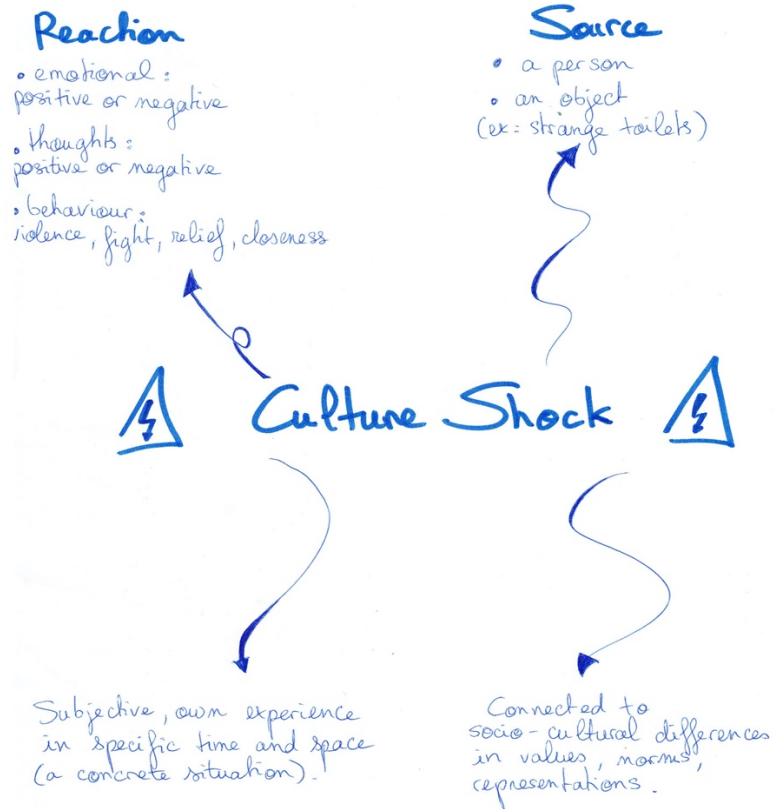






This activity helps you to get familiar with Margalit Cohen-Emerique’s definition “culture shock” in an interactive fashion. It can also be used as an extended debriefing for the « decentering with pictures” activity.



ACTIVITY STEP BY STEP

	45 minutes
	Adaptable for 6 – 20 participants
	Flipchart paper Markers
	This activity can follow the “decentering with images”, in a way be used as a follow-up activity. As a preparation read the definition of “culture shock” proposed by Margalit Cohen-Emerique.



1. Ask participants what they learnt from the “decentring” activity, collect feedbacks and reflect on them. As soon as you can connect the concept of “culture shock” to one of the comments, write it down in the middle of the paper. Ask participants whether anyone has already heard the concept and invite them to share. Check whether it is a similar definition, if not, explain that the definition we’ll work with is different, and now we’ll explore the ingredients for a “culture shock” experience – or a critical incident. We’re using the two concepts interchangeably. Each time ask a question and then add the answer on the paperboard, making the drawing more complete.
2. One of the most common competing definitions talks about “culture shock” as a “clash of civilisations” in a more social / macro level. Start by making it explicit, that in our case “culture shock” refers to a concrete situation that a person (they themselves) has experienced. It is set in a concrete space and time, it has a beginning in the end.
3. How do we meet a culture shock? We usually don’t meet “culture shock” nor “culture” as such. We do meet people who carry cultures. Ask whether objects can also trigger culture shock (indeed they do) and give an example (toilets of a different style, animals for you unusual to eat etc..)
4. How do these people / objects need to be to provoke culture shock? They must be based on different cultural references / belief systems.
5. How do we know we have a culture shock? We have emotional reactions – positive or negative...
6. What other reactions can we have? Cognitive: thoughts / evaluations about the other or ourselves. Behavioural: rejection, violence, fleeing etc. Physical: nausea, headache etc.
7. Can culture shocks teach us something? Indeed, they can; about the others, about culture in general and about us. In fact, the potential for learning is so exciting, that French social psychologist Margalit Cohen-Emerique made “culture shock” as a starting point of her method.



Check whether participants now have a clear understanding of the concept of “culture shock”. If it is ok, invite them to write down an incident they themselves have experienced. Tell them to write the incident as an anecdote, from the beginning to the end, adding how they felt.
To facilitate understanding of the incident, they should also fill out the table of “identities”. But not the evaluations, only the list of identities.



If you are not sure participants understood, go concrete: give an example, preferably your own that is in line with the definition.



We follow the definition of “culture shock” proposed by Margalit Cohen-Emerique. This way of presenting the concept was developed by Vera Varhegyi (élan interculturel)

CC-BY-NC-SA



This activity has been developed by élan interculturel. It is under the creative commons licence "Attribution-NonCommercial-ShareAlike" which lets you remix, tweak, and build upon our work non-commercially, as long as you credit us and license your new creations under identical terms.

IRIS PROJECT PARTNERS:

Élan interculturel (Paris) In Touch (Amsterdam) La Xixa Teatre (Barcelona) KÉPES Foundation (Budapest)

IRIS is a project (strategic partnership) within the Erasmus+ programme of the European Commission. It is a Youth project, financed through the French National Agency. Its reference number is 2018-1-FR02-KA205-014096



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

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