES - AN

	Questionnaire question	Questionnaire: participant's answer	Individual interview question
Q1	Have you received training in preparation for intercultural contact (e.g. a presentation, a workshop, an exercise, etc.)?	Yes	
Q2	Which of the following activities were part of your training? (please check all boxes that apply)	participating in conversations, simulations, written exercises, homework reflections exercises	You seem to have had a good mix of theoretical and practical trainings.
Q3	Were there any other types of activities that you remember and were not listed before?	No	
Q4	How many trainings have you received?	3	
Q5	Could you describe the most teachable training you have received? How was it conducted? What did the trainer do? What did you do? (e.g. was it a presentation given by a teacher, a game you played during class, a course you attended at Uni, etc.)	experiential workshop course at uni, examples of real life scenarios by a HR manager who had worked all over the world	<p>What did the plays look like? Can you explain them to me?</p> <p>Do you think your learning-outcome would have been different/ influenced, if there was only a presentation, for example?</p> <p>What if you designed such a training? Structure, organisation, Exercises, Values</p>
Q6	How did you experience this training? If possible, please elaborate on any emotions you might have felt during the training or afterwards related to the training.	It compelled me to apply for a Master's in ICC	
Q7	Was there a part of the training (e.g. exercise, anecdote) that was specifically memorable to you? Why?	video on how to deconstruct stereotypes	
Q8	In your own words, how would you define intercultural contact?	an attempt at communication between two parties or more within a specific cultural context	You described culture as "XXX". Does that pose a challenge to you?
Q9	If you were to define culture, which of the following words would you	flexible, mixed, abstract, complex, learned, bounded	You have defined culture and intercultural contact before. What is the first

	use (you can choose more than one): Culture is...		thing that come to your mind when you hear the word "Group"?
Q10	Are there other words you would use in your definition of culture that have not been mentioned in the previous questions?	psychological	Can you elaborate on that? This is a word I have not heard before in this context.
Q11	How much do you agree with the following statements: bb. The mutual understanding within an intercultural group increases when the image of the respective other person corresponds or somewhat matches to their self-image; one is then seen as one sees oneself. cc. The mutual understanding within an intercultural group increases when the members' have similar self-images, because this expresses a common ground of normative expectations regarding the behaviour of members of both groups. dd. The mental understanding within an intercultural group increases with the decrease of one's adherence to a group stereotype about the other	mostly agree neither disagree nor agree somewhat agree	
Q12	What influence does culture have on people's lives? (please choose the option that applies most in your opinion)	Culture has developed over a long period of human history/tradition. All humans who have lived and have contact with other people have contributed to it.	
Q13	How can one recognise detailed differences between intercultural groups? (please choose the option that applies most in your opinion).	Intercultural differences can only be explored after establishing general knowledge through literature and the experiences of others. Only then it is possible to concentrate on more subtle differences between intercultural groups.	
Q14	With respect to intercultural communication: Where do differences most clearly manifest themselves? (please choose the option	Differences in intercultural communication arise mainly in patterns of verbal and non-verbal communication. Those who know how to read and apply	

	that applies most to your opinion)	patterned cues can better evaluate the other intercultural group.	
Q15	<p>Please indicate your level of agreement with the statements below.</p> <p>uuu. I enjoy interacting with people from different intercultural groups.</p> <p>vvv. I feel confident when interacting with people from different intercultural groups.</p> <p>www. I am very observant when interacting with people from different intercultural groups.</p> <p>xxx. I often give positive responses to my culturally different counterpart during our interactions.</p> <p>yyy. I avoid those situations where I will have to deal with culturally-distinct persons.</p> <p>zzz. I am sensitive to my culturally-distinct counterpart's subtle meanings during our interaction.</p> <p>aaaa. I try to obtain as much information as I can when interacting with people from different intercultural groups.</p> <p>bbbb. I actively seek to make use of prior knowledge I have about the other's cultural group in intercultural interactions.</p>	<p><u>completely agree</u></p> <p>somewhat agree</p> <p><u>completely agree</u></p> <p>neither disagree nor agree</p> <p><u>completely disagree</u></p> <p>neither disagree nor agree</p> <p><u>completely agree</u></p> <p>neither disagree nor agree</p>	<p>Now please imagine that you are preparing for a stay abroad. Let's say you have a work assignment of six months in a country that you have never been before. How would you prepare for it? (you can take your time, you don't have to answer immediately)</p> <p>In which sectors (of society) do you think your intercultural training is going to be useful?</p>
Q16	Have you experienced a so-called rich point when you encountered other intercultural groups?	Yes	
Q17	What do you think you learned from that encounter?	My perspective is not always objectively correct	
Q18	How do you evaluate experiencing this rich point?	somewhat positive	
Q19	Would you kindly elaborate on your evaluation?	Great experience	Okay, the next is going to be about your most memorable rich point.

			Do you remember what it was?
Q20	How do you feel now that you are looking back on this experience?	It was fruitful	
Q21	Thank you for taking the time to fill out this questionnaire. Do you have any other remarks regarding this questionnaire, your experiences with people from different cultures and/ or your intercultural trainings that you would like to elaborate here?	No thanks	

APPENDIX D: INTERVIEW TRANSCRIPTS

The following pages contain the transcripts of each interview conducted for this research. The transcripts were automatically generated by the software *otter.ai*. For that reason, they are not 100% accurate and do not indicate pauses, intonations, etc. However, the level of accuracy has been proven to be feasible for this kind of research, as it concentrated more on what has been said instead of how it has been said.

Key questions that have been indicated in Appendix A and B, are emphasized as **bold text**. Parts of the interviewee that were considered as unimportant were cut out, which is indicated by a in the text ([...]).

APPENDIX D: INTERVIEW TRANSCRIPTS - CA

[...]

Kim M 3:41

Okay, so if you remember, I've asked you about your

Kim M 3:46

experiences with theoretical and practical trainings and there were some boxes you could tick and I think you ticked all of them are most of them so you definitely have a lot of practical and theoretical experiences. Do you think you could elaborate on that? Or do you think you felt any distinction between the theory and the practice? Is there anything that comes to your mind? Ah,

CA 4:14

it just takes me back to CD two block one CDO one and CDO two, really. I think it was really interesting how, in classes with Debbie, for example, it was a lot more theory, which for me, at the beginning seemed quite abstract. Because I remember I kept thinking, when am I gonna use these sort of theories? Or how is this really applicable to what we're doing? And then when we got to studio two, or maybe I'm mixing Studio One and tier two now, but with rose, for example, and we had to do all these interviews and going through all these stages with the organization and in connecting what we were doing with the organization To actually the theory, for example, and seeing the final product and seeing how they come together, for example, that made more sense. And the abstract became a lot more clear and concrete. So that was really interesting to see even the process of making the connection to two of them the the practical and the theory coming together. Even if it seems at the beginning, it seemed like it would never happen. It did. So maybe, yeah, I would say that.

CA 5:31

Yeah, that's what comes to my mind right now. I would say,

CA 5:35

That's pretty good. So so the, did you use the theory from Debbie's class and applied it to Roos' class? Or was it rather, the theory you got from rose that you applied in her class? Um,

CA 5:49

I think it was a mix of both.

CA 5:53

A lot of things that we learned with Debbie and yon in the lectures and Sam

CA 6:02

I think it was good because especially in block one, we would have Debbie first and then rose after roses class after. And so that was really good too. Okay, maybe what we learned an hour ago, we could use this. So we could use that. And because we're working in groups as well, it was good because maybe, sometimes I didn't get something on the theoretical part. But my colleagues they did, and then they would, they would suggest, you know, we could use this or we could use that. And it was also interesting to see how theory can become flexible as well to an extent. And we can apply to, to the situations that we are working with. But yeah, even though maybe theory is a lot harder to understand, for me, I'd like to be a bit more practical.

CA 6:55

As in interaction

CA 6:59

face to face. face, you name it.

CA 7:03

I would say yeah, they're both relevant to understand this whole

CA 7:09

course. And this whole process, I guess. Yeah.

Kim M 7:13

Nice. There's like this big ball of

CA 7:16

everything coming to exactly making connections. I think the CTO, the block one was like, paving the way but then CD block two was really, things coming together big time. And that's why I loved block two so much, too. It was just awesome. I loved all three modules that we had. And it was really especially the mediation module.

CA 7:42

Because that was just awesome for me. I loved it so much.

CA 7:47

By I was super I loved it loved it so much.

CA 7:53

Because that was really the realization of Whoa, this will make sense especially while was we like when we had the exam. I remember studying and I remember one day, I just had this world moment. I was like, Whoa, this all connects down. So yeah, that was really good. That was so good. That was a really nice feeling of actually understanding how it all comes together

Kim M 8:19

as one yeah. That's right. There was a reason you see them all on one page. And when it's a knee, like, yeah, that they are teaching us the right stuff. Yeah, this is what we knew. And this is what's going to help

CA 8:33

100% 100% it was good. It was. It's a very nice feeling. I guess. It's not all, you know, all NDA. It's like, yeah, this actually makes sense. And like, not a lot of and we're lucky as well. You know, not a lot of

people know this or know this as much as we do in depth as much as we do, for example. So it's good.

Kim M 8:59

It's what we have to say when we're looking for jobs, because there is no such thing as an intercultural communication. I guess the transcripts are also going to be some kind of secret feedback. Oh,

CA 9:16

y'all see? Yep.

Kim M 9:23

Um, okay. Then, um, you you also said that you talked a little bit about your trainings you had and what they taught you. And you said, they may give you confidence and motivation for the future. So, I was wondering, is there anything specific in your future that you're working towards? Or any any goals you have?

CA 9:46

Mm hmm. That's an interesting question to ask right now. Um, obviously, I would say my goal right now is to finish the masters. And the now I feel like so bright I really when I was filling in your questionnaire I really put like my career path and my academic studies into perspective. So before doing this Master's, I had two years of working experience for EU organizations and institutions, and I was doing all sorts. And then I did this master's and I learned all these things that maybe I needed before actually starting working. I wouldn't have changed it for the world because I'm really glad things happened the way they did. And I also think, in the future, when I get a job

CA 10:41

or you

CA 10:42

know, hopefully get a job, I'll be able to, to put all these

CA 10:50

skills that we learned in our masters even become a lot more practical, a lot more open in terms of communication with my colleagues. become a lot more confident in suggesting something to our colleagues or to my future colleagues in an organization.

CA 11:09

So yeah, I think

CA 11:11

that's why I put it because I felt it, you know, it was something that as we learned and as we practiced in class, and as we studied and did papers. It really gets into your mind in your head and I feel like I can use this in the future when I get a job,

CA 11:32

if I get one if I get it

CA 11:36

at some point, yeah.

Kim M 11:40

Yeah, so that also means that studying this influence your future plan definitely definitely have changed.

CA 11:50

Yeah, definitely. I really liked I think I mentioned in the questionnaire, the mediation classes and a mediation exercises It was really interesting. It was something that I never really thought about how we took we take mediation for granted maybe sometimes, and but it was really interesting to see the whole process process that goes behind behind it. And I really enjoyed learning about that learning the different kinds of mediation that there is out there. So that was really interesting. And he really, I really enjoyed one lecture that we had, I think he was like 254 or five that we had in block two, when this lady came to speak about mediation and what it involved in what sort of things we can do. That was really interesting. I really enjoyed it. And I thought maybe I can. Well, I would like to work in something related in the future. So yeah, yeah, that was that was really interesting, really eye opening. I really enjoyed it. And I think it's really needed as well for So many things,

CA 13:03

many things.

Kim M 13:06

So So you said there was a lecture about mediation and also a roleplay. about mediation.

CA 13:12

The roleplay was about interpretation. So that was a different one, which I also enjoyed a lot.

CA 13:21

And I think I mentioned Yeah, it was the one we did in class about the mother and daughter going to the doctors. And so in, in our case, we were a group of four. And what was it, they were speaking in Dutch, and then in German, in, in, in Spanish, so it was a whole mixture of languages. And that was also really interesting. And that was also something I thought maybe I could also work with this because I speak three languages. I'm trying to learn some more, and I could really put these skills into practice, in a job and I I think it's very, because it combines everything you know, you have to learn how to you have to adapt to the situation that you're in, you need to be professional. But you're also putting your language skills into practice. So I thought that was really interesting, that whole roleplay and what it would be like in a real life situation, for example, that was that was really interesting. It was not just learning. And that said, we actually put in into practice, even though it was amongst colleagues in class, but more informal, it was really interesting. The End the fact that we got to talk about it after you know, how each group dealt with the situation and how we approached it. So that was really good.

CA 14:43

is really, really interesting.

CA 14:46

So you

CA 14:48

should avoid it.

Kim M 14:50

So the lecture did have a different topic or a slightly different topic.

CA 14:54

Yeah, cuz um, maybe I'm mixing mixing up things cuz Yeah, there was one on Mediation and then there was another one on interpretation. So, yeah, I think it was one week after the other as well. But I thought those two weeks were very interesting, at least for me. And even made me think how interpretation in mediation can also or have to work together. So that was really interesting how the the flow of like the teaching when it was really, really good, and how everything interconnects so it was those two weeks, where we did we learn different things, and we worked on different things, and we put into practice that were really interesting. Yeah.

Kim M 15:42

So it's, it's interesting that you have you know, that two of your strongest memories are one, a theoretical and another precisely, precisely. So, how would you value these two? Do you think one is better than the other or are they on the same page? You mentioned you know, connecting and making sense many times. So maybe that has anything to do with

CA 16:07

maybe I think it also depends on how you teach, especially the theoretical part.

CA 16:17

And I think that they, like the lady that was teaching the lady who gave the lecture. You know, she just, I felt I felt like I connected with her. So that was good because she, we know, I clicked and I was active and alert, and I was paying attention. So that was really like she caught my attention. And then, like I said, before, putting things into practice is really good. And I really like to interact with people, especially with my colleagues in the masters. So having that opportunity, because I don't think a lot of course in a lot of course, you can do that. For example, in more technical courses, biology or you name it chemistry science, I don't think you are able to connect and talk to people as much as we do although do these sort of exercises. So that was really good. Um, yeah, I how would I answer that question? I think it really depends. I don't know I think it depends on the teaching method which I think it's good overall I'm super happy about the teaching methods in our masters anyways. But it also depends I guess on on the person that they are just I she just caught my attention. I was 3d like, this is super interesting. I want to learn more so

CA 17:40

it just got me. Yeah.

Kim M 17:47

Sorry, good.

Kim M 17:49

You also said that these things taught you to reflect upon yourself and then they make you very curious also to explore the unknown

Kim M 17:59

pricing

Kim M 18:01

So when you said, reflecting on yourself and also being aware of the other, like your words, what exactly is the other two you were which are kind of meaningless? Ah,

CA 18:17

I think the other is maybe to someone that had a different experience than I did so, and just because we had different experiences doesn't mean you know, I'm wrong or that person is wrong or it just what I think especially after having worked for two years in environments with a lot of people from a lot of nationalities, you know, we are constantly absorbing what others say as well. So, it was it was

really good, above all to like, think twice maybe before you speak sometimes. And be open to hear Which I think is pretty important in the working environment when we get in to the working stage of our lives. And I think that's the key for communication as well. You know, I think it's really important to share our opinion, but also to learn what others have to say. And then come to an agreement and come to a middle ground and share all these ideas or knowledge or opinions. So I think yeah, it maybe maybe made me realize to yet think twice before we speak.

CA 19:40

Even in like our personal lives here, you know,

CA 19:44

when dealing with friends, we're dealing with family. Yeah, put into perspective things. Listen to what the others have to say.

Kim M 19:54

Yeah.

Kim M 19:56

And then I also made you How to define culture and also to culture contact. Hmm, I don't know if you exactly remember what you said. So if you want to I can I can just read it to you. Yeah.

Kim M 20:12

Just one second.

CA 20:13

No problem.

Kim M 20:15

Okay, I see. Okay, so for culture, you could tick some boxes. And then you said it's flexible. It's mixed. It's complex, and it's bounded. Mm hmm. And inter cultural context. That was just an open question. No, wait, let me see. Uh, you said that you learn from others. And as you just said, you're listening. you're contributing to something and it means to respect others and to be open. Hmm.

Kim M 20:43

Yeah, basically what you just said.

Kim M 20:47

I'm just wondering, having a mind how you define culture and into cultural context. What's the first thing that comes into your mind when you hear the word food group

CA 21:02

Diversity diverse group people, a lot of people maybe. Yeah. People and diverse diversity.

CA 21:13

Knowledge. That's already more than more than one word. But yeah, I would say that

Kim M 21:24

it doesn't have to be just one word. It's just

CA 21:26

Yeah, no, I would say that maybe.

CA 21:31

Yeah, work.

CA 21:38

thing that we don't have right now.

CA 21:40

Also that something that groups something that we don't have, and we wish we did just

CA 21:47

fine.

Kim M 21:48

Yeah. Okay.

Kim M 21:56

So do you think

Kim M 21:57

culture because you said it's complex Something that stands out, do you think it poses a challenge to you?

CA 22:07

Oh,

CA 22:10

I don't know,

CA 22:12

in a broader sense, I don't think so. Well, depends I, if I see a challenge in a positive, why didn't ya, why not. But then again, like if we go deeper and we put Coltrane values and opinion in religion, for example, that makes the challenge

CA 22:36

both in a positive and maybe a negative way.

CA 22:40

So I think it's once we go deeper that we start, you know, making these little connections and the like, defied what this big word means that we can then

CA 22:56

actually reflect upon it.

CA 23:00

But then again, that's why I think it's important to listen first and understand

CA 23:06

and look for answers as well and look for more knowledge. So then we can have, we can create our own opinion.

CA 23:16

To then, yeah, deal with culture.

Kim M 23:22

Yeah, yeah.

Kim M 23:25

There's nothing wrong. Right. Okay, good.

Kim M 23:33

Yeah, but maybe that ties into the next question. So, one of your answers was also that others personality and experiences, something that helps you to evaluate culture perspectives. And I think, personality and experiences that was something that came up quite often in your answers. So I was wondering, why do you think these concepts seem to be so important? Why'd you they come up? So? Uh huh, I

CA 24:03

guess is because when I meet someone

CA 24:08

I, you know, I want to know more about them I want to know what they did. I want to know where they've been to I want to know about their lives and

CA 24:17

and from those from hearing their experiences and

CA 24:23

you know, discovering their personality, I also find a way to connect with them. And I think that's why it's also so important to me because I that's what I look for. When I meet people I want to know about them. And I want to share I want them to share with me and I also want to share with them my experiences and a bit of my personality. So because I think that's how you make that connection. Of course, I don't think we can make a connection with everyone. And not everything is you know, that straightforward, but I Yes, that's why I put so much in the questionnaire and I, I used it so much, because I think it's the first step to

CA 25:09

create some sort of connection.

Kim M 25:12

Yeah. And what do you think are these connections needed for? Why are they important?

CA 25:20

Well to you know, to create a relationship to create the to make friends to have a friend to have someone there that would help you or that would like you and the other way around as well. I think that's why it's really important because that's how you you build friendships. You build relationships with each other.

CA 25:46

Both on a professional and personal level. So yeah.

CA 25:54

Yeah, that's what I

CA 25:59

just have to find No, no, no, no, no.

Kim M 26:03

That's the awkward silence. Oh,

CA 26:09

yeah. Oh, should I have got me?

Kim M 26:19

Next one, next one. So the next one is, and a little imagination tasks. Okay, so I'm gonna ask you to imagine something. So this means you don't have charts immediately, you can just take the time, obviously, you can always take your time, but just so you know that you don't feel rushed. It's very simple. It's just imagine that you have the chance to prepare for stay abroad. **So you have a work assignment, it's going to take six months, and you're going to go to a country that you've never been before. You also don't know anyone and there's, you know, family or friends. It's completely new to you. And my question is, how would you prepare for it?**

CA 27:02

Wow, well,

CA 27:06

oh, I would do a lot of research about that country and

CA 27:14

try and understand a bit of the history of that country, the language what they eat.

CA 27:22

If there are any rules I need to adapt.

CA 27:27

I would look for that sort of information. I might maybe I would ask

CA 27:33

questions to someone. I know that they've, they've been there or not. But assuming that I didn't know anyone that had been there before. And regardless, I would always do my research and yeah, look for important dates. Maybe if, while I'm there, there is an important holiday or there's an important date for A country that they will celebrate. Yeah, I think I would do a lot of well, then enough research to make me aware and to have an idea more or less of what to expect.

Kim M 28:18

Of course,

CA 28:20

one thing is doing the research and another thing is when you get there, but at least you have some light on what might be

CA 28:28

so yeah, I would just go on Google and ask and ask and look for information. Take pictures. I always do that for some reason, actually. Before going somewhere, I always check pictures.

CA 28:43

To get into the I think it's to get into the mood I love photographs anyways in photography in general.

CA 28:50

But yeah, I always look for pictures even for a restaurant for example. It's okay. Yeah, sorry, I'm getting off topic. But yeah, for even for restaurants when when people suggest Oh, let's go to this place. I always check before

CA 29:03

just to have an idea of what's waiting.

CA 29:07

But yeah, I would I would do that also check, yeah, photos or something that would make me a bit more familiar with the place when I get there.

Kim M 29:19

You think your previous inter cultural education influenced that preparation on time? With you maybe take any anything from what you've learned so far, like extremely taking that? That makes sense, huh? Yeah. Ah.

CA 29:37

Cool. Good question. Well, thinking about thinking about the

CA 29:43

intercultural consultancy module, for example, where we were we had to read all those proposals and everything. I thought it was it's very important the whole planning process before going to the site And, you know, get your data. So

CA 30:04

I don't know, I would

CA 30:07

imagine if I go somewhere remote and with the very little access to internet or whatever, I would have to be prepared for that. So I would have to have a lot of my work, you know, done before. And then really just go there and

CA 30:25

work with the resources that I have and

CA 30:30

not being able to so I would say, yeah, plan a lot, do a lot of research both on a personal level, but also for the my task for whatever I was going to do out there

CA 30:43

and organize things accordingly.

CA 30:45

It also really depends on what sort of job you got to do. But yeah, I would try and take the steps that we learned in intercultural consultancy for example

CA 30:59

of doing the research of planning, who would you interview? Or who would you ask people to fill that fill in the questionnaire? Maybe you would have to print the questionnaire and have it done, you know, by hand. So, even those small details. Yeah, so I say, plan as much as possible in the office before going to

CA 31:26

the fights, whatever. Wherever there that is, yeah.

Kim M 31:33

That is, yeah, it's not very specific. That's true.

CA 31:36

That's fine. It doesn't have to be it's good that we don't even know where are we talking about?

Kim M 31:43

Because I think it has to be personal. Like if I tell everybody the exact same thing, then of course, we are differentiated and you know, you have your own resources that you can apply. So try to keep it open. Yeah, that's good. So we coming to an end slowly. **So the next one is about the rich points, if you remember them from our or how to pronounce that. But as a rich point, you mentioned something where you had to speak different languages, but you can always make out with the other people set us who you didn't speak all the languages that were present in that conversation. And so you try to understand and you could grasp some points, but you couldn't always understand the full method. But you wanted to help both sides and made you realize that lots of people go through this on a daily basis. And you were very fascinated by that. And yeah, so when I read that, I feel like this was a very passionate description of this rich point, but also a little bit poetic because he was so much about language. And everything, but that's just a personal thing.**

Kim M 33:03

So I'm just wondering what's what's your,

CA 33:06

I don't know, maybe now that we're talking in person and not just in writing, how would you describe that rich point? What's your memory or your connection to it? or What did you take from it?

CA 33:20

I've what, like the main takeaways that I would say there is always a way when we want to get a message across, I would say we need to, like if we want to, we will make away for it. But I was actually thinking about another interaction that I had. A couple of months ago, I was on the bus. And this woman, she's an old lady, she was already quite old. She sat next to me and she gave me her phone. Yeah, to speak to someone who was on the other side. And and the lady. She didn't speak any I'm Dutch, but she also didn't speak any English. I'm not entirely sure what language they were speaking. But then on the other side, I'm assuming it was her daughter. And she was like, can you tell her to get off at whatever stop? And then I did and then we realized this lady was even on the wrong bus. So the bus was never going to stop at the stop that the daughter was suggesting. And and then at this point, this other girl, she was behind us, she gets involved and she also tries to help. And so it was, it was it was then like this Portuguese girl, this Dutch girl and this old lady who I don't know where she was from.

CA 34:43

And then this daughter on the other side of the phone trying to get her mom probably home or something.

CA 34:50

And she did she managed because then the girl she the girl told me you know, I'll take care of it. I'll I'll deal with it. And nothing to decide the lady got home and it was all fine. And then, when I wrote the it was insane. And then when I wrote the, my answer on the questionnaire as well, it was thinking about the roleplay and the interpretation that we did in class. And it was really cool because everyone was speaking different languages. But I think it's because maybe because I'm curious in learning other languages that I, I was really trying to make an effort to understand what they were

trying to say because what they they were saying is valid, you know, so I was like, okay, maybe I don't understand what you were saying. But I'm, I'm trying. I don't really know how to put this into words. I think it's Um hmm. It's really trying to find why and I think the beauty of trying to find that way of understanding and communicating with the other is A rich point, even if that goes a bit off topic of what a rich point actually is
[...]

Transcribed by <https://otter.ai>

APPENDIX D: INTERVIEW TRANSCRIPTS - CH

[...]

Kim M 5:30

Okay. So if you remember the **questionnaire and they asked the kinds of intercultural training that you perceived or experience so writing, listening, etc. and I think you've ticked most all the boxes. So that means that you already have a lot of training. Done. And also a lot of practical training. When I asked you how many you received, you said three. So I was wondering if you could elaborate on that. I mean I have something in mind which could be one of the trainings, but just just go ahead, until we!**

CH 6:08

Okay. She wanted to. He

CH 6:19

wanted to meet Yep. Yeah. The first one is actually at IMG, and they didn't phrase it as in intercultural training but workshop. They call it personal bias training.

Kim M 6:33

Okay, that's, yeah. Yeah,

CH 6:35

but they're just, there's so many strong similarities that I didn't know if you, if you look at the basics of the training, I would still consider it intercultural solely on the fact that you're dealing with the ecological part of it. Mostly. So, yeah. So, the representation you have based on the people use and the perceptions you have for their culture and the assumptions you make based on your own perception. So the trading were conducted by by bike by bridge company who sent five of their trainers. They actually started off by playing a small, let me say that an acting a small scene that could happen every day. That could happen at work at any time. So there was, was a manager, a current employees work in the company for at least seven years, and a new employee that you had just joined the company. New Employee action this case was also from India was a woman, and she attended because the AMG devil is a Dutch company so the other two characters were Dutch, and she had to attend a meeting with them on the first day. And during the meeting. She didn't say anything. And after the scene ended. She explained her story that she didn't actually say anything because she was new. She was a bit shy and she was trying to learn how things work in the company. But the other people perceive this so that's what the characters, they would then voice their opinion they perceived or behavior as being disinterested because she wasn't actually taking part in the meeting. In Dutch culture if you have a meeting you always need to say something. And that will let other people know that you're taking it seriously and that you're participating. So that's their perception that they had. And the idea behind it then, of course, was that the perception that you have, you can place that on someone else, and then draw your conclusions based on that, because you don't know what that person is actually thinking, or what it person perceives as normal behavior during a meeting. When you're new and when you're actually a new person at the job. So throughout the workshop, they would enact these scenes and then they would ask the audience to give commentary or to give suggestions on how to handle the situation. Another situation was where

CH 9:16

I won't have been working the company for a couple of years ago.

CH 9:20

And she wanted to apply for a management position. However, the person that she actually had a good working relationship was a man, and he didn't want to give her the job, because she might,

CH 9:36

as he said you wish to have a child so

CH 9:42

she's pregnant then she would miss some time of work. Yeah, to get his bias because he doesn't know what it's like to carry a child to have a child and how to combine it with work whether or not it will be possible. So then, these questions were getting asked to the audience behave in such a situation, is the manager justified in making these assumptions yes or no, etc so then you had group discussions as well. And then they would give us feedback on the discussions that we had. So yeah, that basically was the workshop thing it lasted two hours. So that's the first kind of rush of that I had about representations cultural and cultural representations and how to deal. Every move as much a personal bias as possible.

CH 10:31

So this is, I've never seen that before you know usually you just either part of the play, or you heard it you hear the theory but but this time you were you were the audience but then you also participated by giving suggestions and comments etc. Exactly. Okay. Did, did they explain it in some way why why it is set up like that.

CH 10:55

Yeah, because it's kind of like these are everyday situations that people experience at work, especially the ag is kind of like it's a it's a company with a multicultural staff. And there's also the experts who work at the AG, and especially the experts that were present they would apply to say yes this also happened to me or I experienced this etc. So, they gave the audience the opportunity to, they would actually stop a scene, and then ask the audience what would you do in this situation, the right thing to say, what would be the wrong thing to say, to get you know that interactive is going to get you thinking about your own personal bias or situations you might have seen and did not recognize as being biased. So yeah. Does that answer your question.

Kim M 11:43

Yeah, it does. So you think that's. Do you think that's more helpful than, as opposed to you for example being one of the people who is acting it out,

Kim M 11:55

or is it just different.

CH 12:00

Like depends on the person for me because I'm familiar with these situations I don't necessarily have to act them out, but I can imagine that if you're not familiar with this and it's kind of new for you. You might have some blind spots, you know, things you don't notice on unconscious bias, then it would be nice to see it happen in front of you, and have an explanation so that you can actually understand what's going on.

Kim M 12:25

And, if somebody for example just gave you a piece of paper with some information or if you would have a discussion among your team. Do you think that would be different in terms of your learning outcome. And the way you know whatever you take away from that for the future and your future work.

CH 12:42

Different as opposed to what,

Kim M 12:44

as opposed to what you did, as opposed to the play you were watching,

CH 12:49

if it was solely a group discussion. You just had to write your ideas on a piece of paper. And because I think it will be a little less effective, especially if you don't have any prior understanding of what's going on. Don't just be more theoretical it wouldn't be in your face if you know what I mean. Yeah.

