

Jamila Djumabaeva, Shoira Yusupova

CROSS-CULTURAL COMMUNICATION



Tashkent — 2022

**MINISTRY OF HIGHER AND SECONDARY
SPECIALIZED EDUCATION OF THE REPUBLIC OF
UZBEKISTAN
NATIONAL UNIVERSITY OF UZBEKISTAN NAMED
AFTER MIRZO ULUGBEK
FACULTY OF FOREIGN PHILOLOGY
DEPARTMENT OF ENGLISH LINGUISTICS**

*JAMILA DJUMABAEVA
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*Manual for Bachelor's Degree Course Students 5120100 – Philology
and teaching languages (English)*

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“Ma’rifat”
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“Cross-cultural communication” darsligi o‘n beshta bobdan iborat bo‘lib, har bir bob 5120100 – Filologiya va tillarni o‘qitish (ingliz tili) ta’lim yo‘nalishi o‘quv rejasi va o‘quv dasturiga mos mavzularni barchasini qamrab olgan. Har bir mavzuga oid nazariy materiallar berilgan bo‘lib, ular talabalarning olgan nazariy bilimlarini mustahkamlashga va amaliy ko‘nikmalarni sinovdan o‘tkazishga yordam beradi. Shuningdek, mavzuga oid topshiriqlar, mashqlar ham mavzu yuzasidan amaliy ko‘nikmalarni shakllantirish va til kompetensiyalarini rivojlantirishga qaratilgan. Darslikning oxirida talabalar o‘z bilimlarini sinab ko‘rishlari uchun testlar berilgan bo‘lib, fanni o‘zlashtirishdagi muhim jihatlardan biri bo‘lgan madaniyatlararo muloqotga oid terminlar glossariysi barcha termin va tushunchalarning ta’rif xamda izohlarini o‘z ichiga olganligi talabalar uchun qulay hisoblanadi.

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Mas’ul muharrir

I.A.Siddiqova – filologiya fanlari doktori, professor

Taqrizchilar:

X.B.Samigova – filologiya fanlari doktori, professor

I.K.O’sarov – filologiya fanlari nomzodi, dotsent

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UNIT 1. INTRODUCTION. NOTION OF CULTURE

Lecture 1. Introduction. Notion of culture

Cross-cultural communication refers to interpersonal communication and interaction across different cultures. This has become an important issue in our age of globalization and internationalization. Effective cross-cultural communication is concerned with overcoming cultural differences across nationality, religion, borders, culture and behavior. The term *cross-cultural* generally used to describe comparative studies of cultures. Culture is the basic concept of cross-cultural communication. Merriam-Webster's Collegiate Dictionary defines *culture* as '*the integrated pattern of human knowledge, belief and behavior that depends upon man's capacity for learning and transmitting knowledge to succeeding generations*'. Another usage in the same dictionary stresses the social aspect of culture and defines it as '*the customary beliefs, social forms, and material traits of a racial, religious or social group*'. The OED, in a similar vein, states that culture is '*a particular form, stage, or type of intellectual development or civilization in a society; a society or group characterized by its distinctive customs, achievements, products, outlook, etc.*' It almost goes without saying that there can hardly be any learning or transmitting knowledge or intellectual development without language. Nor can a society or a group function without language. Culture not only dictates who talks what, to whom, how, and why, but also helps to determine how communication proceeds, and how messages transmit the intended meanings. Cross-cultural communication-the comparison of communication across cultures. Although cross-cultural communication needs:

✓ *Listening Skills*

Their emphasis usually lies on being a competent speaker, listening is a key skill that many business personnel do not exercise enough. For cross-cultural communication, attentive listening is critical to be able to understand meanings, read between the lines and enable to empathize with the speaker.

✓ *Speaking Skills*

Listening and speaking must work in tandem for effective cross-cultural communication. Speaking well is not about accent, use of grammar and vocabulary or having the gift of the gab. Rather, cross-cultural communication is enhanced through positive speech such as encouragement, affirmation, recognition and phrasing requests clearly or expressing opinions sensitively.

✓ *Observation*

Large amounts of cross-cultural information can be read in people's dress, body language, interaction and behavior. Be aware of differences with your own culture and try to understand the roots of behaviors. Asking questions expands your cross-cultural knowledge.

✓ *Patience*

People need to recognize and understand that sometimes cross-cultural differences are annoying and frustrating. In these situations, patience is definitely a virtue. Through patience, respect is won, and cross-cultural understanding is enhanced.

✓ *Flexibility*

Flexibility, adaptability and open-mindedness are the route to successful cross-cultural communication. Understanding, embracing and addressing cross-cultural differences leads to the breaking of cultural barriers, which results in better lines of communication, mutual trust and creative thinking.

Communication arose and developed with the rise of man and the formation of society in the process of labor. Communication is a process, whereby information is enclosed in a package, channeled and imparted by a sender to a receiver via some medium. The receiver then decodes the message and gives the sender a feedback. Communication requires that all parties have an area of communicative commonality. There are auditory means, such as speech, song, and tone of voice, and there are nonverbal means, such as body language, sign language, paralanguage, touch, eye contact, through media, i.e., pictures, graphics and sound, and writing. Communication processes of information transmission are governed by three levels of semiotic rules: syntactic (formal properties of signs and symbols); pragmatic (concerned with the relations between signs/expressions and their users); semantic (study of relationships between signs and symbols and what they represent). Communication is interactive, so an important influence on its effectiveness is our relationship with others. Communication is social interaction where at least two interacting agents share a common set of signs and a common set of semiotic rules. We do most of our communicating using speech and our understanding of speech to greet people and tell them our news, to ask and answer questions, and to use the telephone. Communication is extremely diverse in its forms. Communication as the art of transmitting information, ideas and attitudes from one person to another, may be verbal and nonverbal. Communication types are differentiated according to communication channels. These are means available to communicate with another person or group. They may include direct face-to-face communication, telecommunications (telephone, e-mail, written communications), or indirect communication – through third parties or the media, for example. Direct Communication takes place when people say what they mean, when the idea of saving face is not of major consequence in most situations, when silence in conversations is viewed as uncomfortable and interruptions are common. Direct communicators believe that it is better to say what needs to be said. Groups that

prefer a direct style of communicating focus on the explicit meaning of words, similar to low context cultures. The popular saying, “You can take my words to the bank” conveys a belief that individuals say exactly what they mean. Americans, Germans, and Israelis, are direct communicators, each having varying degrees of directness. People who are direct communicators use clear, definitive statements, participate actively in meetings, make their points with conviction, they are comfortable telling others what to do, using words like “should”, “have to”. They tell others why their ideas should be adopted. Indirect communication is when meaning is not only in the words, but also mainly in the surrounding context of a conversation. Indirect communication takes place when people imply what they mean; reading into things is the definitive way of communicating, when saving face and maintaining harmony is paramount, when silence in conversations is expected and appreciated and interruptions are to be avoided. Indirect communicators ask many questions. They quietly observe in meetings, offer suggestions for consideration, like to get others involved in discussions, use words like “maybe”, “possibly” and ask others to consider their ideas. There is an opinion that “Indirect communicators do not believe everything needs to be said. They are often part of a culture that is more group-focused rather than individual-focused. Because of this, they live within societal norms that are different and less focused on individual needs. An important goal of their conversational style is to maintain harmony, or at least the appearance of harmony. Therefore, not everything is said, but rather, much can be implied.

The concept of language and culture. Thanks to communication the individual's thoughts and aspirations not obliterated by time. They are in words, images; they survive in legend and passed on from century to century. Language is a powerful means of communication. In life, communication does not exist as an isolated process or independent form of activity. It is included in individual or group practical activities realized within intensive and comprehensive dialogue with the help of language. Language is the development of the basic form of communication between human beings, and in a society. Language may refer either to the specifically human capacity for acquiring and using complex systems of communication or to a specific instance of such a system of complex communication. Communication is unmanageable without primary language skills or “the mode or manner in which language is used. Listening, speaking, reading, and writing - the four language skills. Sometimes speaking and writing are called the active/productive skills and reading and listening, the passive/receptive skills.” We begin to learn the words when we need to express ourselves, when we are less than a year old and store them in our brains in a „mental dictionary’. In this way, we can understand words when we hear them and say them when we need to. We also learn the rules for putting words together into sentences as well as how to use letters and write them down. According to Britannica Concise Encyclopedia, language is a system of conventional spoken or written symbols used by people in a shared culture to communicate with each

other. A language both reflects and affects a culture's way of thinking, and changes in a culture influence the development of its language. Language is fundamental to a huge range of human activities, whether you're sitting and thinking, interacting with others at a social event, reading a book, working out why an advert is funny - and the rest. When language is used, ideas are shared, and important information is passed between individuals verbally.

Culture not only dictates who talks what, to whom, how, and why, but also helps to determine how communication proceeds and messages are encoded to transmit the intended meanings. *Culture* is 'the integrated pattern of human knowledge, belief and behavior that depends upon man's capacity for learning and transmitting knowledge to succeeding generations.' *Culture* 'the customary beliefs, social forms, and material traits of a racial, religious or social group'. The term *culture* is taken from the technical vocabulary of anthropology, wherein it embraces the entire way of life of members of a community insofar as it is conditioned by that membership. The term *culture* refers to all the learned and not given by nature characteristics common to a particular group of people. It is defined as:

1. Way of life, especially general customs and beliefs of a particular group of people at a particular time (e.g. Youth / working-class / Russian / Roman / mass culture).
2. Ideas, customs, and art that are produced or shared by a particular society (e.g., He was a fervent admirer of Roman and Greek culture...).
3. A particular society or civilization, especially one considered in relation to its ideas, its art, or its way of life (e.g. the rich history of African civilizations and cultures).
4. ✌️ system of communication, which consists of a set of sounds and written symbols used by the people of a particular country or region for talking or writing.

Primary cultural dimensions are:

1. Patterns of thought – common ways of thinking, where thinking includes factual beliefs, values, norms, and emotional attitudes. Patterns of behavior – common ways of behaving, from ways of speaking to ways of conducting commerce and industry, where the behavior can be intentional/unintentional, aware/unaware or individual/interactive. Patterns of artifacts – common ways of manufacturing and using material things, from pens to houses, where artifacts include dwellings, tools, machines or media.
2. The art factual dimension of culture usually given special attention in museums.
3. Imprints in nature – the long lasting imprints left by a group in the natural surroundings, where such imprints include agriculture, trash, roads or intact/ruined human habitations.

Language does not exist apart from culture, that is, from the socially inherited assemblage of practices and beliefs that determines the texture of our lives.

Questions



1. What does cross-cultural communication mean?
2. What do you know by the word “culture”?
3. Give definition to the Verbal and Non-Verbal communication?
4. What skills does cross-cultural communication need?
5. What is the connection between language and culture?
6. What is the difference between small C and big C culture?

Activities



Activity 1. What is Culture?

Tell Students that usually Students believe if a teacher visited a/some foreign countries she knows/speaks language better. Ask them the following questions:

- What do you think about this belief?
- Do you agree? Please comment your answer.
- What do you understand by “... knows language better...”

(... not only grammatical system of the language, rich vocabulary etc. but culture of this or that country...)

Ask Students to finish the metaphor *Culture is* or *Cultures are for me..*

“**Culture**: learned and shared human **patterns** or models for living, day-to-day living patterns. These patterns and models pervade all aspects of human social interaction.” (*Damen, L., 1987, p.367*)

“**Culture** is the collective **programming of the mind** which distinguishes the members of one category of people from another.” (*Hofstede, G., 1984, p.51*)

Five alternative definitions of culture

Below are five alternative definitions of cultures. Which definition(s) of culture do you prefer? You can choose as many as they wish.

1. Objective visible artefacts such as rituals, superstitions, heroes, myths, symbols and taboos.

2. Basic truths about identity and relationships, time and space, ways of thinking and learning, ways of working and organizing, and ways of communicating.
3. Ideals shared by group members to which strong emotions are attached.
4. The `right' and 'wrong' ways of doing things. The rules people live by in practice.
5. Subjective behavioural orientations to do things in one way, rather than another. They are most noticeable in relationship styles, thinking and learning styles, organization and work styles and communication styles.

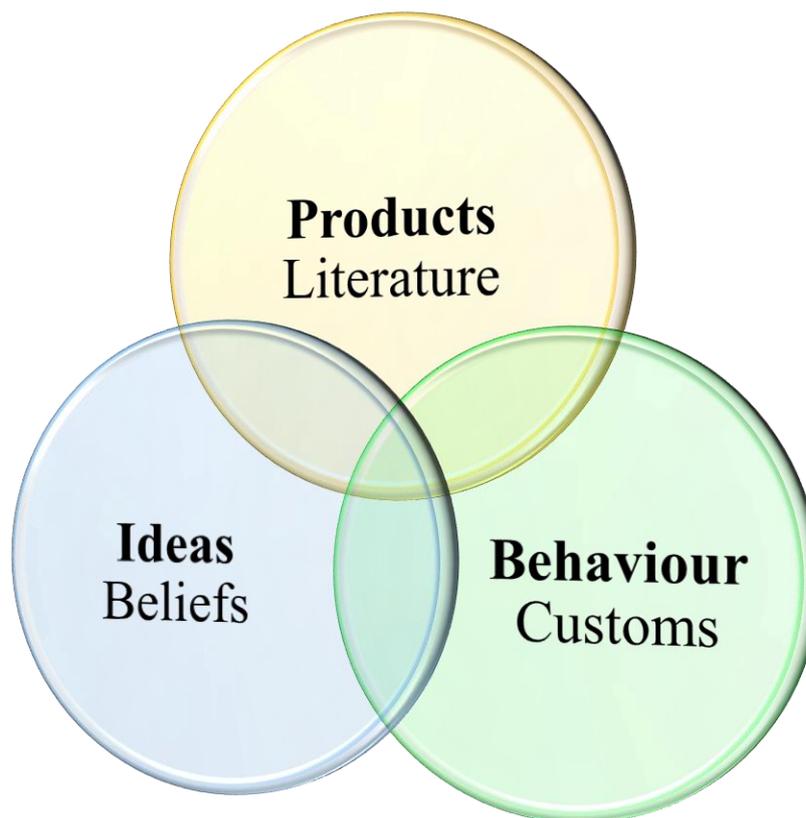
Activity 2

Look at items on the handout 1 and say which of them are related to “culture” and which have nothing to do with “culture”:

Activity 3

Fill in the table with the elements of culture (there is one example in each part of the table given for you) and make your own definition of culture.

Elements of culture



Activity 4

Look at picture of an iceberg on the handout 2 and find out what possible similarities can there be between culture and iceberg. To do this consider the following questions which are meant to give you some prompts:

- 1) What are some facts you know about icebergs?
- 2) What percentage of an iceberg is above the water line, and what percentage below?

Activity 5

In pairs or in groups place the following “features of culture” on the handout 3 above or below the water on the cultural iceberg and justify your choice.

Activity 6.

Read information about types of culture and discuss it in groups

1) **Big C and Little c**

The classical languages, Latin and Greek, were studied so that learners could read and translate the works of literature in these languages. The aim of education in general was to educate people who were knowledgeable in history, literature and fine arts. Such people were said to possess culture. The culture, which focuses on the products and contributions of a society and its outstanding individuals, is often referred to as large/big/capital 'C' culture (Tomalin & Stempleski 1993, p.6). It comprises history, geography, institutions, literature, art and music as well as scientific, economic, sports and other achievements that are valued and that people take pride in.

“Big C” (achievement culture)- the culture which focuses on the products and contributions of a society and its outstanding individuals

“Little c” (behavior culture)- the culture which includes culturally-influenced beliefs and perceptions

What is “big C” culture?

Big C culture refers to that culture which is most visible. Some visible forms of culture include holidays, art, popular culture, literature, and food. When learning about a new culture, the big C cultural elements would be discovered first; they are the most overt forms of culture.

What is “little c” culture?

Little c culture, in contrast, is the more invisible type of culture associated with a region, group of people, language, etc. Some examples of little c culture include communication styles, verbal and non-verbal language symbols, cultural norms (what is proper and improper in social interactions), how to behave, myths and legends, etc.

Activity 7.

