IEREST

Intercultural Education Resources for Erasmus Students and their Teachers

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Table of contents

Preface

The IEREST materials and opportunities that they provide are of immense significance within the context of increased student mobility across Europe, in a world that is still fraught with cultural prejudice. They offer an educational resource, helping young people to see themselves and others in a manner that will break down barriers that have been at the core of such prejudice through history. The project represents a commitment to take students and their teachers away from the common perception of culture as national stereotype and to explore who they might be as people with identities that are rich in their cultural multiplicity. This is a particularly difficult thing to do because the popularised view of culture as a divisive set of national boundaries that cannot be crossed and that set people against each other is still very much the normal way of thinking. Within this traditional norm the best that has hitherto been achieved has often stopped at mutual toleration of the other culture, which means that we can be nice to each other but remain with an 'us'-'them' fixation. Instead the important quest of this educational project is to search for and recover the humanity that we all have in common.

Significant in the methodology of this project is associating cultural prejudice with the prejudices of race, gender, sexual orientation, ethnicity, religion and social class that are already high on our agendas. The notion that talking about national cultural stereotypes is a polite way of talking about race is therefore engaged with head-on. Making this connection leaves behind the positivist approaches to intercultural profiling that have done nothing but racialise our vision of the foreign, and opens up the possibility of a cultural studies and literature approach that invites a productive critique of a rich array of textual and visual material.

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Canterbury Christ Church University,
August 2015

Introduction

This manual collects ten intercultural education teaching activities meant primarily for students in higher education who are involved in the Erasmus programme, although they can also be adapted for other mobility programmes.

Overall, the manual and its activities intend to fill a gap in the preparation offered to mobile students from an intercultural perspective. A number of studies (Abdallah-Pretceille, 1999; Anquetil, 2006; Dervin, 2008) have indeed shown that sojourns in a foreign country are not sufficient conditions to foster interculturality (i.e. intercultural learning). Both study abroad and intercultural education literature state that immersion in a different environment does not in itself reduce stereotypical perceptions of otherness (Coleman, 1998; Shaules, 2007; Strong, 2011); in addition to experience, interculturality needs reflection and analysis (Alred, Byram & Fleming, 2003; Jackson, 2010; Vande Berg, 2009). The resources collected in the manual intend to address these issues, and can help mobile students benefit as much as possible from their international experiences from an intercultural point of view.

The teaching activities contained in this manual are also freely downloadable from Humbox (http://humbox.ac.uk/group/19), and are published under the Creative Commons "Attribution-NonCommercial-ShareAlike" licence (https://creativecommons.org/licenses/by-nc-sa/4.0/).

The IEREST project

This manual was developed within IEREST (*Intercultural Education Resources for Erasmus Students and their Teachers*), a three year European project (2012-2015), co-funded by the European Commission within the Lifelong Learning Programme 2007-2013. The IEREST partnership was made up of six higher education institutions: the University of Bologna (IT), who coordinated the project; Durham University (UK); the University of Savoie Mont Blanc (FR); the University of Primorska, Koper (SI); the University of Leuven (BE); and the Open University (UK). The project also had three associate partners: AEGEE-Europe, AEDE-Hungary, T.M.Kempen (BE).

The aim of IEREST was to develop the activities which are now collected here. In order to obtain this result, the members of the project carried out a three-year research and development plan, which included:

- An initial phase, aimed at obtaining a multi-faceted overview of the needs of mobile students with respect to intercultural education for study abroad. This phase comprised a literature review, a European-wide student questionnaire (3,152 responses) and a series of focus groups with teachers, staff from international mobility offices in higher education institutions and students.

- A development phase, when the IEREST members jointly worked on the learning objectives, teaching materials and procedures, and expected outcomes.

- A series of pilotings, during which the activities were taught in four partner institutions (Bologna, Durham, Koper, and Leuven) to different groups of students.

- A multi-perspective evaluation of the activities. This was carried out by analysing the data collected through participant students' post-class questionnaires, teacher narratives, and the opinions of a pool of experts who made class observations at different stages in different institutions.

- A final phase in which the activities were fine-tuned according to the overall evaluation received from students, teachers, and observers.

Throughout such a long and articulated development process, the IEREST members assumed a crucial double role: they acted both as material developers and as teachers, i.e. target users. We hope that this double perspective - the former more theory-driven, the latter more sensitive to the needs of the learners - may represent an added value both for the teachers who will adopt these materials and for their students.

To learn more about IEREST, visit the project website: http://ierest-project.eu/.

Theoretical orientations

One crucial characteristic of these teaching activities is the strong link between intercultural education theory and teaching practice. For the former, IEREST clearly represents an innovation. While most existing intercultural communication/education courses offered to mobile students address culture-specific matters to help learners adapt to their destination countries, the educational resources collected here do not prepare students to settle in a specific environment (participant students in the IEREST pilotings were not divided according to their destination university). Rather, the activities aim at stimulating students to go beyond national diversities and enjoy their own and others' multiplicity as individuals. This theoretical orientation, inspired by a non-essentialist view of cultures (Holliday, 2011), implies specific definitions of 'identity' and 'interculturality'.

People participate in different groups or cultures, which are defined according to nationality, ethnicity, age, social class, gender, religion, political or sexual orientation, etc. Their sense of belonging is thus multiple, and shifts - increasing or diminishing in intensity - according to the context and purpose of their interactions, as well as their interlocutors. One can, for example, feel 100% a committed team supporter in a stadium and soon after a devoted parent at home just as strongly. Senses of belonging, i.e. identities, are not just multiple. They are shaped and co-constructed in interaction with others. Interlocutors decide what identities they are embodying, negotiating their relative stance as well as the images that each one has of the other. If a teacher meets one of his or her mature students at a party, will the two maintain the teacher-student relationship they usually have in class or would the non-formal setting re-define the interaction? Teacher identity is negotiable, like - in theory - any other identity. Problems arise when one or both interlocutors do not recognise this multiplicity in others, and thus essentialise them, by denying any form of identity negotiation. In the words of Holliday, "[e]ssentialism presents people's individual behaviour as entirely defined and constrained by the cultures in which they live so that the stereotype becomes the essence of who they are" (2011, p. 4). In response to this, interculturality is here conceived as a lifelong learning process which entails the recognition and appreciation of one's own and others' multiplicities.

While essentialism can manifest itself within any group or culture, in the context of Erasmus mobility, students perceive national diversity as the most salient, precisely because of their international mobility. Therefore, the prevalent form of essentialism in the Erasmus world (which includes but is not limited to the students) is led by the underlying assumption that 'culture' is synonymous with 'national culture'. Accordingly, mobile students tend to categorise the people they meet abroad mostly by their nationalities, and even see them as cultural ambassadors, representatives of their nation. This is where the IEREST activities come into play, by inviting students to go beyond nationalities and easy attribution of membership, and see others as they want to be seen, within a more complex and shifting framework of belongings.

These and many other theoretical inputs can be found in the IEREST slides, collected in the pendrive accompanying the manual. The slides are also downloadable from Humbox (http://humbox.ac.uk/group/19).

Methodological approach

The above-mentioned theoretical orientations are introduced to students by adopting a learning-by-doing approach. More specifically, each activity is based on Kolb's experiential learning cycle (1984), which is composed of four phases:
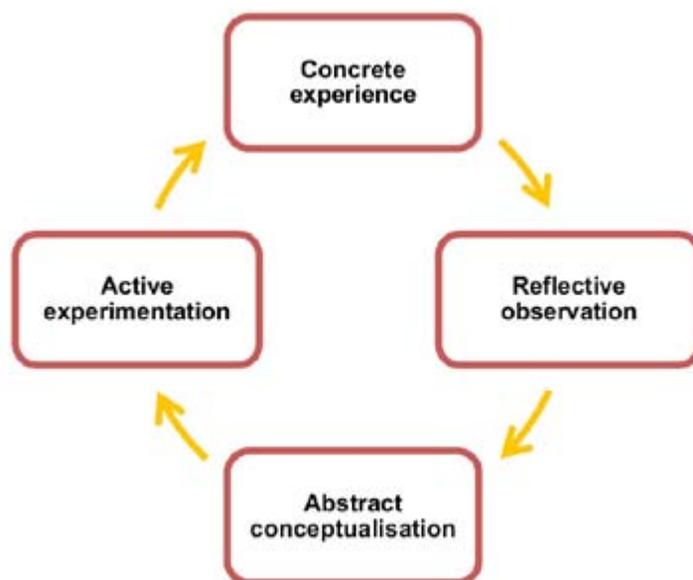
Figure 1 Kolb's experiential learning cycle (1984)

Activities are articulated in tasks based on one of the four phases, in order to provide students with a complex learning experience where hands-on sessions are fully integrated with analytical reflexion.

Even if Kolb's stages can be introduced in any order, many of the activities begin with 'Concrete experience', in the form of individual or collective exploration of several different types of authentic materials (videos, brochures, blogs, for which connection to the internet is often required). The second step, 'Reflective observation', often involves reflecting on the previous task in plenary, with the support of specific materials (grids, guidelines, etc.). 'Abstract conceptualisation' is fostered through interactive lectures, for which teachers can refer to the slides provided. Finally, activities entail 'Active experimentation' in that they require students to produce something (a video interview, a workshop for future Erasmus students, etc.).

For all stages, a variety of materials and procedures have been chosen to ensure a rich and motivating learning experience. Moreover, peer learning is constantly fostered through sessions of pair and group work, with new insights feeding into discussions conducted in plenary.

About the activities

The IEREST activities are divided into three modules: the first is to be taught before departure, the second while the students are abroad, and the third upon return. The first module is formed of four activities and encourages reflection on the students' expectations regarding their future intercultural encounters. The second module, made up of three activities, engages the students in their concrete experiences abroad, helping them to understand better what they are going through. Finally, the third and last module, containing three activities, encourages the students to analyse and make the most of what they have learned abroad. *Figure 2* summarises the three modules:
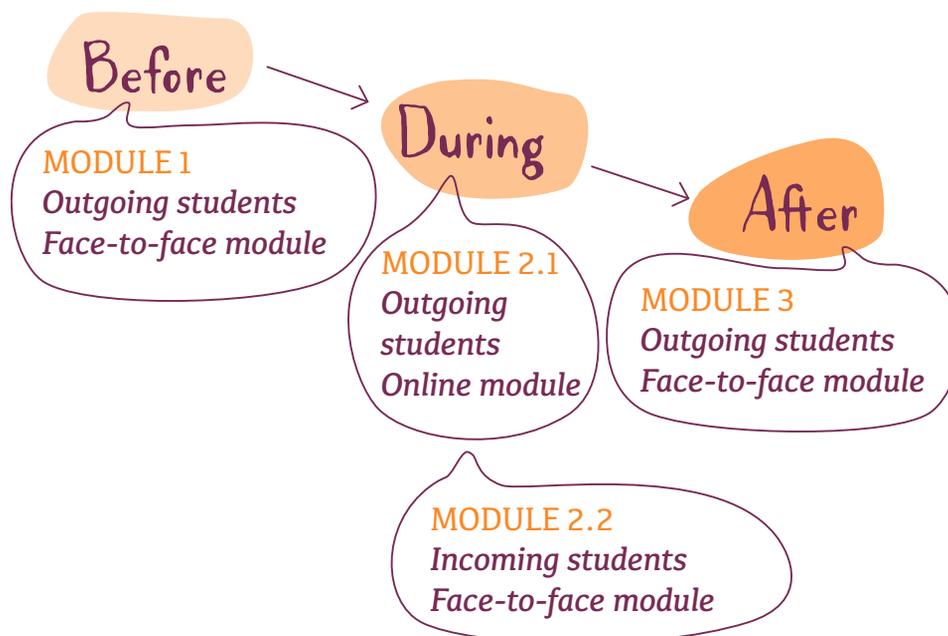
Figure 2 The IEREST modules

An institution is therefore able to offer to its own outgoing students modules 1 and 3 face-to-face, while module 2, taught while the students are abroad, would need to be taught online. At the same time, it is able to offer the face-to-face version of module 2 to its incoming students. This manual contains exclusively the face-to-face versions of the activities (i.e., the ones relating to modules 1, 2.2, and 3): module 2.1 requires teachers to adapt the activities to online teaching and to the specific platform they use.

Each of the three main sections of the manual is preceded by an introduction where the activities are contextualised in the light of the module's learning objectives and expected outcomes. The activities are then described in detail, and include the necessary instructions and attachments. The reader will also find references to the relevant slides within the activities.

Intended readership

This manual is intended for teachers at university level, but it can also be used by teachers in secondary education when their students are involved in short or long-term study abroad. In any case, non-experts in intercultural education will find the IEREST activities accessible, as they do not assume familiarity with the theoretical concepts introduced. The resources contain recommended readings, to complement the theoretical explanations provided in the slides and within the texts of the activities themselves. The choice to target non-expert teachers means that experts may find some information and clarifications unnecessary; they should feel free to modify the activities and accompanying slides as they see fit.

The same applies to the target students: we do not assume that they have undertaken any studies in intercultural communication, or that they have a background in the humanities or social sciences. Within the project lifespan, the IEREST activities were piloted with different groups of students, many of whom were enrolled in Engineering, Medical Sciences, Economics, etc. The individual teachers will play a crucial role in adapting the teaching materials and procedures to their specific educational contexts and groups of students, and may even wish to develop the resources for specific sectors, such as 'IEREST for future doctors', or 'IEREST for future journalists'. If this were the case, teachers would be able to upload these adaptations onto Humbox, and share them with the wider teaching community.

How to use this manual

The activities within each of the modules have been numbered for the reader's convenience. However, a crucial aspect of the manual is that there is no pre-established order for teaching, nor is it necessary to teach all the activities, as all of them are self-standing. We do recommend teachers to select the activities carefully, as some concepts (such as 'essentialism', 'stereotypes', 'narratives of the Erasmus experience') are taken up in several activities. Teachers are therefore advised to carefully analyse them so as to create a specific path to suit their students and their course. It is also possible to adapt activities designed for a specific stage of the mobility cycle (e.g., module 2, while abroad) to a different stage (for example, for the pre-departure phase).

Teachers are encouraged to adapt the activities also in terms of teaching materials, for example by substituting some of those provided with equivalent resources which may suit their students' personal experiences better and thus be more meaningful and motivating for them (e.g., promotional videos of their own home/host universities, TV news from their country). In addition, teaching materials can easily become obsolete, especially in the case of authentic resources, or links to online pages broken, which may require replacements. We hope that the community of teachers created as a result of this project can work together to continue providing new input for the IEREST resources on *Humbox*.

As the manual working language is English, in some cases teachers will also need to add subtitles to the videos or provide handouts with translations (to add subtitles to videos, you can try www.amara.org). During the pilotings, activities were successfully taught in languages other than English (namely, Dutch, Italian, and Slovenian) or in a mixture of different languages.

Before concluding, we would like to offer two tips about how to use the activities based on our experience of teaching them. First of all, it is vital that teachers explain what the IEREST resources do not do: they do not provide practical advice on specific study-abroad destinations (i.e., how to find accommodation or open a bank account) or culture-specific information (for example, how to address university teachers in France). Especially pre-departure students need to be made aware of this, as having different expectations (mostly due to their anxiety about what awaits them abroad) may negatively affect their learning. Secondly, teachers are advised to familiarise themselves with the entire activity in order to plan it ahead carefully, taking into account the time available. This is important especially in order to find the right balance between in-class and out-of-class tasks, as well as to plan the work which the students will need to carry out at home, if time is short. In every activity, we have provided an indication of the expected time required to teach it, but this can vary considerably, depending on the group of students and the teaching context.

Overall, it is undeniable that some preparation time for teachers is needed, but we hope that their satisfaction and that of their students will be worth the effort.

We sincerely hope you enjoy using these resources, and that you will consider becoming an active member of the IEREST teaching community, sharing your feedback and adaptations on *Humbox*.

Introduction

The activities collected in this first module aim to help students reflect on issues for which they should be prepared before their stay abroad. They are titled:

1. Perceptions of self and other;

2. Anti-discrimination study circle;

3. Exploring narrative in intercultural mobility contexts;

4. Meeting others abroad.

The overarching aim of the module is to introduce the students to the concepts of non-essentialism and of multiple identities, and to the ideas that people are different but also similar across and within national boundaries, and that people construct both who they are and how they see other people. As such, the activities help students become aware that when they meet a person, they do not meet a 'culture' or a 'country' but a multifaceted individual who, like them, negotiates who they want to be and how they see/define/make sense of their interlocutors. The activities also stimulate the students to go beyond the idea of a single identity and to consider the fact that, when people meet each other, aspects such as gender, age, social class, language, etc. work hand in hand to create impressions of each other. These understandings will be crucial for students when abroad, as they will prepare them to look beyond the fixed labels people give each other.

These issues are at the core of **Perceptions of self and other**, which invites students to explore the concept of 'multiple identities' as well as to become familiar with terms such as 'co-constructed', 'negotiated', 'ascribed', and 'contested' identities. It is in the light of these concepts that other more common notions are reconsidered, namely those of 'stereotype', 'prejudice', 'essentialism', and 'ethnocentrism'. The activity also encourages students to reflect on their intercultural learning objectives during their study abroad, (re)frame their expectations and set realistic goals for study abroad in relation to their intercultural encounters. Methodologically, it starts with a video apparently unrelated to student mobility and then moves to offer an insight - by means of an extract from a real student report and a role-play - on how essentialism may be at work also in the context of study abroad in Europe.

Related to the idea of essentialism and multiple identities is the role of power. In particular **Anti-discrimination study circle** addresses this issue, by leading students to identify words, phrases and discourses that limit the opportunity for some people to enjoy multiplicity. This activity encourages students to reflect on discrimination and how it can touch upon everyone through implicit or explicit processes. In particular, some analytical tools derived from Discourse Analysis are introduced to students in order for them to identify the specific language choices through which discrimination is created and perpetuated by the media (TV news and the Internet). Finally, students are asked to apply the newly acquired analytical skills to a series of rent advertisements which discriminate several groups of people, including Erasmus students.

Exploring narrative in intercultural mobility contexts helps students understand how people (including former Erasmus students) tell their own and others' experiences and stories. In order to do this, it provides students with examples of narratives to encourage them to distinguish between two types of storytelling: on the one hand, 'essentialising' narratives which reduce their subject to a 'single story' and, on the other hand, complex narratives which are more subjective, participatory and open-ended. Chimamanda Adichie's TED talk The danger of a single story represents the starting point for students to engage in an analysis of narratives, including those of their own and other communities.

A non-essentialist perspective is also central in **Meeting others abroad**. Before moving abroad, it is common for students to explore sources of information (host university websites, travel books, videos produced by former Erasmus students) and take what is shown as fact. Here, students are invited to

critically appraise how host institutions and former Erasmus students present images and tell stories about their own communities or the places visited with specific aims in mind. However, this activity also encourage students to reflect on how, when speaking with others, the interlocutor's questions can elicit the story-teller's essentialist view of self, other, and certain places. Students are thus asked to prepare and conduct interviews with Erasmus students from potentially non-essentialist perspectives.

Overall, the first module pursues the following learning objectives and aims at producing the corresponding learning outcomes. Within the single activities, only the relevant objectives and outcomes are reported.

	Learning objectives	Learning outcomes
1	Reflect on each person's uniqueness but also similarities, and on the fact that difference is not necessarily negative and that sameness in not necessarily positive either.	Recognise and explain the variety and complexity that exist among individuals in social groups.
2	Understand how different types of identities (gender, age, racial, ethnic, national, geographical, historical, linguistic, etc.) impact on communication with others.	Be able to explain ways in which different types of identities (gender, age, racial, ethnic, national, geographical, historical, linguistic, etc.) impact on communication with others.
3	Become aware of the ways in which people (re)construct and/or (re)negotiate their own and others' multiple identities depending on experiences, encounters, contexts, and interlocutors.	Describe ways in which people (re)construct and/or (re)negotiate their own and others' multiple identities depending on experiences, encounters, contexts, and interlocutors.
4	Consider the problematic nature of using certain terms (e.g. ethnicity, race, nation) to frame identity.	Recognise and explain the problematic nature of using certain terms (e.g. ethnicity, race, nation) to frame identity.
5	Explore the role of power in dominant discourses (media, political, institutional) and reflect on how these discourses lead to perceiving people from other backgrounds in certain ways.	Recognise how their subjective worldview may be influenced by dominant discourses (media, political, institutional); and how their worldview influences their perceptions of themselves and (their interactions with) others.
6	Understand that what people say about their culture may be interpreted as what they wish others to see about themselves, and which may not be applicable to others from that culture or group.	Interpret what people say about their culture as a personal observation, and possibly as evidence of what they wish others to see about themselves.
7	Understand how key concepts such as stereotyping, ethnocentrism, essentialising, and prejudice can lead to misunderstandings and misrepresentations of people from other horizons.	Recognise when misunderstandings may be the result of stereotyping, ethnocentrism, essentialising and prejudice.
8	Reflect on some of the myths about study abroad and interculturality (interaction, language learning, identity, culture, etc.) in order to (re)frame expectations about the mobility period.	Set realistic objectives in relation to intercultural encounters, including language and communication expectations, for their stay abroad.

We would like to thank Fred Dervin for his contribution to this introduction.

Activity 1:

Perceptions of self and other

1. Introduction

This activity invites the students to explore the concept of 'multiple identities' and to consider how it is related to intercultural communication. This concept is considered fundamental in view of an experience abroad. In addition, terms such as 'co-constructed', 'negotiated', 'ascribed', 'contested' identities will be introduced at the beginning of the activity and then practised in the four tasks, in order to provide the students with the appropriate language to articulate the concepts introduced. It will be in the light of these concepts - which may be new to most students - that other more common terms are reconsidered, namely those of 'stereotype', 'prejudice', 'essentialism', and 'ethnocentrism'.

The central idea of 'multiple identities', which is introduced in *Task 1* in a context unrelated to student mobility, is gradually linked to students' future experience abroad in the successive tasks.

The activity proposes various forms of experiential learning, some of which take inspiration from real experiences of study abroad. It also encourages students to reflect on their intercultural learning objectives during their study abroad, (re)frame their expectations and set realistic goals for study abroad in relation to their intercultural encounters.

The estimated overall time for completing the activity is 9 hours.

2. Learning objectives and outcomes

Learning objectives This activity aim to enable students to:	**Learning outcomes** Learners will be able to:
1 Reflect on each person's uniqueness but also similarities, and on the fact that difference is not necessarily negative and that sameness in not necessarily positive either.	Recognise and explain the variety and complexity that exist among individuals in social groups.
2 Understand how different types of identities (gender, age, racial, ethnic, national, geographical, historical, linguistic, etc.) impact on communication with others.	Be able to explain ways in which different types of identities (gender, age, racial, ethnic, national, geographical, historical, linguistic, etc.) impact on communication with others.
3 Become aware of the ways in which people (re)construct and/or (re)negotiate their own and others' multiple identities depending on experiences, encounters, contexts, and interlocutors.	Describe ways in which people (re)construct and/or (re) negotiate their own and others' multiple identities depending on experiences, encounters, contexts, and interlocutors.

4	Consider the problematic nature of using certain terms (e.g. ethnicity, race, nation) to frame identity.	Recognize and explain the problematic nature of using certain terms (e.g. ethnicity, race, nation) to frame identity.
7	Understand how key concepts such as stereotyping, ethnocentrism, essentialising, and prejudice can lead to misunderstandings and misrepresentations of people from other horizons.	Recognise when misunderstandings may be the result of stereotyping, ethnocentrism, essentialising and prejudice.
8	Reflect on some of the myths about study abroad and interculturality (interaction, language learning, identity, culture, etc.) in order to (re) frame expectations about the mobility period.	Set realistic objectives in relation to intercultural encounters, including language and communication expectations, for their stay abroad.

3. Overview and description of tasks

Task	Brief description of procedures
Task 1 What kind of person are you?	• Introduce the activity and its objectives. • Show the video *What kind of Asian are you?* twice: the first time with no sound, the second with sound. • Stimulate class discussion, and provide explanation of some theoretical concepts (e.g., 'co-constructed' and 'negotiated', 'ascribed' and 'contested' identities).
Task 2 A student in Norway	• Split the class in groups and give a copy of the text *Student in Norway (Attachment 1)* to each group. Ask each group to read the text and answer the questions provided. • Discuss the answers to the questions in plenary.
Task 3 Focus on language	• Provide explanation of some theoretical concepts (e.g., essentialism, otherising, stereotype, prejudice). • Divide students in groups. Students analyse the language of the text *Student in Norway* with the help of *Attachment 2*. • Invite groups to use the same grid to identify and name their personal experiences.
Task 4 Acting out identities	• Watch the video *What kind of Asian are you?* again (if needed). • Divide the class in groups of 3 and ask them to write a similar scenario according to the instructions provided in *Attachment 3*. • Ask groups to act their role-plays in front of the class. • Comment on the role-plays with the class on the basis of peer observations and of previously provided theoretical concepts. • Invite individual students to self-assess their learning according to *Attachment 4*.

Task 1. What kind of person are you?

Time required: 1 hour

> Task overview: In this task, students will be introduced to the concept of 'ascribed identities' (i.e. when others impose a pre-conceived identity on an individual due to, for example, their physical appearance) by watching the video "What kind of Asian are you?", available on YouTube. The clip shows a fictional casual meeting between two Americans, a woman and a man, while jogging. The man's essentialising assumptions about the woman and her Asian physical traits cause a conflict between them.

1. The students watch the video twice: the first time, start the video so that the title is not visible, and play it with no sound, asking the students to speculate about what is happening. Then play the video again, this time with sound. If these questions have not been addressed yet, ask the students to consider the following points:
    - Where do the two people come from?
    - Are they friends?
    - What are they talking about?
    - How does the woman react to his questions?
    - Does she react to the subject the man introduces or to the way of expressing it?
    - How does the man respond to her reaction?
    - In your opinion, how do they both feel at the end?
    - Have you (or someone you know) ever had a similar experience? How did you/they feel? How did you/they react?
    - Have you ever put someone in such a situation? What happened?

    With a large class, you may want to divide the students into small groups and ask them to discuss the questions before addressing the last two questions in plenary.

2. During the discussion, introduce the necessary basic concepts and terms: theories and concepts of 'co-constructed' and 'negotiated', 'ascribed' and 'contested' identities (see *Slides 2-9*). The clip will be used again in *Task 4*, in order to address the issue of what the woman could have done differently, to avoid conflict and move the conversation forward. Hence, this should not be discussed here.

Task 2. A student in Norway

Time required: 2 hours

> Task overview: In this task, the focus moves to the context of Erasmus student mobility, by reading and analysing an extract from a real student report. You may wish to remind students that part of their experience abroad will be uncomfortable as they move out of their comfort zone, and address 'culture shock' as a natural reaction which will fade away once they become more familiar with their new environment.

1. Split the class in groups. Each group is given a copy of *Attachment 1*. Ask each group to read the text Student in Norway and answer the questions.
    - Explain that the aim of this task is to reflect on issues pertaining to identity, how people perceive others, how essentialising and stereotyping occur, and the implications for intercultural communication.
    - Mention to students that this text is the translated and slightly edited transcription of an interview conducted with an Italian Erasmus student in Norway. After an

initial period characterised by a high level of expectations, idealisation of the destination country, and great enthusiasm, the student begins to feel frustrated and disappointed, leading to a negative reaction involving stereotyping of others.