CH 13:11

Yeah, I know.

Kim M 13:14

Just a nice expression. And do you know how it how it came to that, did you have to make suggestions to your manager in order to draft this training or is it something that they offer every year for everybody.

CH 13:29

A call the diversity week.

CH 13:33

Any type of workshops that were related to diversity. I do not know if they host this every year. But yeah, it was, it was open for all hg employees to

CH 13:48

get to enroll. And so, one or more of the workshops that they had.

Kim M 13:52

So on a voluntary basis. Yeah, okay. Nice. That sounds like like a pretty nice employer to have. If they

Kim M 14:03

say anything wrong right now.

CH 14:07

Yeah. Yes,

[...]

Kim M 14:31

Good. What else do I have.

Kim M 14:34

Yeah, so you also said that you felt excited. During that exercise. Were there any any other feelings you heard when, when you were giving suggestions and taking part,

CH 14:48

some remarks from, from the other employees, kind of make me feel like you don't understand it, even though it's been explained you've seen it if I You still don't seem to grasp the severity of it, you know, some of the things that people can say that, what kind of effect that can have on a person's mental states with regards to being Welcome to the company to be seen, you know, to being valued. So they didn't quite understand didn't quite understand it. So that did make me feel a little bit

express them feel not lost but this not discouraged, kind of, when you feel like oh you still don't understand what what do you need to get it like

CH 15:41

for the next day.

CH 15:43

Do you have an idea how you could do that if you were the one who is organizing everything. Well,

CH 15:50

it's difficult because I thought it was a good workshop. But you also need people that are open to it. Okay. So I guess sometimes people that aren't open to it. You know, you can't make people see things or make people change the, it has to come from the inside. But as a way of, of, of enabling that kind of change in behavior outward.

CH 16:18

Try to

CH 16:20

get those people in touch with people who are similar to them, who had had a change of heart. You reach them better because they came from the same place. That's.

Kim M 16:33

Yeah. Nice. Never thought about it this way but that's that's very clever. Cool. Um, okay, so if you remember I asked you about your

Kim M 16:45

definition of culture. I think you could take some boxes. And then also have your definition of intercultural contact that was an open ended question. So for intercultural contact he wrote variable on non verbal or written contact between a minimum of two individuals of different cultures and subcultures. So I was wondering, because you also defined culture for example as complex as abstract mixed flexible, low and bounded and describable. **Do you think that poses a challenge to you. The way you define the culture, the way you perceive it and feel**

CH 17:27

as a challenge to do what

Kim M 17:30

just in general a challenge, whatever comes to mind

CH 17:39

when trying to, I guess, when trying to learn and try to understand someone else's culture. It could pose as a challenge that you have to adjust because you're being confronted with your own Framework of Reference and how you explain and see the world. And then you have to accept that others might explain it differently and see it differently, and do things that might not seem logical to you. But seem very logical to them. There is such an aspect as universal truth, but in this case when it comes to culture there isn't really one of those two there is your own version that is supplied in your culture and that again will be different when it comes to the subcultures that you have, or the different groups that you have within your main culture. And the way I look at culture, when I, when I take that is kind of still as being an over arching being as being a super ordinate that holds many different levels underneath it. Whereas you can also view culture as something that is entirely flexible, not static at all not unbounded basically.

CH 18:56

And I think it might be even easier to

CH 19:03

talk about it more freely. Yeah.

Kim M 19:07

Okay. Um, what have you talked to people who have a different perception of culture. So, I think that would also result in a different approach towards culture and towards talking to other people. So then you would have two different frameworks that are coming together right.

CH 19:25

Yes, that's no clash Yeah,

Kim M 19:27

yeah, but is it necessarily a clash or.

Kim M 19:33

What do you think,

CH 19:35

in the pants on the open mindedness of the people involved, and their philosophical approach to it, because it's if someone comes at you with a different definition of culture. The thing is we're humans so there, that there is a limit to how different the definition can be there will always be some similarities. Present. So I would look for those similarities and workout differences that might be there they might not be differences in the necessary that they are opposites from each other are unable to coexist. I think was definitely able to find a balance and to have both definitions, work together. Yeah, to move forward that conversation or whatever it is that you're that you're doing.

Kim M 20:32

Yeah. Cool, so you always. You always look at the progress and the bright side of it, in a way, the positive aspect. Yeah, cool.

CH 20:45

That's something we have in common.

Kim M 20:49

You also call it it's a compass, which is pretty cool, because I've never heard that before it's so interesting to see what everybody is writing and thinking. That's really nice.

Kim M 20:59

So I definitely recommend this kind of research.

Kim M 21:03

What do you call it a compass. So I was wondering, because you know a compass, especially if you if you interpreted. For example me coming from literature studies. You could see it in many different ways for example as as a passive thing as something that is always in the background and that leads you, or maybe as a more active thing like like a book that you can always use as a reference. If you want to know which direction you have to go you look at the compass and then you know you see the direction. So I was wondering how you exactly meant that

Kim M 21:40

question,

CH 21:42

a compass to me. In this context, the moment you feel lost or you feel that you need guidance. The compass is there to tell you this, though this is the direction that you need to go, or in the case of culture. This is the way you could go about interpreting the situation that you see in front of you right now that's making you feel a little bit lost. Yeah. So the compass is basically something that keeps you on track and helps you to understand what's in front to make sense of what's in front of you and to give it a place, and to move forward from there.

CH 22:24

So in order to to utilize this compass you you would need for example this anti bias workshop, right, so that that you're aware of the compass and that you know how to use it.

CH 22:39

Well people people are

CH 22:43

subconsciously always aware of their culture, because that has been drilled into you. From a young age, through your parents through a social environment you know the school you go to etc etc. So you always have that with you, and

CH 23:00

that

CH 23:02

entire group of experiences. That is your compass. Okay. Those experiences are what help you make sense of the world. When you're confronted with a situation that is maybe new to you. You try to link it back to that framework that you already have to make sense of it. And that is your compass, basically.

Kim M 23:24

Thanks. Like that.

Kim M 23:27

Maybe I should make a collection of all the interesting definitions of culture, like, do you know the I don't know the fishbowl for example or the iceberg of course, then you also have the. Do you remember holiday, when we had the threading and blocking

Kim M 23:43

me, I think it was

Kim M 23:47

to read the article,

Kim M 23:48

yeah and then it's about it's like, um, I think the tape, tape was typist tree, I forgot the word like piece of cloth, where you weave all the threads into each other. And then this could also be culture.

Kim M 24:04

There's so many different ways to approach it.

Kim M 24:08

Okay, so the next question is something where I would like you to imagine something. So you could take your time, of course you could always take your time answering the questions but just so that you don't feel rushed. And it's a bit similar to another one I asked you, **so if you just imagine that you have a work assignment. So you have to go abroad for about six months, and it's a country where you've never been before and you don't have family or friends there it's just completely new ground for you. How do you think you would prepare for that.** If you yeah if you're gonna start your half year assignment in this country.

CH 24:49

Oh definitely go and watch documentaries. Okay, well historical documentaries on a country. Look up some of the big events that have taken place, then it probably shaped the country to what it is now. I would also Google The so called do's and don'ts.

CH 25:11

When you go to the closer.

CH 25:15

Remember, for example,

CH 25:18

I guess that's easy to link it to India for example you.

CH 25:22

You only eat with your right hand, you don't use your left hand, because the left hand is used to wipe your butt. So you would only get the right. If you don't know that you'll probably want to left then some people won't go to vacation because they see you're not from there. But these are kind of small things that would help you to fit in a little bit more. And also show that you've done some research into the culture, which is always a good thing. And also I would always try to look up easy phrases you know words that are mostly used just to get a feel for what people are saying and to also show your interest in learning a bit more about the place about the country and about the people and their cultures.

CH 26:11

If you imagine then you you arrive in the country and he starts, whenever you have to do. What, what would it look like so do you think the learning would go on, or other preparation that you already started or is that about it you have your do's and don'ts. So you try to apply them and then you just see what happens. What's. Well,

CH 26:35

I guess read what you can or what you wanted to meet beforehand. And then when you arrive, you're, that's where it actually begins, because now you're there. And then you have to apply try to apply what you know but at the same time you come into different situations that you were not able to prepare for or the things you prepared might not work the way it worked out the way you thought they would. So then you have to adjust to the situation. And, yeah, basically replace what you thought was right, or what you thought could work and replace it with things that actually work because you're there now you can see you can buy a trial and error you can improve your situation and improve your understanding of the people around you.

Kim M 27:21

So, so that's the more important part.

CH 27:25

But that's just what it sounded like to me, but

CH 27:28

that's definitely the more important part for me.

CH 27:32

Next that you out always communicate with people. Ask them questions about how they have about how they see their culture about certain situation would never be abroad question about the culture of gentlemen roles be situational. So for example, if I meet someone for the first time, do I shake their hand. Do I look them in the eye or not, is that polite just not polite behavior in the in your culture and the setting specific setting within the culture.

CH 28:06

So for instance, a business setting, as opposed to meeting

CH 28:10

a relative of a friend for me, for example, you know, a different situation.

CH 28:17

Yeah. So this obviously, yeah, talk to the people.

CH 28:21

And be observant, not just yeah,

CH 28:24

sir. Yeah.

Kim M 28:25

Okay, so if you, you know, we've talked a lot about culture we've reflected or you've reflected. Anyway, and you appear to be interculturally educated. So what do you think for what sectors of society is your education so far, what do you think is it useful or is it going to be useful. Where can you apply it or where could somebody else apply it. Okay.

CH 28:53

I mean communication happens all the time anywhere. So with that being said, there could be an opportunity anywhere intercultural communication to be relevant. The first things that come to mind would be in the education system, whether it is. Children migrant children who are attending elementary school, sorry primary school to secondary school or foreign exchange students that come to universities will be relevant there, it would be relevant in businesses that either have a multicultural workforce, or they have multi culture business partners.

CH 29:38

It could be relevant in

CH 29:41

the way you view.

CH 29:43

percent interest self in different countries when it comes to embassies, the way you represent

CH 29:50

the way your country is represented in another country

CH 29:55

moreso the way you want your country to represent.

CH 29:58

Where else.

Kim M 30:11

Don't feel forced.

CH 30:13

Yeah, just trying to think, like so many

CH 30:17

things where it could be implanted in the healthcare business thinking is very relevant.

CH 30:25

It's relevant to the

CH 30:32

businesses Corporation so those together.

CH 30:41

Sports soso relevant.

Kim M 30:46

Never heard that one before.

CH 30:48

Yeah, it's definitely in sports as well.

CH 30:58

Relationships are sort of the I would say, when it comes to therapy. Okay,

CH 31:09

ask you have.

CH 31:12

I don't know, in Dutchess

CH 31:15

run school today in a sustained therapy.

CH 31:18

I don't know what if transcultural is a word in English, actually, or that it would be caught more cross cultural or something like that. but it basically means that you as the therapist, you approach your way of

CH 31:39

giving therapy to your client.

CH 31:43

By placing yourself in that perspective so the treatment that you have for them is catered to their specific cultural needs and personal use, of course. So you don't use a fixed textbook definition of a

therapy that you would use for a person that for instance would be diagnosed with a certain diagnosis, but it's always catered specifically to the person you're dealing with.

Kim M 32:08

So you're dealing less with labels. If you stop them. Yeah, okay. Hmm. Also I haven't heard of that. Is it it is it a very. Is it a common thing here in the Netherlands, or

CH 32:23

it's getting more popular. There are no apps, and there are at least three facilities. Sorry, three. How do you say that.

CH 32:42

Let me just phrase like a bit like three agencies that that offer this type of treatment. And that have that have the specialty in Rotterdam also so basically, in the areas where there are high multicultural population. You see this so that would be the transport area.

Kim M 33:01

I mean, yeah, yeah, they need to audience, basically. Yeah.

Kim M 33:06

To make money.

CH 33:10

We need to be the place where people can come.

CH 33:14

They go hand in hand.

Kim M 33:18

That's That's so cool. That makes it i don't know i mean it's it's what young said that's not the per se intercultural communicate it's just everywhere and you have to find your niche.

Kim M 33:30

Yes, apparently people are actually doing that. That's great.

Kim M 33:34

Okay, for the last part. Do you remember the rich points, you talked about. So I was asking if you have experienced a rich point.

Kim M 33:45

Do you remember what a rich point is,

CH 33:48

which point is Yeah, well, that's

Kim M 33:53

not a test it's just to see if you're following on

CH 33:57

if my memory serves me right. Rich point is kind of like a situation where you've experienced a little bit of culture shock that has left an indelible mark on you, and a situation that you've learned, learn something new from. It might be something that changed your worldview, or the way you approach

certain situations. What made you reflect on your own behavior and behavior of the others that were involved in a situation.

Kim M 34:26

So it's the richness you take out of it. Yeah, That's cool. Um, yeah so yours was about, I think, reflecting about your, your differences what you said, I had to look it up towards elderly people and. Yeah. And you said that you should always what's what's the for the to always take care of them and respect them. And you said, Those who have walked this earth before us, and that they paved the way, which again is very poetic, I would say, just like the compass. And then yeah, also that that you would try to teach this to others. So, I feel like teaching and being taught is a very apparent theme in your overall reflection. Do you agree or. Have you ever thought about it this way.

CH 35:25

Oh,

CH 35:27

in a census is teaching

CH 35:30

people always told me that you love to preach. But

CH 35:35

the way the way I see it is

CH 35:38

increasing, mutual understanding.

CH 35:43

That's, that's my main goal.

CH 35:46

Because I believe that would help to create more harmony

CH 35:53

between people.

CH 35:59

Sorry,

CH 36:01

my main reason for choosing this master's program. Yeah. I tried to find a way on how to

CH 36:08

increase this and people you know.

Kim M 36:12

And this is also something that you're going to that you're going to need or apply for your future career, are those things that are not necessarily related to each other.

CH 36:27

This has to do with people. So basically, on a one to one relationships or copulation ships are at a national level so this could be applied anywhere because it just deals with the fundamental principle of that. We are a community. And you can see the community as being, you know your local

community. you may see ingredients only be in your for your family or your friends or your municipality, maybe your community or your city could be a community or at a national level, but also at an international level. So I see the whole world as a big community that of course isn't to say that it's not a homogenous community. And some people might even see it as community but we all here together on this planet, and we, the behavior of what affects the situation of another. Therefore, we always need to be working together. And because we need to be working together, we have to increase mutual understanding in order to understand each other better and move forward in a positive manner. So, what effect, would it would have a role in the future job Yeah, definitely. But it's that's only what I'm looking for when I'm, when I apply for a job.

Kim M 37:47

Yeah, because you're already set that as ever present so it's not. Yeah, so you will have to, you will have it anywhere. Anyway, and why, why was it specifically, the elderly people that you were thinking of for the rich point.

CH 38:06

Oh, yeah. I've been to. Now to different parts of the world. And I've seen situations where, for instance, elderly people are put into elderly homes, and are then taken care of. But I've also seen situations where other people are taken care of by their family. So they either. Either you build your own house next to the house of your parents or they will come and live with you, and then have their own room. So there's like the, the idea behind it is they took care of you. So now you take care of them and if you would, place them into an elderly home that would be very disrespectful, because it will show the community that you're not actually taking care of your parents, but you're leaving that care, up to someone else in this case an organization. So that's like a Yeah, like they have an elegant functional Deaf caretakers. And what I've also noticed is that, and in some places have been elderly people who when you see them. You read them, you either bow your head a little or for some, some clips you, you take that and you put that on your forehead. While about. So that's just to get us as just as a sign up for respect of politeness smoking basically. I've also seen situations where people elderly people are addressed with a different level of politeness that wouldn't be considered polite in every situation but for Deaf culture, it would be.

CH 39:45

So that

CH 39:48

noticing that and

CH 39:52

seeing realizing the effect that it hadn't be like for inspiring media correction people that's not polite, you shouldn't treat your elders like that. For instance, but it might be completely normal. So for me that's sufficient because I've learned that there are still different ways of showing deference of showing respect to the elderly, and that it just depends on where you are, how that plays out. Wow.

Kim M 40:20

Dang, cool. Um, so do you do you think you're gonna. Well, I guess those experiences taught you a lot because that's what you just told me I think. So, are you are you also going to teach this to others as well, or preach it to others. Oh,

CH 40:39

well, stop activities more like if you're in a situation where you see it happening. I might not agree or might think like hey, you can be more polite, for instance, there just just just the other day, an elderly woman was walking by herself. And there were like, three teenagers who are walking, so they were walking on on on the curb. And they pass their clothes, but of course now you need to keep the

distance like one and a half meters to two meters distance, and she sets them a in you know in a very normal polite manner like you guys can keep more distance. And they would respond a little bit, not aggressively but more like we don't care about this Why are you talking to us who are you, so I approached the boys and I told them like hey, this is not how you talk to other people. And then I've spent a little bit about why she said what she said, because they didn't quite understand the fact that of course you know as being an elderly person you might be more at risk. When you are infected by corporate it. So that kind of, no big change their behavior they apologize to her.

Kim M 41:48

Nice.

CH 41:49

So yeah so that shows also that you know, it was Yeah, just their understanding wasn't there yet. But when you increase the understanding and they accept it of course that's important. They will change the behavior accordingly. And the situation that is improved so now she doesn't feel afraid, walking in the street and knowing that people had to walk close to or something, make sure that you're respectful towards, she's alone. You don't know if people come in, you know, steal the backlink sometimes that happens. You know what I mean. So, yeah.

Kim M 42:20

It's a, I find it very interesting that you said their understanding wasn't there yet so you, you kind of see it as an opportunity to add something or to change something, instead of just saying, okay, those are teenagers and they are very rude and they don't really think about it but to say okay, that's, that's just how it is. And I can try to influence that.

Kim M 42:43

And apparently it worked. The way the way it sounds.

CH 42:46

It could have backfired but also I didn't, I didn't speak to them in a disrespectful manner.

CH 42:51

Yeah.

CH 42:52

I spoke to them as if they were adults. Yeah. And they said they are adults who know what they're doing, but you know, in this case they made a small mistake. And then it's up to them whether or not they wish to correct that or not, you know, I can make them do that I can but you don't

CH 43:09

have to be open to it.

Kim M 43:13

You said they have to be open to it when we talked about the trainings at the very beginning. Yeah,

Kim M 43:19

first has to be open to it. Yeah.

[...]

APPENDIX D: INTERVIEW TRANSCRIPTS - NE

[...]

Kim M 3:38

So yeah, I was wondering you already told me that you, you, you study in the Netherlands and you've been to Argentina, and right now you're in Scotland. So,

Kim M 3:51

okay, that's a lot,

Kim M 3:52

so we're there. Did all of these stays, that they all have preparation or trainings,

NE 3:59

or yes so

NE 4:07

quite big organization for like this exchange here and.

NE 4:12

Yeah.

NE 4:15

So, they are mandatory training so you're always need

NE 4:21

to preparations of like five days.

NE 4:25

And one evaluation I think also five days like this. 10 days before and like five six months afterwards. And then there's like also kind of a electoral camp myself I did one last year. But the training thing for like a weekend and then people who are interested in doing an exchange or like voluntary services ffs. There's like it's just over like two days and you just see if the people fit to the organization.

Kim M 5:01

Oh,

NE 5:02

so it's like quite open so of course you elect which program you want to do if it's like red red or FDA, or T TSI. But, as you can tell your preferences, but it's more about experience so it's not like I really want to go to Thailand and want to work in a school that's like, you can save it, but you have to put like five countries who are interested in that like direction like politics social environment. But like they've never promised, because I just have to see the project for the half of the country. So it was like to see if the, like, the participants are willing to like, like open to do like perhaps I can't get what they want but perhaps,

NE 5:53

like it was about the country you're most of sometimes quite lucky.

NE 5:57

Also like okay sometimes I've got a few hundred go to South Africa. Super specific of South America but those are the types who get your country when they go to projects can be difficult, and also to see if like they want to do it, of the parents and again, we'll go like year abroad. And so there was also with like just a lot of games and see selectors shy, like local

NE 6:25

so really participating.

NE 6:26

There's like a one to one interview where you just read, like, you have to read the motivation letter what you're reading and then you ask a question about witches are super funny because I want to change

NE 6:44

this. But,

NE 6:46

we appreciate the effort.

Kim M 6:50

Yeah. So that sounds like you definitely need to have a goal and kind of a plan, or at least they try to guide you and into that direction.

NE 7:04

You also have like kind of a like a mentor in the host country so anything that's like the person who's going to you can talk to. And, like, okay, like upset, always low code so they're like speak good English, like, Okay, I have this problem, and they help with like traumas and things because it's like different cultures, yeah. Yeah, of course.

Kim M 7:30

So in the preparation. Did you, did you see the tasks, you're going to do where they kind of reflected in all the games and interviews and everything you had. So it wasn't more about only evaluating yourself, or was it also about specifically preparing you for what you are going to encounter. And what you're going to do.

NE 7:54

Yeah. So for the exchange here.

NE 8:01

weekend.

NE 8:04

Everyone and one like country specific or like different countries present with like a Tina Parag why mochila I think, okay, and like the P Mo's are always like volunteers, so they've been in these countries.

NE 8:19

So you had loads of time to talk with them, talking with them about the experience. Quick like following

NE 8:28

gays. For example, for, for India, it was like it was only with the people from going with me to India, but couldn't go to my first one right I had like my like a bitwix. So I went to Philippines and Malaysia.

NE 8:52

Well, looks like it stopped like just not country specific talks where you can ask like

NE 9:00

tips like what you can do what you should what, what should you not do

NE 9:14

well we did like one game. when I stuck my head. It was about.

NE 9:21

Put Like groups.

NE 9:25

And like one where, like we had a bank,

NE 9:28

which was, I think it was a

NE 9:30

team us but then you had like developed country, like a really industrialized country.

NE 9:37

And I think like a middle class. It was about, like, I think just selling goods. Okay.

NE 9:46

But it wasn't like an underdeveloped country and then suddenly they came with like waterpark because a hurricane came. Okay.

NE 9:58

So, we lost like our crops, and it was all about like trying to sell it to others. This was like quite realistic

NE 10:09

position to see like you have like trying to cold and like learn about like a little bit like putting yourself props on the families how they live, and why they're doing it. And this was like super interesting or.

NE 10:27

Yeah, there's one game, but I walked across.

NE 10:32

Yeah, I do. But tell me about your experience because I think it's it's very intense isn't it is

NE 10:45

like the first I was a scout so I was quite young,

NE 10:49

weird because you have no clue what to do. Yeah, but I think this is a game of like, it's you can really go through later to create them year broth because you don't speak the language. You have no idea what to do you just like try to like figure it out and of course like people can help you. But, yeah, like for me it was nice because I've had before I watched it, and I know how to work with seeing like the people like completely confused.

NE 11:22

And these things are also good for my exchange with Argentina. It was about

NE 11:31

building a bridge. So we had two groups. One group was.

NE 11:39

I think as professional constructors from, I don't know, Germany, and the other one were like the local population. So you knew, like the groups are separated and you knew okay. The other one, it's like a local, and you have everyone that works, and then you have like to build a bridge. And I think they have the rules, they're not allowed to talk. Oh. And like every group has some, like, like pangs of behavior, which the other group does no so you just came in and you're like okay we do it like this and then, For example, they're not allowed to I know use nails.

NE 12:21

And you don't know it so you just try to do your thing, but it's like a broken record the other group is like,

NE 12:29

this is awesome like it sounds. Look, everything's so ridiculous and then you're like what I'm actually doing what Greco says, but like when you're in the country see like, Oh, damn they're really like language for us and like cultural differences and like. Of course, if you're lucky people tell you that you like. I don't have to take up your shoes before entering a room or a lot of countries, it's like the left hand it's dirty and you have to do everything with the right hand, so if you give someone money with a left hander like, look at you think you're like crazy and you're like hey I just want to pay you back for these progression was like really good because you had some some some basics, even if you still had to learn a lot. Yeah. Unlike evaluation I found super important just to reflect on everything. Definitely no I there's like one game out of it for my exchange ship. It's called the candle game. Okay. And this is super nice so you put like a bunch of like, keywords,

NE 13:37

English or,

NE 13:39

I don't know, I totally I like

NE 13:43

the middle, and you like them. And if you have

NE 13:47

something negative what happened. You just blow it out. Okay. And if you have something positive related. Okay. And there's like always changing, it's like super intense because you're just like sitting in a complete dark room with like cameras I'm just talking about the things and like nobody's saying anything about it. It's just like telling things and then see like the balance of like good things and bad things would happen. And like afterwards we also had like an hour break or something so if somebody wanted to like talk more like the team over there. But this was a game where I felt like really attend. But it was really nice because he heard about the experience and it was like it was about like okay tell something What did not work out too well or say something what worked out really well. And it really really helped to like to reflect on everything of like, hey, this he was good, I learned that

NE 14:45

I could like improve.

NE 14:46

Yeah. And then I guess if you're not just talking, but also having the lights than you, and you perceive it on a different level. So it's not just the verbal thing that you have. But you have the lights as you said. So that also influences the way you feel and the way you

NE 15:04

feel the room. If you

NE 15:08

like also about like

NE 15:11

saying that like every year abroad comes from like positive and negative things. And to see like, I think for me it was just nice to see that like everybody had difficulty so some had like to change five times the families, while others have like stayed in their family but they had like other complications going on I was living with a host system the same age like same room same class same hobbies, was also super intense. I had like fighting fought a lot and like it just got better and I could change like my class, which was like in March, so like kind of the edge of my year abroad, that we had like holidays between December and March, so it was like what I say to the family and I always thought like okay it's something good, but then I was like, No, I changed it I'm super happy with it and like no one's gonna know how to finish. Yeah. Cool.

Kim M 16:13

So if you imagine you could design, such a preparation, like you're in charge for people who are going abroad. How would you do that, what do you think you would give those people in order to prepare them for their stay abroad.

NE 16:32

Well, we have a menu for that. Okay, so it says a menu with like a lot of games, but when it did like the election last summer. There are always like, like different games was like this, like, what a similar outcome.

NE 16:54

So,

NE 17:02

so for the election there's one game, where everybody brings a personal item. Okay then just talks about it, which I really like. Because you think about what is important to you and you have like, it's like it's nice to get to know each other.

NE 17:19

But for the preparation so you already know some.

NE 17:26

Well this one game was case studies.

NE 17:30

And you have to discuss about it. So it's just a case as was happen. And then the question was what what Went, went wrong because you have the position of the person who goes and like the host family, for example, and I really like that because you see like real life cases, because they also I think that happened. And then you just discuss it I think it's always important to have like, come through talks like to talk about the countries, it's always like, if I would prepare some thing, even if it's not

always the best idea but I think it's good to have at least one person who's been there. And I know that was a discussion because of course, the person can be super influential because everyone is different but, yeah, that should just leave like family life out and just talk about the country or the region. And so I think that would be that I would like definitely include. And, yeah, really just go over the do and dones depends on the program you do like talk about the program like also about the negative thing, because for my dad's For example, we got articles about critics of bad bets. We shouldn't do. And these services because you're there for a year. And, of course, your contracts the world, like other people think but actually it's not good if you work with children, like, one year they have like the complete attention. And then you're gone. Okay. And I know a lot of like a lot of kids can suffer from that, because they got so much help and then so get used to you and then you're gone and then the next person comes in at the end of the damage from. So this work that I did, I think it was nice to also see like to see like both sides and what you will do in the future, like the positive and negative. And like be more aware of it.

NE 19:49

I think also this whole like getting to know each other but it's important, because like when I went to India we were like, 10 people in Bangalore, and our two lifters one of them. I think was was always like a good support that you know like hey, you have like so people from Germany to talk to an alternate Argentina I found her friend she was from Austria. And I think without her I couldn't handle this year abroad so good and, like, we really help each other because she changed her family like within the first month. So we'll always good to have like a friend from like back home. So I think the whole like getting to know each other process will be nice there was one game I really liked it was a brand new relevant small group. And one person goes out and you decide for Java for example furnitures. And you choose a person, and describe this person as a furniture and the person like who's out comes in and has to get a form, are you talking about, which is like fun because like, at some point, perhaps you're lucky when they talk about you, it feels like you say that about me, or that was the perception of others,

NE 21:07

which piece of furniture Did you think,

NE 21:11

oh,

NE 21:13

but if you have like,

NE 21:18

like for example you could say like, I would describe the president as bad because she's super comforting, it's like, nice to relax was in her. And

NE 21:36

to have,

NE 21:39

like, I think photos can be good but like for some reason we did like potluck like with animals or something. Yeah,

Kim M 21:48

and furniture is interesting I've never heard that but why not, it's just you know, thinking outside of the box, always helps. Even if,

NE 21:56

or there's also which I really like cold. Back painting. So everybody gets a piece of paper in the back. And then people just read something alone. Okay. So just go around them, just a little note with the text, whatever you want, like,

Kim M 22:15

okay, so you and then you don't know who wrote what but you have all those messages in the end yeah

NE 22:22

like you see the person but of course it could get okay the person was going up in the left corner some yeah yeah I'm also cited, but it was just like, Yeah, and it's nice because, and this out I would do because I did a post I was a Fs get like an envelope with this letter in it with general we always had a wall with our names so if you want to write like last summer if that said, we could do it. Like I'm hangry brief. Okay. And I think the team have put like tea inside and putting this also would like definitely to for preparation so if you're abroad and you feel bad you have like a single all these like good letter computing, like sentences text single poem was like that.

Kim M 23:16

That's a good idea. Yeah, as you said you you also prepare for the bad stuff because you're realistic and you know that it's going to happen.

Kim M 23:24

Ah, cool.

Kim M 23:25

Okay. So, if you remember, I also asked you about your definitions of culture and also intercultural contact. And for the culture you had to tick boxes again so for you it was flexible mixed abstract complex describable learned bounded, and other. So you also said Learning Adventures which is pretty interesting and eye opening. And then your definition of intercultural contact was meeting people from other places, get to know that food cultures lifestyle and perhaps live with them for a while. **So, if you have that in mind if you just remember that. What do you think of when you just hear the word group.**

Kim M 24:09

What's your association with that

NE 24:12

group of people.