Find out which is Visible C and Invisible C: Fine arts, Drama, Dress, Literature, Games, Music, Cooking, Notions of leadership, Conception of beauty, Conception of “self”, Approaches of problem solving, Definition of sign, Relationship to animals, Ideas governing children raising

Activity 8.

Draw as many connections as possible between the visible features of culture and the invisible ones on your iceberg and show how the invisible aspects of culture influence and shape the visible ones. For example, Religious and folk beliefs or beliefs about health can influence national food or table manners.

Seminar questions

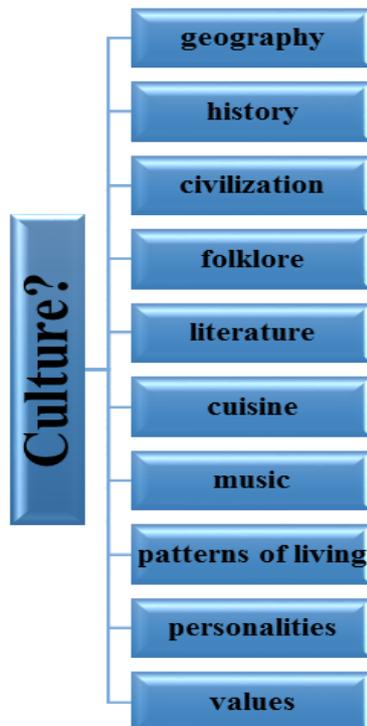


1. Primary cultural dimensions.
2. The role of communication in cross-cultural studies.
3. Skills that cross-cultural communication needs.
4. Direct communication.
5. Components in intercultural competence.
6. The difference between small C and big C culture.

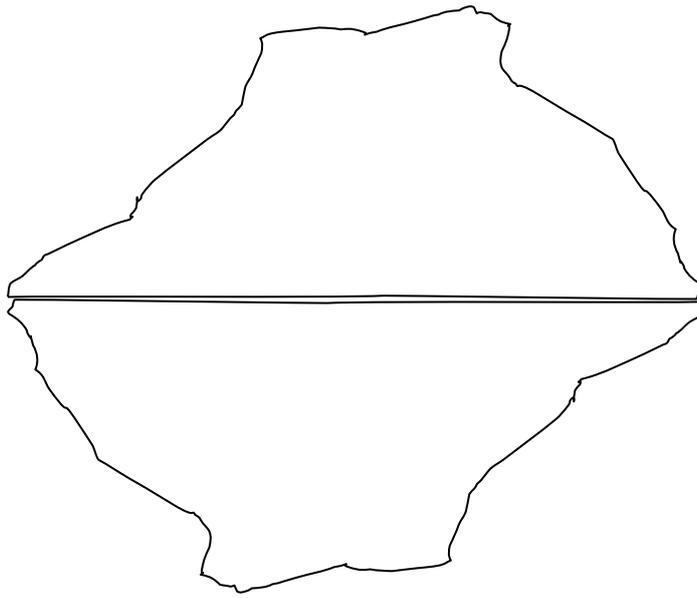
Handouts



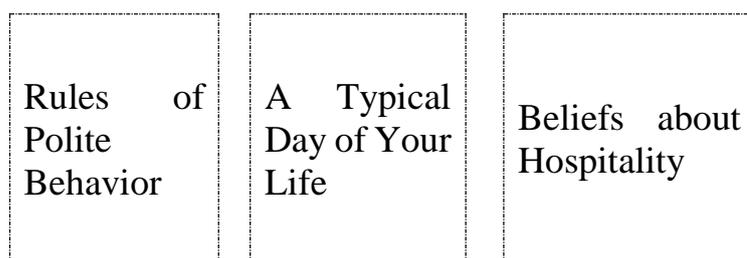
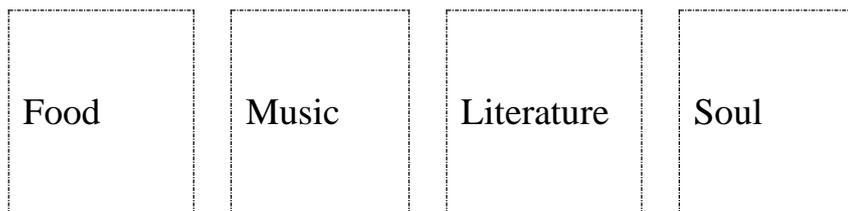
Handout 1



Handout 2



Handout 3





UNIT 2. CROSS-CULTURAL AWARENESS

Lecture 2. Cross-cultural awareness

Cultural Awareness is the foundation of communication and it involves the ability of standing back from ourselves and becoming aware of our cultural values, beliefs and perceptions. Why do we do things in that way? How do we see the world? Why do we react in that particular way? Cultural awareness becomes central when we have to interact with people from other cultures. People see, interpret and evaluate things in a different ways. What is considered an appropriate behavior in one culture is frequently inappropriate in another one. Misunderstandings arise when we use our meanings to make sense of your reality. Misinterpretations occur primarily when we lack awareness of our own behavioral rules and project them on others. In absence of better knowledge we tend to assume, instead of finding out what a behavior means to the person involved, e.g. a straight look into your face is regarded as disrespectful in Japan. Becoming aware of our cultural dynamics is a difficult task because culture is not conscious to us. Since we are born we have learned to see and do things at an unconscious level. Our experiences, our values and our cultural background lead us to see and do things in a certain way. Sometimes we have to step outside of our cultural boundaries in order to realize the impact that our culture has on our behavior. It is very helpful to gather feedback from foreign colleagues on our behavior to get more clarity on our cultural traits. Projected similarities could lead to misinterpretation as well. When we assume that people are similar to us, we might incur the risk that they are not. If we project similarities where there are not, we might act inappropriately. It is safer to assume differences until similarity is proven. There are several levels of cultural awareness that reflect how people grow to perceive cultural differences.

My way is the only way - At the first level, people are aware of their way of doing things, and their way is the only way. At this stage, they ignore the impact of cultural differences. (Parochial stage)

I know their way, but my way is better - At the second level, people are aware of other ways of doing things, but still consider their way as the best one. In this stage, cultural differences are perceived as source of problems and people tend to ignore them or reduce their significance. (Ethnocentric stage)

My Way and Their Way - At this level people are aware of their own way of doing things and others' ways of doing things, and they chose the best way according to the situation. At this stage people realize that cultural differences

can lead both to problems and benefits and are willing to use cultural diversity to create new solutions and alternatives. (Synergistic stage)

Our Way - This fourth and final stage brings people from different cultural background together for the creation of a culture of shared meanings. People dialogue repeatedly with others, create new meanings, new rules to meet the needs of a particular situation. (Participatory Third culture stage) Increasing cultural awareness means to see both the positive and negative aspects of cultural differences. Cultural diversity could be a source of problems, in particular when the organization needs people to think or act in a similar way. Diversity increases the level of complexity and confusion and makes agreement difficult to reach. On the other hand, cultural diversity becomes an advantage when the organization expands its solutions and its sense of identity, and begins to take different approaches to problem solving. Diversity in this case creates valuable new skills and behaviors.

In becoming culturally aware, people realize that: ! We are not all the same ! Similarities and differences are both important ! There are multiple ways to reach the same goal and to live life ! The best way depends on the cultural contingency. Each situation is different and may require a different solution.

How Do I Manage Cultural Diversity? We are generally aware that the first step in managing diversity is recognize it and learning not to fear it. Since everyone is the product of their own culture, we need to increase both self-awareness and cross-cultural awareness. There is no book of instructions to deal with cultural diversity, no recipe to follow. But certain attitudes help to bridge cultures:

- ✓ Admit that you do not know. Knowing that we do not know everything, that a situation does not make sense, that our assumptions may be wrong is part of the process of becoming culturally aware. Assume differences, not similarities.

- ✓ Suspend judgments. Collect as much information as possible so you can describe the situation accurately before evaluating it.

- ✓ Empathy. In order to understand another person, we need to try standing in his/her shoes. Through empathy we learn of how other people would like to be treated by us.

- ✓ Systematically check your assumptions. Ask your colleagues for feedback and constantly check your assumptions to make sure that you clearly understand the situation. Become comfortable with ambiguity. The more complicated and uncertain life is, the more we tend to seek control. Assume that other people are as resourceful as we are and that their way will add to what we know. "If we always do, what we've always done, we will always get, what we always got."

- ✓ Celebrate diversity. As a company find ways of sharing the cultures of your diverse workforce, i.e., in 2002 Deutsche Bank carried out multiple initiatives around the theme of "tolerance: diversity, identity, recognition" which

they called “Initiative Plus 2002.” They encouraged employee projects and organized an annual colloquium of global experts.

✓ The components of intercultural competence may be broken down into attitudes, knowledge and understanding, skills and actions.

The **attitudes** involved include:

- ~ valuing cultural diversity and pluralism of views and practices;
- ~ respecting people who have different cultural affiliations from one’s own;
- ~ being open to, curious about and willing to learn from and about people who have different cultural orientations and perspectives from one’s own;
- ~ being willing to empathize with people who have different cultural affiliations from one’s own;
- ~ being willing to question what is usually taken for granted as ‘normal’ according to one’s previously acquired knowledge and experience;
- ~ being willing to tolerate ambiguity and uncertainty;
- ~ being willing to seek out opportunities to engage and cooperate with individual who have different cultural orientations and perspectives from one’s own.

The **knowledge** and **understanding** which contribute to intercultural competence include:

- ~ understanding the internal diversity and heterogeneity of all cultural groups;
- ~ awareness and understanding of one’s own and other people’s assumptions, preconceptions, stereotypes, prejudices, and overt and covert discrimination;
- ~ understanding the influence of one’s own language and cultural affiliations on one’s experience of the world and of other people;
- ~ communicative awareness, including awareness of the fact that other peoples’ languages may express shared ideas in a unique way or express unique ideas difficult to access through one’s own language(s), and awareness of the fact that people of other cultural affiliations may follow different verbal and non-verbal communicative conventions which are meaningful from their perspective;
- ~ knowledge of the beliefs, values, practices, discourses and products that may be used by people who have particular cultural orientations;
- ~ understanding of processes of cultural, societal and individual interaction, and of the socially constructed nature of knowledge.

The **skills** involved in intercultural competence include skills such as:

- ~ multi perspectives – the ability to decenter from one’s own perspective and to take other people’s perspectives into consideration in addition to one’s own.
- ~ skills in discovering information about other cultural affiliations and perspectives;

- ~ skills in interpreting other cultural practices, beliefs and values and relating them to one's own;
- ~ empathy – the ability to understand and respond to other people's thoughts, beliefs, values and feelings;
- ~ cognitive flexibility – the ability to change and adapt one's way of thinking according to the situation or context;
- ~ skills in critically evaluating and making judgments about cultural beliefs, values, practices, discourses and products, including those associated with one's own cultural affiliations, and being able to explain one's views;
- ~ skills in adapting one's behavior to new cultural environments – for example, avoiding verbal and non-verbal behaviors which may be viewed as impolite by people who have different cultural affiliations from one's own;
- ~ linguistic, sociolinguistic and discourse skills, including skills in managing breakdowns in communication;
- ~ plurilingual skills to meet the communicative demands of an intercultural encounter, such as the use of more than one language or language variety, or drawing on a known language to understand another (intercomprehension);
- ~ the ability to act as a mediator in intercultural exchanges, including skills in translating, interpreting and explaining.

While attitudes, knowledge, understanding and skills are all necessary components of intercultural competence, possessing these components alone is insufficient for an individual to be credited with intercultural competence: it is also necessary for these components to be *deployed and put into practice through action* during intercultural encounters. People often profess attitudes and often acquire knowledge and skills which they fail to put into practice. For this reason, in order for an individual to be credited with intercultural competence, they must also apply their intercultural attitudes, knowledge, understanding and skills through actions.

Relevant **actions** include:

- ~ seeking opportunities to engage with people who have different cultural orientations and perspectives from one's own;
- ~ interacting and communicating appropriately, effectively and respectfully with people who have different cultural affiliations from one's own;
- ~ co-operating with individuals who have different cultural orientations on shared activities and ventures, discussing differences in views and perspectives, and constructing common views and perspectives;
- ~ challenging attitudes and behaviors (including speech and writing) which contravene human rights, and taking action to defend and protect the dignity and human rights of people regardless of their cultural affiliations.

This last may entail any or all of the following actions:

- ~ intervening and expressing opposition when there are expressions of prejudice or acts of discrimination against individuals or groups;

- ~ challenging cultural stereotypes and prejudices;
- ~ encouraging positive attitudes towards the contributions to society made by individuals irrespective of their cultural affiliations; – mediating in situations of cultural conflict.

Questions



1. What is cultural awareness?
2. When do misunderstandings arise?
3. What are levels of cultural awareness? Describe them
4. How do cultural awareness levels appear?
5. What do you understand by the “cultural diversity”?
6. What attitudes help to bridge your culture?

Activities



Activity 1

The rules of the task.

1. Choose one of the cards from the handout 1
2. Think a sample according to the topic and give a definition
3. After found the student’s thought student should show the card.

Activity 2

Try to find five particular aspects between Uzbek and English languages according to sub-topics: (greetings, ways of expressing politeness, ways of addressing, idioms).

Activity 3

Choose one feature from the handout 2 and write down your opinion concerning the topic during 5 minutes.

Activity 4

Debate topics:

1. Why literature is the first source to teach culture?
2. How we can learn culture from Mass media?
3. Art is one of the main source to investigate culture.

Activity 5

Read the text on handout 3 and find out cross-cultural difference between East and West history of dressing.

Seminar questions



1. Stages of cultural awareness “Parochial stage”.
2. Stages of cultural awareness “Synergistic stage”.
3. Stages of cultural awareness “Participatory Third culture stage”.
4. The attitudes involved in cultural awareness
5. The skills involved in intercultural competence

Handouts



Handout 1

ATTITUDES	RITUALS
TRADITIONS	BODY LANGUAGE
TABOOS	SOCIAL ROLES
STEREOTYPES	IMAGES
SYMBOLS	REALIAS

Handout 2



Handout 3

Dressed to Excess

If you traveled back in time to the 1700s in Europe, you would laugh when you saw how the **aristocracy** dressed. Soon you'd realize, though, that the **aristocrats** of Europe were very serious about their appearance.

The **predominant** style in women's **attire** was enormous dresses. They were often three times larger than the wearer. Ladies even used **pads** to **enlarge** the appearance of their hips and shoulders. On the other extreme, the aristocratic women made their waists appear extremely thin. It took several maids stretching fabric and pulling **straps** in order to get a lady's waist to the proper thinness. These ladies could barely breathe and often fainted. Pale skin was also a **craze**, yet this too was done in **excess**. One could not simply be pale. Instead, she needed to look as if she had **anemia**. In order to look paler, ladies actually cut themselves daily, so they would bleed.

The hairstyles, however, were the **hallmark** of women's fashion. These stood a meter high on the ladies' heads. The columns of hair were a ridiculous **tangle** of wigs, jewels, flowers, and even stuffed birds.

Men's fashion was similarly **absurd**. Today it would probably seem very **feminine**. **Reputable** men wore wigs of long curly hair. Their shoes had large soles or high heels so that they could walk high above the filth on the streets. Furthermore, just like the ladies, the men wore lipstick and put **rouge** on their cheeks.

Their clothes were brightly colored, often purple and pink. They were made from the finest of fabrics and decorated with jewels and lace. The men **vied** with one another to see who wore the more expensive clothes, for the clothing **signified** his wealth and status.

Both men and women spent huge amounts of money and time on how they looked. Though such **vanity** would seem **vulgar** today, three hundred years from now, the fashions of our time might also seem completely ridiculous.



UNIT 3. INTERCULTURAL COMPETENCE

Lecture 3. Intercultural competence

Cultural competence helps to understand how and why people think, act and do in the way they do and what they think of you. The word *culture* is used because it implies the integrated patterns of human behavior that includes thoughts, communications, actions, customs, beliefs, values, and institutions of racial, ethnic, religious, or social groups. The word *competence* is used because it implies having the capacity to function in a particular way: the capacity to function within the context of culturally integrated patterns of human behavior defined by a group.

Culture is akin to looking through the one-way mirror; everything we see is from our own perspective. It is only when we join the observed on the other side of the mirror, it is possible to see ourselves and others clearly; however, getting to the other side of the glass presents many challenges. According to T. Cross and his colleagues cultural competence is a set of congruent behaviors, attitudes, and policies that come together in a system, agency or among professionals and enable that system, agency or those professions to work effectively in cross-cultural situations.

