

**ЎЗБЕКИСТОН РЕСПУБЛИКАСИ ОЛИЙ ВА ЎРТА МАХСУС
ТАЪЛИМ ВАЗИРЛИГИ
БУХОРО ДАВЛАТ УНИВЕРСИТЕТИ
ФИЛОЛОГИЯ ФАКУЛЬТЕТИ**

ХОДЖАЕВА ДИЛАФРЎЗ ИЗАТИЛЛОЕВНА

**ХОРИЖИЙ ТИЛ ЎРГАТИШДА МАДАНИЯТЛАРАРО МУЛОҚОТНИ
ШАКЛЛАНТИРИШ**

**ХОРИЖИЙ ТИЛЛАР ФАКУЛЬТЕТИ ИНГЛИЗ ФИЛОЛОГИЯСИ
ТАЪЛИМ ЙЎНАЛИШИ УЧУН
УСЛУБИЙ ҚЎЛЛАНМА**

БУХОРО-2019

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“Хорижий тил ўргатишда маданиятлараро мулоқотни шакллантириш”
фанидан услубий қўлланма.

Ушбу услубий қўлланма Филология факультети инглиз филологияси таълим йўналиши 3 курс талабалари учун **“Хорижий тил ўргатишда маданиятлараро мулоқотни шакллантириш”** фани бўйича яратилган бўлиб, ушбу фандан олинган назарий ва амалий билимларни ривожлантириш ва мустақамлаш мақсадида қўшимча адабиёт сифатида фойдаланиш учун мўлжалланган. Қўлланманинг мақсади талабаларни турли миллат маданиятлари билан таништириб, маданиятлараро мулоқотни амалга ошириш малака ва кўникмаларини шакллантиришдан иборатдир.

Мазкур қўлланмада турли миллатлар маданиятининг турли жиҳатлари ҳақидаги матнлар берилган бўлиб, талабаларнинг ушбу маълумотларни ўзлаштириши учун ўқитишнинг илғор, замонавий усулларида фойдаланган ҳолда бир қатор машқлар ва мавзуларга оид топшириқлар ҳам киритилган.

Қўлланма дастурнинг асосий мазумунини қамраб олган ва унда кўрсатилган асосий адабиётлардаги мавзуларни мустақамлашни кўзда тутган ҳолда яратилган.

Муҳаррир:

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“Хорижий тил ўргатишда маданиятлараро мулоқотни шакллантириш” фанидан услубий қўлланма Бухоро давлат университети илмий-методик кенгашининг 2019 йил 3 мартдаги 7-сон йиғилишида нашрга тавсия этилди.

Lesson 1. Introduction to and overview of the course. Notions of culture.

Time: 80 minutes

Level: Intermediate, Upper intermediate

Lesson outline:

1. Introduction to the course
2. Activity 1. Defining the term *Culture*
3. Activity 2: Working on different definitions/notions and comparing with theirs
4. Activity 3. Discussing metaphors about culture
5. Activity 4: Preparing group mind maps and presenting them

Objectives: to give Ss an opportunity to explore what the basic terms mean in this course by reading a scientific passage and exploring their own definitions and mind maps on those terms

Learning outcomes:

By the end of the lesson the Ss will have

- *an understanding of the basic terms in this course*
- *an understanding of components of culture*

Materials used: 1. Derek Utey (2004), *Intercultural Resource Pack*. Cambridge University Press.

Detailed Procedure of the Lesson

1. Introduction (20 minutes).

T. divides Ss into 4 groups and distributes each group a copy of course syllabus (**Handout 1**). T. writes the following questions on the board and asks groups to read the course syllabus carefully and find answers to the following questions:

- What does the course introduce?
- What are the objectives of the course?
- What are you required to do in order to complete the course successfully?
- How long does the course last?

T. asks groups to report their answers to the whole group.

Ss listen to the T., read the course syllabus and answer the questions that are on the board.

2. Main part (50 minutes).

Activity 1. Defining the terms (10 min.).

T. divides Ss into 2 groups. Gives each group the following terms and asks groups to define the terms in their groups: *culture, components of culture*.

T. asks groups to present their definitions.

Ss work in groups, define the terms.

Activity 2. Reading definitions of culture, components of culture (15 min.).

T. gives each group **Handout 2** and asks groups to read the 5 definitions and give their opinions about them, compare their definitions with the author's definition and to choose the one which is closest to theirs. T. asks groups to focus on what the similarities and differences were between theirs and the authors' definitions.

T. asks representatives from the groups to report about their findings. Ss present the definitions of the terms. Ss read the definitions. Ss compare their definitions with the author's definition and choose one. Ss report about their findings.

Activity 3. Discussing metaphors about culture (10 min.).

T. makes sure the class knows what a metaphor is. T. asks one student to define the word. Then the T. gives **Handout 3** and asks to discuss metaphors in pairs. Also T. asks which metaphors seem most useful when trying to define culture. Then again T. asks Ss if understanding of 'culture' has changed or not.

Ss work in pairs and discuss the metaphors and share their opinion.

Activity 4. Creating a mind map (15 min.).

T. regroups Ss and forms 3 different groups. T. gives **Handout 4** to the groups and asks them to complete the mind map. T. gives one sample to the Ss.

T. asks groups to present their filled mind maps to the whole group by giving examples. Ss work in groups and come up with their mind maps. Ss present their activities and explain to the whole group.

3. Closure (10 minutes).

T. asks Ss to give a summary of today's lesson.

Ss work individually and give a summary of today's lesson.

Handout 1. Course Syllabus

DEVELOPING INTERCULTURAL COMPETENCE

Introduction

Compulsory, Year 3, 38/38 Semesters 5/6

Aim:

This course aims to develop students' intercultural competence with its implications for teaching English.

Objectives

By the end of the course students will:

- become aware of the notions culture, cross-cultural awareness and intercultural competence and their role in learning and teaching languages;
- become aware of the extralinguistic issues in cross-cultural communication (attitudes, rituals, traditions, body language, taboos and social roles in different cultures, stereotypes, images, symbols);
- be able to use culturally marked language units (greetings, ways of expressing politeness, ways of addressing, idioms, etc.) in intercultural settings;
- be able to evaluate, adapt and design materials for teaching culture in English classes.

Indicative content

- Notions of culture, cross-cultural awareness and intercultural competence
- Extralinguistic issues in cross-cultural communication (attitudes, rituals, traditions, body language, taboos and social roles in different cultures, stereotypes, images, symbols)
- Language and culture in English classrooms (greetings, ways of expressing politeness, ways of addressing, idioms, etc.)
- Dealing with culture clashes (acculturation, culture shock, social distance, preserving cultural identity, behaving in intercultural settings)
- Materials for teaching culture (literature, newspapers, TV, Internet, pictures, realia, films, signs, etc.)

- Analysing materials (coursebooks, lesson plans, activities) for teaching intercultural issues, being sensitive about culture while designing materials
- Designing materials for teaching intercultural issues (triangle AIM: language, pedagogy, culture).

Approaches to teaching and learning

- workshop
- problem solving/conflict resolution
- discussion
- case studies
- role play
- observation/data collection tasks
- self-study

Learning outcomes

By the end of the course students should have developed:

- the ability to think critically about and resolve problems in intercultural communication
- a high level awareness and understanding of linguistic and extralinguistic issues in communication of their own and target culture
- the ability to evaluate, adapt, design materials for teaching culture.

Handout 2. Definitions of Culture. Teachers' notes.

1.1 Brainstorming: What is culture for you?

Aims

- To collect as many ideas as possible on the many different components of culture.
- To show how the concept of culture, and its components, can be interpreted differently by different individuals or groups.

Procedure

- 1 If your students are not familiar with mind maps, spend a few minutes developing a simple mind map on the board or overhead projector. Choose a subject you know well, based on the mind map in this activity. For example:

Central topic: media; branching topics: television, radio, newspapers, magazines. Extend if necessary (for example, newspapers can be morning or evening, national or local). Make sure they understand that the idea of a mind map is to loosely link together different ideas and thoughts around a central theme.

Introduce the concept of culture by asking questions like:

- What is culture for you?
- What does it involve?
- What shapes culture?

Invite the students to express their ideas as freely as possible, without too much discussion at this stage.

- 2 Ask the students to look at the mind map, and check that the words are understood and the links clear. Explain that the elements given are not intended to be a complete list, but simply a selection. If necessary, go through a branch such as 'Social life', showing the links through to the final column. Ask individuals for examples of how such aspects as 'gender' (the differing social and work roles of male and female) are viewed in their own cultures.
- 3 Form pairs or groups to do task 1: find suitable words to fit in the spaces numbered 1 to 6. The words should be relatively easy to find, but allow time for discussion, and accept anything which students can explain satisfactorily. Compare and discuss results.
- 4 Do the same for task 2, either in groups as before, or in an open session, asking for ideas on ways of continuing some of the lines outwards. For example, the line Physical – body language – gestures could be continued with 'hands, body, feet', with students then giving examples of how gestures can differ from culture to culture.

Outcomes

Suggestions for the missing words are:

- 1 traffic 2 independence 3 spoken
4 work times 5 home 6 speed

Development

Continuation of the lines could be extensively developed by students who are particularly interested. Some may wish to restructure and add new elements to the mind map as well as extend it.

Many of the topics can lead to discussion of emotive or abstract topics such as driving habits ('traffic'), fashion ('dress'), bluntness ('directness of speech').

Discussion could also centre around the origin of the word 'culture'. It is based on the Latin word 'cultus', meaning growing or cultivating a crop or a plant. This illustrates one important aspect of culture, which is that it is something which has always and will always be changing and modifying itself in both large and small ways.

Encourage students to be open in their definition of culture. It is a very flexible concept, and they should be encouraged to be open and tolerant.

Although this mind map attempts to divide up culture into different parts, students will realise that there is a large amount of overlap, because of the complexity of the subject.

To begin with, students may suggest some obvious differences between cultures such as food, dress and language. Acknowledge that these are indeed differences, at the same time encouraging them to bring out less easily perceived differences such as attitudes to authority or family.

Linked activities

1.2, 1.3

Further reading

For examples of dividing up culture into seen and unseen, implicit and explicit, etc., see chapter 2 ('What is Culture?') of

The Silent Language, by E. T. Hall, 1997, New York: Anchor Books

as well as chapter 4 ('Hidden Culture') of the book *Beyond Culture*, by E.T. Hall, 1997, New York: Anchor Books.

Handout 2. Definitions of Culture. Students' part.

1.2

Defining the word 'culture'

'Culture' can mean different things to different people.

Think about:

- how culture is created – by geography, climate, history, coincidence?
- what groups of people can be said to have a culture – races, countries, companies?
- in what ways you see, hear or experience it – by behaviour, attitudes, gestures?

Look at these five definitions of culture.

- 1 Select the one you think is closest to your own idea.
- 2 Identify any missing elements in each definition.
- 3 If not satisfied, produce your own, better definition.

A The sum total of all the beliefs, values and norms shared by a group of people.

B The way you have been conditioned in a society to think, feel, interpret and react.

C The collective programming of the human mind.

D A large pool of experience composed of learned programmes for action and passed on from generation to generation.

E All you need to know and believe in order to be accepted in a society.

My definition:

Handout 3.Cultural metaphor

Culture is a **backpack**. It is hard to carry but it provides necessary things.

Culture is a **butterfly**. It is a fragile thing of great beauty.

Culture is a **pair of handcuffs**. It takes away your freedom and traps you

Culture is a **pair of glasses**. It helps you to see the world clearly.

Culture is **water**. It can keep you alive or kill you.

Culture is a **mask**. It hides a person's true identity.

Handout 4. Mind-map.

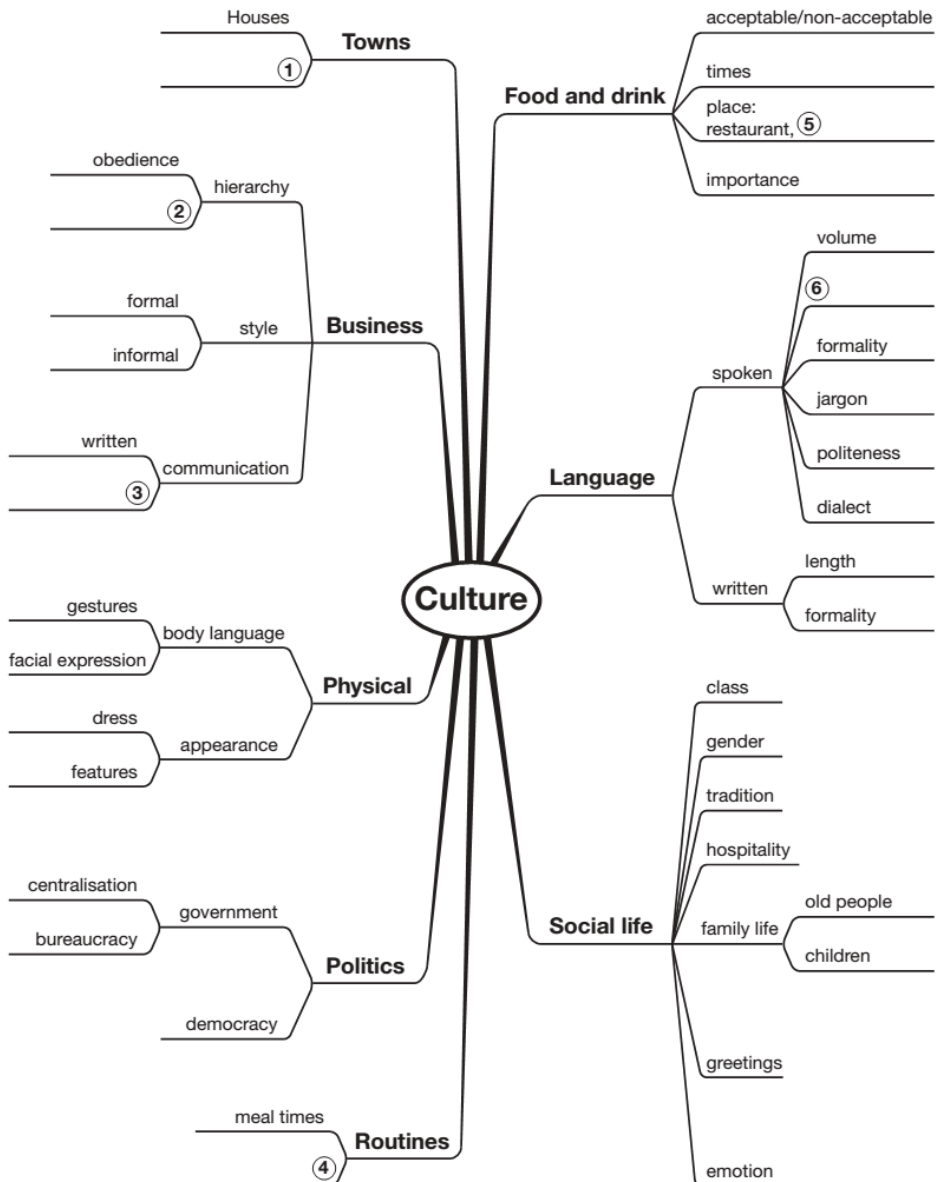
1.1

Brainstorming: What is culture for you?

What is 'culture' for you? The word has many meanings and is open to many interpretations.

The aim of this mind map is to try to identify as many of the components of culture as possible. Follow the lines out from the central word 'culture'.

- 1 Complete the spaces numbered 1 to 6 with a suitable word or phrase.
- 2 Continue the lines outwards with suitable ideas.



1 Why does culture matter?

Lesson 2. Theory of cultural determinism. Layers of culture.

Time: 80 minutes

Level: Intermediate, Upper intermediate

Lesson outline:

1. Introduction to the topic: brainstorming;
2. Activity 1: Reading passages about the main terms of the lesson and discussing in small groups.
3. Activity 2: Sharing real life examples.
4. Activity 3: The culture iceberg.

Objectives:

- to give Ss an opportunity to explore notions and layers of culture in this lesson by reading a scientific passage and doing different activities.

Learning outcomes:

By the end of the lesson the SS will have

- *an understanding of the terms of this lesson;*
- *a knowledge about layers and manifestations of culture and to gain skill to use them in practice appropriately.*

Materials used:

1. Derek Utley. Intercultural Resource Pack. – CUP, 2000. –P. 17
2. <http://people.tamu.edu/~i-choudhury/culture.html>

Detailed Procedure of the Lesson

1. Introduction (20 minutes).

Brainstorming. T. asks students their ideas about cultural determinism, manifestations and layers of culture. Ss work on the ideas of the terms in small groups.

2. Main part (50 minutes).

Activity 1. Reading and discussing passages: (20 min.).

T. divides Ss into three groups and gives **Handout 1** with information about cultural determinism to the first group, layers of culture to the second group and manifestations of culture to the third group. T. tells the groups to read their

passages, to discuss in their groups and to retell to the other group. Ss work in groups, read the passage and discuss it. Ss retell their passage to the other group.

The T. organizes a whole group discussion of the passages. Ss participate in the discussion.

Activity 2. Sharing real life examples (20 min.).

The T. asks Ss to think of real life examples of different layers and manifestations of culture in their groups and to present them.

Ss answer the questions and participate in the discussion.

Activity 3. The culture iceberg (20 min.).

T. asks Ss what they know about icebergs in order to elicit the fact that a larger part (about seven eighths) is normally below water level. They may observe similar characteristics in, for example, people (some have well-hidden characteristics) or families. Then T. asks Ss' ideas about culture iceberg. The T. gives instructions and distributes Handout 2. Ss do the task and share their ideas.

3. Closure (10 minutes).

T. asks Ss to give a summary of today's lesson. Ss work individually and give a summary of today's lesson.

Handout 1. Group 1. Read and discuss the passage in small groups

THEORY OF CULTURAL DETERMINISM

- The position that the ideas, meanings, beliefs and values people learn as members of society determines human nature. People are what they learn. Optimistic version of cultural determinism place no limits on the abilities of human beings to do or to be whatever they want. Some anthropologists suggest that there is no universal "right way" of being human. "Right way" is almost always "our way"; that "our way" in one society almost never corresponds to "our way" in any other society. Proper attitude of an informed human being could only be that of tolerance.
- The optimistic version of this theory postulates that human nature being infinitely malleable, human being can choose the ways of life they prefer.

- The pessimistic version maintains that people are what they are conditioned to be; this is something over which they have no control. Human beings are passive creatures and do whatever their culture tells them to do. This explanation leads to behaviorism that locates the causes of human behavior in a realm that is totally beyond human control.

Handout 1. Group 2. Read and discuss the passage in small groups.

LAYERS OF CULTURE

People even within the same culture carry several layers of mental programming within themselves. Different layers of culture exist at the following levels:

- The national level: Associated with the nation as a whole.
- The regional level: Associated with ethnic, linguistic, or religious differences that exist within a nation.
- The gender level: Associated with gender differences (female vs. male)
- The generation level: Associated with the differences between grandparents and parents, parents and children.
- The social class level: Associated with educational opportunities and differences in occupation.
- The corporate level: Associated with the particular culture of an organization. Applicable to those who are employed.

Handout 1. Group 3. Read and discuss the passage in small groups.

MANIFESTATIONS OF CULTURE

Cultural differences manifest themselves in different ways and differing levels of depth. Symbols represent the most superficial and values the deepest manifestations of culture, with heroes and rituals in between.

- Symbols are words, gestures, pictures, or objects that carry a particular meaning which is only recognized by those who share a particular culture. New symbols easily develop, old ones disappear. Symbols from one particular group are regularly copied by others. This is why symbols represent the outermost layer of a culture.

- Heroes are persons, past or present, real or fictitious, who possess characteristics that are highly prized in a culture. They also serve as models for behavior.
- Rituals are collective activities, sometimes superfluous in reaching desired objectives, but are considered as socially essential. They are therefore carried out most of the times for their own sake (ways of greetings, paying respect to others, religious and social ceremonies, etc.).
- The core of a culture is formed by values. They are broad tendencies for preferences of certain state of affairs to others (good-evil, right-wrong, natural-unnatural). Many values remain unconscious to those who hold them. Therefore they often cannot be discussed, nor they can be directly observed by others. Values can only be inferred from the way people act under different circumstances.
- Symbols, heroes, and rituals are the tangible or visual aspects of the practices of a culture. The true cultural meaning of the practices is intangible; this is revealed only when the practices are interpreted by the insiders.

Handout 2. The culture iceberg. Teachers' notes.

1.3 The culture iceberg

Aims

- To explore how features of cultures range from the easily recognisable to the almost imperceptible.
- To develop an awareness of this range.

Procedure

- 1 Ask students what they know about icebergs in order to elicit the fact that a large part (about seven eighths) is normally below water level. They may observe similar characteristics in, for example, people (some have well-hidden characteristics) or families.
- 2 Check that students understand the significance of the illustration and then present task 1, which deals with national culture in general, rather than one specific culture. Ask them to put each of the components from the list into one of the categories A, B and C. They should work in pairs or small groups to complete the task.
- 3 Take each section – A, B and C – separately, asking a spokesperson from each group to run through their list, and ask for comparisons and comments from other groups.
- 4 Now do task 2, which relates this topic to a specific culture. Form groups to examine one particular culture (the members may be from that culture or not, but should have some experience of it). They should list at least two components from each category which are important in that culture.
- 5 Ask a spokesperson from each group to briefly summarise what the group has discussed. Invite comment and discussion.
- 6 Brainstorm task 3, which will collect any elements identified in the discussions which do not appear in the list.

Outcomes

The categorisation of components should produce a certain amount of agreement, with plenty of scope for differing interpretations and consequent discussion.

This is one possible categorisation:

- A** artefacts, directness of speech in business, driving habits, greetings, emotion shown in public, physical gestures
- B** balance between work and home, corruption, family life, gender – roles of males and females, humour, organisation of companies, personal friendship, press and other media, punctuality in business, social life: public and private
- C** democracy, social organisation and class, treatment of outsiders/foreigners, values and beliefs.

Development

Tasks 2 and 3 give students the opportunity to think about the characteristics of different national cultures. This could lead to work on profiling different cultures (see Linked activities below). They could also give rise to thinking about the difference between profiling your own culture as opposed to profiling cultures to which you do not belong, for which the Linked activities below will also be a useful follow-up.

Linked activities

1.4, 1.5, 3.3, 3.4

Further reading

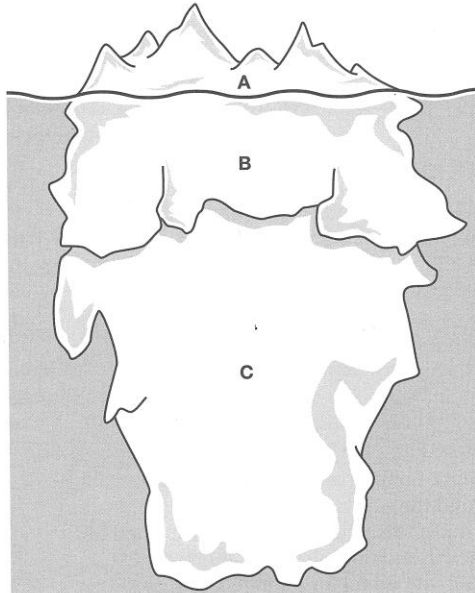
Other models which help to visualise culture include Hofstede's pyramid, see pp. 14–17 in *Culture's Consequences: Comparing values, behaviors, institutions and organizations across nations*, by Geert Hofstede, 2001 2nd Edition, Thousand Oaks, CA: Sage Publications and the onion diagram in *Culturally Speaking: Managing Rapport in Talk Across Cultures*, by Helen Spenser-Oatey, 2001, New York: Continuum International Publishing Group.

Handout 2. The culture iceberg. Students' part.

1.3 The culture iceberg

When you observe people from a certain culture, some characteristics – such as dress and the way people greet each other – are easy to see. Others are not so easy.

Culture is sometimes compared to an iceberg, some of which is visible, but much of which is difficult to see, or invisible.



1 Why does culture matter?

1 Look at the list of components of national culture, and place each one in one of the three categories:

- A things which you can recognise quite easily
- B things which take some time to recognise
- C things which you recognise only when you are very familiar with a culture.

Artefacts: art and architecture	<input type="checkbox"/>	Humour	<input type="checkbox"/>
Balance between work and home	<input type="checkbox"/>	Organisation of companies	<input type="checkbox"/>
Corruption	<input type="checkbox"/>	Personal friendship	<input type="checkbox"/>
Democracy	<input type="checkbox"/>	Physical gestures	<input type="checkbox"/>
Directness of speech in business	<input type="checkbox"/>	Press and other media	<input type="checkbox"/>
Driving habits	<input type="checkbox"/>	Punctuality in business	<input type="checkbox"/>
Emotion shown in public	<input type="checkbox"/>	Social life: public and private	<input type="checkbox"/>
Family life	<input type="checkbox"/>	Social organisation and class	<input type="checkbox"/>
Gender – roles of males and females	<input type="checkbox"/>	Treatment of outsiders/foreigners	<input type="checkbox"/>
Greetings	<input type="checkbox"/>	Values and beliefs	<input type="checkbox"/>

- 2 Are any of these more important than others in understanding a particular national culture with which you are familiar?
- 3 Add any other elements which you think are important in defining a national culture you know.

Lesson 3. Cross-cultural awareness

Time: 80 minutes

Level: Intermediate, Upper intermediate

Lesson outline:

1. Introduction to the topic: brainstorming;
2. Activity 1: Jig-saw reading;
3. Activity 2: Watching a video about Cultural awareness and discussing it;
4. Activity 3: Problem-solving activity

Objectives: to give Ss an opportunity to explore what the 2 terms mean in this lesson by reading a scientific passage and watching a video

Learning outcomes:

By the end of the lesson the SS will have

- *an understanding of the terms of this lesson;*
- *a knowledge and skill needed for cross-cultural awareness and communication in practice.*

Materials used:

1. https://en.wikipedia.org/wiki/Intercultural_competence
2. U-Tube/video/interpreting asiaintepreting Europe
3. https://www.youtube.com/watch?v=R0yJj_cWKEY

Detailed Procedure of the Lesson

1. Introduction (20 minutes).

Brainstorming. T. asks students their ideas about cross-cultural awareness. Ss in small groups work on the ideas of intercultural competence and crosscultural awareness.

2. Main part (50 minutes).

Activity 1. Jig-saw reading (10 min.).

T. gives **Handout 1** to the Ss with information about cross-cultural awareness tells them to read the passage, to discuss it with their peers. Ss work in pairs, read the passage and discuss it.

The T. organizes a whole group discussion of the passage. Ss participate in the whole group discussion.

Activity 2. Watching a video about Cultural awareness (30 min.).

The T. asks Ss to watch the video about Cultural awareness and discuss the causes and consequences of the situation described in the video. Ss watch the video and discuss the causes and consequences of the situations described in the video. The T. asks several questions about the situation described in the video. Ss answer the questions and participate in the discussion.

Activity 3. Problem solving activity (10 min.).

T. asks groups to think of the solutions for the situation: What would they do in such situation:

- if they were the interpreter;
- if they were a business partner.

3. Closure (10 minutes).

T. asks Ss to give a summary of today's lesson. Ss work individually and give a summary of today's lesson.

Handout 1. Read the passage and discuss it with your partner.

Cross-cultural competence

Cross-cultural competence (3C) has generated confusing and contradictory definitions because it has been studied by a wide variety of academic approaches and professional fields. One author identified eleven different terms that have some equivalence to 3C: cultural savvy, astuteness, appreciation, literacy or fluency, adaptability, terrain, expertise, competency, awareness, intelligence, and understanding. The United States Army Research Institute, which is currently engaged in a study of 3C has defined it as "A set of cognitive, behavioral, and affective/motivational components that enable individuals to adapt effectively in intercultural environments.

Organizations in academia, business, health care, government security, and developmental aid agencies have all sought to use 3C in one way or another. Poor

results have often been obtained due to a lack of rigorous study of 3C and a reliance on "common sense" approaches.

Cross-cultural competence does not operate in a vacuum, however. One theoretical construct posits that 3C, language proficiency, and regional knowledge are distinct skills that are inextricably linked, but to varying degrees depending on the context in which they are employed. In educational settings, Bloom's affective and cognitive taxonomies serve as an effective framework for describing the overlapping areas among these three disciplines: at the receiving and knowledge levels, 3C can operate with near-independence from language proficiency and regional knowledge. But, as one approaches the internalizing and evaluation levels, the overlapping areas approach totality.

The development of intercultural competence is mostly based on the individual's experiences while he or she is communicating with different cultures. When interacting with people from other cultures, the individual experiences certain obstacles that are caused by differences in cultural understanding between two people from different cultures. Such experiences may motivate the individual to acquire skills that can help him to communicate his point of view to an audience belonging to a different cultural ethnicity and background.