NE 24:25

Yeah, like definitely people but also could be like religion like same interests.

Kim M 24:31

Yeah, for example, yeah.

NE 24:37

Can connection,

NE 24:41

especially like now the corona time when everybody's like alone at home.

NE 24:46

group of people. So have a presence,

NE 24:51
like yeah contacts and

NE 24:55
contacts contact.

NE 24:57
Okay, cool.

Kim M 24:58

Yep. There we just have to be a very, very deep description just to see what what pops up in your mind. And would you say that culture is a challenge to you.

NE 25:19
I think kept us Buta goofed up federalism is my biggest

NE 25:26
issue. Yeah.

NE 25:30
Yeah, I think it's a challenge

NE 25:34
because

NE 25:38
there's so many different cultures and I think it's like, at some point you're like, Oh, I think I understood it and then you go to other person and you're like okay.

NE 25:50
I think they're also like just different perceptions of culture.

Kim M 25:54
Yeah, definitely.

NE 25:58
Yeah, I feel like he has also actually just had to write an essay about subculture. Okay, because I'm doing a course in sociology here.

NE 26:11
So,

NE 26:13
yeah, I think it's a, it's a, it's a challenge with photos so it was about subcultures and especially the use. They use use this subcultures to like break out

NE 26:26
cultural norms and we're expected to impose all sorts like yeah you have to be or has house, a car kids. So they want to be like crazy, because I figured it's a challenge. Just to like,

NE 26:41

Understand your own culture like ultra you'd like to travel like I do understand other cultures, understanding why are they acting so different and seeing this like more than one like white great way. Yeah. Yep.

Kim M 27:04

Cool. That sounds pretty good. That sounds very reflected. Yeah,

Kim M 27:08

definitely.

Kim M 27:10

Then I also had some statements about mutual understanding, and you just should pick if you agree or disagree. And I think for most of them you said that you somewhat disagree. So I was just wondering, how would you approach, mutual understanding within a group or between groups. If you would have to find a way or a definition yourself.

NE 27:55

I think I would like first like talk about what is like mutual understanding from the person. And, like, get to know each other I think it's like just like perhaps just spending some time together. Okay. Like, learn about the person and how it lives, especially if you're like in another country. Yeah, but I think also like if you like. Meet like it doesn't matter if you meet new people, or like in another country you I get to spend time together to like understand the person it's not like clothes you have some people just liked. But then, normally they have like given like an event like when I started my study. There was like this. German girl from Cologne. And we met like briefly but for me. She was like sitting on the stool and the guys were there and I was like really popular and everybody likes her. And when she met me like we're on the trampoline and I was talking to the other friend of mine, a predator a little bit so I was so grumpy, because I didn't do it like on purpose. It was just an accident and she was like pretty mad and then she thought like this girl's like the bitch kind like

NE 29:30

to like just latch

NE 29:34

on to children and there was like I think it was like Oregon's a second week like she called me and she was like hey, a friend of the family died, social sinful sick for a long time and they knew it, but, like, somehow, like she know them friend was sick because she had cancer, and she already was like 60 or something but it's like, yeah. And if I can come over and I like directly did them I slept at her house and since then I did more or less every week. Wow. So, in their first thing it was like, just like getting to know each other then you get like a mutual understanding because first sight you always have like this thing something about a person and then at the end, you see, like, Okay, this person is cool or not.

NE 30:25

So,

NE 30:28

this time like learning about each other and learning from each other,

NE 30:34

like necessary for the punishment. Yeah.

Kim M 30:38

Thank you.

Kim M 30:40

Okay. And then for the next one, I would like to ask you to imagine something. So you can you can just take your time. You don't have to rush your answer but it's it's not complicated. it's just if you especially not for you. So just imagine that you go abroad for a work assignment or university whatever and it's going to last them six months, and you've never been to the country before you don't have any friends there and or family or anything. So it's completely new to you. How would you prepare. **Yeah.**

Kim M 31:18

So the question is, how would you prepare for that, like, what are your steps which,

Kim M 31:23

what would you try to do

NE 31:27

with Scotland.

NE 31:36

I would say read about the country.

NE 31:39

Really. Oh yeah a little bit

NE 31:43

gabbing like looking the place up Where are you going, already see when you're on then of course it depends like if you have like finding an accommodation. See how well they just got orientations and the surrounding like supermarkets or average shops for example I love like sandwich shops and charity shops to see like if after pack everything or if I have the possibility to get something, if I like say oh, you have objective I don't have like waterproof shoes or something. Yeah, definitely look at how the weather is for my pet pecking, and

NE 32:33

well if it's like if it's like a host family or something up something from Germany like from Hamburg.

Kim M 32:42

Oh, nice.

NE 32:47

Looking at Lexus situation, like for example when I prepare for India. The question was, like, do I need a water filter, because water is not too good or have other collectors trying to tap water like. But I want to read that's from Ghana. So when I went to Ghana I was like okay I have to be conscious with the food because I'm not a huge fan of fish and and me so I packed a lot of muesli bars. Okay, in case I'm like because I was doing an internship there and I know I will be probably in the communities. At some point I was like okay, if I'm not like completely lost and I don't find anything. I like cheat so I have like a big semester.

NE 33:37

What's up, cool.

Kim M 33:41

Sounds very German very very organized and very safe.

NE 33:46

Yeah. So,

NE 33:51

It's about the country,

NE 33:54

thinking what I need what I quickly what I don't get there.

NE 34:01

Oh,

NE 34:12

was that interesting formalities of, like, no.

NE 34:17

Passport I engine card. Yeah.

Kim M 34:24

Okay, cool.

NE 34:27

Um.

Kim M 34:28

Okay, so now we've spent a lot of time reflecting and talking about intercultural preparations and stuff. So if you take that into account. What do you think, what sectors of society your intercultural education is going to be important for, or maybe will either for example if you're going to apply it in your job life or your personal life, there are certain areas that you could use it for, or maybe not just you but also other people, if they are interculturally educated, why should they be it, or maybe why not

Kim M 35:11

get you a study I would like to go research of like,

Kim M 35:19

like, interviewing.

Kim M 35:23

So,

Kim M 35:29

I'm the sectors of society that intercultural education or training is useful for

Kim M 35:37

where it's needed, or maybe not needed. I mean, I don't want to

Kim M 35:41

Imply anything.

NE 35:45

I think definitely like I would like to work with like local communities. So, I think just to be like learning the openness and and like experience different culture and like, just like us a lot like

communication is super important. So like always like telling them who you are and like what is your intention was like, I would like to research so then my intentions for the research, and why I'm here. And I explain to them the situation and also want them to explain the situation, how I could help them to like just like openness and coming to a mutual understanding.

NE 36:38

Yeah, because like I've traveled quite a bit of.

NE 36:44

times abroad, I already know some cultures, how they're behaving so just different things from a benefit and usage. Well I learned on your rescue we had like facilitations go training and like training of trainers in general, who know little bit about it, and how to conduct it, and also like that that you are the trainer they have to do everything so more like involvement. So that's useful yeah yeah I think it's really useful like to learn how to conduct certain things that you help them but they're also that we'll be able to progress a bit after like you have gone.

Kim M 37:37

Cool. Nice. Good so far the next one which I think is also the last one, so we're nearly there.

Kim M 37:47

I don't know if you remember, I asked you about a rich point. So that's something where when you encounter another culture, you might maybe struggle because you don't really understand it or there was some type of conflict or misunderstanding. But then you learn about it. It gets clear and then you, you gain the knowledge, and you have this richness of this point. So it's for the future, it will help you. And you said that what you learn from it, is that you don't judge others, so quickly and that people have different perceptions, but then that judging or immediate judging is

Kim M 38:30

is not good,

Kim M 38:32

essentially.

NE 38:35

So I guess because you didn't really explain it and you don't have to if you don't want to, but I guess that means that at some point you have

NE 38:44

judged or you have been judged maybe. But then you learn from it, or.

NE 38:53

It's been a while.

Kim M 38:55

Yeah, yeah.

NE 39:06

I think like Bo said like I judged and other people just me.

NE 39:18

like what happened was a left hand I was like never really well that was like so bad. And like the dirty hand and then people like refuse to take money or like a super weird and it just don't understand. Things like what to learn about it's like just like just asking what the problem is. And

NE 39:47

just being aware of it,

NE 40:05

guys. something in the air they were like, Don't look man direct the eyes.

NE 40:13

Like you want to sleep with them or like, I don't know.

NE 40:19

And for me it was like I was just like, proud for it I was like, I'm worth like and another word like I can look wherever I want. I think this focus, quite a while to like, find the balance and like yet to see what you can do and what you don't can do and like, get a little bit like lower your pride like okay I don't have like i said i like to watch people but that they're like always like, hey, we'll be your one so

NE 40:56

and so.

NE 41:07

Yeah, I think like the structure with the people because, like you're in a different culture, and you just use your face and of course if they're coming to you and like, talk to you, and you're like, what the hell do you want for me. Yeah, like just the standard, or for me is like half African, it was always like difficult and I got like so much attention from African people. Okay. And I was like, I don't know you have like some random dude comes to the street to you and say like who I want to be your friend and you're like, why, I just want to be your friend and get angry. Now I started telling other people, I could be like a serial killer or something. Why are you saying that but then like it never occurred to me like I'm for them I'm like the perfect combination I'm like, half African so I have some African values and I'm still like kind of rich, like European with like good education and money. And for me it always made me think that never made it bad for them that just took a perception of Okay, your pain and like rich, like skin is anyways to be beautiful for them because it's always in the sight of well, so if you're dark you're like more working class and like don't have much in common, which is actually not true. But it's like, it's just their perception you just can't change it. And for me it was okay, perhaps just tough translated that I get like more attention than others because I am this mixture. Okay, I'm like, more it's signing than others. Even if I have like a bad hair day or like super tired.

NE 43:00

Yes. This was something.

NE 43:03

I'm still not. So,

NE 43:07

makes me angry and it's like, What do you want, but police have been trying to like, look through their eyes and like, understand, why are they behaving like that. They like be like, oh, like angry and. Yeah.

NE 43:27

I think that that really helps. Also to come down for yourself if you don't like something then, at least it kind of makes it a little bit less annoying, I think. Yep, that's that's already it. So, I have asked all the questions that I wanted to ask. But of course I need to ask if there's anything that that I missed that you think that I should have asked or that you wanted to tell about, or if there's anything that you would like to add. I would like to know.

NE 44:01

In cases about

NE 44:06

learning intercultural communication,

NE 44:09

you know, so I'm trying to see the correlation between people who only had theoretical learning and people who had also practical learning and then I will see if the practical people, interculturally, more adept, or skilled than the theoretical people. But most people don't don't have the just theoretical and just practical learning so I will have to

NE 44:37

find a way to make something out of it. I knew

NE 44:49

it seems definitely like time.

NE 44:52

So either way it needs time and I think you need like both like theoretical and practical. Because if you have a theory, it's like, get God to, like, do it and I think for me it was like having internships was like super good one but it's like you learn all the things in school and like, how to like work with farmers and you have different models to like country results, and it's like. Nice. You're like, ooh, I get it and you have exomes about it and then, like for example when I went to garma. I had to use these models. And then I actually failed my internship report. Okay, because I thought I had to do an IOM. So, like you know pestel analysis. Yeah, kinda like politicals, economic, social and environmental UK extended. But it's like this model and like I haven't been school I had a full term I was XM about it. And I was taught, it's about the country. so I wrote like the political situation of Ghana, how the economy is how the environment is how social and cultural and everything. And it was actually wrong It was about the organization and like I didn't notice that, like because like, for some of my friends it was like super clear, but for me it was like No, about countries I was like, no, it's about like, if you're looking on the politics of Ghana as a democratic, how's it benefiting the organization what is, what is the use of it. Okay, which actually makes

NE 46:40

complete sense. Now that you think about it afterwards. Yeah,

NE 46:44

yeah, of course, but, therefore I found it super nice that I had like, use the practice of. We have like learned like other models and, like, really hot, like, like you did it in school you did on cases but you will like sparring and why. But then like I actually use it I was like, Oh, it's actually really helpful in to understand, like the farmers and like what they could approve. If you like look at the different steps so just just wrote down. So therefore, I think it's like super, super important to have both sides. And also I think like a training it's always a perception of like one person, or some one teacher, and then you have also teachers like broken in different places so we have like some wicked like a lot of Africa, and therefore, working perfectly but if we go back to South America to see that this is a working here. Yeah.

[...].

APPENDIX D: INTERVIEW TRANSCRIPTS - ST

[...]

Kim M 2:27

Yeah, of course. Yeah, I mean, as long as you know it yourself and you reflect upon it you just have this set of tools that you can apply. That's always very useful. Cool. Thank you. Okay, so the first section of the questionnaire was about the trainings you have received. And you could you could tick some boxes where I was asking what kinds of trainings you received so I think you, you might have done all of them, or maybe most of them. So it was reading writing games written exercises roleplay, and a few others. Yeah, so that means for you that there has been a lot at least a variety because you also said that you have received one training. So for the record because I personally know about it but, you know, For the record, could you tell me what's what that is how you how you get to get so many different kinds of trainings.

ST 3:26

A. Yeah, I have the opportunity, a nice opportunity to do a master's in counseling communication. I spend a lot of time, and it was called a stock broker. So we had seminars and we did different exercises and we, we were even in the group that we were working with Cinder Cantrell. And, yeah, I think that was shame. This is a trademark icon. Yeah. Yeah. The problem that I started and I also participated in the summer school before the program starts. Okay, for two for two weeks, and it was also about a cultural communication, and that was also a lot for different exercises that we also tried during the master but in a more compact time.

ST 4:28

Yeah,

ST 4:30

we did everything in two weeks.

ST 4:32

So what was it a preparation for the masters.

ST 4:37

Kind of preparation and we just had a bit of a taste what's gonna happen afterwards.

ST 4:47

We just got to read a lot that we did some presentations and how to do a presentation for example with a slide with a scary. Okay, and we did about a sub presentation about to Kate Greece and so it was very, very interesting. His first encounter with this kind of study.

Kim M 5:12

So it was a good experience for you.

ST 5:15

Yeah.

Kim M 5:19

That's good.

Kim M 5:20

That's very good. Like a feedback for, you know, the teachers who are going to read this.

ST 5:24

I will, I will see what other people think of the master.

Kim M 5:31

Okay. And then you also said that you liked everything.

ST 5:36

But. Well, I mean, why, when they asked this I was a bit more tired now I'm very clear mind the pitch also started with nice weather so many times affects.

Kim M 5:48

Well, do, do, do you want to give a different answer or do you want to adjust your answer.

ST 5:53

Yeah, I think I like then I think I like more almost everything I don't

ST 5:59

think of something that they didn't like maybe was a bit stressful in the presentation part, but in the presentations that they did but in general, was fine.

Kim M 6:09

Cool. Dude, do you have to give presentations right now, and your job.

ST 6:15

Hey, my job and not really no sometimes say, yeah, I've had to twice in the last two months that they work. And from the firm. Some people probably 10 or 15 people. I always talk with a person with one or two people so that's not so difficult but when I have to give a presentation to more people I feel stressed.

Kim M 6:43

Okay, so even though you had. Sorry. That's a frog in my throat. Okay. Even though you had, you know, the presentation preparation it's still a stressful thing for you. If you have to do it now.

ST 7:00

Yeah, yeah, I didn't have that much also during my studies I only had that during the Masters, no doubt a or something like that so. Also, during the bachelor studies we didn't do any presentation. Okay, so yes I'm not very familiar. Yeah, with them think

Kim M 7:21

yeah I think you really have to get into the the flow of presentations at least for me, if I don't do it for a very long time, then it's just like I'm starting from from the beginning. That's very annoying. Yeah. Okay, then. If like your, your intercultural education was this master's program. Then just imagine maybe if you had to design the program yourself or an intercultural training, which values do you think what you want to communicate to the people who take the training.

ST 7:58

Yeah. Interesting question.

Kim M 8:04

Take your time.

ST 8:06

Yeah.

ST 8:12

That may be a training is an opportunity to also reflect on our own culture and our, and we can learn ourselves better. And we can learn ourselves set by comparing ourselves with someone else. And that what that is. Maybe that we can also grow and develop ourselves, of course, through this kind of trainings. And

ST 8:53

now, let's make things.

Kim M 8:57

And how would you do that. Do you have an idea what you would, would you. Yeah, how you would design this training.

ST 9:17

Hey.

ST 9:20

Now maybe we say with expedience it's say when you have a very international class, and the people are in the national groups. And this is a very good way to see, to work on this one, you know,

ST 9:42

if that group is Sammy, and

ST 9:47

also if people can openly discuss and give feedback to each other about their a critical incidents that they experienced during this

ST 10:03

training and reflect on their experience regularly maybe. Yeah, cool.

Kim M 10:13

Okay. And then I also asked you about your definition of culture and inter cultural context, and the, the answers you gave were culture for you is mixed and complex, and then it's also it influences the personality of people that are found very interesting, and then intercultural contact for you was reflecting learning the understanding of the others and yourself. So if you have your own definitions in mind. What do you think of when you hear the word group. How do you think these two go with each other.

ST 10:53

Culture and group.

Kim M 10:55

Yeah, so your personal definition of culture and intercultural contact, and then if you hear the word group. What do you think of

ST 11:04

a

ST 11:06

definition of culture, I think you say, I say said very complex, but in the because, of course, everyone is different. Yeah. And, but I think there are some specific characteristics that some cultures say yes.

And, but in the same time. It also. They're also very complicated yeah i i think culture may or may, they may different cultures are

ST 11:48

different, but they also have similarities. Yeah.

ST 11:54

They're also see me, in a way, but you just have to find out this way, their senior year. Yeah, and by experiencing this a culture, for example, I can fit Greek culture we speak very loud.

ST 12:13

We speak very loud and this makes makes us very happy.

ST 12:18

See, and also that culture, they don't speak loud, but they. For example, they are very calm and this makes them feel happy but it doesn't mean that we are different maybe we maybe were the same way we want to be happy and we do that in different ways. Uh huh. Cool. So, I don't know, maybe this does make sense but

Kim M 12:42

at least to me it does, and I like it. Yeah, that's a very very nice description, are you reflected. So do you think in this way culture, would be a challenge.

ST 12:55

silence for

ST 12:58

doing to have a different culture. You mean, if I want to be out in a group with different cultures typically bit silence, for example that we are we are different.

Kim M 13:09

For example, if that's what what do you think of them.

Kim M 13:13

Yeah. Hey.

Kim M 13:18

Not really. I think that them.

ST 13:23

Okay, maybe sometimes, but not Chi to us in us unite the maybe culture and mindset, can be a bit more difficult to hang out with. Even though, if you're a intercultural train, I think you can adapt in many different cultures of people also different mindsets. And then, I think you're very adaptable so I don't think it's a challenge. Okay, so, for me, for me at least, I can get some bread. I can prepare it depending on my mood to to come out with a specific person but if I have to hang out with another person I will adapt somehow and I will try to see the positive things that I have that would find them. That I can emulate with my back and adopt. My. Nice.

Kim M 14:27

Do you think that's something that happens unconsciously or consciously Do you, do you always try to look out for certain things when you try to hang out with a person of another culture.

ST 14:38

And I think unconsciously. Okay, habits unconsciously Yeah.

Kim M 14:44

And if you compare yourself before your intercultural training so the masters, and now afterwards. Do you think there's a difference. If you can remember.

ST 14:58

For me, to be honest, not that much because before this trained, I also. I also have a some sometimes I also participated in international programs, and like as Russian. I could also communicate in Concord with people from different cultures, so I think this training, mostly helped me to reflect on myself more. And it didn't kill me to communicate with different cultures, it helps me to understand better myself and feel better with myself.

Kim M 15:41

Okay. Be honest. Okay, yeah. And what does it do to you when you feel better with yourself.

ST 15:49

Hey.

ST 15:52

How does it feel to me, or.

ST 15:55

Well, if you, if what what what does it influence maybe,

ST 16:01

so that I feel that their culture is more like

ST 16:09

a. It flows around, so we don't have to take everything very seriously. And we should just be a bit more of Ben and just accept the differences and because a I don't take something Personally, I see that someone has a different mindset a different character, and this is said how he or see Luke's award and how I the Walton, I'm not so affected by the opinions of the others. I guess I'm not there I don't feel a copy. I see more and more tea, which is

ST 16:56

why not.

ST 16:59

Okay.

Kim M 17:02

If you imagine like you can take your time, of course. But if you imagine you have a work assignment from your work, and then you will have to stay abroad for about six months, and it's going to be a country that you've never been before you don't have family there and also no friends so it's completely new to you. How do you think would you prepare, what is your plan of action.

ST 17:27

And my plan of action, I will,

ST 17:31

I will go there for war

ST 17:34

for six months. And maybe I will try to contact people that have been there before. Okay.

ST 17:43

And, or I will, I will, I will try to contact them and ask them what they think and what the, let's say, think of the people there. And what should they keep in mind, what's the positive things of this that rather than this person disadvantages of living there. And, yeah, I will adjust the research a bit by asking people

ST 18:15

at Google.

Kim M 18:17

Of course, why not. Yeah.

Kim M 18:21

So if I would ask you for example, about Greece where what would you tell me. I have to work in Greece now.

ST 18:32

I would say you got very lucky. I was

ST 18:43

taking for some duration that the people may look at you a bit strange. From Germany, people. A, but not all of them. I think some people that they are not very open minded with look at it this way, unconsciously, but there are also a lot of people that are in Greece that don't care about their nationality. So, they're very, very likely to be very polite, with the tourists and they're very flat friendly so keep both in mind. Okay, and

ST 19:26

what else can I say

ST 19:31

about Greece.

ST 19:38

Maybe that Greek people are very proud about Greece. Okay.

ST 19:43

Yeah, that they have very. They feel

ST 19:48

proud about Greece and about Greek food. Yes, you may know,

ST 19:54

as you may know, I might have noticed,

ST 19:58

and then know what days. Something is more specific so they say,

ST 20:07

I don't know

Kim M 20:08
if you think that's the most important points then

Kim M 20:12
that's it. Yeah. Okay.

ST 20:14
Okay. Nice.

Kim M 20:15
Good. And then for the last five. I don't know why but this is such a quick interview

Kim M 20:22
for the, for the last part I asked you about a rich point that was memorable to you, and whips have just grown up. And what you said is that it was something positive for you. And you said that you learned that cultural characteristics are more important than we think they are. So, when, why not. When I read it first i thought that maybe there was some kind of shock connected to it for you at least because if you didn't specify and you don't have to. If you don't want to. Yeah,

Kim M 21:00
but I was just wondering if it was a shocking experience for you, what emotions were connected to it.

ST 21:10
And, yeah, for me, was say, also the friend. the friend sips that they make here in the Netherlands, and also the fact that they share the boyfriend from an a different culture. Yeah, and

ST 21:31
that is very interesting to see

ST 21:36
to see that

ST 21:38
the way that people are in them in their relationships also friendships and relationships, and for example the fact that they Greece, and men feel that their masculinity is very high. And they, the guy with the guy wants everything preparing, he doesn't want to do the house tours and the tours it this stuff. It's here in the Netherlands, it's very different. So I think that culture a bit

ST 22:20
define some people.

ST 22:24
Characteristics their personal characteristics and how they react to situations. And then, of course, also the family that he says that the family is also a small country think. Yeah.

Kim M 22:38
Hey. Yeah, that's what that's what they meant. And that was their second part of the question, or

Kim M 22:47
I'm just, yeah What do you meant, and how you felt about it.

ST 22:54

Hey yeah I think they're nice

ST 22:55

i think

ST 22:59

i think nice and maybe it's also that I'm also changing. That's why I see things differently. Now, probably.

ST 23:08

I'm also changing. And how are you changing, is it, um,

ST 23:13

when I maybe understand better myself and the others and I'm growing, and I, I that's why I choose to be with different people that I was before. And that.

ST 23:30

Maybe that's why. Also, when you change you also say to people around you.

Kim M 23:34

Yeah, we get deep.

Kim M 23:38

And, yeah, what what do you think, motivated, that change I started the change, why, why are you changing.

Kim M 23:45

How did it happen,

ST 23:48

if this happened, they automatically. And this was a normal process I always say that I want to leave a broken experience and your things. And

ST 24:05

I think

ST 24:08

this was because I can maybe I

ST 24:12

always do something and I always want to try something new. Yeah,

Kim M 24:18

like the food.

ST 24:21

But, like the food for example.

[...]

Kim M 25:28

So, though this is your space to, to say anything that you would like,

ST 25:41

maybe also that they assume that them. That gives this training as

ST 25:53

a su three

ST 25:57

have a lot of

ST 25:59

intercultural experience and I have lived abroad a lot and then I think it's easier to understand and I think it's also important the person that gives you the training.

ST 26:14

Okay so so if there's somebody important role. Okay, so if there is somebody who hasn't been abroad, they wouldn't be a good intercultural trainer.

ST 26:27

Not a, not only abroad but three area in the country for some years abroad or to a person that has an intercultural family, for example, okay, his or her husband, they say from another from a different culture. I think that's also important

ST 26:50

for the person that gives the training.

Kim M 26:53

Yeah, okay,

ST 26:54

because I see that the theater for example I thought that I felt nicer waves were the ones that were really passionate about. But they yeah they cut them. Because a very nice, a very nice effect on me.

[...]

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APPENDIX D: INTERVIEW TRANSCRIPTS - SA

[...]

Kim M 3:15

Okay. And then maybe if you remember the questioner if you don't that's fine because I have it in front of me. At the beginning, I asked you about your, your trading experience so you could tick some boxes and tell me what kinds of trainings you received and I think you take either all of them or most of them so you definitely have a good mix of theoretical and practical trainings. And you also said that there were so many that you stopped counting them, which is interesting. So could you just explain to me how it came to that like what exactly made you having so many trainings and so many different kinds. Yeah, so

SA 3:56

maybe give you a

SA 3:57

better of an explanation,

SA 3:58

from where I'm coming so after my A Levels I did an

SA 4:02

internship in a hotel. So, we were like a special management class that time because we all had our a level so they did like

SA 4:11

a special program class. There we also had like cultural trainings we had like special language trainings for Spanish

SA 4:18

and French, which don't normally have at the

SA 4:23

right. So, things like that and then also management classes. And so that was like the first contact and then

SA 4:32

I had like their communication skills and

SA 4:36

cultural skills and we also had because there was a little tear from BASF I don't know the company it's a big Chemical Company

SA 4:46

in China is

SA 4:48

the headquarters and manifests. And so they have a lot of experts. They do a lot of training before they were sending their experts

SA 4:57
to the other country so all

SA 4:58
those cultural trainings will also take place in our hotel conference center. So, yeah, you when you were working there and you saw some of the slides, what they did. You know the material and stuff so that was like my first encounter, I would say, and I was. Yeah, so that was, yeah. First trainings. In that sense, and then I went to university and studied, so my my bachelor was an international

SA 5:30
management and we had some country classes there as well.

SA 5:33
Also with some external culture, coaches, and when I wasn't my second year but in the bachelor I went to the UK so before that I had some UK culture training.

SA 5:51
Lots of different kinds of trainings and,

SA 5:55
you know, like, one two hours or more like days of training so

SA 5:59
that was very, very different very various. And

SA 6:06
then in my master I came to Cologne and I studied at a cultural management at

SA 6:09
CBS, so there was like a whole

SA 6:12
culture training across two years. And we had a lot of different culture classes, we had

SA 6:20
a cultural workshop with a gala. So,

SA 6:25
lots of different trainings.

Kim M 6:28
So it's been a journey, definitely, it's been definitely

SA 6:34
counting because,

SA 6:35
yeah.

Kim M 6:37
Yeah. And then, I mean, you're you're working right now so do you think there's anything specific that you prep prepared you for the work you're doing at the moment.

SA 6:47

Well, I'm working on a global team.

SA 6:50

So, and I'm doing recruitment marketing at the moment for a company.

SA 6:55

Yeah, it's a global company but for our base.

SA 6:59

And I'm working in a global team so that's, of course,

SA 7:02

always very interesting to see as to how people for example from the UK from the US how they behave, how they interact also on the video cards. Okay, totally different type of conversations. Hey, first ask you about how you see you they expect you to ask them how they feel or think things like that right so very surface. You don't get very into the deep with them. For example, but yeah, most of like in the drum calls they go directly into the topic.

SA 7:39

It's so

SA 7:40

funny and you sometimes I sit there and I'm like okay, I just love to watch you know and see all those things that I learned in in those trainings. Yeah. It's really impressive so of course it, it's it it prepared me in some way, right. Maybe not as much as I would love to because, okay, interacting enough, like in a personal life right and we have a lot of, for example, people from India in our office there's quite, quite nice and also had a celebration of devaluation the feasts was, that was that was really nice and I'm so open to it I'm just curious about those things and people appreciated so much and it's so lovely to see right up. So yeah it prepared me You bet. I think you never stop learning. And,

SA 8:34

yeah, I want to know so much more as though. Yeah.

Kim M 8:38

Cool. So if you imagine that you could that you could design a training yourself just any context, whatever you like. You have all the freedom all the budget. Once you've made it look like, what would it be.

SA 9:02

So I think from a topic perspective,

SA 9:05

it would probably be bias, because

SA 9:11

we're stereotypes of general.

