

Smile

Building Multicultural Competence at University – Critical reflections and action

A FLEXIBLE CPD FOR HIGHER EDUCATION STAFF
ON INCLUSION OF MIGRANT STUDENTS

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SMILE - Social Meaning Impact through LLL universities in Europe

Erasmus+ KA3 Social inclusion and common values | 621433-EPP-1-2020-1- BE-EPPKA3-IPI-SOC-IN

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The European Commission support for the production of this publication does not constitute an endorsement of the contents which reflect the views only of the authors, and the Commission cannot be held responsible for any use which may be made of the information contained therein.



Co-funded by the
Erasmus+ Programme
of the European Union

Publisher: eucen, Barcelona, Spain, 2023, <http://www.eucen.eu>
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Editorial Board: Carme ROYO, Aisha KRÜGER
Design, Typeset and Layout: David Robinson

Citation: Borg, C; Baldacchino, R; Ivanova, M; Jerez, C; on behalf of the SMILE consortium (Ed.)
(2023): *Building Multicultural Competence at University – Critical reflections and action*
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List of Abbreviations

- CPD – Continuing Professional Development
- eucen – European university continuing education network
- UB – Universitat de Barcelona
- UM – University of Malta
- JGU – Johannes Gutenberg Universität Mainz
- EU – European Union
- HEIs – Higher Education Institutions
- HE – Higher Education
- PPP – PowerPoint Presentation

Facts and Figures

Project Acronym	SMILE
Project full title	Social Meaningful Impact through LLL Universities in Europe
Project No	621433-EPP-1-BE-EPPKA3-IPI-SOC-IN
Funding Scheme	Erasmus+ KA3 - Social Inclusion and common values
Coordinator	EUCEN – European University Continuing Education Network
Work Package	WP3 – SMILE CPD courses
Lead Partner	P6 (UM) P3 (JGU) P9 (UBSF)
Contributing Partners	All the SMILE partners
Dissemination Level	External

A. Background to the CPD Course

i. Rationale

Europe has a history of migratory flows out of and into its territory. Exchange and mobility constitute a historical given. Freedom of movement, a mainstay of EU policy within its geographical space, is symptomatic of a continent's history marked by humanity's urge, forced or wanted, to move across real or imaginary borders.

The spectacular movement of migrants in the last decades constitutes the latest chapter in this millennial story; one which has provoked mixed reactions from people who consider Europe as their natural home. On one hand, the incredible outpouring of generosity expressed in the wake of Covid-19 and the Russo-Ukrainian war and, on the other hand the extreme negative reactions - institutionalised racism and collective xenophobia - expressed in reaction to sudden and ongoing migratory flows of people fleeing war and ethnic cleansing in the Middle East and Africa.

HEIs are not immune to the tensions caused by different migration scenarios in Europe. Debates at Commission level and within the European Higher Education Area indicate that European HEIs are well aware of their strategic importance as instruments of inclusion, and are equally conscious that despite the progress registered over the years there is work to be done in this regard before the EU can claim an acceptable level of inclusion in higher education.

Project SMILE's main remit is to help HEIs reflect, through an audit tool, on their current HEI practices with regard to inclusion, with a view to improving their actions through CPD opportunities. This document introduces HEI communities to a flexible CPD opportunity, focusing on the inclusion of migrant students.

ii. Educational Principles

As with other areas of training that the SMILE project is committed to addressing, namely students with low socio-economic status and women in leadership, this migrant-focused CPD is informed by seven fundamental educational principles:

1. The main objective of the CPD is for participants located within HEIs to gain more knowledge on issues related to migrant students access to higher education;
2. The CPD materials respect the complex nature that defines accessibility in HEI contexts and beyond;
3. In synch with the inclusive agenda of the CPD, the materials are to be used flexibly and as per the real needs of the particular HEI community undertaking the CPD;
4. Accessibility implies inclusion. In the best inclusive tradition, this CPD is about creating communal encounters and, therefore, reflections are to be generated within a group, in the presence of a facilitator. These encounters can happen both in person as well as virtually;
5. This CPD course takes a problem-posing approach. It is meant to stimulate curiosity and critical engagement rather prescribe solutions.
6. Lived experiences and participants intuitive knowledge are foregrounded.
7. Migrants are considered as protagonists rather than objects of participants discussion.

Who will benefit from this CPD?

This CPD is intended for academic and administrative staff as well as potential, actual and former students who share a common interest in nurturing inclusion within HEIs, are interested in foregrounded human-rights-based and fair societies, and who have direct contact with students, in their different capacities. As diversity is lived on a quotidian basis, it is assumed that whether theoretical or experiential, participants come to the CPD sessions with diverse baggage of knowledges that can be shared and unpacked.

The presence of migrants and their lived experiences are key to the success of this CPD. The CPD unfolds with migrants, the ultimate beneficiaries of the CPD, as protagonists rather than objects of the academics' tourist gaze (academic's professional curiosity).

When such a learning community is assembled, mutuality is imperative. Lived experiences of migrants and knowledge associated with such experiences are key to the CPDs and, therefore, migrants ought to be considered as protagonists and subjects of the CPDs rather than objects of curiosity.

iii. Course Content

The planned content of this CPD is partially inspired by preliminary research conducted by the consortium in the initial stages of its three-year remit. Based on interviews with policy makers, administrators, academics, social activists and migrants, the qualitative research, while preliminary in nature, consistently indicates that while HEI institutions have come a long way in creating policies and infrastructures that promote and facilitate access and retention of migrant students, the list of barriers to migrant inclusion in the foregoing institutions is still long and complex. This objective fact was repeated in every dialogical encounter the consortium has had with migrant students, former students and activists.

Some of the barriers lie outside the institutions. Roadblocks in this category include (the list is not exhaustive): precarious work that limits the spending power in higher education; accommodation issues that limit the stability and peace-of mind required for study; family obligations that require migrants to send most of their (often very limited) income back to their extended family located in the country of origin; language barriers that isolate and limit progress in education; lack of internal community solidarity within migrant communities in the receiving country, often reproducing ethnic, tribal, caste, gender, sexual and religious discriminations obtaining within their home country; transport barriers making it impossible to be at the educational site in time for the lectures/sessions; and the unpredictability of life in general.

Personal issues that block participation are related to poor health, precarious mental health, stress and exhaustion, poor self-esteem, fatalism, false sense of entitlement, language barriers, lack of social capital and marginalization.