Lesson 4. Intercultural competence.

Time: 80 minutes

Level: Intermediate, Upper intermediate

Lesson outline:

1. Introduction to the topic: brainstorming;
2. Activity 1: Reading a passage;
3. Activity 2: Scenario - group project
4. Activity 3: Problem-solving activity

Objectives: to give Ss an opportunity to explore what the 2 terms mean in this lesson by reading a scientific passage and watching a video.

Learning outcomes:

By the end of the lesson the SS will have

- *an understanding of the terms of this lesson;*
- *a knowledge and skill needed for cross-cultural communication in practice.*

Materials used:

1. https://en.wikipedia.org/wiki/Intercultural_competence
2. http://www.mq.edu.au/lih/altc/cross_cultural_supervision_project/scenarios/index.php

Detailed Procedure of the Lesson

1. Introduction (20 minutes).

Brainstorming

T. asks students their ideas about intercultural competence. Ss work on the ideas of intercultural competence and crosscultural awareness in small groups. Ss participate in the whole group discussion.

2. Main part (50 minutes).

Activity 1. Reading and discussing the passage (15 min.).

T. gives **Handout 1** to the Ss with information about intercultural competence, tells them to read the passage, to discuss it with their peers. The T. holds a whole group discussion of the passage.

Activity 2. Scenario - group project (30 min.).

The T. invites three volunteers from the group to simulate a scenario. The T. gives to the students their roles (Handout 2) and asks them to get ready to act. The T. tells the rest of the Ss to observe the scenario and to take notes on what they see, what might cause this misunderstanding between the team members.

Ss work on the scenario. Ss discuss the causes and consequences of the situation described in the scenario. Ss answer the questions and participate in the discussion.

Activity 3. Problem solving activity (25 min).

T. divides the Ss into three small groups and gives **Handout 3**, asks groups to think of the solutions for the situation: What would they do in such situation:

- if they were the supervisor;
- if they were the candidate.

Discussion questions:

1. What factors made this supervisory relationship satisfying and productive for both candidate and supervisor?
2. What issues were raised for both candidate and supervisor in ...the giving of the gift? The refusal of the gift?
3. When gift giving and acceptance appropriate? What ethical issues and protocols are involved?

Ss do the task and share their ideas. Ss try to answer the discussion questions and take active part.

3. Closure (10 minutes).

T. asks Ss to give a summary of today's lesson. Ss work individually and give a summary of today's lesson.

Handout 1. Read the passage and discuss it with your partner.

(Inter) cultural competence is the ability to communicate effectively and appropriately with people of other cultures:^[1]

- **Appropriately.** Valued rules, norms, and expectations of the relationship are not violated significantly.

- **Effectively.** Valued goals or rewards (relative to costs and alternatives) are accomplished.

In interactions with people from foreign cultures, a person who is interculturally competent understands the culture-specific concepts of perception, thinking, feeling, and acting.

Intercultural competence is sometimes also called "cross-cultural competence" (3C) although there is a tendency to use the former for the intercultural *contact* and the latter for *comparison* between cultures.

Cultures can be different not only between continents or nations but also within the same company and even within the same family. The differences may be ethical, ethnic, geographical, historical, moral, political, or religious.

The basic requirements for intercultural competence are empathy, an understanding of other people's behaviors and ways of thinking, and the ability to express one's own way of thinking. It is a balance, situatively adapted, among four parts:

- Knowledge (about other cultures and other people's behaviors)
- Empathy (understanding the feelings and needs of other people)
- Self-confidence (knowledge of one's own desires, strengths, weaknesses, and emotional stability)
- Cultural identity (knowledge of one's own culture)

Definitions

-
- A set of congruent behaviors, attitudes and policies that come together as a system, agency or among professionals and enable that system, agency or those professionals to work effectively in cross-cultural situations.
 - **Cultural competence** requires that organizations have a defined set of ethics and principles, and demonstrate behaviors, attitudes, policies, and structures that enable them to work effectively cross-culturally.
 - **Cultural competence** is a developmental process that evolves over an extended period. Both individuals and organizations are at various levels of awareness, knowledge and skills along the cultural competence continuum.

Cultural incompetence in the business community can damage an individual's self-esteem and career, but the unobservable psychological impact on the victims can go largely unnoticed until the threat of a class action suit brings them to light.

Elements

In an attempt to offer solutions for developing cultural competence, Diversity Training University International (DTUI) isolated four cognitive components: (a) Awareness, (b) Attitude, (c) Knowledge, and (d) Skills.

- **Awareness.** Awareness is consciousness of one's personal reactions to people who are different. A police officer who recognizes that he profiles people who look like they are from Mexico as "illegal aliens" has cultural awareness of his reactions to this group of people.
- **Attitude.** Paul Pedersen's multicultural competence model emphasized three components: awareness, knowledge and skills. DTUI added the attitude component in order to emphasize the difference between training that increases awareness of cultural bias and beliefs in general and training that has participants carefully examine their own beliefs and values about cultural differences.
- **Knowledge.** Social science research indicates that our values and beliefs about equality may be inconsistent with our behaviors, and we ironically may be unaware of it. Social psychologist Patricia Devine and her colleagues, for example, showed in their research that many people who score low on a prejudice test tend to do things in cross cultural encounters that exemplify prejudice (e.g., using out-dated labels such as "illegal aliens" or "colored"). This makes the Knowledge component an important part of cultural competence development.

Regardless of whether our attitude towards cultural differences matches our behaviors, we can all benefit by improving our cross-cultural effectiveness. One common goal of diversity professionals, such as Dr.Hicks from URI, is to create inclusive systems that allow members to work at maximum productivity levels.

- **Skills.** The Skills component focuses on practicing cultural competence to perfection. Communication is the fundamental tool by which people interact in organizations. This includes gestures and other non-verbal communication that tend to vary from culture to culture.

Handout 2. Scenario 1 - Group Project.

Context: A team of three students (at an American university) has entered into heated conflict/disagreement around a group project and presentation that they are working on for a class. None of the three students know each other well. The deadline for the project is in three weeks. The group is frustrated because all three of them feel that they have wasted the first week and are now significantly behind schedule.

Student Perspective #1 – Richard

Richard is an all-American boy that grew up in the area and is very familiar with American education. He tries to get good grades, but has extracurricular activities and a part-time job that take up a lot of his time. He has never failed a class, but neither he nor his parents are upset if he gets an occasional “C”. Richard likes his teammates and figures that, since he is most familiar with the school and its expectations, that he should naturally be the one to lead the team to success. He has tried to convince the group (in person and via text message) that they should have a “divide and conquer” strategy. He thinks each person should be responsible for researching and writing about one aspect of the topic on their own. Richard believes that after the tasks are delegated and complete, the group could then meet to go over the information and work on the presentation in person. Since he has plenty of other obligations, he wants this group meeting to be as short and efficient as possible. Richard assumes that their final presentation would of course be a Microsoft PowerPoint. Richard is a commuter student – he lives in an apartment (about 15 minutes away from campus) with his older brother. Richard’s brother and his parents help him as best as they can to finance his education and day-to-day expenses.

Student Perspective #2 – Charles

Charles is a jovial young man who recently moved to the United States from Nigeria in order to further his education. He is on an academic scholarship and maintains a GPA of 3.0 or higher. Charles would love to have a part-time job off campus, but since he is not an American citizen he is only eligible to work a few hours a week through the college/university. Though this means that he lives more frugally than some of his peers, it also gives him more time to study and socialize. Charles is used to taking on a leadership role in team settings. He considers himself to be a visionary – he has a lot of great ideas, but often struggles to commit to pursuing just one. Charles wants the group to work on the research components of the project together at the on-campus library. He is not opposed to delegating out some work/tasks, but thinks the group should work collaboratively on the final presentation. Charles strongly prefers face-to-face communication. When electronic communication is the only option, Charles prefers phone calls and Skype conversations to text messages and/or emails.

Student Perspective #3 – Sofia

Sofia is the youngest student of the group and the only female. Her family originally hails from South Korea, and she is a dual citizen of the United States and South Korea. Sofia went to a U.S. elementary school and a South Korean high school. Sofia is exceptionally bright and is financing her education through need-based and merit-based aid. Though academics have come naturally to Sofia, she is diligent about working hard to maintain as high of a GPA as possible. Sofia has an older brother that failed out of an American university just last year. Sofia has a wide range of interests, including photography and videography. Many might describe Sofia as quiet or shy. She tried to pitch some of her ideas to Richard and Charles the first time that they met as a group. Sofia was a little hurt when the boys didn't seem interested in what she had to say, though this was not the first time that she had worked in a male-dominated group. Sofia is very tech savvy. She checks her phone, email, and social media outlets often. Though Sofia lives on-campus, she often prefers to do her work at a café off-campus or at her best friend's off-campus apartment. Unbeknownst to the boys, Sofia has already done a lot of

research and some writing for the project. If the group can't agree on a plan soon, Sofia intends to send them what she has worked on in hopes that it will convince them to just get moving – she'll tell them she doesn't mind working just as hard on the remainder of the workload, either.

Handout 3. Scenario 2 - Gift Giving

Background information

Kim is 32 and has nearly completed her PhD in Anthropology. She has worked very hard and has a remarkable experience, discovering new research ideas and meeting people from all over the world. She feels that doing her PhD changed her life and the direction of her life's work. She ready to hand in her dissertation and decided to find an appropriate gift to thank her supervisor, Dyani, for all the work she put into her project.

Kim's supervisor is Dyani who is 36. Kim was Dyani's first higher degree research student and in many ways they have become friends as well as being supervisor and student. Dyani has developed a strong sense of respect for Kim and believes Kim has an extremely promising career ahead of her. Dyani would like to work with Kim to develop a multi-country research program when Kim returns home.

The supervisor's perspective: Dyani

“Supervising Kim has been one of the best decisions I ever made in my career. Kim has worked hard and produced not only a great thesis, but 4 international publications as well. I have learnt so much from her. Over time, we have developed a strong relationship based on trust and mutual respect. When we first met we had a few small misunderstandings about how the supervisory relationship works in Australia. At first Kim thought I was almost a ‘demi-god’ that she couldn't approach. Kim even insisted on calling me ‘Dr Russo’ for the first two weeks! She didn't think she could have a one-on-one personal talk with me. Gradually, Kim managed to change that mindset and we always talked about our expectations openly. Whenever we did this we managed to work out how to prevent any issues from happening again. Initially our relationship was quite

formal, but we started to develop a more personal relationship last year when we travelled together to two conferences. Those trips kind of broke down the hierarchies in our relationship. We organised one last meeting before Kim handed in her dissertation. She was going to fly home for a holiday the next week while it was being examined. I was looking forward to seeing her and suggesting my idea of developing some kind of international collaborative research project with her. When Kim arrived she said she wanted to give me a thank you present to mark the end of her time with me. I find it acceptable to receive small gifts at the end of a project, and I like to give small gifts (such as a bookmark) when I return from conferences and other events. Kim and I had exchanged several small things like this after our various travels over the last 3 years. The problem was, this gift was more personal and seemed very valuable (it was a pair of earrings). It was extremely difficult for me to know whether or not to accept the gift. I know it was meant as a kind gesture, but it really is not appropriate for candidates and supervisors to be exchanging valuable gifts as they could be interpreted as bribes. I was at a loss about what to do. In the end I just said that I would have loved to accept the gift, but that our university won't allow us to accept any gifts at all. Kim seemed to understand, but it did make our final conversation more awkward. I didn't end up mentioning my idea of working together in the future and I'm not sure whether I should email Kim now to suggest it while she is on holidays. I am so disappointed because I don't want our successful working relationship to end on a sour note."

The candidate's perspective: Kim

"Some people thought I was crazy to want to do a PhD overseas. They made jokes about the burden of having to write a thesis that no-one would read and about the pressure of publishing all the way through as well. To be honest, I was worried about how I would be able to work with an academic who was such an expert. I hoped I could cope with the expectations of my supervisor and cope with the workload that she set. In the end, my experience was so different to all of that. Dyani, my supervisor challenged all my expectations about how a good working

relationship functions. From the very start she insisted that she didn't answer to 'Dr Russo' and wanted me to call her 'Dyani'. I found this difficult for the first few weeks, but now it seems completely natural. My PhD was never a burden. It was an opportunity to indulge myself in research for 3 years, which is fantastic. It is a golden opportunity to do what you love and just focus on it for 3 whole years. My analogy is that it is like having a big world globe and spinning it and deciding where you want to go on the globe. For me it was freedom, freedom to construct my own ideas, freedom to research what I wanted to research and freedom to create my identity around my research. It was because of this life changing experience that I decided to buy a gift for Dyani to thank her for all the time she spent working with me. I have also been hoping that we can stay in touch as colleagues in the future. I had expected our final meeting to be the same as all our others, supportive, warm and professional. When I took out the present from my bag, Dyani looked so uncomfortable. That made me feel really awkward, too. I spent a lot of time choosing the earrings and they were very expensive so I was quite shocked when she wouldn't accept them. I didn't know it was university policy to not accept gifts. We have given gifts to each other in the past. Now I am wondering if she was just saying no because she thinks now that I have finished my dissertation I am not her responsibility anymore. I just don't understand because I thought we had become friends. I have come home now and don't know if we will have any further contact now, or if it is normal to just cut all ties with your supervisor once your thesis is finished."

Lesson 5. Extralinguistic issues in cross-cultural communication.

Time: 80 minutes

Level: Intermediate, Upper intermediate

Lesson outline:

Activity 1. Reading the passage and comparing.

Activity 2. Defining the terms and differences between them

Activity 3. Sharing/presenting a ritual, tradition, attitude and body language in the small groups.

Objectives: to give Ss an opportunity to explore what the basic terms mean in this lesson by reading a scientific passage and working on the case study, solving the problem.

Learning outcomes: *By the end of the lesson the Ss will have*

- *an understanding of the basic terms in this course such as extra linguistic elements of culture*

Materials used:

1. https://sielearning.tafensw.edu.au/MCS/CHCAOD402A/chcaod402a_csw/knowledge/values/values.htm

2. <http://www.differencebetween.com/difference-between-ritual-and-tradition/>

Detailed Procedure of the Lesson

1. Introduction (20 minutes).

Brainstorming: What is linguistic and extra linguistic elements of culture?

T. asks students ideas on this question. Ss in pairs brainstorm their ideas on the question.

2. Main part (50 minutes).

Activity 1. Reading the passage and comparing. (10 min.).

T. asks students read a passage and compare their answers. Ss read the passage. Ss compare their definitions with the author's definition.

Activity 2 Defining the terms and differences between them (20 min.).

T divides Ss into four groups and gives each group time to discuss the terms and the differences between them. T. asks groups to focus on definitions of their terms and the similarities and differences between theirs and the authors' definitions.

T. asks representatives from the groups to report about their findings.

The terms:

- rituals;
- traditions;
- attitudes;
- body language

Ss work in their groups. Ss report about their findings.

Activity 3: Sharing/presenting a ritual, tradition, attitude and body language in the small groups (20 min.).

T. tells each group to prepare and present a real life sample for their term and present it to the whole group without naming it. The other groups will guess it. Ss work in groups and come up with their group presentations.

3. Closure (10 minutes).

T. asks Ss to give a summary of today's lesson. Ss work individually and give a summary of today's lesson.

Handout 1. Read the passage and discuss it.

Extralinguistic elements of intercultural competence

Competence in intercultural competence incorporate both linguistic and extra linguistic elements at each skill level. Values, beliefs, traditions, customs, norms, rituals, symbols, taboos, etiquette, attire and time concepts are some of the extralinguistic elements that typically shape the form and content of interactions. These elements are often the source of expectations regarding behavior, such as gestures, body language, physical distance between speakers, and difference due to status, age and gender.

Knowledge and understanding of some extralinguistic elements may be acquired through independent research, regional studies, or educational programs that include subjects such as history, literature, psychology, sociology, economics

and arts. However, control of a full range of nonverbal responses to social cues is typically unattainable without extended immersion in the culture.

It must be noted that any successful intercultural communication is generally dependant on interpersonal skills, disposition, social flexibility, tolerance, for ambiguity, and ability to cope with cultural dissonance.

Lesson 6. Extralinguistic issues in cross-cultural communication: rituals and traditions

Time: 80 minutes

Level: Intermediate, Upper intermediate

Lesson outline:

Activity 1. Reading the passage, filling in the gaps and comparing.

Activity 2. Defining the terms and differences between them

Activity 3. Sharing/presenting a ritual and a tradition in the small groups

Objectives: to give Ss an opportunity to explore what the basic terms mean in this course by reading a scientific passage and exploring their own ideas on the terms

Learning outcomes:

By the end of the lesson the Ss will have

- *an understanding of the basic terms in this course such as rituals and traditions*
- *compare different rituals and traditions of nations*

Materials used:

1. https://sielearning.tafensw.edu.au/MCS/CHCAOD402A/chcaod402a_csw/knowledge/values/values.htm

2. <http://www.differencebetween.com/difference-between-ritual-and-tradition/>

Detailed Procedure of the Lesson

1. Introduction (20 minutes).

Brainstorming. T. asks the Ss the following questions:

What is a ritual?

What is a tradition?

Ss in pairs brainstorm their ideas on the question.

2. Main part (50 minutes).

Activity 1. Defining the terms and differences between them (15 min.).

T. divides Ss into two groups and gives each group time to discuss and define the terms. T. asks representatives from the groups to report about their findings.

The terms:

- rituals;
- traditions

Activity 2. Reading the passage and comparing (15 min.).

T. asks students to fill in the gaps and read a passage (**Handout 1**) and compare their answers. The T. asks the groups to find out the differences between their definitions and the author's and asks groups to focus on the similarities and differences between them. Ss report about their findings. T. checks the answers.

Activity 3: Sharing/presenting a ritual and a tradition in the small groups (20 min.).

T. tells each group to prepare and present a real life sample for their term and present it to the whole group without naming it. The other groups will guess it. Ss work in groups and come up with their group presentations.

3. Closure (10 minutes).

T. asks Ss to give a summary of today's lesson. Ss work individually and give a summary of today's lesson.

Cultural attitude differs from country to country. It will define american cultural attitude: American culture puts great emphasis on man's ability to control outside events.

Difference between a Ritual and a Tradition?

- Rituals used to described things pertaining to religious rites.
- Tradition can refer to the passing down of customs or beliefs from generation to generation.

Handout 1. Group A. Fill in the gaps using the words from the box. There are more words than you need.

subtle, baptism, different, society, ritual, formal, head, events, functions, pertaining, to remove, generic, perceived, religion, acts, backing, interacting, to undergo, tradition, string, symbolic, Christianity, encompasses, basis, Ritual, observed, similarities, differencies

Ritual vs Tradition

Every and culture has a set of rituals and traditions that make it from others. These are unwritten laws and norms to behavior and action when interacting with others in the society. These rituals and traditions also pertain to and ceremonies that are followed in that society, particularly in relation with..... There are many similarities between ritual and tradition confusing people. This passage attempts to highlight the differences between ritual and tradition doubts in the minds of readers.

Ritual

In every society, important....., events, ceremonies, festivals etc. are marked by certain or a series of acts that are to have a symbolic value. Rituals are observed almost religiously because, in most cases, they have a religious and, therefore, considered important for individuals in the society. It is the presence of rituals that make an event and traditional.

In Hindu religion, a young boy has a ritual called yagyopavitsanskar (also called Janeusanskar in some parts of India) where his is shaven, and he is made to wear a across his shoulder, both acts having values. This is somewhat similar to for Christians that marks the initiation into of an individual.

What is the difference between Ritual and Tradition?

- Tradition is a term that a wide variety of things and concepts that are handed down by one generation to another.
- is an act or a series of acts that are performed or in a society on occasions, events, festivals, and ceremonies. These rituals have a symbolic value and also have a religious..... .
- So a handshake to greet others is a..... , while the practice to honor and respect the seniors is a.....

Handout 1. Group B. Fill in the gaps using the words from the box. There are more words than you need.

different, tradition, events, society, pertaining, society, subtle, religion, to remove, belief, significance, moral, symbolic, compassion, basis, folklore, valor, individuals, ritual, binding, definition, observed, spectrum, fabric, concept, universally, ceremonies, generic, Ritual, tradition, encompasses, generation

Ritual vs Tradition

Every and culture has a set of rituals and traditions that make it from others. These are unwritten laws and norms to behavior and action when interacting with others in the society. These rituals and traditions also pertain to and ceremonies that are followed in that society, particularly in relation with..... There are many similarities between ritual and tradition confusing people. This passage attempts to highlight the differences between ritual and tradition doubts in the minds of readers.

Tradition

A is an act, behavior, or a system that is handed down from one generation to another in a or culture and which has a special for the members of the society. Traditions were mostly passed down in the form of or stories for the future generations to remember and learn the from it. The concepts of unity,, friendship,, loyalty etc. are traditions that have passed down from one generation to another.

Traditions have helped in a society together serving as a running across the social..... Traditions help in a society to know how to act and behave when interacting with others. It was the put forward by Edward Shils in his book “Traditions” that tradition is anything that is handed down by the past to the present that has become a accepted definition of this.....

What is the difference between Ritual and Tradition?

- Tradition is a term that a wide variety of things and concepts that are handed down by one generation to another.

- is an act or a series of acts that are performed or in a society on occasions, events, festivals, and ceremonies. These rituals have a symbolic value and also have a religious.....

- So a handshake to greet others is a....., while the practice to honor and respect the seniors is a

Lesson 7. Extralinguistic issues in cross-cultural communication: body language.

Time: 80 minutes

Level: Intermediate, Upper intermediate

Lesson outline:

Activity 1. Reading the passage and comparing.

Activity 2. Exercises

Activity 3. Matching activity

Activity 4. Classifying physical signals into three groups.

Objectives: to give Ss an opportunity to explore what body language mean in this course by reading a scientific passage and exploring their own ideas on the terms

Learning outcomes:

By the end of the lesson the Ss will have

- *an understanding of the basic terms in this lesson such as body language*
- *compare dufferent physical signals of different nations and to practice using them effectively*

Materials used:

1. [https://sielearning.tafensw.edu.au/MCS/CHCAOD402A/chcaod402a_csw/knowledge/body language.htm](https://sielearning.tafensw.edu.au/MCS/CHCAOD402A/chcaod402a_csw/knowledge/body%20language.htm)

2. Derek Utey. Intercultural Resource Pack. – CUP, 2004. – P.51

3. Tomalin and Stempleski. Cultural Awareness. - Oxford University Press, 2009. – P.117-119

Detailed Procedure of the Lesson

1. Introduction (20 minutes).

Brainstorming (10 min.).

What is body language?

1. When you meet someone for the first time, how do you greet him or her?
2. Do you use the same greeting for men as for women?
3. How do you greet a friend of the same sex as yourself?

4. How do you greet a friend of the opposite sex?
5. How do you greet members of your family: children, adults, and old people?
6. Describe three gestures you use frequently and say what they mean.
7. Which gestures are impolite in your culture?

T. asks students ideas on the questions. Ss in pairs brainstorm their ideas on the question.

2. Main part (50 minutes).

Activity 1. Defining the terms and differences between them (20 min.).

T. gives **Handout 1** to the Ss and tells the Ss to read, discuss it and compare their ideas with their partners.

T. asks representatives from the pairs to report about their findings. Ss read the passage. Ss compare their definitions with the author's definition.

Activity 2. Watching a video about Body language (15 min.).

The Teacher plays the video *Body Language - CHANGE HOW PEOPLE SEE YOU!!*

and tells the Ss to watch and make notes of the main points. The T. holds a whole group discussion of the content of the video.

<https://www.youtube.com/watch?v=mPHFIE1xoX0>

Ss watch and make notes on the main points of the video. Ss take part in the discussion and share their opinion about the video.

Activity 3: Matching (15 min.).

The T. gives **Handout 2** to the Ss and asks them to match the description of a posture to an attitude or emotion given in the handout. Ss report about their findings.

Activity 4. Handout 3. Classifying physical signals into three groups (20 min).

T. gives **Handout 3** to the Ss, explains the task and tells them to do it in small groups. The groups take part in group discussion. Ss work in groups and come up with their correct answers.

3. Closure (10 minutes).

T. asks Ss to give a summary of today's lesson. Ss work individually and give a summary of today's lesson.

Handout 1. Activity 1. Body Language. Read the text below and check the meanings of any words you do not understand in a dictionary.

Body Language

When we communicate with other people it is not only our words that contain the meaning. An important part of that meaning comes from what is called 'non-verbal communication'. By this we mean facial expression; gestures with hands, arms, legs; the way we sit or stand; the way we touch other people; the distance we keep between ourselves and the people we are talking to; our dress and our appearance. All these say something to other people. Facial expressions and gestures are used by everyone often spontaneously even unconsciously. Smiling, for example, is found in most cultures as a sign of happiness or pleasure. Gestures such as pointing, waving, shaking or nodding the head are also widely used, although the gestures themselves do not always mean the same in every culture. I once asked a Portuguese student why bank officials in Lisbon seemed so dour – sorry Lisbon bank clerks, but it's true – and he told me that if they smiled too much they would not seem serious about their work. Because many non-verbal messages are 'culture specific', they can cause a lot of misunderstanding between people from different backgrounds. Northern Europeans and Americans, for example, like to keep a certain 'personal space' between themselves and others and feel uncomfortable if people come too close to them. In these same cultures it is considered impolite to stare, but Greeks, it is said, feel ignored if people do not stare at them in public. Europeans usually change their facial expression to show happiness, anger, boredom, sadness. For this reason they call oriental people 'inscrutable' because they change facial expression much less.

In styles of dress we also make important statements about ourselves. Dress codes vary greatly from one culture to another and it is easy to make mistakes about people's status if you don't know the cultural norm. In Mediterranean cultures bank officials and similar employees wear short-sleeved, open-neck shirts

and no jackets. This casual dress would not be acceptable in northern Europe, where suits and ties are a sign of seriousness. Ambitious women in western cultures wear classic clothes in sober colours to indicate their dedication to career.

One of the main differences between verbal and non-verbal communication is that we are often not conscious of the expressions and gestures we use and so we are in danger of giving more information than we really want to, or even of giving a conflicting message with our body language to the one expressed in our words.

Handout 2. Activity 3. Think about postures and what they can show. Match the description of a posture to an attitude or emotion. Don't forget to use your dictionary to check the meaning of new words.

	Posture		Attitude/Emotion
1	She sits and folds her arms, hugging her body	a	anger
2	She stands and pats her hair	b	worry
3	He stands and adjusts his tie	c	interest
4	He shrugs his shoulders	d	shyness
5	He sits and puts his head down or down or slightly to one side	e	vanity
6	He sits and bangs the table	f	malepride
7	He sits and fidgets and then stands and walks about.	g	boredom
8	She leans forward	h	lack of concern

Handout 3. Classifying physical signals into three groups

3.2

Body language

Aims

- To show how certain physical actions are more acceptable than others in different cultures.
- To define what is and is not acceptable in different situations.

Procedure

- 1 Ask students to think of certain physical actions which annoy them, such as people who speak loudly, or gesticulate excessively, or stand close to you when they speak. Discuss whether the same actions are annoying to everyone, and whether they would be more acceptable in some cultures than in others. You may also consider the attitudes of people from other cultural backgrounds to greetings, such as handshakes, bows, kisses and hugs.
- 2 Introduce task 1, checking understanding of the actions and of the instructions. Working in pairs or small groups, encourage students to agree on one response, rather than say 'It depends'. Encourage them also to give graphic examples of what is or is not acceptable, such as a gentle and an over-vigorous scratch of the head. This should provide some light relief.
- 3 Move on to task 2 and ask for feedback and encourage comparison and discussion.
- 4 If the question has not already arisen, ask the class whether their answers would be different if they were referring to an informal situation such as a group of friends at a social gathering. This would help to show that within the same national culture there can be enormously different norms for different social settings.

Outcomes

Encourage students to consider whether the actions can be divided into three groups:

- generally unacceptable, such as yawning
- generally acceptable, such as nodding your head
- variable, depending on how you do it, such as hands on hips.

This will not necessarily bring consensus, but will encourage experimentation and discussion.

Development

Students could be encouraged to think about what actions are generally considered unacceptable in their own country. This could lead to a discussion of possible taboos, such as the discussion of death, cannibalism, or incest, and how these are changing.

Students could also consider and discuss whether there are any actions in their country which are acceptable for men but not for women.

Linked activities

5.5, 6.12

Further reading

For an amusing survey of body language across the globe, see

Gestures: The Do's and Taboos of Body Language Around the World, by Roger Axtell, 1997, New York: John Wiley.

3.2

Body language

Different physical signals mean different things to different people, depending on factors such as nationality, status and situation.