SA 9:13

So, because I think it's very interesting to see how our, our brain works right so it's

SA 9:21

it's good to see okay we need those things to make sense of the world,

SA 9:25

but at the same time they're stopping us from like perceiving the world and in a, in a good way sometimes you're putting

SA 9:34

people into boxes and making trying to make sense of it and I think it helps us in some way but it's also blocking us and to see. Sometimes you have examples, and you think of yourself, I'm not bias, I don't do stereotypes, but I have a truth because we all do it. You at least you think you're a good person and you always try to not have them. And then there's one example and you think about it, then you're just catching yourself being so biased about things. When you reflect on it it's, I think that's a great thing and to bring people to reflect on that. I think that's, that's a really really good starting point because you can never go back from that experience that will always be with you. And whenever you experience something similar, you're just like, Oh yeah, right. The one step back and,

SA 10:35

yeah, maybe do something different than next time right and

SA 10:38

by that you learn and

SA 10:41

maybe do do better next time. Yeah. So, that is a good thing of doing training with

SA 10:49

people to just.

SA 10:52

How could you say that, like,

SA 10:58

Yeah, but so that they experience it themselves right and they have this aha moment.

SA 11:05

I think it's also

SA 11:07

important to have some theory

SA 11:08

pi but

SA 11:11

maybe more. And I think that is also something we learn with Molina, that you have this experience first and then try to unbox it with the theory and explain why things happen the way they do. Okay, but not the other way around because then people try to behave

SA 11:29

differently

SA 11:30

because they think oh yeah theory I should do that to be a good person. And that's not helpful right because it's not about good or bad, it's just about reflecting on yourself and deciding for yourself, what you want to change.

Kim M 11:47

So, in this training I think you you already touched upon it a little bit, but if you would have to name certain values that you would like to communicate, which would that be.

SA 12:00

So values in what sense, like, what's important in life what's important for the training, what's important for the participants are so from which perspective.

Kim M 12:14

So for for the participants in their intercultural experience so when you prepare them for whatever they are going to face what values should they live.

SA 12:35

I think honesty is a big one. Also, because it's very important for them to grow. So

SA 12:46

I think it's a very, very tough

SA 12:50

thing to be honest to yourself. To be honest, to oneself, because it's so, so much harder than the perfect picture of what you think

SA 13:01

you are.

SA 13:05

And so, honesty, definitely.

SA 13:09

Openness curiosity

SA 13:14

and tolerance, I guess because in those trainings, you, you won't be on your own. We have one on one coach one one partner who's going with you, or

SA 13:25

go through it with you.

SA 13:28

and also to be able to see okay,

SA 13:32

that's another perspective on things. And it's still up to me to decide whether it's okay for me with that perspective or not but I should tolerate that someone else, lose this perspective, or has this perspective so they can tolerances is a very big, big one that.

SA 13:54

So those are the first that come to my mind at

Kim M 13:57

the moment, that's already a lot. Nice.

Kim M 14:01

Wait, what did you say, yeah, you said that you have to be honest to yourself and that is sometimes, nice to, to see the non perfect picture of yourself. So I think that also goes into what you said about the experience and then learning the theory, right, because if you learn the theory first you said, it's the image you want to present but that you might not do but then. Does it make sense. I feel like, Okay, good. So I just wanted to make sure if I understood you correctly. Nice.

Kim M 14:37

Cool. Um, yeah so I also asked you about

Kim M 14:42

your experience of the training that you received or have the most memorable training. And you said that, that the atmosphere was something that stuck to you so you really liked the atmosphere. And you could open up but you also felt sad and caught, sometimes. So I think these are very deep emotions, but it also feels like you might be somebody who goes after their gut feeling more like you're not just have the facts but you also see what's actually happening inside of you. Maybe you could tell me a little bit more about that.

SA 15:22

Yeah, sure.

SA 15:24

So I think the training I had in mind when I was reading that was one of our first culture workshops at CBS, which I was just a participant of, so the class of 2019 was doing that and we were. Now, the other way around. The class of 2018 was doing it and we were class of 2008. We were participating with some, some friends, and there were people some staff members and other professors, so it was a really good mixture actually of people and altered like international students there.

SA 16:06

And at first I thought it's going to be.

SA 16:11

I don't know, I think it was strange. It was just going because I was curious about it but it was also been

SA 16:17

afraid of what's going to happen right a

SA 16:21

bit of a weird mixture at the

SA 16:24

beginning.

SA 16:26

But, yeah, they did it in a really really nice way and they. And somehow, everyone participated really well so it was not that awkward silence when somebody asked a question and nobody wanted to answer right yeah I hate.

SA 16:43

And I can't stand it because that's the point where I'm like okay then I'm gonna

SA 16:47
answer it right which

SA 16:48
is good. Yeah, but then if nobody else is doing. Okay.

SA 16:57
So now that was not the case. So everyone should experience, and also the international students so it was really a good thing and it was really non judging. That's also something I was meant before right was the tolerance. And so really went very quickly to being comfortable, and knowing okay I can open you say what I experienced and what I was thinking and also saying okay. I did that. Back then, wasn't a good thing. Now I know it. I want to try something better. Yeah. Cool. So, yeah, and they also had a lot of examples and I think I also mentioned. Later in your, in your survey. There was this case study with the surgeon.

Kim M 17:47
Yeah, yeah, yeah.

SA 17:50
And that also goes into bias right because we say okay, there's certain words or certain professions which we automatically associate with being male or female. And that was one of the cases and I was so stuck and don't get it. Who should the session be, and then they showed this picture of like the mother.

SA 18:18
Yeah. Like I said,

SA 18:22
it's such a simple example. Yeah. Yeah.

SA 18:26
And it's so strong, because right action so simple and you catch so many people like in the act of being so stereotyped and bias. Yeah. And that was also one of the moments where I was really sad because I was like, Oh my god, how could you

SA 18:41
not see it.

SA 18:43
You know, it was, it was really striking and I think that's also the reason why this example sticks so much, to my mind, and the way I always remember it, and it's a good thing that I remember it because it reminds me of trying to be better next time. Right.

SA 19:03
So, yeah, I still get goosebumps when I think about.

Kim M 19:06
Wow. Even in the sunshine.

SA 19:10
I said I'm always freezing.

SA 19:16

Yeah, that's, yeah, that was the case of all those emotions and yeah

Kim M 19:23

that's that's very good so so you experienced this training as a safe space, perhaps, yeah.

Kim M 19:30

Especially when when you have such strong emotions that's that's a very useful thing, like, wow, it's good to hear. Like, yeah, for me personally. Okay. And then in the next part. If you remember I asked you about your definition of culture and also intercultural contact. So for your culture was complex and Celt intercultural contact is something that you live in breathe, and then you have cultural layers and different perspectives and approaches. And you also said it's evolving and diverse and fascinating. So again, that was very interesting to me. **So I was wondering, do you see culture as something organic, because you mentioned the living and breathing and also the evolving part so that that doesn't just sound like you see culture as a contact concept, but also like something, I don't know, something different something more perhaps.**

SA 20:37

Yeah, I think, I'm not sure how to set that it was one of the big cultural authors, don't remember which one it was, but there's this quote of saying crashes like the water in which swimming, like fish right so that is also just breathing and being around you, thing so that is, like, like a metaphor that stick into my mind when I think about culture right because there's so much culture in us through our socializing, through our social upbringing.

SA 21:15

So we're

SA 21:17

just like the things inside us but also around us and when we, when we change places, for example, when I went from

SA 21:25

my hometown to Cologne, totally different environment,

SA 21:29

culturally, right, not, not only because it's so international here but also like this culture cleaner thing to something totally different than what I was used to before. And I think people change when they're in a different environment. And so it's always evolving and the experiences you make, either at home with your friends, or when there's someone coming to your to your blood to,

SA 21:58

to the company or so and you

SA 22:00

stick with them and experience, make some experiences with them or you go abroad and,

SA 22:05

be it just for vacation.

SA 22:08

What's up, fam today. Thank you

SA 22:09

so much to yourself that your own culture changes and with that. Maybe you inspire someone else and you change their way of thinking and their culture and that's why it's for me it's not a static thing like concept, of course, part of it as a concept right because also to make sense of it it's like, we have all those models to make sense of what's around us. But yeah, I think it's, it's very much, changing all the time, never stops. Because we don't stop to grow and to learn and to experience them. Okay,

Kim M 22:46

so like how you said that everybody has culture in themselves. So it's not just something you can stick on top of something but it's. Yeah. Very nice. It's very cool to hear. **So if you, you said the culture is complex. Would you say in this sense culture is posing a challenge to you. Or, generally a challenge, maybe not just to you.**

SA 23:20

Yeah, in a sense, so I think

SA 23:24

it depends on how you see it right so if you say,

SA 23:28

for example, when two people

SA 23:31

meet. There's always some kind of culture clash because either it'd be like national cultures, right, or regional cultures, or even family culture so there's always something you do different

SA 23:44

than others do it, whatever.

SA 23:50

But,

SA 23:51

so in that sense it always puts some kind of challenge to it when you, when you meet different people from different backgrounds, different perspectives. Sometimes more, sometimes less.

SA 24:05

I think that just depends on

SA 24:07

how big the difference is between your perspectives. Right.

SA 24:13

But I'm not sure if I would say

SA 24:17

that I see it as a challenge because I think it's even more as an opportunity

SA 24:20

to see different perspectives and see different.

SA 24:27

Yeah,

SA 24:29

different opportunities to learn and to reflect on what you do and then maybe decide okay. I like the other perspective, maybe the next half of the year or whatever. Next time I will try to see it that way and if that doesn't fit for me I can still go back to how I

SA 24:46

saw before or change in

SA 24:48

a different direction right so I would say, I see it more as an opportunity for me. Yeah, of course. That answers to the interaction and

SA 24:59

also not not easy.

SA 25:04

Maybe to understand your own culture I think that is also something that we learned throughout our master course of my success mindset course. May we always say okay, they are different. But what makes us different. Right, so maybe it's that with you. That with what you think that with your well you start with why is it that way, why maybe dig a bit deeper okay my socializing moments, my upgrading was that way that leads to why I do things that way and. Why could things be different, right. So, we tend to stick to. They instead of us nodding with us and then say, Okay, do you have a different, different perspective. Now we can talk about it and be fine because we know about ourselves. And I think the challenge arises when you're in a fight with yourself.

Kim M 26:02

Okay.

SA 26:05

That's my opinion. Nice.

Kim M 26:08

Very again very deep, but cool.

SA 26:16

Yeah, can you that.

Kim M 26:19

Nice. Okay, so if you have all this in mind like the whole culture, talk we just had. What do you think of when you hear the word group.

Kim M 26:30

What do you make out of it.

SA 26:35

Like a definition You mean,

Kim M 26:39

yeah, for example, or what you like if you have any memories connected to it any definitions if you want any approaches, like, anything that comes to mind,

SA 26:56

What I would say

SA 27:00
a bunch of people

SA 27:02
cite

SA 27:06
things the same way, we'll have to certain extent, the same values. Yeah, there has to be some kind of drying

SA 27:22
phase, let's say so. Either it's

SA 27:27
weddings that are common, or interests. Some, some things to be in common, I guess, so that people want to be with each other and interact with each other, and also be open to see different perspectives on those topics.

Kim M 27:48
Okay. And if you have different groups, then maybe also different groups, getting together with, what do you think happens, or should happen.

SA 28:02
Well, in my experience and my opinion.

SA 28:08
They interact

SA 28:10
and they recruit. Most of the time,

SA 28:13
because they find

SA 28:15
other people.

SA 28:18
x are added to the group so

SA 28:22
join the group right because

SA 28:25
people from other groups have the same interest the same values so they are talking to those to that they can belong to different groups law right. Doesn't have to be only one group, or they say okay I want to interact with you because they share these interests, which I was though. And so, in my opinion, It's a. It should be a recruiting of interest.

SA 28:52
But of course, there's the. How could I say there are more.

SA 29:02

Because back to edit the more groups you have, the more perspectives you have.

SA 29:09

Now of course, also conflicts arising, or clashes arising. They

SA 29:18

do. Yeah.

Kim M 29:20

Yeah. Cool.

Kim M 29:22

Nice. Okay. For the next one, I would like to ask you to imagine something. So you can take your time. Of course you can always take your time with your onset but just don't feel, don't feel rushed. It's not complicated. It's just imagine that you have a work assignment, coming up. So this means that you will have to work abroad for six months. You've never been to this country you don't know anybody there no family or friends. So it's completely new ground to you. What would you do in order to prepare for this work assignment.

SA 30:01

First thing would be as always Google.

SA 30:06

Where is this country. What are the first things that come up in Google that

SA 30:11

are told there.

SA 30:15

So I think that would

SA 30:16

be a starting point. Oh, you have to bear in mind. It's not necessarily written from the people there at us. That is something I also learned in my studies that you have to be mindful of the

SA 30:35

upgrade comes from Ryan and maybe do a little deep dive into, who wrote what and what is their background and what is their where they come from.

SA 30:50

So, maybe five and then after that,

SA 30:53

do some okay do's and don'ts what yet. What about culture, what do they value. I mean, there are a lot of books written about this a lot. One of them is just

SA 31:07

what was the title. I think it's chest bow and

SA 31:12

shake hands or something like that. Okay, it's like a collection of different captures, of course, very surface level, but it's a bit of a collection what you shouldn't do. So, what you should avoid, not to offend anyone. What you could bring for example as a gift for when you went by it. So things like that and I think it's a very good starting point. It's just like a guideline right, which you then

SA 31:43

should test when you go

SA 31:44

to country and see okay is it true what I've read the truth, what they told me and always be open be, be mindful what you do, maybe tell people hey I had that. Is that true for you How do you see that, just let me know but more about how your perspective is. So I think really up front and so a lot of. Yeah, a lot of research, either on the internet or podcasts or maybe what

SA 32:17

areas from that country if you can

SA 32:19

I don't know or YouTube.

SA 32:22

Read some blog articles. Better profoundly written by someone from that country. Yeah.

SA 32:31

Yeah. So things like that, I guess,

SA 32:33

maybe also have some, some expert articles.

SA 32:38

Yeah. That is,

SA 32:41

yeah, I mean it's not, it's only that truth that you're that you're reading there, but it might

SA 32:47

be a first step.

SA 32:50

What kind of situations you might expect, and when you can.

SA 32:54

Maybe plan ahead for yourself and see okay would I deal with that situation, the same way I want to make something different and then maybe do it when you're there and see for

SA 33:05

yourself and reflect if that's.

SA 33:08

If you want to do it again the way you want to change something.

SA 33:12

So there's,

SA 33:14

there's lots of things that go into each other, it's complex again. Definitely. It also depends

SA 33:22

how far away from your own culture that culture is. So, for example, if I would go to. I don't know bedroom or some something that's really close to drama, you know what, the Netherlands, maybe. Of course there are cultural differences but I think, as the countries are so close by and people are also moving across the borders

SA 33:47

all the time and I think there's a cultural exchange

SA 33:49

quite similar. for example, when you compare Germany to to India, or Germany to Japan. Right. So I guess that is also something to bear in mind and maybe see okay, how big of a cultural change or cultural difference is there. But, yeah, right, try to do as much research as you can. Yeah. It's curious what what's it really like.

Kim M 34:22

So how would you. How do you know about the cultural difference like is it something geographical, for example, when you mentioned Germany and Belgium and the Netherlands. Is there anything else. What makes you think that there are more or less differences between the cultures.

SA 34:45

Um,

SA 34:47

Well, it seemed regionals across the topic. Right. I mean, you also have like regional catches in gym. He went from very, very well from Munich to to Cologne you already see a slight difference.

SA 35:03

So,

SA 35:04

yeah, I mean region is suppliant, I guess.

SA 35:09

But when you compare Germany to France, which is also close from a regional perspective, but from.

SA 35:19

Yeah, from a cultural perspective, or

SA 35:21

from some points of culture I wouldn't say that they're very much like yeah I mean there's. I mean, I guess you know it was the Hofstetter dimensions and

SA 35:36

we learned so much about them right use.

SA 35:41

I think it's a good starting point to,

SA 35:43

to look at them right because of course there's some truth to it, you can't take it for granted,

SA 35:52

just rely on that. But,

SA 35:55

yeah, for example, when you take individualism versus collectivism is a big difference between for example, Asian countries like China, Japan and Germany, right or the US where everything's so individualistic.

SA 36:13

So, yeah.

SA 36:17

Not only geographically. Okay, okay, it's the first person.

SA 36:22

Yeah. Yeah. And then you have to just see from that and see what happens when you talk to the people as you said. Cool.

Kim M 36:31

Okay, then the last part was about a rich point so a very strong experience I think you already mentioned that it's something where you get stuck in some way or the other and then you learn from it from the future. So you've definitely experienced that anyway. And you said that it made you. I don't know if you remember your personal reach point. No, we didn't really specify it which you obviously don't have to. If you don't want to, but what he learned was that once nonverbal communication is crucial and need more awareness and attention, and to experience it as positive. And, yeah, it makes you more aware for the future. And even though it was embarrassing. So I don't know if it was the French example from many years ago, or a different one.

SA 37:37

Yeah, the Frenchman was one. Then also something which, like, just sticks to my mind even if it's not my own experience.

SA 37:47

That is quite funny in a way.

SA 37:51

One of my best friends from university she went to Brazil. During her summer internship.

SA 37:58

And so, one day her

SA 38:01

boss came to her and was asking, Are you fine. And she was like yeah I'm good,

SA 38:07

because that is something you would do here for good or when you go diving, that is something for good. Yeah. Yeah. And you shouldn't do it because it means asshole. So, yeah. Boss wasn't the question to say that

SA 38:27

it didn't find it funny at the first

SA 38:33

day to okay something's wrong Something happened and she went to talk, and then said Yeah you did that and didn't understand why. Did I do something wrong right so they just talked about it and then to explain that wasn't offensive at all. was fine afterwards because, you know, they, they could laugh about it afterwards but I think that's also a good example for showing. If you see just be mindful and when you feel like there's something going wrong. And even if you don't know why. Just talk and be open and say, Hey, I definitely didn't want to offend you. Did I do something wrong, please let me know right just be open and honest and I think that is something like,

SA 39:17

especially in intercultural communication in communication. As such,

SA 39:23

be open, and they just say it right, and then talk about it and I think that's the way where, how you can

SA 39:34

communicate. Try to

SA 39:38

increase the misunderstandings. Yeah.

Kim M 39:43

Nice. So, do you think, like, the way your friend for example had had difficulties in her communication, or in her verbal and nonverbal communication. Do you think somebody else could have the same misunderstandings when communicating with you, for example. I mean,

SA 40:09

nonverbal communication is so big right i mean it's from

SA 40:14

doing eye contact, or having a contact over how you greet people

SA 40:19

over your body language in general.

SA 40:22

So are you open Are you walk close, even though that's quite funny I had. I didn't remember when I was. That's it. Someone was asking me, oh yeah, it wasn't a training was another training thing so it was not a casual training but it was like sweet back training. And then the coach asked us something. and I was immediately go like that.

SA 40:50

And I was like, oh my god were doing that,

SA 40:53

you know, because in that moment, I was so aware of myself and my

SA 40:57

body language that I was like okay, what are you doing, I mean,

SA 41:01
why are you so defensive. again, really,

SA 41:05
like personal thing, right.

SA 41:08
And that was so striking so I was like okay, and sometimes you're not that aware, right so because there's so much like distracting things around you. You're just not in the mood for being mindful and aware because I don't know you don't see Well, something like that.

SA 41:27
And I think it's so easy to offend someone with your with your body

SA 41:31
language, which you don't, which you're not aware of, which you don't notice in that moment, and

SA 41:38
maybe they also don't notice it, they just feel it, and they don't know that it's because of the body language.

SA 41:46
So,

SA 41:47
yeah, I think it's such a huge topic, and

SA 41:50
yet so little aware of

SA 41:53
what we're doing.

SA 41:55
That is often leading to miscommunication or misunderstandings.

Kim M 42:00
Did you find out why you reacted this way in the training, or do you think it was just because you were not in the mood, as you said,

SA 42:08
No, I think I was

SA 42:10
scared, what my answer was,

SA 42:12
Oh, okay. Wow. Well, I don't remember the question.

SA 42:19
Then I could have found you.

SA 42:22

But yeah, I don't remember it, so.

SA 42:27

But yeah, it was, in a way, and I told him afterwards right because it was

SA 42:32

saying, Okay, what did you, what did you notice and I was

SA 42:35

like yeah okay I was going to bed and I was like why. Right.

SA 42:41

Yeah, but some how it that question that he said he was making.

SA 42:49

I wasn't. Not sure if it would

SA 42:51

say scared but definitely uncomfortable, maybe. Yeah, baby but shy and scared about what my answer would be, I have to say it out loud in front of my colleagues.

[...]

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APPENDIX D: INTERVIEW TRANSCRIPTS - EV

[...]

Kim M 5:21

yeah yeah there's there's just so much to reflect about a think. Yeah, so the beginning was about the practical trainings you received. And you could take some boxes like what kinds of training if it was a presentation or an exercise and there were lots of possibilities. So, what you picked was participating in a conversation. And then you also said that you have received two trainings, so I was just wondering if you could elaborate on that, what.

EV 5:54

Okay, so I received the last training I remember was like in the university but organized by other by the University in order to help students to find an internship. So, he was, I don't remember the name of the lecturers so I didn't know if it was good, it means but yes so it was quite interesting because in the beginning, we were, we were giving the video, a video to people who did not know each other, and the one person tries to assign membership to the other person. Yeah and say, Oh, I think you're from China, based on your facial expression and appearance and yes these created some kind of irritation to the woman, and then the woman try to also do the same to him so this created a kind of irritation of both of both parties, let's say, and yes, and these made me reflect on me and in general what people do that, we try to categorize other people when we don't know them based on their appearance based on their reactions mingles This makes makes us feel more secure. We subconsciously want to do these. So this was the first part of the seminar and then we discuss this all together. Then there was a second part, which was quite interesting. And we were given like a forum to assess ourselves, our intercultural skills from one to 10. Okay. And I think, because we did also the master's program, and after, like, one year but after some months, we needed to reflect on ourselves and when you're aware of the intercultural skills, it's even more difficult to to assess ourselves. Like, for example, how, how much patience. Like, if I am. Yes intercultural competence, I need to, like, right from one to 10. And this one's quite difficult. And that's why I was really strict with myself and almost in all of these skills I assess myself from three to five like very low to middle because. Yes, I think it's something you need to work with. And it's not like one month or two months that you can improve yourself, but it takes up a lot of time. Even if you are aware of these skills, even in practice, it's quite different. Okay, I, I was quite strict.

Kim M 9:04

Oh no, and did did you discuss it in the end, or was it something that stayed personal.

EV 9:11

Yeah, actually, we had a we were separated into groups small groups of two or three, and I discussed these with my other classmates let's say the other people. I saw that, yes, I was quite straight because they. These two girls were also from our master's program and they asked me why did you give only for example three or five. And they said that the more I'm aware of it, the harder it is to assess yourself and, maybe, I don't know I want to be as much objective as I can. But also I know that that it's quite hard to build up all these skills. In, only this short period of time.

Kim M 9:56

Yeah so so what what kind of skills were they would.

EV 10:01

So there was, for example, what I remember was empathy. It was actively listening to other people. Okay, it was respect I think that was what I rated myself the highest because I always show respect to people, even if I don't know them.

EV 10:20

The other was.

EV 10:23

Let me think.

EV 10:27

Yeah, if you, I don't remember exactly, exactly the word but Eve you

EV 10:34

tend to categorize people based on their appearance and fee. So, rather.

EV 10:42

Yes. reflectiveness.

EV 10:47

Yes. These were some

EV 10:51

parameters I remember

EV 10:54

there were also some others

Kim M 10:56

too many too many too many Yes. Do you know if you agree with the parameters so if you for example said, I don't know. Tolerance isn't something that I personally would consider to be important for an intercultural skill or maybe I think they should have added this skill or the other one.

EV 11:20

But actually, for me the was that there were a lot so I couldn't think I had to think how I behave in specific circumstances, because the time was limited. I couldn't like objectively answer all of them because there were a lot, and every time you need to think of how you react in a specific occasion, so it's sometimes really hard to do this. Yeah, so for me. All of them were very important but I think there were also a lot of other skills that belong to the category of things that cultural competence.

Kim M 12:00

So did they tell you that you have to think about certain occasions or is it something that you try
No,

EV 12:07

no, no, no, because the other was limited time so we just finished and discuss a little bit but then the, the training had finished oh we didn't have time to elaborate lot of these skills, but then they're the person who conducted the seminar came and we discussed a little lead. And she, she told us this thing that, yes, the more aware you are of the skills, the the most difficult is for the person to rate themselves. Yeah, it's not something like a skill you obtain from one day to the other. But you, for example, we asked to be open minded. Even if I know what is open mindedness and yes have learned the terminology and have used it, like theoretically. Oh my goodness. Yes, you need to come into

contact with people, and then to challenge you, like other people will challenge you that if so this is not something you practically can gain one or two weeks. Yeah.

Kim M 13:21

Cool. So this has been a few months ago.

EV 13:26

Yes, actually was January. Yeah, that's the one January. Yes, so we're all fighting. Okay,

Kim M 13:34

yeah, but I don't think I came because I don't remember it. Yes, I just couldn't proceed.

EV 13:40

Okay. Yes, but I think it was in January.

Kim M 13:42

Yeah. Do you think anything has changed. In the meantime, regarding your self perception, are your skill sets.

EV 13:52

Oh,

EV 13:56

yes. Every time I come into contact with people I don't I do not know when they are from a different cultural background. I have always in my mind, like, all these things pop up

EV 14:10

accidentally in my, in my head and, like I have some bells, I hear like

EV 14:20

open mindedness or.

EV 14:23

Yes. So, even if I, for example, say, I still remember when we went to this trip to France, and I had some specific ideas like for, for French people and then at night when I was thinking all these things and tried to reflect, I hear some voices saying, okay, you said that French people are either no Verity. Okay, all these things like acceptance open mindedness and. Do you know this person, and how can you assign like a knight. How can you give an identity do to him. If you to all of them if you don't know. So, yes, I think, even if I, I tend to categorize sometimes people, then all the master's programs sometimes

EV 15:21

appears and starts. Yeah, like,

EV 15:26

yeah, it's a procedure that happens all the time. And in this way you try to eliminate some parts of yourself some, like some things you did and maybe you didn't think of them but now you reflect reflect on yourself much more. So, it's inevitable it's inevitable it's a it's a process that you cannot avoid, and now that we have experienced all these things in the master's program, and also the training, and it's something that you cannot avoid.

Kim M 16:03

So it definitely also influenced your your your whole life your professional

EV 16:08

personal these muscles actually was not like a usual program for me a column. It was like a journey, a life lesson life lesson I would say T. Yeah, because I learned important skills that will be useful for my rest of my life. So, yes.

Kim M 16:33

So when do you think is it gonna be useful. Do you already have specific

EV 16:40

for first of all how you

EV 16:44

deal with people from different cultural backgrounds. Because. Also I, I wasn't cultural aware of other people before these master's programs, I haven't lived abroad so I didn't have all these connection with people. I was more afraid, afraid, yes I confuse these worried afraid of other people. And, yes, I tend to be much critical and judging against other people. So I thought that Greeks are the best and Greeks, even nice recognized a lot of faults I felt that my country is the best from, from the moment I came to the Netherlands I started

EV 17:37

started this master's programs. I think my whole

EV 17:42

mentality changed. First of all because the program made us change ourselves but also my connection with new people, my friends. It was it. That's why I tell you it's. For me it's like journey. Yeah, and I love a lot of things so I saw that all of these. Well held beliefs I had in the past have been challenged throughout these process. Yeah, and now of course I don't have the same, the same believe that Greece is the best races these Greeks is that, and every time. Because when we judge someone we judge him or here, based on our beliefs, based on, like, on our country and our traditions, blah blah blah. Right, to distance myself as much as I can grow my identity

EV 18:47

and try to step into other person's

EV 18:53

shoes. Yes. This is really important for me, it's kind of

EV 18:59

a progress.

Kim M 19:01

So, but but it doesn't feel when you say you distance yourself from your identity. Yeah, but it still is it still yourself, or do you then feel like a different quarters. Of course

EV 19:13

it's myself but if for example I need you to judge a tradition like. In the past, I would judge it based on Greeks tradition so like Greeks we do these so. Hmm. I don't find this really good, but now I try to, like, nothing in these, these specific like from a specific box, like a box that.

EV 19:43

How can I say it

EV 19:48

restricts you, it's like a box that restricts your culture sometimes can be because you always tend to judge other things other people based on these specifically means. Okay. So, yes, now I think that I try to understand other people based on their experience based on their traditions how they perceive things. Yeah, and these challenges my least restricted area.

Kim M 20:21

But, but so so you just you widen widening your box or you're, you're building new boxes or a bigger one.

EV 20:30

Yeah, exactly.

EV 20:35

Yeah, and I think these can be achieved when you discuss with other people, dialogue dialogue is like the remedy to the leather, like diseases like I say I don't know I just want to use metaphors, but maybe they're very successful sorry,

Kim M 20:53

great, I love metaphors.

EV 20:57

Yeah me too but okay. Okay, so choice. Dialogue dialogue.

EV 21:04

Helps human beings to take a step forward. When you discuss with the other person, even if you have a conflict, even after this conflict, you will gain something even if you don't agree with you. Maybe you think Hmm. And then later in your life, you may incorporate some things of this dialogue that in the beginning you didn't agree. So I've seen a lot of times like with people from the masters or with friends that. In the beginning I don't agree with something because it's totally different from my own perspective but then after some period that Try saying Hmm, maybe it's not totally wrong, maybe, maybe, so I have, you have this maybe like window,

[...]

Kim M 24:37

Okay, so if you if you imagine that these types of training you've had before. Just imagine that you would be the person who is designing them and organizing them and you have all the budget like there are no limitations whatsoever. What do you think, what would it look like what would be the structure, what would be the values that you want to communicate, maybe specific things you want to do during those trainings.