Cultural competence referring to an ability to interact effectively with people of different cultures comprises four components (Stavans, I. (1995) *The Hispanic Condition: Reflections on Culture and Identity in America*. Harper Collins):

1. Awareness of one's own cultural worldview.

Acquisition of cross-cultural awareness is closely connected with language teaching recognizing that the aims are:

a) to give learners intercultural competence as well as linguistic competence; to prepare them for interaction with people of other cultures;

b) to enable them to understand and accept people from other cultures as individuals with other distinctive perspectives, values and behaviors; □ to help them to see that such interaction is an enriching experience.

A lack of cross-cultural awareness can result in misinterpretations, which may cause offense.

2. Attitude towards cultural differences.

Attitudes / Beliefs presuppose that the culturally competent individual is:

a) aware of and sensitive to her/his own cultural heritage and respects and values different heritages;

b) aware of her/his own values and biases and how they may affect perception of other cultures;

c) comfortable with differences that exist between her/his culture and other cultures' values and beliefs;

d) sensitive to circumstances (personal biases, ethnic identity, political influence, etc.) that may require seeking assistance from a member of a different culture when interacting with another member of that culture.

3. Knowledge of different cultural practices and worldviews. Knowledge is meant that the culturally competent individual must:

a) have a good understanding of the power structure in society and how non-dominant groups are treated;

b) acquire specific knowledge and information about the particular group(s) she/he is working with;

c) be aware of institutional barriers that prevent members of disadvantaged groups from using organizational and societal resources.

4. Cross-cultural skills. Skills accept that the culturally competent individual can:

a) Generate a wide variety of verbal and nonverbal responses when dealing with difference.

b) Send and receive both verbal and nonverbal messages (body language) accurately and appropriately.

c) Exercise intervenes appropriately and advocate on behalf of people from different cultures.

Besides these four components we should aware that as one goes through the cycle of adjustment in a new culture, her/his cultural competence increases in accordance with certain adjustment stages:

a) Unconscious incompetence. At this stage, you are unaware of culture differences. It does not occur to you that you may be making mistakes or that you might be misinterpreting much of the behavior going on around you.

b) Conscious incompetence. You now realize there are differences between how you and local people behave, though you understand very little about these differences, how numerous they might be, etc.

c) Conscious competence. You know cultural differences exist, you know what some of those differences are, and you adjust your behavior accordingly. You have to make a conscious effort to behave in culturally appropriate ways.

d) Unconscious competence. You no longer have to think about what you're doing in order to do the right thing. It takes little effort for you to be culturally sensitive.

Thus, it is apparent that personal awareness, knowledge of other cultures, and application of that knowledge are necessary elements of cross-cultural competence.

Operationally defined, cultural competence is the integration and transformation of knowledge about individuals and groups of people into specific standards, policies, practices, and attitudes used in appropriate cultural settings to increase the quality of services; thereby producing better outcomes (Davis, 1997 referring to health outcomes).

It is a mistake to think that effective cross-cultural communicators are born, that some people have a natural talent and others do not. Cross-cultural communication is based on interpersonal one demanding five skills that should be acquired. They are: (1) developing a range of communication skills; (2) adapting communication appropriately, which implies to consider personal goals, context, and the people with whom we communicate; (3) engaging in dual perspective, which is understanding both our own and another person's perspective, beliefs, thoughts, or feelings; (4) monitoring communication, which is the capacity to observe and regulate your own communication; (5) committing to effective and ethical interpersonal communication requires that you invest energy in communicating ethically with others as unique human beings.

Thus cross-cultural communication demands cross-cultural competence that involves ability in three areas or domains. These are:

- a) The ability to establish and maintain relationships.
- b) The ability to communicate with minimal loss or distortion.
- c) The ability to collaborate in order to accomplish something of mutual interest or need.

Cross-cultural competence is “the ability to think, feel, and act in ways that acknowledge, respect, and build upon ethnic, sociocultural, and linguistic diversity”. It is apparent that cross-cultural competence has multiple components that address attitudes, knowledge, skills, and actions. This definition assumes that all individuals and groups are diverse and does not imply that one group is normative. It also acknowledges, that sociocultural factors often play as great or greater a role in people's shared or unshared experience as their ethnicity, language, or culture. Being competent in cross-cultural functioning means to learn new patterns of behavior and apply them effectively in the appropriate settings. We cannot consider cross-cultural competence without its two primary components. They are cultural and communicative competences.

Communicative competence in nowadays cross-cultural communication is mainly based on English, as the main language in international relations, education and business. At present people all over the world, mainly learn English for practice usage: for traveling, meeting new people acquainting with literature and art of other countries, using internet, entering international educational institutions and cooperating with partners from other countries.

Communicative competence includes grammatical competence (sentence level grammar), socio-linguistic competence (an understanding of the social context in which language is used), discourse competence (an understanding of how utterances are strung together to form a meaningful whole), and strategic

competence (a language user's employment of strategies to make the best use of what s/he knows about how a language works, in order to interpret, express, and negotiate meaning in a given context).

Linguistic approaches to determining cross-cultural communicative competence have been outlined by Knapp (1998) and Knapp-Pothoff (1997). In their approach, this competence is understood as the ability to achieve an equally successful understanding with members of other cultures and communication networks as with one's own. In detail, this means the ability to anticipate and compensate for unforeseeable problems arising from strangeness. Components of this ability are, at least:

a) A specific knowledge of patterns of communicative action and interpretation in one's own as well as in the relevant foreign language and culture.

b) General knowledge about the relation between culture and communication (including the dependence of human thinking and acting on culture-specific cognitive schemata, the dimensions in which cultures can differ, the specific limitations of the above-mentioned types of communication etc.).

c) A stock of interaction-stabilizing strategies (e.g. for establishing common ground on the relationship level, for the metacommunicative, making good of errors etc.).

a) Therefore, the main purpose of studying English nowadays is communicative competence that is based on a range of others competences:

b) Linguistic competence – knowledge of the language system, rules of language units functionality and ability of understanding and expressing ideas in written or oral forms using this system.

c) Speech/Social-linguistic competence – knowledge of forming and formulation ideas using language, usage of this means for understanding the ideas of other people and for expressing one's ideas.

d) Social-cultural competence – knowledge of national cultural characteristics of social and speech norms of conduct, customs, traditions, etiquette, social stereotypes, history, culture etc. and the means of applying this knowledge.

e) Social competence – ability to get into communication with other people, to orient in intercourse, situation, to express thoughts within one's intentions and the situation.

f) Strategic competence – ability to fill the blanks in language knowledge (e.g. guess the meaning of unknown words from the context).

Therefore, communicative competence includes knowledge of linguistic forms, and ability to use the forms appropriately. Competence is the final stage of cross-cultural understanding and signifies the ability to work effectively across cultures. Cross-cultural competency is beyond knowledge, awareness and sensitivity in that it is the digestion, integration and transformation of all the skills and information acquired through them, applied to create cultural synergy within the workplace.

Cross-cultural competence requires that communicators lower their defenses, take risks, and practice behaviors that may feel unfamiliar and uncomfortable. It requires a flexible mind, an open heart, and a willingness to accept alternative perspectives. It may mean setting aside some beliefs that cherished to make room for others whose value is unknown; it may mean changing what we think, what we say, and how we behave.

Several aspects of intercultural competence warrant further comment. First, intercultural competence does not involve abandoning one's own cultural identifications or affiliations, nor does it require individuals to adopt the cultural practices, beliefs, discourses or values of other cultures. Intercultural competence instead involves being open to, curious about and interested in people who have other cultural affiliations, and the ability to understand and interpret their practices, beliefs, discourses and values. Intercultural competence enables people to interact and cooperate effectively and appropriately in situations where cultural "otherness" and "difference" are salient. It also enables people to act as "mediators" among people of different cultures, and to interpret and explain different perspectives. That said, encounters with people from other cultural orientations can be a source of personal development and enrichment if their perspectives are integrated into one's own sense of self.

Second, because intercultural competence involves learning about and interpreting other people's cultural perspectives and relating them to one's own, intercultural competent individuals are able to use their intercultural encounters to learn about and reflect critically on their own cultural affiliations. Due to the enculturation process in which cultural beliefs, values and practices are acquired particularly during childhood and adolescence, it can be difficult to psychologically decenter from one's own affiliations. Intercultural competent individuals acquire a more critical awareness and understanding of their own cultural positioning, beliefs, discourses and values through comparing and relating them to those of other people. For this reason, intercultural competence not only enhances one's knowledge and understanding of other people; it also enhances self-knowledge and self-understanding.

Third, it is important to emphasize that language has a privileged role within intercultural encounters because it is the most important (although not the only) symbolic system which enables group members to share their cultural perspectives, beliefs and values. When people interacting have similar cultural affiliations, the medium of language itself is not usually a salient problem from the point of view of communicating with each other. However, when people with different languages (or sometimes just different language varieties) interact, language becomes highly salient because they are unable to communicate effectively. Thus, paralingual competence and communicative awareness are crucial components of intercultural competence. It is important to acknowledge and understand the relationship between language and culture, and between language competence and intercultural competence. Because there is no simple,

one-to-one correspondence between languages, and because languages carry meanings (some of which are unique to particular cultural perspectives), competence in a language is crucial to understanding the cultural perspectives, beliefs and practices to which it is linked.

Fourth, it is important to acknowledge that intercultural competence alone may not always be sufficient to enable individuals to engage in successful intercultural dialogue. This is because there are often systematic patterns of disadvantage and discrimination, and differentials in the allocation of resources within populations, which effectively disempower many groups of individuals with particular cultural affiliations from participating on an equal footing in such dialogue (irrespective of their levels of intercultural competence). These inequalities and disadvantages are often further compounded by disparities of power and by institutional constraints and biases which lead to the terms of the dialogue being dictated by those occupying positions of privilege.

Finally, there is now a considerable body of research into intercultural competence. Significantly for present purposes, this research has shown that intercultural competence may not be acquired spontaneously by individuals, and it may not be acquired simply through exposure to and encounters with people with other cultural affiliations if the contact takes place under unsuitable conditions. However, intercultural competence can be enhanced through a range of intercultural experiences, for example by participating in intercultural events that have been organised in an appropriate manner and by attending educational institutions which have a non-discriminatory environment. It has also been found that intercultural competence can be enhanced through intercultural education and training. Moreover, the research indicates that intercultural competence is a lifelong developmental process, and that there is no point at which someone achieves full intercultural competence.

Questions



1. What do you understand by the “Cultural competence”?
2. What is cross-cultural competence acquisition?
3. What is Communicative competence?
4. What does abbreviation “ICC” mean?
5. What aspects of intercultural competence do warrant further?
6. How does intercultural competence can be enhanced?

Activities



Activity 1

1. Give a copy of the handout 1 to the learners.
2. Ask them create a model connecting Facts, Attitudes and Behaviours in another culture or country.
3. Discuss this model and how it compares with your own understanding of your culture.

Activity 2

What Do They Need to Know About Us?

1. Give the learners a copy of the handout 2.
2. Work with the learner as they go through each section. Pinpoint areas where people from other cultures find UK values, attitudes and behaviours confusing or difficult to understand.

Prepare a briefing for someone who is about to spend some time in your country. Use the table below as a guide to the content.

Activity 3

Taboos. There are certain things you just shouldn't talk about.

~ In some countries, including the United States, Indonesia, and Sierra Leone, asking adults about their age is generally considered taboo. In Vietnam, however, it is an important inquiry. The way you address someone older than you different from how you address people younger than you.

~ "Are you married?" is a harmless question most places, but, in Afghanistan, it is considered rude to ask a woman this question.

~ Politics, religion, economic and social issues? Many avoid these topics when first meeting someone. In Nigeria, people love to discuss these topics and more and strangers will join right in conversations to share their opinions.

~ Have a good joke? In places like Venezuela and Uganda, simple jokes are welcome. But if you are a man meeting a Yemeni woman in a business situation, jokes will not only fall flat, but they may also be seen as inappropriate and strain the meeting.

~ In many places like Taiwan, Sudan, and Syria, asking about one's family is a welcome topic, but, in rural Thailand, it should be avoided until the speakers are well-acquainted.

- ~ Discussing one's weight is considered appropriate in Ecuador; in the Democratic Republic of Congo being overweight is a sign of good health and mentioning it can be considered a compliment. Don't try this in the United States.
- ~ Calling people by their names without their permission is offensive in Cambodia.
- ~ In Costa Rica, avoid talking about investments, money, or the market.
- ~ "How much do you make?" is considered a rude question in countries like Croatia, Germany, and the United States; in China and Ecuador, it is a normal topic of conversation.
- ~ In Thailand, it is actually against the law to criticize the royal family.

Try to find the meanings of these taboos in different countries:

CHINA

- ✓ Don't cut long noodles
- ✓ Never point your chopsticks

JAPAN

- ✓ While eating at the dinner table in Japan, chopsticks should never be used to pass food between two people
- ✓ In the home, families stick chopsticks vertically into bowls of rice as

UNITED KINGDOM

- ✓ Tilt a bowl of soup away from you
- ✓ You should never begin eating at the dinner table until the eldest or most senior person has begun eating.

UNITED STATES

- ✓ It's illegal to eat watermelon

GAINESVILLE, GEORGIA

- ✓ It's illegal to eat fried chicken with anything but your bare hands

ITALY

- ✓ While dining in Italy, you should never ask for extra cheese unless it is offered to you.

TANZANIA

- ✓ It is actually rude to show up early for dinner in Tanzania.

RUSSIA

- ✓ If you finish a bottle of vodka, the empty bottle should always be placed on the ground.
- ✓ Food should never, ever be licked off of a knife or any other eating utensil.

Activity 4

Look at these dialogues and comment on them, as in the example.

Example: A: 98 for a meal! That's outrageous!

B: Not the meal, you twit! The room!

They seem to be talking at cross-purpose

1. JOE: So that's what I'm going to do, take it all away.

ANN: What about-

JOE: And if they don't like it they can just go and do what they like.

ANN: If she-

JOE: Not that I have to consult them, anyway, I'm in charge round here.

ANN: I wonder whether it –

JOE: You see, I'm the kind of person who can take a hard decision when its needed.

It seems that Ann can't get.....

2. MICK: I got very upset when you said I was childish.

GRACE: I didn't, honestly! All I said was that you seemed to get on very well with the children. Honestly.

MICK: Oh I see, Oh sorry.

It seems that got the

3. DAN: So are-wise the down-watching sales profile commitment would seem to be high-staked on double- par.

RAG: Could you say that again? You've got me there.

It seems that Rag can't make.....

4. MADGE: I can't expect someone with your intelligence to understand this document.

ERIC: Thank you.

Madge seems to be talking

Seminar questions



1. Awareness of one's own cultural worldview.
2. Attitude towards cultural differences.
3. Knowledge of different cultural practices and worldviews.
4. Adjustment stages of cultural competence.
5. Abilities involved in cultural competence.

Handouts



Handout 1

Think carefully about another country or culture. Identify some of the key background and environmental factors that influence this culture. Then speculate on the culture's core attitudes and values, and how these are reflected in observable behaviours.