1 Look at the list of physical actions below. Put the appropriate number in the box to say if in your national culture they are:

1 = perfectly acceptable 2 = just about acceptable

3 = unacceptable in a formal situation such as a business meeting

2 Choose a culture other than your own and decide which of the actions would be in a different category.

- | | |
|--|--------------------------|
| ① laughing loudly | <input type="checkbox"/> |
| ② scratching your head | <input type="checkbox"/> |
| ③ touching somebody on the arm as you speak to them | <input type="checkbox"/> |
| ④ looking somebody straight in the eye for 5 seconds or more | <input type="checkbox"/> |
| ⑤ sitting with your legs wide apart | <input type="checkbox"/> |
| ⑥ adjusting your clothing: tie, bra, trouser belt | <input type="checkbox"/> |
| ⑦ moving close to someone | <input type="checkbox"/> |
| ⑧ standing with hands on hips | <input type="checkbox"/> |
| ⑨ crossing your arms | <input type="checkbox"/> |
| ⑩ putting your feet on the table | <input type="checkbox"/> |
| ⑪ not looking at someone when you speak to them | <input type="checkbox"/> |
| ⑫ yawning | <input type="checkbox"/> |
| ⑬ whispering to a colleague | <input type="checkbox"/> |
| ⑭ nodding your head emphatically | <input type="checkbox"/> |
| ⑮ blowing your nose | <input type="checkbox"/> |
| ⑯ smoking | <input type="checkbox"/> |

Lesson 8. Extralinguistic issues in cross-cultural communication: Attitudes.

Time: 80 minutes

Level: Intermediate, Upper intermediate

Lesson outline:

Activity 1. Read and discuss the passage about attitudes to gain knowledge about the term.

Activity 2. Evaluating attitudes.

Activity 3. Superior attitudes

Objectives: to give Ss an opportunity to explore what the term *attitude* means in this lesson by several activities and reading a scientific passage and exploring their own ideas on the terms

Learning outcomes:

By the end of the lesson the Ss will have

- *an understanding of the terms attitude in this lesson;*
- *compare and evaluate different attitudes of different nations and get ready to understand different attitudes in real life*

Materials used:

1. Derek Utey. Intercultural Resource Pack. – CUP, 2004. – P.42-43.
2. Tomalin and Stempleski. Cultural Awareness. - Oxford University Press, 2009. – P.133

Detailed Procedure of the Lesson

1. Introduction (20 minutes).

Brainstorming

- What is an attitude?
- Does attitudes differ in different cultures? How and why?

Ss in pairs brainstorm their ideas on the questions.

2. Main part (50 minutes).

Activity 1. Reading and discussing the scientific passage about attitudes (20 min.).

The T. gives **Handout 1** to the Ss and tells them to read and discuss the passage about attitudes.

The T. organizes the whole group discussion to check the Ss' understanding, asks questions. Ss read, discuss the passage and take part in the whole group discussion.

Activity 2. Evaluating attitudes (20 min.).

The T. gives **Handout 2** to the Ss, explains the task and tells the Ss to do it individually first, then to compare with their partners.

The T. organizes a whole group discussion and encourages the Ss to participate actively in it. Ss share their opinion about attitudes.

Activity 3. Superior attitudes (20 min.).

The T. writes the following sentence on the board: *People in my country is more friendlier than people in your country.* The T. asks any volunteer to say how they feel if someone makes such a statement. After several Ss have spoken, the T. tells the class that the sentence is an example of *ethnocentric* attitude. It suggests that one country or culture is superior to others.

The T. explains the task to the Ss, tells that they are going to complete two tasks in **Handout 3.**

The T. divides the Ss into small groups of four and gives **Handout 3** to each member of the groups.

When everyone has finished, the T. asks each group to report their reactions and revisions of one or two of the statements. Ss work in groups, complete the tasks A and B, discuss the answers in groups. Ss report back about their findings. Ss share their answers.

3. Closure (10 minutes).

T. asks Ss to give a summary of today's lesson. Ss work individually and give a summary of today's lesson.

Handout 1. What is an attitude?

The word 'attitude' can refer to a lasting group of feelings, beliefs and behaviour tendencies directed towards specific people, groups, ideas or objects.

An attitude is a belief about something. It usually describes what we think is the ‘proper’ way of doing something. The attitudes that we feel very strongly about are usually called values. Other attitudes are not so important and are more like opinions. Sometimes our own attitudes can make us blind to other people’s values, opinions and needs. Attitudes will always have a positive and negative element and when you hold an attitude you will have a tendency to behave in a certain way toward that person or object.

You will need to be aware of your own personal values, beliefs and attitudes and how they might impact on your work.

It is important to consider the mapping of your own life – what have been some significant events that have shaped you, what qualities you admire in yourself and others, what beliefs are important to you, what you value and so on. Some examples of these may be personal features such as strength of character, helping people, respect, honesty, wealth, success, health etc.

What we believe are important qualities, or what qualities we admire in ourselves and others, generally reflect our life experiences and the values which we established in our early years through the influence of family, teachers, friends, religion, our culture, our education.

Given that all of us have differences which have been shaped by our life experiences, we can understand that we will all have different sets of values and beliefs. We do not all think about issues in the same way!

When we are carrying out our daily duties at work we rarely think about our attitudes, we are immersed in work itself and often remain unaware of just how different our attitudes could be to others around us.

As previously defined an attitude is simply a belief, and describes what we think is the proper way of doing or thinking about something. Attitudes vary in intensity.

When we feel strongly about something attitudes are called values. Attitudes that are less important to us are called opinions. For example we may feel strongly that older people should give up their jobs when they reach a certain age, so that

younger people can get work. Strong attitudes are often very emotional and can cloud our judgement in meeting other people's needs. This means that some people or clients may be denied their rights to be allowed to make their own choices and decisions about their life.

Handout 2. Evaluating attitudes.

2.6

Evaluating attitudes

How do you form your attitudes towards people from other cultures? Do you expect them to be very different from you? Do you think of them as all being the same? Are you aware of how you appear to them?

- 1 Read the statements below and show how much you agree or disagree by putting the appropriate number in the box:

5 = Agree strongly 4 = Agree 3 = No opinion 2 = Disagree 1 = Disagree strongly

1 *Observation of different cultures allows us to form patterns.*

8 *We must learn to recognise the existence of different but equally valid styles.*

2 *I don't wish to be classified. I am an individual.*

9 *Different is dangerous.*

3 *Generalisations capture similarities and hide differences.*

10 *The fish is the last one to recognise the water.*

4 *Regarding people of the same culture as all being the same is harmful and dangerous.*

11 *Statistical facts about cultures help us classify them.*

5 *People from other cultures often act strangely.*

12 *Other people don't try to adapt enough.*

6 *Ignoring the differences between cultures is dangerous.*

13 *One man's meat is another man's poison.*

7 *We can categorise certain groups of people according to how they behave.*

14 *Beauty is in the eye of the beholder.*

- 2 Select the statement which most appeals to you, and justify it with examples.
3 Decide which one you find least accurate.

2.6

Evaluating attitudes

Aims

- To recognise the kinds of attitude commonly held towards other cultures.
- To evaluate these attitudes.

Procedure

- 1 Introduce the idea of different attitudes to other cultures by asking students about attitudes they have met. Students should be brief. Don't allow them to begin long anecdotal stories. Limit discussion to a few minutes at this stage.
- 2 Students should read the statements. Check that they understand the sentences and what they have to do in task 1. Get them to fill in their responses individually. They should then work in small groups and compare and contrast their responses.
- 3 A spokesperson for each group should then summarise the results for the rest of the class. Compare and discuss these, and see if there is some sort of consensus.
- 4 Tasks 2 and 3: individually, students should now select their 'best' and 'worst' statements and be prepared to justify them.
- 5 As a class activity, invite individuals to present their 'best' and 'worst' statements, explaining and justifying their choices. Invite comment and discussion.

Outcomes

The reactions of individual students to these statements will obviously differ. There is room for a good deal of disagreement, so it is not necessary to look for a consensus. However, it would be useful for students to pick out those with which they agree and formulate a short description of what they know and think about culture and attitudes in general.

Development

Students may like to consider which of the statements show a helpful approach to formulating attitudes towards culture in general and other cultures in particular. Some, such as 9 and 12, could be said to be negative, while 8, 13 and 14, for example, suggest flexibility and tolerance.

Linked activities

2.5, 2.7, 2.8, 4.8, 6.12

Further reading

See 2.5.

Handout 3. Tasksheet

Task A.

Read the following statements and underline the words or phrases that express an *ethnocentric attitude* (the attitude that one race, nationality, religion or culture is superior).

1. Mentonia has produced the finest works of art in the world.
2. Mentonia is a superior country because it has produced the greatest technology in the world.
3. Non-Mentonians do everything the wrong way round.
4. The Mentonian language is the best language for poetry.
5. The Mentonian people have been very generous in teaching people in other countries how to do things the right way.
6. If everyone did things the Mentonian way, the world would be a better place.

Task B.

With your partners, choose one or two of the statements above and change the wording so that the statements are no longer ethnocentric. For example,

Ethnocentric statement: *Mentonia has produced the world's greatest literature.*

Revised statement: *Mentonia has many writers who have produced well-known works of literature.*

Lesson 9. Extralinguistic issues in cross-cultural communication: stereotypes

Time: 80 minutes

Level: Intermediate, Upper intermediate

Lesson outline:

Activity 1. Read the passage filling the gaps with the words provided in the box.

Activity 2. Where do stereotypes come from?

Activity 3. Match the stereotypes with the countries.

Objectives: to give Ss an opportunity to explore what the terms mean in this lesson by several activities and reading a scientific passage and exploring their own ideas on the terms.

Learning outcomes:

By the end of the lesson the Ss will have

- *an understanding of the term (stereotypes) in this lesson;*
- *compare different stereotypes of different nations and be able to use them in real life practice*

Materials used:

2. Derek Utley. Intercultural Resource Pack. – CUP, 2004. – P.46-47

Detailed Procedure of the Lesson

1. Introduction (20 minutes).

Brainstorming.

What is a stereotype?

T. asks students' ideas on this question. Ss in pairs brainstorm their ideas on the question.

2. Main part (50 minutes).

Activity 1. Reading the passage and filling in the gaps (15 min.).

T. gives **Handout 1** to the Ss and asks them read a passage filling the gaps with the words provided in the box and comparing their answers with the author's. T. asks representatives from the groups to read the passage with the filled gaps and speak about the differences in the definitions. Ss read the passage, fill in the gaps. Ss

compare their definitions with the author's definition and report back about their findings.

Activity 2. Where do stereotypes come from (25 min.)?

The T. explains the task and distributes the **Handout 2** to the Ss and tells them to do the task. Ss work in groups, read the stereotypes and compare them with countries.

Activity 3. Matching stereotypes with the countries (20 min.).

T. gives **Handout 3** to the Ss and asks them to work in their groups and match the stereotypes with countries

T. asks groups to come with their answers. Ss work in their groups and share their answers.

3. Closure (10 minutes).

T. asks Ss to give a summary of today's lesson. Ss work individually and give a summary of today's lesson.

Handout 1. Activity 1. Read the passage filling the gaps with the words provided in the box. There are more words than you need.

What Is a Stereotype?

assumption, gender, specific, generalities, interaction, backgrounds, prejudices, justifiable, stereotype, bullying, races
--

The definition of a _____**1**_____ is any commonly known public belief about a certain social group or a type of individual. Stereotypes are often confused with _____**2**_____, because, like prejudices, a stereotype is based on a prior _____**3**_____. Stereotypes are often created about people of specific cultures or _____**4**_____.

Almost every culture or race has a stereotype, including Jewish people, Blacks, Irish people, and Polish people, among others.

Stereotypes are not just centered on different races and backgrounds, however. _____**5**_____ stereotypes also exist. For example, if you say that

men are better than women, you're stereotyping all men and all women. If you say that all women like to cook, you are stereotyping women.

Many writers see stereotypes as rigid _____**6**_____ that members of society impose on others with whom they are unfamiliar or do not understand. The less we know about the other, the more we hang on stereotypes. If the stereotype is well-grounded and justifiable it may help to orient oneself in a certain situation, but if it is unjust and loaded with negative emotions, it will harm the _____**7**_____ without question.

Stereotyping can lead to _____**8**_____ from a young age. Stereotyping is encouraging bullying behavior that children carry into adulthood.

Handout 2. Activity 2. Where do stereotypes come from?

2.8

Where do stereotypes come from?

Stereotypes usually involve negative views of other cultures. How are they formed?

- 1 Look at the list below and add any influences you think are missing.
- 2 Select the four which you consider most common.

Inherited characteristics
Parents and family
The media
Friends
Education (school, university)
Inferiority complexes - <i>a strong feeling that you are not as good, important or intelligent as other people</i>
The neighbourhood
Clubs and societies
Religion
Travel
Laziness
Fear
A sense of superiority
Limited imagination
Lack of experience of people
Poor communication skills
Envy

2.8

Where do stereotypes come from?

Aims

- To discover some of the forces which cause people to adopt stereotypical attitudes.
- To assess their relative importance.

Procedure

- 1 Ask students if they can imagine the landscape and the people of a country they have never visited. Ask them how they gathered these impressions. The landscape can be seen in photos, but there may be a variety of inputs about people, such as films and books, or friends who have made a visit. Ask if there is a possibility of getting prejudiced or one-sided views from these.
- 2 Ask students to look at the list and, working in pairs or groups, to do task 1, adding any other influences they can think of. If so, quickly add these to the list.
- 3 Set the pairs or groups to work on task 2. Within each group they should try to come to some agreement, in order to promote discussion. Each group then appoints a spokesperson to explain what they chose and why. Encourage comment and discussion.

Outcomes

Many different outcomes are possible, but students should increase their understanding of how attitudes are formed in themselves and in other people.

Development

Ask students to evaluate their own attitudes to other cultures in general or to any specific one, and to try to find out where they came from. Encourage comparison between students.

Linked activities

2.5, 2.6, 6.4

Further reading

See 2.7.

Handout 3. Activity 3. Match the stereotypes with the countries.

#	Stereotypes	Country
1	<p>The ... are considered to be quiet, uncommunicative and a bit unsocial, which may be caused by their previous living in wild nature, namely forests. ... listen very carefully. They seldom interrupt the speaker; they usually wait for him/her to finish and then speak. ... don't often address one another by each others' first names unless they are close. They are highly competitive – they host championships in almost anything. Litter is rare. People wait their turn in queues. Young people offer seats to the elderly on public transport and nobody would put their feet up on the seats of a train without first removing their shoes. Even though many ... suffer from depressions, they do not like showing anger in public. They tend to bottle up their emotions with obvious effect. It is a country, where wearing your heart on your sleeve is the real taboo.</p>	Italians
2	<p>The ... are said to be reserved in manners, dress and speech. They are famous for their politeness, self-discipline and especially for their sense of humour. ... people have a strong sense of humour which sometimes can be hard for foreigners to understand. Favorite topics for conversation is the weather, definitely. As this is impersonal topic. The ... are reserved as already mentioned and they don't like speaking about themselves and their private life.</p>	Finns
3	<p>The ... are said to be quite lazy, they like the siesta. The ... way of life is somewhat slower than the rest of Europe, especially in the south. This may be seen as lazy, but when the ... work, they work hard. ... in general are a very friendly, warm and fun-loving</p>	French

	<p>race. In general the ... have a very modern outlook on clothing. They are keen on designer clothes but quality is more important than a designer name. ... made clothes tend to be high quality and reasonably priced.</p>	
4	<p>The ... very religious, and patriotic, love freedom. The ... are a bit lazy and always complaining. Never expect, that if you ask somebody in that country how he or she is, you will get a simple "I'm fine" answer. Most probably you will get a long list of lists of all the failures and bad luck that the person encountered recently. Unfortunately complaining very often stops them from doing. But what is important – the ... are aware of that and even make jokes about it. Some European nations see the ... as car thieves and there is even a joke: If your car was stolen, you should go to that country. It surely would be there. They will do anything for their family and friends, they would give them the last shirt off their backs or sit down with them to eat a barrel of salt. They are a little worse when it comes to equal rights; although they open doors for women, they make it difficult for them to achieve career success.</p>	Spanish
5	<p>The ... are sociable and friendly. They often gesticulate and talk loudly, are short tempered and always start discussions about the most banal topics. ... are good lovers but bad workers. Spaghetti, mafia, musical accent, gestures, romantic, loud, fashion, chaos - these are all words often used to describe They are chaotic. Nothing in that country is well organized or easy-to-use. You have to fight to get the smallest scrap of information. Don't be surprised to see ... fighting to get into the buses or jumping the queue to be served first at the coffee bar. This country's slow-</p>	British

	<p>moving and stressful bureaucracy has made them more pushy and resourceful. The way they speak is completely original. The most important elements of communication are the gestures: the way they move their hands, hold their heads, move their shoulders, their facial expressions. They simply cannot talk without their hands. They speak very loudly in public whether on the bus, in the street or on the phone. Don't worry, they are not all deaf. A lot of foreigners think they are fighting when they talk that way but it's just the way they are.</p>	
6	<p>The ... are friendly, helpful, romantic, sophisticated. The ... will say “not bad” even if they win the lottery! They are not loud, and they are reserved in their expressions. The ... strike a lot, smoke a lot and are hypochondriacs (pharmacy can be found almost in every street!). The ... do not like foreigners and their president.</p>	Poles

Lesson 10. Extralinguistic issues in cross-cultural communication: images.

Time: 80 minutes

Level: Intermediate, Upper intermediate

Lesson outline:

Activity 1. Reading a scientific article about Culture and images: Understanding Culture through Images (2003, The Netherlands) by BlerinaBerberi

Activity 2. Presenting the article.

Activity 3. Q&A session.

Objectives: to give Ss an opportunity to explore what the terms mean in this lesson by several activities and reading a scientific article and exploring their own ideas on the term

Learning outcomes:

By the end of the lesson the Ss will have

- *an understanding of the term (images) in this lesson;*
- *a theoretical and practical knowledge about the term of the lesson*

Materials used:

- 1 <https://ekphrasisstudio.com/2009/12/16/understanding-culture-through-images/>
2. Derek Utley. Intercultural Resource Pack. – CUP, 2004. – P.58-59.

Detailed Procedure of the Lesson

1. Introduction (20 minutes).

Brainstorming (10 min).

What is an image?

How can we relate images to studying culture?

Ss brainstorm their ideas on the questions.

2. Main part (50 minutes).

Activity 1 (30 min.). Reading a scientific article:

Understanding Culture through Images (2003, The Netherlands) by BlerinaBerberi from <https://ekphrasisstudio.com/2009/12/16/understanding-culture-through-images/>

The T. divides the class into three groups and distributes the jumbled article to the groups, tells them to read and discuss their part in the small groups.

The T. asks groups to make up five questions to the part of the article they've read.

Ss read the part, discuss it in their small groups and make up questions.

Activity 2. Presenting the article (30 min.).

The T. invites the groups to present the part of the article they've read in turns.

Groups present the article.

Activity 3. Q&A session (10 min.).

The T. asks the small groups to ask their questions and lets the other groups answer them. The T. encourages the Ss to answer the questions by telling that the group which can answer most questions will win. Ss work in their groups, ask and answer the questions. The T. announces the winning group.

3. Closure (10 minutes).

T. asks Ss to give a summary of today's lesson. Ss work individually and give a summary of today's lesson.

HANDOUT 1. ARTICLE.POSTED ON DECEMBER 16, 2009 UPDATED ON DECEMBER 16, 2009

Group 1. Read and discuss the part of the article in your group. Make up 5 questions to the article.

Understanding Culture through Images (2003, The Netherlands) by BlerinaBerberi

Traveling from one place of the world to another one we immediately recognize the existence of other cultures. At the first instances, there is no need to have conversation with people not even read information about a place. Culture is what we see. And what we see are also images. These images and cultures are what constitute the differences and similarities in the world.

Imagine now a person who doesn't speak the language of a distant village he/she is visiting. If we would ask that person about the culture of this village he would at once try to define it. How is this possible? The answer is first, the visitor already has a conception of culture and secondly, he defined culture just by looking at

images, social actions, rituals, etc. This situation is also comparable to tourist trips. To take the first example one level higher let's see the case of Egypt. Many people visit the pyramids and the sphinx there, and this is often named a cultural trip. Even though there are no people (pharaohs) living in the pyramids, still people are able to define that there existed a different culture, and they can tell this, as in the visitor's example, by merely looking at images, pyramids and other elements in and out the pyramids. Furthermore, in everyday life we try to associate Egyptian culture as one, whose main features are pyramids, sarcophagus, mummies, sphinx, etc. Here we need to reflect. What people really see are just some images that represent *a* culture, Egyptian culture during the time of pharaohs. What they also see out in the Egyptian contemporary society is still *a* culture. But what is *the* culture is far fetched from what people might think.

These examples show us that people find it possible to understand culture by looking at images (using only one sense, seeing), people are able to trace *a* culture. And how far they achieve in the understanding of culture through images will be the central topics of this paper. In more details, explaining the relationship between images and culture (and stating the definition of *the* culture) will give answer to the question of understanding culture through images. Next, the concept of *a* culture will be explained in relation with the 'selection' of images that do represent *a* culture. Later, the study of images will explain how far we think we do 'understand' cultures and here the study of images plays a crucial role. Finally how is the study of culture through images compared to other culture theories values the potential of images to the understanding of culture.

1) The relation between Images and Culture (*The Culture and a Culture*)

In many cultural theories, culture is related to human beliefs, social actions, institutions, etc. Some analyses of culture are done through the study of texts and language. But culture is also related to other human production and more specifically to images. To understand the image and culture relation, we will start first with a concept of *the* culture by Sewell. According to Sewell:

“...culture should be understood as a dialectic of system and practice...”(Sewell, p. 52)

As we see, Sewell defines *the* culture as a system (of symbols) and practice. System and practice are concepts that imply each other. This means that in order to participate in cultural practice there must exist a cultural system, which holds symbols and gives meaning to actions. On the other hand, the system exists due to cultural practices. So, how are images related to culture? By taking into account Sewell’s definition of culture as system and practice, we have to accept that images are performed by cultural practice. Participating in cultural practice and more specifically in this case in the production of images, implies that there exists a cultural system. So images, as texts and language, can be said to embody the cultural system. This becomes clearer by simply looking at images, which always do convey a message that needs to be decoded within a given system of signs. Furthermore, images can be defined as cultural products. The study of images should guide us to the understanding of culture.

Group 2. Read and discuss the part of the article in your group. Make up 5 questions to the article.

–*The* Culture and *a* Culture:

Two other statements about culture stress the idea that culture can be understood through images. The following example will show us that where the concept of *a* culture derives from., why people in general think of *a* culture and not *the* culture.

Taylor and UNESCO consider culture to be represented and understood by objects. In the two following quotes there is a clear relation between culture and images, but still exist some contradictions.

Taylor’s definition of culture is:

“...the list of all items of the general life of people represents that whole which we call culture...” (Tylor, p.8).

In this quote Tylor, refers to objects, images, to define culture. He implies that culture and its meaning is to be found in everyday objects, be those used in distant regions or in civilized societies.

The other statement that relates images and culture is from UNESCO. UNESCO is an organization concerned with cultural, scientific activities. In its early stages, before the concept of culture became politicized, it focused primarily in art works in order to understand different cultures. Leaving aside UNESCO's principles of peace, cultural diversity, etc., the following quote clearly states the importance of art, images, in the understanding of culture (s):

“Art is the key to the understanding of our own culture and that of our neighbors” (UNESCO Report, p.6).

So far, the similarities of UNESCO's and Taylor's definition of culture are to be derived from images.

The difference between the two mentioned quotes about culture and images (UNESCO's & Taylor's) is mainly on the extension or limitation of the list of image production. In the first case, Taylor's list of items that represent culture of a certain group of people is not narrowed to the idea of art. Furthermore, UNESCO's chosen quote restricts the Tylor's list of items as everyday objects that represent culture by associating the images with the concept of art.

The main problem here lies in defining which of the images have to be studied to understand culture. So, in order to understand culture, whose path we have to follow: Tylor's or UNESCO's? In general, do we have to study all images to understand culture or only some of them? For example, should tourists only visit windmills, museums, cheese production, coffeshops in order to understand Dutch culture?

These two different positions on the understanding of culture through images show us that it is possible to make a selection of images. To get back to the example in the introduction, here lies the reason why tourists for example see only *a* culture. There is certain hierarchy above tourists who decides which are the cultural monuments to be visited. So, from this limited list of images that UNESCO selects

to make available for people to see in their trips and museums, people remain ignorant on the understanding of *the* culture. Let me give you some examples.

The following pictures are taken from UNESCO under the sections of Cultural Tourism and Intangible Heritage:



Carnaval

Tourism/ Cultural trips

As we can see from these examples, culture has to be understood by some images that: first, belong to the past, second, only one image makes possible to represent a culture, finally, are chosen by some photographers and other organizations.

To go back at the second example in the intro (tourists in Egypt) the similarities lie in the differences. People are able to define a culture in comparison with a culture they know, be it similar then it will not be interesting and if different is more interesting. This is the reason why images of culture in National Geographic Magazine are the same as UNESCO's images of cultural trips, and the same reason stands for the tourists visiting pyramids in Egypt. It is just the differences in a culture that drives people to the study of other cultures.

What about our contemporary culture? Is there any culture? Yes, there is but apparently at the present no one wants to deal with it and might just want to leave to the future to recognize it as such:



The question pops up again: Which images have to be studied?

The answer to *a* culture is: Pick some images. But for *the* culture it will be: All possible images!

So the concept of *the* culture is the same of all over world, while *a* culture is the study of a culture fragmented in time and place.

Group 3. Read and discuss the part of the article in your group. Make up 5 questions to the article.

How Images can be studied in order to understand Culture?

As we have already mentioned images are a product of culture. Images do have meanings and they try to convey a message, thus communicate with us. The meanings are in images and are transmitted by it. To understand culture we have to search for the meanings in images and how they are communicated.



Images are studied through iconology, technique, art history, ideology, etc. Iconography deals with the study of symbols in images.

Iconology deals with the meaning of symbols in images. See the Arnolfini Wedding Portrait, by Jan van Eyck. In this painting many objects are part of everyday life but their meanings can be more than one. In this painting the couple has taken off their shoes and this suggests that marriage is a very sacred institution and the couple is staying on 'holy ground'. The dog between them can be a symbol of fidelity. Also, the curtains of the bed which are open and Mrs. Arnolfini patting her rounded stomach suggest her potential for child-bearing. Another symbol easily recognizable is the candle that is lit in the candelabra. This symbol suggests the presence of Christ, who is a witness to their marriage. Another witness is the painter. He is reflected in the mirror in the wall. Around the mirror there are biblical stories, which tell us more about the couple's beliefs of life, marriage, etc., in relation to Christian religion. From this painting of the 15th century we can

easily understand the couple's culture, which is basically regulated by religion beliefs. If we compare these past paintings with post/modern ones, we can easily distinguish between them, since one of the main influences of life, which is religion, is not too much prominent in our daily life and comparisons always lead us to the understanding of different cultures.

The meaning of Arnolfini's image is dependent on our interpretation and knowledge about symbols. We should know what they stand for and what is the meaning of these signs/ symbols in other personal, societal beliefs. Another factor that stresses the culture of Arnolfini couple, is the idea of a legitimate document. In the painting the couple is not in the City Hall or commune of the city to legitimize their wedding, but the painter which is reflected in the mirror is the testimony of this event. The painting was ordered by the couple not only to remember a nice day but also as an evidence of their wedding.

Art history studies images in relation to their time, subject, technique, rules, etc. Here, a certain order is given to images according to the changes and similarities between them. By defining certain features of images in a given time, we can refer to other images by comparing them with the already known rules. For example, we can say that during Renaissance, paintings were realistic, religious, main colors were blue, red, chiaroscuro, etc. Then if we take another painting from Impressionism, such as one from Monet, we can say that it is different because of changes in subjects, rules applied, colors, etc. Art history classifies these paintings under their common features. And it is not wrong to classify a culture in the basis of this image production. Because for example, during Renaissance there was a different culture, since people represented different subjects and associated their behaviors to their beliefs that we can find present in the images. Renaissance paintings were mainly religious, and also humanistic. Da Vinci's Universal Man was a reference for many architectural proportions. Renaissance culture can also be compared to the Golden Age in The Netherlands by looking at the image production. During the Golden Age, there was a stream of high skilled painters and images. Golden Age, can clearly show how different the subject of images were

(landscape, flowers, non-religious, etc.) and how artists were involved in everyday competitions out in the markets.

Images are also associated with different beliefs about society, sex, work, etc. More clearly the **ideology** in images is related to societal attitudes about class, race, gender and wealth. For example, nude paintings of women can represent women's role in the society. In some painting's they might also be nude and also have red socks, which means they are prostitutes. In some other paintings, such as the one from Paul Cezanne, represents an afternoon in Naples.