2. Discuss the answers to the questions in plenary, asking each group to report on their discussions about the excerpt as well as the students' own experiences.

Task 3. Focus on language

Time required: 2 hours

Task overview: In this task, while working on the same text, the students are encouraged to draw on the theoretical input in order to understand better the process of essentialising and stereotyping others from a linguistic point of view.

1. Introduce the theories and define the concepts of 'culture' and 'non-essentialism' *(Slides 10-17)*, 'stereotyping' and 'otherising' (*Slides 18-21*), 'prejudice' and 'ethnocentrism' *(Slides 22-26)*.

2. In groups, the students work again on *Attachment 1*. This time ask them to classify the linguistic and discourse phenomena that reveal how essentialising, otherising and prejudice are present in the text, on the basis of a grid provided in *Attachment 2*. Following the theoretical introduction provided, the students should be able to identify and name these key concepts, which they have already identified informally during *Task 2*. In particular, ask them to focus on how essentialist discourses can be manifested or embedded in language. If possible, maintain the groups as they were in the previous task, in order for them to continue their discussions while expanding their analytical reading skills.

3. Invite the groups to use the prompts in *Attachment 2* to help each other identify and name their potential personal experiences of essentialising others or being essentialised themselves, as well as otherising and being otherised, and judging or being judged on the basis of prejudices.

Task 4. Acting out identities

Time required: 4 hours

Task overview: In this final task, students are offered the opportunity to role-play a meeting between two Erasmus students, avoiding stereotyping.

1. Ask students to divide in groups of 3, encouraging a different group composition with respect to the previous task. Students watch the video clip *What kind of Asian are you?* again and reflect on the following questions:
   - Can you identify examples of essentialism, stereotyping, ascribed/contested identities?
   - What is problematic about this encounter?
   - If you were the man/woman in this clip, how could you communicate differently?

2. Students are given role-play cards (see *Attachment 3*) in which they are asked to write a similar scenario to the one in the video clip, but in an Erasmus context, where one student essentialises another. In their groups, they need to decide which of the two options suggested in the attachment to act out.

3. Students act out their role-plays in front of the class. To engage the class during these role-plays, students in the audience could note down any linguistic and discourse phenomena used by the role players.

4. Encourage the class to discuss the role-plays on the basis of their peers' observations and of previously provided theoretical concepts. Offer additional examples/explanations, if needed.

5. Ask the students to self-assess their performances *(Attachment 4)*.

4. Assessment methods

- Self-assessment using a form (see *Attachment 4*) provided at the end of the role-play performance *(Task 4)*.

5. Suggested readings

- Dervin, F. (2011). Cultural identity, representation and othering. In J. Jackson (Ed.), *Routledge handbook of language and intercultural communication* (pp. 181-194). London: Routledge.

- Phillips, A. (2010). What's wrong with essentialism? *Scandinavian Journal of Social Theory, 11(1)*, 47-60.

6. Materials and resources

- A computer, access to the Internet, a projector.
- The IEREST slides.
- Four IEREST attachments:
  - *Attachment 1*: *Text Student in Norway* and relative questions (*Task 2*).
  - *Attachment 2*: Guiding questions for language analysis of *Student in Norway (Task 3)*.
  - *Attachment 3*: Role-play cards *(Task 4)*.
  - *Attachment 4*: Self-assessment grid *(Task 4)*.

Attachment 1 *(Task 2. A student in Norway)*

Read the following extract, transcribed from an interview to an Italian student who is making her Erasmus experience in Norway (Beaven, 2012). Then, with your group, answer the questions.

I've done my exam, and I'll have to wait three weeks to get the results. I've realized that it's too easy for me to stay here. Everything works well, but I find myself thinking "I have to study so much harder at home!.". The exam was too easy. It was a written exam, so the mark will depend on how well they can understand my English. But in terms of content, it was ridiculous, really basic…

No point staying here for the university, because these people don't have a clue what anthropology is. Here I'm studying things that for me are folklore anyway, so I'm going home in December, after a four-month holiday… I don't rule out that I might come back, but not to study.

Anyway, we'd been told that Norway was like… "poor things, with their language dying out". But actually, they're really proud… so you'll never get a job if you don't know their language … I started looking for work but can't get anything because I don't speak Norwegian. Yes, they speak English, but they speak it like foreigners, and many don't speak it at all. So after the first month of enthusiasm you've got to get things into perspective, and that's what's happening these days. And I'm not learning what I want, what I'd be studying in Italy. Despite the huge disorganization in my university, if I want to work hard and learn something, I can. Here they expect so little that you just don't feel like doing more…

I had a fling with a guy, and I have to say they're not rocket scientists.… And they don't study much, 'cause if you can afford to have two different jobs and at the same time train with the cycling team… In my opinion, this way of doing things is good enough for them. I couldn't do all that back home. As they don't have a yardstick, they think what they do is really hard […]

We also tried going to the theatre, but it's in Norwegian. Films are just about ok, if they're in English, or with English subtitles. But the theatre, no way! From an anthropological point of view, in my opinion, this is a country that is happy to be outside the European Union, it's delighted to have nothing to do with Europe, and it organizes activities to make life better for the Norwegians, it doesn't give a damn about the foreigners, tourists, nothing. For a few months in the summer, it gets back to life, and then they accept you as an assistant cook even if you don't know any Norwegian. But when they no longer need you… as a country it's very attached to its traditions. My "Norwegian Society and Culture" course basically consists in those dreary outdoor activities, which are no longer fun for us foreigners, because we're not used to running around in the rain like idiots. But they want to keep their traditions alive, teach you how to make a fire, come rains or snows. And so my feeling is this: it's perhaps the least anthropologically developed country in the world, and it's happy to be so. It's very rich, it's fine on its own, it doesn't need foreign countries… so they have some activities, but they don't involve us because they're only in Norwegian. And it makes you angry because they speak perfect English. It's not like in Italy, where we still don't know English, so everything's in Italian. Here, they speak English perfectly, but they don't want to speak it. It's different, it's the attitude that's different…

Knowing Norwegian would definitely have helped but not that much, because the problem is that they're not open to strangers, whatever language you speak. Some students speak Norwegian perfectly, but they don't have more Norwegian friends than me. As an Erasmus student, you're brought here with 150 other Erasmus students, because you don't have many other choices.

Other than that … I think their university, even for the Norwegians, is simpler than ours, because I've met people who've got various jobs, in Italy I don't think that's possible. I think their level of culture is much lower than ours, but it's all related to the fact that they don't need to go abroad to look for work. So you're not motivated, because you know that as a teacher there you can earn as much as a rich guy in Italy, I see it this way: "we don't need to leave our country, so we don't have to make other people understand our culture"… For Erasmus students for sure they don't do much, there's a limited number of courses you can do. If you go to Spain, you can take the same classes as the Spanish, so you can chose anything.

Norway is beautiful; if you're forty years old and speak Norwegian I recommend you come to live here because it's wonderful. But you can't send me to study anthropology in Norway.

Questions

- How does the student perceive her own identity?
- What assumptions does the student make about people from Norway?
- On which basis does the student make these assumptions?
- How does she ascribe identities to Norwegian people? Why do you think she does this?
- Do you think she feels disappointed by her Erasmus experience? Why? What do you think she expected?
- Have you been in a similar situation where you judged people or have been judged on the basis of prejudices (positive or negative)? And have you experienced essentialising others or having been essentialised? What happened? How did you feel?

Attachment 2 *(Task 3. Focus on language)*

With your group, read the transcription of the interview again (*Attachment 1*) while answering the following questions, which help you identify possible essentialist and/or otherising discourses strategies within the text.

Level 1: Topics and vocabulary

- How does the student name Norwegian people?
- How are they described?
- What characteristics are attributed to them? Are such characteristics mostly positive or negative?
- Does the student state her opinions explicitly or implicitly? Are such opinions intensified or mitigated?

> *An example of essentialising using a euphemism:*
> I had a fling with a guy, and I have to say they're not rocket scientists.

Level 2: Structures

Consider how the student describes Norwegian people, and what they do:

- Does the student use more often affirmative or negative sentences?
- Does she use more often active or passive forms?
- Which personal pronouns are used more often to refer to the Norwegians and to other groups?

> *An example of otherising using negative sentences and personal pronouns 'they':*
> It's not like in Italy, where we still don't know English, so the activities are in Italian, there's no excuse. They speak English perfectly, but they don't want to speak it.

Level 3: Text

- How does the student build the logical sequence of her statements about Norway and the Norwegians?
- Look for the parts of discourse (conjunctions, adverbs) that connect statements together.

> *An example of contrasting prejudices on Norwegian people using the adversative conjunctions 'but, actually':* We'd been told that Norway was like "poor things, with their language dying out". But, actually, they're very proud…

The following table is meant for teachers and should not be distributed to the students. It reports some elements teachers can suggest if students do not mention them during group or class discussions.

Topics and vocabulary	Structures	Text
Students can identify connotations given to nouns, adjectives or verbs, look for metaphors, pay attention to register shifts, focus on euphemisms or intensifiers, etc.	Students can focus on personal pronouns, deictics, adverbs of manner, active/passive forms, affirmative/negative forms, etc.	Students can pay attention to the logical organization of the text, focussing on connectives, adverbs, disclaimers, etc.

Attachment 3 *(Task 4. Acting out identities)*

In groups of 3, read the following role-play cards and write a scenario where one student (A) is essentialising another student. As a group, you need to decide what attitude B is assuming, choosing between those provided (options 1 and 2).

Setting: A kitchen in a residence for Erasmus students in Sweden.

Participants:

- STUDENT A: Erasmus student, Spanish, male.

- STUDENT B: Doctoral student with oriental traits, French, female.

Student A

You are a Spanish male Erasmus student. You speak English very well, with a slight Spanish accent. You have just arrived in Sweden. In the kitchen of the residence where you live, you meet a young woman (student B) with oriental traits who is eating with chopsticks. You approach her with essentialising and stereotyping questions. You start the dialogue with the question: "Are you from China or from Japan?". When B answers that she is from France, ask again the question, as in the video *What kind of Asian are you?*: "But where are you REALLY from?".

Student B (option 1)

You are a French female doctoral student who has gone to Sweden to complete your research. You speak English very well, without a particular local accent. You react to A's question first answering politely that you come from France. When you realize that A is essentialising you, overtly contest his essentialist assumptions:

- You can do this with other essentialist assumptions, for example making fun of his nationality (Spanish stereotypes) or about his being male ('men are stupid').

- You can be very direct and tell him that you find his reasoning very limited.

- You can use the identity he has ascribed to you as a strategy to cut the conversation short.

Student B (option 2)

You are a French female doctoral student who has gone to Sweden to complete your research. You speak English very well, without a particular local accent. You react to A's question first answering politely that you come from France. When you realize that A is essentialising you, you react by trying to make him understand his approach is a limited one and that it is possible to know each other better and become good housemates or maybe friends:

- You can do this first by using the ascribed identities ironically so as to let him understand your point of view.

- You can also directly explain to him why you find his reasoning limiting for yourself but also for him, what you have in common and what you can share (for example, you discover that you share the same field of study).

- You can invite him to have lunch together, so you can get to know each other better.

Attachment 4 *(Task 4. Acting out identities)*

This is a self-assessment grid to evaluate what you have learnt throughout this activity. What do you think you have learnt to do? Tick the boxes, and provide examples where possible.

I can interact with people…	I can do it without efforts	I can do it sometimes	I can do it sometimes but with lots of efforts	This is an objective I would like to reach
…taking into account that my identity and, in general, people's identity is varied, plural and complex.				
…taking into account that identity is constructed and negotiated, and that I and others have multiple evolving identities depending on interlocutors and contexts.				
…avoiding certain forms of stereotyping and discrimination (on the basis of nationality, ethnicity, skin colour, gender, religion, sexual orientation, etc.).				

Activity 2:

Anti-discrimination study circle

1. Introduction

This activity encourages students to reflect on discrimination and how it can touch upon everyone through implicit or explicit processes. In this activity students first discuss their own experiences of discriminatory practices in their own environment and elsewhere. Then, through the series of tasks, they are gradually guided to analyse discourses of discrimination in the media (TV news and the Internet) by deconstructing images of otherness, which are often conveyed by specific language choices. The ultimate objective is to enable students to apply what has been presented and discussed within the study circle of the class to their own explorations of discriminatory events/texts/images in their own lives and communities, and in the context of their future study abroad.

The estimated overall time for completing the activity is 10 hours.

2. Learning objectives and outcomes

Learning objectives This activity aim to enable students to:	**Learning outcomes** Learners will be able to:
4 Consider the problematic nature of using certain terms (e.g. ethnicity, race, nation) to frame identity.	Recognize and explain the problematic nature of using certain terms (e.g. ethnicity, race, nation) to frame identity.
5 Explore the role of power in dominant discourses (media, political, institutional) and reflect on how these discourses lead to perceiving people from other backgrounds in certain ways.	Recognize how their subjective worldview may be influenced by dominant discourses (media, political, institutional); and how their worldview influences their perceptions of themselves and (their interactions with) others.
7 Understand how key concepts such as stereotyping, ethnocentrism, essentialising, and prejudice can lead to misunderstandings and misrepresentations of people from other horizons.	Recognise when misunderstandings may be the result of stereotyping, ethnocentrism, essentialising and prejudice.
8 Reflect on some of the myths about study abroad and interculturality (interaction, language learning, identity, culture, etc.) in order to (re) frame expectations about the mobility period.	Set realistic objectives in relation to intercultural encounters, including language and communication expectations, for their stay abroad.

3. Overview and description of tasks

Task	Brief description of procedures
Task 1 Waking up to racism in our lives	• Introduce the activity and its objectives. • Stimulate class discussion on students' experiences of discriminatory practices in their own environment and elsewhere. • Provide explanations of some theoretical concepts (e.g., 'discrimination', 'racism' and 'neo-racism').
Task 2 "Go home!"	• Show a video clip of a report by *Al Jazeera* on the "Go Home" campaign in the UK. • Split the class into groups and ask them to answer the questions in *Attachment 1*. • Discuss the answers to the questions in plenary.
Task 3 Focus on language (1)	• Provide an explanation of the role of mediated discourses in reproducing power inequalities by giving voice to some categories of people. • Divide students in groups. Students analyse the Al Jazeera report again with the help of *Attachment 2*. • Invite groups to compare their analyses.
Task 4 Focus on language (2)	• Provide further explanation of the concept of discrimination. • Introduce discourse analysis. • Ask students to analyse the comments posted under the Al Jazeera video clip with the help of *Attachment 3*.
Task 5 Looking for an accommodation	• Stimulate class discussion on students' experiences of renting accommodation. • Introduce students to *Attachment 4* (which presents some rent advertisements with several instances of discrimination) and facilitate a class discussion on discrimination issues in housing and renting. • Ask students to write an answer to the author of a discriminatory advertisement published on an accommodation site on the Internet. • Encourage a class discussion in order to summarise the main point of the activity. • Show the scene of film *Life is Beautiful* (Benigni, 1997) where discrimination is presented through signs and notices. • Ask students to self-assess their learning.

Task 1. Waking up to racism in our lives

Time required: 1 hour

> Task overview: In this task, the students will be introduced to the concept of 'discrimination' (i.e., the denial of opportunities and equal rights to individuals and groups based on some type of arbitrary bias such as gender, race, social class, etc.) by reflecting on their personal experiences and/or commenting on episodes that happened to others, including those reported in the media.

1. Divide the students in groups and ask them to share their experiences of discrimination. They may discuss a personal experience, or an observation from the community, the media, films or novels, answering the following questions:
   - Have you been subjected to discrimination?

- Have you seen others being subjected to discrimination?
- What words and phrases have you heard being used?
- What attitudes were the speakers conveying when using such words and phrases?
- What was your reaction?

The groups take notes, in order to discuss their reflections with the class in plenary.

2. In order to help students in this discussion, explain that discrimination can take place in relation to identities, linked to gender, religion, social class, race, culture, nationality, ethnicity, skin colour, etc. *See Slides 2-9*.

Task 2. "Go home!"

Time required: 2 hours

> Task overview: The students watch a video clip of a report by Al Jazeera of a provocative campaign aimed at cutting the number of undocumented immigrants. Large billboards warn "go home or face arrest". These have been placed on vans, which are then driven around certain London areas. The UK Government, responsible for this campaign, has been accused of racism. We recommend teachers look for similar videos which may be more relevant to their specific context or more accessible to their students from a linguistic point of view.

1. Show students this video clip of the *Al Jazeera* report: http://www.youtube.com/watch?v=4D3EJ9mCZq4

2. Ask students to work in pairs and answer the following questions (see *Attachment 1*).
   - What message is implied in the "Go-home" campaign?
   - Who is the campaign aimed at?
   - What attitude does the campaign express towards all immigrants, whether legal or illegal?
   - How are the illegal immigrants named and referred to?
   - How are the immigrants described? What qualities or characteristics are attributed to them?
   - What is the political motivation behind such a campaign (i.e., to win votes)?
   - The reporter uses the expression "racial profiling". What does this term mean? What ideological stance does this term suggest (e.g., towards immigrant groups)?
   - Which representatives of society or authorities are asked to give an opinion on the matter? What arguments do they present about the immigrants and against the campaign?
   - How do you know whose point of view is presented? Is it that of the 'dominant group', or of the 'out-group'?
   - Is there any use of euphemisms, intensifiers, or down-toning? What effect do these devices have on the presentation of the issue?

3. In plenary, ask students to compare their answers and comment on those given by the other groups.

Task 3. Focus on language (1)

Time required: 2 hours

> Task overview: In this task, while working on the same text, the students are encouraged to draw on the theoretical input to explore the language used in order to understand how discrimination works from a linguistic point of view.

1. In order to introduce this task, mention to students how mediated discourses (television and newspaper reports, movies, comics, etc.) often present groups of people in simplistic ways that revolve around the idea of a superior 'us' and an inferior 'them' (Henry et al., 1995). 'They' often refers to any out-group such as ethnic or religious minorities, gay/lesbian people, homeless people, illegal migrants, asylum seekers, refugees, women; while usually 'we' corresponds to the mainstream group(s) who often hold positions of power in society. See *Slides 31-35*.

2. Ask students, in groups, to listen to the *Al Jazeera* report presented in *Task 2* several times in order to identify language occurrences which may present instances of the idea of a superior 'us' and an inferior 'them', according to the information provided in *Attachment 2*.

3. As a final class discussion, asks students to report the results of their analysis to the class and foster a debate using the following questions, if needed:
   - How are the illegal immigrants named and referred to in the campaign?
   - How are the immigrants described?
   - What qualities or characteristics are attributed to them?
   - Is it possible to understand the reporter's stance (which may or may not be that of Al Jazeera)? If so, what words/phrases does the reporter use to convey such a stance?
   - What instances of language mitigation and intensification have you found, if any?

Task 4. Focus on language (2)

Time required: 2 hours

> Task overview: On YouTube, beneath the Al Jazeera video clip which students analysed in the previous task, there are a number of comments. Students are asked to browse through these and apply to them additional analytical tools provided by discourse analysis.

1. With the support of *Slides 27-30*, introduce students to the concept of 'discrimination' and stress the role played by language in creating and perpetuating discrimination, which is here defined as the denial of opportunities and equal rights to individuals and groups based on some type of arbitrary bias.

2. Besides the concept of 'discrimination', explain to the students what critical discourse analysis is (see in particular *Slide 35*). Critical discourse analysis helps reveal how language can be used to reproduce existing social inequalities, and in the process, legitimize them. Through a detailed study of strategies of argumentation, rhetorical figures, lexical choices, and propositions, critical discourse analysis unmasks how everyday talk and mediated texts communicate hidden inequalities in representing the self (i.e., usually the self of the elites as authorized sources of knowledge) as positive and the other as negative.

3. Invite students to apply some of the conceptual tools offered by critical discourse analysis (*Attachment 3*) to the comments which are displayed beneath the Al Jazeera video clip, which they have worked on previously. In particular, ask students to browse through the comments and identify the strategies used by their authors to promote their views. *Attachment 3* offers a

complete overview of possible strategies, e.g., "Apparent denial", "Subtle denial", "Apparent concession", etc. (Van Dijk et al., 1997).

Task 5. Looking for accommodation

Time required: 3 hours

Task overview: The class discusses different practices in renting a room (or finding a room to rent) and the discriminatory messages one may encounter. Then they imagine writing a comment in response to one of these discriminatory rent advertisements on the Internet.

1. Ask the class to exchange ideas and experiences about different practices when looking for an apartment: How did they find the apartment where they are living now? How will they look for accommodation when they are abroad? What do they know about the practices usually adopted by students to rent rooms and apartments in the city of their Erasmus destination? Several different practices may be mentioned by the students: accommodation may found through the university accommodation offices, rental agencies' websites, advertisements on university notice boards or in public places, etc. .

2. Introduce students to the advertisements in *Attachment 4* and ask them to describe what they see and read. If the following reflections do not come naturally out from the class discussion, make students aware that:

   - In the past, discrimination was more overt than in the present, see for example, *Figure 1*.
   - The fact that discrimination is less visible than in the past does not mean that it does not exist. In fact, it is still persistent and it may be directed towards different groups of people (immigrants, people from other regions, smokers, students, Erasmus students and people with different political or even religious ideas, beliefs and practices). See, for example, *Figures 2, 3,* and *4*.
   - The peculiarity of the advertisement in *Figure 5*, which indirectly conveys the message that usually Erasmus students are not welcomed. In addition, we can see the words "no Lega!!!", which is a form of discrimination against people who support the Italian political party called 'Lega Nord'. This is ironic, since the Lega Nord is a party which firmly stands against immigration.

   Finally, ask students how familiar they are with notices like these. What variants of house-renting forms of discrimination do they know of, if any?

3. Students imagine that one of these discriminatory advertisements is published on an accommodation site on the Internet. Ask them, in pairs or groups, to write a comment addressed to the author: what would they write?

4. To conclude the activity and stimulate debriefing
   - Ask students to read their texts and encourage class discussion, picking up on opportunities to revise the key theoretical issues introduced in the previous tasks.
   - Show in class the scene from *Life is Beautiful* (Benigni, 1997), where discrimination is represented as an intrinsically ridiculous practice. The movie clip is available here (English subtitles): https://www.youtube.com/watch?v=QL2IwNIJaAg.
   - Invite students to self-assess their learning with the support of *Attachment 5*. Invite students to share with the class their reflections about their own learning.

4. Assessment methods

- Self-assessment using the form (see *Attachment 5*) provided at the end of the activity (*Task 5*).
- Teacher assessment, using the same form used for peer assessment (*Attachment 5*).

5. Suggested readings

- Jiwani, Y., & Richardson, J.E. (2011). Discourse, ethnicity and racism. In T.A. Van Dijk (Ed.), *Discourse studies: A multidisciplinary introduction* (pp. 241-262). London: Sage.
- Hoskins, B., & Sallah, M. (2011). *Developing intercultural competence in Europe: The challenges. Language and Intercultural Communication*, 11(2), 113-125.

6. Materials and resources

- A computer, access to the Internet, a projector.
- The IEREST slides.
- Five IEREST attachments:
  - *Attachment 1*: Table for the analysis of the "Go home" campaign (*Task 2*).
  - *Attachment 2*: Suggestions for language analysis of the "Go home" campaign (*Task 3*).
  - *Attachment 3*: Guidelines for language analysis of the comments beneath the Al Jazeera video clip (*Task 4*).
  - *Attachment 4*: Examples of discriminatory rent advertisements (*Task 5*).
  - *Attachment 5*: Self-assessment grid (*Task 5*).

Attachment 1 *(Task 2. "Go home")*

Answer the following questions in your group.

1	What message is implied in the "Go-home" campaign?
2	Who is the campaign aimed at?
3	What attitude does the campaign express towards all immigrants, whether legal or illegal?
4	How are the illegal immigrants named and referred to?
5	How are the immigrants described? What qualities or characteristics are attributed to them?
6	What is the political motivation behind such a campaign (i.e., to win votes)?
7	The reporter uses the term "racial profiling". What does this term mean? What ideological stance does this term suggest (e.g., towards immigrant groups)?
8	Which representatives of society or authorities are asked to give an opinion on the matter? What arguments do they present about the immigrants and against the campaign?
9	How do you know whose point of view is presented? Is it that of the 'dominant group', or of the 'out-group'?
10	Can you identify any euphemisms, intensifiers, or down-toning? What effect do these devices have on the presentation of the issue?

Attachment 2 *(Task 3. Focus on language 1)*

Jiwani and Richardson (2011) have developed a series of questions that should help us to observe how discrimination discourses are constructed through specific language strategies in the media and in other public texts.

In your group, listen to the Al Jazeera report several times and try to identify language occurrences of the five language strategies listed by Jiwani and Richardson (2011) below.

1. *Referential Strategies*: **how are people named and referred to semiotically?**

    - People can be 'labelled' as a member of a group, thus losing their individuality and representing only the traits, beliefs, attitudes, and/or prejudice attributed to such a group and/or its members (e.g. immigrants, colonisers, racists, British vs. Brits, 'browns', illegals).

    - People can also be named by their full name, their position, even given a title, which may suggest that they are ascribed a superior status, or a position of authority. On the other hand, some people are named by first name only, or even dismissed as only a member of the crowd or the public, thus receiving a less important place in the overall narrative. E.g., Theresa May, the Home Secretary; Sunny Hundal, journalist and campaigner; Dr Emma Jackson, a Glasgow academic; or: lefty lawyers, a bishop, commuters, etc.

2. *Predicational Strategies*: **how are these people described? What qualities or characteristics are attributed to them?** It may be useful to look at the adjectives describing individuals or groups, as well as at the verbs used to describe their actions. E.g. swamped by foreigners; hordes of Muslims; backward culture, primitive political habits and destructive (anti)social norms.

3. *Argumentation*: **what arguments (explicit and/or implicit) are used to support these characterisations, and/or justify exploiting and discriminating against others**? Negative judgement of the out-group may be supported by (alleged) negative actions. E.g. if you let them en masse into your country they will turn it into another dysfunctional messy third world hellhole; or: Illegal immigrants work for peanuts for unscrupulous bosses undercutting unskilled 'legal' workers.

4. *Perspectivisation*: **from whose perspectives are such namings, descriptions and arguments expressed?** The presentation can take the point of view of the 'dominant group' or of the 'out-group'. Who is presented as 'we' and who as 'they'? Who is the implied audience? This strategy also includes quotations: whose opinions and comments are quoted? Are they spokespersons for the 'dominant group' or minority representatives or experts? Who has chosen them as spokespeople for that particular group?

5. *Euphemism strategy*: **are these utterances stated explicitly or implicitly? Are they intensified or mitigated?** Use of euphemisms and down-toning will have the effect to minimize an act, a problem or somebody's responsibility. E.g. real problems may become 'difficulties', inequalities or racism may be called 'fragile race relations'.