At the institutional/society level, exploitative economic and social relations, general lack of social capital in the area of diversity, discriminatory treatment at various levels of administration, institutionalized racism, migration perceived as a security threat, detention practices and overincarceration that threaten human rights, budget cuts in services that are normally used by migrants, and weak infrastructure for migrant integration, are often mentioned as institutional barriers.

At HEI level, lack of investment in foundation courses, lack of all-round funding (not just fee waiving), limited recognition of prior learning, inflexibility with timetables, limited online opportunities, curricula which are Eurocentric and which adopt exclusive European epistemologies, limited counselling and career guidance, limited support for students experiencing mental health issues, and weak support services following graduation, are among the list of institutional barriers to access and retention.

How to steer this CPD

While the CPD is defined by a general script, complete with outcomes and development steps, the expectation is that the bulk of the knowledge will be produced as a result of a pedagogical stance that enables participants to co-discover, co-explore, co-interrogate, co-analyse and, ultimately co-produce knowledge in the process. This CPD builds on the notion that critical thinking is a collective act of creativity and, therefore, while the CPD facilitators offer a directive role, they should never degenerate into transmitters of knowledge.

In other words, the curriculum plan can never be a fixed plan to be followed to the letter, and the contents can never be conceived as static information, scripted and choreographed by experts. No one's CPD experience will be like the other, since the community of learning that will be assembled each time that the CPD is undertaken will be different in terms of social and cultural capital and lived experiences.

iv. Core feature of this CPD course

As indicated above, the co-authors of the CPD expect a flexible use of the different steps outlined by the full CPD description. Given the different institutional and societal contexts in which the HEI learning communities are working in, it is expected that the CPDs unfold differently in different HEIs. It is, therefore, perfectly acceptable for the outcomes of the CPD experience to look different and lead to different learning experiences as per the real needs and the judicious educational decisions taken by the lead educator/s of the CPD.

v. Pedagogical Approach

Pedagogically, the CPD will adopt a dialogical approach aimed at foregrounding participants voice, mutuality and reciprocity, and co-construction of knowledge. The CPD is seen as a journey of reflection and discovery, and the outcomes as signposts rather than a fixed terminus. The quotidian experiences will always constitute the core content of the course. For this to happen, the leaders have to be pedagogically flexible without losing sight of why this CPD is being held in the first place.

Having earlier stressed the collective dimension of learning, all the steps of this CPD have been written with a face-to-face pedagogical encounter in mind. Given a well-equipped room, the CPD can also adopt a hybrid approach, while face-to-face encounters can be augmented further through online forums.

vi. Logistics

In total, the current two CPD sessions are expected to be of four hours each. Depending on the exigencies of the learning community, the CPD could be planned differently (e.g. two hours each session). In keeping with the two four-hour sessions model, the first session is predominantly conceptual in nature, while the second session is more hands-on.

It is expected that the number of hours of preparation on the participants part should not exceed 1.5 hrs per session.

It is being suggested that an appreciable number of days are allowed to pass in-between sessions, to allow for personal reflection and homework.

In the case of face-to-face encounters, the room (or any other educational space) should be organized to facilitate dialogue, and should have basic equipment and services – projector, whiteboard and access to internet. Paper or electronic devices are also needed for writing purposes.

The activity boxes **can involve thinking, writing, reading or discussing activities**. Each box has been identified with an icon:

Think



Write



Read



Discuss



vii. Basic guide

Minimum and maximum number of hours per session: 2 hrs to 4hrs

Minimum and maximum number of hours of participants preparation per session: 1 hr to 1.5 hrs

Technical Requirements

- Access to a physical space which is equipped with basic equipment and services - projector, whiteboard and access to internet
- Paper or electronic device for writing purposes

List of Activities

Session 1: Outcome 1

- page 12. Defining access.
- page 12. Rating one's institution in the area of access.
- page 12. Building an identikit of a top-ranked institution in the area of accessibility.
- page 12. Rethinking and rating the institution in terms of migrant access.
- page 13. Migrant students share their experiences in relation to access to Higher Education.
- page 13. Discuss empowerment in the context of the lived experiences of migrant students.
- page 14. Introduce the concept of intersectionality.
- page 14. Establishing a connection between intersectionality and access.
- page 14. Defining institutionalised racism.

Session 1: Outcome 2

- page 15. Reflecting on the differences between interculturalism and multiculturalism.
- page 16. Short presentation on the difference between interculturalism and multiculturalism.
- page 16. Discussion in the context of the presentation.

Session 2: Outcome 1

- page 19. Linking Session 1 with Session 2. Thinking backwards (takeaway from Session 1) while moving forward (introducing Session 2).
- page 19. Case study aimed at gauging participants cultural intelligence.

Session 2: Outcome 2

- page 21. Testing self-awareness for unconscious biases and prejudices.
- page 22. Participants asked to form groups. Reflections on how social groups are formed.
- page 22. Exploring different types of biases.
- page 23. How can one identify one's own biases?
- page 24. How can one manage one's own biases?

B. The Sessions

Session 1: Understanding key concepts and interrogating access

This session will address two outcomes:

- (1) Demonstrate sound knowledge of the key concepts of access and intersectionality.**
- (2) Distinguish between the key concepts of multiculturalism and interculturalism.**

In the first part of the session participants will explore the meaning of two basic concepts that are key to a social-justice approach to equitable presence in higher education. As the discussion unfolds, participants will reflect on enablers and barriers to access in HEIs.

The second part of this session combines an analytical exploration of the concepts of multiculturalism and interculturalism with how they are understood and used by the participants in their respective roles. It allows participants to reflect on the role of language in building multicultural competence. In more specific terms, the first part of the session sets out to: understand the meaning of the concepts of multiculturalism and interculturalism; reflect on how different notions related to multiculturalism and interculturalism are presented in the participants environment and what impact this has on people and society at large; illustrate the dynamic and complex nature of the concepts of multiculturalism and interculturalism.

Note: as indicated in other sections of this document, facilitators are advised to use the steps flexibly rather than rigidly.

Outcome 1. Demonstrate knowledge of the key concepts of access and intersectionality

Anticipated time: 2 hrs

Step 1

Project the following definition of access:

In education, the term **access typically refers to the ways in which educational institutions of higher learning and policies (strive to) ensure that students have **equal and equitable opportunities** to take full advantage of their education** (Source: The Glossary of Education Reform, for further reading on the concept of access <https://www.edglossary.org/access/>).