EV 25:05

Yes, it depends also on my on my role as a trainer, but I got really inspired by the psychology's who came in the beginning of a master's program, and we did like some exercises how, like you put some people together in the middle of place, and they feel each other, or they see how they can work in a team, and how they can lead the other person to specific player place to specific path, let's see. So, this would be one very good warm up activity, like these are all psychological thing but it's also very important aspect of the person, and how he or she thinks of themselves, and then maybe like also video, as these trainers show those that will make readers. Reflect on themselves and think of something to really often, and that will be kind, food for thought. We can discuss it together and find identify behaviors, and how we react, what can we change and why we do these. So we're video and then how can I get assess and now thinking how can I assess their intercultural skills. I didn't know if I

would give them a piece of paper to to to rate from one to 10 their skills, I don't know if it's really effective to be honest because okay but this is has to do with kind of preference I have with marking and grading. Yeah. Um, but, I would like to do something in order to, to, to, to think of how maybe I would give them like different scenarios, I would prepare. Small pieces of paper and would give like to each group of two or three people small scenarios like imagine that you work with the other people in this group, and you are for me to lead you are from Germany you are and you need to, but like the one person you does not agree with your plan, how, how would you address this problem. What would you do in this case. So maybe I would give them. Give him like a scenario in order to try to them to think of possible ways they would react. Okay, and that they can see, they can see how the degree to which they are competent in specific skill.

Kim M 28:16

Okay, and why why exactly do you not prefer the you know the rating with the points.

EV 28:25

Hmm, because it's a lot.

EV 28:29

Yeah, first of all, it's like hype hypothetical. But okay, also the scenario is hypothetical but

EV 28:37

grading doesn't always show like the ability or ability, like, yes, if you take like two or three, it doesn't mean that it's not reflective I think because if I wrote for example three four patients, maybe my previous time was two but this is a progress for me if I go from two to three, but when the trainer gets there the piece of paper and see three says, Oh, this is very low so she doesn't think of yourself like to be patient, but for me I tried to to get better at the skill, so don't think it's reflective because if the previous time I was one and now I'm four. Mm hmm. There is no progress for me. But, but definitely there is. Okay, so that's why that's why i would i don't agree a lot with writing.

Kim M 29:36

Yeah, I mean, as, as, you know, as as a teacher and as somebody who's also researching teaching methods. I think you're, you're the expert on this. So you definitely know what you're talking about.

EV 29:51

Yes. My research also about grading is a very difficult part for teachers and also I think professors because grading, as I told it's not reflective, maybe. And also, he has a bad effect on low achievers. Because as I told you first student. Got to in one test and then got four, there is progress but then he cannot see himself as has done has covered face. No. Yes. And then he does not want to effort in it, but okay this is a parentheses, it's something else.

Kim M 30:33

Interesting. Okay, um, then I add in the next part, I asked you about your definitions of culture and cultural context. So it was, it was a mixture of an open question and also the boxes you could take and your weight have just crawled up a loop. So your definition of intercultural contact was culture is a unique set of ideas beliefs historical and religious events that give identity to a group of people and make it become recognizable from other groups of people. And the boxes you take were flexible mixed abstract complex describable and learned. **So, if you have all of this in mind. Would you say that culture in general poses a challenge to you or to other people to society.**

EV 31:34

Yes, for sure culture is a kind of entity, but there are no specific limits, it's a very. How can I say, if it's not, then very flexible these limits and every time, every time we challenge them. Yes, when I come into contact with you I'm from Greece we're from Germany everyone has specific like a cloud on his

head over his head with specific ideas tradition but that end every time I talk to you. I challenge these ideas and these things I have in my mind. So yes, like every confront confrontation for every person means a kind of challenge and eights again process that never ends. And it's really repetitive, repetitive, every time we challenge our, our beliefs our ideas.

Kim M 32:40

And if you hear the word group in this context, what does it make you think of. I hope that was grammatically correct.

EV 32:51

Like a group is.

EV 32:55

Some people who have like, I can see like people who hold their hands, and they step up on the common ground. This is what works for me, like, step up on common ideas beliefs, really do. And there are a lot of different groups of people hold their hands and step up on the different,

EV 33:25

different grounds.

Kim M 33:26

Okay. And so, what types of groups are there. If you say you know they're holding hands they have a common idea of different things.

EV 33:37

So, there is like a group of people, like, Christian, Christianity, there is a group of people who believe in Allah, there is a group of people who are in the ICC program. Okay, people who love rock music, who, like watching this movie. So, a lot of different groups of people. So, I think. Each one of us belongs to a lot of different groups of people like him. I've no choice to see, I'm an English teacher so I've learned most of Facebook. Like, I have the whole via like dance, I'd love to be belong to this group. So we. There are a lot of different groups, and we can look that up.

Kim M 34:37

So what happens when, when the groups, meet. When you have two different groups that meet.

EV 34:47

Yes, there will be maybe there will be two possibilities right up in is to have a productive, like to build up a productive relationship and try to understand each other needs preferences, and, like, talk, and I don't know maybe some of them, like, incorporate some things of the other groups characteristics of these habits, if people are open minded and they can accept the difference, because this is one of the most important things, the acceptance of the difference. And the second possibility is to there, there can be kind of conflict, and when people are not open minded cannot, cannot accept that other people are different and maybe we're afraid of these kinds of new friends and they try, like if again as I told you they're in a circle holding their hands they come closer to each other because they're afraid and try to close the circle and they cannot let any other person to come in because they're afraid of these kind of difference. Okay. They're very basic to their beliefs. They do not listen to other people.

[...]

Kim M 38:26

Okay, good. Um, okay now I have to get back into the, into the mode okay yeah, then the next one is a little imagination exercise so you can take your time with your answer, which you always

can but just don't feel pressured or anything, it's not that difficult. It's just if you imagine that you have a work assignment coming up, say find a nice job and everything and now. Sorry, can I interrupt you because you're

[...]

Kim M 40:16

Anyway, testing them out. Okay, good. So, so imagine that you found a job and they are sending you an awake assignment which means that you have to go and work in another country for six months. You've never been to the country you also don't have any family or friends there so it's completely new to you. And I was wondering, how would you prepare for that, what would you do.

EV 40:42

Okay. Ah, like this reminds me of all of the things I experienced now when it came to the Netherlands so he kind of similar, but this would be this time for work so sorry, what was the question.

Kim M 40:59

And you're going to work abroad for six months and you have to prepare. how do you do that.

EV 41:05

Prepare psychologically or what kind of preparation,

Kim M 41:09

whatever you think is most important.

EV 41:16

So, first of all, like prepare all of my stuff.

EV 41:20

And then I tried to find an apartment, try to come into contact with people who know things. I think the most hard, the hardest things would be their psychological part, because for me everything that is new is also kind of take, they dangerous, because this is my mentality. I know it's a little bit distressing but whenever I face something new. I perceived like dangerous or unknown, like an unknown territory so I need to explore this territory and I need to be very careful so first I would like to find information about this territory that displays if it's a safe place because my safety is the most important thing for me, and then. Yes, like the people have been there. Their heartbeats how they use, how they leave, all these things so I collect information. And

EV 42:30

so I go to this place with

EV 42:34

a baggage of knowledge prior knowledge of these places. So, as I did also when I came to the Netherlands, I, I used to certs inflammation and, yes, I and also asked people some, some people I knew who lived there. How it is the lie. The weather is

Kim M 42:59

sunshine.

EV 43:00

Yes, exactly. So I want

EV 43:03

to feel more secure to learn things to explore this territory, even if I wasn't there. So this is how I react. In this case. Hmm.

Kim M 43:18

I like the exploration. That's a very nice way to look at it. And then if you win. When you arrive what happens then

EV 43:29

I start like literally I started my exploration. Yeah,

EV 43:35

my life, my new life. I'm sure that every start is very difficult I still remember myself in the beginning of this master's program. I felt really awkward. It was like something I didn't know I didn't have any friends, I was alone. And it was quite a big challenge for me because a lot of times, the idea crossed my mind to create everything and go back to my country in the very beginning Yes, a lot of times because I were while I was walking along the streets and I was alone in the cup anybody and said, Okay, then. And I questioned why, why did they come here if I will be alone. So, all these ideas about, like, about psychological my psychological health and my calmness.

EV 44:33

But then, I then I try to.

EV 44:37

I don't want to give up. I just want to continue my efforts and little by little you see that, if you start like you don't know anybody, little by little, you get to know people and you'll build up small like normal relationships, and then you start looking at these country with a different perspective like okay i'm not lonely now. I know, two people that I talk to every day or every three days I don't know, it's not. Yes. So, um, it's something that you need to. I think you need to be persistent and insist, and yes you need much effort to put much effort in to build all these like to fit in the new environment. If, especially if it's like your work. I'm sure that it would be difficult in the beginning because I don't know if the culture for example of the company here, you're gonna work in. And if other people will embrace you or you feel a lot, lonely. That's, I think that I will try to approach people and

EV 46:08

talk with them and try to build some relationships.

Kim M 46:14

Cool. That's what you did. Yeah, that's right. Okay. And then for the last part. I asked you. I always want to say bless you asked you about a rich point, I don't know if you remember that. So, you said that too, that you experienced a rich point and that it was a quite positive experience for you. And you said you've learned to actively listen what the other person says, and try to show empathy towards the different perspectives. And what else when you communicate with people from another intercultural group you have a lot of things to gain, you become more open minded and you can see different perspectives about the same matter. Yeah, so you don't have to elaborate on what exactly happened because that's personal so you don't have to talk about it, but I was just wondering if you could just talk about this rich point a little bit more, Because you know there's always a difference between writing something down and then talking to person so

EV 47:30

yes these master's programs don't me to actively listen to other people, even if I observed a lot of times people in my group that didn't used to listen and it was quite irritating when you're like five people four people in the same group, and you're from different cultural backgrounds, you need to

listen actively listen to other people's and don't be so much stubborn, I want you to, to, to impose yourself neither yourself and other people so I try because are actually, you know, a lot of times you learn through the other people's behavior. So here's one one skill, I learned, because I observe how other people reacted. So I so like I remember specifically one person who wanted to impose herself himself on other people and I just, I couldn't stand it anymore It was quite annoying. And you never create like common ground, if you, if you're only one person's voice is here. You never. So, for me that was kind of

EV 48:49

an example, I would really like to

EV 48:55

delete. It was like a mistake for me. Especially, I tried to do exactly the opposite chickies, the other person's the freedom to express themselves. And, yes, and because through these kinds of, as I told before, through this kind of interaction, you gain things, you get even if you don't agree, you gain. So, yes, this was like one of the most vivid examples that comes to my mind like their true interaction.

Kim M 49:28

And how did it like in the long run. You said you had this group work with one specific person did anything change if you look back at it now.

EV 49:40

You mean fought for this person or for me or,

Kim M 49:44

um, maybe for you and this person.

EV 49:48

As far as I know this person is the same because I could observe like hear how she behaved also during the classes, after our cooperation in this group. But for me, as I told you it's like, sometimes you learn, you see, like, wrong, wrong behaviors wrong behaviors. For you and you try not to do the same mistakes. Yeah, yeah. So, yes, for me it was like something I didn't want to do and also sometimes it causes the other person's irritation and people, because I remember that another person in my group because of the, of the same person. She, she got really angry and she didn't want to communicate with her at all so there was a kind of tension. And I definitely want to, to avoid tension to, to let something out if there is any problem in the immigrant but then I I listen to what other people say and, yes, I leave them the space to express themselves.

Kim M 51:13

Nice. Cool. I'm good. So, For me that's that's it already after 15 minutes.

EV 51:22

Goodness. I didn't know how

Kim M 51:23

I know because it's

EV 51:25

so much feeling all the time. Um,

Kim M 51:28

yeah so of course, I have to ask you, is there anything else you would like to say or anything else that I did not ask but you would have liked me to ask, or anything else.

EV 51:44

Yes, for me, the only thing I would like to say is that, in order to for people to, it's like well my, my estimation is not like I'm not a teacher in the cannot like gave advice but it's only my estimation, that people need to put effort, in order to appeal to build their intercultural skills. Is that something you learn from one moment to the other, like this is what I learned throughout this master's program

[...]

APPENDIX D: INTERVIEW TRANSCRIPTS - JE

[...]

Kim M 6:03

Yeah so so this this exercise you said that you had to do some actions with it, or was it just something that happened while you were doing it, or was it part of the instructions.

JE 6:14

It wasn't part of the instructions, it was, it was everyone sort of mind what they were doing if they were like, trying to do a hain they were like, really, it's, it's a chicken and egg. And then it will look. And it got more people involved, it was just trying to communicate. When you didn't have a word. So actions happened and then once the action has happened with one question when you said it, like, one in three of the people who then have to say the word did the action as well.

JE 6:46

So, so it wasn't asked to do it, it was more of a, we did it as a team. This is a good idea. Let's do this. Oh,

Kim M 6:53

but I guess it was also helpful because of the language barrier, because you said, most people didn't have a good grasp of friend.

JE 7:02

Picked up different words in their name. I guess it's a way of saying it but, yeah, it actually has definitely helped me break it broke down the personal value because everyone's like, Oh, I know what it is but, yeah,

JE 7:19

it helped explain it.

Kim M 7:23

Did it also help you remember the things.

JE 7:26

Yeah, I did. Because we were doing the elections, and we were thinking about what the person who just before, as I said, then it helps even develop the words and then sometimes it would like suddenly click as to oh that's what he meant. This, this person's got it better than I do and I understood that bit. And so, it took me quite a while to work out the specific kind of sausage.

JE 7:50

I wanted to bring because I was like, I know that I repeated it by the, the fifth session I was like, This is amazing. It's not that type of sausage.

Kim M 8:03

So heaps of sausage that, That sounds very really like special juice I don't.

Okay, I was just thinking if you start learning a language, then you know you might just try to get a broad word pool and try to name all the things that you can see but you're already getting into different types of sausages so that sounds like kind of next level.

JE 8:25

Like if you go to the butchery there's lots of different types of meat interference.

JE 8:29

Yeah.

JE 8:30

So when you're ordering quite a lot people, the first word, they learn a food, things like that.

Kim M 8:38

But I think it's also it might be easier to learn because if you just go to the supermarket you have those signs everywhere. Or if you write like a shopping list.

JE 8:46

That's very interesting. That's true. Make a list. But,

[...]

Um, yeah, so if you remember the questions I asked you what types of trainings you received and you could tick those boxes and also how many trainings. So you, you took a pic, I don't know your crust. You You chose a few of those boxes. So you had participating in conversations games roleplay and written exercises. And then you said you have received training on multiple occasions perhaps three times. So you already told me about France, and your language.

JE 14:40

I think I even had a presentation I don't know if you remember when we were

Kim M 14:43

Yeah, right, right. Yeah, I did that.

JE 14:48

There was, like, there was a presentation I can't even remember the name of the room. It was her name Sabir maybe Oh, she had a presentation on the whiteboard and she was share some activities and some words, and we had to explain the words well match them up to the meanings and things.

JE 15:06

I was sorry.

Kim M 15:11

Are you talking about Inverness.

I think there was some parts about pants in America and in Britain. Anyway, go on

JE 15:23

to different ones

Kim M 15:26

right you went to Sarah one.

JE 15:30

So,

JE 15:32

yeah, let's just start with like different how you can

JE 15:37

work your toe are not necessarily the words that are used, and words that we use in Raleigh, to mean umbrella and Mike and Trish and describing just all these little sports words. People use all the time, and foreigners find quite in the meeting, because they don't understand.

JE 15:59

We tried to get given the presentation of what they're receiving the resume from levels and giving it to other people.

JE 16:08

To explain that these funny words that we use all the time that they're not scary and things like that but we also need like a rules, like, you know how different coaches greet people in different ways, and I didn't realize how strong this was until I was in France. But way that people will know. Hello. And then some people have sugars and no

JE 16:38

sugars and roll shoes.

JE 16:41

But in France, specific Well, in most of France and specifically normally when they're meeting someone they give a kiss on the cheek and

JE 16:52

you ain't left we right cheek and then left cheek.

JE 16:57

And in some hearts friends, it's three or four inches too.

JE 17:02

So, it's only when they're able when they go close,

JE 17:07

so that they don't pass it on. Yeah, of course.

JE 17:10

But I had been there for like 10 days and I was just moving away Hello.

JE 17:16

Except, except for Gregory who like met me in the airport. And I went for a hug and he went to Sofia.

JE 17:23

But they were both clothes.

JE 17:24

Never go better it kind of always was like a weird problem is, like, because I always thought well he clearly knows the item cuz people do it right, and then he's like to some people were saying.

JE 17:41

Yeah, so I was just waving at people and then Nadia came to visit where she's been traveling. And I was just sitting with the coach, and then he was like, okay, so I don't know what you do, where you're from, but here we come together and we came up with this new image. And I was like, Oh,

JE 18:05

we waves, which is why I've been waiting.

Kim M 18:09

And that was the first time somebody told you. That was

JE 18:12

the first time that someone really explained it. Uh huh, which was then coming up with me being incredibly rude. I just didn't think anything. But, and Gregory was saying that uh well in coolant they hug each other, like if they're if they're meeting someone then they just give him a hug, and she's a

JE 18:33

second longer.

JE 18:37

And

JE 18:39

so yeah we do that to me. Only if you know the complete stranger. Yeah. And then I was trying to explain it to like my French friends. And they were like, what is your whole quality touching another whole body.

JE 19:00

Your face is judging someone else through kissing someone else. And they're like, well your, your whole body though,

JE 19:11

cultural things are different. And so, in Inverness we were taught what to do so we're going to hug when we meet you and when we say goodbye. And so we have this specific rule for the international students, and the group that we were in we were like right this is what we're going to do, and everyone knows, it doesn't matter if you're a boy or girl could read a brief hug, and it's gonna be like one arm goes up and one understanding is running

JE 19:38

onto the computer screen.

JE 19:42

And it's just, we found it and that's it. And you can pat someone on the back.

JE 19:47

And some people in British culture like oh what's going on when do they need to have a reset, we need a hook.

JE 19:54

But then they're like no, we're doing and they're like oh but you're smoking people that's fine because you get

JE 20:01

a Huggy person like that smoke, but he was on there like a laptop still take the

[...]

Kim M 21:32

but interesting off topic. Okay. Um, yeah so you already gave me lots of examples for trainings that you experience. So I was wondering if you were the person who had to organize and to design such a training so for you, for example, for international students are a pair people like in this context. So if you're the one in charge to to just make it happen, and you know budget and stuff that's that's off the table.

How would you do it, what would it look like what would the people do what values would you like to communicate.

JE 22:13

Oh okay, I feel like I'm going back and question. The first ever one that I had in France, and we got with a questionnaire and we had to fill it I was like our name and our age and stuff we like about ourselves like personality wise but also like physically why some people when I go into like my hair or skin or whatever. And I got really quite deep and I was like this is a therapy session. And, but it was sort of to see how we're all the same. And I quite liked it, but at the same time, I'm sort of going. There's some questions that didn't need to be there. There's some that we could have focused on better. But there's so if you have. I think you need an icebreaker you need something like, okay, we're just going to be little children right now and we're going to do a basic thing, and it's good fun. And because everyone feels like quite silly when they're doing it then everyone's like, it's like the walls drop a bit and they're, they're not their guards too much, and they're like oh we're doing this and we're learning and this isn't fun and important. It's really important customer.

JE 23:20

But you can also

JE 23:23

be sure things are important, I think, I give you a presentation, even if you're explaining the game, you have some kind of

JE 23:32

thing. Like even even if it's just like a ball and you're saying like we're gonna throw this ball, you're gonna save him with catch the ball, or something like that, like, because then you've got the,

JE 23:43

you know, you get different types of learners you get like audio, and you get visual and you get kinetic and you get

JE 23:54

another one.

JE 23:57

There's different. There's different ways you can learn so if I look for audio visual so you end up doing like mind maps or talking and pictures and things like that. But grant is a nice bonus and he has to kind of do the action

JE 24:12

painful, or whatever.

JE 24:15

So it's. If you're engaging in different parts of the brain that you're letting people express themselves better I don't know from experience for

[...]

JE 25:49

Yeah. So sometimes. If you do a mix then it's good for everyone and it's a mix then some people engage with different bits better, but because it's an X people are engaged the whole time. Or like role playing stuff, like you mentioned it as one of the things. Yeah, yeah. We're going to a restaurant and you can order things and we'll be making some big checks and so everyone will come in and we'll do the same bit. We did this, we did a, we did a restaurant but

JE 26:20

we actually didn't have any, um,

JE 26:23

and there was like.

JE 26:26

So, so the cure. There's two people and they're meeting for a date, and you don't know if they're romantic or not but but some people did like, or they like did like a big bow and a curtsy and they love you so much and thanks. It was really funny at the time I know, doesn't sound very likely like they're ordering food but because of the restaurant. There was no indication as to what kind of restaurant so people were ordering different nationalities sort of dishes to cue mix, like oh I will have a. And then there's like spaghetti carbonara or I will have a session, or whatever it was really, really fun. But then you're also getting an idea of what the person next to me thinks. And what's important to true. So you can you can play with it quite a lot. I think the idea of making the lesson or whatever fun, rather than say right so you're going to fill in this form and you're going to write this, and

JE 27:25

I think there needs to be more engagement from that. Does that make sense.

JE 27:30

Yeah, definitely.

JE 27:33

And wait.

JE 27:38

I just need to write it.

Kim M 27:43

Okay. And then, um, you know, in a later part of the question I asked about your definition of culture and intercultural contact. And it was, it was a combination of an open ended question and, again, those boxes. So, what you said was, first of all culture is flexible mixed abstracts complex and learned. And you also said that a chess history, music and food, and everyone has them but they are different each time. And then about intercultural contact, you said, it's when someone of one culture has some kind of relationship with someone, or some people of another culture, whether it be friendships colleagues, through work or even familial. The appeal of Camp America. That sounds very American is getting European students to help broaden the minds of American children, while also experiencing other countries firsthand. **So just having having all of this in mind like your own your own definition and your own perception of culture and intercultural contact.**

What, what comes to your mind when you hear the word group,

JE 28:59

or do you mean like just on his own, with no context whatsoever. Well, look,

Kim M 29:03

the context of your, your personal definitions. So I don't want to ask you too specific question because I want to give you the room for your answer. So, yeah, maybe just the first thing that that you think of and

JE 29:17

well okay so I've done a bit of studies into like cultures and stuff. Yeah. So, with the word group you get oh well these people belong together and they'll have certain things, the same, but because you're grouping some people together, then of course you have people who are not in that group and then then there's the other angle. Oh well, you're not with us, or somebody else when you're a different group.

JE 29:40

But the word group itself is, is it's more than one person so you've already, it's, it's a collective word

JE 29:49

group is kind of like flock, there's more than one sheep in a flock. Okay.

JE 29:55

But then you have like, if you take the word in in Britain, then you can go like, well, where are we a group that reads books, or we're our new group of knitters or we're so quite often group can be used in the word in the context of that club, like a tennis club or tennis group, or, so you're a group of people that do a certain activity together.

JE 30:18

Yeah. So in this sense you belong together. Yeah.

JE 30:22

Yeah. Does that make sense. Yeah, of course. So, um,

Kim M 30:27

what do you think what happens when different groups come together.

JE 30:31

Well, it can be okay so you could have different groups, they all. A, think of a sport, they only think of a sport I could tell him with his basketball, too. You have different basketball teams and they come together is a terrible example but anyway. So sometimes, if you, if you've got a whole load of different groups of basketball players then oh well maybe you're having a tournament, and they're coming, and you're competing together, you're celebrating sport, and stuff like that. So that's a good, good meeting of groups. But then you can have bad meetings of groupthink, which unfortunately happens with football quite a lot, and the fans get so so into the game and so this is my team and we're better than your team. And so there's sometimes there's quite a bit of violence about it. So the other thing can be really powerful. Like so, instead of just going yeah we like football and we're all the same and we're like football. They're going, no one's better than yours and you're weird.

JE 31:33

You know, I mean,

JE 31:35

but you can.

JE 31:40

But if you're coming together for one cause like you know how there's been lots of climate change, protests and stuff, thousands of different groups are coming together, and they're saying right. We need to do something about this. So, just because they're groups coming together doesn't mean that it's bad, although in some cases, it gets better. But it's, it can be good things like great things can be accomplished by groups coming together. And it can be bonding and it can be great.

JE 32:14

Quite often there's these people used to make sure it's gonna be good.

JE 32:20

But, yeah,

JE 32:24

if you take the group, the word group to mean like a nationality or cultural group.

JE 32:32

You can.

JE 32:34

It depends it depends how open minded the group is because, like for example the group of my, my French class, we were a few people from different cultures, and we were all being quite open to meeting other people because we were on our own and stuff. But if you have too many or one group. Then there's a bit of alienation that happens like there's when you're when you're one

JE 32:59

on one class

JE 33:02

because it went on for for a few months,

JE 33:05

where there was a lot of Turkish people so they would speak to each other in Turkish, and the kind of alienated a few of us that didn't speak Turkish thing, or speak French, but kind of learn French. But then I made friends with a bunch of Russian people, and they spoke English, not Russian. So, in our group of people they had like three Russian people, a Spanish person, and an Afghanistan test can mean an Afghan person. There we go. Sorry, maybe the word didn't translate very well sorry, and we were friends and we would talk in English, we would be naughty, because we weren't speaking French. Oh, it's really nice to have the exchange. And we were totally prepared to just switch into range if someone else wanted to join and they didn't have English, so we were being open about it, but

JE 34:06

I can understand the allure of speaking your own language.

JE 34:10

And in Inverness when there was a lot of German people. I don't know if you were there or if it was the semester before you, but there was at least, I was like, eight German people,

JE 34:19

maybe it was before me.

JE 34:21

So, so we start off in English, but then there'll be a moment of clarification oh well how do you see this word, and then suddenly, they drifted off in German and ongoing. The German

JE 34:36

conservation conservation

JE 34:38

conversation

JE 34:42

conversational German I have a little bit, but, but do you know fast enough. Yeah. So, they were, they were, they were expressing their their culture and their language and themselves and it was really important for them to continue speaking German because then they were people that were with them it was a bit. Oh, we're not good enough to speak, but that's not very nice. Do you know what I mean.

Kim M 35:13

Yeah. Yeah, definitely. I have experienced it a couple of times.

JE 35:20

It's like, definitely know what I'm talking about.

[...]

JE 36:55

But then, do you think culture is a challenge.

JE 37:03

I don't think I understand the question.

Kim M 37:06

Um, because you you you gave this, this whole definition of contact and also when you had to define culture you said it's complex for example and abstract, but also mixed and flexible.

JE 37:21

Wait, can you repeat your questions.

Kim M 37:23

Do you think culture is a challenge, or does it pose a challenge to you to other people to society.

JE 37:31

Okay. Yes. So

JE 37:34

culture itself is very difficult to define because, at least in the abstract form of of a term, rather than saying the sporting culture or an English culture on the Germans culture, because then you can say oh well for Scotland you have haggis and you have pipes and you have Kaylee's and you have islanders and Taryn, that's really easy to see right this is what Scottish To me it is. So you have a tradition in the history and the stories, the stories of the Highlanders the tartan that everyone thinks, oh Scotland, and then you've got Pegasus food so that's so much of the stereotypical bits of Scottish

news, in a nutshell, but then you can't see that for German. Oh, I'm sorry, terrible serotype side. So, you have like the leader who's in which is obviously a southern thing. And then you have like, who really terrible history. Come in. And you have sausage cheese like bad sausages and beer. yeah physically go to things food wise sound wise, I don't know any German stuff. I knew that was like a weird steampunk period that happened, but um yeah no I don't know anything, whatever. Okay. Okay.

[...]

JE 39:32

But then you okay so you get stereotypes from cultures, and you also get misconceptions, like, like the sound of music. Okay, it's a very British thing is a British film about British things. Okay, well everyone associates it with the piano, and stuff, because it's the Alps. I've never watched it, I've just

JE 39:53

heard about it. Okay.

JE 39:59

Okay. There's no communists, which is set in China, and it's all about the Japanese invading. But it's a very British film. But we think of it as Oh to Chinese film because it said China, but the whole thing, everything in it is very British. Okay. So, you get misconceptions that way that people think oh this is so easy because it wasn't that. Um, so if you take away the stereotypes and take away misconceptions, found to explain culture, difficult, but in itself is presents a challenge but then there's also okay so we're moving to a different place. And I want to be part of the culture I don't want to offend people. So then you have to learn the steps that are to know and fun to play like like the kissing thing in France. Like, it may sound horrendous to us, but they want you to kiss you, even though they've never met you before.

JE 41:01

And, or in like Korea and, quite a few Asian countries, making direct eye contact

JE 41:11

is an insult. In Korea, if you're not the same standing, then looking someone in the eyes, is a big no no.

JE 41:21

Big Red good serious with it.

JE 41:27

Stuff like I guess it's with cats, if you're looking at cat in the I didn't think she would affect.

JE 41:33

And it's the same sort of

JE 41:37

in like gang culture in America or in

JE 41:41

or to even in France and stuff.

JE 41:46

The, the, we have not actually intention is to look down and look we're not looking at question.

JE 41:52

Whereas in other countries like Greece, I may be wrong with us but Rafi used to say that she was talking to people and talk to them. Have you frozen Are you there. And,

JE 42:06

and I did not do that would be disrespectful, or to say that you're lying.

JE 42:14

Whereas, to take that another foot.

JE 42:18

The way she would smile and talk to you in Looking in their eyes to some people could be construed as flirting and having attention, like, Oh, this is what I'm going to do. Yeah. So there's little nuances that that change what you're saying. Change

JE 42:39

mannerisms can help or not help me.

Kim M 42:44

So if you think about your intercultural education and your experiences, because you also said that you know life is a lesson but that's, that's a different point

in which, which parts of society or which parts of life. Where do you think such an education is important and useful.

JE 43:10

Okay, so in Glasgow, or in London. It's very multicultural there's a lot of immigrants that came and made it their own and their signs and different languages and things. So, I don't know if it makes you more open to it like you're aware that there's these different regions, or different suburbs, not the word

Kim M 43:33

neighborhood

JE 43:35

community. Okay, different neighborhoods that have different cultures and different ethnicity

JE 43:43

might mean you're more open typically oh if I go down the street, then they'll be a little Indian

JE 43:51

just funny

JE 43:53

sayings right.