Attachment 3 *(Task 4. Focus on language 2)*

Contemporary forms of discrimination are mostly denied in everyday conversations and in mass-mediated contexts; however, a subtle wording strategy betrays underlying attitudes towards the Others, that is, the 'out-groups'. Thus arguments (e.g. about Them and Us) can also be advanced by using less direct strategies such as *disclaimers*. These disclaimers are semantic manoeuvres that combine an overall strategy of positive self-presentation and negative other-presentation, and include moves such as:

1. **Apparent Denial**: *"I have nothing against immigrants, but …"*
   The speaker first introduces a mitigating claim, but gives no evidence that he/she has nothing against 'them'. The preliminary denial often serves just as a face-keeping move to introduce a generally negative assertion. Denials are a strategy of defence, presupposing explicit or implicit accusations, and can be divided in several types:

   1. Act-denial: *"I did not do/say that at all"*

   2. Control-denial: *"I did not do/say that on purpose", "It was an accident"*

   3. Intention-denial: *"I did not mean that", "You got me wrong"*

   4. Goal-denial: *"I did not do/say that, in order to…"*

2. **Subtle Denial**: *"They say that…"*
   Quotations (e.g. of official replies from the government spokesperson) are devices for distancing oneself from an opinion, meaning "I did not say this, they did…", as well as a strategy for rendering the information more factual or objective.

3. **Apparent Concession**: *"Of course, some Muslims are tolerant, but generally…"*
   Conceding exceptions makes the claim sound more objective and helps the speaker/writer to appear more tolerant.

4. **Apparent Empathy**: *"Of course, asylum seekers endure hardships, but…"*
   Showing empathy and understanding for the 'out-group' makes the speaker/writer to appear more tolerant.

5. **Apparent Ignorance**: *"Now, I don't know all the facts, but…"*
   This is a face-saving strategy, since the speaker/writer admits in advance a lack of knowledge, allowing them to make an even wilder claim.

6. **Reversal**: *"We are the real victims in all this…"*
   The roles of the victims and the perpetrators are inverted with this clever manoeuvre.

7. **Transfer**: *"Of course, I have nothing against them, but my customers don't like to deal with black personnel…"* Blaming others for one's own position, actions, etc. gives the speaker/writer an excuse for their behaviour.

8. **Mitigation**: *"The message may sound rather unpleasant, still they…"* or *"This may be a loaded connotation, but…"*
   Using intensity markers such as emphasising particles ('really', 'very', 'absolutely', 'only') or expressions mitigating and attenuating the claim ('doubtfully', 'questionably', 'trivial', 'insufficient') can be an important aspect of the discourse as they either sharpen or tone down its ideational content and help construct a particular (perhaps 'non-racist') identity for the speaker or writer.

Adapted from: Van Dijk, T. A., Ting-Toomey, S., Smitherman, G., & Troutman, D. (1997). Discourse, ethnicity, culture and racism. In T. A. Van Dijk (Ed.), *Discourse studies: A multidisciplinary introduction* (pp. 144-180). London: Sage.

Attachment 4 *(Task 5. Looking for accommodation)*

Figure 1
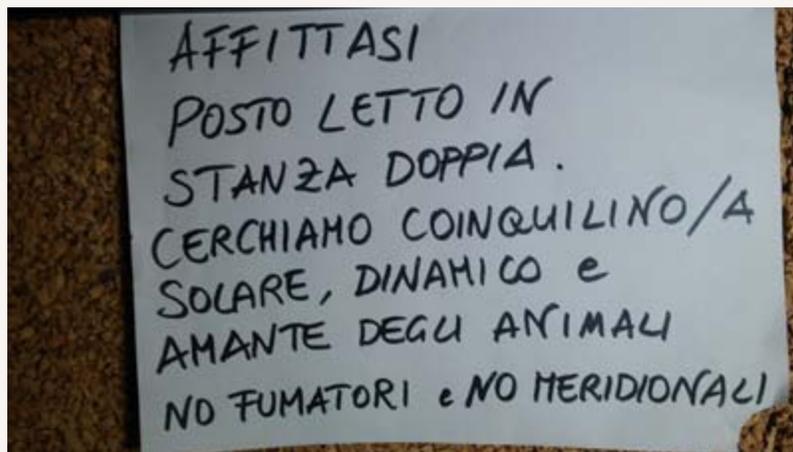
Figure 2 TO LET Bed in a shared room. We are looking for a cheerful, dynamic flatmate who loves animals. No smokers and no southerners.
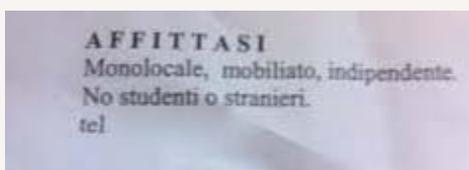
Figure 3 Studio apartment, furnished, independent. No students or foreigners. Tel.

Figure 4

Figure 5 TO LET IMMEDIATELY!!!!!!!!!!!

Single room in an apartment close to the centre (via Vergerio). Internet, telephone, television, washing machine, dishwasher, garden close by, eat-in kitchen, long balcony, 4 single rooms, 2 bathrooms, indoor bicycle rack.

Individual contracts for students. Erasmus students very welcome.

Euro 282,00 all inclusive

Chiara xxxxxxxx

Mattia xxxxxxxx

Alice xxxxxxx

NO LEGA PARTY!!!

Attachment 5 *(Task 5. Looking for accommodation)*

This is a self-assessment grid to evaluate what you have learnt throughout this activity and how you learnt it. What do you think you have learnt to do? Taking the expected outcomes as a reference, identify both the positive points in your learning, and the aims you believe you still need to reach.

	Outcomes	I have learnt… I have learnt it thanks to…	I still have to learn… because…
4	Recognize and explain the problematic nature of using certain terms (e.g. ethnicity, race, nation) to frame identity.		
5	Recognize how their subjective worldview may be influenced by dominant discourses (media, political, institutional); and how their worldview influences their perceptions of themselves and (their interactions with) others.		
7	Recognise when misunderstandings may be the result of stereotyping, ethnocentrism, essentialising and prejudice.		
8	Set realistic objectives in relation to intercultural encounters, including language and communication expectations, for their stay abroad.		

Activity 3:

Exploring narrative in intercultural mobility contexts

1. Introduction

The aim of this activity is to explore in depth narratives in the context of intercultural mobility, and more specifically, of study-abroad experiences. In this activity, students explore examples of narratives and confront the challenges and questions surrounding them within their own (future, present or past) Erasmus mobility perspective.

The focus of the activity is on the differences between two types of story-telling: on the one hand, 'essentialising' narratives which reduce their subject to a 'single story' and, on the other hand, complex narratives which are more subjective, participatory and open-ended (see *Attachment 6* for teacher guidelines).

The narrative activity is split up into four tasks. Each task addresses a central question regarding narrative in mobility and intercultural contexts. Every task is in turn comprised of a set of subtasks to be undertaken by students, individually or in a group, and is accompanied by a follow-up discussion session with an instructor.

The estimated overall time for completing the activity is 11 hours.

2. Learning objectives and outcomes

	Learning objectives This activity aim to enable students to:	**Learning outcomes** Learners will be able to:
5	Explore the role of power in dominant discourses (media, political, institutional) and reflect on how these discourses lead to perceiving people from other backgrounds in certain ways.	Recognize how their subjective worldview may be influenced by dominant discourses (media, political, institutional); and how their worldview influences their perceptions of themselves and (their interactions with) others.
6	Understand that what people say about their culture may be interpreted as what they wish others to see about themselves, and which may not be applicable to others from that culture or group.	Interpret what people say about their culture as a personal observation, and possibly as evidence of what they wish others to see about themselves.
7	Understand how key concepts such as stereotyping, ethnocentrism, essentialising, and prejudice can lead to misunderstandings and misrepresentations of people from other horizons.	Recognise when misunderstandings may be the result of stereotyping, ethnocentrism, essentialising and prejudice.
8	Reflect on some of the myths about study abroad and interculturality (interaction, language learning, identity, culture, etc.) in order to (re) frame expectations about the mobility period.	Set realistic objectives in relation to intercultural encounters, including language and communication expectations, for their stay abroad.

3. Overview and description of tasks

Task	Brief description of procedures
Task 1 Exploring intercultural narratives	• Introduce the activity and its objectives. • Ask students to read the beginning of the transcript of Adichie's TED talk *The danger of a single story* (*Attachment 1*) in pairs, and complete the table (*Attachment 2*). • Discuss the students' answers in plenary, introducing some specific aspects of narratives (narratives as subjective, dynamic, and open-ended). • In small groups, ask the students to read *What is your single story?* (*Attachment 3*), to discuss and note down the differences between 'story' and 'narrative', and comment on their reflections in plenary.
Task 2 Reflecting on intercultural narratives	• Show the video *The danger of a single story* and ask students to complete the accompanying table in pairs or groups (*Attachment 4*). • Discuss the students' answers and bring out the dangers of the 'single story' referring to the teacher guidelines in *Attachment 6*.
Task 3 Collecting intercultural narratives	• Before class, ask students to find a narrative or story about their own country. • Ask the students to share their stories/narratives and invite them to identify common features found in the stories. • In small groups ask the students to find videos/texts of Erasmus students from their own country who tell stories or narratives about their destination. • Explain to the students the concept of 'community'.
Task 4 Constructing a balance of stories	• Ask the students to consider which communities they feel they belong to, and invite them to think about a single story linked to one of these communities. • In groups, have students produce a video/scenario for a video/written narrative which would avoid the 'single story' about one of the communities they feel they belong to.

Task 1. Exploring intercultural narratives

Time required: 3 hours

> Task overview: In this task, students will be introduced to the problems of 'essentialistic narratives' and the 'single story' by analysing a transcript of the first part of Chimamanda Adichie's TED talk "The danger of a single story". In the second part of the task, they will try to identify what makes the difference between a 'single story' and a 'full' narrative.

1. Briefly introduce the activity to the students in terms of topic and learning objectives. Ask students to read the beginning of the transcript of Adichie's TED talk *The danger of a single story* (*Attachment 1*) in pairs, and complete the table (*Attachment 2*):

2. Discuss the students' answers in plenary, providing a brief explanation of the specific aspects of narrative (narratives as subjective, dynamic, open-ended, etc.), which the students will need when they analyse the video. See teacher guidelines in *Attachment 6* and *Slides 36-41*.

3. Divide the students in small groups. Ask them to read *What is your single story?* (*Attachment 3*) and then to discuss and write down what they see as the differences between a 'single story' and a 'full' narrative, around the following questions:
   - What does this 'single story' have in common with Adichie's one?

- Can you think of other examples of a 'single story'?
- What is typically lacking from a 'single story'?
- Why do people have these 'single stories'?
- How can a 'single story' become a more complete narrative?
- What would you say are the main characteristics of a 'full' narrative?

4. Ask groups to share their reflections in plenary. Use this discussion to introduce any necessary theoretical background, mentioning again the specific aspects of narratives introduced earlier.

Task 2. Reflecting on intercultural narratives

Time required: 2 hours

> Task overview: The students watch a video clip of a report by Al Jazeera of a provocative campaign aimed at cutting the number of undocumented immigrants. Large billboards warn "go home or face arrest". These have been placed on vans, which are then driven around certain London areas. The UK Government, responsible for this campaign, has been accused of racism. We recommend teachers look for similar videos which may be more relevant to their specific context or more accessible to their students from a linguistic point of view.

1. In class, students watch Chimamanda Adichie's TED talk The danger of a single story (http://www.ted.com/talks/chimamanda_adichie_the_danger_of_a_single_story.html) and complete the accompanying table in pairs or groups (*Attachment 4*).

2. In plenary, discuss the students' answers, raising the students' awareness about how narratives can become essentialistic. These are the dangers of the single story: the single story is a kind of trap, which lures by making the complexity of narratives into something easy and negates key aspects of narrative, i.e. of voice, community, and power. See also teacher guidelines in *Attachment 6* and *Slides 36-41*.

Task 3. Collecting intercultural narratives

Time required: 3 hours

> Task overview: In this task, students identify an essentialistic narrative or single story about their country and one about their destination country.

1. Before class, ask students to find a narrative or story (in video or written form) about their own country told by an Erasmus student and which may contain elements of essentialising/stereotyping. If needed, students can visit the *European Cultural Foundation's Narratives* (http://www.narratives.eu), where they can find examples of narratives about Europe - not limited to Erasmus.

2. In class, ask the students to share the story/narrative they found. If you have a large group, this can be done in groups of 3-4 students so as not to take up too much time. With the class, draw up a list of common features and elements which the groups found in the videos/texts.

3. In small groups, either in class if there is access to the internet, or out of class, ask the students to find videos/texts of Erasmus students from their own country who tell stories or narratives about their destination. Do these contain the same features/elements? Or are they different in any way?

4. Explain to the students that in this task the reference has always been to the countries (i.e., national communities). However, there are many other types of communities to which people

feel they belong (professional communities, ethnic communities, team supporters, student associations, etc.). See in particular *Slide 14*.

Task 4. Constructing a balance of stories

Time required: 3 hours

> Task overview: Having considered other communities they belong to, different from their national community explored in the previous task, the students produce a narrative which avoids the single story about one of their communities.

1. Considering the observations made about the stories identified during the previous task, ask the students to consider which communities they feel they belong to. Then ask them to think about a single story linked to one of these communities. Ask students to reflect on the following questions.
    - What is influential about this single story about your community?
    - What is appealing about this single story about your community?
    - What ignored elements of culture might overturn or undermine this single story about yourself and your community?
    - Where to go from here? Is there a way to construct a non-essentialistic narrative? What would it look like? Does Adichie give us any indications?

2. As a final assignment, the students in their groups produce a video, a scenario for a video, or a written narrative which would avoid the single story about the community they decided to focus on.

3. Invite students to self-assess their learning with the support of *Attachment 5*. Invite students to share with the class their reflections about their own learning.

4. Assessment methods

- Peer assessment, asking groups to comment on each other's tables in *Attachment 2* (*Task 1*).
- Teacher assessment of students' analysis of Adichie's TED talk as collected through *Attachment 4* (*Task 2*).
- Self-assessment using the form (see *Attachment 5*) provided at the end of the activity (*Task 4*).

5. Suggested readings

- Holliday, A., Hyde, M., & Kullman, J. (2010). *Intercultural communication: An advanced resource book. Second edition*, London: Routledge, pp. 92-134.
- Ochs, E., & Capps, L. (1996). Narrating the self. *Annual Review of Anthropology*, 25, 19-43.
- Shafak, E. (2010). The politics of fiction, *TED talk* http://www.ted.com/talks/elif_shafak_the_politics_of_fiction?language=en.

6. Materials and resources

- A computer, access to the Internet, a projector.
- Video cameras/mobile devices for video-recording.
- The IEREST slides.
- Six IEREST attachments:
    - *Attachment 1*: Transcript of Adichie's TED talk *The danger of a single story (Task 1)*.
    - *Attachment 2*: Table for the analysis of the transcript in *Attachment 1 (Task 1)*.
    - *Attachment 3*: Text *What is your single story?* and relative questions *(Task 1)*.
    - *Attachment 4*: Table for the analysis of Adichie's TED talk *The danger of a single story (Task 2)*.
    - *Attachment 5*: Self-assessment grid *(Task 4)*.
    - *Attachment 6*: Teacher guidelines for this activity (all tasks).

Attachment 1 *(Task 1. Exploring intercultural narratives)*

Read the beginning of the transcript of Adichie's talk The danger of a single story below. The entire talk is available on TED here: http://www.ted.com/talks/chimamanda_adichie_the_danger_of_a_single_story?language=en.

I'm a storyteller. And I would like to tell you a few personal stories about what I like to call "the danger of the single story". I grew up on a university campus in eastern Nigeria. My mother says that I started reading at the age of two, although I think four is probably close to the truth. So I was an early reader, and what I read were British and American children's books.

I was also an early writer, and when I began to write, at about the age of seven, stories in pencil with crayon illustrations that my poor mother was obligated to read, I wrote exactly the kinds of stories I was reading: All my characters were white and blue-eyed, they played in the snow, they ate apples, (Laughter) and they talked a lot about the weather, how lovely it was that the sun had come out. (Laughter) Now, this despite the fact that I lived in Nigeria. I had never been outside Nigeria. We didn't have snow, we ate mangoes, and we never talked about the weather, because there was no need to.

My characters also drank a lot of ginger beer, because the characters in the British books I read drank ginger beer. Never mind that I had no idea what ginger beer was. (Laughter) And for many years afterwards, I would have a desperate desire to taste ginger beer. But that is another story.

What this demonstrates, I think, is how impressionable and vulnerable we are in the face of a story, particularly as children. Because all I had read were books in which characters were foreign, I had become convinced that books by their very nature had to have foreigners in them and had to be about things with which I could not personally identify. Now, things changed when I discovered African books. There weren't many of them available, and they weren't quite as easy to find as the foreign books.

But because of writers like Chinua Achebe and Camara Laye, I went through a mental shift in my perception of literature. I realized that people like me, girls with skin the color of chocolate, whose kinky hair could not form ponytails, could also exist in literature. I started to write about things I recognized.

Now, I loved those American and British books I read. They stirred my imagination. They opened up new worlds for me. But the unintended consequence was that I did not know that people like me could exist in literature. So what the discovery of African writers did for me was this: It saved me from having a single story of what books are.

I come from a conventional, middle-class Nigerian family. My father was a professor. My mother was an administrator. And so we had, as was the norm, live-in domestic help, who would often come from nearby rural villages. So, the year I turned eight, we got a new house boy. His name was Fide. The only thing my mother told us about him was that his family was very poor. My mother sent yams and rice, and our old clothes, to his family. And when I didn't finish my dinner, my mother would say, "Finish your food! Don't you know? People like Fide's family have nothing". So I felt enormous pity for Fide's family.

Then one Saturday, we went to his village to visit, and his mother showed us a beautifully patterned basket made of dyed raffia that his brother had made. I was startled. It had not occurred to me that anybody in his family could actually make something. All I had heard about them was how poor they were, so that it had become impossible for me to see them as anything else but poor. Their poverty was my single story of them.

Attachment 2 *(Task 1. Exploring intercultural narratives)*

Read the beginning of the transcript of Adichie's TED talk *The danger of a single story* (*Attachment 1*) and complete the table below.

Central themes of narrative	Narrative questions	
Narrative Voice	What seems subjective (personal or individual in its perspective) about Adichie's narrative?	
	In what sort of mood or attitude is the narrative given, and what sort of mood does it create?	
	In what ways could Adichie's 'story' go on? How might she add to the narrative?	
Narrative Community	How does Adichie's narrative collect or contain other narratives within it?	
	How does Adichie refer to and try to engage the listeners?	
Narrative Power	Does the narrative seem like a very common sort of story or one that is unusual to you?	
	Does the narrative go along with or run counter to other narratives you may have heard?	
	What makes this narrative appealing or unappealing to you as an individual?	

Attachment 3 *(Task 1. Exploring intercultural narratives)*

Within your group, read the following text and answer the questions below. The text is titled *What is your single story* and it can be found at http://blog.notanendive.org/post/2011/01/17/what-is-your-single-story (accessed 23 June 2015).

A few weeks ago, I watched a fantastic talk by Chimamanda Adichie about "The Danger of A Single Story". The talk is a year old, but the message is ageless. It made me think about what my stories of 'single stories' are. I have a few, actually, here is one that particularly struck me.

When I left for the US in 1987, I was hosted in an American family for a night. My English at the time was rather bad, not to say inexistent, and I struggled trying to understand what was going on around me. The family had taken me and another girl, K., to host us for the night, while waiting for the schoolbus to come and get us in Albuquerque. It was a family of 4, with two daughters, one our age (I was 15, K. was 16 or 17 at the time and I think the daughter was 16). K. was from Bulgaria. I was, obviously, from France. The 16-year old daughter was somehow studying Eastern Europe (or had a strong interest in it) and was thrilled at the idea of having a Bulgarian (remember, this is 1987) in her house. She didn't seem to give a damn about France, which was great, because she kept on asking K. questions about her country, and left me alone. Given that we both had been travelling around 18 hours, and my English being what it was, I could only feel for K. who was being bombarded with questions about Eastern Europe. Anyway. In the course of the conversation, the girl turned to me and asked me "Is there

electricity in France?". I had to rub my eyes (red from lack of sleep) and make sure I had understood the question before I could answer a feeble… "yes". No words to argue, the question was so out of line from someone who had been debating the whys and whens and hows of Eastern Europe, that I was just left completely dumbstruck by the enormity of it. Off we went to sleep. The day after, the daughter took us to a Safeway (one of those big American supermarkets). I still remember K.'s wide open eyes who was, it seems, rather amazed at the display of so much 'stuff' in one place. The American girl turned to me with a smug smile and asked "Do you have that in France?". I mastered the best English I could and answered "Bigger ones".

This girl had a single story. She was studying Eastern Europe and for her, Europe was that. The rest of Europe may have been a Middle-Age kind of place, without electricity or supermarkets. She didn't know. I wasn't at all knowledgeable on Eastern Europe (but kind of had an idea), and was amazed at the hundreds of questions she asked K. because I couldn't have asked such questions. But those she asked me were just… weird, she had no perspective.

It is interesting so many years after to be able to frame what was one of my first culture shocks ever. I can only urge you to watch the video. It's fun, and it's so true. And I'm curious, what is Your single story?

1	What does this 'single story' have in common with Adichie's one?
2	Can you think of other examples of a 'single story'?
3	What is typically lacking from a 'single story'?
4	Why do people have these 'single stories'?
5	How can a 'single story' become a more complete narrative?
6	What would you say are the main characteristics of a 'full' narrative?

Attachment 4 *(Task 2. Reflecting on intercultural narratives)*

Watch Adichie's TED talk *The danger of a single story*, here: http://www.ted.com/talks/chimamanda_adichie_the_danger_of_a_single_story.html. Then, complete the following table, in pairs or groups.

Central themes of narrative	Specific aspects of narrative	Narrative questions	The danger of a single story
Narrative Voice	Narratives are subjective	How does Adichie refer to the *subjective* side of narrative in her own narrative?	
	Narratives are dynamic	In what sort of mood or attitude does Adichie offer her narrative? Why so?	
	Narratives are open-ended	How does Adichie refer to the ways narratives could go on?	
Narrative Community	Narratives are transferable	How does Adichie show how narratives collect or contain other narratives within them?	
	Narratives are participatory	How does Adichie refer to and try to engage the listeners?	
Narrative Power	Narratives are dialectical	How does Adichie explore the power or dominance of narratives?	
	Narratives are influential	Where does Adichie refer to reinforcing or subversive narratives?	
	Narratives are seductive	Where lies the appeal of narratives for Adichie?	

The following table is meant for teachers and should not be distributed to the students. It reports some elements teachers can suggest if students do not mention them in their own tables.

Central themes of narrative	Specific aspects of narrative	Narrative questions	Suggested answers for *The danger of a single story*
Narrative Voice	Narratives are subjective	How does Adichie refer to the *subjective* side of narrative in her own narrative?	Adichie's subjective voice is evident when she speaks of her origins (e.g., "I come from a middle class Nigerian family").
	Narratives are dynamic	In what sort of mood or attitude does Adichie offer her narrative? Why so?	She appears defiant, mocking, surprised, proud, etc.
	Narratives are open-ended	How does Adichie refer to the ways narratives could go on?	She uses phrases like "endless stories", "what if we", etc.
Narrative Community	Narratives are transferable	How does Adichie show how narratives collect or contain other narratives within them?	There are many examples: the story of John Locke about Africans; airlines announcements; ginger beer; mother's story about the houseboy.
	Narratives are participatory	How does Adichie refer to and try to engage the listeners?	Using irony; explaining things without anger; being inclusive towards others even when they had a single story of her; etc.
Narrative Power	Narratives are dialectical	How does Adichie explore the power or dominance of narratives?	The stories that are supposedly "authentically African"; the narrative that Africans listen to "tribal music".
	Narratives are influential	Where does Adichie refer to reinforcing or subversive narratives?	"I too would think that Africa is about …"; ginger beer; talking about the weather.
	Narratives are seductive	Where lies the appeal of narratives for Adichie?	On the one hand, single stories are seductive and have a 'surface' appeal, in their simplicity and ease of retelling. But in this form, they quickly become stupid, as they lose their subjective and dynamic features. On the other hand, Adichie speaks of the appeal of more complex narratives, a "paradise regained".

Attachment 5 *(Task 4. Constructing a balance of stories)*

This is a self-assessment grid to evaluate what you have learnt throughout this activity and how you learnt it. What do you think you have learnt to do? Taking the expected outcomes as a reference, identify both the positive points in your learning, and the aims you believe you still need to reach.

	Outcomes	I have learnt… I have learnt it thanks to…	I still have to learn… because…
5	Recognize how their subjective worldview may be influenced by dominant discourses (media, political, institutional); and how their worldview influences their perceptions of themselves and (their interactions with) others.		
6	Interpret what people say about their culture as a personal observation, and possibly as evidence of what they wish others to see about themselves.		
7	Recognise when misunderstandings may be the result of stereotyping, ethnocentrism, essentialising and prejudice.		
8	Set realistic objectives in relation to intercultural encounters, including language and communication expectations, for their stay abroad.		

Attachment 6 *(Teacher guidelines: all tasks)*

The following guidelines are meant for teachers and should not be distributed to the students. They support teachers in introducing the concept of 'narrative' to students throughout the activity.

Premises of the Activity

There are two premises behind this activity.

- First, as is currently crucial in sociological and psychological research (McAdams & McLean, 2013), narratives are the stories we tell ourselves and others about ourselves and others, and they "are a central component of social life" (Jacobs, 2012, p. 205). This is also the case in mobility contexts such as study abroad, during which students may be faced with questions of their own social and cultural identity. "Individuals depend on the existence of shared stories – or collective narratives – in order to express their sense of self" (Jacobs, 2012, p. 206). The idea in this activity is thus the following: since students will have to construct and share their own narratives during their Erasmus mobility, as well as listen to, share and understand the narratives of others, it will be valuable to make students aware of the importance and the complexities of narrative.

- The second premise behind this activity is rooted in the non-essentialist theoretical approach to culture and the intercultural which is adopted here. In general, after everything is taken into consideration concerning stereotyping and generalisation, what can still be said about each other, and about ourselves? Is there anything left to be said at all? How can we find a way through and out of all the questions of identity and culture, in order to remain confident in our own voices? The idea behind this activity is to tackle this challenge head on, by giving students the opportunity to explore their voices for narratives in light of the questions and complexities of culture and the intercultural.

Theoretical Approach to Narrative within the Activity

The activity as a whole adopts a certain perspective on what narratives are and how they relate to intercultural contexts and student mobility experiences. In the following, this theoretical viewpoint on narratives is laid with respect to the different characteristics or aspects focused upon throughout the tasks of the activity.

The activity as a whole adopts the view that narratives are not just stories, where stories may be understood as a sequence of events. Within the activity, the focus is upon three dimensions of narratives that distinguish them from stories, as well as from the more impersonal and abstract concept of 'discourse,' namely, the dimensions of voice, community, and power in narratives. Each of these dimensions proves crucial when it comes to the need and challenges of forming and sharing narratives in intercultural and student mobility contexts.

- The dimension voice encapsulates the subjective, dynamic, and open-ended characteristics of narratives. Narratives are not just stories because they are defined by an individual perspective on the world; a narrative gives voice to the subjectivity of the individual having a certain experience. Narratives are dynamic in that an essential condition for any narrative is the subjective unpacking or telling of a certain experience; they require that one actively take up a standpoint on an experience, by symbolically framing it in one fashion or another. Narratives are also open-ended in that they are never completed. Something can always be added to them or subtracted from them, changing their shape and meaning, and even their beginning point may turn out to be a construction amenable to change and reframing.