Background facts:	Core attitudes:	Observable behaviours:

Handout 2

<u>Background</u>	<u>Society</u>
<ul style="list-style-type: none"> <input type="checkbox"/> Geography and topography <input type="checkbox"/> History <input type="checkbox"/> Economic system <input type="checkbox"/> Business and commerce <input type="checkbox"/> Political structures <input type="checkbox"/> Media and broadcasting <input type="checkbox"/> Language(s) 	<ul style="list-style-type: none"> <input type="checkbox"/> Current political situation <input type="checkbox"/> Legal system <input type="checkbox"/> Religious influences <input type="checkbox"/> Regional differences <input type="checkbox"/> Social and community life <input type="checkbox"/> Ethnic minorities <input type="checkbox"/> Gender issues <input type="checkbox"/> Education system <input type="checkbox"/> Heroes and myths <input type="checkbox"/> Private / work life overlap
<u>Traditions and customs</u>	<u>Daily life</u>
<ul style="list-style-type: none"> <input type="checkbox"/> Communication styles <input type="checkbox"/> Greetings <input type="checkbox"/> Gestures <input type="checkbox"/> Levels of formality <input type="checkbox"/> Holidays and festivals <input type="checkbox"/> Taboos <input type="checkbox"/> Gift-giving 	<ul style="list-style-type: none"> <input type="checkbox"/> Shopping <input type="checkbox"/> Entertaining <input type="checkbox"/> Food and Eating out <input type="checkbox"/> Getting around <input type="checkbox"/> Climate



UNIT 4. EXTRALINGUISTIC ISSUES IN CROSS-CULTURAL COMMUNICATION

Lecture 4. Extralinguistic issues in cross-cultural communication

Competence is the final stage of cross-cultural understanding and signifies the ability to work effectively across cultures. Cross-cultural competency is beyond knowledge, awareness and sensitivity in that it is the digestion, integration and transformation of all the skills and information acquired through them, applied to create cultural synergy within the workplace. Researchers and theorists in cross-cultural communication continue to work toward unified theories of cross-cultural competence and communication. The acquisition of cross-cultural competence is never complete and perfect, but to be a successful intercultural speaker and mediator requires complete and perfect competence for interacting with people of other cultures. To quote John J. Pilch, achieving cross-cultural competence requires that communicators lower their defenses, take risks, and practice behaviors that may feel unfamiliar and uncomfortable. It requires a flexible mind, an open heart, and a willingness to accept alternative perspectives. It may mean setting aside some beliefs that cherished to make room for others whose value is unknown; it may mean changing what we think, what we say, and how we behave. T. Cross identifies five essential elements contribute to one's ability to become more culturally competent which include:

a) Valuing diversity: it means accepting and respecting differences. People come from very different backgrounds, and their customs, thoughts, ways of communicating, values, traditions, and institutions vary accordingly. The choices, that individuals make, are powerfully affected by culture. Cultural experiences influence choices that range from recreational activities to subjects of study.

b) Having the capacity for cultural self-assessment: through the cultural self-assessment process, we are better able to see how our actions affect people from other cultures. For instance, physical distance during social interactions varies by culture.

c) Being conscious of the dynamics inherent when cultures interact: we should follow the appropriate cultural rules showing cultural respect to develop personal relationships. Being aware of the possible affects of the dynamics of differences allows us to provide a more productive cross-cultural communication.

d) Having institutionalized culture knowledge.

e) Having developed adaptations to an understanding of cultural diversity: this element of cultural competence specifically focuses on changing activities to fit cultural norms and adapt cultural practices.

Gaining cross-cultural competence is a long-term, developmental process that requires more than reading. It is an exciting, engaging, lifelong process of expanding horizons, thinking critically about issues of power and oppression and acting appropriately. It is a developmental process with a six-point continuum. Cultural competency is the ability to work, communicate and live across cultures and cultural boundaries. As outlined by T. Cross, this process includes the following points: 1) cultural destructiveness, 2) cultural incapacity, 3) cultural blindness, 4) cultural pre-competence, 5) cultural competency 6) cultural proficiency.

Each of the points along the continuum represents a way of responding to diversity:

- ✓ The most negative end of the continuum is represented by attitudes, policies, and practices that are destructive to cultures and consequently to the individuals within the culture. The cultural destructiveness hold beliefs or engage in behaviors that reinforce the superiority of one race or culture over another with the resultant oppression of the group viewed as inferior.

- ✓ Those operating at the point of cultural incapacity are less actively destructive but behave paternalistically, lack the skills to be effective with individuals from diverse groups, and often reinforce biased policies.

- ✓ Those who profess that culture, race, and/or language make no difference represent cultural blindness. Individuals and organizations at this point on the continuum actively seek to be nonbiased but in so doing may fail adequately to address the needs of the clients that they serve and implicitly or explicitly encourage assimilation.

- ✓ Individuals and organizations operating on the positive end of the continuum may first be described as culturally precompetent. Although the need for culturally competent policies, procedures, and people is recognized, it may not extend beyond tokenism or a search for ways to respond.

- ✓ Cultural competence, the next point on the continuum, is described as accepting and respecting differences and implementing policies that support these beliefs and commitment.

- ✓ At the final point on the continuum, cultural proficiency (advanced cultural competency), individuals and organizations seek to refine their approach and practice by learning more about diverse groups through research, dissemination, and a fully integrated workforce.

This model assumes that through personnel preparation, personal commitment, and systemic change, an individual can progress toward cultural proficiency.

Thus cultural competency develops over time and needs to be actively supported with awareness, knowledge (information necessary to interact

appropriately and effectively), specific skills (behavior necessary to interact appropriately and effectively) as well as polished through cross-cultural encounters.

So developing cross-cultural competence is an ongoing process that requires lifelong learning. For definitions and descriptions of ICC to be applicable in many non-European cultures, there would need to be full recognition of and allowance for the importance of relationships, roles and face in interaction with and among people of cultures where these aspects are significant. In terms of the savoirs, it may be necessary to place more emphasis on developing understanding of the influence of hierarchy and group identity on communication, and in terms of savoir-faire, it may be necessary to encourage the ability to identify and interact appropriately according to relationship, role and face.

Questions



1. What do you understand by extra linguistic issues?
2. What is cross cultural acquisition?
3. What elements may contribute to one's ability to become more culturally competent?
4. What is cultural competency?
5. What characteristic features of cultural competency do you know?
6. What skills do cross cultural competence develop?

Activities



Activity 1

The Values at Work Checklist

Research suggests that the way in which each of us thinks and acts at work can be influenced by the attitudes and values in the cultures to which we belong. When we come into contact with people from different cultural backgrounds we can sometimes encounter workplace behaviour that does not match our assumptions and expectations. We can sometimes even misinterpret other people's workplace behaviour and make incorrect assumptions based on our own cultural background. This can result in confusion, misunderstandings and even conflict.

The checklist (handout 1) been designed to help you identify some of the ways in which your cultural background has had an impact on your workplace behaviour.

1. Read each description in order.
2. Decide which behaviour is closest to your own. If you identify with both statements, choose the one you identify with more often, or in more situations.
3. Mark a score indicating how strongly you tend to exhibit this behaviour.
4. When you have completed this activity, decide how you think people in a different culture of interest to you would probably respond to the statements.
5. Where you have identified important cultural differences between you approach and that of people in the culture or country of interest to you, consider...
 - a. Are these differences important?
 - b. How might these differences become apparent in the working environment?
 - c. How might people from that country or culture perceive your approach?
 - d. What challenge do these differences present?
 - e. In what ways might you adapt your behaviour to manage and overcome these cultural differences?

Activity 2

Provide the learner with a copy of the handout 2 'Recognizing Individual Responses to Culture'.

1. Allow the learner to read the summaries, and then classify each quote.
2. Ask the learner to rephrase one or two of the quotes in ways that they feel would reflect a more productive and less ethnocentric view of the world.

Activity 3

Now, read each of the quotes below, which have all been adapted from quotes made by people who have attended cross-cultural learning or consulting events. Decide which of the categorizations in handout 2 (if any) is applicable to each.

A. 'Since I came to live in Thailand I have realized just how shallow and meaningless life in Europe is. The stress and anxiety that everybody suffers ... and for what? I'll never go back.' (Irish doctor on assignment in Thailand)

B. 'I just can't believe how lazy the British are. Unmotivated, unenthusiastic and disinterested. Now I just do not employ any at all, full stop. We only have Australians or New Zealanders working in the London office.' (US manager of the London subsidiary of a New York-based architecture firm)

C. 'I can't tell you how many stupid things people say about business in China, all this rubbish about Guanxi. * It is just garbage. The Chinese are the

same as everyone else. If you have the right business model, the right technology and properly incentivize your staff, you will win business. Full stop.' (Scottish CEO of manufacturing exporter) *System of networking and mutual favours said to underpin business relationships in China.

D. 'Working for a music business our people are much the same all over the world. In fact, we look for the same type of people when recruiting. As a result cultural differences don't come into the equation.' (French HR manager)

E. 'Although the older Poles are difficult to deal with, the younger people we employ have just as clear an idea of the importance of meeting deadlines and getting things done on time as people in the US.' (American production director in Polish car components manufacturer)

F. 'There is really almost nothing in this country that works properly. I know it is wrong, but I can't help comparing everything here with the situation at home. It frustrates me because the people themselves don't seem to understand how much better things could be if they put their minds to it.' (Western European voluntary worker in Africa)

Activity 4

Match the stereotype with the culture that holds it.

They have bad teeth.	Australia
They treat their children badly.	France
They are insular.	German
They do not wash.	Italy
They are obsessed by time.	Spain
They are hypocrites.	USA

Seminar questions



1. Competence is the final stage of cross-cultural understanding.
2. Valuing diversity.
3. Having the capacity for cultural self-assessment.
4. Being conscious of the dynamics inherent when cultures interact.
5. Having institutionalized culture knowledge.

Handouts



Handout 1

The Values at Work Checklist

Direct					Indirect				
I prefer people to go directly to the point and not to spend time beating around the bush.					I think it is important to avoid conflict even if it means only hinting at difficult issues.				
5	4	3	2	1	1	2	3	4	5
Being frank					Saving face				
It is important to be frank, open and honest at all times, even at the risk of causing others to lose face and experience shame.					It is important that nothing I do causes others to lose face, even if this means that I have to find other ways of transmitting important information.				
5	4	3	2	1	1	2	3	4	5
Theory					Practise				
I prefer to learn by receiving and absorbing information from an expert source .					I prefer to learn by exploring, practising and experimenting with new ideas.				
1	2	3	4	5	1	2	3	4	5
Deal					Relationship				
When I have a job to do, I prefer to focus on the task: walking straight into the situation, sorting things out and moving on.					When I have a job to do, I prefer to focus on the people: spending time getting to know those I will work with.				
5	4	3	2	1	1	2	3	4	5
Prompt					Flexible				
I prefer people to stick strictly to measurable and structured deadlines. Being on time is the key to efficiency.					I prefer people to take a flexible approach to timekeeping. Being flexible about deadlines is the key to efficiency.				
5	4	3	2	1	1	2	3	4	5

Teacher					Facilitator				
I prefer to give out precise and detailed instructions to people I work with. It is important that people do what they are told.					I prefer to guide people towards making as many of their own decisions as possible. It is important people take the initiative at work.				
5	4	3	2	1	1	2	3	4	5
Informal					Formal				
I prefer to talk with people in an informal way, regardless of who they are or what position they hold.					I prefer to show the proper level of respect for position and status by using formal titles, surnames or polite forms of address.				
5	4	3	2	1	1	2	3	4	5
Logic					Feeling				
I prefer to stick to logic and facts when I am arguing a case. In business, emotions should be controlled as much as possible.					I prefer to display emotions and warmth when I am arguing a case. In business, emotions should be listened to and respected.				
5	4	3	2	1	1	2	3	4	5

Handout 2

Missionaries

Missionaries exhibit denial. They simply cannot conceive that others can operate successfully on a completely different value system, or that other ways of doing things have merit and logic. When missionaries see people doing things differently, they do not see the influence of culture. Instead, they make rapid judgements about the individuals concerned, or draw on out-of-date and prescriptive stereotypes. These judgements, based on the missionaries' own conception about how things 'should' be, often classify other people as backward, unsophisticated or uneducated. The missionary sees their role as educating others in the 'right' way to do things.

Expats

Expats exhibit defense. They recognize that there are, indeed, other ways of doing things, but in general judge them to be vastly inferior to 'our ways of doing things' back home. They recognize the existence of another set of values and behaviours, but continue to make faulty attributions or interpretations from their own ethnocentric perceptions, often with negative judgements attached. In the expats' world, there is limited space for shades of grey and precious little empathy with other cultures. Expats often keep contact with people from other cultures at a minimum.

Neo-natives

Neo-natives also exhibit defense. However, in an opposite response to expats, they begin to assume that everything about the new culture is good and nothing bad. They sometimes see the new culture as more spiritual, or in some ill-defined way 'better' than their own. They can even stereotype or deride their own cultural background as inferior. For neo-natives almost everything is black and white and they have little time for their own compatriots. Neo-natives see it as their role to become experts in their new culture, to become 'more French than the French'.

Global villagers

Global villagers exhibit minimization. They admit to a minimal number of differences between cultures, but only at a superficial behavioural level. They consider that 'underneath, everyone is the same' and are unsympathetic to the idea of deeper differences in assumptions and values. They believe that what works here will, with perhaps some simple superficial modifications, work everywhere else. In the global villagers' world, differences are sidelined or ignored. Instead, global villagers see it as their role to identify similarities. They may even disparage those who seek to acknowledge cultural variation as being bigoted or prejudiced.



UNIT 5. PARALINGUISTIC ISSUES IN CROSS-CULTURAL COMMUNICATION

Lecture 5. Paralinguistic Issues in Cross-Cultural Communication

Verbal and non-verbal aspects. The literature on verbal and non-verbal aspects of communication is well known and will not be reviewed here. Here, it is sufficient to note that nonverbal as well as verbal aspects of communication have different forms and significance in Asia than they do in Europe. Silence, in particular, has an important function in East Asian communication. Paralanguage refers to the sound, noise, pause, speech rate, pitch of voice, volume, tone, inflection, modulation, accent and accentuation, as well as silence, suspense and pause a person may use to enhance and direct his communication. The simple expression, “Oh, yes,” for example, may be uttered to express a whole array of attitudes. Paralanguage can add a great deal of feelings and credibility to the otherwise dry verbal expression. Body language refers to facial expressions, gestures, position, and movement and their relation to communication. They differ greatly from culture to culture, and there is no dictionary to translate them.

Paralinguistic features in verbal communication are the vocal signals beyond the basic verbal message. Paralinguistic elements in a person's speech convey meaning beyond the words and grammar used. Examples of paralinguistic features include pitch, rate, quality of voice and amplitude. Forms of paralanguage can also include laughter or imitative speech. Prosody, which is the rhythm, pattern, stress and intonation of a person's speech, is also a form of paralanguage.

People express meaning not just in what they say but in the way they say it. The paralinguistic features employed by a speaker provide nuanced meaning, communicate attitudes and convey emotion.

Paralinguistic features alert the listener as to how to interpret the message. Many of these paralinguistic features are culturally coded and inherent in verbal communication, often at a subconscious level. For example, a normal volume of speaking in the United States is perceived as aggressive in many other societies. Often, though, people consciously utilize paralanguage. For example, when someone is saying something sarcastically, he or she may adjust the intonations used. Some linguists and people who study communications expand the scope of paralinguistic features to include non-vocal components as well, such as facial expressions, body positioning and movements, and hand gestures.

Facial expressions such as smiles, frowns, winking and yawns can have enormous consequences. Eye contact alone can carry and miscarry a lot of information and is more typical of the Western world. Staring at strangers is impolite. Extended eye contact is rude. Avoiding eye contact can be a sign of insecurity. Shifty eyes could diminish the credibility of one's words or could be interpreted as hiding something.

In many countries such as Japan, for example, younger people do not stare at an older person. If they do so, they must be the first to lower their eyes. While attending a lecture, it is all right for the students to follow the teacher, but it is not acceptable for a lecturer to look fixedly at the same person throughout the presentation. Facial expressions also vary with the culture. Americans smile more often than the more cynical Europeans. After all, what's there to smile about after two devastating wars? Buddhists, trained to resign earthy pleasures, smile even less than Europeans. The Japanese, who are trained to be stoic and to hide their anguish, might even smile in situations in which an American will cry. When visiting another culture, one of the important elements of culture shock is the inability to read faces. People appear to smile permanently in a phony way or to wear an unexplainable straight face. Under such conditions, a simple eyebrow flash or an innocent but prolonged stare may send an unintended message.

Nonverbal communication is an essential and inseparable part of human communication. Due to limited knowledge of nonverbal language in cross-cultural communication, misunderstanding and abuse of nonverbal language exists in international business negotiation. Hence it is of great significance to have an intensive study of the application of nonverbal language in international business negotiation so as to promote the efficiency and validity of business negotiation. There have been various definitions for nonverbal communication. Knapp (1997) simply defined nonverbal communication as communication effect other than words. According to Mark and Stacks (1985), nonverbal communication includes all the messages other than words that people exchange in interactive contexts consciously or unconsciously. The widely accepted definition was made by Samovar: nonverbal communication involves all those nonverbal stimuli in a communication setting that are generated by both the source and his or her use of the environment and that have potential message value for the source and the receiver.