JE 43:57

So that might make them more open to them, or at the same point about going oh I'm not going over there there's no to those.

JE 44:03

So,

JE 44:07

both working with people of different cultures, there's.

JE 44:12

I feel like my head gets bigger every time. That's terrible because it's not my head because the big head is like an eagle and stuff. That's not what I mean. I mean, like my mind is more open and there's there's more room in there there's so much more to life. And recently I've been made aware, or realized that my brother is quite close minded but he's very This is how it is and this is. And it's tunnel vision. This is all I see this is this is all there is to it. Which, because he hasn't traveled so much and doesn't see as much honey maybe isn't as open about it.

JE 44:54

But I don't know.

JE 45:04

Because I'm open to meeting people with different cultures and I'm really happy to have friends all over the world and I talk to them all the time. And Facebook's really good because you can keep in contact.

[...]

JE 46:02

just because

JE 46:05

just because you're off the same culture doesn't mean that you will inherently Get on. And just because you're from somewhere else.

[...]

Kim M 56:36

I don't know you're not frozen again. Okay. But anyway, coming back to the interview. Just Just imagine like a little exercise. So you can you can take your time with the answer. What you can **obviously do during the whole interview but as well here. Just imagine that you have started a job, wherever. And it's a work assignment that you will have to spend six months abroad in a country where you've never been, and you don't have any family and you don't have any. What is it, don't have any friends, so you don't know anybody there, you don't have your own experiences, and you have to prepare for it. So what, what would your steps be or your technique to prepare for this, six months assignment.**

JE 57:29

Oh, sample questions to the question.

JE 57:34

Like does the company that I'm working for are they paying for me a place for them to stay or do I have to find my own place.

JE 57:42

That's.

Kim M 57:43

Let's just say they pay for it, it's not really important but they pay for it

JE 57:48

is important. You need to know what you're saying.

JE 57:55

But yeah, so the first thing I would do, like googling the town or the country and seeing what there is to do in the area like because I will be working the whole time and it's nice to have a list of tourist destinations. Okay. But it's also like you can maybe see what the food is like, or, or what the weather's like quite important to pass the appropriate folds for the weather. Right. Because if you're in, in like Phil's ski gear and it's summer. It's going to be too hot, it's no good. Otherwise, you're going to freeze chemo. Yeah.

JE 58:31

But then you can look up.

JE 58:34

If you want to get really into it in. Okay, so once you've worked out with the languages you can maybe buy a CD to learn in the car as you're driving to work or whatever. Like that's my cousin did that she started learning Spanish that way.

JE 58:49

And just buy like phrases in the car thing never hearing them and stuff they helped.

JE 58:56

And then you can

JE 59:01

you can you can try Duolingo it has a lot of languages if you want to pick up some words.

JE 59:07

And then

JE 59:10

you're maybe

JE 59:12

if you understand the language or if you are the kind of language you can, Facebook, you can search the town or the area and see what kind of clubs and stuff that are, because you're going to want friends, like you're going to want to interact with other human beings. It isn't just you living in this place and Skyping your family and stuff, you know, maybe see if there's I don't know badminton or, or might not be a knitting club

JE 59:44

or Zumba or yoga or something like that,

JE 59:49

and you lose, you lose quite a good one or like parties. Because when I was in France. I went with. I went with Toma who was like the older child who's eight, and then I went with his grandfather as well. We went to this equal that yoga but I don't think it was, you know, my definition of yoga, because it was like your body. Yeah, I was copying the guy, the guy did not speak any English useful. So, so I kept looking at tober and going alright we're doing this for this part. And then, I'm looking at tober. Instead of looking straight ahead and the guy was like no, you have to give your head like this otherwise your screen things and I was like, Okay.

JE 1:00:33

So, although it was, it was really good and really stretching and

JE 1:00:40

there was bits of it that I didn't understand. But I also learned bits of the body that I'd never heard of before

JE 1:00:47

and friendly

JE 1:00:48

format and chin and things like that but that that hadn't come up. Yeah.

JE 1:00:52

In some things, so it was quite interesting to learn about it.

JE 1:00:58

And

JE 1:01:01

if you're picking a language up from nothing, then it's like, you don't even know the word for a glass of water until someone goes here's your glass or take it, or there's quite loads of

Kim M 1:01:19

you. Did you. Okay. It's very specific things that they don't really teach you at school. Yeah, yeah.

JE 1:01:29

So,

[...]

JE 1:02:54

And before we internet tour guide, you'll get like a guidebook of that place or that country. Look at it and click through and it would have the sections on food and tourism and history and architecture and they would have those bits and travel, you and, and it's quite important to look at the traveler because how you take place from wherever you live in. Yeah. And I'm going to send you the film triggered by this guy who's stuck in an airport, it's based on a true story it's got Tom Hanks in it.

[...]

JE 1:04:07

all about being alone and working through. Yeah. So, even if you're going to a country that you've never been to before and there's different culture and everything, as well as learning all about the country you can learn about yourself. And what's important to you. And I feel like Dan,

[...]

Kim M 1:06:08

so the last part of the interview, and also the last part of the questionnaire was about rich points. You know, and I gave this definition of rich points from this textbook definition.

And you said you did experience a rich point and it was a positive experience and you learn from it, then that

JE 1:06:29
what means what

JE 1:06:33
points are because I'm going rich people.

Kim M 1:06:35
No, not quite. It's a point in intercultural contact,

where you where you struggle. So it could be some kind of miscommunication or something like that. So you kind of stop, and then you learn something about the other culture because that was, that's the point where you're the frame of your culture, and the frame of the other culture, aren't quite the same so then you're like, oh, okay, this isn't quite the same so I have to adapt and then you get the richness of this point because you learn a lot. So that's basically it. And you said that what you, what you learned is that all cultures are inherently the same, and most people think the similarity about the families and desires in life, no matter where they came from, geographically. And then you also sad. Every time you meet someone from a different place and make a new friend it's like your knowledge of the world expands. So I think you're, you're also said that

with your head's getting bigger.

JE 1:07:37
I thought I had to explain it better be a knowledge expands as much.

JE 1:07:41
I like that. I think metaphors are a great way to, to learn stuff.

Kim M 1:07:47
And you like learning about other places and cultures and learning about cultures breaks down barriers and allows understand and cooperate to flourish. Yeah. And then you also said all of life is a potential learning experience. So that's already quite detailed So usually I asked the people to elaborate on that. Or maybe to give a little bit of context if they want to. But they don't have to because it can be a very personal thing. I feel like you already gave a lot of information so I don't know you can add to it you can put it into your own spoken words, as opposed to your own written words, if you want to, but I don't, I don't have any specific questions to that.

JE 1:08:31
So do whatever you want with it

JE 1:08:36
as well.

JE 1:08:40
So yeah, in my life, I've made. Pass I've stumbled into things that are not right, and learn from them. Some of them were really bad things toesies because I didn't understand the word and it

JE 1:08:56
happens. But there's like.

[...]

JE 1:09:13

I was in France for four months before I even met a natively English speaker.

JE 1:09:19

And I don't know how I didn't see them like the worst one carpet seal in the village and it's like they crawled out the woodwork they were in the bushes they were everywhere and they weren't broadcasting their Englishness, it was the whole street could hear what they were saying, but at the time that they visited Ireland, and it was sunny.

JE 1:09:39

Coco.

JE 1:09:41

I do hair color.

JE 1:09:44

So the whole time I'm going Scottish English.

JE 1:09:51

Because of our people have lived in France, and they continue to speak English and French accent and terrible pronunciation of French words. And they live in their little English bubble. And I find that a little bit offensive, like I feel quite offensive, that they haven't tried properly. For them, because they put in that new rule about the six month thing.

JE 1:10:12

They have to go in there and get gauge to do.

JE 1:10:20

But then there's.

JE 1:10:31

I,

JE 1:10:33

because of the lack of touch

JE 1:10:37

with lack of hugs like vinegar, and the best I could do. After a while, was to explain to my friends that I need hugs. The first time that I go hug, I burst into tears because I really missed it I missed it a lot. I got quite depressed for like a week afterwards but then I picked myself up and I just think myself off and I got I got on with life.

Kim M. 1:10:58

Was it when you went on those boat trip with your family.

JE 1:11:03

That was really tough because in addition to being depressed about no hugs. We also went to. I mean, it would have been a great trip. If I had been less depressed about life.

JE 1:11:14

But for the fact that it was home or not home everyone was speaking English, but it was also really English like Southern English, not Scottish English

JE 1:11:24

didn't like it, it was like being on a different planet like a different university or whatever. And it was like,

JE 1:11:32

I thought it felt like I was a stranger in my own culture, like, Yeah,

[...]

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APPENDIX D: INTERVIEW TRANSCRIPTS - ML

[...]

ML 2:26

And so, they were free people who had umbrellas with them. And, and then everybody was like, Okay, so, and people crowded under this umbrella, you know like five or six people on the one umbrella, and we were so close to each other, and everybody was just laughing laughing laughing and we would lead the way. And, but it was so funny and, and we felt so close to each other and it just, you know, really, really be in touch with each other, more so for Asians, or people from South America or Germany or wherever it was just like laughing, in an effort. At the time of recording this, this is so great you know something like this must happen and then people come close together, and all these cultural boundaries are just gone in and. Yeah, so maybe as I see this now. I'm thinking maybe we are in a bit, a bit in the in a similar situation right now what's what's going on, because this is something. The whole world is affected by that. And in the moment it's still, as I said before in our private talk, it's like, okay, we have this physical distance thing but people are coming together. Very close and I'm in. How does it is that there's a program which is called Gaia. And it's an online program, which was started by the MIT in Massachusetts and.

ML 4:08

And there you, you meet twice. You meet

ML 4:14

every twice a month. So in this huge group of, like, 4000 people participating from all over the world. And then you get into local breakout groups in between, you know, so one call last two hours or so and and then it's like, 20 minutes and another 20 minutes do you get into a breakup course and I was worth a certain question, and I was there with a man from Oslo, a woman from Venezuela, another one from from Canada, another one from Sweden, another one from France, and we were all in the same situation we were all sharing the same conference and we were all like, what is the future that we can have, you know, and what's the transformation that a spin it, and this is something you know that really makes my heart jump and, you know, so this is how we can come together as a humanity which is like my huge mission. That's it.

ML 5:25

Hey.

ML 5:27

Yeah, thank you, thank you for sharing that. That's really interesting.

Kim M 5:31

Good. So if you maybe remember the questionnaire at the beginning, I asked you about your practical trainings or the types of training series saved. So there were a couple of boxes, you could cross or tick. And I think you did most of them, all of them so definitely lots of training. And you also told me that you can't count the trainings that you have received. Personally I know why, but for the record, And could you maybe elaborate on that and just explain your background a little bit more. Yeah.

ML 6:06

Well, I've always been interested in questions and this is why

ML 6:13

I didn't watch this.

ML 6:18
And then

ML 6:19
after that, when I was working abroad. And then at a certain point I came back to Germany and started to work again and then there was this possibility because I was always working as a

ML 6:35
language teacher in the beginning.

ML 6:40
For us to to take

ML 6:44
to take a course and and being really skilled in communication possibilities with, with different people from different cultures and not have emerged, social communication skills masters, and after some years. I call cultural intelligence

ML 7:11
agency, working everyday every cultural wherever you are, not only with national or ethnic cultures, but, as well as organizational or generational cultures. And so this is how, why I took a lot of trainings you know in this field. It was maybe 12 years. Altogether, that I was constantly educating myself and getting some papers and educating myself. So that's why.

ML 7:46
Okay so, um, you receive trainings, but you also give trainings, right. Yes, yes. I started off as a trainer. And

ML 8:00
then, Yes, in additional fields, but mostly assumptions.

ML 8:09
After I got certified

ML 8:11
in cultural intelligence.

ML 8:14
It was more and more in the corporate world, and

ML 8:18
at the same time, same time I started work at a private university. Teaching cultural intelligence, because this is something that people nowadays, they really need to ask to be in good contact with people from other cultures. When they work globally.

ML 8:39
Yeah, so I have more like a broader open mind.

ML 8:45
Yes, cope well.

Kim M 8:48

And are you are you still on both sides so being the person who teaches but also being the person who is being taught. Are you mainly the teacher. Now

ML 9:00

regarding the questions who are mainly the teacher right now because I cannot really find something that's you know that's appealing to me, I found a program that works in Canada. And as we can struggle right now so I won't be able to fill this up in the summer I was still playing with this idea into a million miles, there's not really something I could, I could learn last year. But I'm not really interested. And

ML 9:35

what I'm doing right now,

ML 9:37

since last summer I'm some further education

ML 9:43

about new leadership, new work. And this goes very well together. And this is what

ML 9:52

you're pursuing, and I'm bringing together and develop new products or

ML 9:59

new products.

Kim M 10:00

So that's also for the for the corporate world.

ML 10:05

Well the corporate world and then one of my main groups are expats somewhere else or expats from living in Germany. And so to yes to is to ease their lives, wherever they are, and especially now in this emergency.

ML 10:26

I'm about to develop a transformational program for them.

Kim M 10:33

So, so you you adjusted to the current. Yeah, it's not just to the current social, political, so the current everything situation. Yeah. Nice. So that shows you flexibility, I like that. So I don't know if that's if that's an easy question **for you since you've already designed, quite a few trainings, but if you, if you would maybe take a general training, or if it's possible like the perfect training that, you know, gives the trainees everything and offers them everything. I was wondering, first of all, what would it look like so what's the structure. What are the things you want the people to do, but also what values do you want to communicate.**

ML 11:23

You mean when I people training or when I receive the training,

Kim M 11:26

when you, when you design a training so when you give it to yourself. Yeah.

ML 11:32

Um, well for me it's always. Um.

ML 11:40

First of all, to see what other participants,

ML 11:45

and so on, which level can I work with them. Because when I'm working with my friends. I'm very often, you know, and each

ML 11:55

language, and

ML 11:58

maybe

ML 12:00

the possibility to have like

ML 12:02

a transfer in that you can make

ML 12:05

from a more abstract thing to a practical thing, and vice versa, this possibility and it's not so much called on often when people are in or out of school, not a long time. So then it's more having like little bits of things that it gives them an aha effect, then maybe, you know, a good theory so that they understand. Oh, this is what just happened now but so that the training is even if they don't understand how to ethical aspect, they still can get something out of it and then afterwards there have been like, Oh wow.

ML 12:49

Yes, are.

ML 12:51

Yes, I observed that the whole time but I did not know why so yes this helps. So, in this. This is a completely other level of teaching than teaching students, for example, you know, so, and to adapt to to the audience, and another is the corporate world where you need, like solutions you know quick solutions. We don't walk over theory. We want to have this. How can it work, you know, and so again this is another approach. And, yes, and usually are, what I'm doing is I design it in a way that they're always like pieces where people get into an experience. And then afterwards they reflect on this experience and then I add some theory. And then they understand more theory and then in the next step, for example as a unit at university, then I would ask them. Keep with themselves on another case study for example or something like that, so that they, you know, evident in two ways.

Kim M 14:08

Okay, and what's what's the reason for this order, so it's experience reflection theory and then practice again.

ML 14:17

So that it really, you know that they incorporate it more and more and that they can. it will not only have credit one once or twice, but then it's really internalized so that they can draw on it in situations afterwards when they are abroad or whatnot and intercultural teams. Okay,

Kim M 14:39

so what do you think is the most effective way to internalize such things.

ML 14:45

Well, for me it is this, this kind of

ML 14:50

often do I mean by experience you know so to

ML 14:53

put a little bit out of your comfort zone, when you, when you take people completely out of your comfort zone and that's why they get too frightened that nothing works anymore. But when they have like one step out of the comfort zone and the other step is still inside the comfort zone, then they can.

ML 15:13

Oh,

ML 15:15

it's it's uncomfortable but still they can learn something, you know, and so this is what I usually do with this, or design the trainings it's, it's a lot. It's getting out of your comfort zone, getting back into the comfort zone reflect on it while you're in the comfort zone, maybe get out another time, maybe on a theoretical base more that you will have was a case study. And you see it was this two parties that are in the case study and you're not personally involved, but then you get personally involved, because you were asked,

ML 15:50

as a consultant for example, how would you deal with the situation that you have in the case study.

Kim M 15:54

Yeah. So you offer the people a safe space but still you know challenge them. Yeah, okay. I think that already ties a little bit into my next question, because I also asked you about a most teachable training that you remember, and I was asking about the emotions that you had during that and you said that it was really entertaining day, but also that you felt repelled curious connected open minded and open hearted. So to me, that, that all points towards a person you know that x that listens to that gut feeling, if that makes sense. And you you seem to you seem to be very open for emotions. And you know, you listen to such things. So I was wondering. Yeah, what, what your opinion is, what would you say on the way you approach, emotions and the emotions you feel when you experience such trainings.

ML 17:08

By myself, or how I deal with adverse participants when they experience emotions or feelings

Kim M 17:16

to meet most interesting is yourself, but if you want you can also tell me about your participants. I would also be interesting.

ML 17:25

Oh, I'm

ML 17:27

your soul and Macomb. I make a distinction between emotions and feelings.

Kim M 17:34

Okay.

ML 17:38

So, as a theoretical framework. It's like when we touched personality

ML 17:46

to our identity with

ML 17:52

canals and sinks, we believe, then how can we deal with other first off with other people come out of reaction. And, and this reaction usually fueled by emotions. It's more like fear, it's like wage, hatred, stuff like that.

ML 18:15

And, and feel like

ML 18:17

this

ML 18:18

when I can step out of this personality. Or maybe go more inside and being very centered inside myself means I'm not attached to what I believe I can observe what I believe. But it's not me. And it doesn't, it doesn't shape my identity as, and then what I then experience is feeling like, uh huh I have a constriction in my body. Interesting. I close down you know I got an ascot a narrow throat or something like that, or a few of my heart opening. I feel like the flow flowing through my body.

Kim M 19:03

Okay.

ML 19:05

And, and when you're able to observe that then in this moment you are in the center so this is what I call sentiment. And

ML 19:14

as you can observe it but you're not identified with it.

ML 19:19

So you're not identified with what is happening because feelings flow through your body like thoughts from flow through us. When we are not attaching to them so yes this right, is this right. And so basically this already has to deal with it. And. Sometimes it works, sometimes it does you know because we are like attached to our personalities. And this is, we grow up to the ego personality and to my surprise analogy. And,

ML 19:57

but usually it gets you into some kind of conflict with yourself or with others of your body.

ML 20:04

And

ML 20:06

so being able

ML 20:09

to more and more

ML 20:12
distance yourself

ML 20:13
from what is happening inside of yourself and just watching it

ML 20:20
and observing it, and not judging on it. This gives you the space to not attach either to yourself or identity, not to that of other persons, which then again gives you a real open minded approach to people. And you can be in the situation you can be with people if, even if they are not, you know, you don't. You can't share what they're doing and you will ask them about a special situation and I think the hardest situation I ever had was when I was teaching

ML 20:58
in professional class, and

ML 21:05
I was brought up it was during the first hour there.

ML 21:12
And, and one of the men. He started to tell us that she is.

ML 21:20
And they've been circumcised, this is for for men as well. Also,

ML 21:24
for women.

Kim M 21:29
I just know female mutilation but that's not a very objective term.

ML 21:35
I think it's circumcision

Kim M 21:37
commanded circumcision. Yeah.

ML 21:39
Yeah. Okay. And also he told about it and then, you know, a lot of these other men, mostly out of countries. So yes, we haven't as well and this is done out of hygienic reasons. Then, you know, religious reasons come in and

ML 21:59
it was just, you know, so,

ML 22:04
and then one woman. She. She started to touch. I'm circumcised as well.

ML 22:14
She came from.

ML 22:17

And, and it was just, she was very well educated, you know, and she said that, you know,

ML 22:26

it was just

ML 22:27

my mother. She didn't really want

ML 22:31

to you know it has a lot of consequences, especially. And

ML 22:37

it's like, you know, we had people living in this little village and

ML 22:41

suburbs for not circumcised, but the families as well. And,

ML 22:49

you know, in the end, it was the loss of the risk. So,

ML 22:53

the other villagers.

ML 22:56

They lost respect for this family and then they're slowly slowly kicked out of social life and

ML 23:03

in touch together. And so, mileage is extreme. And then there were three other women, and they talked the same thing. So,

ML 23:15

imagine you're in a school.

ML 23:19

And it's during the first hour that was fun.

ML 23:23

And then, I felt like I was standing in the middle.

ML 23:30

You know all these people in half a circle around me. And then

ML 23:37

I started, I felt like I stopped vomiting.

ML 23:41

So, I didn't really do it because it's like you know so that brought

ML 23:46

up emotion, like that really caught up emotion.

ML 23:50

And, and, and I could feel like I at least deeply. And I said, Well,

ML 23:59
I'm here to teach you.

ML 24:01
And, oh, this is something that I really can't

ML 24:06
comment on and I, I personally feel completely different that maybe most of you feel the arm for me now this is really a challenge to let that the internet you're through personal stories he'll be. And let myself be at the same time, you know, so something which is called like suspending. And then there were some Christian rebels coming in and into discussion changed, and then

ML 24:42
how can you do that, and stuff like that. So, then we got in, into a discussion and then after, after some time I got myself back,

ML 24:52
but it lasted, I don't know, 10 minutes or so.

Kim M 24:55
Whereas,

ML 24:56
okay, so people now. Let's see what is what is a common interest that

ML 25:01
has now.

ML 25:06
How it can be up together.

ML 25:10
So, That was more. I think the most powerful thing that I have experienced regarding

ML 25:19
social encounters.

ML 25:25
And I'm writing that down.

Kim M 25:32
interest. So that's definitely not the entertaining part that you talked about in the question yeah I guess that was a different thing that happened. That was

ML 25:41
one that was

ML 25:46
challenging. Yeah.

ML 25:49

Okay.

Kim M 25:51

So, well no I was just wondering, because now we have, you know, two very memorable things for you, and one of them is very positive and the other one is at least a part of it. You know, challenging. So, I find that very interesting that I believe you had for both of them. They were very strong experiences for you.

Okay, I think I'm not quitting, could you perhaps, say something. Okay, now I can hear, because I was just wondering if the, if the connection was was going bad.

ML 26:35

I said it definitely were

ML 26:38

explained. Okay.

Kim M 26:49

And then in the next part, I asked you about your definition of culture, and also inter cultural context. So that was a mix of an open ended question but also, again, the boxes that you could take. So for you culture was fixed mixed complex internally homogeneous and learn, but also a huge possibility to get to know yourself and other facets, and then into cultural context was any beings that get into contact with each other. So to me it stuck really out that you said beings. Instead of, you know, people humans cultures. And I guess that that was an intentional choice of years, but maybe it wasn't so perhaps you could explain this to me. Well,

ML 27:51

actually I don't know what.

ML 27:58

When, when, when is, when I think about it now then it's like

ML 28:07

beings it.

ML 28:09

I think

ML 28:14

for me it's something someone something that has soul.

ML 28:21

So, animals, for example, you know I try to

ML 28:25

get the functionary out

ML 28:26

if there are a lot of horses, for example,

ML 28:29

And to get into contact with them as well which is on a nonverbal level usually. You can get into. Yes, into a contact system. So, and this is an intercultural thing as well you know because

ML 28:47

I use completely different things than horses door.

ML 28:55

Yes, beings.

ML 28:59

I think some. What, what I do is

ML 29:05

one of my endeavors is when I want to meet people, to be

ML 29:11

like

ML 29:13

to get the space for them to be themselves and fall for their being,

Kim M 29:20

which is

ML 29:21

behind the opinionated

ML 29:26

human doing that the really are. And so, you know, we define again and this is identity we define ourselves a lot about what the NFL could accomplish, where,

ML 29:40

what kind of skin color we are currently furniture we have and all that stuff, which is all related again to personality,

ML 29:48

as in the context, such as property.

ML 29:52

And, and for me the being, and you know to to give the space so that

ML 29:59

people are saying oh people, they can express themselves and not fear to be judged or to be, you know, restricted in a way or shut down. It has to do with respect. And I see that when we own the function very well. We are not being like human doings. And, and maybe this is like this is what is cut down right now with the coronavirus because we need to go back to essentials and and see what is really essential in our lives which gets more important. Okay.

Kim M 30:47

Yes, so you already started talking about it with the coronavirus so how would you say you, you get away from the human doings and get more you you know get more towards the human beings. Do you have any tips or any techniques to do that.

ML 31:13

Still, once we are now we need to do it because we are mostly inside our homes.

ML 31:22

So for some people it's really challenging you know when you have little children, and everything since. In all just just too much. And the

ML 31:37

last

ML 31:40

time. But when you are like more like in our cities for example it's more than 60% of people are single celled a living, more or less, on their own. And, and then to be confined in mostly the apartments that were that we have in the cities and. So, you are much more challenged by yourself, which usually is taken away by distractions so you go out and you buy some stuff and you order some stuff online, you know you you go into clubs and stuff like that so there's a lot of distraction. And now that the distraction falls away. And maybe you don't have the money anymore to buy a lot of stuff, which in the cloud here so you're telling us. And

ML 32:34

it's like, you get more to the point, and you get more essential.

ML 32:40

So, what I'm doing right now

ML 32:43

is my way of speaking or

ML 32:46

writing an online profile for this trend for transformational tools for dealing with the situation as an ex. And also, because when you are really like in the in an emergency situation and you don't know the laws of the country and you want to know the language, and then it's even stronger than

ML 33:12

me, as a chairman being, you know,

ML 33:16

in the situation.

ML 33:21

It has to do a lot with

ML 33:24

building up your resilience which is much

ML 33:29

dependent on some outside sources. But on this inner on your inner richness that you have. Usually you're not aware.

ML 33:40

And you always go out so much of yourself.

ML 33:45

And so to come back to the source and actually discover who you are and what your values are and what you're standing for what you are, what you want out of your life and where life guides you so when you get into an alignment. What your intention for life out there, wants you to be. And so there

ML 34:11
are a lot of

ML 34:12
tools that I'm using in this transformational program.

ML 34:17
Much love interview.

ML 34:20
A lot of them [transformational tools] has to do with embodiment. And there are some embodiment techniques that you can do for yourself when you're at home, it usually such as just like always standing, sitting. Even lying.

ML 34:38
You can do this in.

ML 34:42
In a personality way, or incentive plan. And the moment that you get into this centric way to get out of fear, you get into an alignment with yourself

ML 34:55
into strength, inner strength.

ML 34:58
Yes. So, this is one thing which is called embodied leadership and. And then there's nothing that I really like to do is when we take the test. And

ML 35:13
I know I'm right for something, you know, to question that

ML 35:19
technique to find more possibilities in my life and to let go of what I'm really so much attached to which, what I think it gives me my safety and security but in the end it only makes me when it's small and constricted

ML 35:37
gives me a tunnel vision.

ML 35:39
So, to open that up.

ML 35:44
technique and investigation

ML 35:48
is another tool.

Kim M 35:51

So to me, that sounds like self reflection is basically the start to everything.

ML 35:59

Yes, I'd say yes.

Kim M 36:01

Yes, okay, and why why embodiment as a technique. You already explained what it does. Do you have an idea why or how exactly why does that. Yeah, yeah. So why does it work this way. And why do you prefer it, or why do you chose to use it,

ML 36:24

because it's very simple. It's very short. You can do it in two minutes or so. And you can move yourself out of one state of being, which is maybe not so pleasant into another resource for instance. And, yes, it helps you immediately. When you will come to it when you, when you want to be right. It doesn't help you because, you know, you, you won't allow it. And, but when you really like, Okay, I'm fed out of this now and, you know, I'm mourning myself and the situation and everything and now I want to see what is the challenge for me as a soul saying what is, what is the gift that is hidden in this situation, you know, and then I need to step off to myself and not, you know, being like the victim of the situation anymore, so I could say the body it's the thing is like getting out of the victimhood into being empowered in an alignment alignment with myself.

Kim M 37:37

It's, um, I really liked how everything seems to to go with each other how it's intertwined and, you know, you can't just. You can't just talk about culture, without naming reflection, for example, and you can't talk about reflection in your case without talking about embodiment or identity that's also something that came up quite often. So I really liked that. Just maybe maybe in the later on for me it's going to be difficult to to detangle, all of it and write it down. But I guess that's also the challenge for everybody who's dealing with culture, isn't it. Yeah,

ML 38:17

yeah. And it's easy when you bring in culture it's like, you know, in the end, Everybody is his own or her own culture. Yeah, because we are influenced by so many things, and

ML 38:31

it's,

ML 38:33

you know, it's like this this this old concept of national cultures, for example, it really, it's, it's not well it anymore. You know, because we are so often. Yes, we are where we are brought up, and maybe we moved a lot with with our parents. We've already been to different cultures or in, you know, at age, 18 or 20 or so we go abroad, and there's a new national country but there's, it's, it's a new way of thinking as well a new way of approaching things that new way of doing things, and. And all this you know every everything in your list, you into something which is not the same thing,

ML 39:23

how I grew up or like

ML 39:27

a little bit like

ML 39:28

the same thing, or version of it. But, where it's really where I'm challenged and where I take this challenge and I don't

ML 39:37

retrieve back and be to be with, with only Germans for example when I'm abroad and I'm working on the Germans that are in the city area, but

ML 39:48

to to take this possibility, and to immerse myself into different directions for a different generations, different people from different stages, for example, are

ML 40:02

people who are like afraid of nature of people living in the cities are they afraid of nature.

ML 40:12

You know, people have lives outside of cities that they go into this and not only feel like protected and repulsed by it. Okay, oh yes I can see, there is something in it for me as well you know so to be more to find more combinations and more and more and more combinations of ourselves and then

ML 40:33

this is the culture that, that we are, and it's, you know, and so identity has

ML 40:42

a lot of culture. And I'm just coining another expression that never

ML 40:49

came to me it's like I culture, open, not only open minded but your

ML 40:57

culture. So that I'm open to whatever

ML 41:04

is coming towards

Kim M 41:07

me So would you say, because you said there's so many influences that coin, the culture that we are in ourselves, which you say, whenever something happens so whenever we're exposed to such an influence we're challenging our own culture and then we're also transforming this way. So, there is not, there's never like this one person but there is always so many different versions and so many transforming versions of what we call this specific person or this specific identity.