Here a black guy is serving to the couple. Its message doesn't have to be taken as a racist one, but still tells us that the one who is a servant is a black man. Also, we can think that in Naples there are also black people. And black people might determine Naples culture, since in comparison to other countries black people were treated differently. This can be compared to many countries cultural policies that try not to segregate or under appreciate other people and cultures. Other images about gender and class, can represent women as the working class been exhausted by hard work.

The understanding of culture should be related also to the interpretation and understanding of other images apart from paintings, such as advertisements, photography, films, etc.

So as we can see the understanding of the message of images is not always easy. It also depends on our knowledge about symbols, people, history. To understand images is also necessary to be or live in the society where and when the images were/ are produced. So far, the discourse of Foucault, cultural capital of Bourdieu, and other cultural theories explain how the knowledge is achieved and what it is. Foucault states that knowledge implies power and doubts any single truth, but this

can be applicable not to all images. The skepticism about the message and truth could be applied in the difficulties of expression and communication between the receiver and the image in modern, abstract, postmodern images but not to the realistic ones. While Bourdieu would say that comprehension and the taste in these images would be depended on the cultural capital. In both cases these examples emphasize the role of the agent and structures.

Conclusion

In conclusion, as we see, the difference between many conceptions, understandings of meanings and culture, lies on the images we see and the way we see them.

The highlight on the relation of culture and images, gave us answers to the comprehension of culture. As culture can be understood by images, the next step was the study of images. The study of images required a certain knowledge in order to comment on the images (culture) we see. This study was somehow similar to the other culture theories, semiotics and hermeneutics.

And as none of culture theories has escaped criticism, it would be best to study images, text, language, social behavior, etc. parallel. This parallelism is necessary since still culture and its meaning can't be completely understood from texts, thick description, language, discourse, etc. We all know that text and meaning are not easily comprehended so that is why images are always present in magazines, newspapers, etc.

We've mentioned that iconography looks at the content of images produced by signs, art history seeks order, semiotics sees the discovery of meaning as 'science', hermeneutics stresses the interpretive and temporary character of what we may find.

To understand culture, the study of images is concerned with the system of signs and breaking the codes. Coded meanings as language communicate by convention. Sometimes we need to be part of that culture or have cultural capital to understand them.

Iconology has similarities with semiotics, both are concerned with texts and images considered present the culture of a social group, which is set into an image or text. So, the culture of a society and its beliefs, norms, values, behaviors, items, etc., are embedded in images and texts and both the images and texts represent the story and culture of people for themselves.

In the end it is important to clarify the vagueness of culture. Sewell states: “culture...as a system of symbols possessing a real but thin coherence that is continually put at risk in practice and therefore subject to transformation” (Sewell, p. 52).

This thin coherence of symbols is the main point on the understanding of culture and also images. This might be another reason why *the* culture is studied by fragmenting it into *a* culture of a given time and place.

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Lesson 11. Extralinguistic issues in cross-cultural communication: symbols.

Time: 80 minutes

Level: Intermediate, Upper intermediate

Lesson outline:

Activity 1. Defining the term

Activity 2. Filling in the gaps and reading the text about symbols.

Activity 3. Preparing and making group presentations

Objectives: to give Ss an opportunity to explore what the terms mean in this lesson by several activities and reading a scientific passage and exploring their own ideas on the terms

Learning outcomes:

By the end of the lesson the Ss will have

- *an understanding of the term (symbols) in this lesson;*
- *compare different symbols of different nations and presenting them*

Materials used:

<http://study.com/academy/lesson/cultural-symbol-definition-examples.html>

Detailed Procedure of the Lesson

1. Introduction (20 minutes).

Brainstorming

What is a symbol?

What is a symbol in culture? How can you connect a symbol with culture?

Ss brainstorm their ideas on the questions.

2. Main part (50 minutes).

Activity 1. Defining the term symbol (10 min.).

The T. asks the Ss to define the term symbol.

Definition of SYMBOL from Merriam Webster: an act, sound, or object having cultural significance and the capacity to excite or objectify a response. Ss define the term individually and share their definition.

Activity 2. Filling in the gaps, reading and discussing the passage about symbols (20 min.).

The T. distributes the **Handout 1** to the Ss and tells them to fill in the gaps with the words from the box, to read and discuss the text about symbols. The T. organizes a whole group discussion.

Ss fill in the gaps and read the text individually first, then discuss with their partners.

Activity 3. Group presentations (30 min.).

The T. divides the class into three small groups and tells to prepare and make a presentation on teaching different cultures using symbols:

1 group – British culture;

2 group – French culture

3 group - Uzbek culture

Ss prepare and make a presentation working in their groups.

3. Closure (10 minutes).

T. asks Ss to give a summary of today's lesson. Ss work individually and give a summary of today's lesson.

Handout 1. Fill in the gaps with the words from the box, read and discuss the passage with your partner. There are more words than you need.

within, gestures, crescent, symbolizes, manifestation, cross, dare, protecting, mastermind, recognize, although, genocide, roots, specific, clarification, rotated, religious, necklace, political, give
--

A **cultural symbol** is a physical ... that signifies the ideology of a particular culture or that merely has meaning ... a culture. What is culture, you may ask? **Culture** is an accumulation of the beliefs, traditions, language and values of a particular group of people.

The Christian culture has the cultural symbol of the ..., where the Jewish culture has the cultural symbol of the Star of David. Cultural symbols don't have to be actual symbols or signs; they can also be ... such as hand shakes and hand signals. Additionally, the same symbol can mean different things in different cultures. Americans should be careful in Greece, for example. The thumbs up, which ... that

everything is great in American culture, is just like giving the middle finger in Greek culture.

Examples of Cultural Symbols

We have already reviewed some cultural symbols in the previous section, but we will illustrate some more symbols in this section for further.... Cultural symbols can represent any aspect of the culture, including nationalism, belief systems, traditions, language and values.

Let's look at symbols conveying nationalism to a country.

The Bald Eagle

If you're an American, you probably ... the bald eagle as a symbol of America.

Sometimes an animal, in this case a bird, can represent nationalism. The bald eagle is the national bird of the United States and symbolizes freedom, strength and power. It was chosen as a national symbol in 1782 and was placed on the Great Seal of the United States.

Swastika

On the opposite end of things, there's the swastika, the symbol of the Nazi party in Germany in the 1930s and 40s. The Holocaust was a murderously industrialized..., where over ten million people, mostly Jews, lost their lives at the hands of the National Socialist German Workers Party. Adolf Hitler, the ... and dictator behind the Nazis, had one ideology that rationalized the killing of all of these innocent people: the creation of a perfect (Aryan) race. One of the most haunting cultural symbols of the Nazi Germans is the swastika, which was worn on an armband on the Nazi uniform.

Somewhat ironically, the Nazi swastika has its ... in some Asian, non-Aryan religions, including Buddhism, Hinduism and Jainism, where it possesses a clockwise orientation, unlike the Nazi swastika, which is ... 45 degrees. In Hinduism, it has Sanskrit roots that ultimately mean, *making of goodness*, and is sort of seen as a sign of good fortune and prosperity. This is only one meaning of many found throughout East and South Asia.

Symbols Conveying Religious Beliefs of a Culture

Now, let's look at some examples of symbols conveying ... beliefs of a culture.

The Hamsa

In the Jewish culture, the **hamsa** is a hand-shaped symbol that means the hand of God is ... you. Usually, hamsas are beautifully decorated and ornate, whether they come in the form of jewelry, ceramics or paintings. You may see this symbol as a charm on a ... or bracelet, or framed in a person's home.

The Star and Crescent

The star and ... represent Islam, but the origin of this symbol has non-Islamic roots. In fact, it was originally on the Navy flag of the Ottoman Empire. Since the Ottoman Empire was the ... force behind Islam, the Islamic religion adopted the symbol. Now it is the most widely-recognized symbol of Islam and Muslim culture, ... not all Muslims accept this symbol as a representation of Islam.

Lesson 12. Extralinguistic issues in cross-cultural communication: taboos.

Time: 80 minutes

Level: Intermediate, Upper intermediate

Lesson outline:

Activity 1. Read the passage filling the gaps with the words provided in the box.

Activity 2. Read these cultural taboos and compare them with your own culture.

Activity 3. Match these cultural taboos with their countries.

Activity 4. Match the stereotypes with the countries

Objectives: to give Ss an opportunity to explore what the terms mean in this lesson by several activities and reading a scientific passage and exploring their own ideas on the terms

Learning outcomes:

By the end of the lesson the Ss will have

- *an understanding of the term (taboos) in this lesson;*
- *compare different taboos of different nations*

Materials used:

1. Joyce Merrill Valdes (1995), *Culture Bound*. Cambridge University Press.

2. Tomalin and Stempleski (1993), *Cultural Awareness*, Oxford University Press

Detailed Procedure of the Lesson

1. Introduction (20 minutes).

Brainstorming.

- What is taboo?

T. asks students' ideas on this question. Ss in pairs brainstorm their ideas on the question

2. Main part (50 minutes).

Activity 1. Reading the passage and filling in the gaps (20 min.).

T. gives **Handout 1** to the Ss and asks them read a passage filling in the gaps with the words provided in the box and comparing their answers with the author's.

T. asks representatives of the groups to read the passage with the filled gaps and speak about the differences in the definitions. Ss read the passage, fill in the gaps,

compare their definitions with the author's definition and report back about their findings.

Activity 2. Reading the cultural taboos and comparing them with the Ss' own culture (15 min.).

T. regroups the Ss and gives them **Handout 2** and asks to do the task given in the handout:

T. invites volunteers from the groups to share group ideas. Ss work in groups, read the taboos and compare them with their own culture.

Activity 3. Match the given taboos with the countries (15 min.).

T. asks the Ss to do **Activity 3** from **Handout 2**.

T. asks representatives from the groups to report about their findings. Ss work in their groups, match the taboos and report back about their findings.

3. Closure (10 minutes).

T. asks Ss to give a summary of today's lesson. Ss work individually and give a summary of today's lesson.

Handout 1. Activity 1. Read the passage filling the gaps with the words provided in the box. There are more words than you need.

What is taboo?

breaking, considered, prohibition, sacred, judgement, term, disallowed, accursed, social sciences, custom

A taboo is a _____1_____ of an action based on the belief that such behavior is either too _____2_____ or too _____3_____ for ordinary individuals to undertake. Such prohibitions are present in virtually all societies. The word has been somewhat expanded in the _____4_____ _____5_____ to strong prohibitions relating to any area of human activity or _____6_____ that is sacred or forbidden based on moral judgment and religious beliefs. "_____7_____ a taboo" is usually considered objectionable by society in general, not merely a subset of a culture.

The term "taboo" comes from the Tongan *tapu* or Fijian *tabu* ("prohibited", "_____8_____", "forbidden"), related among others to the Maori *tapu*, Hawaiian *kapu*, Malagasy *fady*. Its English use dates to 1777 when the British explorer James Cook visited Tonga, and referred to the Tongans' use of the term "taboo" for "any thing is forbidden to be eaten, or made use of".

Handout 2.

Activity 2. Read these cultural taboos and compare them with your own culture.

1. In Thailand and in Arab countries never point your shoe/foot to another person. The shoe/foot is the unclean part of your body.
2. In Thailand, don't touch the head of someone older than you, or, in general, don't touch the head at all.
3. In many African countries when talking to a tribal chief, make sure that your head is not above his.
4. If you are a male, don't try to shake hands with an orthodox Muslim (covered) woman.
5. Don't walk into a Japanese home with your shoes on.
6. Don't forget to say "takk for maten" ("Thank you for the meal.") in Scandinavia. It is a MUST!
7. Never eat while standing while in Indonesia
8. Never wear red to a funeral in China or write a person's name in red in Korea.
9. Never chew gum in public in Austria, Italy, Germany, or Malaysia.
10. In India and many other countries, don't eat food with your left hand.

Activity 3. Match these cultural taboos with their countries.

1. Don't cut your grass on Sunday
Switzerland a)
2. Don't bring wine as a gift b) Spain
3. Don't point with your chopstick c) Russia
4. It is frowned upon to spit in public d) Mongolia
5. They believe that you should not take a photo of 3 people e) France
6. Don't give an even number of roses as a gift for a romantic
and UK f) Germany
occasion
7. Never share food from the same plate, once it's been
touched by one person, its considered disgusting to be
eaten by someone else g) Japan
8. It is considered bad luck for a building to have a 13th floor
Cambodia h)
9. It is considered bad luck for a building to have a 4th floor i) China
10. Don't stretch or yawn in public, it's considered extremely vulgar j) United
States

Lesson 13. Extralinguistic issues in cross-cultural communication: social roles in different cultures.

Time: 80 minutes

Level: Intermediate, Upper intermediate

Lesson outline:

Activity 1. Reading the passage and presenting it to the whole group

Activity 2. Power Point Presentation

Activity 3. A role-play.

Objectives: to give Ss an opportunity to explore what the terms mean in this lesson by reading passages, several activities and preparing their own role-play.

Learning outcomes:

By the end of the lesson the Ss will have

- *an understanding of social roles in different cultures and able to use it in their practice;*
- *a knowledge about statuses and roles in different cultures and be able to use them in their practice.*

Materials used:

1. https://www2.palomar.edu/anthro/status/stat_2.htm

2. <http://study.com/academy/lesson/social-roles-definition-and-types-of-social-roles.html>

Detailed Procedure of the Lesson

1. Introduction (20 minutes).

Eliciting.

T. elicits Ss opinions about the followings:

- status;
- social role

Ss in pairs brainstorm their ideas on the question.

2. Main part (50 minutes).

Activity 1. Handout 1. Reading the passage and presenting it to the whole group(15 min.).

T. divides the Ss into 2 groups and gives each group a different text (**Handout 1**) to read and discuss in their groups then present it to the other groups:

1 group: - status;

2 groups: social role

Ss read the passage, discuss in the small groups, prepare their presentation and present it.

Activity 2. Handout 2. Reading the text about Indian Castes (20 min.).

T. gives **Handout 2** to the students and asks them to read it individually and discuss in their small groups and share their opinion about it. T. invites volunteers from the groups to share group ideas. Ss read the text, discuss it in their groups and share opinions.

Activity 3. Group presentation (30 min.).

T. tells the groups to prepare a presentation of 5-7 minutes about different social roles in different cultures in their small groups and to present it.

Hometask: to read the article “The role of culture in teaching and learning of English as a foreign language”.Ss work in their groups, prepare the presentation and present it

3. Closure (10 minutes).

T. asks Ss to give a summary of today’s lesson. Ss work individually and give a summary of today’s lesson.

Handout 1. Read and discuss in your group.

Status and Role

Social roles are the part people play as members of a social group. With each social role you adopt, your behavior changes to fit the expectations both you and others have of that role. These lines capture the essence of social roles. Think of how many roles you play in a single day, e.g. son, daughter, sister, brother, students, worker, friend etc. Each social role carries expected behaviors called norms.

In all of the many social groups that we as individuals belong to, we have a status and a role to fulfill. **Status** is our relative social position within a group,

while a **role** is the part our society expects us to play in a given status. For example, a man may have the status of father in his family. Because of this status, he is expected to fulfill a role for his children that in most societies requires him to nurture, educate, guide, and protect them. Of course, mothers usually have complementary roles.

Social group membership gives us a set of statuses and role tags that allow people to know what to expect from each other--they make us more predictable. However, it is common for people to have multiple overlapping statuses and roles. This potentially makes social encounters more complex. A woman who is a mother for some children may be an aunt or grandmother for others. At the same time, she may be a wife for one or more men, and she very likely is a daughter and granddaughter of several other people. For each of these various kinship statuses, she is expected to play a somewhat different role and to be able to switch between them instantaneously. For instance, if she is having a conversation with her mother and young daughter, she is likely to politely defer to the former but will be knowledgeable and "in-control" with the other. These roles related behaviors change as rapidly as she turns her head to face one or the other. However, her unique personal relationships might lead her to think and act differently than what would be culturally expected. In other words, social group membership gives us a set of role tags that allow people to know what to expect from each other, but they are not always straight jackets for behavior.

Handout 1. Read and discuss in your group. *Acquiring Statuses*

The way in which people get our statuses can vary significantly in detail from culture to culture. In all societies, however, they are either achieved or ascribed. **Achieved statuses** are ones that are acquired by doing something. For instance, someone becomes a criminal by committing a crime. A soldier earns the status of a good warrior by achievements in battle and by being brave. A woman becomes a mother by having a baby. She also can acquire the status of widow by the death of her husband. In contrast, **ascribed statuses** are the result of being born into a particular family or being born male or female. Being a prince by birth

or being the first of four children in a family are ascribed statuses. We do not make a decision to choose them--they are not voluntary statuses. We do not pick the family we are born into nor do we usually select our own gender. Both achieved and ascribed statuses exist in all societies. However, some cultures choose to emphasize the importance of one or the other. In North America today, achieved statuses outside of the family are reinforced while ascribed ones are generally rejected. Children are encouraged from an early age to be independent and self-reliant. They are told to better themselves in life. This can be seen in the admiration of "self-made people" and in the somewhat negative image in the mass media of people who are rich only because they inherited it. This strong cultural bias has led to the enactment of anti-nepotism laws for government jobs. These make it a crime to hire and promote people because they are your relatives. In addition, the North American emphasis on achieved status has led to an acceptance and encouragement of social class mobility and a rejection of gender and ethnicity based restrictions. Children are taught in school from an early age that, despite the fact that they may be from a poor family, male or female, they should aspire to get a good education, better themselves and their family economically and even become a leader in society.

Handout 2. Read the text individually

In India, ascribed, rather than achieved, social status has been strongly reinforced for more than 3,000 years and permeates most areas of life even today. As a result, social mobility has been very difficult to achieve until recent generations. Even now, it is limited for those at the bottom of society. At the heart of the Indian ascription system are **castes** (or varnas). These are carefully ranked, rigidly hereditary social divisions of society.

INDIAN CASTES
(listed from
highest status to
lowest)

TRADITIONAL
ROLE
IN SOCIETY

1. Brahman 🗳️	priestsandteachers
2. Kshatriya 🗳️	rulers, warriors, andlandowners
3. Vaishya 🗳️	farmers, merchantsandartisans
4. Shudra 🗳️	serfsorlaborers
5. Scheduled castes (also called untouchables, Harijan or Dalit 🗳️)	"polluted" laborers

Each of the Indian castes have sub-castes, or jatis, that in turn are ranked relative to each other. The whole system is reinforced by the Hindu religion and historical traditions. The one sixth of all Indians who are members of the "scheduled castes" are essentially so low in status as to be outside of the formal caste system. They are the poorest people, and they mostly do the "unclean" ritually polluting jobs of sweeping streets, cleaning toilets, tanning leather, etc. Members of the other castes are not as restricted in their occupations and aspirations today. However, caste identity largely determines who one can marry in India and it prevents socializing across caste lines.

Underlying and constantly reinforcing the Indian caste system is the Hindu religion and its concept of ritual pollution. People in the higher castes must take great care not to be polluted by contact with members of the lower castes and especially the "untouchables." Being polluted puts one out of one's caste and requires ritual cleansing. As a result, Indian restaurants usually have chefs who are from the Brahman caste. Since they are at the top of this ascribed status system, they cannot pollute any customers, regardless of their caste. Likewise, a Brahman doctor would be more acceptable to all.

The Indian national government has attempted to encourage achieved status by outlawing many of the traditional aspects of the caste system. They also have

instituted affirmative action programs to increase the number of lower caste and "untouchable" students in universities and government. This social engineering has faced considerable resentment and resistance from members of the higher castes. However, the Indian government continues to encourage this change with the hope that social mobility will ultimately make the caste system less relevant to public life.

Castes are not limited to India. They may be found in one form or another in most nations today. In Europe, the royal families traditionally were a separate caste from the peasant farmers, tradesmen, and other classes. Only rarely were "commoners" allowed to become members of the royalty. In North America, one's race or ethnicity is often a caste identity. Most black, white, or other Americans do not have the option of waking up tomorrow and deciding that they will be a different race. Society generally will not allow them to do it. While race is greatly a socially and culturally constructed reality rather than a biological one, it is still a reality just the same in North America and in much of the rest of the world as well.

Lesson 14. Language and culture in English classrooms

Time: 80 minutes

Level: Intermediate, Upper intermediate

Lesson outline:

Activity 1. Brainstorming/Elicitation

Activity 2. Reading the parts of the article and discussing in small groups

Activity 3. Presenting the article and comprehension checking

Activity 4. Power Point Presentation and discussion

Objectives: to give Ss an opportunity to explore what the terms mean in this lesson by several activities and reading a scientific passage and exploring their own ideas on the terms

Learning outcomes:

By the end of the lesson the Ss will have

- *an understanding of the link between language and culture;*

Materials used:

http://expressjournal.com/pdf/april14issue4/theroleofcultureinelt_rahimuddin.pdf

Detailed Procedure of the Lesson

1. Introduction (20 minutes).

Brainstorming

-What can you say about language and culture in English classroom?

-What connection can you see between these two terms?

Ss in pairs brainstorm their ideas on the question.

2. Main part (50 minutes).

Activity 1. Article discussion (15 min.).

The T. divides the group into four small groups and distributes the parts of the article which was given as a homework to read “**The role of culture in teaching and learning of English as a foreign language**” to each group. The T. tells the groups to read, discuss, find the main findings of the author and make up 5 questions to their part. Ss read the article, discuss in the groups, make up questions on the article.

Activity 2. Presenting parts of the article (30 min.).

The T. invites a volunteer from the 1st group to present their part. Then a volunteer from the 2nd group summarizes the 1st part and presents their part. The process continues until all the groups finish presenting their parts. After presentations, groups ask their questions in turn and other groups answer them. Ss present their part and participate in QA session.

Activity 3. Power Point Presentation “Language and culture” (20 min.).

The T. presents the PPP and holds further discussion on it. Ss watch the presentation and participate in further discussion.

3. Closure (10 minutes).

T. asks Ss to give a summary of today’s lesson. Ss work individually and give a summary of today’s lesson.

Handout 1. Group1. Read and discuss the article. Prepare 5 questions on the article.

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**THE ROLE OF CULTURE IN TEACHING AND LEARNING OF
ENGLISH
AS A FOREIGN LANGUAGE**

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Abstract

Language is a means of expression. We express our feelings, emotions, thoughts, needs, desires etc. in words, symbols and gesture which is considered as language. Language can be defined as verbal, physical, biologically innate, and a basic form of communication. Culture is the characteristics of a particular group of people, defined by everything from language, religion, cuisine, social habits, music and arts. Thus culture finds its expression in language; so, learning a new language without familiarity with

its culture remains incomplete. An important question arises here, is it necessary to learn about the culture of the target language to acquire English as a foreign or second language? There are great discussions by many scholars and researchers on this topic for decades. This article aims at defining culture, its relationship with language and what role it plays in teaching and learning English as a foreign or second language. This also sheds light on how to teach culture in English language classroom.

Key words: language, culture, English as a foreign language (EFL)

1. Introduction

Currently, English is the most widely spoken language in the world. Due to its spread, starting with the colonization period and continuing with the economic and political power of the U.S.A., it has been used for different purposes around the world such as education, commerce, tourism, and science. People all around the world continue to learn English to reach their different aims. A critical question arises in terms of English language teaching at this point, that is, whether to teach 'culture' along with English or not. The question of teaching 'culture' along with English has been discussed by some scholars from the fields of applied linguistics and sociolinguistics for nearly two decades. There are four views regarding the issue. The first one states that 'target language culture' should be taught along with English to acculturate language learners into the cultures of English speaking countries (Byram, 1990; Byram & Flemming, 1998). The second view states that there should not be any teaching of the 'target language culture' together with English in the countries where English is an institutionalized variety (Kachru, 1985, 1986; Kachru & Nelson, 1996; Canagarajah, 1999). Other two views also reject the idea of teaching 'target language culture' along with English. However, while one of the views supports the teaching of 'local culture' in English language teaching (Kramsch & Sullivan, 1996; McKay, 2003), the other view holds the position that English has become a lingua franca and it should be taught in a culture-free context (Alptekin, 2005; Jenkins, 1996, 2000, 2002, 2005; Seidlhofer, 2001).

2. Culture

The word culture has many different meanings. For some it refers to an appreciation of good literature, music, art, and food. For a biologist, it is likely to be a colony of bacteria or other microorganisms growing in a nutrient medium in a laboratory Petri dish. However, for anthropologists and other behavioral scientists, culture is the full range of learned human behavior patterns. The term was first used in this way by the pioneer English Anthropologist Edward B. Tylor in his book, *Primitive Culture*, published in 1871. Tylor said that culture is "that complex whole which includes knowledge, belief, art, law, morals, custom, and any other capabilities and habits acquired by man as a member of society." Of course, it is not limited to men. Women possess and create it as well. Since Tylor's time, the concept of culture has become the central focus of anthropology. Culture is a powerful human tool for survival, but it is a fragile phenomenon. It is constantly changing and easily lost because it exists only in our minds. Our written languages, governments, buildings, and other man-made things are merely the products of culture. They are not culture in themselves. For this reason, archaeologists can not dig up culture directly in their excavations. The broken pots and other artifacts of ancient people that they uncover are only material remains that reflect cultural patterns--they are things that were made and used through cultural knowledge and skills. In other words, Culture is the characteristics of a particular group of people, defined by everything from language, religion, cuisine, social habits, music and arts. Cultures are what make countries unique. Each country has different cultural activities and cultural rituals. Culture is more than just material goods, that is things the culture uses and produces. Culture is also the beliefs and values of the people in that culture. Culture also includes the way people think about and understand the world and their own lives. Culture can also vary within a region, society or sub group. A workplace may have a specific culture that sets it apart from similar workplaces. A region of a country may have a different culture than the rest of the country. For

example, Canada's east coast Maritime region has a different culture than the rest of Canada, which is expressed by different ways of talking, different types of music, and different types of dances. A family may have a specific set of values, because of this people every time follow their religion to have or find new culture.

3. Importance of culture in language teaching

According to Wei (2005:56), language has a dual character: both as a means of communication and a carrier of culture. Language without culture is unthinkable, so is human culture without language. A particular language is a mirror of a particular culture. Brown (1994:165) describes the relation between language and culture as follows: 'A language is a part of a culture and a culture is a part of a language; the two are intricately interwoven so that one cannot separate the two without losing the significance of either language or culture'. In a word, culture and language are inseparable (cited in Jiang, 2000: 328). When it comes to the realm of teaching and learning, as Gao (2006) presents it, the interdependence of language learning and cultural learning is so evident that one can conclude that language learning is culture learning and consequently, language teaching is cultural teaching (p.59). Gao further states that foreign language teachers should be aware of the place of cultural studies in foreign language classroom and attempt to enhance students' cultural awareness and improve their communication competence. Wang (2008), likewise, asserts that 'foreign language teaching is foreign culture teaching, and foreign language teachers are foreign culture teachers'. According to Tomalin (2008), the international role of the English language and globalisation are the two main reasons to teach culture as a fifth language skill, in addition to listening, speaking, reading and writing. 'What the fifth language skill teaches you is the mindset and technique to adapt your use of English to learn about, understand and appreciate the values, ways of doing things and unique qualities of other cultures. It involves understanding how to use language to accept differences, to be flexible and tolerant of ways of doing things which

might be different to yours. It is an attitudinal change that is expressed through the use of language.' Tomalin (2008) further argues that teaching of culture in ELT should include cultural knowledge (knowledge of culture's institution, the big C), cultural values (the 'psyche' of the country, what people think is important), cultural behaviour (knowledge of daily routines and behaviour, the little c), and cultural skills (the development of intercultural sensitivity and awareness, using English language as the medium of interaction.)

Handout 1. Group 2. Read and discuss the article. Prepare 5 questions on the article.

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THE ROLE OF CULTURE IN TEACHING AND LEARNING OF ENGLISH AS A FOREIGN LANGUAGE

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4. Cultural Influence on Foreign Language Teaching

To understand the importance of culture we need to know to what extent cultural background knowledge influences language learning and teaching, and how can we take advantage of that influence. To account for the roles culture plays in language learning and teaching, it is necessary to demonstrate the functions it may perform in the components of language learning and teaching, such as listening, speaking, reading, and translating.

4.1. Cultural influence on vocabulary

Language is the carrier of culture and vocabulary is the basic ingredient of language. The cultural difference will inevitably exhibited on the

vocabulary, and the explanation of vocabulary will also reflect the national or cultural difference. Take colour as an example. In Chinese, white, denoting a colour, often associates with “pure, noble and moral goodness”, and the bride is dressed in white during the wedding in most western countries. In China the bride must wear red in the traditional wedding, definitely not white. Because Red means “happiness, good luck, flourishing and prosperous” in the future and people only wear white in funerals when one’s family member or relative is dead. White in China, is associated with “pale, weak and without vitality”. Thus, learning a language implies not only the knowledge of its grammar rules and the denotative meanings of words but it involves much more, such as the culture phenomena, the way of life, habits and customs, history and everything that is contained of culture. In a word, culture is a comprehensive composite with abundant implication, and each factor in it may be exhibited on words. Learning vocabulary, while paying attention to cultural factors, is vital and crucial.