- The dimension community emphasizes the participatory and transferable traits of narratives. Narratives are not just shared in the sense that every narrative requires a (passive) listener. Rather, they are participatory in the sense that every active unpacking of telling of an experience through narrative correlates with an equally active unpacking of the narrative on the part

of the listener, thereby creating a new version of the speaker's narrative if not a whole new narrative in its own right. Narratives are transferable in that the sharing of a narrative allows the recipient, and not just its creator, to lay claim to it. Sharing narratives is much about the being dispossessed of a narrative as it is about the right to lay claim to a certain telling of an experience in the first place.

- The dimension power highlights the dialectical, influential, and seductive aspects of narratives. Narratives may in the first place be dialectical in that they are subject to political and historical values and fashions, meaning they come to be either dominant (valorised) or subordinated (de-valorised) through their sharing within and between communities. Narratives are influential because they can either reinforce or subvert either their own dominance/subordination or that of other narratives through the act of being shared and re-shared within communities. Narratives are lastly seductive in that they can be more or less appealing to individuals, allowing their impact and influence, once shared, to be harder to avoid in decisive ways.

References:

Jacobs, R. (2002). *The narrative integration of personal and collective identity in social movements*. In M. C. Green, J. J. Strange, & T. C. Brock (Eds.), Narrative impact: Social and cognitive foundations (pp. 205-229). Malwah, NJ: Lawrence Ehrlbaum Associates.

McAdams, D. P. & McLean, K. C. (2013). *Narrative identity. Current Directions in Psychological Science*, 22(3), 233-238.

Activity 4:

Meeting others abroad

1. Introduction

The activity is related to the goal of reflecting on what it means to engage with others during a stay abroad. It aims to help students respond critically to situations where, during their residence abroad, they may experience any of the following felt or imposed needs to:

- Meet exclusively 'local' people,
- Avoid or stay with their co-nationals, and/or
- Avoid or stay with exchange student communities.

The activity helps students refrain from creating categories of 'desirable' and 'undesirable' others, reflecting on the idea that all people are potentially interesting and worth meeting.

The activity also aims at encouraging students to engage with other mobile students, for instance by having former mobile students share experiences with new mobile students.

Finally, it aims to help students to reflect on how their questions can elicit certain information and opinions from their interlocutors, which can be used - perhaps unconsciously - to form an essentialist view of self, other, and certain places. More practically, students experience ways of conducting an interview from potentially non-essentialist perspectives.

The estimated overall time for completing the activity is 11-12 hours.

2. Learning objectives and outcomes

	Learning objectives This activity aim to enable students to:	**Learning outcomes** Learners will be able to:
1	Reflect on each person's uniqueness but also similarities, and on the fact that difference is not necessarily negative and that sameness in not necessarily positive either.	Recognise and explain the variety and complexity that exist among individuals in social groups.
3	Become aware of the ways in which people (re)construct and/or (re)negotiate their own and others' multiple identities depending on experiences, encounters, contexts, and interlocutors.	Describe ways in which people (re)construct and/or (re)negotiate their own and others' multiple identities depending on experiences, encounters, contexts, and interlocutors.
4	Consider the problematic nature of using certain terms (e.g. ethnicity, race, nation) to frame identity.	Recognize and explain the problematic nature of using certain terms (e.g. ethnicity, race, nation) to frame identity.
6	Understand that what people say about their culture may be interpreted as what they wish others to see about themselves, and which may not be applicable to others from that culture or group.	Interpret what people say about their culture as a personal observation, and possibly as evidence of what they wish others to see about themselves.
7	Understand how key concepts such as stereotyping, ethnocentrism, essentialising, and prejudice can lead to misunderstandings and misrepresentations of people from other horizons.	Recognise when misunderstandings may be the result of stereotyping, ethnocentrism, essentialising and prejudice.

3. Overview and description of tasks

Task	Brief description of procedures
Task 1 Discovering a new study destination	• Introduce the activity and its objectives. • Ask questions and stimulate class discussion to introduce the main topic. • Ask students to browse through brochures/websites of their sojourn destination. • Split the class in groups of 3/4 students and ask them to identify sections which present 'the locals' and answer the questions. • Introduce some theoretical concepts such as 'essentialising' and 'otherising'.
Task 2 Following an Erasmus 'reporter'	• Ask groups to watch the video of Perrine in Coimbra and complete the table provided (*Attachment 1*). • Ask students to compare and discuss their answers in a plenary.
Task 3 Interviewing new acquaintances	• In pairs, students prepare to interview an international student at their home university. • In pairs, they conduct and video record their interview.
Task 4 Watching the interview with a critical eye	• Ask students to analyse the views expressed by the interviewee. • Invite students to share their feedback on the interview and their observations. • Ask students to self-assess their learning.

Task 1. Discovering a new study destination

Time required: 1.5 hours

> Task overview. In this task, the students draw on their previous experience of travel in order to observe and analyse information on local communities in the brochures/websites of various study destinations. Students are invited to discern the difference between the essentialist and the non-essentialist view of culture.

1. To introduce the topic of the activity, ask the students to briefly discuss the following questions. This can provide you with initial information on the students' past experiences abroad:
    - Have you ever been abroad? When? How long for? Where did you stay? Was it a holiday or did you go for other purposes?
    - Who did you go with? What did you do?
    - Who did you meet? What languages did you speak and with whom? Were there people you tried to avoid? Why?
    - How did you prepare for the trip (e.g., read a guidebook, talk to people who had been to the country)?
    - Moving on to your choice of destination for your study abroad, why did you choose that specific destination?

2. Bring along a certain number of brochures/guides for students about different places in Europe or ask the student to bring a brochure/guide about the place where they are going to study. Alternatively, these can be found and read online. Examples of these are:
    - Study in Belgium, Leuven: http://www.kuleuven.be/english/living

- Study in Italy: http://www.study-in-italy.it/php5/study-italy.php?idorizz=6
- Study in Finland, Helsinki: http://www.studyhelsinki.fi/en/student-guide
- Study in United Kingdom, Durham: https://www.dur.ac.uk/international/studyabroad/exchange/incoming/

In small groups, students skim through the brochures and try to identify sections where they talk about local people. Suggested questions:

In the sections talking about local people observe the following points:

- What is said about local people?
- In your opinion, why have the authors selected these pieces of information?
- Who do you think the authors are?
- Is the information useful?
- Have the students ever found these ideas useful when abroad?
- Do students think that this information will help them meet local people?

Examine the way the authors talk about language use:

- What language(s) are mentioned?
- What is said about them?
- Which one(s) do they suggest should/will be used?

Look at the pictures:

- How are they connected to the text/descriptions of the institution/city/country?

3. Introduce students to some core concepts such as 'culture', 'non-essentialism' (*Slides 10-17*), 'stereotyping and 'otherising' (*Slides 18-21*).

Task 2. Following an Erasmus 'reporter'

Time required: 4 hours

> Task overview. In this task, the focus moves to the context of Erasmus student mobility. The students view the video portrait of Coimbra, Portugal by Erasmus student Perrine (Leuven, Belgium) http://www.at-home-in-europe.tv/blog/video.php?video=hECpYACHKcs. Students are invited to analyse the video clip closely and critically.

1. Distribute the hand-out (*Attachment 1*) to the students, and explain that the following task is based on the video portrait by Erasmus student Perrine (Leuven, Belgium) of her host university community in Coimbra, Portugal: http://www.at-home-in-europe.tv/blog/video.php?video=hECpYACHKcs. The students complete the table as they watch the video for the first time, focusing on the highlighted and ignored elements of culture.

2. Divide the students into pairs. Play the clip again from 1:55 to 10:53. Ask the students to formulate one or more additional questions that Perrine could have asked each of these people: Jorge, Sofia, Ricardo.

3. The students then compare and discuss their answers in plenary, with reference to some of the theoretical concepts introduced earlier.

Task 3. Interviewing new acquaintances

Time required: 3 hours

Task overview. In this task, the students are asked to interview an incoming/returning Erasmus student about his or her experience. Before carrying out this task, the students need to know who they will be interviewing, and fix an appointment. Either the teacher can provide a list of potential names, or the students can be asked to find their own interviewees.

1. In pairs, students prepare to interview an international student at their home university who is from the university (or country) where they will be doing their study abroad. If no such student is available, they prepare to interview a student who has already returned from a study period at that university (or country). During preparation, the following ideas are presented to the students to help them consider ways of conducting the interview that could move towards a less essentialist interviewing style (see also *Slides 10-17*):

   - Welcome the unexpected, the unconnected, what does not fit in instead of looking for a single straightforward story;
   - Explore a variety of facets, layers, and perspectives instead of looking for a uniform picture of the home setting;
   - Look for similarities as well as differences between here and there;
   - Probe for the specifics of lived experiences and witnessed events when the interviewee makes all too general statements;
   - Focus on the hesitations, repetitions, and demurrals of the interviewee in order to explore the hidden oppositions and assumptions on which cultural identity is constructed;
   - Focus on how the interviewee may speak to what (s)he assumes the interviewer wants and does not want to hear.

2. Out of class, students conduct in pairs a video-recorded interview with an incoming/returning Erasmus student. The final interview should last no more than 15 minutes, although students can record and edit a longer video if they prefer, cutting it down to 15 minutes.

Task 4. Watching the interview with a critical eye

Time required: 3 hours

Task overview. In this task, the students analyse the interviews they conducted. Then they share their interviews with the rest of the class and report on their observation. Finally, they reflect on their own learning throughout this activity.

1. In their pairs, students analyse the views expressed by the interviewee in terms of:

   - The cultural image that is projected of each setting—considering which phenomena, traits, rules, norms and values are cited;
   - The attitude the interviewee holds towards each setting;
   - What message the interviewee is sending about his or her cultural identity, and about the cultural identity of his/her hosts;
   - Ways in which the interviewers or interviewees may have questioned or made explicit the way these cultural identities were constructed;
   - What is indicative of a (non-)essentialist viewpoint on the part of both the interviewers and the interviewees;

- How interviewees construct Erasmus students' communities and people they have met or tried to avoid meeting. What do these stories/constructions tell us about their attitudes to diversity?

    The students write notes on these points, in order to be able to present and discuss their analysis with the rest of the class.

2. The students share their interviews with the rest of the class and report on their observation. If the group is small, the interviews can be watched in class. Otherwise, they can be shared among the students before the lesson so that all students can watch the interviews before the discussion. If there is no time for this, the discussion can take place before the viewing, and the students can be asked to watch the videos produced after class.

3. Invite students to self-assess their learning with the support of *Attachment 2*. Invite students to share with the class their reflections about their own learning.

4. Assessment methods

- Self-assessment using a form (see *Attachment 2*) provided at the end of the overall activity (*Task 4*).

5. Suggested readings

- Gillespie, A., Howarth, C.S., & Cornish, F. (2012). Four problems for researchers using social categories. *Culture & Psychology*, 18(3): 391-402.
- Holliday, A. (2010). Complexity in cultural identity. *Language and Intercultural Communication*, 10(2), 165-177.

6. Materials and resources

- A computer, access to the Internet, a projector.
- Brochures/guides about different places in Europe.
- Video cameras/mobile devices for video-recording.
- The IEREST slides.
- Two IEREST attachments:
    - *Attachment 1: Reflective observation grid (Task 2).*
    - *Attachment 2: Self-assessment grid (Task 4).*

Attachment 1 *(Task 2. Following an Erasmus 'reporter')*

Watch the video portrait by Erasmus student Perrine (Leuven, Belgium) of her host university and fill the table, focusing on the elements of culture the video highlights and ignores.

	Highlighted elements of culture	Ignored elements of culture
Portugal and the Portuguese in general		
Coimbra and university life		
The Erasmus students in Coimbra		

The following table is meant for teachers and should not be distributed to the students. It reports some elements teachers can suggest if students do not mention them in their own tables.

	Highlighted elements of culture	Ignored elements of culture
Portugal and the Portuguese in general	• Mentality, spirit: (1) Perrine: open-minded, "sympathique"; (2) Marta: not pessimistic, conscious of the importance of education; (3) Sofia: seize opportunities (e.g. go and work in another country). • Economic crisis, unemployment, the role of education and flexibility in getting out of the crisis. • More implicitly, also the climate (sunny) and natural beauty; great sense of calm or stillness, perhaps even languor. • Public transport. • …	• Sports (soccer). • Religion and religious practices. • Food. • Policy and attitude towards immigrant populations (Brazil, Cape Verde, Eastern Europe). • Poverty, crime (as a result of the economic crisis). • What the Portuguese themselves make of southern European stereotypes, e.g. (un)willingness to work. • …

| Coimbra and university life | • History and traditions: one of the oldest universities in the world; the cloak and badges; "a synonym of Coimbra would be the republics".
• Vibrant cultural life: the workshops of the Republics; "international bonds for questioning"; the fado of Coimbra.
• Multinational and multicultural: (1) Perrine: You meet many people, cultures, languages; (2) Jorge: 10% is foreign so you can easily learn about cultures and languages; (3) Sofia: International friendships can end the separation between countries.
• Mentality, spirit, values: (1) Ricardo: Everything is shared (in the republics); (2) see above.
• More implicitly, the combination of the quaint (cobblestones) and artistic (graffiti) with the majestic (law faculty).
• … | • Academic culture: Everything related to study (e.g. course level, student workload, medium of instruction, grading system); relationship between students and teachers; what students think defines academic success (a great group project or high individual grades); study culture (cramming, group or individual study, reading groups?); cost of living, housing, etc.
• From what is shown, the university appears to be mainly humanities-oriented. What about science and technology?
• Perrine asks Jorge about the positive sides of the international student community at Coimbra, but not for any potential negatives or difficulties.
• Coimbra's fado is defined in opposition to Lisbon's. What else about Coimbra is defined in opposition to Lisbon (or somewhere else)?
• Other forms of non-academic pursuits, besides the arts (sports?)
• How do the republics relate to each other, how do these republics define themselves as communities, how loosely or strongly are the conditions for membership enforced?
• Mostly the very poor and Erasmus students eat at republics? Is this a marginalisation of the international student community or is it more complex? Jorge says that "the cape is not about rich students now, just about tradition". So no longer distinctions between rich/ poor students at all?
• … |
| The Erasmus students in Coimbra | • Perrine is the only Erasmus we see.
• Ricardo, Jorge, Sofia say that Erasmus students are welcome.
• … | • All other Erasmus student voices besides Perrine's.
• In what ways do Erasmus students come together (outside the republics)?
• What institutional processes of accommodating this community, bringing it into contact with others (teachers, other Coimbra students)?
• … |

Attachment 2 *(Task 4. Watching the interview with a critical eye)*

This is a self-assessment grid for evaluating what you have learnt throughout this activity and how you learnt it. What do you think you have learnt to do? Taking the expected outcomes as a reference, identify both positive points in your learning, and objectives you believe you still need to reach.

	Outcomes	I have learnt… I have learnt it thanks to…	I still have to learn… because…
1	Recognise and explain the variety and complexity that exist among individuals in social groups.		
3	Describe ways in which people (re)construct and/or (re)negotiate their own and others' multiple identities depending on experiences, encounters, contexts, and interlocutors.		
4	Recognize and explain the problematic nature of using certain terms (e.g. ethnicity, race, nation) to frame identity.		
6	Interpret what people say about their culture as a personal observation, and possibly as evidence of what they wish others to see about themselves.		
7	Recognise when misunderstandings may be the result of stereotyping, ethnocentrism, essentialising and prejudice.		

Introduction

The three activities collected in the second module are designed to be taught when students are abroad. They aim to help them make sense of what they are experiencing, as well as engage with the place where they live and its various communities. The activities are titled:

1. 24h Erasmus life;
2. Intercultural geography;
3. Experiencing (interculturality through) volunteering.

This module has two central ideas, and two methodological orientations. On the one hand it invites students to reflect on their own lives abroad in terms of emotions, relationships, and appraisal of their pre-departure expectations; on the other hand it creates opportunities to explore the new environment and meet different people. Methodologically this means that the activity integrates a more self-oriented analysis conducted through the writing of personal journals with forms of field work variously inspired by ethnography. Overall, the driving themes of 'non-essentialism' and 'multiple identities' assume here a new relevance, as they are introduced to students on the basis of their first-hand experiences.

Students' writing of their personal journals is the leitmotiv of **24h Erasmus life**, which encourages students to reflect on their actual experiences of: (1) the emotional dimension of living abroad, linked to the concept of 'culture shock'; (2) students' social contacts in the light of their felt or imposed needs (e.g., the need to have 'local' friends); (3) the academic life in the host institution; and (4) the language experiences, including identity-related aspects of language proficiency. Teachers are invited to choose one or more of the suggested topics, in any order, to better address their students' interests and needs. They may also wish to refer to Exploring narrative in intercultural mobility contexts, to expand the reflections on journal writing with broader considerations about 'non-essentialising' narratives.

Intercultural geography creates original opportunities for students to become acquainted with the host environment - the place or region, its neighbourhoods, the university. Thanks to an ethnography-based approach, students are encouraged to go beyond dominant and simplified representations of the place they live in, and to see the host environment through the eyes of others (both other mobile students and more permanent residents).

Field work is also included in **Experiencing (interculturality through) volunteering**. Here students are invited to explore the host society from a different perspective, that of volunteering. Volunteering presents students with opportunities to engage with goal-oriented local communities, and to practice their language, social, and job skills. By balancing field-based and in-class tasks, this activity provides students with the chance to experience intercultural communication in the workplace, while also benefiting from a safe class environment. As in the case of **24h Erasmus life**, journal writing is used again to link experience and reflection, field-work and class work.

This second module includes the following learning objectives and corresponding outcomes. As for module 1, only the relevant objectives and outcomes are reported for the single activities.

	Learning objectives	Learning outcomes
1	Reflect on each person's uniqueness but also similarities, and on the fact that difference is not necessarily negative and that sameness in not necessarily positive either.	Recognise and explain the variety and complexity that exist among individuals in social groups.
2	Understand how different types of identities (gender, age, racial, ethnic, national, geographical, historical, linguistic, etc.) impact on communication with others.	Be able to explain ways in which different types of identities (gender, age, racial, ethnic, national, geographical, historical, linguistic, etc.) impact on communication with others.
3	Reflect on how communication in academic communities is shaped by differing histories, expectations and attitudes towards learning.	Interpret their opinions on the academic systems also in the light of their awareness of how communication in academic communities is shaped by differing histories, expectations and attitudes towards learning.
4	Explore and reflect on their emotional reactions (positive or negative) towards living abroad, going beyond easy attributions of their emotional states to cultural differences.	Analyse and describe their own emotional states and reactions and assign reasons to them beyond easy attributions to cultural differences.
5	Develop curiosity towards and further knowledge about the new environment and the people who inhabit it.	Demonstrate willingness to engage with the local environment and the people who inhabit it.
6	Examine how using another language can affect one's self-image (and capacity to project an image) and feeling of belonging.	Interpret how their capabilities in using another language affects their self-image (and their capacity to project it), as well as their feelings of belonging.

Activity 1:

24h Erasmus life

1. Introduction

This activity is designed to encourage students to reflect on their actual Erasmus experiences along four complementary themes: (1) the emotional dimension of living abroad; (2) their social contacts within the Erasmus community as well as with local students/people; (3) the academic life in the host institution; and (4) their language experiences. Students' writing of and reflecting on personal journals constitutes the leitmotiv of the overall activity. *Figure 1* shows how you can choose to focus on one, two, three or all four themes (in whatever order) after having identified the interests and needs of your specific group of students.
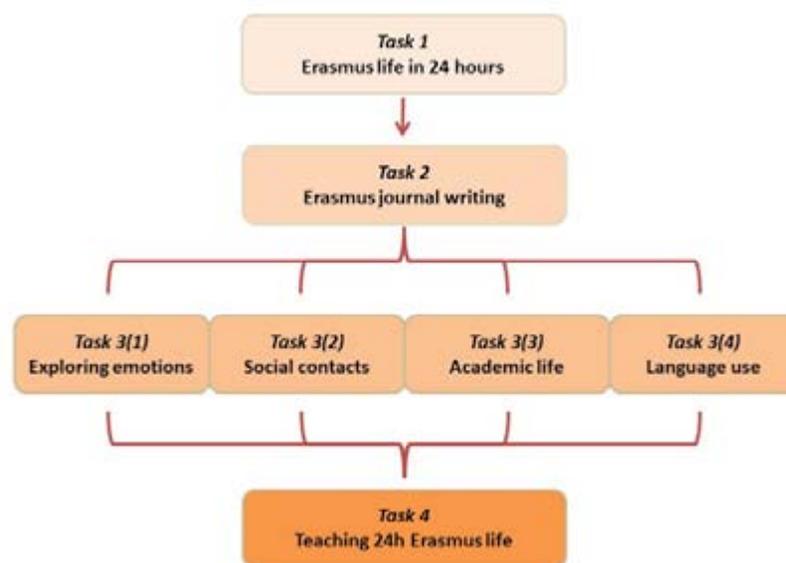
Figure 1 General structure of the activity.

For example, you might want to encourage students' reflection on language issues if their journals and/or their comments in the two preparatory tasks show willingness to share their language-related experiences or, on the contrary, reveal that students underestimate this aspect. Alternatively, if students bring up their academic experiences in the host institutions, it might be advisable to start with *Task 3*(3) focussing on the academy, in order to capture their attention and satisfy what they might perceive as an urgent need. Generally speaking, the overarching goal of this activity is to provide students with challenging and meaningful inputs for them. For this reason, the teaching materials and methods mostly represent chances to better stimulate students' stories, interpretations, and reasoning.

Here is a short description of the alternative themes in *Task 3*:

- **The emotional dimension of living abroad**: Guiding students to explore the notions of 'culture shock' and to gain better awareness of the complexity of factors that can affect their feelings and perceptions while abroad (e.g., homesickness, number and quality of social contacts, appreciation of autonomy, and personal assumption of responsibility towards their own wellbeing).

- **The social contacts within the Erasmus community as well as with local students/ people**: Encouraging students to benefit from the personal and intercultural potential of being part of a usually strongly-bonded international community of students and to enjoy diversities; guiding them to explore their relations with local students/people, and acknowledge the fact that, if a student finds it difficult to befriend locals, such difficulty can also depend on the student's attitude, at least to the same extent that positive experiences can be credited to him/ her.
- **Academic life in the host institution**: Having students compare their own opinions, attitudes, and feelings toward the host educational system and, while doing so, taking the opportunity to reflect on how their interpretations might be conditioned by their acquaintance with the home university's educational system as well as by some stereotypical images of what universities are like in the host city/country.
- **Language experiences**: Providing opportunities for students to explore several issues linked to language learning and use, e.g. the identity-related aspects of language proficiency, personal multilingual repertoires, language learning beliefs, linguistic self-concept.

The estimated overall time for completing the activity is 14 hours.

2. Learning objectives and outcomes

	Learning objectives This activity aim to enable students to:	**Learning outcomes** Learners will be able to:
3	Reflect on each person's uniqueness but also similarities, and on the fact that difference is not necessarily negative and that sameness in not necessarily positive either.	Interpret their opinions on the academic systems also in the light of their awareness of how communication in academic communities is shaped by differing histories, expectations and attitudes towards learning.
4	Explore and reflect on their emotional reactions (positive or negative) towards living abroad, going beyond easy attributions of their emotional states to cultural differences.	Analyse and describe their own emotional states and reactions and assign reasons to them beyond easy attributions to cultural differences.
5	Develop curiosity towards and further knowledge about the new environment and the people who inhabit it.	Demonstrate willingness to engage with the local environment and the people who inhabit it.
6	Examine how using another language can affect one's self-image (and capacity to project an image) and feeling of belonging.	Interpret how their capabilities in using another language affects their self-image (and their capacity to project it), as well as their feelings of belonging.

3. Overview and description of tasks

Task	Brief description of procedures
Task 1 Erasmus life in 24 hours	• Show the video Erasmus Life in 24h up to minute 6:58. • Divide students in groups, and ask them to answer questions about the video and its relation to their own experiences. • Have groups report on their discussion in plenary. • Show and discuss the ending of the video.
Task 2 Erasmus journal writing	• Provide general guidelines and specific instructions on journal writing (*Attachment 1*). • Set the students to start their journal writing.
Task 3 (1) Exploring emotions	• Ask students to discuss journal excerpts that focus on the exploration of emotional reactions towards living abroad. • Present three web documents on emotional reactions to studying abroad. • Invite students to answer the questions about the documents and how they relate to their personal experiences. • Provide explanation of the concepts of 'culture shock' and 'Erasmus myth', and ask the class to discuss how social pressure might influence their own accounts of the Erasmus experience.
Task 3 (2) Social contacts	• Divide students in groups, and ask them to discuss journal excerpts that focus on the social contacts they have had with different groups while living abroad. • Present texts containing dos and don'ts for Erasmus students, and invite students to analyse in groups these texts with the help of *Attachment 2*. • Discuss the texts and the students' analyses in plenary. • Introduce some theoretical concepts such as 'imagined community' and 'English as a Lingua Franca'.
Task 3 (3) Academic life	• Divide students in groups; ask them to discuss journal excerpts that focus on aspects of academic life at the host institute. • Instruce the students to design a survey on student attitudes towards aspects of academic life. See an example in *Attachment 3*. • Optionally, ask the students to administer the survey, analyse the data, and present their findings.
Task 3 (4) Language use	• Select journal excerpts that focus on language-related issues (or have students select them themselves). • Ask students to draw up a conceptual map on language use in student mobility. See an example in *Attachment 4*. • Engage the class in a guided discussion about the conceptual maps, introducing some theoretical concepts such as 'language repertoire', 'language appropriation', etc.
Task 4. Teaching 24h Erasmus life	• Divide the class in groups and have each group prepare a short lesson about one of the issues of *Task 3*. • Invite Erasmus students who have not taken part in this activity and engage them as audience for the short lessons taught by your students. • Invite students to assess other students' lessons (*Attachment 5*). • Ask students to self-assess their own learning (*Attachment 6*).

Task 1. Erasmus life in 24 hours

Time required: 1 hour

Task overview: In this task, the students share their personal Erasmus experiences by discussing a short film presenting Erasmus life through a range of typical situations (attending classes, meeting friends in the canteen, parties at night, etc.).

1. Show the video Erasmus Life in 24h (https://www.youtube.com/watch?v=iRTtv6oVTEE) up to minute 6:58, stopping the film ten seconds before its end.

2. Divide the students in groups of 3 or 4. Ask them to share their personal Erasmus experiences with the others, taking the contents of the film as the starting point. Possible questions for students include: are there any typical contexts of the Erasmus life which have been left out (e.g. studying, sports, student associations and societies)? What features of the Erasmus life are emphasized? With respect to the film genre, what is the purpose of this film? What is the role of the music? How does the lack of dialogues affect the general meaning conveyed? And what could be the contents of the message written on the note?

3. Ask the groups to report on their discussions in plenary. Then show the ending of the film, and ask students to compare the message written on the piece of paper ("Erasmus makes union") with their earlier guesses. Ask about the language aspect of the message, which is not a standard English phrase but an example of English used as a lingua franca among students of various language backgrounds. Invite students to bring up examples of how they and the people around them have used English in internationally mixed groups. See also *Slides 58-63*.

Task 2. Erasmus journal writing

Time required: 1 hour

Task overview: In this task, students are asked to familiarise themselves with the personal journal as a text type and then to keep a journal about their Erasmus experience.

1. Introduce students to personal journal writing and provide them with guidelines for keeping a journal of their experiences (see *Attachment 1*).