Question 1 (whole group)

Drawing from your lived experience, and with reference to the definition, how would you rate your institution on a scale 1-5 (1 being the lowest and 5 the highest rating) in the area of access?

Members of the group are then asked to share their individual rating and explain the reasons for their rating.

Question 2 (in groups)

We have listened to each other's rating and reasons for the ratings. In response to the discussion on ratings, what are the basic characteristics of a Scale 5 institution in the area of access? You may organise your response by using the following categories: *policy; culture; curriculum; and pedagogy*.

Members discuss within their respective group and return to the whole group to share the set of characteristics.

Question 3 (whole group)

In view of the list of characteristics that we produced as a whole group, would you change your original rating of the HEI you are working/studying/have studied in? Why?

Question 4 (whole group)

If we were to focus exclusively on migrant access to HE, how would you rate your institution?

Members of the group are asked to share their individual rating and explain the reasons for the rating.

Anticipated time: 40 minutes



Step 2

The group leader introduces two migrants and asks them to share their lived experiences as actual or former students of a/the HEI institution (alternatively, narratives could be recorded and played during the session).

The group leader introduces two migrants and asks them to share their lived experiences as actual or former students of a/the HEI institution (alternatively, narratives could be recorded and played during the session).

Note: This step may take the form of a live interview, where participants are invited to ask one question related to access. It can also take the form of a straightforward reflection by the migrants.

This step can either happen live, in person, or presented in a recorded form.

Question 1

Were you surprised/aware of the barriers/enablers mentioned in the narratives?

Question 2

The narratives brought to the fore challenges which are both internal and external to the institution. In other words, there are challenges that are innate to the institution and others which lie outside the institution. Wherever the challenges originate HEI institutions cannot turn their back on issues directly affecting migrant access.

How can we, different stakeholders within the HEI, contribute to migrant empowerment and create spaces which are truly democratic, inclusive and socially just?

Anticipated time: 40 minutes

Step 3

This step is intended to bridge the issue of access with the second part of Session 1 which addresses the key competences of a multicultural educator. Step 3 refers to the concept of intersectionality.

Introduce the following quote. This quote comes from a 2016 Teen Vogue essay by young activist Eva Lewis, titled “Why I Am Passionate About Intersectionality”.

Before I am a girl, I am black. Before I face sexism, I face racism. Before anyone takes note of my gender expression, their eyes focus on the colour of my skin, a brown appearing golden in the sunlight. These are my intersections, social constructs that cross paths with each other to create my identity, and ironically, the things for which I am oppressed.

Question 1 (small groups/whole group)

What is the connection between the social constructs that create the girl's identity, the oppressions that the girl is talking about and the issues of access that we have so far discussed?

Note: Within the small groups, the question is preferably discussed with a migrant participant in the lead.

Groups report their reflections to the whole group.

Question 2 (whole group)

Given the discussion, how would you define institutionalised racism? Can you give concrete examples, other than those mentioned so far of such racism?

Anticipated time: 40 minutes

Outcome 2: Distinguish between the key concepts of multiculturalism and interculturalism

Anticipated time: 2 hrs

Remote preparation

Two weeks ahead of the day of the CPD, the facilitator distributes via email a concise reading pack on the concepts of multiculturalism and interculturalism (See **annex 2**).



Tips for facilitators

Note: Be aware that participants will have different approaches to, and knowledge of the topic. They may be confused about the meaning of terms, and there may be linguistic differences. Some participants in the group may have a better understanding of the concepts than others: it is important to reassure everyone that all opinions will be respected, and no-one should feel inhibited by other members of the group.

Try to explain and clarify, without giving participants the impression that you are telling them “the truth”.

Activity 1

Participants are advised that in this activity, they will have time to reflect on how different aspects related to the concepts of multiculturalism and interculturalism are understood by peers and different departments and faculties of the higher education institution they form part of.



Participants are divided into smaller groups. Three groups receive one of the two terms (interculturalism or multiculturalism) and an activity sheet each (**Annex 1**). Groups are advised that they should first start with writing down their own understanding of the term, and then follow each box in the grid: how it is understood by colleagues and peers, how it is presented in the media and by educational authorities. Participants should base their reflection on what they know, what they heard or noticed in their own environment.

Anticipated time: 30 minutes

Activity 2

Once the groups are finished with their task, they are asked to present their findings.

Note: Allow some short time for questions after each presentation. Questions, however, should only be asked if something is unclear.

Anticipated time: 30 minutes

**Activity 3**

At the end of the process the facilitator gives a presentation of the terminology used in the activity (**Find the power point in the [SMILE project website](#) on further resources**)

Anticipated time: 30 minutes

**Activity 4 – Debriefing and Evaluation**

Participants are instructed to sit in a circle, and are asked the following questions:

- i. Did your understanding of the term differ in comparison with the one presented in the end of the activity by the facilitator? What were these differences?
- ii. Why do you think people have such different interpretations of the concepts of multiculturalism and interculturalism?
- iii. Does the understanding of the terms by peers and the way they are presented in the media and by educational authorities carry a positive or negative message? Why is it so? What impact does it have on the society?
- iv. Can the use of language contribute to racial and religious discrimination? How can we avoid this?
- v. Is there any space for people in your community to discuss issues relating to multiculturalism? To what extent are people working in higher education institutions able to be involved in such debates? How can educators (understood to be both members of administrative staff and academic staff) become more involved?
- vi. Which human rights are violated in cases of racial and religious discrimination? What can educators do to promote and protect human rights?

Anticipated time: 30 minutes



Homework



Each participant is invited to reflect on Session 1 and share two personal takeaways from the first session. The foregoing takeaways will be shared in a virtual forum with a view to creating a discussion on actions that can be taken at personal and institutional level.

Session 2: On Competencies and Biases

This session will address two outcomes:

- (1) Demonstrate the ability to map out the key competences of the multicultural educator**
- (2) Critically evaluate the self in relation to key multicultural competences through biographical reflection.**

In the first part of the session, participants will focus on the key competences of a multicultural educator, given our understanding that any encounter, be it academic staff with students as well as administrative staff with prospective or actual students, is essentially an educational encounter. For this purpose, the first part of the session will employ a game and a case-study approach to gauge participants cultural intelligence that would lead to personal work plans aimed at improving gaps in knowledge, attitudes and skills.