From the above definitions, nonverbal language contains the following characteristics and implications:

(1) The universality of nonverbal behavior. Generally speaking, nonverbal language is restrained in a certain collection of social groups. Beyond this particular group, nonverbal language will become the barriers for communication. But non-verbal behavior can be also universal to all natural people groups beyond different cultures. When the language and non-verbal language is in conflict, people often choose to believe in nonverbal behavior.

(2) The uncontrollability of non-verbal language. Compared to verbal language which could always be effectively controlled, the nonverbal behavior contains both controllability and uncontrollability. Some unconscious nonverbal behavior is very hard to control such as eye movement and facial expression.

(3) The sociality of nonverbal language. Nonverbal behavior is always subject to a certain social group and have certain cultural norms generated by social groups. So people from different culture adopt different nonverbal behavior to convey information and may have different interpretation of nonverbal

behavior which looks like. There are different arguments as for the classification of nonverbal language.

Based on the researches and founding by other scholars, this paper summarizes that nonverbal language is a complex system consisting three main categories:

(1) Kinesiology, refers to all the action and movement of the parts of human body, including facial expressions, gestures, body posture, eyes and other nonlanguage code.

(2) Paralanguage, refers to some additional features beyond the linguistic features, such as silence, turn-taking, tone, volume, non-semantic sounds (nonverbal sounds and unvoiced nonverbal sounds) and hesitation.

(3) Environmental language refers to the specific context of communication, such as time, social distance, spatial information, lighting, color, architectural design and other interior decoration.

Questions



1. Why is non-verbal communication more powerful than verbal communication?

2. What are some non-verbal communication exercises?

3. What kind of facial expressions do you know?

4. What is the effective verbal or nonverbal communication?

5. What are the most common forms of non-verbal communication?

6. What are the main features of non-verbal communication?

Activities



Activity 1

1) Students think about another way for communication with other cultures apart from verbal. (body language, gestures, mimics). Students in small groups write a list of gestures usually used by them in everyday life. Compare with the other groups.

2) Teacher distributes the handout to each pair of students and writes the questions on the board for students to answer.

*What does each gesture mean?

*Which ones could you use in the UK or the USA?

1. Students work together, discuss and answer the questions.
2. Each pair take it in turn to report their interpretations.
3. After all pairs have finished explain students which gestures would be understood by speakers of English.

Extension to the activities: Discuss the following questions

*Which of the gestures, if any, are different from the gestures used in your culture?

*In what situations do you use gestures?

*Are there any gestures you should not use with certain people?

Activity 2

1. Make two teams.
2. One team should think of a movie name and whisper it to a member of another team.
3. The member who listened to the name of the movie has to act out words without speaking. The player can either act out the movie name or scenes from that movie in ways that his/her team recognizes the movie.
4. Once the team recognizes the movie, it is the turn of next team to send a member to another team to listen to the name of a movie.
5. It will also become the next team's turn to guess the movie name even if the opposing team gives up.
6. The cycle continues with one member being sent to the other team to listen and act, and his/her group recognizing the name.

Activity 3

1. Make paper strips and divide them equally into two parts.
2. Write a dialog in each paper strip of one set and put it in a bowl.
3. Write moods or dispositions in another set of paper strips and put it in another bowl too.
4. Each person has to get one paper strip from each bowl and use as prompts.
5. Firstly, they have to say the dialog out loud in front of all in the mood written in another strip.
6. Then they again have to say it without any expressions (poker face).
7. The audiences have to guess the mood in which the dialog is being said and write it down each time.

This game also involves speaking, yet considered to be a non-verbal game as it is once again expressions and moods that you have to recognize.

Activity 4

1. Ask for four volunteers and send them out of the room.
2. Audiences know what is going to happen and the volunteers have to act like catching a chicken.

3. Call one volunteer in at a time after telling them what they are supposed to do.
4. The volunteer is supposed to show the act of catching a chicken.
5. Make the person act it out in front of the audience.
6. Call other volunteers one by one and tell him/her to repeat what the first volunteer is doing.
7. The last volunteer is supposed to guess what he/she thinks that others were doing.
8. Second-last volunteer must answer what he/she thinks and then comes the third person from the last arrival.
9. At last the first person will reveal what he/she was doing.
10. Then tell them the importance of non-verbal communication in brief.

Activity 5 **Wordless Acting**

1. Separate students into groups of two. Use handout 1.
2. One student in each group will perform the role of Student A, and one will perform as Student B.
3. Give each student a copy of the script below.
4. Student A will read his/her lines out loud, but student B will communicate his/her lines in a nonverbal manner.
5. Provide student B with a secret emotional distraction that is written on a piece of paper. For example, student B may be in a rush, may be really bored, or may be feeling guilty.
6. After the dialogue, ask each student A to guess what emotion was affecting their partner, student B.

Activity 6 **Silent Movie**

Divide students into two or more groups. For the first half of the class, some students will be screenwriters and other students will be actors. Roles will switch for the second half.

The screenwriter students will write a silent movie scene, with the following directions in mind:

1. Silent movies tell a story without words. It is important to start the scene with a person doing an obvious task, like cleaning the house or rowing a boat.
2. This scene is interrupted when a second actor (or several actors) enters the scene. The appearance of the new actor/s has a big impact. Remember that the new characters could be *animals, burglars, children, salesmen, etc.*
3. A physical commotion takes place.
4. The problem is resolved.

5. The acting groups will perform the script(s) while the rest of the class sits back and enjoys the show. Popcorn is a good addition to this activity.
6. After each silent movie, the audience should guess the story, including the conflict and resolution.

Activity 7 **Be a Social spy**

Directions: Find a place where you can quietly observe other people, like the playground, the grocery store, or on the street. (If you don't have the opportunity to observe people in public, you can observe characters on a TV show). Fill out the worksheet based on the people you see.

1. Describe someone you see who looks *happy*. What are they doing? What does their face and body language look like?
2. Describe someone you see who looks *bored*. What are they doing? What does their face and body language look like?
3. Describe someone who is *alone*. What do you think they are feeling. Why do you think that?
4. Describe someone who seemed *friendly*. What made you think they were a friendly person?
5. Describe a person who you *weren't sure* what they were feeling. What about them made it so you could not tell what they were feeling?

Seminar questions



1. Paralinguistic features in verbal communication
2. Verbal and non-verbal aspects in communication.
3. The universality of nonverbal behavior.
4. The uncontrollability of non-verbal language.
5. The sociality of nonverbal language

Handouts



Handout 1

Dialogue:

Student A: Have you seen my book? I can't remember where I put it.

Student B: Which one?

Student A: The murder mystery. The one you borrowed.

Student B: Is this it?

Student A: No. It's the one you borrowed.

Student B: I did not!

Student A: Maybe it's under the chair. Can you look?

Student B: OK--just give me a minute.

Student A: How long are you going to be?

Student B: Geez, why so impatient? I hate when you get bossy.

Student A: Forget it. I'll find it myself.

Student B: Wait-I found it!



UNIT 6. LANGUAGE AND CULTURE IN ENGLISH CLASSROOMS (GREETINGS, WAYS OF EXPRESSING POLITENESS, WAYS OF ADDRESSING)

Lecture 6. Language and culture in English classrooms (greetings, ways of expressing politeness, ways of addressing)

In speaking to one another, we make use of sentences, or, to be more precise, utterances. We can attempt to classify these utterances in any one of a variety of ways. We can try to classify them by length, e.g., by counting the number of words in each utterance, but that appears to be of little interest except to those who believe that shorter utterances are more easily understood than longer ones. We can try to classify them by grammatical structure along a number of dimensions, e.g., their clausal type and complexity: active–passive; statement–question–request–exclamatory; various combinations of these; and so on. We may even try to work out a semantic or logical structure for each utterance. But it is also possible to attempt a classification in terms of what sentences do, i.e., to take a ‘functional’ approach, but one that goes somewhat beyond consideration of such functions as stating, questioning, requesting, and exclaiming. In recent years a number of philosophers have had interesting things to say about what utterances do as well as mean, observing that part of the total meaning is this very doing.

As soon as we look closely at conversation in general, we see that it involves much more than using language to state propositions or convey facts. We also very rarely use language monologically and such uses are clearly marked. The unmarked use is dialogical, i.e., with another or others in various kinds of verbal give-and-take which we call conversation. Through conversation we establish relationships with others, achieve a measure of cooperation (or fail to do so), keep channels open for further relationships, and so on. The utterances we use in conversation enable us to do these kinds of things because conversation itself has certain properties which are well worth examining. Our concern in this chapter is therefore twofold: we will be concerned both with what utterances do and how they can be used, and, specifically, with how we use them in conversation.

Intercultural education refers to a *pedagogy* – aims, content, learning processes, teaching methods, syllabus and materials, and assessment – of which one purpose is to develop intercultural competence in learners of all ages in all types of education as a foundation for dialogue and living together.

Intercultural competence can be developed in different ways through different types of education. Three types of education exist and for the purposes

of this paper are defined following the Council of Europe (2010) Charter on Education for Democratic Citizenship and Human Rights Education:

1. *Informal education* means the lifelong process whereby every individual acquires attitudes, skills and knowledge from the educational influences and resources in his or her own environment and from daily experience and conversation (family, peer group, neighbours, encounters, library, mass media, work, play, etc.).

In informal education – for example, what is learnt from parents, carers, peers, journalists and others in one’s social environment – intercultural competence is acquired with differing degrees of deliberate activity on the part of parents, carers, peers, journalists and others. Parents, for example, may have a *pedagogical approach* to developing intercultural competence which is more or less conscious and deliberate, or they may bring up their children with no deliberate intercultural purpose at all.

2. *Non-formal education* means any planned programme of education designed to improve a range of skills and competences outside the formal educational setting, and throughout lifelong learning.

In non-formal education – as provided by, for example, local communities, NGOs, youth work, adult education and social work – intercultural competence is a *pedagogical goal* pursued through deliberate inclusion of specific activities for learning.

3. *Formal education* means the structured education and training system that runs from pre-primary and primary through secondary school and on to higher education. It takes place, as a rule, at general or vocational educational institutions and usually leads to certification.

In formal education, the “*pedagogy of intercultural competence*” involves the planned inclusion of learning outcomes defined in terms of the components of intercultural competence. In formal education, with its high degree of planning, responsibility for developing intercultural competence in learners reaches across the explicit and the “hidden” curriculum, and is shared by all teachers, albeit to differing degrees.

Each type of education involves a relationship between a facilitator of learning and learners. In informal learning that may be a combination of parents and children, or of adults learning together and from each other (for example, politicians, artists, media professionals, religious, spiritual or community leaders, work colleagues or fellow students); in non-formal education there may be a mix of youth workers and young people, or trainers and adults; in formal education there are teachers/lecturers and pupils/students.

Principles of planning. Planning and pursuing the development of intercultural competence amongst learners is thus important for all facilitators of learning. Some will do so deliberately as a professional task, like teachers, youth workers or social workers, for example; others will do so less deliberately, as an inherent aspect of their roles as parents, employers, politicians, etc.; and yet

others will do so often without any conscious planning or awareness of what they teach by what they do or say.

In most cases there are some principles of planning which are related to the different components of intercultural competence described earlier. Facilitators need to include experience, comparison, analysis, reflection and action in their planning.

- *Experience.* The best way to develop attitudes of respect, curiosity and openness, and to acquire knowledge of other cultural orientations and affiliations, is by directly experiencing how people act, interact and communicate – from their perspective. Facilitators may well provide opportunities for learning through experience, which can be either real or imagined; learners are able to gain experiences through, for example, games, activities, traditional media and social media, face-to-face interaction with others or through correspondence. Parents may select books for their children or travel with them to other neighborhoods, regions and countries; youth workers may organize training events and international meetings for young people; or history teachers may plan dramatic reconstructions or activities that aim to develop multiperspectivity. All of these examples can provide opportunities for challenging one's assumptions through *comparison* and *analysis*.

- *Comparison.* In order to encourage understanding and respect for people who are perceived to have different cultural affiliations from themselves, learners can benefit from exposure to “difference”. Learners often compare what is unfamiliar with what is familiar and evaluate the unfamiliar as “bizarre”, as “worse” and even as “uncivilized”. Facilitators need to be aware of this kind of comparison of value and replace it with comparison for understanding, which involves seeing similarities and differences in a non-judgmental manner and taking the perspective of the other in order to see ourselves as others see us. In other words, learners can be encouraged to develop an understanding of how what is normal for them can be regarded as bizarre or uncivilized from someone else's perspective and vice versa, and that both are simply different in some aspects and alike in other aspects. Learners thus reflect on and are engaged in a conscious comparison of their own values and attitudes with different ones, in order to better realize how they construct the other.

- *Analysis.* Behind similarities and differences, there are explanations for the practices, the values and the beliefs which many people of a particular cultural affiliation may share. Facilitators can support their learners in the analysis of what may lie beneath what they can see others doing and saying. This can be achieved, for example, by careful discussion and analysis, through inquiry-based methods, of written or audio/video sources. The analysis can then be reflected back on the learners so that they may question their own practices, values and beliefs.

- *Reflection.* Comparison, analysis and experience need to be accompanied by time and space for reflection and the development of critical

awareness and understanding. Facilitators, especially in non-formal and formal education, need to ensure that such time and space is provided in a deliberate and planned way. For example, teachers may ask students to discuss their experiences, encourage students to keep a logbook to keep track of their learning, and write, draw, share or otherwise respond to what they have learnt; parents may also sit quietly with their children to talk about an experience.

– *Action*. Reflection can and should be the basis for taking action, for engagement with others through intercultural dialogue and for becoming involved in co-operative activities with people who have different cultural affiliations. Facilitators may take the responsibility of encouraging and even managing co-operative action, for example in making improvements in the social and physical environment (through “whole school” approaches or school partnerships) and should emphasize that all action should be responsible and respectful.

Questions



1. What kind of utterance should we use in classrooms?
2. What is intercultural education?
3. How intercultural competence may be developed?
4. Why does each type of education involve a relationship between a facilitator of learning and learners?
5. What do teachers need to include in their planning while teaching?
6. What are principles of planning teaching in classrooms foreign language?

Activities



Activity 1

Read the text. Give definitions to the words and word phrases in bold. Discuss them.

One custom that gives insight into people’s history and values is the way they greet one another. There is a wide range of greetings around the world. These range from the common handshake to other strange rituals found in some countries. Let’s **take a look** at how the simple action of greeting someone differs greatly from place to place.

In the United States and Canada, for example, a simple **handshake** or **nod** is the norm. The handshake has an interesting origin: it started long ago as a way of showing people that you weren't carrying a weapon. Shaking the person's right hand while looking him or her in the eye is the usual method. Handshakes are also common in other parts of the world, including Britain and Russia. In Russia, males **grasp** other men's hands very strongly during the handshake. Handshakes are also how most people of that country display more physical **contact**: they press their noses together in a sign of trust and **closeness**.

In other countries, such as France and Belgium, hugging and kissing are more common when two people meet. In those cultures, people kiss each other on the cheeks. The number of times varies **depending on** the particular country. In Saudi Arabia, men might **Hug** and **kiss** each other (but not a women) on the cheek. Men will also shake hands with other men there. In some Eastern countries, including Korea and Japan, bowing is the traditional greeting. In Japan, **the deeper the bow, the deeper the respect** shown. The strangest custom, though, is likely in Tibet. People there opt to **stick out** their tongue to greet others.

Activity 2

Answer the questions

1. What is this reading mainly about?

- A. The importance of handshakes all around the world.
- B. The origins and histories of various greeting
- C. The strangest types of greetings on Earth
- D. The wide range of greeting customs in the world

2. Which of the following is true?

- A. People in Russia, but not England shake hands
- B. The number of times people kiss on the cheek various
- C. In the past people nodded if they weren't carrying a weapon
- D. You shouldn't look at people when shaking their hands in the United

States

3. How do most people in New Zealand greet each other?

- A. With a handshake
- B. By presses noses together
- C. With a kiss on the cheek
- D. By sticking out their tongues

4. Which type of country is NOT mentioned in the reading?

- A. A north American country
- B. A European country
- C. A South American country
- D. An Asian country

5. What can be inferred about greeting customs in Saudi Arabia ?

- A. Men shake hands with women when meeting them for the first time
- B. It's not proper for men to kiss women when they meet

- C. Women don't kiss other women when they meet
- D. Women can kiss men, but men can't kiss women when they meet

Activity 3

Read information about language and culture, then answer the questions.