2. Encourage students to choose as a starting point for their journal entries some personal experience that seems, for one reason or another, significant to them. (As an alternative to this open assignment, you might consider instructing students to focus, for each of their journal entries, on one of the four themes listed earlier, namely: the emotional dimension of living abroad; students' social contacts within the Erasmus community as well as with local students/ people; academic life in the host institution; and students' language experiences). Explain to students that they are asked to share their journal entries with you only, but that extracts may be shared with the class in an anonymous form to support collective reflection. Of course, the length and timing of the assignments will depend on the general course organisation and timeline. For example, in case of one class per week, you could ask students to write one journal entry of 300-400 words per week and send it to you two days prior to each class.

3. Individually, students start writing what will become their personal journal.

Task 3(1). Exploring emotions

Time required: 2 hours

> Task overview: In this task, students are asked to discuss their own and their peers' journal excerpts and other documents that focus on the exploration of emotional reactions towards living abroad. Encourage the students to re-consider their points of view reported in their journals, in the light of class discussions and in relation to theoretical insights about 'culture shock'.

1. Provide extracts from the students' journals exemplifying emotional reactions to living abroad. While the students discuss these extracts, list emotional reactions and feelings as they are identified by the class in the journal extracts, and identify with the causes cited by the authors that led them to a particular emotional state.

2. Present the following input to the students:
    - A collective blog about Erasmus experiences which reports mostly enthusiastic comments about the Erasmus experience: http://erasmus-experiences.tumblr.com.
    - A FAQ page about culture shock, taken from a web platform for Erasmus students: http://en.erasm.us/erasmus-faq/advice/102-Culture_Shock.
    - A personal blog where a student tells of her homesickness while abroad: http://b-erasmus.blogspot.it/2009/07/homesickness-stress-abroad.html.

3. Divide students into groups of 3 or 4. Ask them to consider the following questions while they are watching/reading the resources provided:
    - Overall, what document better represents your feelings and attitudes towards the Erasmus experience, and why?
    - Can you describe in greater detail what specific aspect mentioned in the documents you have experienced, and what is not in your past or present experience?
    - Considering the words and visual cues that are used in the documents, what role do cultural differences have, if any? What role is attributed to the 'Erasmus community'? Are contacts with local students/people mentioned, and if so, how? What do the documents tell us about a student's responsibility for her/his wellbeing while abroad?

4. Introduce the concept of 'culture shock' (see *Slides 44-49*) and explain how both negative (e.g. homesickness, language constraints, loneliness) and positive emotions (e.g. excitement, willingness to engage, curiosity, empathy) can be all too easily accounted for through reference to dominant narratives about culture shock or the 'Erasmus experience'. Encourage students to analyse in some detail how social pressure (from friends at home, family, former Erasmus students, etc.) might influence their own accounts of their Erasmus experience and possibly contribute to the 'Erasmus myth'.

Task 3(2). Social contacts

Time required: 4 hours

> Task overview: In this task, students are invited to reflect on the social contacts they have had with other Erasmus or international students, with local students, and with the local population at large, as they discuss their journal entries and other documents. In the process they learn about some relevant theoretical concepts, such as 'imagined communities' and 'lingua francas'.

1. Select extracts from the students' journals where students write about their social contacts while abroad: experiences with and feelings towards local students, other Erasmus or international students, the host society at large, and other 'imagined communities' (see *Slides 50-57*). While the class discuss the extracts, make use of the board to keep track of the discussion.

2. After dividing the students in groups of 3 or 4, ask them to analyse lists of dos and don'ts for future Erasmus students with respect to contacts with the three 'imagined communities' of local students, Erasmus (or international) students, and the general local population. Supporting questions for text analysis are provided in *Attachment 2*. You could select one or more of the following websites or look for equivalent documents:

   - http://stuarttaylorerasmus.blogspot.it/2012/07/dos-and-donts-for-erasmus-students-and.html.
   - http://erasmuswelt.wordpress.com/tips/.
   - http://www.stexx.eu/articles/517/5-tips-for-a-great-erasmus-experience.html.

3. Discuss the websites and the students' analyses in class, pointing out the 'culturalist' (i.e. rigidly stereotypical) assumptions in the texts (*Slides 10-21*), and any related pressures like the urge to be recognised as a proper member of the Erasmus community by exaggerating the 'fun' part of the experience:

4. During the class discussion, introduce the following concepts and ideas:

   - You can offer some background about the lack of contacts between mobile people and locals (see also *Slides 50-57*): most mobile students complain about a lack of contact with the locals, which may be due to their hope and expectation to learn 'real' language and culture from first-hand sources. Students should be guided to reflect on how the locals may perceive this unidirectional interest (e.g., you do not approach Mark because he is Mark and has valuable characteristics as a person but mainly for instrumental reasons, because you see him as a potential source of language practice, or because you assume you can learn the 'true' host national culture from him). Students should be guided to reflect that such an unfair attitude, which is often felt by locals themselves, may be one of the causes why Erasmus students' attempts to have contacts with locals can fail.

   - Building on the previous point, you can introduce the concepts of 'imagined communities'. Communities (including national communities) are socially constructed by people who perceive themselves as part of that group (Anderson, 1991). In other words, communities are not something solid and objective, something 'out there'. They are imagined to the extent that, with the exception of very small communities, you do not know every individual member personally (always refer to *Slides 50-57*). Ignoring the complexity of the concept of 'imagined communities' can lead to ascribing identities to people belonging to a specific group that those people may not (entirely) recognise for themselves (as in Mark's case above).

   - You may provide an overview of the opportunities offered by Erasmus communities as opportunities for intercultural and language learning. Thanks to the strong bonds it usually fosters, the so-called 'Erasmus bubble' allows students to have deep interpersonal exchanges, which open up great possibilities for intercultural learning. For what concerns language learning, students can be presented with the concept of 'lingua francas' and their potential for language acquisition: one can profitably learn a language using it with people who are not native speakers of that language (see *Slides 58-63*). Moreover, mobile students often have the possibility to use the different languages they already know within the Erasmus community, including but not limited to the language of the host country.

Task 3(3). Academic life

Time required: 2 hours

Task overview: In this task, students are made aware of how academic life in different places is shaped by differing expectations and attitudes towards learning through the design and, if time allows, also the administration of a survey for fellow Erasmus students.

1. Provide extracts from the students' journals where curiosity, excitement, surprise, discomfort, etc. are expressed with respect to academic life at the host university. Make use of the board to keep track of the discussion while the class share their experiences and the explanations they provide for such feelings.

2. Ask students, in plenary or in groups, to design a short survey to be administered to other Erasmus students about how they see academic life in their host and home universities. The goal of this task is more in the design of the survey by the students rather than in their analysis of the collected answers. For ease of analysis, ask students to include only closed questions, preferably using Likert scales for each item. As they design the survey, lead the students to understand that much of what surprises, frustrates or annoys them in the new academic system is likely to be linked to their expectations about life at their host institution, and that such expectations may stem from their familiarity with their home university's academic system as well as from stereotypical images of what universities are like in the host place (see *Slides 64-66*). Your notes taken during the discussion of the journal extracts in the previous step should constitute a good starting point for the students' design of the survey. In addition, you can also find inspiration from the illustrative questionnaire in *Attachment 3*. (Please consider that the sample questionnaire should not be given to the students as this might thwart the learning purpose of the design process). These are some examples of issues which can influence ideas of what 'good teaching' or 'effective learning strategies' constitute: workload; balance between independent study and group work; assessment criteria and tasks; exam type and timing; student-teacher and student-student relationships; communication style; class behaviour; contacts with teachers outside the classroom; etc. To expand the scope of the survey, you could instruct students to direct it at teachers in the host institutions as well. In that case, additional matters can be touched upon, including what the institution and society at large expects of students, as well as ideas about what constitutes good academic performance and excellence, how equal opportunities should be addressed in education, how restrictions on enrolment are perceived, and what role issues like employability, personal development, building networks, and investing in the nation's future are felt to play in education.

3. Ask students to administer the questionnaire, using a free online service to create web browser based surveys, such as Google Forms or the free account of SurveyMonkey. Instructions for designing a survey can be found here:

   - Google Forms: https://support.google.com/docs/answer/87809?hl=en.
   - SurveyMonkey: http://www.wikihow.com/Create-an-Online-Survey-With-Surveymonkey.

   Ask the students to submit the questionnaire to as many of their contacts as possible.

4. Once the answers have been collected, you could ask the students to present and discuss their results in class, to deepen the exploration of this theme.

Task 3(4). Language use

Time required: 2 hours

> Task overview: In this task, students examine their own and each other's experiences with language use in their social and academic life abroad through drawing and discussing a conceptual map. In this process they address some key concepts including the 'native speaker' myth, multilingualism, and lingua francas.

1. Select extracts from the students' journals where students write about language-related issues, such as identity-related aspects of language proficiency, personal multilingual repertoire, code switching, communicative strategies employed to overcome language difficulties, language learning beliefs, interactions with native speakers versus non-native speakers, or linguistic self-concept (see *Slides 58-63*). As an alternative, you might consider dividing the students in small groups and asking them to identify relevant excerpts themselves in the (anonymised) journal entries.

2. Divide students in small groups and ask them to create a conceptual map using the language-related issues identified in the journals during the previous exercise. If they are not familiar with conceptual maps, you could show the example provided in *Attachment 4*. If this step still proves too much of a challenge, you might consider conducting this exercise in plenary instead of small groups and/or providing a (partially or fully completed) map that you drew up yourself as input for the exercise.

3. Ask each group to present their map to the class and discuss it with their classmates. Intervene where appropriate to prompt students to push their analysis further. If the previous step was conducted in plenary, continue the discussion while introducing some additional issues. The slides provide some useful indications of such issues, including the 'native speaker' concept and associated beliefs (e.g., learning works better when communicating with native speakers), language identities (multilingualism as personal repertoire, language appropriation), and lingua francas (including 'English as a lingua franca') (see *Slides 58-63*).

Task 4. Teaching 24h Erasmus life

Time required: 4 hours

> Task overview: In this task, students teach what they have learned to fellow Erasmus students who did not participate in the activities.

1. Divide the students in groups and ask them to plan a 30-minute lesson about the issues addressed in this activity. The audience will be Erasmus students who have not attended the module. Each group could focus on a different issue (emotions, social contacts, etc.) and use some materials from the tasks they conducted before (slides, commented journal extracts, results from the survey, etc.).

2. Invite a group of Erasmus students who have not participated in the module to be the audience. Ask your student groups to teach their lessons in turn. You could ask the students to assess their peers' lessons using *Attachment 5* together with a copy of the expected outcomes of the activity.

3. At the end of the activity, ask the students to self-assess their learning (*Attachment 6*).

4. Assessment methods

- Peer assessment, asking groups to comment on each other's lessons using *Attachment 5* (*Task 4*).
- Teacher assessment of groups' lessons, using the same form used for peer assessment (*Attachment 5*).
- Self-assessment of journal entries using the grid provided in *Attachment 6* (*Task 4*).
- Teacher assessment of journal entries, using the same form used for self-assessment (*Attachment 6*).

5. Suggested readings

- Bogain, A. (2012). Erasmus language students in a British university: A case study. *The Language Learning Journal*, 40(3), 359-374.
- Coleman, J. A. (2013). Researching whole people and whole lives. In C. Kinginger (Ed.), *Social and cultural aspects of language learning in study abroad* (pp. 17-44). Amsterdam/Philadelphia: John Benjamins.
- Krzaklewska, E. (2013). ERASMUS students between youth and adulthood: Analysis of the biographical experience. In B. Feyen & E. Krzaklewska (Eds.), *The ERASMUS phenomenon: Symbol of a new European generation?* (pp. 79-96). Frankfurt am Main: Peter Lang.

6. Materials and resources

- A computer, access to the Internet, a projector.
- The IEREST slides.
- Six IEREST attachments:
  - *Attachment 1: Guidelines for keeping the journal (Task 2 and throughout the activity).*
  - *Attachment 2: Grid for website analysis (Task 3(2)).*
  - *Attachment 3: Example questionnaire (Task 3(3)).*
  - *Attachment 4: Example of a conceptual map (Task 3(4)).*
  - *Attachment 5: Grid for peer- and teacher-assessment of group lessons (Task 4).*
  - *Attachment 6: Form for self- and teacher-assessment of journal entries (Task 4).*

Attachment 1 *(Task 2. Erasmus journal writing)*

Read the following guidelines for keeping a reflective journal. Use them as a reference to write your own journal entries throughout this activity.

What is reflective writing?

Reflection is defined by the Oxford English Dictionary (2012) as "the action or process of thinking carefully or deeply about a particular subject, typically involving influence from one's past life and experiences". Reflection is a way of enabling self-development and deeper learning by looking back at an experience so as to learn from it and then move forward. A person may discuss learning from an experience; reflective writing takes this a stage further by putting the reflection into the more permanent and structured format of a written account and linking it to academic theory.

Why write reflectively?

Reflecting on an experience ('Reflection on action') can help you to make links between theory and practice and between your past and present knowledge. Reflecting on, and learning from your experiences can help you to avoid repeating mistakes and move away from acting automatically without thought: it will help you to identify the successful aspects of an experience, and any useful principles which can be applied to other situations. […]

Features of reflective writing

Describing what happened and how you felt is only a small part of reflective writing. The emphasis as you write should be on your analysis and exploration of the experience. Reflective writing differs from most academic writing in that you will use the first person ('I') to describe the experience and your feelings. […]. Reflective writing looks to the future. You need to show how your reflection on what happened in the past will inform your future practice.

Getting started with reflective writing

Reflective writing can be more challenging than other forms of writing as it involves writing about feelings (anxieties and mistakes, as well as successes). Describing an event can help you to start writing. The next step is to then ask yourself questions about this event:

- Description. What happened? Who was there?
- Interpretation/analysis. What did I feel? Why did I respond in the way I did? What are the most important/relevant aspects? How does it link to theory? What went well/what didn't?
- Outcome/evaluation. What have I learned? What would I change?
- […]

Tips

- Try to stand back from the event and be as objective as possible. You should be as careful in your reflective writing as you would be when writing any other assignment.
- Be aware that your reflection on an event can change with the passage of time. As you reflect more and acquire more knowledge then your views may change. Your writing may also be affected by your emotional state at the time of your writing.
- Start to write as soon after the event as you can. Delaying your writing may make it difficult for you to recall exactly what happened and how you felt, so your account will not be entirely accurate.
- Be honest and admit to any anxieties and mistakes.
- Select and use only key events and moments.
- Use reflection as a positive that will help you to develop yourself and your skills.

Adapted from:
Learning and Information Services, University of Wolverhampton (2012). Guide to reflective writing.
Retrieved July 2, 2015, from http://www.wlv.ac.uk/lib/skills-for-learning/study-guides/.

Attachment 2 *(Task 3(2). Social contacts)*

With your group, analyse the list(s) of dos and don'ts for future Erasmus students presented in the website(s) provided. Carry out your analysis by answering the following questions.

Website: _____

1. Identify the prevalent communicative intentions of the writer in the first column. Then, in the second column, take note of the extracts from the text that in your opinion best support your interpretation.

Intention	Example extracts
To inform, to describe, to tell	
To advise, to teach	
To persuade	
To entertain	
To evaluate, to comment on	
To express him/herself	
Other	

2. In the table below, report instances of the listed themes in the website you are analysing. If needed, make use of an additional sheet.

Themes	Instances
Friendship	
Language learning	
Home	
Love and sex	
Identity	
University and study	
Other	

3. When applicable, indicate to which of the following group(s) the instances identified above are related (e.g., using different colours): Erasmus students, local students, locals in general, people at home, etc. Try to explain why some themes occur in conjunction with more than one group and others do not, including references to your personal experience where possible.

4. Look back to your past journal entries and indicate which of the listed themes you have addressed so far. How is the Erasmus community represented in your journal? How about the local students? What other patterns emerge? What has remained unmentioned so far?

Attachment 3 *(Task 3(3). Academic life)*

This attachment reports a sample questionnaire (Borghetti, 2008). It is meant for teachers and should not be distributed to the students.

How much do you agree or disagree with the following statements? On a scale of 1 to 5:
- 1 means you strongly disagree
- 5 means you strongly agree

It is acceptable to drink or to eat during the class.

1 2 3 4 5

It is fair to complain to the teacher about too much homework.

1 2 3 4 5

Interrupting teachers during the class to ask questions is not acceptable.

1 2 3 4 5

Learning is about discussing one's own ideas with the teachers and the others students.

1 2 3 4 5

Independent study is a good way for universities to save money on teaching.

1 2 3 4 5

Being a good teacher has nothing to do with meeting students' needs.

1 2 3 4 5

Attachment 4 *(Task 3(4). Language use)*

Look at the following conceptual map (Beaven, 2012). This map presents the theme in the middle, in yellow, which is related to some different topics in orange. These topics are detailed further through the blue items.
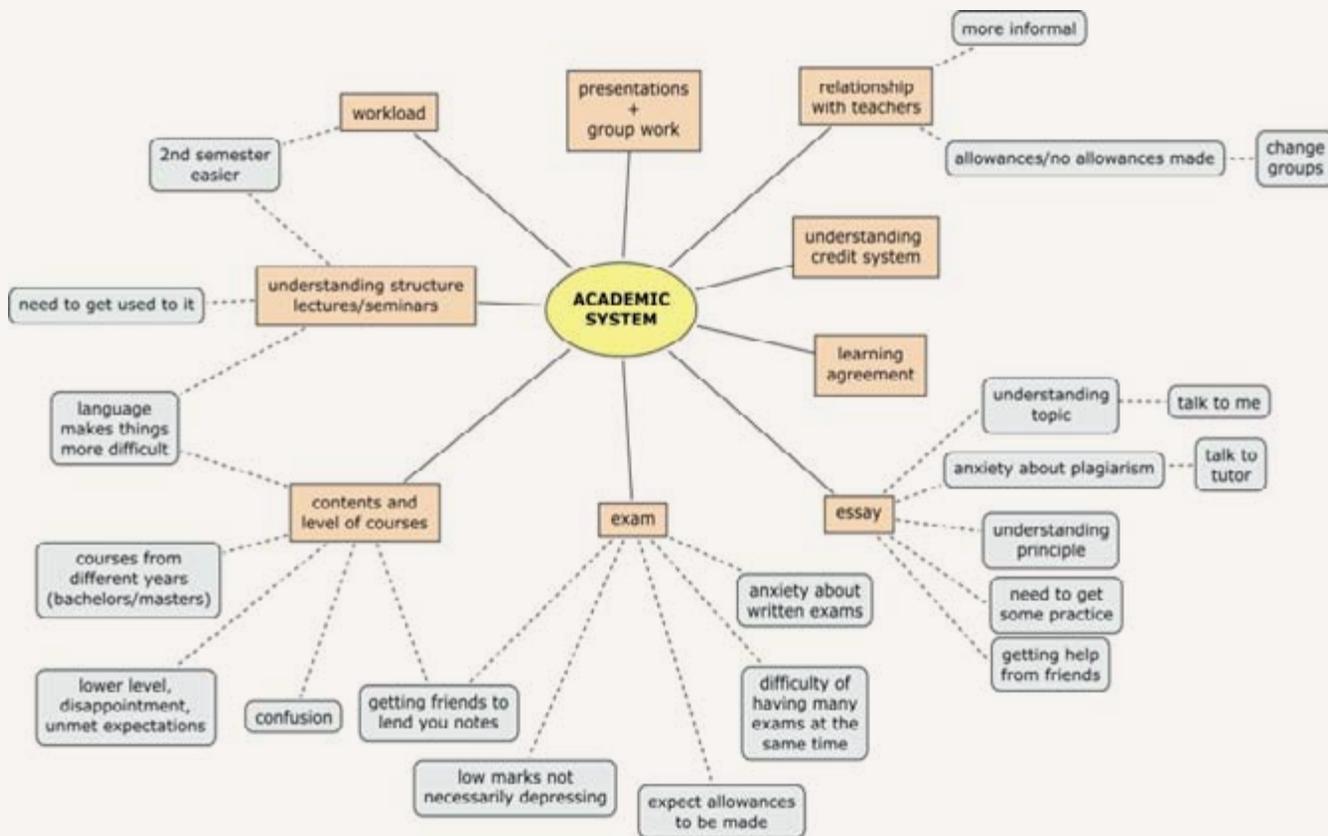
Attachment 5 *(Task 4. Teaching 24h Erasmus life)*

Using the following grid, provide peer feedback and assessment to each group on their lesson. The grid is inspired by the "plus/delta method" (Helminski & Koberna, 1995). It invites you to identify three positive points in the group lesson, and three areas that could be changed/improved according to how well the learning outcomes were met. Use a scale from 1 to 10, where 1 is 'weak' and 10 is 'strong'.

Title of lesson:

Names of group/participants:

Three things that were good about the lesson:	Three things that could be improved:

Attachment 6 *(Task 4. Teaching 24h Erasmus life)*

This is a self-assessment grid to evaluate your learning throughout the activity. Look back to your journal entries and reflect on what you have learnt along the way. Tick a box, and provide examples of some reflections contained in your journals. Don't forget to report the dates of the journal entries: they might help you to focus on your learning process.

	Outcomes	I can do it without efforts	I can do it sometimes	I can do it sometimes but with lots of efforts	This is an objective I would like to reach
3	Interpret their opinions on the academic systems also in the light of their awareness of how communication in academic communities is shaped by differing histories, expectations and attitudes towards learning.				
4	Analyse and describe their own emotional states and reactions and assign reasons to them beyond easy attributions to cultural differences.				
5	Demonstrate willingness to engage with the local environment and the people who inhabit it.				
6	Interpret how their capabilities in using another language affects their self-image (and their capacity to project it), as well as their feelings of belonging.				

Activity 2:

Intercultural geography

1. Introduction

This activity is designed to help students reflect on how their host environment - the place or region, its neighbourhoods, the university, etc. - has been shaped by its history and culture(s), by the activities and interactions of the communities who live there and by the way they occupy and use the spaces available to them. The tasks within the activity are intended to encourage students to compare their own experience and perception of the host environment with those of others, namely those of both other students and more permanent residents.

The estimated overall time for completing the activity is 11 hours.

2. Learning objectives and outcomes

	Learning objectives This activity aim to enable students to:	**Learning outcomes** Learners will be able to:
1	Reflect on each person's uniqueness but also similarities, and on the fact that difference is not necessarily negative and that sameness in not necessarily positive either.	Recognise and explain the variety and complexity that exist among individuals in social groups.
2	Understand how different types of identities (gender, age, racial, ethnic, national, geographical, historical, linguistic, etc.) impact on communication with others.	Be able to explain ways in which different types of identities (gender, age, racial, ethnic, national, geographical, historical, linguistic, etc.) impact on communication with others.
5	Develop curiosity towards and further knowledge about the new environment and the people who inhabit it.	Demonstrate willingness to engage with the local environment and the people who inhabit it.
6	Examine how using another language can affect one's self-image (and capacity to project an image) and feeling of belonging.	Interpret how their capabilities in using another language affects their self-image (and their capacity to project it), as well as their feelings of belonging.

3. Overview and description of tasks

Task	Brief description of procedures
Task 1 Tracing the territories	• Ask students to personalise a map by tracing boundaries and routes on a map of their host place.
Task 2 Team cartography	• Ask students to discuss and compare, in small groups, each other's maps and draw up a group map incorporating the features of their individual maps. • Hold a plenary discussion about the groups' findings and reflections.
Task 3(1) Places shown, places hidden	• Get students to watch in class some videos on the local place (see *Attachment 1* for some examples). Ask them to reflect on what gets shown or hidden there, while answering the questions in *Attachment 2*. • Discuss in class the perspectives or images that the videos project and reflect on what could add more depth or complexity to that image.
Task 3(2) Revealing places	• Ask students to choose a place from the host area (either shown in the videos or something else) and research it, using *Attachment 3* as a guide. • Ask students to present in class what they have found out about the place they chose and about the local area.
Task 4 Exploring the *terra incognita*	• Ask students to find, set up, and prepare for a meeting with a local informant, during which they ask about that person's experience of living in the local place. Provide guidelines in *Attachment 4*. • Ask students to present or report on what they found out about the local place from their informant as well as on their own experience of encountering the local informant. • Invite students to assess other students' reports (*Attachment 5*).

Task 1. Tracing the Territories

Time required: 1 hour

> Task overview: In this task, students reflect on their own (probably quite brief) experience of their host environment: the areas/places that they are familiar with and those that are less familiar or unknown, and why.

1. Give students a map of the place where they are studying. Choose the map format which better suits you and your students, considering that they will be asked to personalise their maps with highlights, labels, etc. For example, the low-tech way to personalise a map is to print out copies of a local map (or get a pile of free maps from the tourist office), distribute them to the students and get them to draw on them with markers. It is probably also the easiest way to compare maps in class. An alternative is to use an online map-making tool, which allows users to add markers, labels, lines etc. to an existing map and share their personalised maps online. Various such applications exist, usually based on Google maps. One which is free and simple to use is *Scribble Maps*: http://scribblemaps.com.

2. Ask students individually to mark out roughly different zones or areas in the city. The areas can be determined by whatever criteria students want (such as residential areas, business areas, shopping areas, industrial areas, 'rich' areas, 'poor' areas, new areas, old areas, renovated areas, derelict areas, leisure areas, tourism areas, student areas). Guide the students by asking

questions such as: what modes of transport are used in the city? Do you know which are the busiest lines/parts of the town at different times of the day? Which are the main directions of movement in the morning and in the evening? Ask students to explain the divisions on their map and to state whether these are the result of their own experience/knowledge of the place, some official information, or of hearsay.

3. Tell the students to mark on their maps the place where they live, the part(s) of the university where they study, and other places where they go regularly (at least once a week). Moreover, ask them to trace with different colours the routes they take (for whatever reason):
    *   Every day;
    *   Regularly at least once a week;
    *   Rarely.

Task 2. Team cartography

Time required: 1 hour

> Task overview: In this task, students explore the similarities and differences between their own experience of the host environment and that of other members of the group. The purpose is to see to what extent their experiences converge (the places they have in common outside the university, the intersections between their regular routes, etc.), but also which parts of the place remain outside their joint experience, and to ask together why that is so.

1. Have students compare, in groups of 3 or 4, their own maps of the local place with those of other members of their group and also discuss the criteria/reasons for their choices. Then instruct students to produce together a 'group map', showing which places/routes their maps have in common, the features which are more particular to each student, and which places/areas do not figure on any of their individual maps: the *Erasmus terra incognita*. While they are working, guide the discussion within the teams through questions such as:
    *   Did you agree on the 'zones' on your maps? How do your places intersect with the zones that you marked on the map? Are there parts of the city where you have never been? If so, why have you had no reason to go there? Do you think you might have a reason to go there in the future?
    *   Are there any parts of the city which have a 'bad' reputation? If so, why do they have such a reputation, and how did you learn about it? Have you yourself ever been in one of these areas?
    *   Have you discovered any particularly important places or information that you wish to share with the rest of the class? Mark them on your map and give them a name or think of a symbol to label them.

2. Hold a class (plenary) discussion, building upon comparison of the students' group maps and on the following questions:
    *   What similarities can you see in the 'zoning' of your places?
    *   What specific characteristics do you find in your host place but not in other places that you know?
    *   How does the host place compare to the place where you live?
    *   Are there any parts/elements/facilities in your hometown that you miss in the host place? Why?
    *   Are there any parts of the host place that you particularly like/appreciate/find convenient or beautiful?
    *   Are there any facets of life in the host place that you cannot explain? If so, which ones?