While the first part of the session focuses primarily on contexts, the second part zooms in on the self. How organisations (governance bodies and policies) and how members of these organisations deal with cultural diversity will impact on, for instance, curricula, teaching and learning environments, academic achievements, sense of belonging or the type and the quality of the services offered to the university community and to society. In acknowledging diversity one/the institution can make better decisions, can bring the university closer to society, and bring innovation and talent to the classrooms, the laboratories, the research and debate spaces, without leaving no one behind, as the United Nations points out in SDG 4¹: “*ensure inclusive and equitable quality education and promote lifelong learning opportunities for all*”.

One of the most important elements for promoting inclusion and diversity is to know ourselves. Why? Because each one of us understands the world in a different way. And each one of us has biases (some of them explicit and some of them unconscious), prejudices, assumptions or uses identity labels. All of this can have harmful consequences and can support a process of depersonalization or discrimination of people from different groups only because of a set of perceived characteristics (gender, age, cultural background, ethnicity, etc.). To be self-aware of these biases also means to explore and learn about thoughts, prejudices, stereotypes...and overcome them by taking action to reduce their impact on our decisions and choices.

For this reason, the second part of this session will focus on working on self-awareness. Identifying and being aware of our biases will support the inclusion and diversity processes, their policies, strategies and actions. It is also necessary to understand that these self-awareness processes are gradually acquired and must be accompanied by: critical thinking about social and economic inequalities and their unequal impact on people depending on their culture, gender, ethnicity, backgrounds; valuing people and contributing to a welcome and safe atmosphere where people feel listened to, taken into account, and being active part of the community on all levels; and a commitment to re-examining attitudes and change behaviours.

Note: as indicated in other sections of this document, facilitators are advised to use the steps flexibly rather than rigidly. Also, at least one to two weeks should be allowed between Session 1 and Session 2 to provide sufficient time for the participants to participate in a virtual forum as an optional pedagogical tool.

¹ “Transforming our world: the 2030 Agenda for Sustainable Development” United Nations, 2015.

Outcome 1. Demonstrate the ability to map out the key competences of the multicultural educator

Anticipated time: 1 hr 50 mins

Activity 1 – Linking Session 1 with Session 2



In preparation for the development of the concept of the multicultural educator, the facilitator invites the group to revisit the proceedings of Session 1, including the chats on the virtual forum, and reflect on how the lessons learned in Session 1 can contribute to the concept of the multicultural educator as a bridge to a more accessible HEI.

The reflection may take multiple forms, depending on the type of pedagogical rapport the facilitator wants to develop with the participants.

Anticipated time: 30 minutes

Activity 2 (individual-partner-groups)



The group will interact with a case study for the rest of the first part of Session 2. The case study will be used as backdrop story to develop the concept of cultural intelligence, an essential quality of effective multicultural educators. At the beginning, the participants read the case study independently (**see annex 3 and 4**). Then, they discuss the case with a partner using the guiding questions. Afterwards, they work out the concept of cultural competence in a group and present it to the other participants.

Guiding Questions:

1. Assess Mark's cultural intelligence based on the four skills (metacognition, cognition, motivation and behaviour) (**see annex 5**):
 - *Cognitive aspect*: what values influence Markus' behavior? What values determine Khun Somchai's behaviour?
 - *Metacognition aspect*: Describe Markus' thinking process and the adaptation of his cultural assumptions.
 - *Motivational aspect*: What is Markus' "inner source of drive" that helps him to cope successfully with the situation?
 - *Behavioural aspect*: How does Markus' communication change and how does he adapt to the situation?
2. How did Markus manage to overcome the cultural differences and turn them into a synergetic solution? Which aspects of "intercultural competence" helped him achieve this?

Anticipated time: 80 minutes

Outcome 2. Critically evaluate the self in relation to key multicultural competences through biographical reflection

Anticipated time: 2 hr 10 mins

Remote Preparation

The following reading should be distributed two weeks ahead of the day of the session.

Holoien, D. S. (2013) *Do Differences Make a Difference? The Effects of Diversity on Learning, Intergroup Outcomes, and Civic Engagement*. Report of the Trustee Ad Hoc Committee on Diversity. Princeton: Princeton University.

<https://inclusive.princeton.edu/sites/g/files/toruqf1831/files/pu-report-diversity-outcomes.pdf>



Step 1 – Self-awareness

Self-awareness is the consciousness of our social identities, cultures, biases, and perspectives. It entails the ability to understand who we are and what we bring to relationships and situations. There are numerous competences to this component, including: awareness of our social identities and their cultural influences and how they intersect; awareness of our prejudices, stereotypes, and biases; awareness of our internalized superiority and internalized inferiority-

How we have internalised (often unconsciously) notions of the superiority of our dominant/privileged social identity groups (internalised dominance) and the inferiority of our subordinated/marginalised social identity groups (internalised oppression); awareness of how we may be perceived by others and the impact of our behaviour.

This section of Session 2 seeks to contribute to identifying these unconscious biases that all human beings have, with the idea of making them visible and, with this visibility, have the opportunity to diminish their influence over our choices and our relationships.

As with other sections, this section is designed with a participative approach in mind; dynamics that allow participants to explore their unconscious biases and share voluntarily their experiences. The role of the facilitator is key in terms of establishing a safe and comfortable environment. The role of the participants is also vital because the facilitator will collect during the different activities those key elements that are critical for promoting diversity and inclusion in relation to self-awareness and unconscious biases. If the facilitator works with post-its, they can select some key concepts or ideas written there. These elements will be re-introduced at the wrap-up section for supporting participants in their “actions to be taken”.

Activity 1

Participants will answer individually the following questions. It is an individual task that should last six minutes. The answers will be kept private. At the end, the participants will revisit the same questions and will answer them again, comparing the differences and similarities in the responses.

Questions for personal reflection

- Do you think that you have implicit or unconscious biases?
- How do you feel?
- Does this idea of implicit biases discomfort you? If so, how do you think you can address this discomfort?

Anticipated time: 10 minutes

Step 2 – Bias and unconscious/implicit biases**Notes for the facilitator:**

The facilitator will distribute a series of post-it's among the participants. Each post-it has a sign (a circle, square, an animal...). There will be a maximum of two post-it's that do not match with the others (because one of them has a different and distinctive symbol that does not match the logic of the previous signs). Each participant will have, at least, 3 different post-its. Participants should form groups of (minimum) 3-4 people, without talking. There will be three rounds of 3 minutes each for making different groups following the non-talking instruction. The facilitator will stress the importance of time. The process should be very fast.