What connections have between language and culture?

According to Sapir, "language is a purely human and non-instinctive method of communicating ideas, emotions and desire by means of voluntarily produced symbols." Language is a part of culture and a part of human behavior.

It is often held that the function of language is to express thought and to communicate information. Language also fulfills many other tasks such as greeting people, conducting religious service.

Does language influence culture?

Language is more than just a means of communication. It influences our culture and even our thought processes. During the first four decades of the 20th century, language was viewed by American linguists and anthropologists as being more important than it actually is in shaping our perception of reality. This was mostly due to Edward Sapir and his student Benjamin Whorf who said that language predetermines what we see in the world around us. In other words, language acts like a polarizing lens on a camera in filtering reality--we see the real world only in the categories of our language.

What do you think can you be aware about culture through the greeting and expressing politeness in different countries?

Greeting is an act of communication in which human beings intentionally make their presence known to each other, to show attention to, and to suggest a type of relationship (usually cordial) or social status (formal or informal) between individuals or groups of people coming in contact with each other. Greetings sometimes are used just prior to a conversation or to greet in passing, such as on a sidewalk or trail. While greeting customs are highly culture and situation-specific and may change within a culture depending on social status and relationship, they exist in all known human cultures.

Modern etiquette: international greeting customs

WASHINGTON, Mon Mar 21 (Reuters) - In business, the first thing we do when we meet someone is shake hands. While it seems simple enough, this "first impression" greeting sends a powerful message about you and your respect for others. For the most part, the western-style handshake is the accepted form of greeting in the international business world. However, the manner in which it is performed varies from country to country. Your understanding of the subtle, and not-so-subtle, differences, as well as the traditional greetings of a country, conveys a great deal. It sends a message about how you view and value a culture and whether you respect your colleagues and potential partners.

When doing business outside the United States, make sure you shake hands with everyone you greet and greet everyone in the room. Failure to do so is considered a rejection of those you omitted, and will be noticed. Also, be sure to shake hands upon arrival and departure. When meeting associates in the U.S. a firm handshake is preferred but when traveling abroad it's a different story. Here are a few ways you might be greeted by others when doing business abroad:

CHINA. While the western handshake is accepted, it is performed with a lighter grip and a pumping motion. Chinese also lower their eyes slightly as a sign of respect when meeting someone. Staring into their eyes can be perceived as a sign of disrespect.

JAPAN. Both handshaking and bowing are accepted forms of greeting in international business circles so take your lead from the person you are meeting. If shaking hands, do so lightly. If you are greeted with a bow, respond by bowing in kind.

RUSSIA. Russians usually use a firm (sometimes very firm) handshake when meeting a guest. If you've met the person before don't be surprised if the greeting includes a hug. Russian men customarily kiss their guest's cheeks (men and women alike) while women reserve such intimacies for other Russians and simply shake hands with foreigners.

FRANCE. Shake hands with one brisk stroke upon arrival and departure and make sure to shake hands with everyone.

Questions:

1. What do we do first when meeting someone?
2. How important is this greeting?
3. How important is showing that you know about the different customs of other cultures?
4. Who will you shake hands with when you are at a business meeting that is not being held in the United States?
5. How will you shake hands when you are at a business meeting that is being held in the United States?
- 6.

Matching Information

Read **Part Three** of the article and match these tips with the correct country:

Custom	Country
<i>be ready to receive a hug</i>	China
<i>shake hands gently</i>	Japan
<i>shake your hand just one time</i>	Russia
<i>don't stare</i>	France
<i>shake hands firmly</i>	
<i>shake hands when saying goodbye</i>	

Activity 4

Greetings in different situation, find out where is conversation going on.

Conversation 1

A: Hello. I'm Sasha.

B: Hi Sasha. I'm Brent. (hold out hand to shake)

A: Nice to meet you Brent. Where are you from?

B: Chicago, Illinois. And you?

A: I'm from Australia. I live in a small town near Sydney.

B: Australia. Wow. I've always wanted to go there. How long have you been in Canada?

A: I just arrived this week. It's my first day of school.

B: Really? I think you'll love Vancouver. It's very beautiful here.

Conversation 2

A: Hello. I'm Mia Connors.

B: Hi Mia. I'm David Sinclair, and this is my partner Gina Evans. (hold out hand to shake)

A: Nice to meet you Mr. Sinclair, Ms Evans. Thank you for taking the time to meet with me today.

B: It's our pleasure. And please, call us David and Gina. Can I take your coat?

A: Thank you.

B: No problem. Please take a seat and we'll be right with you.

Conversation 3

A: I don't think we've met. I'm Stacey. (hold out hand to shake)

B: Hi Stacey. I'm Carl.

A: Hi Carl. So, how do you know Jane?

B: Oh, Jane and I used to work together at a coffee shop.

A: Oh, you mean when you were working in Japan?

B: That's right. And how do you know her?

A: Actually, Jane is my cousin. Our moms are sisters.

B: No way! You two don't look anything alike.

Conversation 4

A: Hi Mike. I've heard so much about you. Jesse says you love to play guitar.

B: Yes. I bring it everywhere with me.

A: Well, we're glad to finally meet you. Dinner will be ready in about twenty minutes.

B: Is there anything I can do to help?

A: No, everything is pretty much ready. We're just waiting on the roast. I hope you like roast beef.

B: Yes, of course. Jesse tells me you're a fabulous cook.

Activity 5

How to behave abroad

Are these statements true or false for people in your country?

1. When we meet someone for the first time we shake hands.
2. Friends kiss on both cheeks when they meet or when they say goodbye.
3. We often invite people to our home for a meal.
4. If you have arranged to do something with friends it's OK to be a little late.
5. You shouldn't yawn in public.
6. We call most people by their first names .

What do you think?

Discuss these questions in groups.

- There is a saying in English: "When in Rome, do as the Romans do". What does it mean? Do you agree? Do you have a similar saying in your language?
- Think of one or two examples of bad manners in your country. For example, in Britain it is considered impolite to ask people how much they earn
- What advice would you give somebody coming to live and work in your country?

Activity 6

Explore some types of culture customs and discuss them in groups

Western culture - A

The term "Western culture" has come to define the culture of European countries as well as those that have been heavily influenced by European immigration, such as the United States. Other drivers of Western culture include Latin, Celtic, Germanic and Hellenic ethnic and linguistic groups. Today, the influences of Western culture can be seen in almost every country in the world.

Eastern culture -B

Eastern culture generally refers to the societal norms of countries in Far East Asia (including China, Japan, Vietnam, North Korea and South Korea) and the Indian subcontinent.

Latin culture - C

Many of the Spanish-speaking nations are considered part of the Latin culture, while the geographic region is widespread. Latin America is typically defined as those parts of the Central America, South America and Mexico where Spanish or Portuguese are the dominant languages.

Middle Eastern culture -D

The countries of the Middle East have some but not all things in common. This is not a surprise, since the area consists of approximately 20 countries, according to PBS. The Arabic language is one thing that is common throughout the region; however, the wide variety of dialect can sometimes make communication difficult. Religion is another cultural area that the countries of the Middle East have in common. The Middle East is the birthplace of Judaism, Christianity and Islam.

African culture – E

The continent of Africa is essential to all cultures. Human life originated on this continent and began to migrate to other areas of the world around 60,000 years ago, according to the Natural History Museum. Africa is home to a number of tribes, ethnic and social groups. One of the key features of this culture is the large number of ethnic groups throughout the 54 countries on the continent. Nigeria alone has more than 300 tribes, for example.

Seminar questions



1. Informal education.
2. Non-formal education.
3. Formal education.
4. Pedagogy of intercultural competence.
5. Experience, comparison, analysis in planning.
6. Reflection and action in planning.

Handouts



Handout 1

INDIA

Food. Indian cuisine is also influenced by many other countries. It is known for its large assortment of dishes and its liberal use of herbs and spices. Cooking styles vary from region to region. Wheat, Basmati rice and pulses with chana (Bengal gram) are important staples of the Indian diet. The food is rich with curries and spices, including ginger, coriander, cardamom, turmeric, dried hot peppers, and cinnamon, among others. Chutneys - thick condiments and spreads made from assorted fruits and vegetables such as tamarind and tomatoes and mint, cilantro and other herbs are used generously in.

Clothing. Indian clothing is closely identified with the colorful silk saris worn by many of the country's women. The traditional clothing for men is the dhoti, an

unstitched piece of cloth that is tied around the waist and legs. Men also wear a kurta, a loose shirt that is worn about knee-length. For special occasions, men wear a sherwani, which is a long coat that is buttoned up to the collar and down to the knees. The Nehru jacket is a shorter version of a sherwani.

Customs and celebrations. The country celebrates Republic Day (Jan. 26), Independence Day (Aug. 15) and Mahatma Gandhi's Birthday (Oct. 2). Diwali is the largest and most important holiday to India, according to National Geographic. It is a five-day festival known as the festival of lights because of the lights lit during the celebration to symbolize the inner light that protects them from spiritual darkness. Holi, the festival of colors, also called the festival of love, is popular in the spring.

CHINA

Chinese life, cuisine is heavily influenced by geography and ethnic diversity. Among the main styles of Chinese cooking are Cantonese, which features stir-fried dishes, and Szechuan, which relies heavily on use of peanuts, sesame paste and ginger and is known for its spiciness. Rice is not only a major food source in China; it is also a major element that helped grow their society, according to "Pathways to Asian Civilizations: Tracing the Origins and Spread of Rice and Rice Cultures," an 2011 article in the journal *Rice* by Dorian Q. Fuller. The Chinese word for rice is *fan*, which also means "meal," and it is a staple of their diet, as are bean sprouts, cabbage and scallions. Because they do not consume a lot of meat -occasionally pork or chicken - tofu is a main source of protein for the Chinese.

Customs and celebrations. The largest festival - also called the Spring Festival - marks the beginning of the Lunar New Year. It falls between mid-January and mid-February and is a time to honor ancestors. During the 15-day celebration, the Chinese do something every day to welcome the new year, such as eat rice congee and mustard greens to cleanse the body, according to the University of Victoria. The holiday is marked with fireworks and parades featuring dancers dressed as dragons.

Many people make pilgrimages to Confucius' birthplace in Shandong Province on his birthday, Sept. 28. The birthday of Guanyin, the goddess of mercy, is observed by visiting Taoist temples. It falls between late March and late April. Similar celebrations mark the birthday of Mazu, the goddess of the sea (also known as Tianhou), in May or June. The Moon Festival is celebrated in September or October with fireworks, paper lanterns and moon gazing.

TURKEY

Meeting and Greeting Etiquette. When meeting shake hands firmly. When departing it is not always customary to shake hands although it is practised occasionally.

Greet people with either the Islamic greeting of 'Asalamu alaykum' (peace be upon you) or 'Nasilsiniz' (How are you? pronounced na-sul-su-nuz). Other useful phrases are 'Gunaydin' (Good Morning, pronounced goon-ay-dun), 'iyi gunler' (Good Day, pronounced ee-yee gun-ler) or 'Memnun Oldum' (pleased to meet you).

Gift Giving Etiquette. If a gift is given it will be accepted well. It is always a good idea to bring gifts from your own country such as food stuffs or craft items.

Be aware that Turkey is a Muslim country. Before giving alcohol to anyone be 100% sure that they drink.

The only time you would need to give any great thought to gifts would be if you were invited to a Turk's home for dinner. The most usual gifts to take are pastries, (especially 'baklava') and decorative items for the home such as ornaments or vases. Flowers are not usually taken to a host but can be if felt appropriate. It is best to ask a florist for advice on what is best to take. If the host has children take some expensive sweets or candy.

Dining Etiquette. Most business entertaining will take place in restaurants. Turks enjoy food and the meal is a time for relaxing and engaging in some good conversation.

The protocol of Turkish hospitality dictates that the host always pays for the meal. The concept of sharing a bill is completely alien. You may try and offer to pay, which may be seen as polite, but you would never be allowed to do so. The best policy is to graciously thank the host then a few days later invite them to do dinner at a restaurant of your choice. It may be a good idea to inform the restaurant manager that under no circumstances are they to accept payment from your guests.

Some alcohol, usually the local tittle called Raký (pronounced rak-uh), may accompany evening meals. It will comprise of a few courses with the main course always meat or fish based, accompanied by bread and a salad.

Turks smoke during meals and will often take breaks between courses to have a cigarette and a few drinks before moving onto the next.

Tea or Turkish coffee is served at the end of a meal sometimes with pastries. Turkish coffee is a national drink and should at least be sampled.

Handout 2

Filling Gaps. Read Part of today's article and put the words below in the correct gaps:

countries, they, her, hands, handshake, top, style, time, lunch, country, rejection
--

LATIN AMERICA – Latin Americans use a light, lingering 1. _____ (about twice as long as an American handshake) and pulling away too soon is interpreted as 2. _____ (American handshake) and pulling away too soon is interpreted . A man may offer his hand to a woman, and he may “kiss” the 3. _____. A man may offer his hand to a woman, and of a woman's hand.

EUROPEANS – While their handshake is the western 4. _____ eastern and western Europeans re-shake hands whenever they are apart for a period of 5. _____ eastern and

western Europeans re-shake hands. For example, it is considered polite to shake hands when you leave for 6. _____ example, it is considered polite to shake hands when you leave and when you return.

ARAB COUNTRIES – Male friends may embrace and kiss each other on both cheeks following a light and lingering handshake. 7. _____ each other on both cheeks following a light and lingering also stand very close to one another when talking. If you are a non-Arab woman traveling to an Arab 8. _____ another when talking. If you are a non-Arab woman traveling let the man offer his hand first because some Muslim men do not shake 9. _____ with women. Many Arab business women who often travel to Western 10. _____.with women. Many Arab business women who often travel to shake hands with men and women. Let 11. _____ offer her hand first.

Handout 3

Choose the correct answers. In questions 1 to 5 choose synonym of the bold words.

1. John **greeted** his friend with a warm smile and firm handshake.

- | | | | |
|-----------------|--------------|-------------|------------|
| A. demonstrated | B. presented | C. welcomed | D. offered |
|-----------------|--------------|-------------|------------|

2. The old man **grasped** his young grandson's hand tightly so he couldn't run onto the road.

- | | | | |
|------------|---------|-------------|-----------|
| A. touched | B. held | C. observed | D. kissed |
|------------|---------|-------------|-----------|

3. Robert **took a look** at the car he wanted to buy

- | | | | |
|-------------|---------------|------------|----------|
| A. Examined | B. considered | C. ignored | D. stole |
|-------------|---------------|------------|----------|

4. I'm interested in learning more about the **customs** of other countries

- | | | | |
|----------------|-------------|---------------|-----------|
| A. attractions | B. language | C. traditions | D. people |
|----------------|-------------|---------------|-----------|

5. Remember when you meet Mr. Robinson he doesn't like any **physical contact**.

- | | | | |
|-----------|-------------|-------------|---------------|
| A. gossip | B. touching | C. greeting | D. discussion |
|-----------|-------------|-------------|---------------|

6. A _____ can be used to greet someone or to show agreement.

- | | | | |
|--------|--------|---------|-----------|
| A. hug | B. nod | C. kiss | D. custom |
|--------|--------|---------|-----------|

7. Jim _____ his hand towards the woman, but she refused to shake it.

- | | | | |
|----------------|----------------|------------|--------------|
| A. depended on | B. turned town | C. held on | D. stuck out |
|----------------|----------------|------------|--------------|

8. Ken hurt his back after his deep _____ to the foreign visitor.

- | | | | |
|--------|----------|------------|-----------|
| A. bow | B. shake | C. contact | D. effect |
|--------|----------|------------|-----------|

9. The styles in this store _____ from old-fashioned to modern.

- | | | | |
|----------|-----------|----------|---------|
| A. price | B. accept | C. range | D. come |
|----------|-----------|----------|---------|

10. Getting down on your knees is a _____ to honor the dead in this country.

- | | | | |
|--------------|----------|---------------|-----------|
| A. closeness | B. range | C. suggestion | D. ritual |
|--------------|----------|---------------|-----------|



UNIT 7. DEALING WITH CULTURE CLASHES (ACCULTURATION, ENCULTURATION, ASSIMILATION, CULTURE SHOCK: GENERAL MEANING

Lecture 7. Dealing with culture clashes (acculturation, enculturation, assimilation, culture shock: general meaning

Culture shock is the feeling of disorientation experienced by someone when they are suddenly subjected to an unfamiliar culture and way of life. It can be caused by a range of things, both big and small, such as unfamiliar greetings and hand gestures, strange food, difficult language barriers, getting lost in a new city or making a cultural faux pas because you didn't know the local custom.