- What conclusions can you draw about the way cities develop distinct areas of activity or population?

Task 3(1). Places shown, places hidden

Time required: 2 hours

> Task overview: This task is based on short videos presenting the host institution, place or region (see *Attachment 1* for some examples). The purpose of the task is to reflect on how such videos project a particular image of the place which they present, what kind of image they want to present, and how this image corresponds - or not - to the students' own experience of the host environment.

1. Have students watch a video on the local place and take notes on what they see. Examples for a number of places are collected in *Attachment 1 f*or your convenience. Provide a sample viewing grid, with questions to guide the students (*Attachment 2*). The grid can be adapted to take into account the content of specific videos.

2. After watching, ask students to discuss what they thought about the content of the video and the perspective on the local place it projects. Guide the discussion toward the following questions (given at the end of *Attachment 2*):
   - From your own knowledge of the host place, are there any important things which the video did not show? Are there things that get shown too much?
   - What sort of perspective or image would you say this video projects of the place?
   - Given your own experience, would you say the image is true to reality? Partly true? Misleading?

3. If sufficient video material is available, show a second video, and discuss the following points:
   - What (if anything) do the two videos have in common?
   - What does the second video show that the first video did not?
   - Do you think the two videos are trying to project a similar image of the town/region?

Emphasise with students that a video can only show a very partial view of a city. Each video shows a different picture, even though there may be key landmarks that appear repeatedly. Similarly, each person has a different experience of the city, even though they may all regularly walk past the same places.

Task 3(2). Revealing places

Time required: 3 hours

> Task overview: This task encourages students to explore the background to the places and landmarks in the city.

1. Ask each student to choose one place, building or landmark that appeared in the videos that they watched (or one which did not appear and which they think is significant or interesting). Students may choose between many sorts of place: public building, monument, shop, restaurant or bar, park, playground, market, transport facility, etc. The students should add this place to the 'group maps' that they made in *Task 2*.

2. After the students have made their choice, give them *Attachment 3*, containing questions about the place they have chosen. Some of this information can be gathered through observation (e.g., "who uses [the place], and what for?"). Another good source of information for

students is to find someone who knows the place well - for example someone who works there, or uses it regularly - and ask him/her to tell them about it. They can also use other sources of information - internet, libraries, local museums - to complement what they find out. In *Attachment 3*, students are also requested to return to class with pictures (and/or other documents) relating to (1) their chosen place and (2) evidence of how different social or cultural groups are (or have been) present in the city.

3. After students have completed their out-of-class assignments, in class ask them to share and discuss how the information and material they have gathered illustrates the everyday life of the town/city and its historical/cultural background. The focus should be on the following questions:

- How do different groups of people (young/old, students/non-students, men/women, different social/cultural groups) use public spaces in the town/city?
- To what extent have they left their mark, and/or continue to leave their mark on the town/city: in buildings, place names, monuments, notices, shop signs, adverts, things in the street?

Task 4. Exploring the *Terra Incognita*

Time required: 4 hours

> Task overview: In this task, students as asked to obtain a broader and more diversified experience of their host environment, arrange an intercultural encounter and reflect on their own expectations and on the actual outcome of the encounter. This is done by having students engage in ethnographic fieldwork.

1. Introduce students to ethnography. Explain that, for social researchers, ethnography implies doing fieldwork and using a number of methods (participant observation, interviewing, questionnaires, etc.) in order to describe what people do and what meanings they assign to what they do. See also *Slides 68-70*.

2. Ask students to find a local informant. This could be somebody that they already spoke to when gathering information for *Task 3(2)*, or another person, for example a local student or a local acquaintance. Give students the following instructions:

- **Who**. The informant should preferably be someone who has lived in the local place for several years and who comes from or is familiar with one of the places outside the common areas of the 'group map' made in *Task 2*, i.e. a part of the local area which the student does not know well.
- **Why**. The purpose of the meeting(s) is to find out about the informant's experience of living in the area and how she or he views the neighbourhood and the city and any changes that have taken place.
- **When**. Just one meeting with the informant is enough, but students can arrange more if necessary and if the informant is willing.
- **How**. Before the meeting, students are to prepare by thinking about the questions they will ask to initiate discussion (see *Attachment 4*) and about their own expectations. During the meeting(s) with their informant, students should find out as much as they can about their informant's experience of the city, and particularly about her or his particular neighbourhood and its interaction with the rest of the city. Ask them to take notes that they can later use to make a short report (300-400 words) about their findings. Specify that, after obtaining the informant's permission, students can record, take pictures or video the discussion, but this is not an obligatory part of the task. Referring to the informant by name is strictly optional and should only be done after that the person has explicitly given permission to be identified in the students' report.

3. Out of class, students conduct their fieldwork individually.

4. In class, get each student to exchange their report with another student, and to assess their peer's report using the grid in *Attachment 5*. Leave time at the end for a follow-up discussion on what they have learned during this activity.

4. Assessment methods

- Peer assessment, asking students to comment on each other's reports according to *Attachment 5 (Task 4)*.

- Teacher assessment of students' reports, using the same form used for self-assessment (*Attachment 5*).

5. Suggested readings

- Barro, A., Jordan, S. & Roberts, C. (1998). Cultural practice in everyday life: the language learner as ethnographer. In M. Byram & M. Fleming (Eds.), *Language learning in intercultural perspective: Approaches through drama and ethnography* (pp. 76-97). Cambridge: Cambridge University Press.

- Holmes, P., & O'Neill, G. (2012). Developing and evaluating intercultural competence: Ethnographies of intercultural encounters. *International Journal of Intercultural Relations*, 36(5), 707-718.

6. Materials and resources

- A computer, access to the Internet, a projector.

- Maps of the place where students are studying.

- The IEREST slides.

- Five IEREST attachments:

  - *Attachment 1:* Example videos for teachers *(Task 3(1))*.

  - *Attachment 2:* Grid for website analysis *(Task 3(1))*.

  - *Attachment 3:* Guiding questions for gathering information on city places *(Task 3(2))*.

  - *Attachment 4:* Guidelines on ethnographic field work based on interviews *(Task 4)*.

  - *Attachment 5:* Grid for peer- and teacher-assessment of students' reports *(Task 4)*.

Attachment 1 *(Task 3(1). Places shown, places hidden)*

This attachment is meant for teachers and should not be distributed to the students. It reports example videos for each of the partner institutions in the IEREST project. For other institutions it will be necessary to identify corresponding videos. These can be promotional videos (often the easiest to find), documentaries, TV reports, photo-montages, short fictions, etc. What matters is not so much the quality or content of a video, but the extent to which it can be used to trigger discussion about how places are represented.

Bologna, Italy
Univercity: living and studying in Bologna: https://www.youtube.com/watch?v=E4f3mwsiB98
Bologna, where every day is special: https://www.youtube.com/watch?v=ObBreS0NzZY

Chambéry, France
Une erasmus à Chambéry: https://www.youtube.com/watch?v=6-wOApibVj8
Découvrir Chambéry: https://www.youtube.com/watch?v=jCCPp6AyGEc

Durham, UK
City of Durham: https://www.youtube.com/watch?v=eIjGaluM8_Y
Durham City: https://www.youtube.com/watch?v=DydhBGGrRCU&list=PL78854430DF22AFCC

Koper, Slovenia
Why Koper?: http://www.youtube.com/watch?v=k_k3-n5qVTc
Koper In Your Pocket: https://www.youtube.com/watch?v=sVAkEhxkQlo

Leuven, Belgium
International students in Leuven, Part 1: https://www.youtube.com/watch?v=B-VJwltgd34
Leuven: Introduction for foreign students: https://www.youtube.com/watch?v=oo9kr6HKwlA

Attachment 2 *(Task 3(1). Places shown, places hidden)*

Watch the video(s) and note what you see. You can use the grid below to guide you.

People	• Who are the people shown in the video(s)? Men/women? Old/young/children? Profession? Social status? National/cultural origin? • How many *different* social groups would you say are represented in the video?
Activities	• What are people doing in the video(s)? Professional activities? Leisure activities? Daily routine? • What kinds of *interaction* between people/groups of people are shown in the video?
Places	• What kinds of places are shown in the video(s)? Inside/outside? Urban/non-urban? Buildings/monuments? New/old? Natural/geographical features? • How many of the places correspond to things that you marked on your map?
Times	• What times of the day/year/history are shown in the video(s)? Present/past? Day-time/evening/night-time? Spring/summer/autumn/winter? • Why do you think these times were chosen?
Sound-track	• Is there a commentary? Music? Other sounds? • If there is a commentary, what seems to be the message? Do you notice any key words/expressions? • If there is music, why do you think this music was chosen?

Additional questions:
- From your own knowledge of the host place, are there any important things which the video did not show? Are there things that get shown too much?
- What sort of perspective or image would you say this video projects of the place?
- Given your own experience, would you say the image is true to reality? Partly true? Misleading?

Attachment 3 *(Task 3(2). Revealing places)*

Choose one place, building or landmark that appeared in the video(s) that you watched (or one which didn't appear and which you think is important or significant). Mark the place on the map you prepared in *Task 2*. Your task is to find out information which will enable you to answer the following questions. Some of this information can be obtained through observation (go to the place and look around; if possible, take some pictures). A good source of information is to find someone who knows the place well - for example someone who works there, or uses it regularly - and ask them to tell you about it. You can also use other sources of information (the internet, libraries, local museums) to complement what you find out.

About the place, building or landmark you have chosen:

- Why is this place important or significant?
- Who uses it, and what for?
- How long has it been there?
- Who originally put it there and why?
- What was there before?

More general information about the city:

- What physical features are there in the city (river, sea-front, hills, open spaces)? What influence have these had on the organization of the city?
- What do you know about the historical development of the city? How many people lived there in 1950? In 1900? In 1800? Earlier? Where did the new inhabitants come from? Which part(s) of the city did they settle in? Is the population of the city continuing to change? If so, where do these new inhabitants come from, and where do they settle?
- What is the proportion of temporary inhabitants (e.g. students) in the city? Where do these temporary inhabitants come from and where do they live?
- Are there any signs of different nationalities/ethnicities residing in the city? What do they show/ express?

Attachment 4 *(Task 4. Exploring the 'terra incognita')*

Find an informant who has lived in the city for several years, preferably in one of the parts of the city that you are not familiar with. Your task is to meet with your informant and find out about his/her experience of living in the city.

Before you meet with your informant, think about the questions you will ask (there are a few suggestions below) and also about what you expect to find out about the city, its inhabitants and especially about your informant.
Here are a few questions that could be useful. Of course you can modify them or add some of your own, according to the circumstances.

- How long have you lived in the city?
- Have you always lived in the same place?
- What do you like about your neighbourhood? Is there anything that you don't like?
- How has the city - and your neighbourhood - changed since you have been here? What do you think of these changes?
- Are there any other changes you would like to see?

During the discussion, take notes, which may be used for a short report. You can also record or film the discussion, but only if your informant is happy about being recorded/filmed and gives permission.

After the discussion, reflect on the following questions:

- Was there anything that surprised you about your meeting(s) with your informant, or that you didn't expect - about the information that she or he gave you, attitudes, language, way of interacting with you and/or other people around you?
- What conclusions can you draw from this about your own expectations or preconceptions about your host city and the people who live in it?
- Write a report or make a short documentary (a photo-report or short video) presenting what you learnt from your informant and how it corresponded to or differed from what you had expected.

Activity 3:

Experiencing (interculturality through) volunteering

1. Introduction

This activity offers Erasmus students the opportunity to obtain intercultural experience in a volunteering organisation in the host society. The students engage in intercultural dialogue with the local population and develop communication capabilities in potentially multiple languages and contexts. Also, volunteering increases social and job skills, which may considerably enhance students' employability. Thus students gain experience of intercultural communication in the workplace. This activity engages Erasmus students in critical intercultural reflection through journal writing and practical fieldwork in an organisation.

Important: this activity requires teachers to arrange a visit from a speaker from a volunteering association during *Task 2*, as well as establishing contacts with local volunteering organisations. This may take some time.

The estimated overall time for completing the activity is 10 hours.

2. Learning objectives and outcomes

	Learning objectives This activity aim to enable students to:	**Learning outcomes** Learners will be able to:
1	Reflect on each person's uniqueness but also similarities, and on the fact that difference is not necessarily negative and that sameness in not necessarily positive either.	Recognise and explain the variety and complexity that exist among individuals in social groups.
2	Understand how different types of identities (gender, age, racial, ethnic, national, geographical, historical, linguistic, etc.) impact on communication with others.	Be able to explain ways in which different types of identities (gender, age, racial, ethnic, national, geographical, historical, linguistic, etc.) impact on communication with others.
4	Explore and reflect on their emotional reactions (positive or negative) towards living abroad, going beyond easy attributions of their emotional states to cultural differences.	Analyse and describe their own emotional states and reactions and assign reasons to them beyond easy attributions to cultural differences.
5	Develop curiosity towards and further knowledge about the new environment and the people who inhabit it.	Demonstrate willingness to engage with the local environment and the people who inhabit it.

| 6 | Examine how using another language can affect one's self-image (and capacity to project an image) and feeling of belonging. | Interpret how their capabilities in using another language affects their self-image (and their capacity to project it), as well as their feelings of belonging. |

3. Overview and description of tasks

Task	Brief description of procedures
Task 1 Let's talk about volunteering	• Divide students in small groups and asks them to discuss their views and/or experience of volunteering. Ask students to take notes on various benefits of volunteering. • Record students' conclusions in a table on the board. • Divide students in pairs. Ask students to read and compare the two texts. • Discuss findings in plenary.
Task 2 What would I be good at?	• Invite a volunteering organizer to give a presentation. • Give examples of volunteering practices (*Attachment 1*). • Organize a Skills walk to help students to reflect on their own skills as possible future volunteers and identify the target organisation. • Ask students to identify the most suitable volunteering organisation.
Task 3 Getting ready for volunteering	• Ask students to role-play a placement interview with a volunteering organisation (*Attachment 2*). • Introduce students to the idea of a reflective journal and ask them to write an entry after each experience (*Attachment 3*).
Field experience(s)	
Task 4 Discussing the volunteering experience	• Facilitate a class discussion about the volunteering experience. • Offer two examples of critical incidents related to volunteering (see *Attachment 4*). • Ask students to write about any critical incidents they experienced during their volunteering session(s). • Ask students to report on their critical incidents and their overall experience in plenary, also referring to the entries in their journals. • Ask students to self-assess their learning (*Attachment 5*).

Task 1. Let's talk about volunteering

Time required: 2 hours

> Task overview: In this task, the students are asked to discuss previous experiences of volunteering, reflecting on and discussing the benefits of taking part in this type of activity.

1. Divide the students into groups of 3 and ask them to share their experiences and/or those of others in relation to volunteering. The following questions may be used as prompts:
   - Have you ever taken part in a volunteering experience? If so, when? With what organisation? How long did the experience last? If not, would you consider doing any volunteering? With what kind of organisation?
   - If you did some volunteering in the past, do you feel you learned anything? If so, what?

- Would you recommend this experience to others? Why?
- What are the benefits of volunteering in your view?

2. Draw a table on the board, under the heading "Benefits of Volunteering". Divide it into three columns, one for "Personal Benefits", one "for Social Benefits", and one for "Professional Benefits". In plenary, ask the students to summarise the ideas discussed in their group, and complete the table with their input.

3. Divide the students into pairs. Give each of the students in each pair a printout of one of the two texts below:
    - Text A: "Benefit of volunteering", http://www.worldvolunteerweb.org/resources/ how-to-guides/volunteer/doc/benefits-of-volunteering.html.
    - Test B: "Volunteering and its Surprising Benefits: Helping Yourself While Helping Others", http://www.helpguide.org/articles/work-career/volunteering-and-its-surprising-benefits.htm).

    Give the students 15-20 minutes to read through their text and find similarities and differences with the benefits suggested by the students themselves. Are there any benefits mentioned in the texts that the students hadn't considered or vice-versa?

4. Allow a further 20-30 minutes for a whole-class discussion and comparison between the two texts. Ensure that the main benefits are discussed, namely:
    - Gaining work experience for employability later.
    - Getting to know people outside of the Erasmus and student community by gaining access to members of the wider society.
    - Gaining opportunities to acquire experiences beyond student academic, social, and cultural life.

Task 2. What would I be good at?

Time required: 3 hours

> Task overview: This task is designed to help set up the students' volunteering experiences, first by inviting a speaker from a volunteer agency to discuss practical issues concerning volunteering with the class, and second, by asking students to consider their skills and future benefits.

1. Before the class, invite a speaker from one of the volunteering organisations in your community to give a brief talk to the class. The speaker may address reasons for volunteering, practical issues students might want to consider (e.g., how to approach potential organisations, what is expected and should not be expected). Leave time for questions and answers session and/or discussion.

2. Prepare a selection of examples of local volunteering opportunities, e.g. working in a library, fundraising for a charity, etc. (see *Attachment 1* as an example in Aberdeen, Scotland). Explain to the students that they will need to choose their volunteering experience, and that it will need to include at least one placement with their chosen organization. You are advised to contact local associations in advance in order to ensure that students have a realistic overview of the kind of opportunities available locally. The Erasmus Student Network (ESN) organises a set of initiatives, called Social Erasmus (http://socialerasmus.esn.org), designed to provide volunteering opportunities for students. You may wish to get in touch with your local branch to check if they can provide both a speaker for *Task 2*, and a list of local activities for the students.

3. In order to help students choose their volunteering experience, explain that it is important to consider: (1) what the individual student would like to get out of the experience (for example, practise the target language, learn a new job-related skill or engage in a specific activity), and

(2) what the individual student has to offer to the organisation, in terms of skills. Concerning the latter, at this point, a Skill walk will help students identify the skills they have. To do this, ask the students to stand in a line with their back against the wall (ensure there is enough space in front of the wall). As you read the list of useful skills reported below, the students who consider they possess that skill take a step forward. The aim of the activity is not to 'win' by walking the furthest, but for each student to remember what skills they feel they have. As you read aloud the following sentences, give students time to consider whether they think they have each particular skill and, if so, step forward. The suggested skills can also be modified/integrated with different skills you may identify as more important for the volunteering work you are proposing.

- I can express my ideas clearly and with confidence.
- I'm good at gathering facts and information in a systematic way.
- I find it easy to put forward ideas.
- I like working in a group.
- I adapt easily to different situations.
- I can understand how an organisation works from a commercial point of view.
- I'm good at problem solving.
- I'm good at getting things done and working to deadlines.
- I'm able to motivate others.
- I'm constantly looking for better ways to do things.
- I'm able to plan and organise activities.
- I enjoy working with children.
- I'm able to speak and understand other languages.
- I'm familiar with other cultures.
- I'm able to convince others about my point of view.
- I'm good with numbers (I can calculate percentages, interpret graphs and tables, use statistics).
- I have computer skills (write emails, use databases, search the Internet, design web pages, etc.).
- I pay attention to quality in my work.
- I'm open to the ideas and opinions of others.

Once the students have finished the Skills walk, ask them to return to their places and to write down three of their skills they consider most valuable to the volunteering organisation they are thinking of approaching. The wording can be different from the one used in the Skills walk. They then share their choice with the person sitting next to them, briefly explaining why they chose those three skills.

4. Ask each student to identify the most suitable volunteering organisation for them.

Task 3. Getting ready for volunteering

Time required: 2 hours

> Task overview: This task prepares students for their first contact with a volunteering organisation by getting them to role-play the placement interview. It also introduces the student to reflective journal writing.

1. Introduce the issue of the students approaching their chosen volunteering organisation for the first time, and ask them about their expectations. Tell them they are going to role-play that first meeting, in order to prepare for it. Divide the students into pairs: student A will be the

volunteer, student B the placement officer. Each student is given the appropriate handout (see *Attachment 2*). Before they begin, each pair needs to decide what type of organisation and volunteering experience they are going to role-play, choosing from the list of possibilities given in *Task 2*. After the students have practised the role-play in their pairs (exchanging roles so that they can both try out being volunteers), ask one or two pairs to perform the role-play in front of the class.

2. Assign the students the following task for the next class: they have to arrange at least one visit to the selected volunteering organisation, including an interview (if required) and a first work experience. Explain to the students that they will be asked to keep a 'reflective journal' to help with their learning. Distribute *Attachment 3*, which explains the purpose and processes of keeping a reflective journal. Remind students to write a journal entry after their first meeting at the volunteering organisation, and again after each volunteering work experience. Stress the importance for them to bring their journal to the following classes.

Task 4. Discussing the volunteering experience

Time required: 3 hours

> Task overview: This task invites students to reflect on and share their experiences of volunteering with other Erasmus students. After reading two critical incidents related to volunteering, they write about any incidents they were involved in (or witnessed) during their placement, drawing on their journal entries. Finally, they discuss their critical incidents and their experiences in general, drawing conclusions on the merits of volunteering work for personal growth and for intercultural enhancement

Important: The next class will need to be arranged making sure enough time is allowed for the students to have their first volunteering experience. This may mean that you need to allow more than one week between the two classes.

1. Divide the students into small groups, and ask them to discuss their experience of volunteering, in terms of their tasks and responsibilities, but also of their emotions prior to, during and after the placement.

2. Explain briefly what critical incidents are, i.e. brief descriptions of situations in which there is a misunderstanding, a problem, or a conflict - in this case, due to possible cultural differences as well as to unusual/challenging/stressful communication conditions (see *Slides 71-73*). Give the groups the two examples of critical incidents during volunteering (*Attachment 4*), and ask them to discuss the questions provided.

3. Ask students individually to think about a critical incident that happened to them or that they witnessed during their volunteering experience, and write a brief description of what happened (give them a time limit of around 20 minutes). If they didn't experience a critical incident, ask them to write about an important moment during their volunteering.

4. Ask them to read out their description and encourage the class to attempt to explain what happened and why, from the point of view of the two interlocutors. The students should also consider ways in which the incident could have been avoided or clarified. The following questions can be offered:

- What was interesting about each of these incidents? Do any of them have common features? Which ones?
- How do you think the student's interlocutor might have described the instance from her/his point of view?
- What worked/didn't work in some of these instances? What could have been done differently?
- Could anything be learned from these critical incidents (even if they didn't happen to you)?

5. Finally, address the following questions in a discussion, asking students to make reference to the entries in their journals:

- Did you find volunteering useful as an experience? Will you continue? Why? Why not?
- Do you think you learned anything useful, and develop any transferable skills useful for a future job? How would you be able to explain to a future employer what you learned?
- Would you recommend this volunteering activity to a future Erasmus student? Why/Why not?

6. Ask the students to self-assess their learning with the support of *Attachment 5*.

4. Assessment methods

- Self-assessment using a form (see *Attachment 5*) provided at the end of the activity (*Task 4*).

5. Suggested readings

- Wilson, J., & Musick, M. (1999). The effects of volunteering on the volunteer. *Law and Contemporary Problems*, 62(4), 141-168.
- Wilson, J., & Musick, M. (1997). Who cares? Toward an integrated theory of volunteer work. *American Sociological Review*, 62(5), 694-713.
- Youniss, J., Bales, S., Christmas-Best, V., Diversi, M., McLaughlin, M., & Silbereisen, R. (2002). Youth civic engagement in the twenty-first century. *Journal of Research on Adolescence*, 12(1), 121-148.

6. Materials and resources

- A computer, access to the Internet, a projector.
- The IEREST slides.
- Five IEREST attachments:
  - *Attachment 1:* Examples of volunteering opportunities *(Task 2)*.
  - *Attachment 2:* Role-play cards *(Task 3)*.
  - *Attachment 3:* Guidelines for keeping the journal *(Task 3)*.
  - *Attachment 4:* Examples of critical incidents related to volunteering *(Task 4)*.
  - *Attachment 5:* Self-assessment grid *(Task 4)*.

Attachment 1 *(Task 2. What would I be good at?)*

This attachment is meant for teachers and should not be distributed to the students. It shows examples of volunteering opportunities in Aberdeen, Scotland. A similar list could be drawn by each teacher for the specific context they work in.

Opportunity	Type	Organisation	Summary
Assistant Coach	Weekly	*Scottish Sports Futures*	An opportunity to be involved in a youth engagement programme either in a coach or youth worker role.
Befriender	Weekly	*Royal Voluntary Service*	To provide company for older people to prevent isolation.
Charity Shop Helper	One-off	*Cove Congregational Church*	Help shifting stock and/or helping us in the charity shop.
Co-op Member	Weekly	*Student Food Coop*	Shop assistant at the food coop: sell produce, place orders, manage stock.
Conservation Volunteer	Weekly	*Trees for Life*	Conservation volunteering in the Highlands of Scotland to help restore the ancient Caledonian Forest.
Crowdfunding campaigner	One-off	*Multi ethnic Aberdeen Limited*	Create a film to promote our projects on the crowdfunding websites and assist in promote this video on social platforms and in-live events.
Driver	Weekly	*Royal Voluntary Service*	To provide transport to older people, to get them out and about and to prevent isolation.
Forum Moderator	Weekly	*Footprints Connect*	Looking for volunteers to help engage over 55s with forums by sourcing interesting pieces and links on new/existing discussion threads.
Helpers for various activities	One-off	*ASPIRE North*	School visits and out of school activities.
International Pudding Festival - volunteer cook	One-off	*AUSA Academic Representation*	We're looking for a delightful array of international puddings made by our vibrant student community! Can you help?
Marketing officer	Weekly	*Footprints Connect*	There is be a number of marketing tasks associated with the Footprints Connect website and its members.
Museum Volunteers	Weekly	*The Gordon Highlanders Museum*	Voluntary positions throughout the museum.
Technology Tutor	Weekly	*Footprints Connect*	Teach computing, internet, digital cameras, mobile phones, etc.

Attachment 2 *(Task 3. Getting ready for volunteering)*

In pairs, prepare to write and act out a role-play where student (A) will be the volunteer, and student (B) the placement officer. As a pair, first of all, decide what type of organisation and volunteering experience you are going to address. Then, practise it exchanging roles so that you can both try out being the volunteers and the placement officer.

STUDENT A: the volunteer

Today you begin your volunteering experience in an organisation. Role-play the initial meeting on arrival at reception.

- Before you begin, make a list of the skills you think you have, which may be useful to this organisation of task.

- Introduce yourself, describe relevant information about past work experiences (or volunteering, if you have any).

- Explain why you have come to volunteer at the organisation.

- Explain what you would like to do as a volunteer for this organisation. Explain why you think you have the necessary skills.

- Ask what you will be expected to do.

- Close the conversation appropriately.

STUDENT B: the organisational officer

You work in a volunteering organisation. Today, you are meeting a student who would like to volunteer at your organisation.

- Before you begin, make a list of the skills you think are necessary in order to work in your organisation.

- Welcome the volunteer; introduce yourself.

- Find out about the volunteer and why s/he has applied to volunteer in this organisation.

- Discuss the purpose/focus of the organisation; explain the work that volunteers do; ask what the volunteer might like to do in the organisation; offer possible experiences. Find out whether the volunteer has the necessary skills.

- Discuss any organisational issues about working times, institutional practices the volunteer will need to follow, and ethical matters.

- Ask the volunteer if there is anything else s/he would like to know.

- Close the conversation appropriately.

Attachment 3 *(Task 3. Getting ready for volunteering)*

Read the following guidelines for keeping a reflective journal. Use them as a reference to write your own journal entries throughout this activity.