ML 41:45

After the business on what is now 10 years or 15 years.

ML 41:52

Science says, Yes, there is something like new, new book classes plasticity.

ML 42:01

Which is like,

ML 42:03

you know, so with every experience to make your brain learn something and your brain. You know, it's, it expands, if you let it, you know, but if you always stay in our to your we've always done it this way and this is how we are going to do it the next 100

ML 42:21
years,

ML 42:23
then nothing really changes your brain is not flexible, you know,

ML 42:29
but now

ML 42:29
it's like

ML 42:31
when we are.

ML 42:33
Every impression that we have, like something with our brain, and. And again, when we allow it. And we are open to it. It's,

ML 42:44
it's really positive for us,

ML 42:46
for us as people for our lives for the people who are engaged.

Kim M 42:52
you. Nice. Okay. So for the next question. I would just like to give you a word I don't really want to restrict you by phrasing, the question too narrowly if that makes sense. But when I give you the word group in a cultural sense what what does it make you think of what what comes to your mind.

ML 43:23
coersion.

Kim M 43:29
Okay. And can you can you maybe elaborate on that.

ML 43:36
Yes, it's an experience that just came up.

ML 43:43
When I was living in Italy. I was living in

ML 43:49
Wohngemeinschaft in an English. And

ML 43:54
so there were some people that I really liked and they were only telling us and. So, that was in another city.

ML 44:04
And every, every evening.

ML 44:07

Five o'clock or six o'clock. Everybody goes out for this passage data, or just sort of walk. And

ML 44:15

walk to to see and to meet people and to be seen to be met. And.

ML 44:22

And so, you go out and it's last, I don't know, it lasts one hour until it is decided. Where are we going to tonight. And so, yes we're going to get left in somewhere so it's wishers. And then, again, it was another half an hour or so. And for me, as a German human. That was really like how, you know, so why can't. Somebody say okay, let's go there. And then we go there.

ML 44:59

Now we've got to do it this way the school

ML 45:04

learned to do in their families, and so on and so, you know, you need to find a consensus with the whole group together.

ML 45:13

And for me that was sort of a coercion because it was a lot

ML 45:21

of time and

ML 45:23

I didn't enjoy it.

ML 45:27

Coming up, you know, that you need to,

ML 45:32

to go to some rules that you don't

ML 45:36

that don't make sense to you or the way you think could be done better, faster, more efficient,

ML 45:44

whatever, you know, and there comes in my culture. Yes.

Kim M 45:50

Did you manage to do that.

ML 45:54

I'm lonely No, not really.

ML 45:57

Because you know there were so many and I was the only foreigner.

ML 46:03

Oh, so I adapted sometimes I walked off with them sometimes not and, you know. So, yes,

Kim M 46:13

yes. Yeah, it sounds like you may be, at this point, you didn't completely give up your own identity you you aim to adapt and you did to a certain point, but you didn't lose yourself but now that Some time passed, and you know you experienced more and learn more you had the opportunity to reflect on I don't know that. Now you are at this point where you can say okay this is what happened and this is what I did and this is what was happening inside of me. But of course you're different you now than you were while being inside the situation before

ML 46:51

I ever learned something about culture. So

ML 46:57

I was really young and it was just amazing, but, you know,

ML 47:04

at a certain time it was not fascinating anymore but I feel

ML 47:07

like were they doing it that way,

ML 47:10

you know, yeah.

ML 47:13

I can understand that now, but at the time. No, I didn't have any.

ML 47:21

And it's a good point that you make, because now I can reflect on it much better and I couldn't

ML 47:26

communicate much better, because then it was only felt attacked from me when, you know,

ML 47:35

it was difficult. Yeah.

Kim M 47:38

And do you think this was an important experience for your educational path.

ML 47:46

And, in hindsight, I understand. Question shows very well because I would never when somebody would have told me then. Yes, well as a culture shock, you know, this is it.

ML 48:02

Yes, so I think some of those concepts text and concepts, they really help when you execute you know when you cognitively understand what's going on, because then yes you know that episode point it's over and, you know, it comes to an end. But there was no, I've got to go back to Germany when it's not working.

Kim M 48:33

Okay, so you already gave me this example of you being in Italy. But for now if you imagine that you have a work trip, or an expat experience coming up in your work, which means that you would have to move to and work in a country that you've never been before so you don't know anyone there you don't have any family or friends there who don't speak the language you've never been

there so it's completely new and completely black to you, a blank page. It's going to be six months. How would you prepare for this, What could you do what are your steps.

ML 49:16

No guys, I

ML 49:18

reached a lot from,

ML 49:21

from the cultural perspective.

ML 49:25

So I'm trying some chats with expats who have begins. What came up to me and I was Malaysia. In Malaysia, and the experiences there and how people deal with certain aspects, then I would just take this

ML 49:48

cultural dimensions are

ML 49:53

actually caught. As an orientation to see okay you know it could work like that. In Malaysia,

ML 50:01

not that it must, but for me, as a

ML 50:04

first orientation.

ML 50:08

I would have a framework, which could explain

ML 50:11

to me some stuff that I'm observing or experiencing there. And, and then, you know, find somebody who could help me the first three or four months old, I can ask questions. When things are not clear to me and I I don't understand. And I just don't know why people

ML 50:38

understand it's better

ML 50:43

to adapt and probably one of that.

Kim M 50:47

Okay, so this person that you would be talking to. Do you think that's rather an expat. So a person who has been an exact kind of exactly your situation or a local person. Okay, and why.

ML 51:10

As I can explain more like home from the inside out, it must be not just some local but it must be somebody who, who has reflected.

Kim M 51:19

Oh,

ML 51:20

I'm sure already you know so because when it's less. This is how we're doing it here so it doesn't help

ML 51:25

me you know but to understand more, maybe why people are doing it that way so what is, what is the background.

ML 51:33

And so that I get a large frame of reference,

ML 51:39

in which, you know, things are happening.

ML 51:44

Okay.

Kim M 51:45

Nice. Good. We're already well already. It always feels like a very short amount of time, at least for me when I'm doing these interviews, but we're at the at the end so there's more or less one question left. So in the end of the questionnaire I also asked you about a rich point. I also gave the definition for rich point, I don't know if you remember it. You don't have to but maybe you do is okay so rich point I think it's quite similar to this. Aha, effect that we have in German. So it's it's when you, when you're in contact with a different culture, and then you stumble upon a certain point, so there is something that doesn't really make sense to you that you don't really understand or maybe you don't accept it. So you're stopping and you're looking at it. And somehow it makes sense, maybe somebody explains it to you or you just reflect on it and suddenly it makes sense to you and you can accept it. And then you suddenly see the richness of this point. So, this is an experience that offers you, it's a learning experience. And it's usually it's a very significant thing that people remember. So this is a rich point. And I asked everybody if they had experienced at which point you did. And you said it was in general a very positive experience for you which is nice, nice to read. And it's hard to you, not to judge. So you didn't really elaborate on it I think you said that it has something to do with judging people that have another skin color. But you didn't really describe it, you don't have to, of course, because it can be a very personal thing, but maybe you can just tell me whatever you like a little bit more about this so maybe what happened inside of you. Or maybe you just put what happened outside what what the situation was

ML 53:50

once in my mind.

ML 53:56

I was teaching online. Pretty much, in the beginning.

ML 54:02

So, I did not have any inter coach, or trainings.

ML 54:10

But I think just because how my life,

ML 54:17

my life was.

ML 54:18

I was already pretty reflective.

ML 54:23

So I came into the group. First day of the course and my scams, the classroom and the people who were there. And then there was a guy, and he had

ML 54:39

a pretty dark skin. Let's say that it wasn't bright

ML 54:42

but it was dark. And, um, and he was sitting, you know,

ML 54:47

in the back of the class. And,

ML 54:51

and I caught myself with the thought. You can't expect a lot from him.

ML 54:58

And the moment that occurs

ML 55:02

entrusting what you're doing here. So, let's see what's coming out of that. And

ML 55:09

still, I felt ashamed, in order to

ML 55:13

catch myself with all women waitress. Because my

ML 55:19

evaluate myself. Even I want to say, I was resistant and.

ML 55:31

And then, that this, this moment of catching it, and not expecting on it,

ML 55:39

acting on that but just catching it.

ML 55:44

It gave me more like

ML 55:45

an open approach to him and giving him a chance.

ML 55:51

Just got really turned out to be the best of the whole class.

ML 55:57

And he was so aware, and so intelligent and so. Wow.

ML 56:05

And I

ML 56:08

put him into some Africans cuz I didn't know where he was coming from him into South Africa and under so the first thing that's

ML 56:18

that I was aware of where he came from as Dominican Republic.

ML 56:23

And, um, and then after I

ML 56:27

don't know weeks or so. I had asked students to bring some photos of their family because we wanted to make like so many trees and.

ML 56:43

And as Tony brought his parents,

ML 56:46

and he has a completely white mother and a dark father and a skinned, and. And these are just my mother, she's from Spain, and you know she's blonde, and she has.

ML 56:59

She has very

ML 57:01

white skin really, really white skin.

ML 57:05

Yes, yes I grew up in the Dominican Republic

ML 57:08

or my education in Spain and stuff like that yeah so anyway like

ML 57:15

I was completely wrong on the free offer side.

ML 57:20

And

ML 57:22

this. This incident it helped me.

ML 57:27

Every time

ML 57:29

when I caught myself to be prejudiced or have some preconceptions about people with different skin coves

ML 57:38

orange.

ML 57:42
Really crushed myself and

ML 57:48
educated myself to not act on it.

Kim M 57:54
I remember that you said in your definition of culture, and you said. Next to other things that it's learned. Do you think that has something to do with this which point you experienced.

ML 58:08
Yes.

ML 58:11
I think if I would have been stuck in this thing for example, still hosted the dimensions.

ML 58:19
I would have gone completely wrong.

ML 58:24
Because I would just get so this trash comes from the Dominican Republic. And that means such and such.

ML 58:33
He had a Spanish mother and was very much influenced by Spanish literature's Spanish upbringing. You know, Spanish culture.

ML 58:45
And so this is how

ML 58:51
we can really go straight with

ML 58:55
cultural knowledge

ML 59:00
that is taught. And this is why I say, everybody has their own culture and just be open to them and

ML 59:10
create a space where you can meet them

ML 59:12
without prejudice preconception, as far as

ML 59:17
possible. Or at least be very honest with yourself for me with myself

ML 59:23
about my prejudices

ML 59:25

about perceptions because the moment that I'm aware of that. I'm not attached to them, you know, this is already. I always step back and observe observes [ML], having this preconception or this prejudice. At that moment, I'm not attached to it and I have got to act on it.

ML 59:51

Okay, nice. Thank you very much. Good. Um,

Kim M 59:55

yeah, it's a very very last question. I have to ask you if there's anything else you would like to say, or if there is anything that you think I should have asked but didn't ask so this is really completely your flow now. And you can do with it whatever you like.

ML 1:00:15

I think that was pretty comprehensive. Sometimes I felt that I was

ML 1:00:24

long answer so I don't know what

ML 1:00:29

worked well for you tell. Um,

ML 1:00:34

it's.

ML 1:00:37

Yeah, I like the way you did it. And thank you for for this interview because I thought you were really interested, it was not only. I have my questions and I need to you know to go on and finish that and then one hour. And everybody was like you had a genuine interest in that and that's helped me, because this was like a space that you gave. And so I could open up more and maybe get go deeper and give other examples that maybe you know or somebody else I wouldn't have given. And, um, so thank you for yes for this openness, and

[...]

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Interview Transcripts: AN

[...]

Kim M 6:45

Yeah, yeah. Cool, thank you for sharing. Yeah, that's actually that's pretty nice. Okay. Um, so I don't know if you remember, but you don't have to because I get everything in front of me. But at the beginning of the questionnaire. I asked you about, about the trainings you have received in the past and what types of trainings they were. And I'm not sure you either ticked all the boxes or most of them so for you it was participating in conversations simulation written exercises homework reflection untrue, no homework reflections and exercises. So, lots of different things. And then when I asked how many you said three. And I know I know one of them I know in which intercultural training context you are. But just for the record and maybe just also to give me a little bit more context about the other trainings you receive like, what's your background where are you coming from and how did you get into this situation.

ML 7:49

Well how did I get into the field of intercultural communication,

Kim M 7:53

maybe more the trainings that you.

ML 7:56

Okay.

ML 7:58

They were they're almost always related to the school context so I had courses and slash workshops, have it on my home University in Well, my for my bachelor's my home University in Toronto. And it was in the route of A Course Management communication course. And then, but it was very, very small. That was more lecture style and that we had a few workshops to do with each other. But it was really just scratching the surface, and we were learning Hofstede and that's pretty much it. And then it was a little bit more in depth for when I went on my residence in Belgium. We had a whole course which was not called intercultural communication, but it was called intercultural management and communications something was like forwards. And that course was also more like maybe essentialist. And we did cover a lot of Hoffstede, but it was it was nice because we did a lot of different activities and like it was hands on and it was also, you know, sit back and like listen to the lecturer. But I think I really liked that one, especially out of the three, we went to Belgium because the guy worked in international HR, and he had a, he had a master's degree in organizational psychology. And this brought him like everywhere he'd worked everywhere and he was, he was teaching us by sharing anecdotes. And this is really what made me fall in love with the fields. And from then on yeah I looked into it more and I read about it more so the rest is like personal research and and that's what led me to this master's and, and then yeah and then it just took off and

ML 10:14

maybe gonna be working in it soon.

Kim M 10:18

I mean, you learn your internship definitely, so. So, why do you. Oh, sorry I didn't want to interrupt you, but you just said, Yeah, right. Okay, so So why do you think these anecdotes made you fall in love with it.

ML 10:36

Just because it's like, it's FirstNet accounts of like examples of how, you know, we could we could come into a certain situation for example a meeting with our friends and, and, you know, you could be outnumbered and you could really experience wow, you know, something that I've thought all my life to be true. Not anymore. You know, and it just challenges it. And so these these experiences really resonated with me. And, yeah, I mean I I'm a big proponent of teaching through examples and through hands on work, as opposed to simply just like lecturing and i mean i i really love our masters for for several reasons it's not perfect but I really like it, but it's just, yeah I mean for me always like the training aspect is appealed to me since the beginning, you know just working in education, even before I found out about intercultural communication and the idea of non essential as training seems so so great on paper, and like one day explain it to us. But, but they didn't really give us any examples of things that they do. Within these trainings you know the ICUU like, and they didn't even share anecdotes of, like, situations that arose you know within, within these workshops. I was a little bit, you know, on the other side of the spectrum of like it just being a theoretical matter. But if you yeah I think this this experience in Belgium like it really resonated with me because it was a bit of both, you know us explaining through theory, through examples. Through work, and the examples is kind of the merger between the work, and between the explanations theory.

Kim M 12:50

That's that's nicely put cool. Good. So, if you had to design such a training yourself, how would you do it like how would you organize it what would the participants have to do and which values would you like to communicate.

ML 13:09

At first I think I would definitely learn, like a little bit what we learned in the consultancy course about how like it's so, so important to learn, and put the ball in the court of like the person that you're working in, with, and I'd want to know exactly what specifically, they want to work on, you know and like, Well, why do they want to improve it and like the miscommunication that they've encountered in the past. And then, based on this. I would, I would organize my training, According to what they want to do. Right. And so, and then obviously I would want to incorporate several different elements, I'd want to lecture, I'd want them to participate in workshops or there'd be audio visual components such as like watching videos of like examples of communication successful communication and unsuccessful communication and all dependent on the type of work that they're doing. So, you know like I explained to you with the company that I'll be working with. Soon they work in the maritime industry. So this is very very specific we have training specific to this, but then they also work with Heineken so they have different challenges. So I believe in this, you know, I believe in assessing what where they are and what they want to accomplish with, with the training because it's very very wide ranging. And then we go from there, using all these different elements, audio, magical, you know, visual, and so on. Nice.

Kim M 15:00

So, you said you wanted to show them successful but also unsuccessful communication. Why just not the good way, why do you also want to show them how it's not

ML 15:14

just because maybe you would be interested in hearing interesting for them to identify themselves in in like in these types of situations because I think if we, if we use this as a starting point. Then they could. First of all acknowledge and and except okay this is this is the miscommunication that has happened, I admit, whereas like a lot of times they don't even get there, you know they say okay well we have to do training because it'll improve our job prospects it'll maybe help us get new clients, but they don't maybe really care about actually improving and learning important cultural components. So when they actually see and they hear and they experience. Okay, this is, this is not successful communication, then maybe this will be an intrinsic motivator for them to improve, you know, whereas, as opposed to just jumping right into like okay, this is what you got to do for to work. You know, so really going from zero to 100. Instead of starting from 50 to 100.

Kim M 16:35

That's that's big games, nice. I mean, so, you obviously care. And you would like the participants to care which makes sense, because otherwise it doesn't work. Do you have an idea how this would work. Do you know what makes you care how you got to this point.

ML 16:56

What makes me care is having lived, was that, you know, part of my thesis is focusing on how locals, sell, for lack of a better word Toronto to the world. And I've, I've seen how multicultural reality can work, and not only how it could work but how it could thrive, you know, because it really, it's, it's multicultural reality in a way that, and I can't, I can't paint Toronto under one brush you know it's far from perfect, but it's it's really a community where people from different cultural backgrounds come together and help each other out, as opposed to having like a rich, you know Ethiopian neighborhood a Portuguese neighborhood and them working exclusively like on their own, it's really like people help each other out. And people are very curious about where are you from, you know, I want to learn about this and and trying new things and having new discussions. And so, yeah, I that's that's what that's why I care and from only having lived there for five years. I've seen a change, because the

world is becoming obviously more globalized and internationalized. And we obviously need to rely on each other, everywhere in the world now. And, yeah, I mean I see how we can work in Toronto and I hope on a global scale, that it's gonna work everywhere,

Kim M 18:40

just finishing when. Nice. Yeah, I think if I remember correctly, at school like in high school, which is a couple of years ago. You know, we had those English lessons so it was also about English culture, and then you have this typical melting pot in America, or maybe they also move towards salad bowl I'm not quite sure. And I think they called Canada mosaic. You know because because it's not melting together because there's still individual in a way like you were representative of your own, whatever background culture ways, but then it's still a big part that kind of belongs together so that just reminded me of it.

ML 19:22

Yeah, I was going to say that exactly because that is perhaps the biggest difference between our two countries, it's maybe a resonates with Dutch people in a way it's the whole idea of tolerance versus acceptance you know because and but maybe not even tolerance because yeah the United States says, you could come into our country, but we want you to celebrate American Thanksgiving and watch football on Sundays and go eat at the barbecue. Whereas in Canada we say we encourage you to keep practicing your tradition keep, you know, practicing your religion, keep speaking your language. And we celebrate that we celebrate you and celebrate your differences. So that's that's, yeah, I mean that's that's what it is I mean, like in a city like Toronto where more than half of the people are born abroad, it's it's a bust you know there's malls that you go to where you're the only white person. So I mean there is no absolutely no dominant culture, and if anything, there is. I mean culture is a big word obviously I still don't know how to define you that people talk about the absence of culture in Canada, you know, and at the idea of can multicultural reality be considered a culture, you know, Canada being so multicultural because there is no such thing as a national holiday there are so few like national dishes like expressions are so so few of them. And that's because we're a country of immigrants like crazy like, you know, so, yeah,

Kim M 21:13

maybe also interesting that so many people, apparently volunteer voluntarily go to Canada. If there's so many immigrants like there There seems to be something about it that draws people into the **country. Yeah. Yeah. But my next question is actually about a definition of culture and intercultural contact. I mean, we can we can try at least. Like it was a mix of an open ended question but also you know those boxes you can take again. So for you it was flexible mixed abstract complex learned and bounded. Also psychological. And then, you said intercultural contact is an attempt at communication between two parties or more within a specific cultural context. So very straight to the point. Yeah, so I was wondering, psychological is definitely a word that I have not direct in this context so far. I guess that goes with the experience with your teacher in Brussels, I think, yeah,**

ML 22:21

yeah, I was against near Brussels yeah oh sorry,

Kim M 22:25

Brussels was way where you're working now. Okay.

ML 22:29

Um,

Kim M 22:30

yeah. So, what what exactly do you mean by cultural psychological.

ML 22:40

Perhaps the fact that it's, it's so much of a construct, you know. And, Yeah, on a certain a certain point of course it's it's socially like sociologically constructed, you know, within communities. But I think oftentimes like it's it's our brains that limit us to to how far we can get with with an interaction and stuff like that so it's the there's something cerebral going on when you tell yourself,

ML 23:18

well we can't we can't get

ML 23:21

like a certain return get, you know, very far together because we are so different. And we just I feel like it. I you see so many people who limit themselves. Like how far they can get with someone because like unconsciously subconsciously they they they they know deep down that there is a difference. And it's so so so much easier for people to focus on the difference because the similarities often are latent, and they only come, you know to fruition after a certain while but it's hard to get to that point. So, in these moments of conviviality you know these very very quick quick moments of interaction which is most of our interactions really, because we only have a few friends and family and stuff like that but like at the grocery store, you only have times to see the difference. And so I think part of the reason why we can't intertwine better as a global community is that we have this mental block. And, like, let's be honest, like most of the world sees differences than similarities, because this is the way that it's been for centuries you know mobility has only been a thing recently in mass migration is is so so recent, you know. So, yeah, i said i think i think that's that's why I said psychological. Hmm.

Kim M 25:06

So, so do you think you know the globalization of the mobility aspect. Do you think it brings people March together, or rather part because suddenly we are aware of these differences like they're right in front of us,

ML 25:20

I think, I think.

ML 25:24

If there's a conscious effort, you know to to acknowledge and then from then on, move on. And like really try to, you know, make threads instead of blocks, I think. I think it can be it can be achieved. You know that we get past, looking at these differences, but yeah it's it's rooted in laziness, I mean, again, it's just so it's so easy. Unconsciously It is, yeah it's so easy to not to not think about like what what brings us together, which is we have everyone has more in common than they do you know that is different, but you don't see that at first it take takes a while, and it's it's more difficult to take a second and to really think okay this man or woman or whatnot has a family too They, they want to eat, they want money you know they they want the same things as me, it's easier said than done. You know, and it takes years and years and years of conditioning So, and I think it like anything like it starts like at the top. And once you see our leaders and then the people who you know have a big influence on us make these changes and talk about it. Then we'll start maybe believing it, you know, because otherwise it's a little bit hard from the grassroots level to build its way up, and then eventually our leaders will believe in it. It's possible, you know if it starts like at the bottom. This is ideology but it wouldn't it wouldn't move too fast so I think, for it to really work. We need to have people at the top of our government and then, you know, influencers you know in media and in sports. We generally believe it, we truly believe that our world, connecting together can work. And then we'll start believing it because they have so much influence.

Kim M 27:33

And then, who also care to to invest their energy, their time, as you said we should just stop being lazy and, yeah, nice. So, do you think in this sense, culture, is a challenge to you to others, society, whatever.

ML 27:54

I don't think culture itself is a challenge, but I think that making you know achieving successful communication. In spite of culture is a little bit more of a challenge. Okay. Yeah, I think it. It requires somewhat of an effort. At first, and then it can become instinctual. Hmm, okay, really not think at all about. You look different than me You sound different than me.

Kim M 28:28

Yeah. And it just starts to flow.

ML 28:31

And just starts to flow.

Kim M 28:34

Cool. So, so when, when you have all this in mind you know the, all the attempted definitions of culture and intercultural contact. I'm trying to ask this question very openly because I don't want to lead you into any direction with your answer. So what what comes to your mind when you hear the word group, what what do you make out of it.

ML 29:01

Group.

ML 29:05

I think of

ML 29:12

when I think of groups I think of a

ML 29:16

smaller entity, so people would use that, that word like in a more micro scale. And I would say people who are bound by sharing similar values. Who even that I'm not too sure maybe who have at least one characteristic in common. Okay boys, they would not be and weather and it does not matter whether that group was formed by the members, or if it was formed by someone on the outside, but a group for me is this small ish number of people who share at least one similar characteristic.

Kim M 30:10

And what happens when two different groups come together, or get together.

ML 30:17

I think there's, there's maybe a few stages. At first, there could be resistance.

ML 30:27

I think if, and then in the end there could be.

ML 30:31

After that there could be acceptance. And then in the end there could be integration. Hopefully that that is the ultimate goal, but at first i think it's it's a little bit of this going on a little bit of a little bit of jamming, but it's a little bit yeah it's so there's, Indiana, all like all this to say I think there's multiple different stages that that these two or more groups could get to by. It's more difficult for them to get

to the end. often, you just have groups that are coexisting next to each other, because they couldn't. Yet, evolve the stage. And I don't know what the stages are just through that.

Kim M 31:24

But it sounds like you're, you're trying to see the bigger picture like you you've, you've been talking on a global scale, quite often. Yeah, so that's nice. So if you think about your own intercultural education or maybe also the education of other people are the possible education, which sectors, do you think this is important for

ML 31:48

us, I think it's important for business, global business. I think it's important for governance.

ML 32:00

I think it's important for healthcare.

ML 32:07

I think it's important for the arts too. Because I'm a firm believer that like our, you know, brings a lot to one's life and brings purpose, and whether that be a lot of purpose you know as a career or even just like happiness. A little bit of happiness I think that that that goes a long way. And I go back to. I don't know if you've heard of the movie parasite. And you one. Yeah that's new,

Kim M 32:37

yeah yeah I watched it yeah of course.

ML 32:40

Yeah. And it swept the Oscars this year it won a ton of prizes. And a few weeks before the Oscars actually he was the director was at the Grammys and he said the most brilliant thing, and he said that once the world, or Americans that don't know he is referring to Americans, he said. Once we open ourselves to art with subtitles. Then we open ourselves to a whole new world you know, because if you really think of it like yes the United States produces and pumps out a lot of films you know through Hollywood. However, imagine all the movies that would be at our range if we were totally 100% okay with, you know, watching movies with subtitles which could sometimes be annoying if you haven't done too much of it, especially if you're English speaking and, you know, all the big movies are in English, per se, you know, the big budget ones, please buy once once people from perhaps a dominant culture you know watch it, it says okay I'm gonna say yes to like these very interesting, perhaps different movies. Then, then it's going to be great because I mean just recently I've watched that movie I watch a whole bunch of movies from Japan from China, from a while from France from Slovenia, and it's really really like opening my eyes to

ML 34:18

is so.

ML 34:21

Yeah, so I think so, the arts business health care and governance,

Kim M 34:27

so why not dub these movies, Why do you think subtitles would be so helpful,

ML 34:33

because there's a lot that gets lost. Oh yeah. Yeah, I think. And also for for budget reasons for like, I think that's that's another one of them but I think

ML 34:47

not. Yeah, of course.

ML 34:51

Like some expressions couldn't translate, whether it's dubbed or whether it's subtitled I mean some is going to get lost. Anyway, if it's just subtitles. However, I think, you know, there's that there's that one stat that says, What is it, 6% of communication is words 40 something percent is paralanguage sticks and then 56 is nonverbal or something. And I think yeah I mean there's so much that gets conveyed throughout the tonality of an actor. And so a lot would get lost if it's if it's if it's an actor. And he doesn't. Because what he's saying is not completely in line with the image that we're seeing. So

Kim M 35:36

right now I'm thinking, as you said, the tonality that that's also a very cultural thing isn't it. I think and I didn't know if it was Catherine Miller, and one of these books we have this example of the flight attendant who was offering soup to another person but her intonation was just different to the passengers culture. So he was offended by it, and she was just asking a question but that just didn't. That wasn't translated just due to culture and intonation. So, I guess you could also learn a lot about that, if you, you know, listen to the movie and then read it in your own language.

ML 36:13

Yeah.

Kim M 36:16

I mean, you started. Okay, cool. Um, so if you if you imagine now that for work you have an assignment, which, for which you will have to move abroad for about six months. And it's a country you've never been to you don't have family or friends there so it's a completely blank page to you. And no, you have to prepare for it. What would you do.

ML 36:44

First, I would learn 10 important things in that 10 week, at least, at least.

ML 36:53

That's it. That would be myself, what

ML 36:56

I would learn

ML 37:01

just the little things of like what is acceptable in terms of money. In terms of. Yeah, my daily business so like for example, I go to the bank every time a few weeks, I go to the supermarket every time you know a few times a week. I go to America. So finding out how my daily routine will change. Wow. And then yeah I think well as we learned about obviously again like language, in a way, can be an opening for towards a new culture so I would focus most of my time on that, I think, Yeah, once I get past this but definitely at least 10 things 10 things in this language. Okay,

Kim M 37:53

so language is definitely a big, a big thing for you.

ML 37:58

Yeah, for sure. Nice.

[...]

Kim M 38:45

that is, a lot of content. Anyway, last question I asked about a rich point. I don't know if you remember the definition of rich points.

ML 38:57

Yeah I read that book. Cool.

Kim M 39:01

I mean if you don't it's bad I was just wondering if you if you know what I'm talking about.

ML 39:06

Yeah, I think I remember the definition of it.

Kim M 39:09

Okay, that's fine. Yeah, so, so I just asked if you have experience, which point which you have, and then also how you would evaluate it, you said, it's somewhat positive, if you could elaborate on that great experience. So you were you were very not detailed. And then you also said it was fruitful. And what you learned was my perspective is not always objectively correct. So if you want, you could just, or maybe if you could first of all remember what you were talking about.

ML 39:47

But what I wrote

Kim M 39:50

what you wrote what you've learned is my perspective is not always objectively correct. And then you just said it was a great experience fruitful and somewhat positive, we didn't write much. Maybe you just, I don't know, don't remember

ML 40:05

because it's been a while.