This unfamiliarity can lead to symptoms such as confusion, anxiety, frustration, loneliness, and homesickness. It can even lead to physical symptoms such as insomnia as a result of time zone changes, or colds and stomach bugs due to unfamiliar foods and bacteria.

Many researchers have written about culture shock and it is widely recognized that there are four different stages to the process – honeymoon, negotiation, adjustment and adaptation. Read on to find out more about each stage.

1. The Honeymoon Stage is the first stage of culture shock, and it can often last for several weeks or even months. This is the euphoric phase when you're fascinated by all the exciting and different aspects of your new life – from the sights and smells to the pace of life and cultural habits.

During this phase, you're quick to identify similarities between the new culture and your own, and you find the locals hospitable and friendly. You may even find things that would be a nuisance back home, such as a traffic jam, amusing and charming in your new location.

However, unfortunately, the honeymoon period must always come to an end.

2. Next is the negotiation stage which is characterized by frustration and anxiety. This usually hits around the three-month mark, although it can be earlier for some individuals. As the excitement gradually disappears you are continually faced with difficulties or uncomfortable situations that may offend or make you feel disconnected. The simplest of things may set you off. Maybe you can't remember the way back to your new home because the street signs are confusing, or you can't fathom how and what to order in a restaurant. At this point, you also start to miss your friends and family back home and idealize the life you had there. This is often when physical symptoms can appear and you may experience minor health ailments as a result of the transition.

You may not find the locals so friendly anymore and you express feelings of confusion, discontent, sadness, and even anger.

3. Thankfully this phase will come to an end as you begin to move into the adjustment phase, usually at around six to twelve months. This is the stage where life gradually starts to get better and routine sets in.

You begin to get your bearings and become more familiar with the local way of life, food and customs. By this point you may have made a few friends or learnt some of the languages, helping you to adjust and better understand the local culture.

You may still experience some difficulties at this stage, but you're now able to handle them in a more rational and measured way.

4. Finally, you reach the adaptation stage, sometimes known as the bicultural stage. You now feel comfortable in your new country and better integrated – you have successfully adapted to your new way of life.

You no longer feel isolated and lonely and are used to your new daily activities and friends. While you may never get back to the heightened euphoria you felt during the honeymoon stage, you've now gained a strong sense of belonging and finally feel at home in your new environment.

5. It's also important to note that there can be the fifth stage of this process. Re-entry or reverse culture shock can happen once you return home after living abroad for an extended period.

You may quickly realize that things are very different from when you left, and feel like you no longer belong as your family, friends and even your home town have changed and moved on without you.

You might find yourself saddened that your newly learned customs and traditions are not applicable in your home country, and you have to go through the whole process of adjustment and adaptation all over again!

Like it or not, culture shock is an intrinsic part of living abroad so it's best to acknowledge the inevitability of it and prepare yourself to adapt as quickly as possible.

Here are some ways you can best deal with culture shock:

1. Remember that it's normal. Remember that most expats go through this. Culture shock is not a sign that anything is wrong. It's part of the expatriate experience and eventually, you will be able to look back on this process with fond memories.

You've been given the opportunity to live in a different part of the world and experience different cultures and traditions – both the good and the bad are all part of the adventure.

2. Make your own space. Travelling light is good but leave a space in your suitcase for a few luxuries that will help you to personalize your new home.

Your favorite cushion or a framed picture can make a big difference to your space and help you feel at home more quickly. Build yourself a safe haven that you can come back to when it all gets a bit too much.

3. Keep an open mind. One of the most effective ways of dealing with culture shock is to keep an open mind and welcome the surprising experiences as they arise.

Commit to saying yes as much as possible. Accept invitations to events, eat strange food, offer to help out a new friend, and discover your new home's cultures and

traditions for yourself. Of course, you should also use common sense and be sure to stay safe, healthy and not push yourself too hard.

4. Explore. Try to avoid hiding away too much. Get out there and explore. Feel free to live the tourist life. A great way of doing this is via public transport. Ride around the city with your camera or commit to visiting a new place every day, even if it's simply a quick turn down a new street on your way home.

You might even discover a faster route to get to work, find a new hangout where you can relax, or snap a fantastic photo to share with friends and family back home.

5. Find something you really love. Find something you love to do in your new home. It could be anything from wandering the museum, to sipping coffee in the park, or hiking the mountains. That way when things get difficult, you can go back to that experience or place to cheer you up and remind you why you came to this country in the first place.

6. Set yourself a project. Find yourself a project. Whether that be learning how to prepare a local dish, practicing the steps of traditional dance, or memorizing some useful phrases in the local language – keep yourself busy with something new and exciting.

Having a project to work on will give you a sense of achievement and prevent you from dwelling too much on your culture shock. Remember that culture shock is an essential part of the experience of living overseas.

By accepting it for what it is and finding ways to handle it, you can prevent culture shock from keeping you down in the dumps and move forward with enjoying life in your new location. In discussion of culture and culture learning, the two terms enculturation and acculturation are commonly used. Where is the acquisition of a first culture is called enculturation, the acquisition of a second or additional culture is termed acculturation, and both exhibit unique variations (Damen, 1987). Similarly, Brown (1986) defined acculturation as the process of becoming adapted to a new culture. In addition, Damen (1987) clearly delineated enculturation and acculturation as follows: Enculturation builds a sense of cultural or social of social identify, a network of values and beliefs, patterned ways of living, and for the most part ethnocentrism, or belief in the power and the rightness of native ways. Acculturation, on the other hand, involves the process of pulling out the world view or ethos of the first culture, learning new ways of meeting old problems, and shedding ethnocentric evaluations”.

Another term worthy of discussion is cultural awareness. Cortez and Jim (1999) pointed out that cultural awareness means to become aware of members of another cultural group including their behaviour their expectations, their perspectives and values. Kuang (2007) delineated four levels of cultural awareness. At the first level, people are aware of their ways of doing things, and their way is only way. They ignore the influence of cultural differences. People become aware of other ways of doing things at the second level, but they still see their way as the best. Cultural differences at this level are deemed as a source of problems, and people are likely to ignore the problems or reduce their importance. People at the third of cultural awareness are aware of both their way of doing

things and others' ways of doing things, and they tend to choose the best way according to the situation. At the third level, people come to realize that cultural differences can lead to problems as well as benefits, and are willing to use cultural diversity to generate new solutions and alternatives. Finally, at the fourth level, people from various cultural backgrounds are brought together to create a culture of shared meanings.

Questions



1. What is culture shock?
2. What are stages of culture shock?
3. Imagine you are in a broad: how are you adaptable to a new place?
4. What is acculturation, enculturation?
5. What do you understand by the word “assimilation”?
6. Have you ever felt culture shock?

Activities



Activity 1

Play hangman with the word ADAPTABLE. When students have guessed all the letters ask them the following concept check questions about adaptable:

1. If you are adaptable, what can you do?
2. What kind of people are adaptable?
3. People say cockroaches are very adaptable insects. Why is this?
4. Are you an adaptable person?
5. Explain that they are going to do a questionnaire to find out how adaptable they are.

Activity 2

Students in pairs. Give each pair a copy of the questionnaire and set a time limit for them to ask and answer the questions. Circulate and give help to pairs as needed. At the end, do some whole class feedback. Ask students if they think that they are very adaptable or not.

Activity 3

Regroup students into groups of five. Explain that they are now going to read and talk about culture shock. Give the following introductory explanation to culture shock (it is better to explain this rather than just read it and check back that students)

Activity 4

When students are satisfied that they understand their cards, take the cards away. Write up the following different stages of culture shock in a random order on the board: acceptance, adaptation, honeymoon, shock, re-entry shock. Instruct students to explain their stage to the others. The group's is to decide what is the order of the stages that someone goes through. Give groups a time limit to finish the task.

Check back the answers to the task (correct answer is: honeymoon, shock, adaptation, acceptance, re-entry shock). Does some feedback on what students found out? Here are some follow up questions you could ask.

- Do you know anyone who has had culture shock?
- Have you ever had culture shock?
- Some people say that culture shock doesn't have to happen between countries: it can also happen between jobs. People will go through the same stages if they change place where they work, or their school for example. Has this ever happened to you?
 - Imagine you have a friend who is suffering from culture shock: what would you do to help them?
 - Experts say that if you have the following characteristics, you will not suffer from culture shock so seriously: open-mindedness, a sense of humor, tolerance, a strong sense of self, adaptability and flexibility. Why do you think this is true?

Activity 5

1. Ask students what they think it means. Take suggestions until students start to slow down or have guessed the meaning. Confirm that it means when you live in another country or culture. Ask a few students if they agree or disagree and why.

2. Pair work. Now break the students into small groups and hand out the discussion questions. This LESSON works best if the group are multicultural so students are learning from each other. Ask them to discuss in their group these behaviors and whether they think they are normal, rude, polite, impolite or strange. Remind them to think about context. Are their situations where they always do these or never do them?

3. Wrap up. Once the group have discussed the questions, ask the class as a whole what the most interesting things they have learned from each other are. Ask if there are any points that they disagreed on strongly and why that might be. Are there regional differences perhaps?

4. Extension or Follow up. As a follow-up, you can use LESSONS from the Peace Corps workbook, Building Bridges Students can also do a survey of their friends and family to find out what kind of behavior they view as marking someone as a rude or impolite person and what kinds of behavior they find shows that someone is a polite person.

Activity 6

In my country it's normal/polite/impolite/rude/strange.....

1. To shake hands when we meet someone for the first time
2. To kiss on both cheeks when we greet or say goodbye to friend
3. To take someone out to dinner (pay for dinner) on his birthday or he gets a promotion
4. To be a little late to meet friends
5. To be a little minute late to work or to business meetings
6. To spit in public
7. To call most people by their first names
8. To ask people their ethnicity or nationality when you meet them for the first time
9. To sing in public
10. For women in the family to make important decisions like which school to send children to, how to spend money, etc...
11. To interrupt people when talking
12. To ask guests to leave when it gets late or if you are busy
13. To serve guests only drinks and chips or small snacks
14. To disagree with older people who are more powerful than you
15. To give up your seat for older people or women

Seminar questions



1. The honeymoon stage of culture shock.
2. The negotiation stage of culture shock.
3. The adjustment stage of culture shock.
4. The adaptation stage of culture shock.
5. Some ways you can best deal with culture shock.

Handouts



Handout 1

How adaptable are you?

Work in pairs. Ask and answer the questions below.

- Have you had to move house several times? How did you feel about this change?
- Have you had to change jobs or schools several times? Do you find it difficult to adapt to a new job or school?

- Have you travelled to different countries? Which ones? Did you enjoy the experience?
- What is the longest time you have lived outside of your country?
- Do you think you are open to different ideas and different cultures?
- Would you go and live in a different country if you spoke the language?
- Would you go and live in a different country if you didn't speak the language?
- Do you know what culture shock is ?

Handout 2

The stages of culture shock.

Cut out one set of cards for each group of students.

The Honeymoon (on Tourist) stage

Everything is exciting and new. You might think that the new cultures is ideal and you might think that is much better than your own. If you are sometimes frustrated or have problems, you quickly recover. Everything is quite positive, the people in the new culture are very nice. This stage can last for months, or maybe only a couple of days. It is called the tourist stage because tourists generally do not stay in a different place long enough to have culture shock.

Shock

In this stage all the little problems and frustrations appear much bigger! You may be very preoccupied with cleanliness (you think everything is dirty and unhealthy). You may be worried that other people want to rob you or cheat you; feel confused and lonely. During this stage if you find someone from your own country who has lived in the new culture for a long time, you may become dependent on them. You may find other expatriates and complain together about the new culture, making stereotypes of the people from that culture. You miss your own country and culture a lot. If it is possible, you might try to go home.

The adjustment stage

If the shock was very hard, you will not get to this stage. If you decide to stay, you eventually learn to deal with the differences. You may try to intergrade the new culture with your own beliefs. You begin to learn the language and make more friends. You have the occasional crisis, but you develop a positive attitude towards it. Maybe you can even laugh about your difficulties! This period of adjustment can be slow and it is always possible to go back a stage into shock again

Re-entry shock

This is the shock of coming back home, you return from your time in another country and everybody is happy to see you again. The only problem is that you have changed a lot in ways that they haven't. And they don't understand that you have changed. Nobody wants to relieve those fascinating, cultural memories. You almost feel like a stranger in your own culture.



UNIT 8. MATERIALS FOR TEACHING CULTURE (LITERATURE, NEWSPAPERS, TV)

Lecture 8. Materials for teaching culture, literature, newspapers, TV

When teaching an international language such as English, teachers must consider the characteristics of such a language, the role culture plays in teaching, and language teaching in specific, the role language plays in the cultural expressions we make, and, the role the teaching materials and methods we use. These materials and methods, as McKay (2003) makes clear both have differing and important impacts of language acquisition. Three basic types of materials can be used in language textbooks, according to Cortazzi and Jin (1999): source culture materials, target culture materials, and international materials.

The first is source cultural material. This draws on the learners' own culture as content. In the case of Japan, this would involve using mostly materials that are based on Japanese society and culture, and thus inherently familiar to the learners.

The second source of materials is from the target culture, drawing on the culture of a country in which English is spoken as an L1. In this case, students would spend most of their time reading and learning about life in native-English speaking countries, such as the United States, Great Britain, and Australia.

The third type is international target culture material, which uses a wide range of materials from a variety of cultures in English – and non-English-speaking countries around the world. For example, in this case, students in Japan might have a lesson in English in which the focus was deforestation of the rainforest in Brazil.

Source culture material is the primary emphasis on many existing English textbooks. However, one of the major goals of teaching English as an international language is to make it easier for learners to communicate their ideas and cultural understandings in the medium of English. That being the case, there are many reasons why source culture materials should be used. This is the general principle informing the selection of materials in New Crown.

Materials must be married to methods, which is another area of language teaching that reflects the perspective of each culture. Communicative language teaching (CLT) is one of the most popular teaching methodologies in use today. It was first used largely in English speaking countries to help non-English speaking immigrants learn English and adjust to their new country. As a result,

CLT emphasizes the importance of oral skills and group work and assumes the presence of a largely English social and cultural environment. Three factors are at work here which raise questions as to whether CLT is appropriate in other contexts.

The first is the assumption of a largely English environment. In most countries of the world, this is simply not the case. English is clearly a foreign language, and the extensive out-of-class English exposure can simply not occur.

The second is the related emphasis on oral skills. In some countries, such as Chile, China, and Korea, for example, the focus on speaking and listening may simply not be appropriate to the needs of learners. In these contexts, an emphasis on reading and writing skills might be better.

The third is the emphasis on group work. In some cultural contexts, this may be appropriate. In others, it may not, and may even prove counter-productive.

The point is, teachers must consider their particular context when selecting a methodology, not simply rely on the advice of experts with experience in another cultural context.

In short, English has become an international language, with all that involves in terms of culture, language, and teaching. This requires a serious rethinking of the links of English-speaking and non-English speaking countries. It requires recognition that, to a large extent, English has become denationalized. This means that teachers, at as local a level as possible, make decisions that are appropriate so that learners will be able to use English to tell others about their own culture.

Ask any new ESL/EFL teacher (or, for that matter, a seasoned teacher) what comes to mind as an authentic reading activity for their learners and almost certainly one of the first things they will say is “using a newspaper”. There has been much use and abuse of newspapers in the ELT profession. Here we would like to take a fresh look at newspapers and suggest what to do, and what to perhaps AVOID doing.

Why do so many teachers like using newspapers? Well, to start with, newspapers are much more current than coursebooks. There is also a lot of information in newspapers which make them an excellent springboard for lessons. Finally, there are lots of different kinds of texts in newspapers (narratives, stories, letters, advertisements, reports...)