Tips for the facilitator:

- Be aware of how the groups have been formed;
- It is important to keep silent during the course of the activity;
- When reflecting on how groups are being formed or on the sense of belonging, the facilitator can introduce the concept of bias. According to the Open Education Sociology Dictionary, "*bias is the tendency (either known or unknown) to prefer one thing over the other that prevents objectivity, that influences understanding or outcomes in some way.*" Biases are functional in terms of helping us to make sense of the world and make decisions very quickly, but can also exclude people from the group because of their race, gender, sexual orientation, age, appearance... Exclusion impacts on people's self-identification, their social performance, and also their academic achievement.



Activity 1

In a circle, the facilitator leads a reflection on the criteria used to form the groups (with attention to exclusion and inclusion), using the following questions:

- What were the criteria used in forming the groups?
- Has it been a process of belonging to “us” and not to “them”? How did you feel when you were included in a group, and when you were excluded?
- What kind of benefits can be attached to diversity in groups?
- How can participants improve and value the difference, cultural, gender, age, ethnic backgrounds?

Anticipated time: 20 minutes



Activity 2 – Biases - their nature and types

This activity is intended to add further insights into the different types of biases, how they work and how people make choices. The video lasts ten minutes and has subtitles in English. The facilitator can choose to focus on 2-3 biases and go deeper into each issue.

Access video at: https://www.youtube.com/watch?v=wEwGBlr_Rlw

Note: The facilitator should convey the awareness that biases can be overwhelming and can cause a counter-effect of rejection. It is a normal reaction. The important issue is to be aware and, step-by-step, become able in managing and dealing with one's own biases.

Questions for reflection (in a circle):

- What surprised you the most? Why?
- Have you identified situations where these biases have appeared?
- Have you been involved in these situations previously identified?
- How did you feel?

Anticipated time: 30 minutes

Step 3 – Making explicit the implicit/unconscious biases

What is an unconscious bias? Unconscious bias refers to a bias that we are **unaware** of, and which **happens outside of our control**. It is a bias that happens automatically and is triggered by our brain making rapid judgements and assessments of people and situations, influenced by our background, cultural environment and personal experiences (Equality Challenge Unit: 2013 Unconscious bias in higher education).

The objective of the following activities is to support participants in identifying unconscious biases, in particular, the affiliate bias.

Activity 1



Please, identify 3 to 6 people you are close to and who are not part of your family. These people can be friends, co-workers... Then, fill in the grid on **Annex 6**, identifying with a number 1 when the person matches your own characteristics (own age, gender, physical appearances, etc.)

The total score number measures how similar your friends or close ones are to you. The more score they have, the more similar are to you.

- How different is your group of friends/close people from you?
- Is there diversity of ages, genders, races, studies, values?
- In which of the items did you find more similarities to you? In which the less?
- Why do you think this can happen?
- What are the implications of choosing people that are “like me” in the context of a work environment, admission process to university, study groups?

The facilitator can address these questions through individual work and plenary stimulating the discussion and highlighting and linking elements mentioned before: diversity and difference. It is important to reflect on the impact of affiliation bias in the context of job selection, student admissions, study groups... The affiliation bias can introduce an element of invisible exclusion which is difficult to identify and, therefore, difficult to overcome.

Tips for reflection: Diversity is key to learning and understanding our community and the world. Do you often feel more comfortable surrounded by people that are like you? This is known as the affiliate bias. Learn more about it by reading this text:

<https://cultureplusconsulting.com/2015/06/19/explaining-affinity-bias/>.

Anticipated time: 30 minutes

Step 4

How can I identify my biases?

There are some tests that can support your self-identification of biases such as the one from Project Implicit <https://implicit.harvard.edu/implicit/takeatest.html>. The mission of Project Implicit is to educate the public about bias and to provide a “virtual laboratory” for collecting data on the internet. How are my opinions, decisions and actions influenced by prejudices and stereotypes?

How can I manage my biases?

To be aware, and not overwhelmed, about the explicit and unconscious self-biases is the first step to manage them. But we can move forward and try to manage these daily biases. How? To explore how to manage our daily biases we are proposing Activity 4.

Activity 4



Watch this video about unconscious biases:



[Understanding unconscious bias | The Royal Society](#)

Reflect on the last recommendations of the video:

- How can slowing down the speed of our decision-making help us/you to identify and manage our unconscious biases?
- Is it possible/doable to stop reproducing habits and values that we have repeatedly replicated? How can we do it? What are the main steps I can take?

Anticipated time: 20 minutes

Extra material – Reading and Watching time

More information about strategies and recommendations to manage unconscious biases (links will generate elements that can be introduced by the facilitator):

- Recommendations for reducing Unconscious Bias in Promotion & Tenure Review Processes

<https://www.rit.edu/advance/sites/rit.edu.advance/files/documents/Recommendations%20for%20Reducing%20Unconscious%20Bias%20in%20Promotion%20%26%20Tenure%20Review%20Processes%2010SEP2018.pdf>

- Richard L. Byyny, Cognitive Bias. Recognizing and managing our unconscious biases

<https://www.med.upenn.edu/inclusion-and-diversity/assets/user-content/cognitive-bias.pdf>

- Strategies for Countering Unconscious Bias in the Classroom

<https://www.nafsa.org/ie-magazine/2020/8/4/strategies-countering-unconscious-bias-classroom>

Step 5**Wrap up activity**

During the session, the facilitator will collect the key points on diversity and inclusion.

The points will be outlined and will serve as basis for the next activity.

Participants are asked to make a list of 4 different actions that can develop and apply to family, friends, at work, with students in order to promote diversity and inclusion. Participants will have 10 minutes and then will share (if they feel comfortable) their lists.

Anticipated time: 20 minutes

Homework for self-reflection



The facilitator will ask the participants to revisit the questions asked at the beginning of the session and review their answers at home. A self-reflection is encouraged, in response to the following questions:

- How are my opinions, decisions and actions influenced by prejudices and stereotypes?
- Am I considering just facts (previous studies) or am I influenced by certain social values that encourage particular characteristics attached to a group of people?

Have I taken opinions from different points of view/approaches?

C. What next?

Congratulations! You have completed the **CPD course on Building Multicultural Competence at University!** We expect you have learned something new and that this course has given you the opportunity to stop, think, and re-evaluate how you see your surrounding world.

However, the path towards a more inclusive society does not end here. There is more to be learned. We encourage you to proceed.

How can you accomplish it?