4.2. Cultural influence on listening

In foreign language learning particularly in training their listening ability to understand better, learners often complain that although they spend lots of time in learning and practicing their ability of listening comprehension, their progress is not satisfactory. To achieve this end, they do everything what they can. Some, for example, buy tape recorders to facilitate their learning process in an attempt to improve their listening ability, and spend several hours in it every day. But when they meet new listening materials, they still can’t understand them. The reason for this may be various, but some of them have been identified. Among them are their small vocabulary, weak grammar, and vague pronunciation. But a relatively more important reason is that they lack the necessary cultural background knowledge of the language they have learned. Listening is closely related to the culture, politics and economy of the target language. In judging one’s listening ability, we are in fact considering his comprehensive ability, including the English level, intellectual

range, analytical and imaginative ability, etc. We may have this kind of experience: when we are listening to something where the events involved are familiar to us, no matter what they are, e.g., news, reports, stories, lectures; or art, science, sports or economy, it is relatively easier for us to understand. Even if there are some new words in it, we can guess the meaning in the light of the context. On the contrary, it will be difficult for us to understand, if the materials we are listening to are closely related to the cultural background knowledge we are not familiar with. Sometimes the materials may be easy and we can get the pronunciation of each word from the tape, but the lack of necessary cultural background knowledge may hinder our thorough understanding. If, for example, a student comes across a sentence like: Edward Kennedy went downhill since Chappaquiddick. He won't find it difficult to understand the structure of the sentence. But if he doesn't know that "Chappaquiddick" is the name of a place in America, and is used in this sentence to refer to the traffic accident E. Kennedy suffered, they cannot understand the real meaning. From the above explanation we can see how important the role that culture plays in our listening ability: Culture is one of its unalienable attachments. It can hinder our progress of listening, and it can also help it. So we should notice the existence of culture and try to take advantage of it.

4.3. Cultural influence on speaking

Just like listening, the ability of speaking is not a matter only concerned with pronunciation or intonation. People need to read a lot to understand the cultural background knowledge of the target language; only in this way they can communicate successfully with the others. So in the training of oral English, teachers should emphasize the practical use of the language, and try to use the materials which come from the daily life. This can help people use proper sentences in proper context. Otherwise, even if one may have been well trained in the linguistic aspect of the language, he may make mistakes or have misunderstanding for the sake of lacking related cultural background

knowledge. For this, the experience of a young interpreter is a case in point: There is a young interpreter whose pronunciation is standardized and natural. The first time he was appointed to accompany a foreign guest, he tried to do everything he could to show that he was enthusiastic, kind, considerate, and competent. He tried to be attentive as possible by saying “You come this way.” “You sit here.” “Don’t go too fast.” “Follow me.” “Don’t be late.” But the next day, he was shocked to know that the foreigner didn’t want to go with him, because the foreigner thought that the young interpreter was not polite. In the foreigner’s eyes, the interpreter is not helping him, but scolding him as scolding a child. There is no problem in the interpreter’s English, but the lack of the cultural background knowledge makes him incompetent for this job. The story is simple, yet it says something important. In the course of oral communication, speakers should pay much attention to the context, i.e. what you are saying, to whom you are saying it, when and where you are saying it, etc.

Handout 1. Group 3. Read and discuss the article. Prepare 5 questions on the article.

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4.4. Cultural influence on reading

The reading process is not simply the repetition and reappearance of the language knowledge which the students already have, but it is a complicated process under the stimulations of outside information to decode, recognize,

analyze, judge, and infer the material through the cognitive system (Larsen-Freeman, & Long, 2000, pp.193-196). So, it is critical for us to catch the nonverbal information, such as: the background information about humanism, history, geography, and the traditional local customs, etc. Linguistic knowledge can affect one's reading, but cultural factors plays a more important role in the reading process, most of the true and serious reading barriers are not only from the language knowledge itself, but also caused by the cultural differences between the target language and our mother tongue. Cultural differences exist in background information, words, sentences, and text structures, all of which are going to become potential barriers in reading matters. Sometimes we find that the students may recognize and understand the meaning of each word in the text, but they are still not so clear about the meaning of the whole sentences or paragraphs. One of Churchill's speeches during the Second World War is a very typical example of this case. In his speech, he used his private secretary's words to express himself: "After dinner, when I was thinking on the croquet lawn with Mr. Churchill, he reverted to this theme, and I asked whether for him, the arch anti-Communist, this was not bowing down in the house of Rimmon. Mr. Churchill replied, 'Not at all. I have only one purpose, the destruction of Hitler, and any life is much simplified thereby. If Hitler invaded Hell, I would make at least a favourable reference to the devil in the House of Commons.'" In the above paragraph, Churchill quoted three religious allusions: the first one is "bow down in the house of Rimmon." which comes from the "Bible". That means, "doing things against one's willingness"; the second one is "Hell"; and the third one is "the devil". If we don't know the three allusions, we can't fully understand that Churchill likened Communist USSR to the "Hell" and the Soviet Communist to the "devil". In the use of the religious allusions in this paragraph, Mr. Churchill not only showed his anti-Communist stand, but also avoided annoying the Soviet Union Communist directly. So the real meaning of this paragraph is that his support to the USSR is

for the salvation of the human beings, and it does not mean that he has changed his antiCommunist stand. So we can see that the knowledge of language itself cannot solve all the problems in reading. People's works are always related with the culture of their nations, especially related allusions or usage, which we are not familiar with. That reminds us that we should pay attention to the cultural influence in reading.

4.5. Cultural influence on translating

It is widely believed that translating is greatly influenced by culture. In translating, we should have enough knowledge about both the target and the source language. The difficulty in translation mainly lies in the understanding of cultural background knowledge. The cultural background knowledge includes many aspects, such as art, history, geography, philosophy, science, etc. For example: I was not Pygmalion, I was Frankenstein. There are two points that may puzzle us: one is "Pygmalion", and the other is "Frankenstein". We can see that they are the names of two persons, but who are they? In fact, Pygmalion is the King of Cyprus in Greek fairy tales. Once he carved a statue of a very beautiful young lady, and he fell in love with "her". Because of his pious love, Aphrodite, the Goddess of Love gave the statue life, and at last, Pygmalion got married with her. Frankenstein was a character in M. W. Shelley's "Frankenstein", who was a young medical college student. Once he invented a monster, but that monster ate him. From the above background knowledge, we can see that "Pygmalion" means, "to enjoy one's own creation", while "Frankenstein" means "to suffer from one's own actions". So the success in translating this sentence does not solely depend on understanding its structure but is determined by the knowledge of the cultural load the two terms carry respectively.

5. Teaching culture in EFL classroom

Admittedly, it is not an easy task to teach culture. Teachers can show the way rather than regulate a specific way of seeing things, which has the inclination of cultural imperialism. Making students aware of the important

traits in the target culture help them realise that there are no such things as superior and inferior and there are differences among people of distinctive cultures, as well. (Wang, 2008:4). Kramersch (1993) argues that a foreign culture and one's own culture should be placed together in order for learners to understand a foreign culture. Learners' interaction with native speakers or text will require them to construct their own meanings rather than having educators simply transfer information about people and their culture, and therefore non-native speakers should have opportunities to make their own meanings and to reflect on both the target culture and their own. Kramersch (1993) refers to this as establishing a "sphere of interculturality". Moreover, what educators should always have in mind when teaching culture is the need to raise their students' awareness of their own culture (Straub, 1999) and 'the target culture' (Wei, 2005:55), to cultivate a degree of intellectual objectivity essential in cross-cultural analyses (Straub, 1999, cited in Wang, 2008:4). Teachers and program developers are asked (Coleman, 1996; Holliday, 1994; McKay, 2002) to take the learners' sociocultural background into consideration in choosing materials and pedagogical approaches for particular contexts of teaching since ignoring the students' norms and expectations – that is, what students bring to the classroom- is denying the learners' experiences (Dogancay-Aktuna, 2005:100), and thus a lack of consideration of variations in cultures of learning can lead to frustration and subsequent failure in language classrooms (Li, 1998; Holliday, 1994). Mastering in a language requires learners' mastery of the cultural contexts in which important social acts occur because it conveys warm feelings and solidarity among interlocutors (Cohen, 1996; Eisenstein and Bodman, 1986, 1993; Intachakra, 2004) and is categorized in the 'social' use of language (Kumar, 2002:7). Language learners need to understand what native speakers mean when they use the language, even if they do not choose to replicate native speakers' behaviour (Liddicoat, 2000:51, cited in Paul, 2004).

Handout 1. Group 4. Read and discuss the article. Prepare 5 questions on the article.

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**THE ROLE OF CULTURE IN TEACHING AND LEARNING OF
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AS A FOREIGN LANGUAGE**

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5.1. Guidelines for Teaching Culture

Taking into consideration the dynamic nature of culture some guidelines are formulated by Lessard-Clouston (1997). Lessard-Clouston considers the importance of developing knowledge about target culture together with skills necessary for mastering communication and behavior in the target culture. He claims that cultural awareness is necessary for developing learner's understanding of the dynamic nature of the target and learner's own culture. From methodological point of view, teachers must adopt systematic and structured approach as the learners benefit most when the lessons and the cultural aspects of language teaching are well planned and developed (Lessard-Clouston 1997). Culture learning assessment is a part of learning process and provides important feedback to learners as well as to teacher. Teacher helps learners to express and respond to their cultural learning experiences. Learners move through the stages of learning cycle building skills, developing cultural behavior, discovering cultural explanation. The teacher's role in the learning cycle is crucial as it can to a great deal influence learner's attitude towards culture learning. Teacher needs to establish a good working relationship with learners, "creating an atmosphere of mutuality and respect" (Ellis 2003:17).Teacher needs to be versatile. There are numerous

roles he has to be able to perform: “to present and elicit cultural information, coach and model cultural behaviors, guide and conduct cultural research and analysis” (Moran 2001:138). He also has to listen to learners and empathize with them. Teacher should share his own cultural experience with learners to help them enter another culture. It is obvious that teacher has a central role in developing cultural awareness of his learners. He supplements learners with core materials to integrate cultural objectives into the learning process. He needs to be aware of the fact that every child is individual and has his own cultural identity. Teacher encourages active reflection and cultural comparison; develops metacognitive awareness which includes cultural awareness (Ellis 2003:17).

5.2. Techniques for Developing Cultural Awareness

There are many opinions about what techniques should be used in the classroom in order to develop cultural awareness in learners. Literature and drama have been found to be very effective for making learners sensitive to alternative cultural perspectives (O’Dowd 2004). Planet and Byram consider importance of learner-centeredness in intercultural teaching (Planet, Byram 1999). This principle should ensure that learner’s own culture is not dealt with as an abstract concept but the focus is put on learner’s involvement in it. Learners are encouraged to reflect on their culture on the basis of their own experience. The fact that these analyses take place in English lessons and learners use techniques which they would use to explain their own culture to people from other cultures, make this different from culture teaching in other subjects. Planet and Byram warn not to provide learners with ready-made information which they might need in their analysis but instead, with information and sources where they might use themselves. Even though learners were born into the culture and are familiar with it, they need to require a more distant and general look on their culture together with some information in these analyses. Byram urges teachers to start with reflecting on learner’s own culture and only later introduce the target culture. The principle in

which learners are supposed to discover their own knowledge applies even to dealing with the target culture. Technique for developing intercultural competence supported by Byram is comparative approach which, as he suggests, should “provide a double perspective but not to evaluate to see which is better” (Planet, Byram 1999:189). This double perspective can be reached by fronting phenomena from target culture and putting focus on interpreting own ways of doing as not ‘natural’ but ‘cultural’ (learned and acquired in home culture). The comparative approach contains evaluation in the terms of improving the familiar, “comparison makes the strange, the other, familiar and makes the familiar, the self, strange – and therefore easier to re-consider” (ibid) .Teacher begins each discussion period with a presentation of one or more items in the target culture that are distinctly different from the students’ culture. The discussion then centers on why these differences might cause problems. Culture assimilators, developed by social psychologists for facilitating adjustment to a foreign culture, are used as a brief description of a critical incident of cross-cultural interaction that would probably be misunderstood by the students. After the description of the incident, the students are presented with four possible explanations from which they are asked to select the correct one. If they make the wrong choice, they are asked to seek further information that would lead them to the correct conclusion. Culture assimilators are supposed to be a good method to promote understanding of cultural information and emotional empathy (Hughes in Valdes 1986). Among other techniques are culture capsule which draw learner’s attention to comparisons between the home and the target culture by presenting isolated items about the target culture. This technique uses visual aids which illustrate the difference, and a set of questions to stimulate class discussion (ibid). Cultural problem solving covers presentation of a problem for learners to solve and to evoke discussion about culture differences. Participants read or hear briefly about a real life problem. The problem should illustrate the topic or theme of the discussion and can be set out quite elaborately with a number of points to

discuss. Both previously mentioned techniques are using discussion which should allow students to express their own ideas. It can be also used to form a way into a topic which can stimulate students' imagination and give a teacher an indication of how much the students already know. The emphasis should be always on the ideas which are being expressed rather than on the accuracy of how the thought is being expressed. Discussion can be approached through brainstorming. Pupils can work in small groups as long as there is a clear and concrete focus of the activity and it is kept short. Very effective techniques are role play and drama (O'Dowd 2004). In a role play students take on the role of another person. The situation and sometimes some ideas are given in instructions. Role play is a popular method for communicative use of language where students are encouraged to use language imaginatively and creatively. Being based on real-life situations it is always welcome in a role play to use authentic aids from English speaking countries (for example train tickets, menus). Sometimes it is useful to record the role play on a video or audio cassette for future reference (McKinnon, Rigby 2005). Drama is similarly useful for directly involving students in cross-cultural misunderstanding. In this technique selected members act out in a series of short scenes a misinterpretation of something that happens in the target culture and is clarified in the final scene. Among other techniques which can be used to teach culture can be mentioned Audio motor Unit or Total Physical Response, primarily designed as a listening exercise, employs a carefully constructed list of oral commands to which students respond. These commands are arranged in such a way to make students act out a cultural experience (Bowen 2005).

Conclusion

It's very clear from the above discussion that culture and language are intricately interwoven so that one cannot separate the two without losing the significance of either language or culture'. If any one of them is separated the other remains incomplete. In EFL or ESL class room the students

should be taught English with the culture associated with it so that the students can acquire the target language with cultural background and correspond in real life situations. It is observed that many students, who have excellent academic performance in English subject, sometimes, find it very difficult to correspond with native speakers or in real life situations. This might be the result of learning English without proper awareness of its culture. Therefore, the role of culture that it plays in teaching and learning of English as a foreign/ second language can't be avoided while designing course for EFL/ ESL students and in the class room situations. The teachers should keep in mind the importance of culture and must have a prior knowledge of the cultural knowledge of the chapter or lesson he is going to teach the students.

Activity 3. Power Point Presentation “Language and culture”

Lesson 15. Language and culture in English classrooms: greetings

Time: 80 minutes

Level: Intermediate, Upper intermediate

Lesson outline:

Activity 1. Brainstorming: Group demonstration/presentation

Activity 2. To read and discuss the right ways to greet in 19 countries in small groups

Activity 3. Match ways of greeting with their countries in pictures.

Objectives: to give Ss an opportunity to explore the ways of greeting in this lesson by several activities and reading a scientific passage and exploring their own ideas on the topic

Learning outcomes:

By the end of the lesson the Ss will have

- *an understanding of the right ways of greeting in different countries in this lesson;*
- *compare different ways of greeting of different nations*

Materials used:

<http://www.businessinsider.com/how-to-greet-people-around-the-world-2016-8/#italy-spain-and-portugal-kiss-on-each-cheek-1>

Detailed Procedure of the Lesson

1. Introduction (20 minutes).

Brainstorming

-Do you know ways of greetings of any culture?

Can you share, please?

Ss in pairs brainstorm their ideas on the question.

2. Main part (50 minutes).

Activity 1. Group demonstration/presentation (15 min.).

The T. divides the Ss into five small groups and tells them to prepare and demonstrate the ways of greeting of two or three countries and tells them not to use

information from the internet at this stage. The Ss prepare the presentation and demonstrate it to the whole class.

Activity 2. The right way to greet people in 19 countries (25 min.).

The T. gives **Handout 1** to each group and tells the Ss to demonstrate the ways of greeting from their handout without naming the country, the other groups will guess it. The Ss demonstrate the ways of greeting given in the handouts. The other Ss guess it.

Activity 3. Matching (20 min).

The T. gives **Handout 2** to the groups (the handout should be cut) and tells them to match the ways of greeting with its picture/country. Ss work in groups match the pictures with descriptions.

3. Closure (10 minutes).

T. asks Ss to give a summary of today's lesson. Ss work individually and give a summary of today's lesson.

Activity 2. Handout 1. Group 1. Read and demonstrate the ways of greeting.

The right way to greet people in 19 countries around the world

Greeting people can be awkward enough: Do you shake hands? Go in for a hug? Kiss?

But if you toss in a new culture, meeting someone can turn into a completely unseemly experience. Save yourself from embarrassment on your next trip and come prepared for an appropriate greeting. Here's the ultimate guide to greeting people in 19 countries around the world.

The United Kingdom: A handshake

One thing that unhinges Brits more than disorganized queues and people who "stand on the left" is a kissy greeting. A handshake, preferably with little eye contact and some incoherent Hugh Grant-like mumbling, is ideal



Prince William, Duke of Cambridge and Catherine, Duchess of Cambridge greet the President of Singapore Tony Tan Keng Yam and his wife Mary Chee Bee Kiang in October 2014.

Italy, Spain, and Portugal: Kiss on each cheek



A quick kiss on each cheek — usually right, then left, though reversed in Italy — will suffice in Italy, Spain, Portugal, and much of Europe. Most of the time, rather than pecking, it's common to brush cheeks and make a kissing sound. Just don't be surprised if you find an Italian with wandering lips.

Activity 2. Handout 1. Group 2. Read and demonstrate the ways of greeting.

Germany: A firm handshake



Most Germans despise lippy introductions. In fact, they hate it so much they've tried to abolish it. Stick to handshakes. It's more efficient, as is the German way.

Japan: Bow



The bow is the standard greeting in Japan. Depending on the formalities, bows differ in duration, declination, and style. Among peers, the bow may be subtle, but don't dare bow that lightly to elders.

France: Kiss on the cheeks three or four times



In France the cheek-to-cheek — or cheek-to-cheek-to-cheek — kiss is as regional as the country's wines. In the same way you wouldn't order a Merlot in Burgundy, you wouldn't want to kiss twice when, typically, they kiss four. In Paris, the standard is two, and, on Corsica, they're practically making out with five kisses.

Activity 2. Handout 1. Group 3. Read and demonstrate the ways of greeting.

The Netherlands, Belgium, and Switzerland: Kiss three times from right to left to right

Vague acquaintances stick to handshakes and uncomfortable silence, but, if you're anything more than complete strangers, you'll kiss three times: right-left-right.

Thailand: Press your hands together and slightly bow



There's only one correct way — or *wai* — to greet in Thailand, and that's to press your hands together in a prayer like fashion and slightly bow to your acquaintance.

Brazil: Kiss closely one to three times



Much like its neighbor, Brazilians don't shy away from physical contact. Depending on the region, you'll kiss one to three times; however, the single ladies tend to give an extra smooch —try not to blush.

Activity 2. Handout 1. Group 4. Read and demonstrate the ways of greeting.

UAE and Saudi Arabia: Touch noses



In the UAE, Saudi Arabia, and a number of Persian Gulf countries, the go-to greeting isn't a handshake or kiss on the cheek, but rather it's touching noses. While a kiss can be intimate but a nose, a “nose” is merely a handshake using other means, right?

Greece: A kiss and a slap on the back



Nothing says “nice to meet you” quite like getting slapped on the back. At least Greeks tend to give two kisses to ease the pain.

Argentina: A hug and kiss on the cheek



Male, female, old, young, it doesn't matter: Whether you want one or not, you're getting a hug and a kiss on the cheek.

Activity 2. Handout 1. Group 5. Read and demonstrate the ways of greeting.

India: Place your palms together and say "Namaste"



Most westerners get a handshake, but, if you're looking to seem less touristy, it's all about *Namaste* — something yogis might remember. Place your palms together like a prayer, tilt your head forward, and say "Namaste," which means, "adoration to you."

China: Bow or shake hands



In formal settings, the Chinese bow, but, in recent years handshakes have become the norm. When introducing yourself, don't be surprised if you're expected to list your profession and the company for which you work. It's normal.

United States: Handshake, fist bump, hug, or wave



There's the handshake, fist bump (Thanks, Obama), hug, bro-hug, “the nod,” and the ever-endearing, half-excited wave. Take your pick.

Activity 3. Handout 2. Match the ways of greeting with its country

Ways of Greeting in different countries	
	<p>The United States of America</p> <p>In America, a common greeting practice for newly acquainted individuals to merge hands in what is colloquially known as a "handshake." Crucial to the success of this salutation is if the hands of each party are matched: right for right, or left for left. Once clasped, the hands — now as one — can oscillate up and down for as long as feels appropriate.</p>
	<p>Saudia Arabia</p> <p>In Saudi Arabia, as in other Middle Eastern countries and around the world, Muslims will very often greet each other with a <u>handshake</u> and the words "As-salamualaykum" will be spoken. Men</p>

may follow this with kissing cheeks, and placing the left hand on the other's right shoulder.



Malaysia

Many Malays will touch fingers with a person they are greeting, and then return their hands to their hearts.



Kenya

The Masai warrior tribe in Kenya performs an elaborate ceremony to welcome visitors, not least amazing of which is the adamu or jumping dance. It involves the warriors forming a circle and competing to see who can jump the highest.



Greece

In Greece you'll see a lot of men patting each other on the back or at shoulder level when greeting each other.



Tibet

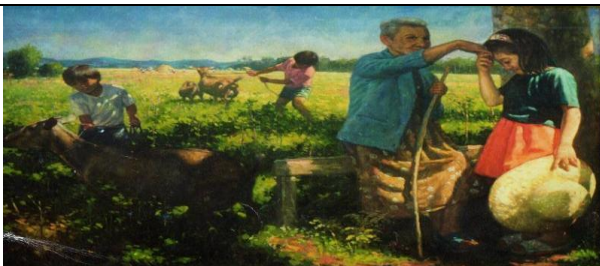
In Tibet it is conventional to, upon greeting someone, stick your tongue out just a bit. This practice comes from the

belief in reincarnation: a cruel 9th century Tibetan king had a trademark black tongue. When you stick your tongue out to others, it signals that you're not a reincarnation of the king.



Mongolia

Upon receiving a new guest in their home, a Mongolian will offer the newcomer a *hada* (a cut of cotton or silk). To receive this gift appropriately, take it up gently with both hands and bow slightly.



The Philippines

When greeting an elder in the Philippines, take his or her (usually right) hand gently and press it to your forehead. This gesture is called *Mano*, and is used to show respect.



New Zealand

The Maori people of New Zealand will greet visitors with a beautiful gesture called *hongi* (pressing foreheads and noses together, with eyes closed). Maori will perform this move

to initiate newcomers, and exchange the breath of life with them.



Japan

In Japan, people will greet each other with a bow. Bows differ in duration and in angle of decline according to formalities. Men typically bow with their hands at their sides, whereas women will bow with their hands touching on their thighs.



Thailand

In Thailand, it is customary to press the hands together, hold them in prayer fashion, and slightly bow to your acquaintance. This is called the wai



India

The AñjaliMudrā is a salute in India, often accompanied by the greeting "Namaste." To perform it, press your palms together over your heart, and utter the word "Namaste."



France

If two people about to greet one another are rather familiar, it is customary in France (as well as in other countries) to kiss cheeks — what's called *faire la bise*. But cheeks don't have lips, you might say. That's true. But at the same time, lips do not have cheeks.

Lesson 16. Dealing with culture clashes

Time: 80 minutes

Level: Intermediate, Upper intermediate

Lesson outline:

Activity 1. Eliciting the term “Culture clash”

Activity 2. Read the article “On Culture and the Clash of Cultures” By Anjum Altaf in small groups

Activity 3. Discussing the article

Activity 4. Preparing a role play/presentation on culture clashes

Objectives: to give Ss an opportunity to explore what the terms mean in this lesson by reading the article and exploring its meaning

Learning outcomes:

By the end of the lesson the Ss will have:

- *an understanding of the terms (culture clash) in this lesson;*
- *compare different culture clashes of different nations*

Materials used:

<https://thesouthasianidea.wordpress.com/2011/03/18/on-culture-and-the-clash-of-cultures/>

Detailed Procedure of the Lesson

1. Introduction (10 minutes).

Brainstorming

- What is a culture clash?
- Have you ever faced a culture clash?

2. Main part (60 minutes).

Activity 1. Defining the term (10 min.)

The T. divides the students into 3 small groups and asks the groups to define the term “culture clash”. A representative from each group presents the definition.

Activity 2. Reading the article “On Culture and the Clash of Cultures” by Anjum Altaf (25min).

The T. gives each group a part of the article and tells them to read it individually first, then discuss in the groups.

Activity 3. Jig-saw activity (20 min).

The T. regroups the Ss and asks them to retell their part of the article to each-other. The T. asks the Ss to go back to the home groups and asks them to discuss the whole article and to make three questions to their part. The T. asks the organizes QA session.

Activity 4. Preparing a short role-play on culture clash in the small groups (15 min).

The T. tells the Ss to prepare and present a short role-play on culture clash in the small groups and sets time for preparation (5 min). The T. asks the groups to act out the role play.

3. Closure(10 minutes)

T. asks Ss to give a summary of today's lesson. T. asks each Ss for the summary of today's lesson.

**АМАЛИЙ МАШҒУЛОТЛАР УЧУН МАТЕРИАЛЛАР
ТАРҚАТМА МАТЕРИАЛЛАР**

Handout 1. Activity 2. Group 1. Read the article individually and discuss it in your small groups.

<https://thesouthasianidea.wordpress.com/2011/03/18/on-culture-and-the-clash-of-cultures/>

On Culture and the Clash of Cultures by Anjum Altaf

The “West” versus the “East,” the “West” versus “Islam” – there is much talk of the clash of cultures in these ideologically charged times. Yet, there is as much confusion about the understanding of culture itself. If we are to be clear about the nature of the conflict, we need to first define what the argument is about.

Culture as a thing in itself: “the power of culture”

Culture has many dimensions and meanings – we can talk of the power of culture as well as of the culture of power – and some of the meanings have altered over

time. In its original sense the notion was applied to humans as it was to the earth, the equivalent of agriculture – a way of cultivating the mind akin to cultivating the soil. It was common to speak of a cultured person as one who had cultivated good taste (even the choice of the word ‘taste’ hints at the commonality of the origins) – tastes could be refined with effort much like sugar. In this usage, culture was something an individual aspired to acquire and refine. The oft-heard European characterization of Americans as ‘uncultured’ reflects this usage. Within countries, ministries of culture were the facilitators of the cultivation of tastes.

It is less common these days to speak of culture in this manner because the focus has shifted to conflict and therefore away from the individual to the group. Yet, some of the sense of culture as taste remains when there is talk of the “cultural wars” between highbrow (elite) and lowbrow (popular) cultures.

Culture as the ethos of something else: “the culture of power”

There is a transition to associating culture with a pattern of behavior when one refers to the culture of power. Notions of the cultures of affluence or poverty convey the same sense – the powerful or the affluent or the poor behave in ways that are recognizable and common to the members of the group. It is also common to speak of the culture of organizations – the distinction was often made between the vertical culture of IBM (based on hierarchy) and the flat culture of Apple (based on equality).

The culture of a place

This transition to the behavior of groups can be rooted further in a specific geography. The association of culture with place – the culture of New York, for example – is an obvious extension although it is not as simple as it seems because a place can contain subgroups with quite distinct cultures of their own – say, the poor and the rich or the elite and the commoners. This nuance is vividly illustrated by an observation about New York by E.B. White: “Commuters give the city its tidal restlessness; natives give it solidity and continuity; but the settlers give it passion.” All these distinct subcultures come together to comprise the composite culture that New Yorkers claim as their own.

Residents of New York and San Francisco would insist that the cultures of the two cities are very different. One cannot conceive of saying about New York what was said of San Francisco – “If you’re going to San Francisco be sure to wear some flowers in your hair.” Those going to New York might be better advised to wear a Blackberry on their hips.