Kim M 40:09

Okay. I don't know, maybe Apart from that, do you have a rich point that comes to your mind right now.

ML 40:17

Oh.

ML 40:32

Oh, I don't know I don't know it would be a good one.

ML 40:36

To see rich

Kim M 40:37

points.

ML 40:47

Okay.

ML 40:54

Hop on.

ML 40:57

So,

ML 40:59

I don't know if this wouldn't be characterized as which point I think so.

ML 41:04

So when I was, again two years ago when I when I was in Europe for that five or six month stint. I went to Italy and when I was in Rome. I needed to print a ticket for something. Okay, and I was at Airbnb which didn't have a printer. So I went to an internet cafe, which had a computer obviously and a printer and. And then I was trying to log into this computer, and it didn't work and it kept trying and trying and trying and it was really hard and I was exhausted and impatient and then I was just like okay well fuck this I'm leaving you know, and I tried, maybe four or five minutes to get on didn't work anyway so I was walking out the door. And then the owner comes running to me and he's screaming to Quinta to coinage am like, what are you saying I don't understand at all what you're saying and then. Ah, I, I was able to piece together what he was saying, through, Through through my my base knowledge in French obviously Chin 20, I will say sank out. So I tried to make the association like this. And what he was saying st count. I was saying, I was thinking, ah okay maybe he means 50 cents. He wants me to pay 50 cents for the time that I was on this computer so I was able to kind of connect the dots through this languaging aspect that was happening right now, otherwise I wouldn't have been able to but yeah that was like that was a cultural difference that I encountered.

Kim M 42:55

Maybe not a difference, because your friends helped you. Yes, yeah.

ML 43:01

Yeah, but it was, yeah, that was a moment I mean, yeah, being shouted out shouted out for not even using the computer for more than like five minutes. That was a moment where if I remember the definition of rich points, it's a it's a moment where you realize that. Yeah, where you realize the difference in between in between cultures, you know where you realize okay so now there's a cultural situation going on right here, because most of the time, when I'm well never when I'm interacting with people from Canadian from Canada. I'm not conscious of my own culture, it doesn't come up to my mind. Yeah, compared to what I was in the situation. And something, per se, different was happening, you know, that I that I'm aware of. And then I was able to piece it together but before then.

[...]

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APPENDIX D: INTERVIEW TRANSCRIPTS – AN

AN 0:00

Just Just for,

Kim M 0:02

for, to to make it correctly, for the record if there's anything if you don't really remember word in English, or if something that I'm saying doesn't make sense then you can also speak French perhaps and I can translate it afterwards just as long as you're comfortable and you can, you know, you can make yourself clear, that's the most important thing. Yeah. Any, any other questions.

AN 0:28

Whoa. Cool.

Kim M 0:30

Nice. Good, then maybe just to to you know to get into the flow and to get back into the topic. Can you recall any memories, or one memory that's connected to culture that makes you happy, or that is funny, just light and positive story.

AN 1:03

Okay, okay yeah I think I got one. So back in 2018. I was doing my Erasmus in Belgium. And this is my first time spending a lengthy amount of time in Europe, and had a two week break in the middle. Oh, my roommate is calling me just want to make sure. Yeah, of course. I got. Hello.

AN 1:33

Hey what's up.

AN 1:38

Oh my god. Yeah.

AN 2:11

Okay. Thanks.

AN 2:16

Okay, I'm so sorry about that. No, why

AN 2:20

she just wanted to know if I wanted something in the shops.

Kim M 2:24

That's important.

AN 2:26

Okay, so I'll reserve yes so basically, when I was in Belgium. I had a two week break from my classes, and took advantage by going to Morocco, you know, and I had never been to Africa.

AN 2:41

And

AN 2:43

I didn't know I went with a friend, an American friend and she had never been either obviously and. And it was culture shock from the second that I stepped off the plumbing. Just like seeing. I think it

perhaps for the first time, just like a different alphabet, you know, just the endless signs and stuff like that. And we are playing with delayed, and we got into the city late and I and there were there were no buses that went to the city center of Wehrmacht. So, that I had one friend from high school who I hadn't seen in very much talk to in five years. And he lived in that town. So I sent him a message and I explained him the situation. And I said, yo. He said, I'll be there in 45 minutes to pick you up on my motorcycle. Wow, okay but can you pick up my friend at the same time because we you know we're together, and he said no, by then. And then, and then, so he came to the airport. And he called me and he's like I'm not allowed to park in front of here, 10 seconds, run out. And then, my friend. do you want me to go first. Are you and she's like you, so I went and. And then we were and then so then I was on the back of this guy's motorcycle who I hadn't seen in five years. Zooming through a big African city just like that and it was just his culture shock everywhere we looked just because everything sounded so different smells so different, looked so different. But it really only hit me, when I finally got to this Airbnb, which took a long time to find because again, there were street names which were in French on the Airbnb app, but on the street themselves, it was all in Arabic. So it took a long time to find. Nevertheless, got there, and extremely exhausted, I set my bags down. I lied on the, on my bed like this, and then all I hear in the distance is the walk by, which is the call to prayer obviously from the mosque. And in that moment, I thought it was the most beautiful, but most haunting like sound I've ever heard in my whole life. Okay, so, and and that moment I felt like wow. I've never felt so away from home but I loved it. So, yeah.

Kim M 5:21

Wow. That's intense. I've never heard haunting in that context but if you mean a positive kind of haunting right.

AN 5:29

Yeah, of course I mean just haunting because it sounded so foreign. Okay.

Kim M 5:35

No, because you know as a second language speaker. Second, you know, not not native English. I always just connect haunting with ghosts. So that's the first time for me to have it in this context,

AN 5:48

learning something your fear of the unknown.

AN 5:52

Okay. Okay,

AN 5:54

interesting just like being in a play psyche, where you hear like a microphone, you know, everyone can hear in this city the voice of this one person which is the most viet-nam beautiful voices the emaan, and there's a lot of them going on at the same time. So it's like there, it's like, kind of like in unison it's like I don't know, all at the same time. And the whole city can hear. It's just so so so unique that

Kim M 6:27

I know it sounds like a parallel universe.

AN 6:30

Yes, it does. And, you know, if you've never experienced that. It's so strange, so strange. So, what that was, that was a nice I characterize it as a nice memory culture.

Kim M 6:45

Yeah, yeah. Cool, thank you for sharing. Yeah, that's actually that's pretty nice. Okay. Um, so I don't know if you remember, but you don't have to because I get everything in front of me. But at the beginning of the questionnaire. I asked you about, about the trainings you have received in the past and what types of trainings they were. And I'm not sure you either ticked all the boxes or most of them so for you it was participating in conversations simulation written exercises homework reflection untrue, no homework reflections and exercises. So, lots of different things. And then when I asked how many you said three. And I know I know one of them I know in which intercultural training context you are. But just for the record and maybe just also to give me a little bit more context about the other trainings you receive like, what's your background where are you coming from and how did you get into this situation.

AN 7:49

Well how did I get into the field of intercultural communication,

Kim M 7:53

maybe more the trainings that you.

AN 7:56

Okay.

AN 7:58

They were they're almost always related to the school context so I had courses and slash workshops, have it on my home University in Well, my for my bachelor's my home University in Toronto. And it was in the route of A Course Management communication course. And then, but it was very, very small. That was more lecture style and that we had a few workshops to do with each other. But it was really just scratching the surface, and we were learning huffs data and that's pretty much it. And then it was a little bit more in depth for when I went on my residence in Belgium. We had a whole course which was not called intercultural communication, but it was called intercultural management and communications something was like forwards. And that course was also more like maybe a centralist. And we did cover a lot of Hoffs data, but it was it was nice because we did a lot of different activities and like it was hands on and it was also, you know, sit back and like listen to the lecturer. But I think I really liked that one, especially out of the three, we went to Belgium because the guy worked in international HR, and he had a, he had a master's degree in organizational psychology. And this brought him like everywhere he'd worked everywhere and he was, he was teaching us by sharing anecdotes. And this is really what made me fall in love with the fields. And from then on yeah I looked into it more and I read about it more so the rest is like personal research and and that's what led me to this master's and, and then yeah and then it just took off and

AN 10:14

maybe gonna be working in it soon.

Kim M 10:18

I mean, you learn your internship definitely, so. So, why do you. Oh, sorry I didn't want to interrupt you, but you just said, Yeah, right. Okay, so So why do you think these anecdotes made you fall in love with it.

AN 10:36

Just because it's like, it's FirstNet accounts of like examples of how, you know, we could we could come into a certain situation for example a meeting with our friends and, and, you know, you could be outnumbered and you could really experience wow, you know, something that I've thought all my life to be true. Not anymore. You know, and it just challenges it. And so these these experiences really resonated with me. And, yeah, I mean I I'm a big proponent of teaching through examples and through hands on work, as opposed to simply just like lecturing and i mean i i really love our masters

for for several reasons it's not perfect but I really like it, but it's just, yeah I mean for me always like the training aspect is appealed to me since the beginning, you know just working in education, even before I found out about intercultural communication and the idea of non essential as training seems so so great on paper, and like one day explain it to us. But, but they didn't really give us any examples of things that they do. Within these trainings you know the ICU you like, and they didn't even share anecdotes of, like, situations that arose you know within, within these workshops. I was a little bit, you know, on the other side of the spectrum of like it just being a theoretical matter. But if you yeah I think this this experience in Belgium like it really resonated with me because it was a bit of both, you know us explaining through theory, through examples. Through work, and the examples is kind of the merger between the work, and between the explanations theory.

Kim M 12:50

That's that's nicely put cool. Good. So, if you had to design such a training yourself, how would you do it like how would you organize it what would the participants have to do and which values would you like to communicate.

AN 13:09

At first I think I would definitely learn, like a little bit what we learned in the consultancy course about how like it's so, so important to learn, and put the ball in the court of like the person that you're working in, with, and I'd want to know exactly what specifically, they want to work on, you know and like, Well, why do they want to improve it and like the miscommunication that they've encountered in the past. And then, based on this. I would, I would organize my training, According to what they want to do. Right. And so, and then obviously I would want to incorporate several different elements, I'd want to lecture, I'd want them to participate in workshops or there'd be audio visual components such as like watching videos of like examples of communication successful communication and unsuccessful communication and all dependent on the type of work that they're doing. So, you know like I explained to you with the company that I'll be working with. Soon they work in the maritime industry. So this is very very specific we have training specific to this, but then they also work with Heineken so they have different challenges. So I believe in this, you know, I believe in assessing what where they are and what they want to accomplish with, with the training because it's very very wide ranging. And then we go from there, using all these different elements, audio, magical, you know, visual, and so on. Nice.

Kim M 15:00

So, you said you wanted to show them successful but also unsuccessful communication. Why just not the good way, why do you also want to show them how it's not

AN 15:14

just because maybe you would be interested in hearing interesting for them to identify themselves in in like in these types of situations because I think if we, if we use this as a starting point. Then they could. First of all acknowledge and and except okay this is this is the miscommunication that has happened, I admit, whereas like a lot of times they don't even get there, you know they say okay well we have to do training because it'll improve our job prospects it'll maybe help us get new clients, but they don't maybe really care about actually improving and learning important cultural components. So when they actually see and they hear and they experience. Okay, this is, this is not successful communication, then maybe this will be an intrinsic motivator for them to improve, you know, whereas, as opposed to just jumping right into like okay, this is what you got to do for to work. You know, so really going from zero to 100. Instead of starting from 50 to 100.

Kim M 16:35

That's that's big games, nice. I mean, so, you obviously care. And you would like the participants to care which makes sense, because otherwise it doesn't work. Do you have an idea how this would work. Do you know what makes you care how you got to this point.

AN 16:56

What makes me care is having lived, was that, you know, part of my thesis is focusing on how locals, sell, for lack of a better word Toronto to the world. And I've, I've seen how multicultural reality can work, and not only how it could work but how it could thrive, you know, because it really, it's, it's multicultural reality in a way that, and I can't, I can't paint Toronto under one brush you know it's far from perfect, but it's it's really a community where people from different cultural backgrounds come together and help each other out, as opposed to having like a rich, you know Ethiopian neighborhood a Portuguese neighborhood and them working exclusively like on their own, it's really like people help each other out. And people are very curious about where are you from, you know, I want to learn about this and and trying new things and having new discussions. And so, yeah, I that's that's what that's why I care and from only having lived there for five years. I've seen a change, because the world is becoming obviously more globalized and internationalized. And we obviously need to rely on each other, everywhere in the world now. And, yeah, I mean I see how we can work in Toronto and I hope on a global scale, that it's gonna work everywhere,

Kim M 18:40

just finishing when. Nice. Yeah, I think if I remember correctly, at school like in high school, which is a couple of years ago. You know, we had those English lessons so it was also about English culture, and then you have this typical melting pot in America, or maybe they also move towards salad bowl I'm not quite sure. And I think they called Canada mosaic. You know because because it's not melting together because there's still individual in a way like you were representative of your own, whatever background culture ways, but then it's still a big part that kind of belongs together so that just reminded me of it.

AN 19:22

Yeah, I was going to say that exactly because that is perhaps the biggest difference between our two countries, it's maybe a resonates with Dutch people in a way it's the whole idea of tolerance versus acceptance you know because and but maybe not even tolerance because yeah the United States says, you could come into our country, but we want you to celebrate American Thanksgiving and watch football on Sundays and go eat at the barbecue. Whereas in Canada we say we encourage you to keep practicing your tradition keep, you know, practicing your religion, keep speaking your language. And we celebrate that we celebrate you and celebrate your differences. So that's that's, yeah, I mean that's that's what it is I mean, like in a city like Toronto where more than half of the people are born abroad, it's it's a bust you know there's malls that you go to where you're the only white person. So I mean there is no absolutely no dominant culture, and if anything, there is. I mean culture is a big word obviously I still don't know how to define you that people talk about the absence of culture in Canada, you know, and at the idea of can multicultural reality be considered a culture, you know, Canada being so multicultural because there is no such thing as a national holiday there are so few like national dishes like expressions are so so few of them. And that's because we're a country of immigrants like crazy like, you know, so, yeah,

Kim M 21:13

maybe also interesting that so many people, apparently volunteer voluntarily go to Canada. If there's so many immigrants like there There seems to be something about it that draws people into the country. Yeah. Yeah. But my next question is actually about a definition of culture and intercultural contact. I mean, we can we can try at least. Like it was a mix of an open ended question but also you know those boxes you can take again. So for you it was flexible mixed abstract complex learned and bounded. Also psychological. And then, you said intercultural contact is an attempt at communication between two parties or more within a specific cultural context. So very straight to the point. Yeah, so I was wondering, psychological is definitely a word that I have not direct in this context so far. I guess that goes with the experience with your teacher in Brussels, I think, yeah,

AN 22:21

yeah, I was against near Brussels yeah oh sorry,

Kim M 22:25

Brussels was way where you're working now. Okay.

AN 22:29

Um,

Kim M 22:30

yeah. So, what what exactly do you mean by cultural psychological.

AN 22:40

Perhaps the fact that it's, it's so much of a construct, you know. And, Yeah, on a certain a certain point of course it's it's socially like sociologically constructed, you know, within communities. But I think oftentimes like it's it's our brains that limit us to to how far we can get with with an interaction and stuff like that so it's the there's something cerebral going on when you tell yourself,

AN 23:18

well we can't we can't get

AN 23:21

like a certain return get, you know, very far together because we are so different. And we just I feel like it. I you see so many people who limit themselves. Like how far they can get with someone because like unconsciously subconsciously they they they they know deep down that there is a difference. And it's so so so much easier for people to focus on the difference because the similarities often are latent, and they only come, you know to fruition after a certain while but it's hard to get to that point. So, in these moments of conviviality you know these very very quick quick moments of interaction which is most of our interactions really, because we only have a few friends and family and stuff like that but like at the grocery store, you only have times to see the difference. And so I think part of the reason why we can't intertwine better as a global community is that we have this mental block. And, like, let's be honest, like most of the world sees differences than similarities, because this is the way that it's been for centuries you know mobility has only been a thing recently in mass migration is is so so so recent, you know. So, yeah, i said i think i think that's that's why I said psychological. Hmm.

Kim M 25:06

So, so do you think you know the globalization of the mobility aspect. Do you think it brings people March together, or rather part because suddenly we are aware of these differences like they're right in front of us,

AN 25:20

I think, I think.

AN 25:24

If there's a conscious effort, you know to to acknowledge and then from then on, move on. And like really try to, you know, make threads instead of blocks, I think. I think it can be it can be achieved. You know that we get past, looking at these differences, but yeah it's it's rooted in laziness, I mean, again, it's just so it's so easy. Unconsciously It is, yeah it's so easy to not to not think about like what what brings us together, which is we have everyone has more in common than they do you know that is different, but you don't see that at first it take takes a while, and it's it's more difficult to take a second and to really think okay this man or woman or whatnot has a family too They, they want to eat, they want money you know they they want the same things as me, it's easier said than done.

You know, and it takes years and years and years of conditioning So, and I think it like anything like it starts like at the top. And once you see our leaders and then the people who you know have a big influence on us make these changes and talk about it. Then we'll start maybe believing it, you know, because otherwise it's a little bit hard from the grassroots level to build its way up, and then eventually our leaders will believe in it. It's possible, you know if it starts like at the bottom. This is ideology but it wouldn't it wouldn't move too fast so I think, for it to really work. We need to have people at the top of our government and then, you know, influencers you know in media and in sports. We generally believe it, we truly believe that our world, connecting together can work. And then we'll start believing it because they have so much influence.

Kim M 27:33

And then, who also care to to invest their energy, their time, as you said we should just stop being lazy and, yeah, nice. So, do you think in this sense, culture, is a challenge to you to others, society, whatever.

AN 27:54

I don't think culture itself is a challenge, but I think that making you know achieving successful communication. In spite of culture is a little bit more of a challenge. Okay. Yeah, I think it. It requires somewhat of an effort. At first, and then it can become instinctual. Hmm, okay, really not think at all about. You look different than me You sound different than me.

Kim M 28:28

Yeah. And it just starts to flow.

AN 28:31

And just starts to flow.

Kim M 28:34

Cool. So, so when, when you have all this in mind you know the, all the attempted definitions of culture and intercultural contact. I'm trying to ask this question very openly because I don't want to lead you into any direction with your answer. So what what comes to your mind when you hear the word group, what what do you make out of it.

AN 29:01

Group.

AN 29:05

I think of

AN 29:12

when I think of groups I think of a

AN 29:16

smaller entity, so people would use that, that word like in a more micro scale. And I would say people who are bound by sharing similar values. Who even that I'm not too sure maybe who have at least one characteristic in common. Okay boys, they would not be and weather and it does not matter whether that group was formed by the members, or if it was formed by someone on the outside, but a group for me is this small ish number of people who share at least one similar characteristic.

Kim M 30:10

And what happens when two different groups come together, or get together.

AN 30:17

I think there's, there's maybe a few stages. At first, there could be resistance.

AN 30:27

I think if, and then in the end there could be.

AN 30:31

After that there could be acceptance. And then in the end there could be integration. Hopefully that that is the ultimate goal, but at first i think it's it's a little bit of this going on a little bit of a little bit of jamming, but it's a little bit yeah it's so there's, Indiana, all like all this to say I think there's multiple different stages that that these two or more groups could get to by. It's more difficult for them to get to the end. often, you just have groups that are coexisting next to each other, because they couldn't. Yet, evolve the stage. And I don't know what the stages are just through that.

Kim M 31:24

But it sounds like you're, you're trying to see the bigger picture like you you've, you've been talking on a global scale, quite often. Yeah, so that's nice. So if you think about your own intercultural education or maybe also the education of other people are the possible education, which sectors, do you think this is important for

AN 31:48

us, I think it's important for business, global business. I think it's important for governance.

AN 32:00

I think it's important for healthcare.

AN 32:07

I think it's important for the arts too. Because I'm a firm believer that like our, you know, brings a lot to one's life and brings purpose, and whether that be a lot of purpose you know as a career or even just like happiness. A little bit of happiness I think that that that goes a long way. And I go back to. I don't know if you've heard of the movie parasite. And you one. Yeah that's new,

Kim M 32:37

yeah yeah I watched it yeah of course.

AN 32:40

Yeah. And it swept the Oscars this year it won a ton of prizes. And a few weeks before the Oscars actually he was the director was at the Grammys and he said the most brilliant thing, and he said that once the world, or Americans that don't know he is referring to Americans, he said. Once we open ourselves to art with subtitles. Then we open ourselves to a whole new world you know, because if you really think of it like yes the United States produces and pumps out a lot of films you know through Hollywood. However, imagine all the movies that would be at our range if we were totally 100% okay with, you know, watching movies with subtitles which could sometimes be annoying if you haven't done too much of it, especially if you're English speaking and, you know, all the big movies are in English, per se, you know, the big budget ones, please buy once once people from perhaps a dominant culture you know watch it, it says okay I'm gonna say yes to like these very interesting, perhaps different movies. Then, then it's going to be great because I mean just recently I've watched that movie I watch a whole bunch of movies from Japan from China, from a while from France from Slovenia, and it's really really like opening my eyes to

AN 34:18

is so.

AN 34:21

Yeah, so I think so, the arts business health care and governance,

Kim M 34:27

so why not adopt these movies, Why do you think subtitles would be so helpful,

AN 34:33

because there's a lot that gets lost. Oh yeah. Yeah, I think. And also for for budget reasons for like, I think that's that's another one of them but I think

AN 34:47

not. Yeah, of course.

AN 34:51

Like some expressions couldn't translate, whether it's dubbed or whether it's subtitled I mean some is going to get lost. Anyway, if it's just subtitles. However, I think, you know, there's that there's that one stat that says, What is it, 6% of communication is words 40 something percent is paralinguistic and then 56 is nonverbal or something. And I think yeah I mean there's so much that gets conveyed throughout the tonality of an actor. And so a lot would get lost if it's if it's if it's an actor. And he doesn't. Because what he's saying is not completely in line with the image that we're seeing. So

Kim M 35:36

right now I'm thinking, as you said, the tonality that that's also a very cultural thing isn't it. I think and I didn't know if it was Catherine Miller, and one of these books we have this example of the flight attendant who was offering soup to another person but her information was just different to the passengers culture. So he was offended by it, and she was just asking a question but that just didn't. That wasn't translated just due to culture and intonation. So, I guess you could also learn a lot about that, if you, you know, listen to the movie and then read it in your own language.

AN 36:13

Yeah.

Kim M 36:16

I mean, you started. Okay, cool. Um, so if you if you imagine now that for work you have an assignment, which, for which you will have to move abroad for about six months. And it's a country you've never been to you don't have family or friends there so it's a completely blank page to you. And no, you have to prepare for it. What would you do.

AN 36:44

First, I would learn 10 important things in that 10 week, at least, at least.

AN 36:53

That's it. That would be myself, what

AN 36:56

I would learn

AN 37:01

just the little things of like what is acceptable in terms of money. In terms of. Yeah, my daily business so like for example, I go to the bank every time a few weeks, I go to the supermarket every time you know a few times a week. I go to America. So finding out how my daily routine will change. Wow. And then yeah I think well as we learned about obviously again like language, in a way, can be an

opening for towards a new culture so I would focus most of my time on that, I think, Yeah, once I get past this but definitely at least 10 things 10 things in this language. Okay,

Kim M 37:53

so language is definitely a big, a big thing for you.

AN 37:58

Yeah, for sure. Nice.

Kim M 38:02

Good. Let me see. Let me just scroll down, I think, yeah, we're actually close to the end, already. Wait, it's been it's been 40 minutes that's that's quite average. It always feels very quick. I can definitely recommend interviews for your research, it's a lot of fun. Oh, yeah, yeah, just the, you know what, I don't have to transcribe because I got the program and apparently that's enough for Debbie. But, you know, going through all the content I think you're my last person so you're the ninth interview and, um, I think I got around 120 pages. So,

AN 38:44

oh my god,

Kim M 38:45

that is, a lot of content. Anyway, last question I asked about a rich point. I don't know if you remember the definition of rich points.

AN 38:57

Yeah I read that book. Cool.

Kim M 39:01

I mean if you don't it's bad I was just wondering if you if you know what I'm talking about.

AN 39:06

Yeah, I think I remember the definition of it.

Kim M 39:09

Okay, that's fine. Yeah, so, so I just asked if you have experience, which point which you have, and then also how you would evaluate it, you said, it's somewhat positive, if you could elaborate on that great experience. So you were you were very not detailed. And then you also said it was fruitful. And what you learned was my perspective is not always objectively correct. So if you want, you could just, or maybe if you could first of all remember what you were talking about.

AN 39:47

But what I wrote

Kim M 39:50

what you wrote what you've learned is my perspective is not always objectively correct. And then you just said it was a great experience fruitful and somewhat positive, we didn't write much. Maybe you just, I don't know, don't remember

AN 40:05

because it's been a while.

Kim M 40:09

Okay. I don't know, maybe Apart from that, do you have a rich point that comes to your mind right now.

AN 40:17

Oh.

AN 40:32

Oh, I don't know I don't know it would be a good one.

AN 40:36

To see rich

Kim M 40:37

points.

AN 40:47

Okay.

AN 40:54

Hop on.

AN 40:59

I don't know if this wouldn't be characterized as which point I think so.

AN 41:04

So when I was, again two years ago when I when I was in Europe for that five or six month stint. I went to Italy and when I was in Rome. I needed to print a ticket for something. Okay, and I was at Airbnb which didn't have a printer. So I went to an internet cafe, which had a computer obviously and a printer and. And then I was trying to log into this computer, and it didn't work and it kept trying and trying and trying and it was really hard and I was exhausted and impatient and then I was just like okay well fuck this I'm leaving you know, and I tried, maybe four or five minutes to get on didn't work anyway so I was walking out the door. And then the owner comes running to me and he's screaming to Quinta to coinage am like, what are you saying I don't understand at all what you're saying and then. Ah, I, I was able to piece together what he was saying, through, Through through my my base knowledge in French obviously Chin 20, I will say sank out. So I tried to make the association like this. And what he was saying st count. I was saying, I was thinking, ah okay maybe he means 50 cents. He wants me to pay 50 cents for the time that I was on this computer so I was able to kind of connect the dots through this languaging aspect that was happening right now, otherwise I wouldn't have been able to but yeah that was like that was a cultural difference that I encountered.

Kim M 42:55

Maybe not a difference, because your friends helped you. Yes, yeah.

AN 43:01

Yeah, but it was, yeah, that was a moment I mean, yeah, being shouted out shouted out for not even using the computer for more than like five minutes. That was a moment where if I remember the definition of rich points, it's a it's a moment where you realize that. Yeah, where you realize the difference in between in between cultures, you know where you realize okay so now there's a cultural situation going on right here, because most of the time, when I'm well never when I'm interacting with people from Canadian from Canada. I'm not conscious of my own culture, it doesn't come up to my mind. Yeah, compared to what I was in the situation. And something, per se, different was happening, you know, that I that I'm aware of. And then I was able to piece it together but before then.

AN 44:06

It was it was weird.

Kim M 44:08

I guess so it's also kind of i don't know i mean generally when people shouted you it's it's scary I would say at least because they're not confrontational, but then if it's a completely different language and you're not you know you're a guest in this environment.

AN 44:25

Yeah, that, that must have been

Kim M 44:28

very uncomfortable.

AN 44:30

Yeah, it was it was shitting in the

AN 44:33

Chevy

AN 44:35

degrees you're in a internet cafe and no one understands you you don't understand anyone,

Kim M 44:41

and you couldn't even print your ticket,

AN 44:43

and even print my ticket and I was getting stressed wanted his money.

Kim M 44:50

Okay. Um, well for the interview. That's it. I mean, I still have to ask you if there's anything else you would like to know or anything else that I should have asked I didn't ask. So, this is your floor now and you can say whatever you like.

AN 45:08

Is, is the research going to be to aid the intercultural communication masters at the EU you

Kim M 45:15

know it's just about if there's a difference between performed, and just theoretical learning and trying to find that, you know, performed learning if you experience something and connect the emotions to it. This is actually way more efficient than just reading or listening to theory. Yeah, but most people have done both, so it's a little bit more difficult to distinguish. So I will find out how I do that, I have to in the future,

AN 45:48

excited to read your results. If you want to

Kim M 45:52

maybe you have to read.

Transcribed by <https://otter.ai>

APPENDIX E: CONSENT FORM

The advantages of combining theoretical and practical approaches in intercultural training

Consent to take part in research

I..... voluntarily agree to participate in this research study.

- I understand that even if I agree to participate now, I can withdraw at any time or refuse to answer any question without any consequences of any kind.
- I understand that I can withdraw permission to use data from my interview within two weeks after the interview, in which case the material will be deleted.
- I have had the purpose and nature of the study explained to me in writing and I have had the opportunity to ask questions about the study.
- I understand that participation involves giving a brief video or audio interview for approximately 30-60min.
- I understand that I will not benefit directly from participating in this research.
- I understand that I have had the opportunity to withdraw from a video interview and request an audio interview instead, to which the researcher must comply.
- I agree to my interview being audio and/or video recorded.
- I understand that all information I provide for this study will be treated confidentially.
- I understand that in any report on the results of this research my identity will remain anonymous. This will be done by changing my name and disguising any details of my interview which may reveal my identity or the identity of people I speak about.
- I understand that disguised extracts from my interview may be quoted in the researcher's master thesis "The Impact Performed Learning has on Intercultural Skills" for the master program Intercultural Communication 2019/2020 at Utrecht University.

- I understand that if I inform the researcher that myself or someone else is at risk of harm they may have to report this to the relevant authorities - they will discuss this with me first but may be required to report with or without my permission.
- I understand that a transcript of my interview in which all identifying information has been removed will be retained for two years.
- I understand that I am free to contact any of the people involved in the research to seek further clarification and information (Kim-Jennifer Möller, kimmoeller@netcologne.de)

Signature of participant

Date

I believe the participant is giving informed consent to participate in this study

Signature of researcher

Date