SMILE has developed other CPD courses on diversity that you can undertake:

- *Introductory Continuing Professional Development course on Diversity – First steps to know ourselves better in a diverse higher education*
- *The Glass Ceiling Ain't Broken – A CPD course on women in leadership in the non-compulsory education sector*
- *Continuing Professional Development (CPD) course on Socio-Economic Status – Accessibility and Inclusion- Socio-Economic Status of students in the Higher Education Environment*

You are invited to request your institution to organise these courses for the staff or, if this is not possible, to undertake the courses autonomously or with some colleagues. You will discover things that you are not aware of and, surely, prepare you to be a more diversity-friendly HEI member of staff.

Thank you for your involvement!

Promote the SMILE courses as well – make diversity and inclusion your objective at work, at home and in your community!

<https://smile.eucen.eu>

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D. Annexes

Annex 1. Activity Sheet: Concept Confusion

You will receive one term (multiculturalism or interculturalism) used when talking about building multicultural competence. Write in each box how, in your opinion, this term is understood and presented by different people, including you. You will have 30 minutes for this task.

1. What is the term you received?
2. How do you understand it?
3. How is it generally understood by your colleagues?
4. How is it presented and promoted in the media?
5. How is it officially presented and promoted in your higher education institution?

Annex 2. Preliminary reading pack

Excerpt 1. – Ahmed, S. (2012). *On being Included: Racism and Diversity in Institutional Life*. Durham and London: Duke University Press.

Chapter 5. *Speaking about Racism*

[...] The promise of diversity is the promise of happiness: as if in becoming happy or in wanting “just happiness” we can put racism behind us. We can use as an example here the film *Bend It Like Beckham* (2002, dir. Gurinder Chadha). The film could be read as offering a narrative of repair. Reading this film in the context of an analysis of institutions is useful—a way of connecting an institutional story with a national story. The film is not only one of the most successful British films at the box office; it is also marketed as a feel-good comedy. It presents a happy version of multiculturalism. As one critic notes: “Yet we need to turn to the U.K. for the exemplary commercial film about happy, smiling multiculturalism. *Bend it like Beckham* is the most profitable all- British film of all time, appealing to a multicultural Britain where Robin Cook, former Foreign Secretary, recently declared Chicken Tikka Masala the most popular national dish. White Brits tend to love *Bend it like Beckham* because it doesn’t focus on race and racism - after all many are tired of feeling guilty” (D. McNeil 2004). What makes this film “happy” is partly what it conceals or keeps from view. It might offer a relief from the negative feelings surrounding racism. We can note that these negative feelings are not identified with those who experience racism, but with “white Brits”: the film might be appealing because it allows white guilt to be displaced by good feelings. The subjects for whom the film is appealing are given permission not to feel guilty about racism; instead, they can be uplifted by a story of migrant success [...].²

[...] In other words, the task is to put racism behind you [...] The film suggests that whether racism hurts depends on individual choice and capacity: we can let go of racism as something that happens, a capacity that is attributed to skill (if you are good enough, you will get by), as well as the proximate gift of empathy, where the hurt of racism is reimagined as a common ground [...].³

[...] Recovery can not only re-cover an injury but demand that an injury be covered over. Implicit to the narrative is the concept of duty: migrants or strangers, those who are welcomed into the institutions of whiteness, must be loving and grateful in return. I would argue that diversity is exercised as a repair narrative in the context of institutions: a way of recentering on whiteness, whether as the subject of injury who must be protected or as the subject whose generosity is “behind” our arrival. To show our gratitude, we must put racism behind us. Even as memory, racism can be understood as an obstacle, as what “gets in the way” of our participation in institutions. Diversity is achieved when we show we are willing to participate: perhaps we must be happy as well as willing [...].⁴

² Page 165

³ Page 167

⁴ Page 168

Excerpt 2. – Modood, T. (2012). *Multiculturalism: A civic idea*. Cambridge: Polity Press. Chapter 1 ‘Is Multiculturalism Appropriate for the Twenty-first Century?’:

The 1960s were a time for asserting the singular character of the human race. Nazism had asserted the irreducible difference between Aryan, Jew, Slav and so on but it had been defeated and anti-racism was on the march. Martin Luther King Jr and his followers proclaimed humanity’s essential sameness, that nothing differentiated whites and blacks other than skin colour and few outside the besieged laager of apartheid were willing to defend separate development. The imperial idea of ‘the White Man’s burden’ of ruling ‘the lesser breeds without the Law’ was regarded as an embarrassing anachronism if not a matter of shame amongst white youth. Yet it was also the time for the celebration of difference. A time when people were not only encouraged to ‘do their own thing’ but when African-Americans started to assert a new black historical pride and the need for a specifically black political mobilization. Some women focused on their sexual differences from men and postulated that women were naturally more caring, consensual and empathetic. For gays the company of co-sexuals became a necessity in order for them to explore the nature of homosexuality and to allow it to be its own thing in its own space without shame or copying heterosexuality.

At the very same moment that the related ideas of humanism, human rights and equal citizenship had reached a new ascendancy, claims of group difference as embodied in the ideas of Afrocentricity, ethnicity, femaleness, gay rights and so on became central to a new progressive politics. It was a politics of identity: being true to one’s nature or heritage and seeking with others of the same kind public recognition for one’s collectivity. One term which came to describe this politics, especially in the United States, is ‘multiculturalism’.

Multiculturalism also has a more restricted meaning, especially in Britain and other parts of Europe. Here we are said to have become a multicultural society not so much by the emergence of a political movement but by a more fundamental movement of peoples. By immigration – specifically, the immigration from outside Europe, of nonwhite peoples into predominantly white countries. Here, then, the political idea of multiculturalism – the recognition of group difference within the public sphere of laws, policies, democratic discourses and the terms of a shared citizenship and national identity – while sharing something in common with the political movements described above has a much narrower focus. Perhaps the narrower and the broader meanings of multiculturalism – focusing on the consequences of immigration and on the struggles of a range of marginalized groups or on group differences per se – cannot be entirely separated from each other. The narrower meaning might reasonably be construed as a part, a strand, of the larger current. Nevertheless, post-immigration multiculturalism has its own distinctive concerns and sensibilities which can be distorted or obscured if we see it in generic multicultural terms. It may have connections with racism, which may be quite different when the right to settle is not an issue; or, it may have connections with sexism which can only be attended to when there is sensitivity to culturally differentiated sexual norms or gender roles. Moreover, even within the narrower post-immigration phenomenon, the issues can vary between countries. In some countries, racism and the legacy of colonialism may be central; in others, the concern may be how to convert a condition of guest worker into citizen when the former condition offers no opportunity to exercise democratic power. (1-3)

Excerpt 3. – Meer, N & Modood, T. (2012). ‘How does Interculturalism Contrast with Multiculturalism?’ *Journal of Intercultural Studies*, Vol. 33, No. 2, April 2012 (175-196).