One should note that in this conceptualization of the composite culture of a healthy organization or place, the differences in the subcultures of its members, their religions or ethnicities for example, have relatively minor importance. Thus the culture of IBM is not sensitive to the different religions of its employees. Likewise, residents of Chinatown and Little Italy readily identify themselves as New Yorkers.

Handout 1. Activity 2. Group 2. Read the article individually and discuss it in your small groups.

<https://thesouthasianidea.wordpress.com/2011/03/18/on-culture-and-the-clash-of-cultures/>

On Culture and the Clash of Cultures by Anjum Altaf

This is rather more difficult for us to appreciate in South Asia where we have witnessed composite cultures fragment and polarize around subcultures of language, religion or ethnicity. Nevertheless, despite the traumas of recent history, it still remains possible to speak meaningfully of a composite culture of UP or Punjab that subsumes religious differences. Indeed, we often speak of an even larger *Ganga-Jamni* culture that emerged out of the interaction of two initially very distinct cultures – something that was the subject of Dara Shikoh’s justly celebrated work, *Majma-ul-Bahrain* (“The Confluence of the Two Seas”).

Culture and religion

This conception of the composite culture of an organization or place should caution us against falling into the trap of giving primacy to religion in the discussion of culture. Religion influences culture but is itself embedded in pre-existing cultures – every place has a culture before religion is introduced into it. It is for this reason that the culture of Saudi Arabia is distinct from the culture of Iran

or Indonesia even though they are now all countries with Muslim majorities. It is also the reason why society in Pakistan shuns social equality when the message of its holy book espouses equality quite explicitly. And within Pakistan, the social norms that prescribe how honor is defended in the different provinces vary from each other and also from the prescriptions of the *Shariah*.

West, East, Islam: misplaced categories

We are now in a position to return to the issue of interest – that of the so-called clash of cultures. It should be noted immediately that there is a serious incompatibility in talking about a culture clash between the West and Islam – the former is a spatial unit while the latter is a type of a non-spatial organization. We can either talk of a clash between Christianity and Islam or remove the incompatibility in some other way.

A formulation in terms of Christianity and Islam is much too broad – one has never heard, for example, of a conflict between the Christians of Latin America and the Muslims of Sub-Saharan Africa. Reformulation as a conflict between the West and the East is equally problematic because the East itself is too large a unit – there is little that can be considered common in the cultures of South Asia and East Asia, for instance.

Conflict of cultures or conflict of interests

A little thinking should reveal the intellectual laziness or subterfuge in such formulations. What initially motivated the proponents of the theory of culture clash was the problematic of the different interests of the USA and Europe on the one side and the Muslim countries of the Arab world on the other. It lent a false generalization to the articulation to conflate the former with the “West” and the latter with “Islam.” No doubt it also helped to mask the real nature of the material differences in interests that fueled the conflict. Over time, the generalization acquired the momentum of a self-fulfilling prophecy as more and more people began to see the world in its frame of reference.

Posed against each other in this formulation were the democratic, secular, and peace-loving values of the “West” against the totalitarian, religious, and aggressive

values of “Islam.” After the recent developments in the Arab world the mask has slipped to some extent from the emptiness of this conflation and questions have begun to be asked about the odd reality in which the friends of the “West” in the Arab world were precisely those totalitarian autocrats who were receiving billions of dollars to deny democracy and freedom to their own people. The choice of friends was the giveaway in the gulf between the rhetoric and reality of this false clash of cultures.

Handout 1. Activity 2. Group 3. Read the article individually and discuss it in your small groups.

<https://thesouthasianidea.wordpress.com/2011/03/18/on-culture-and-the-clash-of-cultures/>

On Culture and the Clash of Cultures by Anjum Altaf

Culture and values

Although there is a very clear political economy rationale to the articulation of the clash of cultures, let us set it aside for the moment to discuss the conceptual issues in the understanding of culture. What exactly might we mean when we speak of a culture of the “West?” We are in the realm of geography and had mentioned earlier the notion of a culture of New York that was distinct from a culture of San Francisco. If we think of culture as a manifestation of shared values, to what extent can we enlarge a geographical unit while still recognizing some significant value that remains common across that unit?

In this sense can we associate certain shared attributes with as broad a geographical unit as the “West?” We can say perhaps that the West is relatively horizontal in terms of social relationships and that religious beliefs have relatively little impact on political behavior. In contrast, we can easily recognize some societies that are relatively vertical in terms of social relationships and where religious beliefs have relatively greater impact on political behavior. South Asia immediately comes to mind but note that East Asian societies are markedly different from South Asia in many respects so that a simplistic West-East classification would be very misleading.

Values and social structures

Thinking further along these lines would suggest that these attributes are not intrinsic to people but related to the structures of societies at particular moments in time and that there is a relationship between structural attributes and social values. The values of a pre-industrial society could be expected to differ from those of an industrial one. We can quite readily characterize a set of values as “feudal” and another as “capitalist” – it would be quite natural for honor and loyalty to carry more weight in the former while the bottom line and merit gain more prominence in the latter. This also suggests that values change over time as the structures of societies evolve. Europe too was feudal, clerical, and dynastic at one time.

The clash of values

This should lead to an important observation. The fact that societies have different values does not imply that they must necessarily clash. To revert to an earlier illustration, IBM had a vertical culture while Apple had a horizontal culture but this in no way made a clash between the two inevitable. There was competition for sure but even this was modulated within the meta-rules of a composite capitalist culture.

However, and this is an equally important observation, when there is a conflict of material interests, real or perceived, one can expect a clash of values even within the same society. One can see this in the conflict over caste-based quotas and reservations in India as well over race-based affirmative action in the US. These material conflicts are recast in terms of a clash of values, between social justice and individual responsibility or between desert and merit, for example.

The conflict of interests

The key to understanding an articulation of a clash of cultures is to recognize the underlying clash of material interests and to identify the parties representing those interests. From there one can follow how the conflict of interests is recast as a conflict of values, how each party characterizes the values of the other as the exact opposite of its own to the point that the conflict is transformed into one between good and evil. This rhetoric of good and evil is then used to rally popular support –

how often have we heard in recent years that “they” hate “us” because they dislike our values and our freedoms.

Seeing through the fog

This strategy continues to pay because there is always a pool of people ready to line up behind it. The resulting jingoism and chauvinism leads many to fall into the deeper hole of believing and wanting to prove their values superior to those of anyone else. This is easy enough – any one of hundreds of possible indicators can be picked as evidence of the superiority. Thus many Muslims claim Islamic values superior to Western values because the divorce rate is lower in Muslim countries. The failure to realize that they are comparing apples and oranges or that there may be other indicators suggesting the opposite conclusion illustrates well the benumbing influence of seeing the world through the lens of a clash of cultures. There are no clashes of cultures, only clashes of interests masquerading as clashes of cultures.

Lesson 17. Dealing with culture clashes: acculturation

Time: 80 minutes

Level: Intermediate, Upper intermediate

Lesson outline:

Activity 1. Eliciting the term “Acculturation”

Activity 2. Reading the definition and comparing

Activity 3. Watching video clips and discussing

Activity 4. Sharing their opinion about acculturation and assimilation

Objectives:

- to give Ss an opportunity to explore what the terms mean in this lesson by watching video clips and discussing them

Learning outcomes:

By the end of the lesson the Ss will have:

- *an understanding of the terms (acculturation) in this lesson;*
- *Make observations about how a young Chinese girl adapts to her new life in the United States after an American family adopts her.*
- *Determine if she assimilates or acculturates when she moves to the United States.*
- *Form an opinion about whether assimilation or acculturation by immigrants is in the best interest.*

Materials used:

<http://www.pbs.org/pov/woainimommy/lesson-plan/>

Detailed Procedure of the Lesson

1. Introduction (10 minutes).

Brainstorming:

-What is acculturation?

-What is assimilation?

T. listens to the Ss' answers and gives feedback.

2. Main part (60 minutes).

Activity 1. Defining the terms (5 min)

T. tells the Ss to define the term: *acculturation, assimilation* individually.

Activity 2. Reading a passage and comparing the definition (5 min).

T. gives **Handout 1** to the Ss and asks them to read a passage about the terms and compare their definition with the author's definition, focusing on the similarities and differences.

Activity 3. A case of Chinese girl (50 min).

1. Ask students to imagine that they are 8-year-olds and are going to be adopted by families in China. Have them write for five minutes or so on how they think their lives might change once they move to China.
2. Invite students to share their responses. Write on the board some of the changes they mention. Why would these things change? Then, ask students what would not change and list those. Have students explain their thinking.
3. Distribute the Viewing Guide. Explain that you are going to show the class a series of video clips that document what happened when a family in New York adopted an 8-year-old girl from China and introduced her to life in the United States.
4. Guide the class through the video clips and the questions on the handout.
5. Invite students to consider their own backgrounds and think about how much their families and/or ancestors have preserved or let go of their cultural heritages. Give students a few minutes to discuss this topic with partners and then allow a few students to share their thoughts with the class.

Ask students to think more broadly about immigrants in the world. How important do they think it is for immigrants to preserve their cultures when they move to different countries? Do students think that immigrants should assimilate or acculturate? Which process do they believe is in the best interest of the country? Students should take a stand on this issue and write opinion papers that explain their reasoning.

3. Closure (10 minutes)

T. asks Ss to give a summary of today's lesson. T. asks each Ss for the summary of today's lesson.

АМАЛИЙ МАШҒУЛОТЛАР УЧУН МАТЕРИАЛЛАР
ТАРҚАТМА МАТЕРИАЛЛАР

Handout 1. Activity 1. Read the passage and compare the definition with your own definition.

Acculturation

Acculturation is the process by which people adjust to contact with a culture other than their own. It explains the process of cultural changes and psychological change. In another sources acculturation is explained the following:

1. The process of adopting the cultural traits or social patterns of another group.

Acculturation in culture

The learning of the ideas, values, conversations and behavior that characterize a social group. Acculturation is also used to describe the results of contact between two or more different cultures, a new composite culture emerges, in which some existing cultural features are combined some are lost. There are some types of acculturation. **John Berry** has developed a model for understanding the strategies that people use in experience in order to better understand this process:

Integration – the individual maintains his or her own cultural identity while at the same time becomes a participant in the host culture.

Assimilation- the individual gives up his or her own cultural identity and becomes absorbed into the host culture.

Separation - the individual maintains his or her own cultural identity and rejects involvement with the host culture

Marginalization - the individual does not identify with or participate in either his or her own culture the host culture

VIDEO CLIPS

Clip 1: "Introducing the Sadowskys" (length: 3:20)

The clip begins at 2:12 with children playing in the snow. It ends at 5:32 with the spoken words "...the rest of everybody else's until she comes home, right?"

Clip 2: "Meeting the Foster Family" (length: 1:56)

The clip begins at 23:00 with the line "Sui Yong was our first foster child." It ends at 24:56 when a picture is taken.

Clip 3: "Internet Call With the Foster Family" (length: 6:41)

The clip begins at 1:02:15 with the line "Okay, my name is Faith." It ends at 1:08:56 when the interpreter says, "Foreigners are very nice people."

Clip 4: "Remembering the First Meeting" (length 0:13)

The clip begins at 1:12:12 with the spoken words "In China, I didn't know." It ends at 1:12:27 with the line ". . . because I don't know them."

Clip 5: "More Chinese or More American?" (length: 0:36)

The clip begins at 1:14:07 with the question "Do you like learning Chinese?" It ends at 1:14:43 when she answers, "American."

Activity 2. Handout 2. Viewing Guide. Acculturation. Respond to the questions below as you watch a series of clips from the film Wo Ai Ni (I Love You) Mommy.

Name: _____

Acculturation: Preserving parts of one's own culture while adopting some parts of a new culture.

Assimilation: Adopting the dominant culture as one's own.

Clip 1: "Introducing the Sadowskys"

Background: Since China opened its doors to international adoption in 1992, Americans have adopted more than 70,000 Chinese children. The Sadowskys are preparing to adopt an 8-year-old girl named Sui Yong from Guangzhou, China. They also adopted their daughter Darah from China when she was an infant.

1. Why did the Sadowskys decide to adopt an older child?

2. List three things you observed in the film that tell you something about the Sadowsky family:

Clip 2: “Meeting the Foster Family”

Background: Sui Yong has been cared for in China by a foster family. After meeting the Sadowskys, Sui Yong wants to call her foster family. A visit is arranged before she leaves for the United States.

1. How does the foster family feel about the adoption?
2. How would you describe the relationship between Sui Yong and her foster mother?
3. How do you think Sui Yong’s life with the Sadowskys will be different from her life in China?

Clip 3: “Internet Call With the Foster Family”

Background: Sui Yong’s new name is Faith Sadowsky. In this clip, Faith has lived in the United States for 17 months. She attends a bilingual school where both English and Chinese are spoken.

1. Based on what you see in the film, how has Faith changed since she moved to the United States? How has she remained the same?
2. In your view, what has Faith gained? What has she lost?

Clip 4: Remembering the First Meeting

Clip 5: More Chinese or More American?

Background: In these clips, Faith thinks back to when the Sadowskys were strangers to her, and then talks about how she has changed.

1. Why do you think Faith feels more American than Chinese?
2. What do you think it means to be an American?
3. How do you think group and cultural influences contribute to the shaping of a person’s identity?
4. Did Faith acculturate or assimilate? Do you think that is good or bad? Explain your answer.

МУСТАҚИЛ ТАЪЛИМ УЧУН МАТЕРИАЛЛАР

Find 10 words about culture, types of acculturation and social distance.

N	A	N	A	F	F	E	C	T	I	V	E	L	N	Y
M	A	R	G	I	N	A	L	I	S	A	T	I	O	N
I	N	T	E	R	A	C	T	I	V	E	K	H	N	O
A	C	C	U	L	T	U	R	A	T	I	O	N	O	K
U	S	O	C	I	A	L	D	C	T	U	R	I	S	N
H	N	O	R	M	A	T	I	V	E	H	K	M	O	G
B	A	S	T	U	R	U	S	A	T	L	O	E	D	M
A	T	U	R	I	G	R	T	L	H	T	H	G	I	U
S	I	V	A	L	U	E	A	E	S	I	S	I	C	Y
I	O	I	C	U	L	T	N	U	O	V	C	N	T	Y
C	L	N	E	S	H	O	C	K	C	E	U	A	A	H
N	A	E	V	A	D	D	E	C	I	N	L	L	N	I

GLOSSARY

Culture clash

Acculturation

Integration

Assimilation

Separation

Marginalization

Cultural identity

Cultural existence

Lesson 18. Dealing with culture clashes: culture shock

Time: 80 minutes

Level: Intermediate, Upper intermediate

Lesson outline:

Activity 1. PPP, defining the term

Activity 2. Jig-saw reading

Activity 3. YouTube/Questions

Activity 4. Read the case and think about the ways of avoiding it.

Objectives:

- to give Ss an opportunity to explore what the term means in this lesson by reading passages, jig-saw reading and case study

Learning outcomes:

By the end of the lesson the Ss will have:

- *an understanding of culture shock and be able to avoid it in their life;*
- *a knowledge about how to understand and respect different cultures and be able to follow them if needed in the future.*

Materials used:

1. Joyce Merrill Valdes (1995), *Culture Bound*. Cambridge University Press.

2. Tomalin and Stempleski (1993), *Cultural Awareness*, Oxford University Press

Detailed Procedure of the Lesson

1. Introduction (20 minutes).

Brainstorming:

T. elicits Ss' opinions about the followings:

-What is a culture shock?

The T. listens to the Ss' answers.

2. Main part (50 minutes).

Activity 1. PPP, comparing the definitions (10 min)

T. shows the slides to the Ss and asks them to read a passage about the term and compare their definition with the author's definition, focusing on the similarities and differences.

Activity 2. Jig-saw reading (20 min).

T. divides the Ss into three small groups, gives the groups the cut text (**Handout 2**) about the stages of culture shock and asks groups

- to put it into correct order;
- match the given heading to the stages;
- to read and understand the stages of culture shock;

T. asks several questions from the Ss to check their understanding.

T. encourages the Ss to share their own life experience about culture shock if they have any.

Activity 3. YouTube (10 min).

The T. tells the Ss to watch the video and answer the questions:

- What was exciting for them at the beginning?
- What was difficult for them?
- What did they say about food?
- What did they feel at the adaptation stage?

Activity 4. Case study (20 min).

T. gives **Handout 3** to the groups asks them to read the case study and discuss the ways of avoiding it in their small groups.

The T. shows the slides about the ways dealing culture shock and goes through.

3. Closure (10 minutes)

T. asks Ss to give a summary of today's lesson. T. asks each Ss for the summary of today's lesson.

Activity 1. Handout 1. Read the passage and compare the definition with your own definition.

Culture shock

Culture shock is the feeling of disorientation experienced by someone who is suddenly subjected to an unfamiliar culture, way of life or set of attitudes. It is also the personal disorientation a person may feel when experiencing an unfamiliar way of life due to immigration or a visit to a new country, a move between social environments or simply travel to another type of life.

Culture shock is the uncomfortable feeling of uncertainty that many people experience when immersed in unfamiliar surroundings where they are unsure of the acceptable norms of behavior, or what to expect from other people. This is a natural part of the process of acclimatization to a new environment. It can occur in any situation where an individual is compelled to adjust to a different set of social standards where known rules no longer apply.

Culture shock is not limited to those who travel. Anyone who has recently experienced a change in surroundings can experience the feeling of disorientation that characterizes culture shock. It is common to suffer from it when on brief trips, entering college, changing home, or even jobs.

Activity 2. Handout 2. Read the text below about culture shock and match these headings (a-c) to the three stages(1-3)

- a) Trouble in paradise
- b) The road to recovery
- c) The honeymoon period

A Culture Shock to the system

Many people would love to leave their nine-to-five job behind and have a life-changing adventure overseas. They imagine lying under palm trees as sun goes down. However, life overseas is not always easy and many are not prepared for the shock of living in an alien culture.

Stage _____

At first, for those who actually decide to move abroad life is an exciting adventure. With their new-found freedom, they enjoy exploring their surroundings and life seems like an extended holiday. They don't mind sampling the local cuisine and discovering other aspects of the local culture. They can even afford to practice their foreign language skills without fear making mistakes.

Stage _____

In many cases, when people consider moving to another country, they often fail to realize how different life overseas will be. As time goes by, they experience feeling of frustration when language and cultural misunderstanding become a headache. In this stage, many people refuse to accept the differences of their host country and some actually avoid spending time with local people in favour of mixing with others from their home country.

Stage _____

Gradually, over time, the visitor realizes they must accept the differences and not to fight against them. This change in mentality encourages them to improve their language skills and slowly they manage to do the things we would do without thinking at home such as opening a bank account. This new new-found confidence enables them to see a side of life which very few tourists are lucky enough witness.

Culture shock is a real issue. The secret is to stop trying to change your host country: you will not succeed. If not, you risk losing your dreams and having to return to the old life you wanted to leave behind.

Activity 4. Handout 3. Read the case study and think about the ways of avoiding it.

Unexpected stresses of a short trip

An adult student friend, Dr. Dong had a wonderful chance to go to Seattle to present a paper at a professional meeting. Having attended our course in Intercultural Communications, we met to review some of the cultural differences he might experience. I also gave him the phone number of a friend of mine who lived in the area. When he got back, we met again to review his experience.

Dr. Dong told me later that the course information had helped him. He experienced the typical stages of culture shock. He arrived expectant and happy and enjoyed his first days very much. At the medical conference, he felt quite confident in his area of research and was able to perform well in his presentation. But after a few days, he began to feel uncomfortable. His medical English was fine, but the social interaction expectations were different, and he was unsure of the cues and the communication style.

He worried more and more that he was misunderstanding simple English greetings and table talk conventions. When someone greeted him with, “Hi, how’s it going?” he thought they had asked him “where are you going?” and answered with the name of the conference hall, only to get a quizzical stare from them. At a western style dinner, a colleague asked, “So how’re you enjoyin’ the States?” he thought he heard, “how are you enjoying your steak?” and answered that he was eating chicken, not beef. That time, they smiled, and patiently repeated the question, with both laughing at the error.

Such misunderstandings and miscommunications were minor. But for Dr. Dong, they were the beginning of a sense of “cultural confusion.” By the end of the meetings, he felt a deep sense of “cultural stress” and was worn out from having to pay attention to so many new expressions and ways of dealing with things. He felt his handshake was not as firm as Americans’, found that people reacted unusually when he modestly insisted his English was not good after they complimented him, didn’t know how to accept dinner invitations properly and therefore missed out on

going to several lunches, and so on. Eventually, he was so bewildered that he felt the full impact of “culture shock.”

МУСТАҚИЛ ТАЪЛИМ УЧУН МАТЕРИАЛЛАР

What is Culture Shock, and What Can I do to Avoid it?

Culture shock is described as the feelings one experiences after leaving their familiar, home culture to live in another cultural or social environment. Even the most open-minded and travelled individuals are not immune to culture shock.

Phases

Culture shock has three to five phases, depending on which source you read.

The Honeymoon Phase: This is a fun time. Everything is great, exciting, and new. You love the differences, meeting new people, tasting new foods, seeing different architecture, doing new things, working in your new job. This phase can last days, weeks, or months.

The Honeymoon is Over Phase: During this phase, you're noticing differences, even slight differences, and typically not in a good way. You don't like people's attitudes, you have had enough of the food and just want mom's home cooking. Life is too fast/slow, things are so much "better" at home, they celebrate the wrong holidays, and so forth. During this phase, a person often feels anxious, angry, sad, and/or irritable.

The Negotiation Phase: Essentially, during this phase you decide whether you will succumb to negativity or negotiate past it to make the most of your experience. If you're successful, you regain your sense of perspective, balance, and humour, and move on to the next phase.

The All's Well, or Everything is OK Phase: You feel more at home with the differences in the new culture. Depending on how big a change a person has experienced, the person may feel as if the culture isn't in fact new, but that they belong, or the person may not exactly feel part of the culture, but they're comfortable enough with it to enjoy the differences and challenges. The person doesn't have to be in love with the new country (as in the honeymoon phase), but they can navigate it without unwarranted anxiety, negativity, and criticism.

The Reverse Culture Shock Phase: Sure enough, this can happen! Once a person has become accustomed to the way things are done in a different country, that person can go through the same series of culture shock phases when they return home.

Dealing with Culture Shock

- Learn as much as you can about the new location before you go. This means the good, the bad, and the simply different — from time zones, to what side of the street people drive on, to climate/temperature, to foods, political system, culture, customs and religion(s), to "Can you drink the water?".
- Be open-minded and willing to learning. Ask questions. If you are going to a place where people speak a different language, consider taking a few courses in that language.
- *Maintain a sense of humour.* (Perhapsthemostimportant!)
- Don't withdraw! Travel within the country, and visit cultural events and locations, such as museums or historic sites.
- Build new friendships. Associate with *positive* people.
- Bring a few touches of home with you, such as photos of your favourite locations and family members, etc.
- Keep in touch with people at home by Skype, email, phone, postcards — whatever. This can give you some comfort while away, and it will help you to minimize reverse culture shock when you get back home.

GLOSSARY

Culture shock

Euphoria

Exhilaration

Re-entry shock

Life-changing

Trouble in paradise

Lesson 18

DEALING WITH CULTURE CLASHES: CULTURE SHOCK

What is a culture shock?

- **Culture shock** is an experience a person may have when one moves to a cultural environment which is different from one's own; it is also the personal disorientation a person may feel when experiencing an unfamiliar way of life due to immigration or a visit to a new country, a move between social environments, or simply transition to another type of life. One of the most common causes of culture shock involves individuals in a foreign environment. Culture shock can be described as consisting of at least one of four distinct phases: honeymoon, negotiation, adjustment, and adaptation

(https://en.wikipedia.org/wiki/Culture_shock)

WHAT IS A CULTURE SHOCK?

- Culture shock is the uncomfortable feeling of uncertainty that many people experience when immersed in unfamiliar surroundings where they are unsure of the acceptable norms of behavior, or what to expect from other people. This is a natural part of the process of acclimatization to a new environment. It can occur in any situation where an individual is compelled to adjust to a different set of social standards where known rules no longer apply.
- Culture shock is not limited to those who travel. Anyone who has recently experienced a change in surroundings can experience the feeling of disorientation that characterizes culture shock. It is common to suffer from it when on brief trips, entering college, changing home, or even jobs.

Common problems include:

- information overload;
- language barrier;
- generation gap;
- technology gap;
- skill interdependence;
- formulation dependency;
- homesickness (cultural);
- infinite regress (homesickness);
- boredom (job dependency);
- response ability (cultural skill set).

There is no true way to entirely prevent culture shock, as individuals in any society are personally affected by cultural contrasts differently.

Watch the video and answer the following questions:

- What was exciting for them at the beginning?
- What was difficult for them?
- What did they say about food?
- What did they feel at the adaptation stage?

Dealing with Culture Shock

- Learn as much as you can about the new location before you go. This means the good, the bad, and the simply different — from time zones, to what side of the street people drive on, to climate/temperature, to foods, political system, culture, customs and religion(s), to "Can you drink the water?".
- Be open-minded and willing to learning. Ask questions. If you are going to a place where people speak a different language, consider taking a few courses in that language.
- *Maintain a sense of humour.* (Perhaps the most important!)
- Don't withdraw! Travel within the country, and visit cultural events and locations, such as museums or historic sites.
- Build new friendships. Associate with *positive* people.
- Bring a few touches of home with you, such as photos of your favourite locations and family members, etc.
- Keep in touch with people at home by *Imo*, email, phone, postcards — whatever. This can give you some comfort while away, and it will help you to minimize reverse culture shock when you get back home.

Lesson 19. Dealing with culture clashes: social distance.

Time: 80 minutes

Level: Intermediate, Upper intermediate

Lesson outline:

Activity 1. Reading the definitions

Activity 2. Reading a passage filling in the gaps

Activity 3. YouTube/Questions

Activity 4. Personal space PPP

Objectives:

- to give Ss an opportunity to explore what the term mean in this lesson by reading passages, filling in the gaps and matching activities

Learning outcomes:

By the end of the lesson the Ss will have:

- *an understanding of social distance and be able to respect personal space to avoid clashes in their life;*

Materials used:

<https://www.thespruce.com/etiquette-rules-of-defining-personal-space-1216625>

Detailed Procedure of the Lesson

1. Introduction (10 minutes).

Eliciting:

T. elicits Ss opinions about the followings:

-What is a social distance?

The T. listens to the Ss' answers. The T. provides the PPP (definition of the term).

2. Main part (60 minutes).

Activity 1. Handout 1. Reading the definitions (15 min)

T. divides the Ss into 3 groups, gives the groups information in **Handout 1** about the types of social distance and tells them to read, discuss it in their small groups, then to explain it to the others.

Group 1: Affective social distance

Group 2: Normative social distance

Group 3: Interactive social distance

Activity 2. Handout 2. Reading a passage filling in the gaps (15 min)

T. gives **Handout 2** to the groups and asks them to read a passage filling in the gaps with the words from the box in pairs and discuss it in the groups.

Activity 3. Youtube/questions (20 min).

T. tells the Ss to watch the material answer the following questions:

- What does social dominance state?
- What does integration pattern state?
- Is less social distance good or bad? Why?
- What does enclosure state?
- What does cohesiveness state?
- What does size factor state?
- What does cultural congruence state?
- What does attitude factor state?
- What does intended length of residence state?

Activity 4. Personal space (10 min.) PPP.

T. shows the slides and explains what personal/body space is.

The T. asks the Ss: What personal space do we keep in our culture? The T. encourages the Ss to give examples while answering the question.

3. Closure (10 minutes)

T. asks Ss to give a summary of today's lesson. T. asks each Ss for the summary of today's lesson.

АМАЛИЙ МАШГУЛОТЛАР УЧУН МАТЕРИАЛЛАР

ТАРКАТМА МАТЕРИАЛЛАР

Handout 1. Group 1. Read the information, discuss it in your small group and get ready to share.

Affective social distance

Social distance describes the distance between different groups of society and is opposed to locational distance. The notion includes all differences such as social class, race/ethnicity or sexuality, but also the fact that the different groups do not mix. The term is often applied in cities, but its use is not limited to that. In the sociological literature, the concept of social distance is conceptualized in several different ways:

-Affective social distance: One widespread conception of social distance focuses on affectivity. According to this approach, social distance is associated with affective distance, i.e. how much or little sympathy the members of a group feel for another group. Emory Bogardus, the creator of "Bogardus social distance scale" was typically basing his scale on this subjective-affective conception of social distance: "in social distance studies the center of attention is on the feeling reactions of persons toward other persons and toward groups of people."

Handout 1. Group 2. Read the information, discuss it in your small group and get ready to share.