What is reflective writing?
Reflection is defined by the Oxford English Dictionary (2012) as "the action or process of thinking carefully or deeply about a particular subject, typically involving influence from one's past life and experiences". Reflection is a way of enabling self-development and deeper learning by looking back at an experience so as to learn from it and then move forward. A person may discuss learning from an experience; reflective writing takes this a stage further by putting the reflection into the more permanent and structured format of a written account and linking it to academic theory.

Why write reflectively?
Reflecting on an experience ('Reflection on action') can help you to make links between theory and practice and between your past and present knowledge. Reflecting on, and learning from your experiences can help you to avoid repeating mistakes and move away from acting automatically without thought: it will help you to identify the successful aspects of an experience, and any useful principles which can be applied to other situations.

[…]

Features of reflective writing
Describing what happened and how you felt is only a small part of reflective writing. The emphasis as you write should be on your analysis and exploration of the experience. Reflective writing differs from most academic writing in that you will use the first person ('I') to describe the experience and your feelings. […] Reflective writing looks to the future. You need to show how your reflection on what happened in the past will inform your future practice.

Getting started with reflective writing
Reflective writing can be more challenging than other forms of writing as it involves writing about feelings (anxieties and mistakes, as well as successes). Describing an event can help you to start writing. The next step is to then ask yourself questions about this event:
- Description. What happened? Who was there?
- Interpretation/analysis. What did I feel? Why did I respond in the way I did? What are the most important/relevant aspects? How does it link to theory? What went well/what didn't?
- Outcome/evaluation. What have I learned? What would I change?
- […]

Tips
- Try to stand back from the event and be as objective as possible. You should be as careful in your reflective writing as you would be when writing any other assignment.
- Be aware that your reflection on an event can change with the passage of time. As you reflect more and acquire more knowledge then your views may change. Your writing may also be affected by your emotional state at the time of your writing.
- Start to write as soon after the event as you can. Delaying your writing may make it difficult for you to recall exactly what happened and how you felt, so your account will not be entirely accurate.
- Be honest and admit to any anxieties and mistakes.
- Select and use only key events and moments.
- Use reflection as a positive that will help you to develop yourself and your skills.

Adapted from:
Learning and Information Services, University of Wolverhampton (2012). Guide to reflective writing. Retrieved July 2, 2015, from http://www.wlv.ac.uk/lib/skills-for-learning/study-guides/.

Attachment 4 *(Task 4. Discussing the volunteering experience)*

In groups, read the following two examples of critical incidents related to volunteering and discuss the following questions.

Critical incident 1

Shona, a Scottish student doing her Erasmus in Italy, decided to volunteer in a middle school in a small town near the city where she was studying. The English teacher, a woman in her late 50s, had agreed to Shona coming in for one hour in three consecutive weeks, to do a 'conversation' lesson with her pupils. During the first lesson, for which the teacher had asked her to talk about things you could visit in London, the teacher interrupted her several times to repeat what Shona had said. The pupils seemed to enjoy the lesson. However, after class, the teacher agreed to let Shona come back the following week on the condition that she tried to "speak proper English" so that the pupils wouldn't learn the "wrong pronunciation". Shona was taken aback, and when she tried to explain that she was Scottish, the teacher replied "It doesn't matter. In Italy we also have dialects. But teachers always speak in Italian, otherwise the pupils don't learn properly".

Critical incident 2

Isabella, an Italian student doing her Erasmus in Scotland, volunteered to help in a home for disabled people. On the second day of volunteering, she had the evening shift, and so was asked to prepare dinner for one of the residents, Joe, who was unable to cook for himself. When it was time to prepare the dinner, she asked Joe what he wanted, and he replied he wanted some corned beef with vegetables. Isabella had never heard of 'corned beef', and when she looked at the tin, she wondered how she was supposed to prepare it. And the vegetables? She went into the living room and asked Joe how he wanted the beef and vegetables, and he replied "Oh, just normal". Isabella was puzzled, but as he was watching television, she didn't want to disturb him. She cooked the vegetables with a little oil and onion, and in a separate pan she placed the corned beef, which became a kind of sauce when heated. She therefore poured it over the vegetables and took it into the living room. Joe looked at the plate and was visibly puzzled, but he thanked her. Isabella felt really embarrassed, as what she had prepared was clearly not 'normal'.

- In the first incident, what are the teacher's assumptions about the language she teaches?
- How do you think Shona felt?
- What should Shona do?
- What were Isabella's assumptions about food? And Joe's?
- What is 'normal' when it comes to food and cooking?
- What could Isabella have done?

Attachment 5 *(Task 4. Discussing the volunteering experience)*

This is a self-assessment grid for evaluating what you have learnt throughout this activity and how you learnt it. What do you think you have learnt to do? Taking the expected outcomes as a reference, identify both positive points in your learning, and objectives you believe you still need to reach.

	Outcomes	I have learnt… I have learnt it thanks to…	I still have to learn… because…
1	Reflect on each person's uniqueness but also similarities, and on the fact that difference is not necessarily negative and that sameness in not necessarily positive either.		
2	Understand how different types of identities (gender, age, racial, ethnic, national, geographical, historical, linguistic, etc.) impact on communication with others.		
4	Explore and reflect on their emotional reactions (positive or negative) towards living abroad, going beyond easy attributions of their emotional states to cultural differences.		
4	Develop curiosity towards and further knowledge about the new environment and the people who inhabit it.		
6	Examine how using another language can affect one's self-image (and capacity to project an image) and feeling of belonging.		

Introduction

This third module collects three activities to be taught when students return from their stay abroad. Their titles are:

1. Bringing interculturality back home;

2. One, two, many… Erasmus experiences;

3. Student mobility beyond the Academy.

These activities have the purpose to encourage students to look both ways: back to their past Erasmus experiences, and ahead to how they can capitalise on their new competences and understandings in their social and (future) professional lives. In doing so, the module recalls most of the theoretical concepts introduced in the previous ones (the subjective nature of narratives, how to avoid essentialist views of people and places, etc.) and introduces some new notions (e.g., that of 'small cultures', Holliday, 1999) and methodologies (e.g., autoethnography, Ellis et al., 2011).

The concept of 'small cultures' is central to Bringing interculturality back home. 'Large' and 'small cultures' (Holliday, 1999) have the same inherent properties: a culture is a set of common features, such as for example purposes, values, habits and language, shared by a cohesive social group. However, while people are generally aware of the existence of large cultures (e.g., national or ethnic cultures), they usually ignore the small ones, e.g. the culture of a family, of a group of students sharing an apartment or that of Erasmus students in a given host university. The concept of 'small culture' closes the circle which began with the examples of essentialism which students analysed in the previous modules, and opens up new possibilities for them to give meaning to their past experiences abroad. Methodologically, this activity is constructed so that the new insights the students gain are offered to future Erasmus students during a final workshop led by the students themselves.

Often returnees express difficulties when trying to convey to others their experiences abroad and the changes they have been through. One, two, many… Erasmus experiences uses this sense of discomfort as its starting point, encouraging students to investigate where this feeling comes from. The underlying assumption for this activity is that a cause of such discomfort may reside in 'the what' and 'the how' of returnees' narratives: students often underestimate that their interlocutors (e.g., family members, non-mobile friends, etc.) are actively engaged in giving meaning to their narratives, and that such meaning can be considerably different from what the speaker meant. Therefore offering a thoughtful and responsible narrative is an intercultural act, as it implies considering the issues involved and mediating between one's own meanings of the events in the story and the meanings others may attribute to them. The activity draws on autoethnography, as a combination of autobiography and ethnography (Ellis, Adams & Bochner, 2011). For what concerns the concept of 'narrative', teachers may also want to consult Exploring narrative in intercultural mobility contexts in module 1, for a similar use of narratives set in a pre-departure context.

Student mobility beyond the academy invites students to ask themselves "What have I got from my Erasmus experience that is not strictly related to my academic career?". In particular, it encourages them to reflect on the possible effects that study abroad has (not) had on their sense of European and/or global citizenship. A second main theme of the activity revolves around how mobility is perceived in the professional world, what skills the students have acquired from the Erasmus experience, and how they can communicate those gains to future employers. Critical reading of the media, street interviews and role-playing are the methodologies employed throughout the activity.

This third module aims at the following learning objectives and outcomes. As mentioned before, only the relevant objectives and outcomes are given for each activity.

	Learning objectives	Learning outcomes
1	Explore how an Erasmus experience contributes to their personal and professional identity development beyond the academy.	Identify and explain the benefits of their sojourn experiences for their personal and professional identity development.
2	Understand and appreciate how language and interculturality are empowering resources for engagement with others.	Use their language and intercultural skills as empowering resources for engagement with others.
3	Become aware that interlocutors are active producers and receivers of meanings (e.g., through the narratives they tell).	Monitor how they convey their meanings to others, taking into account that interlocutors are active producers of meanings.
4	Develop the ability to name, critically question and explain to others their Erasmus intercultural experiences.	Name, critically question and explore ways to explain to others their Erasmus intercultural experiences.
5	Develop an awareness of the importance of monitoring their own language to avoid perpetuating culturalist discourses.	Use their own language in a way that avoids perpetuating culturalist discourses.
6	Develop a sense of responsibility towards future mobile students as recipients of one's narratives.	Act upon a sense of responsibility towards future mobile students and reflect on their own Erasmus stories accordingly.

Activity 1:

Bringing interculturality back home

1. Introduction

Data from a questionnaire administered by IEREST to Erasmus students indicated that most respondents would have liked to be given the opportunity to reflect on their experiences abroad and share these with others upon return. Sometimes they also linked this with the desire to help future mobile students. This activity responds to these needs. Here, Erasmus students are asked to consider how they translate their experience (intercultural or otherwise) into self-representation, and how they can help future Erasmus exchange students to reflect on their pre-departure expectations.

The estimated overall time for completing the activity is 8-10 hours.

2. Learning objectives and outcomes

	Learning objectives This activity aim to enable students to:	**Learning outcomes** Learners will be able to:
2	Understand and appreciate how language and interculturality are empowering resources for engagement with others.	Use their language and intercultural skills as empowering resources for engagement with others.
3	Become aware that interlocutors are active producers and receivers of meanings (e.g., through the narratives they tell).	Monitor how they convey their meanings to others, taking into account that interlocutors are active producers of meanings.
4	Develop the ability to name, critically question and explain to others their Erasmus intercultural experiences.	Name, critically question and explore ways to explain to others their Erasmus intercultural experiences.
5	Develop an awareness of the importance of monitoring their own language to avoid perpetuating culturalist discourses.	Use their own language in a way that avoids perpetuating culturalist discourses.
6	Develop a sense of responsibility towards future mobile students as recipients of one's narratives.	Act upon a sense of responsibility towards future mobile students and reflect on their own Erasmus stories accordingly.

3. Overview and description of tasks

Task	Brief description of procedures
Task 1 Thinking in terms of small cultures	• Show two excerpts from *L'Auberge Espagnole* (Klapisch, 2002). • Introduce the concepts of 'stereotypes', 'prejudice', 'essentialism vs. non-essentialism', and 'small vs. large cultures'. • Show a third excerpt of the film and ask the students to answer the questions provided.
Task 2 Looking back	• Introduce the *PechaKucha* presentation format. • Ask each student to prepare a *PechaKucha* presentation, focusing exclusively on the small cultures they belonged to (a shared flat, a sports team, their class, a group of friends, etc.).
Task 3 Sharing experiences	• The students give their presentations in groups or in plenary, and reflect on a set of suggested issues.
Task 4 Preparing future Erasmus students	• Organise a workshop for future Erasmus students, which will be run by your students. • Divide the students into groups of 3 and ask them to merge and revise their *PechaKuchas* in light of the reflections following the previous task, in order to present it during the workshop. • The students give their presentations and manage the workshop. • Invite students to assess other students' presentations (*Attachment 1*).

Task 1. Thinking in terms of small cultures

Time required: 2 hours

> Task overview: This task takes as a starting point the film "L'Auberge Espagnole" (Klapisch, 2002), and specifically the scene when William, the English student Wendy's brother, arrives in Barcelona. The purpose is to introduce the students to the concept of 'small cultures' (as opposed to large, national cultures), and how outsiders can destabilise these when they enter an already-formed social group. The task then addresses the difficulties of returning home after a period of study abroad, and in particular, the problem of how to share experiences.

1. For this task, you will need the film *L'Auberge Espagnole* (Klapisch, 2002). Show the short excerpts from min 1.06.15 to 1.08.38 and from min 1.14.21 to 1.16.50. As the students watch, ask them to consider the following questions:

    - What happens when William arrives? What is he trying to do? How do the others react?
    - Why and how does William generalise about Spanish people? And about the Germans? What reactions does he get from the others?
    - Reflecting on your own experience abroad, in what ways, and to what extent, did you encounter (dis)similar experiences to these characters?
    - How is language used throughout the dialogues (ideally, you should watch the clips in the original languages)? When and why do the different characters switch languages?

2. Introduce the students to the theoretical concepts of 'essentialism vs. non essentialism' (*Slides 10-17*), stereotypes (*Slides 18-21*), prejudice (*Slides 22-26*), and 'small vs. large cultures' (*Slides 76-80*). When introducing these last concepts, guide students to notice the small culture of the Spanish apartment which was established before William's arrival, in terms of stated and unstated rules, shared values, language norms, etc. How were these stated and

unstated rules established? How easy or difficult do they think it would be to learn these rules, and what would they have to do to "fit in".

3. Students now watch the section of the film where the main character, Xavier, is about to leave Spain and returns home (from min 1.40.29 to 1.49.11). Here you could introduce the concept of 'reverse culture shock' (see *Slides 81-84*). Then ask them to discuss the following questions in small groups:

   - Why can Xavier not bring himself to finish packing?
   - Why is he so quiet? What kind of information is he incapable of sharing with his mother?
   - His mother comments: "You have nothing to say after a year abroad". What do you think is going on in his mind?
   - How does he define his new identity?
   - Have you had a similar experience? Were you able to explain your development to your friends and family upon your return? Which parts of your experience were difficult to make others understand? Why?
   - Why do returnees feel frustrated about this, and why does it matter?

Task 2. Looking back

Time required: 2 hours

> Task overview: In this task, students are asked to prepare a *PechaKucha* presentation of their Erasmus experiences, focusing exclusively on the small cultures they feel they were part of.

1. Introduce the *PechaKucha* presentation format, consisting of 20 slides which advance automatically, each shown for 20 seconds (see http://www.Pechakucha.org for further details). A *PechaKucha* can be created by collecting different materials (pictures, images, personal notes, quotations, etc.). To help students understand what a *PechaKucha* is, you can show them some examples, such as:

   - http://www.pechakucha.org/presentations/conquering-mt-fuji
   - http://www.pechakucha.org/channels/global-cities-week/presentations/tokyo-photo-walk
   - http://www.pechakucha.org/presentations/the-power-of-yes.

2. Thinking back to Xavier's difficulties in telling his mother about his experiences, ask each student to prepare a *PechaKucha* presentation of their own experiences abroad based on 20 images they choose. Ask them to focus exclusively on the small cultures they belonged to (a shared flat, a sports team, their class, a group of friends, etc.). Tell the students they will have to give their presentations to the rest of the class. This task can be done in class or out of class if time is short. If done in class, you need to remind the students beforehand to bring the images they will need for their presentations.

Task 3. Sharing experiences

Time required: 2-3 hours

> Task overview: In this task, the students present their *PechaKuchas* in class. At the end, they discuss in plenary to what extent they managed to convey their experiences to others.

1. In turn, students present their *PechaKuchas*. With a large class, divide the students into small groups, make sure that each group has at least a laptop or other electronic devices, and ask

them to present their *PechaKuchas* to the other members.

2. After the presentations, ask students to discuss the following points in their groups or in plenary:

- How difficult was it to choose the 20 images to include in your presentation?
- Did you succeed in translating your experiences and emotions into words?
- Did you manage to communicate what you wanted? Why? Why not?
- Did you manage to explain the complexities of the small cultures you described?
- Do you feel that speaking about small cultures helped you to avoid stereotyping others, particularly in terms of their national cultures?
- Do you feel the other students managed to communicate what they wanted? Why? Why not?

Task 4. Preparing future Erasmus students

Time required: 2-3 hours

> Task overview: In this task, students prepare a new *PechaKucha* presentation in groups of 3 and present it during a pre-departure workshop for future Erasmus students, organized within the university.

1. Divide students into groups of 3. Ask them to merge and revise their *PechaKuchas* (choosing again only 20 images) in light of the reflections following the previous task. The aim of this final task is to move away from the individual experience and concentrate on how to present the small cultures in which they may have taken part during their Erasmus sojourn. Make clear to students that they will be asked to give their presentations during a dedicated workshop to people who have not yet experienced study abroad.

2. Organise the workshop.

3. During the workshop, encourage the students to take the responsibility of the group management. They could begin by asking the participants how they imagine their Erasmus experience, and generally about expectations regarding their study abroad. Then, they can present their *PechaKuchas*. Finally they lead a discussion within the group, introducing the relevant theory, and encouraging participation with the following questions:

- Have these *PechaKucha* presentations encouraged you to think about your future Erasmus experience in a different way?
- How familiar were you with the concept of 'small cultures' before these presentations?
- What steps will you take to be part of one or more small cultures during your experience abroad?

4. Back in class, invite students to assess their peers' presentations using *Attachment 1* together with a copy of the expected outcomes of the activity.

4. Assessment methods

- Peer assessment, asking groups to comment on each other's presentations using *Attachment 1* (*Task 4*).
- Teacher assessment of groups' lessons, using the same form used for peer assessment (*Attachment 1*).

5. Suggested readings

- Holliday, A. (1999). Small cultures. *Applied Linguistics*, 20(2), 237-264.

6. Materials and resources

- Computers, access to the Internet, a projector.
- Klapisch's 2002 film *L'Auberge Espagnole*.
- The IEREST slides.
- One IEREST attachment:
    - *Attachment 1:* Grid for peer- and teacher-assessment of group presentations *(Task 4)*.

Attachment 1 *(Task 4. Preparing future Erasmus students)*

Using the following grid, provide peer feedback and assessment to each group on their presentations. The grid is inspired by the "plus/delta method" (Helminski & Koberna, 1995). It invites you to identify three positive points in the group presentation, and three areas that could be changed/improved according to how well the learning outcomes were met. Use a scale from 1 to 10, where 1 is 'weak' and 10 is 'strong'.

Title of presentation:

Names of group/participants:

Three things that were good about the presentation:	Three things that could be improved:

Activity 2:

One, two, many... Erasmus experiences

1. Introduction

This activity invites the students to look back critically on how they talk about their Erasmus experience with other people once they have returned home. As other narrators, students will tend to construct different narratives for different audiences: they select what to tell, and how to tell it, according to whether they are talking with another mobile friend, a parent, a girl/boyfriend, a friend who did not go abroad, a tutor from the home university, etc. This does not imply, however, that one 'version' of an episode is more or less 'true' than another.

This activity is founded on an idea of interculturality as the co-construction of meaning among the narrators and recipients of narratives, as both parties are actively engaged in giving meaning to the narratives. The meeting between the Erasmus student and the possible recipients of her or his narratives is an intercultural encounter, according to a non-essentialist paradigm of diversities; it requires students to negotiate meaning when communicating with others, accept different world views, and adapt their communication styles to those of others. This can help returning Erasmus students to deal with their possible sense of discomfort at not being understood/listened to by others. Moreover, becoming aware of the intercultural richness of their narratives can help students become more responsible mediators of the Erasmus experience for the benefit of others.

The students are asked to reflect on these issues through the use of autoethnography, a combination of autobiography and ethnography.

The estimated overall time for completing the activity is 10 hours.

2. Learning objectives and outcomes

	Learning objectives This activity aim to enable students to:	**Learning outcomes** Learners will be able to:
3	Become aware that interlocutors are active producers and receivers of meanings (e.g., through the narratives they tell).	Monitor how they convey their meanings to others, taking into account that interlocutors are active producers of meanings.
4	Monitor how they convey their meanings to others, taking into account that interlocutors are active producers of meanings.	Name, critically question and explore ways to explain to others their Erasmus intercultural experiences.
5	Develop an awareness of the importance of monitoring their own language to avoid perpetuating culturalist discourses.	Use their own language in a way that avoids perpetuating culturalist discourses.
6	Develop a sense of responsibility towards future mobile students as recipients of one's narratives.	Act upon a sense of responsibility towards future mobile students and reflect on their own Erasmus stories accordingly.

3. Overview and description of tasks

Task	Brief description of procedures
Task 1 I remember…	• Ask the students to bring to class documents they produced during their Erasmus experience and talk about them. • Invite the students to reflect on who such documents were directed to and how the addressees influenced their stories. Take notes on the board during the discussion. • Introduce autobiography with the help of *Attachment 1*. • Ask the students to write about two times when they spoke about their Erasmus experience with different people.
Task 2 Who did you tell?…	• Invite the students to share and discuss their autobiographical texts in small groups with the help of *Attachment 2*. • Initiate a class discussion based on the answers, introducing the concept of 'social representations'.
Task 3 Remember when I told you…?	• Help the students prepare a set of questions to interview two 'recipients' of their stories (i.e. people to whom they recounted episodes of their Erasmus experience). • Ask the students to conduct their interviews and take notes, using the guidelines in *Attachment 3*.
Task 4 Your meaning/ my meaning	• In small groups, the students compare their notes from *Task 2* and *Task 3* (*Attachment 4*), and reflect on the difficulty of communicating their experience to others. • The discussion continues in plenary.
Task 5 Sharing experiences with future Erasmus students	• Review what the students have learned so far. • In plenary, the students discuss what they wish they had known before their departure. • Individually, the students write a blog post about their study abroad aimed at helping future Erasmus students prepare better for their experience. • Ask students to read their blog posts to the class. • Create a blog. Then ask the students to publish their posts on it. • Invite the students to self-assess their blog posts according to *Attachment 5*.

Task 1. I remember…

Time required: 3 hours

> Task overview: In this task, students bring to class various documents they produced while abroad (pictures, e-mails, diary entries, etc.) and learn to see how the (intended) addressee may have influenced the tone and content of such documents. Then, as input for task 2, they write up episodes during which they communicated some of their Erasmus experiences to others upon return.

1. Before the class, inform the students that they have to bring to class some documents from their Erasmus experience: photos, e-mails, blog posts, social media postings, etc. At the start of the class, invite the students to tell each other about the documents that they have brought to class. While they tell their stories, the focus of the discussion is initially on the what and the how of the stories. The following questions can be offered as a starting point:
   - How do you feel when you look at these documents?
   - What were your feelings at the time?

- What did you like/dislike?
- What didn't you know yet?

2. Progressively, move the focus of the discussions to the 'recipient' of their stories, the to whom. In other words, the students should discuss how they recounted their Erasmus experience (in terms of the topics, episodes, feelings, meetings, settings, etc.) to, for example:
    - A friend who did their study abroad in a different destination.
    - A friend who didn't take part in the Erasmus programme.
    - Their partner.
    - An older family member.
    - A teacher.
    - Etc.

While the students are telling their stories, take note of similarities and differences in stories on the board, highlighting them by filling in a table where each column corresponds to a different category of recipients (family members, non-mobile friends, etc.). The aim is not to build a coherent picture but to make variations visible and thus analysable. The variations between the stories told to different recipients can be due to differences in the personal relationship between the 'narrator' and the 'recipient' of the story, but also to how specific social relations are perceived by the 'narrators' and generally by the wider society. In other words, what (and how) students choose to narrate can be affected by their idea of what 'a parent', 'a teacher' or 'a friend' wants to hear.

3. Introduce the concept of 'autobiography writing', including instructions such as those provided in *Attachment 1* (see also *Slides 85-89*).

4. Ask the students to write about two times when they spoke about their Erasmus experience with different people. If students accomplish this task out-of-class, ask them to submit their autobiographical texts to you a few days before the next lesson, so that you can get an idea of the kinds of episodes they recalled, and if necessary make reference to their texts during *Task 2*.

Task 2. Who did you tell?…

Time required: 1,5 hours

> Task overview: In this task, students share personal written accounts on how they presented their experiences abroad to different people. They discuss and compare their accounts in small groups in a structured way. This exercise prepares them to acquire a deeper understanding of social representations and the way they feature in personal narratives.

1. Having written their autobiographical texts, students compare them in groups of three, using the prompts provided in the form (*Attachment 2*) as guidelines for discussion. Ask them to take notes during the discussion. In particular, in the form they are asked to reflect on the episodes they were recounting and emotions they were trying to convey to their different interlocutors, as well as on the interlocutors' reactions.

2. Towards the end, the form in *Attachment 2* asks students to reflect on the social representations that may lie behind the way we adapt our stories to different interlocutors. Thus, in plenary, introduce the notion of 'social representation' (see also *Slides 90-93*). Make students aware of how a common practice in conversation is to select topics and episodes that we assume are of interest to our interlocutors (e.g., sports facilities in the host university if our interlocutor is interested in sport). However, the fact that we address or avoid topics is also linked to broader social conventions (for example, we may be more likely to choose a friend than a parent as the recipient of a story about a romantic experience; and when both friends and parents are told about romantic stories abroad, they will probably be offered different versions of the

story, different emotions, tone, language choices, etc.). Students are invited to reflect on this, bearing in mind that personal experiences may be different (for some students, for example, their relationship with their parents may be such that they will speaking about romantic experiences as they would with their friends).

Task 3. Remember when I told you…?

Time required: 2 hours

> Task overview: In this task, students prepare to conduct an interview with two people (e.g., family members, friends, professors) to whom they recounted episodes of their Erasmus experience. The aim is for them to experience how different interpretations can derive from the same story.

1. Introduce the main objective of this task to the students: so far they have focused on how they shape their narratives according to their interlocutors, but here they will analyse how the 'recipients' of the stories themselves interpret these.

2. The students are therefore invited to prepare an interview with two different people to whom they recounted episodes of their Erasmus experience. The interviews can be with:
   - family member.
   - A friend (female/male, Erasmus/non-Erasmus).
   - Their partner.
   - A teacher.
   - Anyone they had contact with for professional/bureaucratic/academic reasons during their Erasmus period (Erasmus tutor, helpdesk staff, employer, etc.).

   Help the students prepare the interview questions in class. Some questions should be the same as those used in the discussion in the previous task (*Attachment 2*), so as to have a direct comparison between their own point of view and that of their interlocutors. The following questions could also be used:
   - What episodes do you remember me telling you? Were any of these episodes about a moment you perceived as having had a significant impact on me?
   - What emotions did I convey?
   - What tone did I use?
   - Do you think that the stories I told you say something about how the Erasmus period is perceived in society?
   - Did you see any changes in me once I returned from my Erasmus experience? Did I tell you about these changes?
   - What were your thoughts and feelings when I was telling you about my experience abroad?

3. Ask the students to conduct their interview for homework (instructions on how to conduct an interview are provided in *Attachment 3*). If the interviews cannot be done face-to-face because the interviewee lives elsewhere, online interviews are also possible (e.g., by means of Skype). Tell students to take notes during the interviews and/or to (video-)record them. In this case, warn the students to ensure the people they interview give them consent to use their video-recordings to show in class. Ask students to send their interview notes to you before the following class, so that you can familiarise yourself with the episodes told and be able to refer to them in the next task.