[...] A third related charge is that far from being a system that speaks to the whole of society, multiculturalism, unlike interculturalism, speaks only to and for the minorities within it and, therefore, also fails to appreciate the necessary wider framework for its success. As Goodhart (2004) has protested, multiculturalism is a- symmetrical in that it not only places too great an emphasis upon difference and diversity, upon what divides us more than what unites us, but also that it ignores the needs of majorities. It thus encourages resentment, fragmentation and disunity. This can be prevented or overcome, as Alev (2007) and other commentators put it, through invocations of interculturalism that promote community cohesion on a local level, and more broadly through an interculturalism that encourages the subscription to national citizenship identities as forms of meta-membership:

Interculturalism is a better term than multiculturalism. It emphasises interaction and participation of citizens in a common society, rather than cultural differences and different cultures existing next to each other without necessarily much contact or participative interaction. Interculturalism is therefore equivalent to mutual integration.

While multiculturalism boils down to celebrating difference, interculturalism is about understanding each other's cultures, sharing them and finding common ground on which people can become more integrated. (NewStart Magazine 7 June 2006)

These common grounds embody a kind of commonality that members of society need to have and which is said to have been obscured by a focus on difference. It is argued that European societies and states have been too laissez-faire in promoting commonality and this must now be remedied (Joppke 2004), hence the introduction of measures such as swearing of oaths of allegiance at naturalisation ceremonies, language proficiency requirements for citizenship and citizenship education in schools, amongst other things. What such sentiment ignores is how all forms of prescribed unity, including civic unity, usually retain a majoritarian bias that places the burden of adaptation upon the minority, and so is inconsistent with interculturalism's alleged commitment to 'mutual integration' as put forward in Alev's account [...].⁵

⁵ Pages 187 and 188.

Annex 3. Case Description

(Adapted by Milena Ivanova)

The following case concerns a private educational institution in Thailand that was founded 40 years ago. The institution has gained a positive image among local students through its international mobility programmes and internationally oriented study programmes.

Markus has been working at this university for 13 years, having worked in several countries at different higher-education institutions. As a Swiss citizen, he was hired after the university president saw him at an international education fair in Zurich. Incidentally, Markus had already worked in Thailand and Southeast Asia earlier in his career. When he joined the institution, he found that he was the only international staff member working at what was actually an international institution, and that he was also the oldest staff member.

Who is Markus?

Markus, born and raised in Basel (Switzerland), is now 53 years old. He is distinguished by his work abroad in the education sector in many countries. Markus's career began with business studies in Switzerland, and this experience eventually led him to different areas of the industry in various countries around the world. Besides Zurich, New York and Accra (Ghana), his career also took him to South East Asia. Due to his extensive international experience and familiarity with Thai culture, this institution offered him a senior position in this university. This is unusual as all other leadership positions are reserved for family members of the founder.

Markus's role is to position the institution with his knowledge and skills to make it popular among international students. In his role as Vice President, Markus is clear that, as in any industry in the 21st century, the difference between a more or less successful institution lies in the tools of its staff and their willingness to contribute their knowledge to international cooperation.

Based on his extensive experience in Southeast Asia in general and Thailand in particular, Markus believes that the institution is very traditional with a hierarchical structure. Middle and senior managers control relevant information and give specific instructions to staff. Only in exceptional cases do they delegate decision-making powers to their staff. Generally, according to Thai tradition, the company owners make the final decision. In addition, it is family members who hold leadership positions. Open dialogue is traditionally perceived as disrupting harmony and is to be avoided. Promotion is based on seniority.

Who is Khun Somchai?

Khun Somchai (53) is the owner of the facility. He comes from a family of entrepreneurs in Bangkok. His father founded the institution 40 years ago and Somchai, the eldest son, took over from his ageing father. Although he had studied chemistry and aspired to a career in the field, he saw it as his duty to support the family business and therefore did not hesitate when his father asked him to take over. He admires his father for the hard work he has put into building the business and feels obliged to continue growing it.

Khun Somchai's view of the institution

This institution is driven by Thai culture. Good employees follow the instructions of their superiors and are characterised by loyalty, solidarity and reliability. Supervisors give instructions and "take care" of their staff. In return, they receive loyalty and trust. As in many Thai companies, there is a family atmosphere and employees are considered part of the

family. If they do not achieve an expected result, they simply have not been guided well enough or have not been put in the right place by their supervisor. Responsibility for results is linked to management.

For Markus, it is clear that the success of his work depends on achieving cultural change. Markus is convinced that cultural change can only be achieved with the "right" team. His main focus is on the performance of the employees. The most competent employee in each company position must ensure the success of the company.

For the next phase of promotions, the leader has appointed Prasit, an experienced employee, to a strategic marketing position.

Who is Prasit?

Prasit (45) has worked for the institution for more than 20 years. He started at a young age and has worked in various departments over the years. His father, a well-known figure in the Thai education scene, had also worked for the company since the establishment of this institution 40 years ago. Prasit has a Bachelor's degree from the renowned Chulalong KORN University in Bangkok. Khun Somchai likes him because he is loyal and a good team player.

However, from Markus' point of view, Prasit does not seem to have the skills he thinks someone in this position needs to achieve his ambitious goals. According to Markus, Prasit lacks ambition and drive, and the internationalisation of the university is not one of his top priorities.

Markus, who would rather fire Prasit than promote him, asks for a meeting with Khun Somchai - the Thai head - and uses this opportunity to name an alternative candidate for promotion: Winai, who is younger than Prasit but has more potential, experience and the necessary knowledge.

Their appointment takes place in the management's office.

Khun Somchai: Markus, how have you been? How was your holiday?

Markus: Khun Somchai, thank you very much for taking the time to meet with me. The internationalisation strategy is going well and we are making progress. I came to talk to you about the decisions for the next promotion. I think it is very important to put the right people in the right positions.

Khun Somchai: I am happy to hear that we are on the right track. And I am sure that the next Prasit promotion will be good for the whole institution.