Normative social distance

Social distance describes the distance between different groups of society and is opposed to locational distance. The notion includes all differences such as social class, race/ethnicity or sexuality, but also the fact that the different groups do not mix. The term is often applied in cities, but its use is not limited to that. In the sociological literature, the concept of social distance is conceptualized in several different ways:

- Normative social distance: A second approach views social distance as a normative category. Normative social distance refers to the widely accepted and

often consciously expressed norms about who should be considered as an "insider" and who an "outsider/foreigner." Such norms, in other words, specify the distinctions between "us" and "them." In this respect, normative social distance is very different from affective social distance, because here social distance is conceived as a non-subjective, structural aspect of social relations. Examples of this conception can be found in some of the works of sociologists such as Georg Simmel, Emile Durkheim and to some extent Robert Park.

Handout 1. Group 3. Read the information, discuss it in your small group and get ready to share.

Interactive social distance

Social distance describes the distance between different groups of society and is opposed to locational distance. The notion includes all differences such as social class, race/ethnicity or sexuality, but also the fact that the different groups do not mix. The term is often applied in cities, but its use is not limited to that. In the sociological literature, the concept of social distance is conceptualized in several different ways:

- Interactive social distance: A third conceptualization of social distance focuses on the frequency and intensity of interactions between two groups. The main idea here is that the more the members of two groups interact, the closer they are socially. This conception is similar to the approaches in sociological network theory, where the frequency of interaction between two parties is used as a measure of the "strength" of the social tie between them. It is possible to view these different conceptions as "dimensions" of social distance.

**Handout 2. Read the information filling the gaps with the words from the box.
There are more words than you need.**

analysis, individual, expanding, new, normatively, anxious, associated, guardians,
psychological, small, interact, group, research, dimensions, missions, technology

It is important to note that these 1... do not necessarily overlap. The members of two groups might 2... with each other quite frequently, but this does not always mean that they will feel "close" to each other or that 3... they will consider each other as the members of the same group. In other words, interactive, normative and affective dimensions of social distance might not be linearly 4.... Social distance was also used by anthropologist and cross-cultural researcher, Edward T. Hall, to describe the 5... distance which an animal can stand to be away from its group before beginning to feel 6.... This phenomenon can be seen in babies and toddlers who can only walk or crawl so far from their parents or 7... before becoming anxious and quickly returning to the safe space. The babies' social distance is quite 8.... This definition of social distance is distinct from the sociological definitions because Hall uses social distance to describe how an 9... interacts with its "insider" group. Hall also notes that this concept of social distance has been extended by technological advances such as the telephone and television, among others. Hall's 10... of social distance came before the development of the internet, which has expanded social distance exponentially. Social distance is now even 11... beyond our planet as we send people into outer space on space 12... and even personal trips to the International Space Station. Since Hall's study of social distance, there has not been much 13... about the extension of social space as new technology has been developed. More research is needed.

МУСТАҚИЛ ТАЪЛИМ УЧУН МАТЕРИАЛЛАР

When two people interact, the physical space or distance between them, their social distance often indicates something about how intimate or personal their relationship is (Noller, 2006). Social distance also affects how people describe others and their actions; someone who habitually is more distant physically is apt to be described in more general, abstract terms than someone who often approaches more closely (Fujita, et al., 2006). In white American society, a distance of approximately half a meter to a meter is what most people prefer when talking face-to-face with a personal friend. The closer end of this range is more common if the individuals turn sideways to each other, as when riding on an elevator; but usually the closest distances are reserved for truly intimate friendships, such as between spouses. If the relationship is more businesslike, individuals are more likely to situate themselves in the range of approximately one meter to three meters.

This is a common distance, for example, for a teacher talking with a student or talking with a small group of students. For still more formal interactions, individuals tend to allow more than three meters; this distance is typical, for example, when a teacher speaks to an entire class.

Just as with eye contact and wait time, however, individuals differ in the distances they prefer for these different levels of intimacy, and complications happen if two people expect different distances for the same kind of relationship. A student who prefers a shorter social distance than her partner can seem pushy or overly familiar to the partner. The latter, in turn, can seem aloof or unfriendly literally “distant”. The sources of these effects are easy to overlook since by definition the partners never discuss social distance verbally, but they are real. The best remedy, again, is for teachers to observe students' naturally occurring preferences as closely as possible, and to respect them as much as possible: students who need to be closer should be allowed to be closer, at least within reasonable limits, and those who need to be more distant should be allowed to be more distant.



LESSON 19

DEALING WITH CULTURE CLASHES: SOCIAL DISTANCE

SOCIAL DISTANCE

- What is a social distance?
- **Social distance** describes the distance between different groups of society and is opposed to locational distance. The notion includes all differences such as social class, races, ethnicity or sexuality, but also the fact that the different groups don't mix.
- When two people interact, the physical space or distance between them, their social distance often indicates something about how intimate or personal their relationship is (Noller, 2006).
- Social distance also affects how people describe others and their actions; someone who habitually is more distant physically is apt to be described in more general, abstract terms than someone who often approaches more closely (Fujita, et al., 2006).

CONCEPTUALIZATION OF SOCIAL DISTANCE:

- Group 1: Affective social distance
- Group 2: Normative social distance
- Group 3: Interactive social distance

AFFECTIVE SOCIAL DISTANCE

- One widespread conception of social distance focuses on affectivity. According to this approach, social distance is associated with affective distance, i.e. how much or little sympathy the members of a group feel for another group. Emory Bogardus, the creator of "Bogardus social distance scale" was typically basing his scale on this subjective-affective conception of social distance: "[i]n social distance studies the center of attention is on the feeling reactions of persons toward other persons and toward groups of people.

NORMATIVE SOCIAL DISTANCE

- A second approach views social distance as a normative category. Normative social distance refers to the widely accepted and often consciously expressed norms about who should be considered as an "insider" and who an "outsider/foreigner." Such norms, in other words, specify the distinctions between "us" and "them." In this respect, normative social distance is very different from affective social distance, because here social distance is conceived as a non-subjective, structural aspect of social relations. Examples of this conception can be found in some of the works of sociologists such as Georg Simmel, Emile Durkheim and to some extent Robert Park.

INTERACTIVE SOCIAL DISTANCE

- A third conceptualization of social distance focuses on the frequency and intensity of interactions between two groups. The main idea here is that the more the members of two groups interact, the closer they are socially. This conception is similar to the approaches in sociological network theory, where the frequency of interaction between two parties is used as a measure of the "strength" of the social tie between them. It is possible to view these different conceptions as "dimensions" of social distance.

READ THE TEXT FILLING IN THE GAPS

It is important to note that these **dimensions** do not necessarily overlap. The members of two groups might **interact** with each other quite frequently, but this does not always mean that they will feel "close" to each other or that **normatively** they will consider each other as the members of the same group. In other words, interactive, normative and affective dimensions of social distance might not be linearly **associated**. Social distance was also used by anthropologist and cross-cultural researcher, Edward T. Hall, to describe the **psychological** distance which an animal can stand to be away from its group before beginning to feel **anxious**. This phenomenon can be seen in babies and toddlers who can only walk or crawl so far from their parents or **guardians** before becoming anxious and quickly returning to the safe space. The babies' social distance is quite **small**. This definition of social distance is distinct from the sociological definitions because Hall uses social distance to describe how an **individual** interacts with its "insider" group. Hall also notes that this concept of social distance has been extended by technological advances such as the telephone and television, among others. Hall's **analysis** of social distance came before the development of the internet, which has expanded social distance exponentially. Social distance is now even **expanding** beyond our planet as we send people into outer space on space **missions** and even personal trips to the International Space Station. Since Hall's study of social distance, there has not been much **research** about the extension of social space as new technology has been developed. More research is needed.

WATCH THE MATERIAL AND ANSWER THE QUESTIONS:

- - What does social dominance state?
- - What does integration pattern state?
- - Is less social distance good or bad? Why?
- - What does enclosure state?
- - What does cohesiveness state?
- - What does size factor state?
- - What does cultural congruence state?
- - What does attitude factor state?
- - What does intended length of residence state?

PERSONAL SPACE

- This *social distance* is also known as *body space* and *comfort zone* and the use of this space is called *proxemics*.
- **Why the distance?**
- Regulating the distances between us and other people provides us with several benefits, including:
- **Safety:** When people are distant, they can't surprise attack us.
- **Communication:** When people are closer, it is easier to communicate with them.
- **Affection:** When they are closer still, we can be intimate.
- **Threat:** The reverse can be used - you may deliberately threaten a person by invading their body space.

PERSONAL SPACE

- The term "personal space" generally refers to the physical distance between two people in social, family, or work environment.
- The distance between you and your shield most likely varies from one person to another, depending on a variety of factors, including how well you know the person, your relationship to that person, and how much you trust him or her. In order to put others at ease, it's important to understand the importance of personal space.

DETERMINING FACTORS FOR PERSONAL SPACE

- The comfortable space between you and someone you know well will probably be much smaller than it would be if you barely knew the other person. With a stranger, it is even greater. Typically, people who live in crowded cities have smaller personal space preferences than those who live in wide-open spaces.
- Other factors that determine a comfortable personal space:
- Male to male;
- Female to female;
- Male to female;
- Professional relationship – any combination of male and female;
- Romantic versus platonic relationship;
- Culture and country;

AVERAGE COMFORT LEVELS OF PERSONAL SPACE DISTANCE IN THE U.S.:

- Approximately 0 to 20 inches for intimate couples (**1 inch=2,54 centimeters**)
- Approximately 1-1/2 feet to 3 feet for good friends and family members (**1 feet= 30,48 centimeters**)
- Approximately 3 feet to 10 feet for casual acquaintances and coworkers
- More than 4 feet for strangers
- More than 12 feet for speaking to a large group

GENERAL RULES OF PERSONAL SPACE:

- These rules vary according to culture and location, so they're not etched in stone. They're here as a guideline for social and professional etiquette.
- Here are some basic rules:
- Never touch anyone you don't know.
- Don't reach for anyone's children, regardless of your intentions.
- Stand at least 4 feet away from a person unless you know him or her well.
- When someone leans away from you, you are probably in that person's space that makes him or her uncomfortable.
- If you walk into an auditorium or theater that isn't crowded, leave an extra seat between you and the next person. However, it is acceptable to sit next to someone if the room is crowded.

GENERAL RULES OF PERSONAL SPACE:

- Never lean over someone else's shoulder to read something unless invited.
- Never go through anyone else's personal belongings.
- Don't allow your dog to go to the bathroom on someone else's property.
- Acknowledge personal space on the road. Don't tailgate when driving.
- Don't fling your arm around someone's shoulder or slap anyone on the back unless you know the person very well.
- Don't enter a room or office without knocking first.
- Don't cut in front of people in line.

Glossary

Social distance

Personal space

Affective social distance

Normative social distance

Interactive social distance

Conception

Dimensions

Expand

Integration

Enclosure

Lesson 20. Dealing with culture clashes: cultural identity

Time: 80 minutes

Level: Intermediate, Upper intermediate

Lesson outline:

Activity 1. Mind-map

Activity 2. Defining the terms

Activity 3. Identifying cultural identity

Activity 4. PPP

Objectives:

- to give Ss an opportunity to explore what cultural identity means by practicing to identify cultural identities, and working on case studies

Learning outcomes:

By the end of the lesson the Ss will have:

- *an understanding of cultural identity and be able to respect different cultures;*
- *a knowledge about ways of behaving in different cultural settings, to respect different cultures and be able to follow them if needed in the future.*

Materials used:

1. Joyce Merrill Valdes (1995), *Culture Bound*. Cambridge University Press.
2. Tomalin and Stempleski (1993), *Cultural Awareness*, Oxford University Press

Detailed Procedure of the Lesson

1. Introduction (10 minutes).

Mind-map (10 min).

T. begins the lesson by writing “cultural identity” on the board and asks Ss to say a word to describe the term. T. writes all the words Ss say and create a mind-map. T. asks the Ss to give reasons why they gave these words and Ss give their reasons thus showing their understanding of the term.

2. Main part (60 minutes).

Activity 1. Filling in the gaps and defining the term (20 min).

T. gives the Ss **Handout 1** with a passage about the term “cultural identity”, asks them to read it first, and then discuss it with the peers.

T. discusses the meaning of the term with the Ss.

Activity 2. Identifying cultural identity (30 min)

T. distributes the Who Am I? handout (**Handout 2**), divides students into four small groups and assigns each group a scenario to discuss from the handout.

T. reconvenes the class and has each group report to the class their responses to the scenario.

Activity 3. PPP (10 min).

T. shows slides to the students and gives examples of cultural identity.

T. encourages the Ss to share their own opinion about the issue.

3. Closure (10 minutes)

T. asks Ss to give a summary of today’s lesson. T. asks each Ss for the summary of today’s lesson.

**АМАЛИЙ МАШГУЛОТЛАР УЧУН МАТЕРИАЛЛАР
ТАРКАТМА МАТЕРИАЛЛАР**

Activity 1. Handout 1. Fill in the gaps using the words from the box. There are more words than you need. Read the definition and discuss with the peer.

religious, aspect, theory, heritage, foundation, systems, principles, combining, background, gender, lifestyle, define, civilization, identity, attempted, describing, existence, belonging, represents, traditions, practicing, nationality, examples, government, basic

Cultural Identity

Cultural identity 1 _____ involves several aspects of a person’s being. Their race, nationality, location, age, gender, sexuality, history and 2 _____ beliefs are put together to form a cultural identity. By 3 _____ each of

these elements, a theory is created as to why a person acts and behaves the way they do.

When asked to 4_____ cultural identity, many people respond to the question by comparing it to a 5_____. Culture and identity go hand in hand when 6_____ a person's 7_____ and religious persuasion. A person's true identity includes their cultural and 8_____ as two of the most integral pieces of the puzzle.

The definition of cultural identity, in its most basic form, is a sense of 9_____. This includes a shared sense of companionship, beliefs, interests and basic 10_____ of living. When a person identifies with their culture, they often embrace 11_____ that have been passed down through the years. The cultural identity links a person to their heritage can help them to identify with others who have the same traditions and basic belief 12_____.

Some people claim that a person's cultural identity is the 13_____ or groundwork on which every other aspect of their being is built. It is the cornerstone of what makes them who they are. Embracing one's culture often means 14_____ a specific religion, wearing a certain type of clothing or something else that 15_____ their culture. It creates an outward, visible means of identifying that person as part of a particular culture or 16_____.

The Aboriginal tribes of Australia and New Zealand are excellent 17_____ of this. Many tribes still live and behave as they did when they first encountered white 18_____. They hunt, dress, celebrate and live their lives as if no one has ever 19_____ to influence them. They follow a tribal form of 20_____ and also adhere to a strict code of ethics both in tribal and family life. Traditions are often passed down from generation to generation and have been in 21_____ for hundreds of years.

Handout 2. WHO am I? Cori

I was born in Korea to a Korean mother and father. I was adopted as an infant by Americans; my adoptive mother's ethnicity is Portuguese, my father's is Welsh. I speak fluent English and Portuguese. I was raised in a diverse community outside Washington, DC, where I have always socialized with students from various backgrounds but my closest friends have always been Hispanic.

- Culturally, how would you describe Cori?
- What are some of the ways that Cory might identify herself culturally?
- Is it possible that at different times in Cori's life she might identify more strongly with one aspect of her cultural identity than another? Explain.
- What are some of the obstacles that Cori might face because of her cultural identity?

Handout 2. WHO am I? Kaya

My father is African-American and my mother is white Irish-American. My mother is Catholic, but my father does not practice any one religion. As a young child growing up in New York, I was raised in a communal environment where there were people of many different races, religions and backgrounds. When I was 7 years old, I moved to a predominantly African-American community. At that point, I had mostly African and Caribbean-American friends. In junior high school, I went to school in a different community where most of the people in my class were white. By high school, I was once again in a diverse setting.

- Culturally, how would you describe Kaya?
- What are some of the ways that Kaya might identify herself culturally?
- Is it possible that at different times in Kaya's life she might identify more strongly with one aspect of her cultural identity than another? Explain.
- What are some of the obstacles that Kaya might face because of her cultural identity?
- How are biracial or bicultural people sometimes forced to choose one culture over another?
- Who forces the choice? Why do you think this happens?

Handout 2. WHO am I? John

I was born in South Africa where I lived until I was a teenager. Because there were few schools in South Africa that could teach students who were deaf, I was sent to the United States to continue my education. I eventually became a United States citizen and became active in the Deaf culture by working with students at Gallaudet University, where I have been for the past 20 years.

- Culturally, how would you describe John?
- What are some of the ways that John might identify himself culturally?
- What do you think is meant by the term “Deaf culture?”
- In what ways is a person’s disability like a cultural group?
- In what ways gender and socioeconomic status cultural groups?

Handout 2. WHO am I? James

My name is James Monroe, or at least that is my name to most people. To other Piscataway, my name is James Green Corn. I was named after the Green Corn celebration that Piscataway Indians held on the grounds of St. Ignatius Church at Chapel Point (MD) during the 1940s and ‘50s. Most people have no idea that I’m Indian because I look white, so I pass for white. I guess I don’t say much about it because of all the stereotypes about Indians. I want to be successful, and sometimes I feel that if I don’t let people know who I am, I will have a better chance to succeed. I go to annual powwows and other events that help me learn about my culture, but I’m also a Washington Redskins fan and Redskins is a derogatory term for my people. Sometimes I feel that I am disloyal when I do things like that.

- Culturally, how would you describe James?
- What are some of the ways that James might identify himself culturally?
- What does the term “passing” mean? In what other situations have you heard this term used?
- Why might being a Redskins fan make James feel disloyal to his people?
- What are other examples of things people do that might make them feel disloyal to their cultural group?

МУСТАКИЛ ТАЪЛИМ УЧУН МАТЕРИАЛЛАР

Cultural Identity Examples

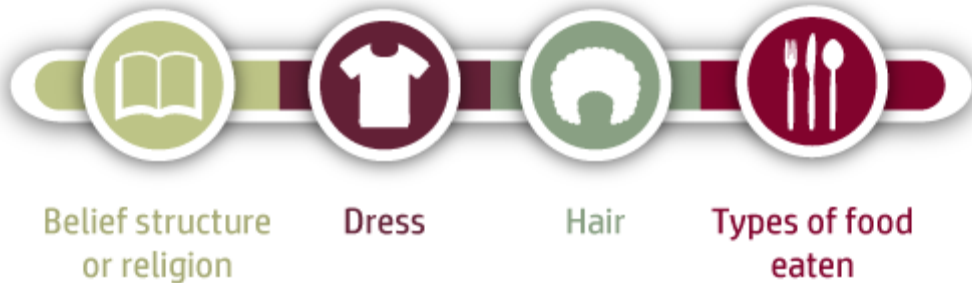
Cultural identity theory involves several aspects of a person's being. Their race, nationality, gender, location, age, gender, sexuality, history and religious beliefs are put together to form a cultural identity. By combining each of these elements, a theory is created as to why a person acts and behaves the way they do. When asked to define cultural identity, many people respond to the question by comparing it to a lifestyle. Culture and identity go hand in hand when describing a person's background, religious persuasion, and sexual orientation. A person's true identity includes their cultural and heritage as two of the most integral pieces of the puzzle.

There are several examples that are used to identify a person as part of a culture. These can include:

- **Belief structure or religion** – While the white people who live in Australia are commonly more Christian, the aborigines of the area practicing their own religion.
- **Dress** – Every culture has a particular style of dress. For example, some prefer headdresses, while others choose to wear nothing over their head.
- **Hair** – How a person wears their hair can also be an indicator of their cultural identity.
- **Type of foods eaten** – Tribes that are gatherers mainly look for natural food sources. Hunters bring meat to the table. Ethnic groups that live along the coast may gain the majority of their nutrients from seafood or shellfish.

Examples of cultural identity can include anything that offers testament or validation that a person is associated with a particular group, religion or race. Many times, the ways a person dresses and behaves in public are distinct examples of cultural identity and belief patterns.

Examples of cultural identity can include anything that offers testament or validation that a person is associated with a particular group, religion or race.



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The Movement Against Bullying

WHAT IS IDENTITY?

Identity can be described as the entirety of how we as individuals view or perceive ourselves as unique from others. Bhugra (2004) states it is the ‘Racial, cultural and ethnic identities form part of one's identity, and identity will change with development at a personal as well as at a social level along with migration and acculturation’. It is also perceived as ‘dynamic’ and ‘fluid’ - because it is established and extracted in interaction which is necessary to understand how communication works in diverse and transitory situations. It also has substance that is not only transmitted from generation to generation, but from cultural group member to newcomer.

Glossary

Cultural identity

Belonging

Companionship

Heritage

Traditions

Foundation

Religion

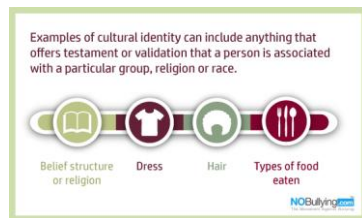
LESSON 20

CULTURAL IDENTITY

WHAT IS A CULTURAL IDENTITY

- Cultural identity is not just defined by a group or culture with which you identify. Cultural identity also consists of racial, religious, class, gender, sexuality and familial identities. Additionally, national, social and personal identity also contribute to one's cultural identity, as these properties envelope the entire person, making her who she is.

CULTURAL IDENTITY EXAMPLES



PROBLEMS WITH CULTURAL IDENTITY

- Throughout history, there have been clashes as far as cultural identity is concerned. For example, in early America, Caucasians and Africans co-existed in owner-slave relationships where Africans were viewed as uncivilized. World War II involved the Holocaust where Nazi troupes killed over 6 million Jewish people because the Germans felt they were "racially superior." Both instances involved racial identities, an issue that exists in many communities and nations today. Other issues involve religious and cultural identity, for example, the conflicts between Catholics and Protestants in Ireland and, as of 2010 in France, the fight to prevent females who follow Muslim beliefs from wearing burkas.

UNDERSTANDING CULTURAL IDENTITY

- By not accepting cultural identities, people create limited worldviews and perceptions of others. According to Derise Tolliver and Elizabeth J. Tisdell, cultural identity development can "help people withstand oppression and be motivated to support social transformation." One way to work toward understanding cultural identity is to ask and answer questions instead of shying away from issues. Tolliver and Tisdell point out that many "are contemplating the need to be involved in social transformational activities in order to ensure the world will survive." Worldwide, diversity education is entering into the classroom in order to teach tolerance and acceptance.

CULTURAL IDENTITY EXAMPLES

- **Belief structure or religion** – While the white people who live in Australia are commonly more Christian, the aborigines of the area practicing their own religion.
- **Dress** – Every culture has a particular style of dress. For example, some prefer headdresses, while others choose to wear nothing over their head.
- **Hair** – How a person wears their hair can also be an indicator of their cultural identity.
- **Type of foods eaten** – Tribes that are gatherers mainly look for natural food sources. Hunters bring meat to the table. Ethnic groups that live along the coast may gain the majority of their nutrients from seafood or shellfish.
- Examples of cultural identity can include anything that offers testament or validation that a person is associated with a particular group, religion or race. Many times, the ways a person dresses and behaves in public are distinct examples of cultural identity and belief patterns.

Lesson 21. Dealing with culture clashes: preserving cultural identity

Time: 80 minutes

Level: Intermediate, Upper intermediate

Lesson outline:

Activity 1. Defining the terms

Activity 2. Preserving cultural identity

Activity 3. Case study

Objectives:

- to give Ss an opportunity to explore what cultural identity means by practicing to identify cultural identities, and working on case studies

Learning outcomes:

By the end of the lesson the Ss will have:

- *an understanding of cultural identity and be able to respect different cultures, to preserve own cultural identity;*
- *a knowledge about ways of behaving in different cultural settings, to respect different cultures and be able to follow them if needed in the future.*

Materials used:

1. Joyce Merrill Valdes (1995), *Culture Bound*. Cambridge University Press.
2. Tomalin and Stempleski (1993), *Cultural Awareness*, Oxford University Press

Detailed Procedure of the Lesson

1. Introduction (10 minutes).

Brainstorming:

T. asks the following questions:

- What is cultural identity?
- How can one preserve cultural identity?

The T. encourages the Ss brainstorm the questions.

2. Main part (60 minutes).

Activity 1. Defining the terms (15 min)

T. gives the Ss **Handout 1** with a passage about the term “cultural identity”, asks them to read it first, and then discuss it with the peers.

T. discusses the meaning of the term with the Ss.

Activity 2. Preserving cultural identity (20 min)

T. divides the Ss into 4 groups and distributes the **Handout 2** to each group, assigning them four ways of preserving cultural identity to discuss from the handout.

T. reconvenes the class and has each group report to the class about their findings.

Activity 3. Handout 3. Case study (25 min).

T. gives **Handout 3** to the groups with different case studies and asks them to read and think of the causes and ways of resolving the situation.

T. encourages the Ss to share their own life experience about culture shock if they have any.

3. Closure (10 minutes)

T. asks Ss to give a summary of today’s lesson. T. asks each Ss for the summary of today’s lesson.

АМАЛИЙ МАШГУЛОТЛАР УЧУН МАТЕРИАЛЛАР

ТАРКАТМА МАТЕРИАЛЛАР

Handout 1. Group 1. Read the three ways of preserving cultural identity in your small group and get ready to share it.

How to Preserve Your Culture

Look at any object in your house, meal you eat, or gesture you use, and you'll find evidence of culture. Cultural traditions and perspectives have shaped who you are.

Learn more about them and how you can keep them strong.

1. Learn about religious traditions



Whether or not you share your parents' and grandparents' religion, studying it can help you understand their culture. Religion connects to language, history, and personal behavior. Becoming more familiar with your or your family's religion can help you understand all these other aspects. Sacred texts and ceremonies can seem confusing with no one there to guide you. Find an expert willing to explain their significance. Read a copy of the text with footnote discussions.

2. Speak your ancestral language



If you know someone who shares your culture but has a different native tongue than yourself, ask them to teach you. Many linguists and anthropologists argue that language shapes our whole perception of the world. Plus, if the language is rare in your area, nobody will be able to eavesdrop on your conversations!

Thousands of languages are at risk of extinction.^[2] If you know one of them, teach it to others. Share examples of the knowledge and perspective that would be lost if it goes away. Record the language spoken and written (if possible), and work on translations to less endangered languages.

3. Cook family recipes



It's never too late to whip up some recipes from your grandmother's cookbook. Smell and taste have powerful connections to memory.^[3] As you knead dough or try to guess the right amount of spices, you might remember meals from your childhood or holidays. Just reading a recipe can teach you how much ingredients and kitchen tools have changed. And even if some of them are unfamiliar, others have most likely become your comfort food or a source of family pride.

If you don't have family recipes, look for old cookbooks online or at flea markets.^[4] You could even start your own by writing down recipes shared orally by your relatives.

4. Share your culture's art and technology



Each culture has its own clothing, music, visual art, storytelling traditions, and many more unique characteristics. Other members of your culture will be overjoyed to teach or talk about their hobbies, their jobs, their crafts, and what they do for fun. This includes traditional artwork you would find in a museum, but

material culture goes far beyond that. Even a kitchen spoon or a piece of software is a cultural artifact.

People with less sophisticated technology are often considered ignorant or less intelligent. This is completely wrong. Culture passes on tools adapted to a particular environment, and every tool has generations of thinking behind it.^[5]Shaping a stone tool is one of the oldest cultural practices there is, and it still takes great skill and knowledge.

Handout 1. Group 2. Read the three ways of preserving cultural identity in your small group and get ready to share it.

How to Preserve Your Culture

Look at any object in your house, meal you eat, or gesture you use, and you'll find evidence of culture. Cultural traditions and perspectives have shaped who you are. Learn more about them and how you can keep them strong.

1. Spend time with other members of the community



The best way to preserve your culture is to keep it alive. Gather as a group not just for holidays, but for ordinary meals, events, or just conversation. Many aspects of culture are difficult to learn in books and museums, including etiquette, body language, and humor.

Think about the types of conversations you have within your culture, compared to the mainstream culture where you live. (Or compare two different cultures you participate in.) Does one feel more energetic or friendly than another? Would a normal statement in one context be considered rude in another? Why do you think

that is? This kind of deep analysis can be tough to figure out, but it gets to the core of the cultural experience.

2. Attend or organize major events



Your country, tribe, religious denomination, or immigrant ethnic group almost certainly celebrate major holidays or cultural festivals. Travel to these to get a broader perspective on your culture. If you don't know of any groups in your area, organize your own event.

3. Choose a focus



You can record anything you've discovered through your research and life, no matter how small it seems. What you can't do is write down everything there is to know about a culture. There's just too much to say. Most people choose one of two directions instead:

A personal history of one's own experience, or a family's.

A detailed look at one aspect of the culture: cooking, jokes, or any other subtopic.