Task 4. Your meaning/my meaning

Time required: 1,5 hours

> Task overview: In this task, students explore the differences between their own intended meanings when narrating their Erasmus experiences and the meanings that their recipients attribute to such narrations, by comparing the outputs of Tasks 2 and 3.

1. In class, the students discuss their interviews in small groups, on the basis of their interview notes and of the grid provided in *Attachment 4*. The grid asks them to work on narratives comparing their point of view as narrators (*Task 2* and *Attachment 2*) with the recipients' perspectives (*Task 3*). The main objective of this analysis is to reflect on the difficulty of communicating our experience to others and to accept that others may not understand us for a variety of reasons. Moving around the groups, support the students in their analysis, pointing at how an episode can be interpreted in many ways, depending on the interlocutors and the different time/context variables.

2. In plenary, ask the groups to report on their analysis: what have they learnt from comparing their own points of view (their biography entries, *Task 2*) with that of the others (ethnographic interviews, *Task 3*)? What similarities/differences have emerged from their reflections within their groups?

Task 5. Sharing experiences with future Erasmus students

Time required: 2 hours

> Task overview: In this task, students recall what they would have liked to learn about the Erasmus experience before departure. Drawing on this, they write a class blog meant for future Erasmus students. In doing so, they must bear in mind what they learnt in the previous tasks about the possible difference between their communicative intentions as writers and the readers' interpretations of their words.

1. Introduce the main objective of this task to the students, summarizing the steps undertaken so far: students have worked on (1) how individuals narrate their experiences to friends/relatives in order to convey an idea of themselves and their personal experiences, and (2) the recipients' interpretations may be different from what the individual wished to convey. This new task turns to how students can take advantage of their (new) awareness, to act as mediators of their experience for the benefit of future Erasmus students.

2. In plenary, invite students to think back to when they were preparing for their Erasmus experience. Use the following questions to guide them:
     - When you were preparing for your stay abroad, what did you read? Institutional websites? Other Erasmus websites/blogs etc.? Did you watch videos about Erasmus experiences? Did you speak with former Erasmus students? Briefly, what kind of information/impressions/reflections/images did you get?
     - Was anything missing? Some students mentioned the fact that it's difficult to find testimonies of the difficulties/anxieties typical of the pre-departure and initial phase of the Erasmus sojourn. Did you have the same impression?
     - Is there anything you would have liked to find/be told that you didn't find/weren't told?

3. Ask students individually to write a post for a class blog aimed at helping future Erasmus students prepare better for their experience. Remind students to bear in mind what they learnt in the previous task about multiple interpretations of narratives, as well as the following points:

- Your readers are not necessarily going to the same institution/city/country. Thus there is no point in focusing on the 'habits' of those living in a specific place or giving practical information (opening times of offices, details about specific student residences, best discos in town, etc.).
- Be personal: avoid generalisations about experience (in other words, just because you had a bad experience in a student residence doesn't mean everybody will), and speak for yourself (not in the name of Erasmus students, specific national groups, etc.).
- Bear in mind what you learnt in the previous tasks: you have no control over how your writings may be interpreted by recipients, nor will you know what effect your words have on how your readers will tackle their own personal Erasmus experience.
- Avoid the dos and don'ts type of advice. Rather, reflect on what kind of information/ideas/reflections you would have liked to read about before your own departure.

If needed, introduce some supporting theoretical concepts, such as 'essentialism' (*Slides 10-17*), 'stereotyping' (*Slides 18-21*), and 'narratives' (*Slides 36-41*). Decide whether you want to ask groups to focus on different topics (e.g., friends and social contacts, academic experiences, etc.) in order to help them decide what to write. In any case, give them a 30-minute time limit to write a digital document, on a computer/portable device.

4. Ask students to read their blog posts to the class. The other students have the responsibility to check that the guidelines provided for posts have been respected and suggest possible changes.

5. Create a class blog (a good option is Wordpress.com) and ask the students to publish their posts. Then encourage the class to share the link to the blog with their contacts (including Erasmus offices in their home institution) in order to make it known to future mobile students.

6. Invite the students to self-assess their blog posts with the support of *Attachment 5*, and to share their reflections with the class.

4. Assessment methods

- Self-assessment of the blog posts, using the form (see *Attachment 5*) provided during *Task 5*.
- Teacher assessment of students' blog posts, using the same form used for self-assessment (*Attachment 5*).

5. Suggested readings

- Ellingson, L. L., & Ellis, C. (2008). Autoethnography as constructionist project. In J. A. Holstein & J. F. Gubrium (Eds.), *Handbook of constructionist research* (pp. 445-465). New York, NY: Guilford Publications.
- Ellis, C., Adams, T. E., & Bochner, A. P. (2011). Autoethnography: An overview. *Forum: Qualitative Social Research*, 12(1). Retrieved July 22, 2015, from: http://www.qualitative-research.net/index.php/fqs/article/view/1589/3095#g2.
- Riessman, C. K. (2003). Analysis of personal narratives. In J. A. Holstein & J. Holstein, (Eds.), I*nside interviewing: New lenses, new concerns* (pp. 331-346). London: Sage.

6. Materials and resources

- Computers and access to the Internet.
- The IEREST slides.
- Five IEREST attachments:
  - *Attachment 1*: Guidelines for writing an autobiography *(Task 1)*.
  - *Attachment 2*: Guidelines for reflecting on autobiographies *(Task 2)*.
  - *Attachment 3*: Steps for conducting an interview *(Task 3)*.
  - *Attachment 4*: Grid for comparing autobiographies and interviews *(Task 4)*.
  - *Attachment 5*: Grid for self-assessing the blog posts *(Task 5)*

Attachment 1 *(Task 1. I remember…)*

You have been asked to write extracts of your autobiography, which may feel like a daunting task. Read through the following tips and enjoy the opportunity that writing offers you to reflect on your communication style and your relationships, against the backdrop of your experience abroad.

- Think back to past experiences connected with you telling other people about your stay abroad, and select the ones which are the most vivid in your memory because, for example, they struck, disappointed, excited or annoyed you.

- You may want to write about a single event, or connect different episodes.

- The aim of your autobiography is to arouse your readers' interest, while also considering (with hindsight) how you tend to talk about your Erasmus experience to people and how they react to your stories.

- As a strategy to make your writing interesting for others, ensure that you give enough detail for your reader to visualise what you're describing. For example, you may want to describe people and settings, reflect on your own thoughts and emotions, report conversations as direct speech (dialogues), etc.

- Try to focus on the one hand on the facts, and on the other on your interpretations, but feel free to write them as you wish:

  - Report on the what and the how of your stories (think also about what you did not tell);

  - Report on what your interlocutor said and did, and how they said and did it;

  - Recall what you expected from your interlocutor and if those expectations were met.

- There is no need to write much: be sincere and take time to reflect. That's all.

Adapted from:

Ellis, C., Adams, T. E., & Bochner, A. P. (2011). Autoethnography: An overview. *Forum: Qualitative Social Research*, 12(1). Retrieved July 22, 2015, from: http://www.qualitative-research.net/index.php/fqs/article/view/1589/3095#g2.

Attachment 2 *(Task 2. Who did you tell?…)*

Compare your autobiography entries, and take notes on similarities and differences in the episodes you told different people about your Erasmus experience, focussing on:

You:

1. What **episodes** were you telling your interlocutor(s)? What episode would you never have told them?
   Were you describing a moment that had a significant impact on you? If so, did you describe the same moment to all your interlocutors?

2. What **people** (of those you met during your Erasmus exchange) did you mention in your story? Who didn't you talk about?

3. What **emotions** were you trying to convey? What emotions (which you connect with your Erasmus experience) are missing?

4. What **tone** (emotional, informative, ironical, self-ironical, etc.) were you using?

Your interlocutor(s):

5. What were your interlocutors most/least interested in? How did they show their (lack of) interest?

Possible social representations beyond you and your interlocutors:

6. Do the stories you were telling them say something about how you perceived your interlocutors and the relationship you had with them? Do such stories say something of social relationships as recognised by the wider society (e.g., mother-daughter, older generation-younger generation, female friend-male friend, etc.?)

7. Do the stories you were telling them say something about how the Erasmus period is conceived in your society?

Compare your autobiography entries, and take notes on similarities and differences in the episodes you told different people about your Erasmus experience, focussing on:

Outcomes	Biography entry 1	Biography entry 2
• Interlocutor(s) • Relationship to with me • When and where (if this applies)		
My notes		

Attachment 3 *(Task 3. Remember when I told you…?)*

The main objective of this task is to understand what kind of narrative two different people received from you and how they experienced it. Fill in this form twice (one form for each interviewee); if possible, record your interviews.

1. Who are you going to interview?

   _____

   - A family member?
   - A friend (female/male, Erasmus/non-Erasmus)?
   - Your partner?
   - A professor?
   - Someone you had contacts with for professional/bureaucratic/academic reasons during the whole Erasmus (Erasmus tutor, helpdesk staff, employer, etc.)?

2. Take notes of your questions and the answers you receive. Please use the questions prepared in class, but also feel free to ask additional questions if you want.

3. Transcribe (from memory or with the help of the recordings) the parts where, in your opinion, the interviewee is focusing on how s/he interpreted your stories about the Erasmus experience; in other words, on the extracts in which s/he conveys her/his feelings and thoughts about the what and the how of your narrative.

4. Send your notes (and, if you wish, the recordings) to your teacher.

Attachment 4 *(Task 4. Your meaning/my meaning)*

Compare your narratives and how they were received/understood by your interlocutors.

Questions	You	Recipient
Episodes told:		
Emotions conveyed:		
Tone used:		
How the Erasmus experience is perceived by society:		
Changes after the Erasmus experience:		
Thought and feelings when telling /being told about the experience abroad:		

Did you find major differences?
If so, describe what these differences are and why they occurred, in your opinion.

Attachment 5 *(Task 5. Sharing experiences with future Erasmus students)*

This is a self-assessment grid for evaluating your blog post. Read your post again and tick the column which best reflects how you feel about your text, and provide examples of what you did well or could have done better. The aim of this self-assessment is to help you to focus on your learning process.

In the blog	I was able to do this without effort	I was partly able to do this	I wasn't able to do this on this occasion
I selected my topic taking into account the possible interests of my audience.			
I was able to convey my meanings, taking into account that my readers will be active receivers of such meanings.			
I was careful not to use examples and words that could perpetuate stereotypes.			
While writing, I was aware of my responsibility towards my readers and tried to write accordingly.			

Activity 3:

Student mobility beyond the academy

1. Introduction

The purpose of this activity is to have students address the question "What have I got from my Erasmus experience that is not strictly related to my academic career?". Specifically, this breaks down into two broad foci. The first two tasks concern the theme of citizenship, and ask students to reflect on how they may view themselves as global citizens as a result of their study abroad, and on what European citizenship may mean to them. The second theme revolves around how mobility is perceived in the professional world, what skills the students have acquired from the Erasmus experience, and how they can communicate those gains to future employers.

The estimated overall time for completing the activity is 10 hours.

2. Learning objectives and outcomes

	Learning objectives This activity aim to enable students to:	**Learning outcomes** Learners will be able to:
1	Explore how an Erasmus experience contributes to their personal and professional identity development beyond the academy.	Explore how an Erasmus experience contributes to their personal and professional identity development beyond the academy.
2	Understand and appreciate how language and interculturality are empowering resources for engagement with others.	Understand and appreciate how language and interculturality are empowering resources for engagement with others.
4	Develop the ability to name, critically question and explain to others their Erasmus intercultural experiences.	Develop the ability to name, critically question and explain to others their Erasmus intercultural experiences.

3. Overview and description of tasks

Task	Brief description of procedures
Task 1 Student sojourns and global citizenship	• Ask individual students to reflect on the concept of 'citizenship' while completing *Attachment 1*. • In plenary, students discuss their answers. Stimulate the discussion, helping students to establish a link between the above concepts and their mobility experiences. • Show the video *What is global citizenship*. • Ask students to discuss the impact of their study abroad on their feeling of being a global citizen, and on the perceptions that the wider society has on student mobility.
Task 2 What is being European?	• Students collect short man-on-the-street interviews about feeling European. • Students video-record themselves while answering the same questions they asked 'in the street', and collate interviews together. • Students present and discuss their interviews in class and comment on them.
Task 3 Study abroad and the professional world	• Ask students to reflect on what one gains through mobility, from a professional perspective. • Show the video Erasmus Impact Study, Androulia Vassiliou, and give out the corresponding press release. • Ask students to discuss the questions provided.
Task 4 Attending a job interview	• Students watch two videos on how to articulate their gains during a job interview and discuss the advice given. • Individually, they identify five commonly asked interview questions, comparing them to those provided in three websites. • In groups of three, students compile a list of ten job interview questions, design and perform a job interview role-play. • In plenary, they reflect on their own performance during the role-play, and on the gains made during study abroad beyond the academy. • Invite individual students to self-assess their role-play performance (*Attachment 2*).

Task 1. Student sojourns and global citizenship

Time required: 2 hours

> Task overview: This task is conceived as a set of exercises focussing on the question of the 'social-political' benefits of the Erasmus programme beyond the academy. The goal is twofold: to have students reflect on how Erasmus-type mobility is perceived from a social-political perspective, and to have students interpolate those perceptions in terms of what they themselves have acquired through their own mobility experience.

1. Ask students to complete individually a worksheet outlining different conceptions of 'citizenship' (*Attachment 1*). If time is short, this can be given as homework to be done before the lesson:

2. In plenary, ask students to compare their answers in order to obtain a basic understanding of definitions of 'citizenship' (as going together with certain rights and privileges, as well as certain obligations). In order to link these issues to their recent mobility experience, stimulate the discussion by asking the following questions:

   • During your stay abroad, did you have opportunities to reflect on conception(s) of 'citizenship' ('individualist', 'collectivist', or 'communitarian')? Did your ideas change or develop as a result of your period abroad?

   • What does it mean to be an European or global citizen? Does it mean having certain freedoms ('individualist conception'), or having certain guarantees ('collectivist

conception'), or partaking in a certain kind of community ('communitarian conception')? Does it mean privileging the European or 'global' level of obligations more than 'local' obligations?

3. Students then watch the video What is global citizenship?, https://vimeo.com/88796649. As they watch, give them the following instructions:

   • Write down the definition of 'global citizenship' provided by the different speakers that you feel to be more significant for you personally.

   • Write down the suggestion that appeals to you most among the answers to the question "What could you do?".

4. Ask students to share their answers to the previous exercise. The following questions can then be asked to stimulate the discussion:

   • Do you think society at large sees mobility as a way for young people to become global citizens?

   • What reactions did you encounter when telling others that you were planning to study abroad? Were they positive or negative? Did they vary according to whether you told your teachers, friends, members of your family, members of the wider society?

   • How do you think student mobility is perceived outside the university context in your home country? Do you think the perception was different in your host country? Give examples that support your opinion.

   • What are some values or benefits typically associated with student sojourns abroad? Who holds these opinions? Academics, other students, members of the wider society?

   • Do you think mobility is a way of encouraging people to feel more European?

Task 2. What is being European?

Time required: 4 hours

> Task overview: In this task, students collect short man-on-the-street video interviews about being European. Then, they video-record themselves while answering the same questions they ask 'in the street', and collate the interviews together. Back to class, students show their videos in plenary and discuss on them.

1. Tell students they will have to go out and collect short man-on-the-street video interviews. The aim of this assignment is for students to ask others (students are the primary target, but non-students may also be interviewed) about being European. Some questions they could use are "What does European citizenship mean to you?", "Who or what is a European citizen?", "Do you feel like a European citizen? Why/why not?", "Do you think you would feel more European if you had studied or lived abroad?" Tell the students not to arrange the interviews: they should ask people 'in the street', to get a spontaneous reply. They should collect about five interviews. Warn the students to ensure the people they interview give them consent to use their video-recordings to show to the class.

2. After they have collected their interviews, ask them to answer their own interview questions themselves, on the basis of their own Erasmus experiences. They can either video-record themselves while answering, or they can help each other do the video-recording. Ask students to edit their video material to include the five street interviews and their own into one clip.

3. Students then present their short videos to the class.

4. Students compare and discuss what they found out through their street interviews. Are the opinions of the returnees generally different from those they collected through the interviews?

Task 3. Study abroad and the professional world

Time required: 1 hour

> Task overview: In this task, students reflect on how Erasmus-type mobility is perceived from a professional perspective and interpolate those perceptions in terms of what they themselves have acquired through their own mobility experience for the purposes of employability.

1. Invite students to reflect on the question of what one gains through mobility, from a professional perspective. Ask them to consider the following questions:
   - What were your expectations before you left, in terms of the potential benefits of study abroad for your future employment? Were your expectations met? Why/why not?
   - What did your home university/host university tell you that you would learn during your sojourn? And did you learn what they told you?
   - What skills do you think you developed which would be useful for your future career? Can you give concrete examples?

2. Then ask students to view the video Comments on the Erasmus Impact Study, Androulia Vassiliou: http://ec.europa.eu/avservices/video/player.cfm?ref=I092912. Print and hand out the Erasmus Impact Study press release (http://europa.eu/rapid/press-release_IP-14-1025_en.htm), so that the students have the relevant data referred to in the video.

3. Ask students to discuss the video in terms of the ways in which mobility gets portrayed as beneficial for their future career. Specifically, students should focus on answering the following questions:
   - What gains are highlighted in the video and the data contained in the press release? Are there any interesting data, in your opinion?
   - Androulia Vassiliou, member of the EC in charge of *Education, Culture, Multilingualism and Youth*, clearly highlights the advantages of mobility in terms of employability. Do you think there are also some drawbacks, which she doesn't mention?

Task 4. Attending a job interview

Time required: 3 hours

> Task overview: Here, students consider the gains they made during their sojourn abroad, and how these can be explained during a job interview. After watching two videos providing advice on job interviews, the students perform a role-play based on interview questions they have selected.

1. In plenary, students watch two videos on how to articulate the gains they made during study abroad in a job interview. As they watch, ask them to take notes on what they consider to be important advice. The two videos are:
   - *How to use study abroad in an interview*, https://www.youtube.com/watch?v=yMwiKE32rkc.
   - *How to articulate skills and competencies gained while studying abroad*, https://www.youtube.com/watch?v=ZYhLCq99iWs.

   After they watch, ask them to share in plenary the advice they felt was more important. And what are the potential pitfalls of speaking, during interviews, about student sojourns abroad?

2. Ask students to think individually of five commonly asked job interview questions related to study abroad, and write them down. Then ask them to check the following websites to compare their questions with the ones given, and refine their choice:

- http://www.kent.ac.uk/careers/interviews/commonquestions.htm.
- https://www.themuse.com/advice/how-to-answer-the-31-most-common-interview-questions.
- http://www.ceswoodstock.org/job_search/intervuquest.shtml.

3. Explain to students that they are going to do a role-play of a job interview. Then:

- Divide them in groups of 3, and ask to pool together the questions each of them wrote down, selecting them so that they compile a list of ten possible questions.
- Ask them to design the role-play, ensuring they take turns at being an interviewer, interviewee, or peer evaluator. The interviewer will choose three questions from the list to ask the interviewee. The latter should answer the questions drawing on the relevant aspects of her or his experience abroad, as well as on any other experiences she or he may have. The interviewee can ask for clarifications or evidence for what the interviewee says, or ask follow-up questions if necessary. When taking on the role of the observer, students should take notes on how successfully the interviewee was able to answer the interview questions, based on the advice provided in the videos.
- Ask students to act out their role-plays in their group. At the end select two or three to be performed in front of the class.

4. In a final group discussion, ask the students to reflect on how the role-play may have helped them to identify what skills they developed during their sojourn abroad and how confident they feel in their ability to translate their mobility experiences in terms of gains they will be able to apply in a professional, non-academic setting 'beyond the academy'.

5. Ask the students to self-assess their performance (*Attachment 2*).

4. Assessment methods

- Self-assessment using a form (see *Attachment 2*) provided at the end of the role-play performance (*Task 4*).

5. Suggested readings

- Streitwieser, B., & Light, G. (2011). The Erasmus citizen: student conceptions of citizenship in the Erasmus Mobility Programme. Presentation at the *Comparative and International Education Society Annual Meeting Montreal, Canada*. Retrieved July 22, 2015, from: http://www.northwestern.edu/searle/research/docs/erasmus-citizen.pdf.
- Teichler, U. (2011). Bologna - motor or stumbling block for the mobility and employability of graduates? In H. Schomburg & U. Teichler (Eds.), *Employability and mobility of bachelor graduates in Europe: Key results of the Bologna Process* (pp. 3-41). Rotterdam: Sense Publishers.

6. Materials and resources

- A computer, access to the Internet, a projector.
- Video cameras/mobile devices for video-recording and editing.
- Two IEREST attachments::
  - *Attachment 1:* Worksheet outlining different conceptions of 'citizenship' *(Task 1)*.
  - *Attachment 2:* Self-assessment grid *(Task 4)*.

Attachment 1 *(Task 1. Student sojourns and global citizenship)*

Individually, read the following worksheet and complete the four exercises about different views of citizenship.

EXERCISE 1
The individual approach

- This approach dates back to the beginnings of modern ideas of citizenship, e.g., the French Revolution.
- It is based on a liberal view of society, which argues that all individuals should have the same basic rights under the law.
- This approach emphasises the need for individual freedom and is opposed to the state intervening too much in people's lives.
- The emphasis is on individual rights rather than responsibilities.

Make a list of rights which individual citizens in your home country are entitled to.

EXERCISE 2
The collectivist approach

- This approach dates back to the writings of Karl Marx and other socialist thinkers in the 19th century.
- It is based on a socialist or social democratic view of society, which argues that society as a whole (in the form of the state or local community) needs to look after the needs of individuals to ensure fairness and equality.
- Such an approach emphasises that individuals can only achieve freedom when they are free from poverty and disease and have access to education, decent housing and so on.
- The emphasis is on individuals contributing according to their ability and receiving help according to their needs.

Think of three services which are provided by your home country which might be seen as collectivist, i.e. they are paid for according to people's ability to pay and provided according to individuals' needs. Note your examples down below.

EXERCISE 3
The communitarian approach

- This approach can be traced back to the 19th century but has re-emerged more recently in the writings of communitarian thinkers like Amitai Etzioni.
- The communitarian view argues that society is made up of groups and communities and only works effectively when individuals feel part of such communities.
- This approach emphasises the need for individuals to participate in community activities in order for full citizenship to develop.
- This approach emphasises the duties and obligations of citizens as well as their rights.

Think of at least three ways in which citizens might participate actively in their community.

Individual, collectivist, and communitarian approaches

Look at each of the statements below. Decide whether it represents an individualist, collectivist or communitarian view of citizenship.

1. Schools should put more emphasis on citizenship education. Children and young people need to be encouraged to understand their role as citizens in order to encourage them to participate more actively in politics and community organisations.

2. All citizens should have the right to decent health care free at the point of delivery and paid for by taxation on the better off members of society.

3. The government should reintroduce National Service. However, instead of serving in the armed forces young people should be expected to participate in voluntary work or community projects of some sort for twelve months after leaving school.

4. All citizens should have equal opportunities in employment, housing and provision of services irrespective of their gender, sexual orientation, ethnic background or age.

5. The state has a duty to look after the needs of more vulnerable citizens, such as children and sick, disabled or elderly people on behalf of the rest of society.

6. The reason why the number of citizens voting in elections has fallen in recent years is because people feel that they cannot make any difference in politics. The government needs to make people more involved in taking political decisions, for example by going out and consulting people and getting them actively involved debating political issues.

7. The job of the government is to safeguard the rights of individuals, for example to work and create wealth, to assemble peacefully and to speak freely.

8. Contributing to the well-being of others should be a choice of the individual, for example through voluntary work or donating to charity. The state should not force people to help out others through taxation or compulsory community activities.

9. Environmental problems such as global warming cannot be left to individuals to solve. The state must act on behalf of society as a whole to tackle such problems, for example by regulating the activities of big business.

10. The best way of tackling crime and anti-social behaviour is to encourage and assist local communities in initiatives, for example setting up activities for young people, cleaning up graffiti and litter or setting up liaison groups between the police and local community groups.

11. Citizens have an obligation to safeguard their own well-being for example by taking out health insurance, paying into a private pension scheme and having savings to safeguard against crises and emergencies. It is not the job of the state to provide for the welfare of individuals beyond safeguarding the lives and property of individuals.

12. Rights such as free speech and equality under the law are of little use if some members of society are so poor, unhealthy or uneducated that they cannot really exercise these rights. Society as a whole needs to ensure an adequate standard of living for everyone so they can exercise their civil rights in reality.

Adapted from:
Taylor, P. L. (2014). *Individual, collectivist, and communitarian views of citizenship*. Retrieved July 22, 2015, from https://www.tes.co.uk/teaching-resource/Individualist-collectivist-and-communitarian-view-of-citizenship-6032557/.

Attachment 2 *(Task 4. Attending a job interview)*

This is a self-assessment grid to evaluate your performance as the interviewee in the job interview role-play. Reflect on the questions the interviewer asked you, and on the answers you provided. Then tick the column which best reflects how you feel about your answers, and provide examples of what you did well or could have done better. The aim of this self-assessment is to help you to focus on your learning process.

During the interview…	I was able to do this without effort	I was partly able to do this	I wasn't able to do this on this occasion
I was able to answer the interviewers' questions, explaining clearly my views.			
I was able to provide relevant examples of the skills I had developed during my study abroad.			
I was able to clarify my answers when required by the interviewer.			
I was able to link my gains during my sojourn abroad with my previous experiences (for example, by explaining how during my sojourn abroad I had been able to put into practice something learned previously).			

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Univerzitetna založba **Annales**

The IEREST project developed three innovative modules supporting ERASMUS, but ultimately any sort of, exchange. These are structured according to the phases of exchange (e.g. before, during and after return). Interestingly, the second module can be used to supervise students during their stay abroad as well as to support incoming students. This duality pleads for cooperation between sending and hosting universities in dealing with international students.

The IEREST modules facilitate such cooperation as they provide all actors involved (lecturers, students, professionals at International Offices and organisations such as AIESEC) with a common framework to reflect upon benefits and potential drawbacks of exchange. The theoretical concepts are founded in the newest insights, stimulating a non-essentialist approach to cultural contact all over the world. The detailed assignments comprise up-to-date structuring individual and group learning processes. Well known challenges in the field of internationalisation are addressed such as 'how to keep up contact with locals' or 'how to articulate your ERASMUS learning outcomes convincingly in front of future employers'.

The IEREST modules are made by specialists, but can be used by non-specialists especially when they make use of the online IEREST platforms to exchange their experiences, adapted materials and improve each other's competencies.

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Jan D. ten Thije
Utrecht University, August 2015

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Intercultural Resources for Erasmus Students and Their Teachers is a practical manual in working with students to improve their intercultural learning before, during and after an international experience. Developed and compiled by a multi-national team, the 10 activities are grounded in theory and tested in multiple languages with students. Based on Kolb's experiential learning cycle, the activities contain stated written learning objectives, as well as clearly written instructions for implementing the learning activities with post-secondary students. Given that research has shown the complexity of assessing intercultural learning (Deardorff, 2015), a strength of this manual is that it includes multi-perspective assessments for each activity. Another strength is the thorough preparation and development during the 3-year project that resulted in this practical manual. Easy to use, and bridging theory to practice, this manual makes a valuable contribution to the growing body of intercultural literature in providing practical intercultural learning activities for student sojourners.

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Darla Deardorff
Duke College, August 2015

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