Markus: That is exactly what I wanted to talk to you about. I don't think Prasit is the best person for the job. He does not have the necessary qualifications for the position. I would suggest promoting Winai instead. He is very capable and has shown his talent in dealing with international partners in the project he worked on recently. I think he is ready for a new challenge.

Khun Somchai: Prasit has been working for us for many years, he is very trustworthy and has been very loyal to us. With his experience, he will do a good job. He has truly earned this position. And rest assured that he will follow your instructions to your complete satisfaction.

Markus: But that is exactly the problem. We need someone in this position who not only follows instructions, but also brings in new ideas and takes responsibility. I believe that Winai

is the perfect person for the job. His performance shows that he is fully capable and eager to succeed.

Khun Somchai: Continuity is important for the company. We need people who have experience and know how the company works. This helps us to ensure our long-term success. But Markus, you still haven't told me about your holiday.

After a few more minutes of small talk, Markus leaves the conversation somewhat annoyed and frustrated. It is clear to Markus that Prasit is not the right person for the promotion. However, he has not achieved the goal of convincing the Thai leader to promote the person he thinks is best suited for the director's post.

After a few days of reflection, Markus asks for another meeting with the director to continue the conversation. This time Markus changes his strategy.

Markus: I have thought about our conversation last week and I understand your point of view. Seniority is important and we need to take care of our loyal staff.

Khun Somchai: I am glad to hear that you agree with me on this issue.

Markus: I think we can use the upcoming promotions to put the right people in positions where they can use their talents to support and develop the university.

Khun Somchai: That is exactly my philosophy. And it should help us to ensure long-term success.

Markus: I was thinking of Prasit. He has been with us for a long time and is part of our family. We need to find a position that suits his talents. He has worked in different departments and has a good insight into the internal processes. He is very detail-oriented and good at following up on projects. I thought he would be the perfect person to lead the International Department.

Khun Somchai: I understand.

Markus: On the other hand, I suggest that Winai could take over the Personnel Department. He is very courageous and has the right skills to hold that position. The people in the department seem to like him and although he is still young, he has already made good suggestions to improve the department.

Khun Somchai: Hmmm, interesting suggestion. Well, Markus, you are my most senior manager and I trust your recommendations. I am sure Winai will do a good job based on your guidelines. As for Prasit, I see his potential in the Human Resources Department - this would be a good position for him to help us improve our operations. Let's offer them this opportunity.

Annex 4. Knowledge of the context

1. The authors point of reference

Claus Schreier (based in Switzerland) and Astrid Kainzbauer (based in Thailand), both specialise in intercultural management. The authors understand leadership as culturally conditioned, i.e. leaders must be aware of the cultural context of their actions. In an intercultural context, leadership requires both knowledge of the culture in question and the ability to adapt one's own behaviour to the cultural context. This perspective is related to the literature on cultural competence and cultural intelligence, which suggests what qualities leaders need to have in order to be successful in a global work environment.

2. Cultural intelligence: Concepts, models, frameworks

In addition to emotional intelligence (EQ), which is widely recognised as one of the outstanding qualities of leaders, cultural intelligence (CQ) is a necessary complement in the intercultural environment. Cultural intelligence differs from emotional intelligence in that it takes into account the cultural context. EQ refers to the ability to empathise and interact with others, but requires knowing the cultural context. On the other hand, cultural intelligence is relevant when it comes to interacting with people from other cultural backgrounds. In cross-cultural interactions, emotional cues can be confusing. The "Thai smile", which has 12 different meanings, is an example that works in this sense. For foreigners unaccustomed to the subtle nuances of Thai smiles, the cues can be misleading. So high emotional intelligence in one mother culture is not necessarily transferable to another culture. And this is where the concept of cultural intelligence comes in. CQ refers to the ability to adapt cross-culturally, in other words, it reflects a person's ability to perceive, understand and act upon different cultural cues in order to function well in a cross-cultural environment (Early & Ang 2003).

Early & Ang (2003) identified four factors that are crucial to cultural intelligence, which are divided into mental abilities and behavioural skills. Cultural intelligence combines knowledge of cultural differences with motivation and the ability to reflect on one's own cultural imprint and that of others, and to adapt one's behaviour to the cultural context.

3. Mental abilities

1. Metacognition and cognition (thinking and knowing).
2. Motivation (self-confidence and motivation).

4. Behavioural skills

Behaviour (action)

Annex 5. Cultural Intelligence

The following table gives an overview of the four most important components of cultural intelligence.

This four-factor model of cultural intelligence makes it possible to analyse intercultural leadership from the perspective of both mental and behavioural (i.e. reflective and action) skills. An important component in this model is what is known as metacognition, a meta-competence of the leader to observe, question and adjust their leadership behaviour based on a reflection of their own values and the values of others.

Factors	Components
Cognition	<p>CQ Cognition is ...</p> <ol style="list-style-type: none"> 1. Knowledge of norms, values and practices in different cultures acquired in education and on the job. 2. Knowledge of cultural differences. 3. Knowledge about oneself as a basis for reflection.
Metacognition	<p>Metacognition in CQ is the ability to....</p> <ol style="list-style-type: none"> 1. Think about thinking. 2. Acquire intercultural/transcultural knowledge and question/adapt one's own cultural projections before, during and after an interaction with people from other cultures. 3. Develop learning strategies for gathering information about other cultures. 4. Develop cultural intuition (a sense of what happens in cross-cultural interactions and why).
Motivation	<p>CQ Motivation is ...</p> <ol style="list-style-type: none"> 1. An inner force of desire that helps to adapt to a cultural environment. 2. Trust in someone and motivation to adapt- 3. Complementary to knowledge of cultural differences "being able to do" that leads to "doing in the future".
Behaviour	<p>CQ behaviour is seen as ...</p> <ol style="list-style-type: none"> 1. The final facet of cultural intelligence that relates to a person's actions. 2. The ability to adapt appropriately in a variety of cross-cultural situations. 3. The ability to adapt both verbal and non-verbal communication to the cultural context at hand. 4. The ability to be flexible and know when to adapt and when not to adapt in a cross-cultural encounter.

Sources: Early & Ang (2003); Early & Mosakowsky (2004) and Ang & Van Dyne (2008).

Annex 6. Table

Acronym of the people you feel close to						
Age						
Gender						
Physical appearance (weight, hair, etc)						
Ethnicity						
Ideology						
Sexual orientation						
Studies						
Values/principles (family values, friendship, etc)						
Total score						

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