4. Decide on a medium



You can use calligraphy, oral storytelling, or another traditional medium to make the recording a personal cultural experience as well. Or you can put your work on a website, DVD, or another digital form. This lets you share your cultural story with people from all around the world.

Handout 1. Group 3. Read the three ways of preserving cultural identity in your small group and get ready to share it.

How to Preserve Your Culture

Look at any object in your house, meal you eat, or gesture you use, and you'll find evidence of culture. Cultural traditions and perspectives have shaped who you are. Learn more about them and how you can keep them strong.

1. Conduct interviews



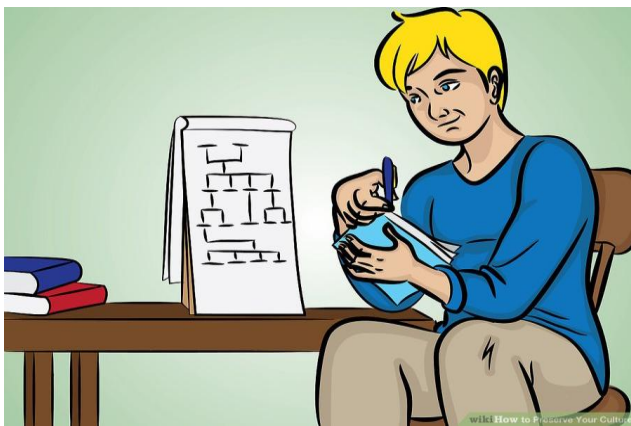
Interview the people whose histories you're telling, or experts in the subject you're writing about. Come prepared with a list of questions, but let the interviewee to

wander to other topics and stories.^[6] You may learn something you would never think to ask about.

Keep each interview within one or two hours. If the interviewee is willing, return to conduct additional interviews. This lets you prepare more questions, and lets the interviewee search for documents or objects she wants to share.

Use a video or audio recorder if the interviewee agrees to it. These are much more accurate than trying to write everything down or hold it in your head.

2. Follow your family tree



Record your family tree with the help of family members, adding to it as you go along. There are probably whole branches of cousins and in-laws you've never met. Track these down through family connections or online searches, and they may offer whole new perspectives on your culture. Government websites and physical record collections may offer additional information dating back centuries.^[7]

Ask family for scrapbooks, journals, and other records early on. You may discover that someone else has started the work for you.

3. Use your records to fight for your culture



Minority cultures often struggle to pass on cultural traditions. Share your stories and records with young people in your culture, who may not know the riches of their cultural background. In the face of political struggles or social challenges, organize people to participate in discussions and cultural activities. Your research can help people understand the core values of their culture, and inspire them to keep it alive and thriving.

4. Accept change



The dialogue around passing on culture often sounds defeatist. Cultures are "endangered" or need "preserving" before they die out. Real challenges and threats do exist, but don't assume that all change is bad. Culture helps people adapt to the world around them. The world has always been changing, cultures have always been adapting, and it's up to you to choose a direction you can be proud of.^[9]

Handout 2. Group 1, 2. Case study. Study the case and think of the causes of the situation and ways to resolve it.

First Scenario: Fast Food

CONTEXT

Place: Drive-through fast food window

Time: Around 10 PM on a Wednesday

Who was involved? Fast food clerk, customer (me) in car.

Gender & age: Clerk was a man probably in his 30s, I am a woman, aged 29.

Relationship: Customer / service worker. Never met before.

Other relevant characteristics: The man came from Ghana. I am biracial (African-American, German)

DESCRIPTION

I waited in line in my car, then ordered a cheeseburger and soft drink. The clerk spoke very softly. His right hand was on the cash register, his left at the window. When he handed me my order, he looked away briefly, then said to me "Very sorry. In my country, Ghana, it is very rude to do this." I must have looked blank, because he then added, "handing a customer food with this hand." I sensed that he felt bad, and I said in a bright smile, "Oh, whatever," and gave a wave of my hand. Then I drove away.

MY INTERPRETATION

Only after I drove away did I realize that he was talking about the left hand being unclean. My mind was (frankly) on getting food and getting home quickly. I think he was probably talking to me as another Black person about something that really made him ashamed. At the time, I reacted in very American mode: I wanted to be friendly, to tell him that he didn't insult me, that everything was fine. And I wanted to get going. In my culture, there's no particular stigma attached to using the left hand, so it didn't seem like a big deal to me.

THEIR POSSIBLE INTERPRETATIONS

It is possible that in his culture, the taboo against using the left hand is so strong that he can't put aside those feelings when he is in the U.S. even though he knows we don't care. Does he apologize to everyone? I think he assumed that a Black American would be more sympathetic, would listen to him as a real person, would honor his African culture. Or maybe it is just a routine courtesy to apologize and he **does** apologize to customers often without thinking much about it.

EVALUATION

1. High context meets low context. Fast food is a very low context activity. Americans generally expect to order food, get it right away, take it away to eat it. We don't expect conversation, a relationship with the cashier. The clerk was probably from a more high context culture where interactions with other people was more important than efficiency or speed.
2. Assimilation of immigrants in the U.S. Probably no one at this restaurant ever thought about how serving food with the left hand would offend some of their employees or customers. Immigrants are pressed to assimilate in many subtle ways—in this case cultural control of body movements and interactions with customers.
3. Understanding cultural differences does not necessarily mean that you can overcome your own physical and emotional reactions. The clerk still retained his own culture's values even though he had changed contexts.
4. Keeping your culture to yourself. Cultural differences are complicated and dangerous to talk about in the U.S. When you do, even well-meaning Americans often don't understand what you're saying.

One thing I learned is that I need to take other people's cultural perspectives more seriously, and that adapting to the ways of U.S. culture even in the little things can be harder than I realize.

Handout 3. Group 3, 4. Case study. Study the case and think of the causes of the situation and ways to resolve it.

Second Scenario: College Roommates

This case was written for a college class assignment.

CONTEXT

Place: A college dorm room

Time: Around 11 PM on a Monday, in February

Who was involved? “Chip”, a sophomore from Connecticut, and “Yoshio”, who is here for one year as a Japanese exchange student. I (Rick) am also a sophomore, also from New England, and have been friends with Chip since last year. I live in the dorm room next to Chip and Yoshio.

Relationship: Chip and Yoshio have been roommates since September

Other relevant characteristics and background: Chip is a member of the debate team. I know from previous conversations that he finds Yoshio’s quiet manner boring and sometimes irritating. Yoshio mostly hangs out with other students from Asia and is in the room much more often than Chip.

DESCRIPTION

Chip and I had been talking in his room for about a half hour when Yoshio came back. He said hello and then started to study. The phone rang, Chip didn’t answer it. He said “It is probably for you.” Yoshio began talking Japanese on the phone. His voice was much more animated than before. After about 5 minutes, Chip waved his arms and said “Hey could you take the phone in the hall? Rick and I are having a conversation here! Yoshio stopped talking right away and hung up. He said, “I’m very very sorry, I’ll try to be a better roommate.” He went back to reading his textbook. To me the atmosphere felt very tense, but Chip just said, “Would you quit apologizing all the time? Just take the phone out in the hall next time.” To me he said later “All Yoshio does is say he’s sorry, he’s sorry, but then he goes and does whatever he wants to anyway. Really annoys me.”

MY INTERPRETATION

It seems like Yoshio was an odd combination of noisy and quiet. Sometimes he's very polite, sometimes he's rude. I know it isn't true (because he's Japanese) but my gut reaction is that he makes apologies because he's afraid of Chip, but he isn't really sorry, because he turns around and does the same things again the next day. Also, I suppose Chip and I could have gone to my room to talk, but I figured we were there first, and anyway it is inconsiderate to speak a foreign language when others in the room don't understand.

THEIR POSSIBLE INTERPRETATIONS

I think Chip also thinks that speaking a foreign language in front of him is rude. And I know he's irritated by the constant apologizing. He's a debater, he expects people to stand up for themselves, or at least to make a joke of it. He thinks Yoshio should lighten up.

Some possible interpretations from Yoshio's point of view: I have heard that it is important in Japan for people to get along, or at least look like they're getting along. When Chip makes a blunt request, Yoshio may think it is more serious conflict than it is. Yoshio may think that Chip is insensitive, doesn't take hints, that a polite person would have left the room because it is easier to go next door with me than for Yoshio to take the phone out in the hall where the reception is bad. Also, it is difficult to speak in a foreign language all day. For him talking in Japanese is probably restful and because it makes sense to him, he forgets that Chip hears it as nonsense sounds.

EVALUATION

This interaction is an example of cultural differences in conflict and of how important language joins and separates people.

1. Disputes are examples of Action Chains (cultural "recipes" that have a sequence of actions leading to a particular goal.). In this case, the Actions Chains didn't match. Yoshio and Chip come from cultures that have different ways of expressing discomfort. Chip's background is white working class, and he expresses conflict directly, immediately, verbally.

Yoshio tries to be quiet or give an apology. Because they have different “scripts” about conflict, they didn’t pick up each other’s cues very well.

2. Language is central to culture and identity. As we discussed in class, language is a core part of who you are, a boundary between groups. Both these students generally pick friends who come from their own cultural and language background. In this case you could see how language differences created friction and distance between the roommates.

What I learned: It may be difficult to “talk out a problem directly” (as I was always taught to do) when the other person comes from a culture where you don’t do that.

МУСТАКИЛ ТАЪЛИМ УЧУН МАТЕРИАЛЛАР

Cultural Identity

Cultural identity theory involves several aspects of a person’s being. Their race, nationality, gender, location, age, gender, sexuality, history and religious beliefs are put together to form a cultural identity. By combining each of these elements, a theory is created as to why a person acts and behaves the way they do.

When asked to define cultural identity, many people respond to the question by comparing it to a lifestyle. Culture and identity go hand in hand when describing a person’s background, religious persuasion, and sexual orientation. A person’s true identity includes their cultural and heritage as two of the most integral pieces of the puzzle.

WHAT IS IDENTITY?

Identity can be described as the entirety of how we as individuals view or perceive ourselves as unique from others. Bhugra (2004) states it is the ‘Racial, cultural and ethnic identities form part of one's identity, and identity will change with development at a personal as well as at a social level along with migration and acculturation’. It is also perceived as ‘dynamic’ and ‘fluid’ - because it is established and extracted in interaction which is necessary to understand how communication works in diverse and transitory situations. It also has substance that is not only transmitted from generation to generation, but from cultural group member to newcomer

Glossary

Cultural identity

Belonging

Companionship

Heritage

Traditions

Foundation

Religion

Cornerstone

Nationality

Civilization

Lesson 22. Dealing with culture clashes: behaving in intercultural settings.

Time: 80 minutes

Level: Intermediate, Upper intermediate

Lesson outline:

Activity 1. Brainstorming

Activity 2. Reading an article

Activity 3. QA session/Discussion

Objectives:

- to give Ss an opportunity to explore how to behave in intercultural settings by reading and discussing the article by *Eugenia IRIMIAȘ*

Learning outcomes:

By the end of the lesson the Ss will have:

- *an understanding of behaving in intercultural settings;*
- *a knowledge about ways of behaving in different cultural settings, to respect different cultures and be able to follow them if needed in the future.*

Materials used:

Acta Universitatis Sapientiae, Philologica, 3, 2 (2011) 167-174 Behavioural Stereotypes in Intercultural Communication. Eugenia IRIMIAȘ

Detailed Procedure of the Lesson

1. Introduction (10 minutes).

Brainstorming

T. asks the following questions:

- How should we behave in intercultural settings?
- What are the most common areas in which certain patterns of behavior may occur?

The T. encourages the Ss brainstorm the questions.

2. Main part (60 minutes).

Activity 1. Reading the article (25 min).

The T. tells the Ss that they are going to read an article and asks the following question:

- What's the difference between a research article and a review article?

Research articles, sometimes referred to as *empirical* or *primary sources*, report on original research. They will typically include sections such as an introduction, methods, results, and discussion.

Review articles, sometimes called *literature reviews* or *secondary sources*, synthesize or analyze research already conducted in primary sources. They generally summarize the current state of research on a given topic.

T. divides the Ss into 2 groups and pairs them up (there are should be three pairs in each group). The T. cuts the article into 3 parts. Each pair gets one part (**Handout 1**). The T. tells the pairs to read, to discuss their part and then discuss it with their small groups.

T. reconvenes the class and has each group report to the class their findings.

Activity 2. QA session/Discussion Handout (20 min)

The T. gives **Handout 2** to the groups with the set of questions and tells them to find answers from the article. T. encourages the Ss to share their answers to the questions and to take active part in the discussion.

Activity 3. Role-play (15 min).

The T. asks the groups to imagine that they work in big company in Uzbekistan which produces national clothes from Uzbek atlas-ikat and tells them to prepare a 3 minute role-play where they have to negotiate the initial stage of collaboration with a foreign company which wants to buy their product.

3. Closure (10 minutes)

T. asks Ss to give a summary of today's lesson. T. asks each Ss for the summary of today's lesson.

АМАЛИЙ МАШГУЛОТЛАР УЧУН МАТЕРИАЛЛАР
ТАРКАТМА МАТЕРИАЛЛАР

Activity 1. Handout 1. Pair 1. Read the article, discuss with your partner and get ready to share in your small group.

Acta Universitatis Sapientiae, Philologica, 3, 2 (2011) 167-174

Behavioural Stereotypes in Intercultural Communication

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Abstract. This paper intends to point out the importance of cross-cultural communication within the constraining framework of the cultural stereotypes and cultural differences, which can be, in the long run, softened or dissipated by placing them into the proper context and using them adequately.

Key words: behavioural stereotypes, cross-cultural communication, cultural differences, context, communicative competence

The anthropologist Clifford Geertz (1973: 89) defines culture as a “historically transmitted pattern of meanings embodied in symbols ... by means of which men can communicate, perpetuate and develop their own knowledge about and attitudes towards life.” In other words, culture in general is concerned with beliefs and values on the basis of which people interpret experiences and behave, individually and in groups. Broadly and simply put, “culture” refers to a group or community with which you share common experiences that shape the way you understand the world. However, for the business environment, the concepts of cultural stereotypes and cultural differences rather than that of culture are much more active in approaching the most appropriate behaviour and conduct business people should be able to handle. Therefore, the complexity of the situational context involved gives credit to a shocking assertion with respect to the behavioural code business people have to acquire to cope with the international

dimension of their activity: *“Culture is more often a source of conflict than of synergy. Cultural differences are a nuisance at best and often a disaster.”*¹ (Hofstede & Hofstede 2005: 37)

This paper intends to point out the importance of cross-cultural communication within the constraining framework of cultural stereotypes and cultural differences, which can be, in the long run, softened or dissipated by placing them into the proper context and using them adequately. Do cultural stereotypes function when a business person relates to a partner of another culture? Are there cultural taboos one needs to be aware of? These are only two questions business students should be aware of when they learn to communicate crossculturally and when they aim to develop intercultural communicative competence.

Hofstede and Hofstede (2005) see culture as the “software of the mind”; that is, while human beings all have the same “hardware”, the human brain, our “software” or “programming” is rather different. It is the same experience when you interact with someone from a different culture – their words, assumptions, gestures, values, and other aspects of their culture will not make sense when transferred to your frame of reference. This assertion is clearly illustrated in their book *Cultures and Organizations* (2005: 6) by the following figure.

Roughly interpreted, all human beings are completely the same, completely different, and partly the same and partly different. This can be diagrammed as seen above. We are all the same as our “human nature” is regarded – we are all part of the same species, we all have the same “hardware”. We are all completely different as our personalities are regarded. And we are “partly the same and partly different” on the territory of culture. As far as culture is concerned, a special notice should be taken into account here: the same person can belong to several different cultures depending on their birthplace, nationality, ethnicity, family status, gender, age, language, education, physical condition, sexual orientation, religion, profession, place of work and its corporate culture. However, culture is the “lens” through

¹ Author’s emphasis.

which you view the world. It is central to what you see, how you make sense of what you see, and how you express yourself. Cultures – both national and organizational – differ along many dimensions. Among them, four are the most important: Directness (get to the point versus imply the messages); Hierarchy (follow orders versus engage in debate); Consensus (dissent is accepted versus unanimity is needed); and Individualism (individual winners versus team effectiveness).

As we will try to demonstrate, the four dimensions may appear with slightly different connotations or descriptions in various interpretations in the toolbox of cultural stereotypes. According to the Webster Dictionary, a stereotype is “an idea or statement about all of the members of a group or all the instances of a situation”. The American Heritage Dictionary defines it as the “conventional, formulaic, and oversimplified conception, opinion, or image” or “One that is regarded as embodying or conforming to a set image or type.” According to a further definition, “a stereotype is a simplified mental picture of an individual or group of people who share a certain characteristic (or *stereotypical*) qualities. The term is often used in a negative sense, and stereotypes are seen by many as undesirable beliefs which can be altered through education and/or familiarization”. <http://www.wordiq.com/definition/Stereotype>

When referring to behavioural stereotypes in business, I will rather try not to assign a negative connotation to the term “stereotype”, but to associate it with Hofstede’s *model of cultural dimensions*, which has already become an internationally recognized standard business people should be aware of. National cultures and organizational cultures should be studied interactively, as Geert Hofstede did when he came up with the four cultural dimensions, but more than that, in my opinion, some behavioural patterns should be identified as stereotypes for a better understanding of each and every culture and for a comprehensive image of how values in the workplace are influenced by culture.

Becoming more aware of cultural stereotypes and cultural differences, as well as exploring cultural similarities can help us communicate with others more

effectively. When someone encounters a confusing situation, that person should analyze how culture may be shaping his or her own reactions, and try to see the world from the other's point of view. One should be aware, first and foremost, of some fundamental patterns or stereotypes of cultural differences, such as different communication styles due to specific culture-influenced beliefs, different attitudes towards conflict due to a distinct set of values, different approaches to completing tasks due to particular perceptions, different decision-making styles due to inherent culturally-shaped expectations, different attitudes towards disclosure due to specific attitudes, or different approaches to knowing due to culture-influenced assumptions.

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Activity 1. Handout 1. Pair 2. Read the article, discuss with your partner and get ready to share in your small group.

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Behavioural Stereotypes in Intercultural Communication

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Abstract. This paper intends to point out the importance of cross-cultural communication within the constraining framework of the cultural stereotypes and cultural differences, which can be, in the long run, softened or dissipated by placing them into the proper context and using them adequately.

Keywords: behavioural stereotypes, cross-cultural communication, cultural differences, context, communicative competence

The above-mentioned differences produce, at an inferior level, behavioural stereotypes commonly encountered in business environment. The most common areas in which certain patterns of behaviour may occur are *non-verbal business communication, the dress code in business, intercultural business communication, communication barriers in business communication, culture shock, cross-cultural negotiations, and cross-cultural marketing.*

Non-verbal business communication styles are generally associated with business meetings. In some cases, it is common sense that may help us (i.e. leaning on the back of the chair is perceived as rude in Europe and America; leg crossing is perceived as threatening or accusatory in Muslim society). In other cases we rely on the assumption that messages conveyed by laughter, smiling, and crying or expressing emotions of enjoyment, anger, fear, sadness, disgust, and surprise are universal and if there is a culture where their connotation differs, it is only the smallest exception of them all. When it comes to nonverbal language, even though one can never understand and apply it fully, universal common sense has been turned into politeness by millennia of experience and goodwill.

The dress code in business submits to some general rules commonly accepted within the international business environment but it can also be inferred from a culture's beliefs and customs. Therefore, another rule one has to take into consideration is a common sense one, asserted by Ashley Rothschild The Rothschild Image: "You have to honor the country and the culture." The conservative dress has generally become a business stereotype; almost all the business etiquette guides contain the well-known piece of advice: "Men should

wear dark conservative attires... Business suits are most suitable... Women's dress should be conservative too..." What in fact is really important is that one should seriously take into consideration and respect the dress codes of the countries that they go to.

Intercultural business communication represents a major source of producing behavioural stereotypes that may contribute to the success or failure of a business enterprise. However, business can be considered a fundamental type of cross cultural communication; a history of international business practices can be framed in terms of the evolving structures of rules that governed how people ought to communicate to make decisions, trades, and partnerships. The major differences among business organizations follow cultural patterns that are found among all discourse communities, and some principles of cross-cultural communication can help an outsider to predict an organization's expectations. Germans, for example, highly rank directness in communication, similarly Americans are in favour of debating issues directly and openly. As with many Latin countries, communication tends to be predominantly oral rather than through the written word. Asians and Chinese are perceived as being rigid (this is only because they find it extremely difficult to say 'no'). The Arabic conversation can be very hyperbolic with much use of flowery language and flattery.

Communication barriers in cross-cultural business communication are generally considered factors such as language, modern technology, stereotyping and prejudice, anxiety, assuming similarity instead of difference, ethnocentrism; all these may lead to intercultural miscommunication by providing a narrow image of the "other" culture. Such barriers that may be perceptual, emotional, cultural or interpersonal need to be avoided, first and foremost by becoming aware of possible preconceptions (prejudice and stereotypes) to function along with the intercultural dialogue. Perceptions are determined by the person's life experience and the history of the culture – and they differ from culture to culture. Furthermore, the role society prescribes for persons varies greatly by culture; cultures commonly impose roles by gender or social class. Another outstanding barrier in

communicating cross-culturally is ethnocentrism, already mentioned above. Judging other cultures by the standards of our own culture, and associating this with a feeling of superiority of one's own culture should be counterbalanced by not stereotyping other cultures and by increasing mutual cultural awareness.

Culture shock represents another area of cross-cultural communication, in which behavioural patterns are worth discussing, especially for the business environment; how culture shock is experienced and how it can be faced while being included into a particular culture is another discussion closely connected to the idea of multiculturalism. At present, any modern nation is a complex society with corresponding variations in culture. It is made up of different ethnic groups, it is stratified into classes, it is differentiated into regions, and it is separated into rural and urban settlements, each having its distinctive cultural characteristics. These facts indicate that it is not a simple matter to acquaint oneself with the culture of a nation, let alone the culture of another nation.

When it comes to *cross-cultural negotiations*, theories take largely into account the human behaviour and the way it is perceived during negotiation. When considering negotiation at an international level, several underlying factors are extremely important for a cross-cultural perspective of negotiation. I have in mind factors such as the purpose of negotiation, the role of distance, complexity (team size and the role of each member), duration, cultural differences (language, behaviour standards, religious beliefs and values, social practice, sensitivity to time, etc.), and differences in law systems. With reference to the importance of these factors, for example – according to each country's cultural pattern – negotiation teams are organised differently, or time allotted to negotiation process, for instance, is also determined by how time is perceived by various cultures. How to avoid stereotyping in negotiations? By assimilating knowledge about the other culture, discovering and evaluating the cultural differences, and being tolerant towards the other culture. Only by taking cross-cultural negotiation training, can negotiators give themselves an advantage over competitors. Considering this perspective, business students should become aware of the fact that two negotiators

with the same potential client, having identical proposals and packages will have different results in negotiating if they approach the other culture's values, beliefs, etiquette and business behavioural patterns on a surface level or exhibiting a deeper insight of those values. Doing or saying the wrong thing at the wrong time makes all the difference in negotiation process. Cultural patterns such as eye contact, personal space and touch, time, meeting and greeting norms, gift-giving etiquette are only several factors that pass beyond stereotyping and help students tailor their behaviour in a proper way to maximise their negotiating potential.

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Activity 1. Handout 1. Pair 3. Read the article, discuss with your partner and get ready to share in your small group.

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Behavioural Stereotypes in Intercultural Communication

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Abstract. This paper intends to point out the importance of cross-cultural communication within the constraining framework of the cultural stereotypes and

cultural differences, which can be, in the long run, softened or dissipated by placing them into the proper context and using them adequately.

Keywords: behavioural stereotypes, cross-cultural communication, cultural differences, context, communicative competence

Last, but not least a few words on *cross-cultural marketing*, which is a strategic process of marketing among consumers whose culture differs from that of the marketer's own culture; it demands marketers to be aware of and sensitive to cultural differences.

Having identified such stereotypes and cultural differences, a question arises: How are these differences exploited for the benefit of the business students? First of all by making them aware that while some of our assumptions are universal, in that most people in the world have them, others are culturally specific. It is these culturally specific assumptions that can often cause miscommunication. When an interaction is not working, the following questions can help explore the underlying assumption generally induced by stereotypical judgment:

- ✓ What is the basis for this assumption/stereotype – is it personal experience or someone else's opinion?
- ✓ Does this assumption/stereotype check out against what can be objectively observed?
- ✓ If the assumption(s)/stereotypes were set aside, how would it help the interaction?

First of all, special treatment must be addressed to the specifics of national business culture because having an insight into the cultural dynamics of a country or region can be very helpful to understand why people act the way they do, and the appropriate way you should act while in that country. There are three areas of interest which account for the impact of business stereotypes, no matter the culture differences:

- ✓ appearance, which highlights business etiquette do's and don'ts involving dress, clothing, body language, and gestures;
- ✓ behaviour, which highlights business etiquette do's and don'ts involving dining, gift-giving, meetings, customs, protocol, negotiation, and general behavioural guidelines;
- ✓ communication, which highlights business etiquette do's and don'ts involving greetings, introductions, and conversational guidelines.

These three areas address the business instances most commonly practiced within the organisational environment, i.e. business meetings, negotiations, presentations, and interviews.

Starting from the above-mentioned business landmarks, stereotypes – seen not as undesirable beliefs which can be altered through education and/or familiarisation but as something that is *regarded as embodying or conforming to a set image or type* – play the role of functional indicators of different cultural categories that require different patterns of treatment. Consequently, from this perspective, Geert Hofstede's dimensions analysis can assist the business person or traveller both in a better understanding of the cultural stereotypes and intercultural differences within regions and between countries, and in choosing the most appropriate code for

business communication. The rules that govern this code are influenced and assisted, in my opinion, by patterns of behaviour that make the difference between organisations, business people, or business environments.

Irrespective of the country analysed, by using the above-mentioned dimensions the conclusion one can draw is that the differences are significantly relevant and the only possible solution is to turn to some basic assumptions, generally encountered and accepted, not far from what, for instance, the business etiquette exhibits.

Understanding culture in general and specific individual cultures in particular can make the difference between success and failure in the global market and economy. Therefore, associating this idea with accurate identification of

cultural differences and behavioural stereotypes, to which we apply an appropriate use of politeness rules and business etiquette prescriptions, can provide the adequate conditions for the success and effectiveness of business communication.

For students pursuing careers in international business, this means learning to manage cultural stereotypes and cultural differences on three levels: *self*, *interpersonal*, and *organisational*. According to Martin and Vaughn (2007: 31-36), “Cultural competence refers to an ability to interact effectively with people of different cultures.” It comprises four components: the first two components address the first level (*self*), and they are the awareness of one’s own cultural worldview and the attitude towards cultural stereotypes and cultural differences. The other two components refer to the *interpersonal* and *organizational* levels. They are the knowledge of different cultural practices and worldviews, as well as cross-cultural skills. Within this framework, developing cultural competence represents the “ability to understand, communicate with, and effectively interact with people across cultures” (ibid). Hence, international business managers rate the ability to work with people of other cultures as the most important quality of success, particularly in overseas assignments (Bhawuk and Brislin 1992).

We would like to highlight that the answer for developing cross-cultural competence in the academic field (and more specifically in the case of business students) is to enhance the students’ performance in multicultural settings and to teach them to be interculturally competent. Teaching intercultural communication requires a target for a more specialised and applied teaching/learning methodological approach since cross-cultural skills in general and communication intercultural skills in particular are a major criterion for success in the global business environment.

When working in the global commercial environment, knowledge of the impact of cultural stereotypes and cultural differences is one of the keys to international business success. Improving levels of cultural awareness helps business students build international competencies and enables them to become more globally sensitive.

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Activity 2. Handout 2. Answer the following questions

1. What kind of article is it? Is it a research or a review article? Why?
2. Who is the author?
3. What does the paper intend to do? What is the aim of the article?
4. What do Hofstede and Hofstede (2005) mean by stating culture as “software of the mind”?
5. What do Hofstede and Hofstede (2005) mean by “hardware”?
6. What does “All human beings are completely the same, completely different, and partly the same and partly different” mean?
7. Cultures differ along many dimensions. What are the most important four dimensions?
8. What are the most common areas in which certain patterns of behavior occur?
9. What is non-verbal business communication style?
10. What is dress code in business?
11. What does intercultural business communication represent?
12. What is a communication barrier?
13. What does culture shock represent?
14. What are the important factors for cross-cultural negotiation?
15. What are the cultural patterns in negotiations?

16. What are the three areas of interest which account for the impact of business stereotypes?

17. What are the three levels of learning to manage cultural differences?

Glossary

software of the mind

hardware

cultural stereotype

cultural dimension

patterns of behavior

dress code in business

culture shock

communication barrier

cross-cultural negotiation

perception

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