So what do teachers do with newspapers? One of the problems with newspapers is that they are often used as an up-to-date coursebook activity. The teacher applies the same pedagogical principles and exercises that are in the coursebook. Two major problems tend to emerge from this approach:

- ✓ It can be extremely time-consuming for teachers
- ✓ It is not necessarily interesting for learners

If you are going to use a newspaper, the task itself should be authentic wherever possible, not merely the material. One aim of reading newspapers

should be to encourage their reading outside the classroom as well. If you TEFLise a text too much, you run the risk of killing the enjoyment from it.

We have put together a list of 6 Dos and 6 Don'ts that we adhere to when using newspapers in class. Read them and decide for yourself whether you agree or not. Then perhaps you can try some of the ideas we include that follow.

Newspaper DOs and DON'Ts	
Do...	Don't...
1. Use English language newspapers produced for the local community if you are teaching in a country where English is not an official language. Many large cities will have a newspaper in English. The topics within these papers are likely to have more of an impact on the learners than topics that are specific to the British or American press.	1. Set simple tasks for lower level learners with a very difficult piece of text, e.g. Find three numbers and two countries in this 3 column article on the Middle East. Unless these tasks are followed up with an opportunity to comprehend and interact with the text, they're condescending and (almost) pointless.
2. Help learners to become better learners. Reading is a great way of acquiring language. If you can get your learners to regularly dip into English newspapers then their reading skills, writing skills and vocabulary will improve. Talk about reading and comprehension of English texts with your learners as well, and share strategies that they use when reading. How often do they use a dictionary for example? At the end of a course, do they feel they are reading faster or better.	2. Assume learners are interested in British, American, Canadian or Australian culture, particularly tabloid gossip. The British tabloids, for example, are a culturally specific type of newspaper and are not universal.
3. Be clear on aims. Is it reading or speaking you want to practice? Or both?	3. Dwell on comparative style and discourse features of tabloid papers versus broadsheets. These are often either obvious or of interest only to journalists and media students.
4. Get learners to read outside class as much as possible.	4. Assume what you find interesting in a newspaper will interest your learners.
5. Make your tasks as authentic as the material. Tasks like "underline all the verbs in the past" are of limited value and should be used sparingly. Think about what people do when they read newspapers in their own language.	5. Spend ages with tippex blanking out words (if you want to do this type of exercise get your learners to white out words themselves and test each other).

6. Allow learners to select an article that interests them, work on it and report back to other learners.

6. Make a song and dance about teaching words like headline, editorial, column, leader. Is it that useful to learners?

Ideas on how to use newspapers

The following are a list of ideas on how to use a newspaper authentically in the classroom. Of course, old habits can die hard, so we have included some other, TEFL classroom type activities that we like as well.

Writing activities

1. Letter to the editor

Material: A series of recent newspapers in English

Direct learners to the letters to the editors page of the newspaper. Ask them to read some of the letters and discuss in pairs which ones they find most interesting/ controversial/ easy to understand. Feedback on this as a class. There is often one or more letters in the letter to the editor section that can spark discussion or a controversy.

Now ask learners to write their own letter to the editor. They can respond to one of the letters on the page, or they can write about a recent news item. They must write between 25 and 75 words. When they have finished, ask them to compare letters with a partner and try to peer correct any big mistakes. Circulate and monitor. Then post the letters to the editor around the class. If someone responded to an earlier letter then they should copy and cut out the original letter to which they are responding.

2. Q AND A (question and answer)

Material: Paper and pens, Copies of Notes and Queries section of the Guardian newspaper (optional)

Some newspapers, like The Guardian Weekly for example, have a section where readers write questions and other readers answer them. Here is an example:

Set up a Q and A board in your classroom. Every week ask 3 or 4 learners to submit a question for the board. You can set a theme (e.g. sports questions, grammar questions, movie questions) or leave it open. Check the questions for accuracy and post them up. During the week ask other learners to look at the questions (as they arrive in class, just before the end of class, if they finish early) and try write a response to one of them. They should post their answers under the relevant question. You can do this using 'Post It' notes, as the questions and answers should be relatively short. For more typical TEFL type activities try the following:

3. Brief News Items

In some newspapers, there is a news summary section consisting of many short news items (one paragraph each). Give each pair of learners one of these news items and ask them to write a headline for it on a separate slip of paper.

Collect all the stories and the headlines. Post them on the board or put them on a table and ask learners to match the stories and the headlines.

4. Lies, damn lies

Ask learners to choose a short item of news that they find interesting and rewrite it, changing some of the details. Have learners exchange news items with a partner and see if they can spot the lies.

Speaking activities

1. What's this?

Materials: photos cut out of various newspapers (not necessarily English newspapers)

Cut out some photos from the newspaper of recent news items which are familiar/ relevant/ of interest to your learners. Put the learners in pairs. Demonstrate the activity by holding up a picture and doing the following:

Describe what is in the picture (there is... there are... a man is talking... two women are walking....)

Speculate about what the news story could be (it could be... it must be... he might be...)

Ask learners to do the same with their picture in pairs. As a follow up they could write the caption for the photo on a separate piece of paper. Collect the captions and photos. Redistribute them to the learners, who now have to find the photo to match the caption.

2. Newspapers as a prompt

Material: Some recent newspapers (in the learners' L1)

You can always use newspapers as a prompt to start a discussion on a given topic. Just as you would show a picture of something to prompt discussion, do the same with a newspaper article. If your aim is discussion and speaking skills, then why not use a newspaper written in the learners' L1 to prompt discussion? Learners will be able to skim an article much quicker in their own language, especially at lower levels. If it is an issue that is local (and therefore unlikely to be covered in an English newspaper), then all the more reason to do so.

A variation of this would be to ask the learner to read something from the newspaper in their own language and explain it to you in English (of course this works best in small classes, or one to one classes).

3. Newspaper as a prop

Material: A newspaper (any language)

You can use a newspaper in class without learners having to read it at all. For some role play speaking activities give out props. For fidgety learners, having something to hold while they are speaking can help!

For example, role play a conversation between two people over a coffee in the morning. To help them get started, give them the following options to start a conversation:

A (reading a newspaper) – Can you BELIEVE this?

B – What is it?

A – This is an outrage. Listen to this...

A – Are you listening to me?

B (reading a newspaper) – Hmmmm?

A – I was saying...

For a more typical EFL type activity try the following:

4. Role play the news

Choose an interesting article or story from the newspaper and make enough copies for every pair of learners. There are often “human interest” stories in the newspaper which adapt themselves well to role play (“Man finds long lost brother”; “Lottery winner buys a house for pet dog” etc.). Ask learners to first read the newspaper and then improvise a short role play. Role plays from newspapers are often conducted one of two ways: 1) one learner plays the journalist and the other plays the protagonist of the story; the journalist does an interview, or 2) learners each take the role of a person in the story and act out the story, or something that happens before or after the story.

Reading activities

1. What's in the news today?

Materials: English language newspapers

Distribute the newspapers, one for each group of two or three learners. Tell them they have a time limit with which to skim through the newspaper. When the time limit is up, ask two groups to get together and report to each other everything they remember that is in the news. They must do this in English, and cannot refer to the newspapers (this is important, because otherwise you may get one or two learners who bury their heads in the paper and don't participate!). Do feedback as a whole group. This is a combined reading and speaking activity, although the time limit forces learners to use the reading skill of skimming.

2. Newspaper show and tell

Materials: English language newspapers, enough so that each learner has one (or a section of one)

Give each learner a newspaper and tell them that for homework, you would like them to take the newspaper home, choose an article and prepare a report on it to classmates. The report must be no longer than five minutes, and should include peer teaching on new vocabulary that the learner encounters in their article. This encourages reading outside the classroom, as well as dictionary use. Set up a schedule and have the last five minutes of every class devoted to news reports by a learner or learners and make this project part of your class routine.

3. Do it yourselves newspaper quiz

Materials: One newspaper, or section of a newspaper for each group

Give each group of four or five learners a newspaper and a piece of paper. Tell them that they have ten minutes to make a quiz based on that section of the newspaper. Suggest different kinds of questions, e.g. How long has X been... Where is ...? How many people...? What happened in ...? Who is...? Who won...? How much did...pay/cost...?

In groups, learners write six questions. Circulate and monitor, checking the grammar and spelling in the questions (and making sure that questions are not too difficult!)

When the groups are finished, they pass the paper and the questions to another group. Set a time limit for new groups to do the quiz. Repeat the process if you have time. Do feedback and check the answers to the quizzes. This is good to practise the reading skill of scanning for information.

Why do all the work making a class for a news story when it is right there for you? You can download a free lesson based on a news story every month at www.onestopenglish.com. There are different lessons for elementary, intermediate and advanced learners for each news story. Take a look at the archive for some great pre-prepared materials.

Movies and television shows can provide us with much more than just great entertainment. English-speaking versions can also be a hugely valuable way to develop your language skills in an enjoyable way, on your own or with friends.

You may be gripped by a crime drama or thrilled by an on-screen romance – and you're not alone. English-speaking films and television shows are enjoyed by viewers all over the world. As people gain more English skills, they are choosing to watch original content rather than waiting for the version in their own language.

Blockbuster English learning aids

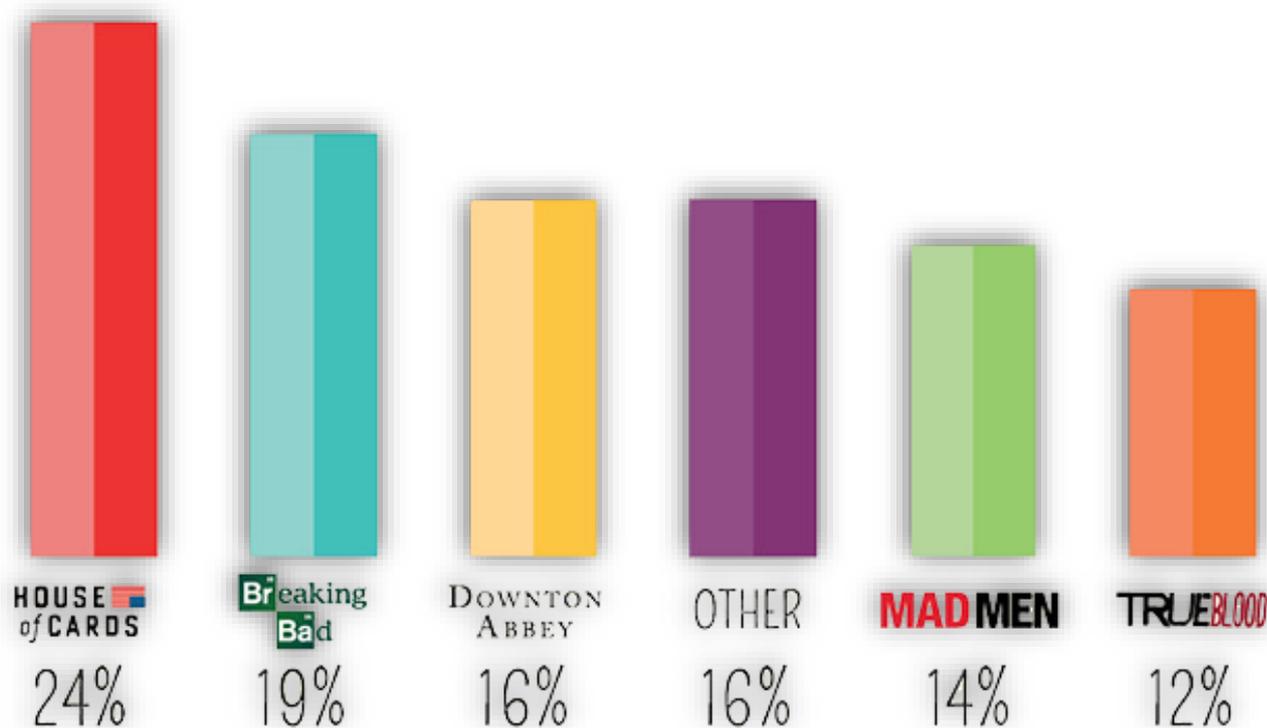
Almost 58% of English learners have already stated that they use film and television shows as study aids to help them learn English. Global film franchises are popular among these learners, with 36.5% of the overall vote for the Harry Potter movies, followed by 20% for Lord of the Rings.

In third place was Star Wars and recently Star Wars: The Force Awakens has provided more opportunity to boost English skills. Taking \$529m at the global box office in its opening weekend, the movie has been seen by millions worldwide.

Listening to conversations between characters and understanding their relationship is a great way to gain a new perspective on English. The fast dialogue and use of slang may seem daunting but it will help you to get used to the natural flow and sounds of the language. It is also useful to see facial expressions and hand gestures, as these will give you more understanding of the conversation.

Improving English skills through the small screen

Learners also use television shows to improve their English. Popular English-speaking programmes that are viewed by millions of people globally include the CSI shows, The Mentalist and Downton Abbey. Documentaries are also particularly popular. In 2015, when we asked learners which TV shows helped them improve their English skills the most House of Cards came in a clear winner followed by Breaking Bad and Downton Abbey:



Subtitles are a great idea as you can check on the meaning of a word or you can pause the movie and repeat a sentence you would like to learn. In some countries, such as the Netherlands, Scandinavia and Portugal, movies and television programmes in English are subtitled. However, dubbing is still used in France, Italy, Spain and German-speaking countries. In Spain, officials are asking for an end to dubbing and replace it with subtitles on all programmes in the television schedules. It's part of an educational plan to improve the nation's English. And in our research, we found quite a range of popular TV programmes across the globe:

If you would like to begin using television shows and movies as study aids to help you learn English, try starting with some children's ones. These are a rich source of simple, authentic English with lots of visual clues.

Questions



1. What are the basic types of materials can be used in language textbooks according to Cortazzi and Jin (1999)?
2. What is source culture material? Explain.
3. Which method is the most popular teaching methodologies in use today? Why?

Activities



Learning objectives:

As educators, it's our duty to explain to our students that everyone has roots in other countries. But trying to explain the melting-pot concept to elementary-age children can be tough! A few activities for studying cultures in the classroom help to add an entire multicultural theme to the curriculum. Below we provide several activities.

Time: 30 minutes

Necessary materials: a map, kinds of breads, paper, markers

Description of the activities:

Say Hello. To begin every morning with a multicultural greeting to the students is a great idea. Every month, choose a simple phrase from a new language and greet your class with it. Repeating these phrases for the month is a fun way for students to learn a bit of a foreign language.

- September: "Hello" (English)
- October: "Buenos dias" (Spanish)
- November: "Bonjour" (French)
- December: "Shalom" (Hebrew)
- January: "Jambo" (Swahili)
- February: "Huanying" (Chinese)
- March: "Guten tag" (German)
- April: "Konnichiwa" (Japanese)
- May: "G'Day mate" (Australian English)
- June: "Goed dag" (Dutch)

Travel around the World. Make daily use of a globe or flat map to help your class realize how big the world is. Take inspiration from Jules Verne's *Around the World in Eighty Days* and invite your class on a pretend trip to several places on the planet. Discuss the various landforms you'd have to travel across in order to reach each destination, and build a thematic unit around every country "visited." Because *Around the World in Eighty Days* is a long, advanced book, it may not be the most appropriate story for younger children, but your school's librarian can suggest a variety of age-appropriate travel books for your class. The important part is to get your students curious about exploring the world and its many cultures.

Indulge in Different Cuisines. To encourage cultural awareness and experimentation with food, consider serving different kinds of breads as a snack in your classroom. This is an easy beginning to global food study. As you munch on croissants, pitas, tortillas, matzo, and dark breads, have a class discussion about who eats these breads and the countries where they are most popular. Next, have parents assist you in putting together a globally influenced potluck lunch. Have students bring a food or dessert that represents their heritage. As you engage in this feast, discuss where each dish originated. After the potluck, collect the recipes from each family, compile them, and send a multicultural cookbook home with each child.

Make Diverse Art. Introduce your students to other cultures through hands-on, creative activities. For example, the Greek people traditionally used worry beads as a relaxation technique to diffuse their concerns; when they had a problem, they reached for their string of beads, placed it behind their back, and counted the beads two by two. To make your own worry beads, take about 24 inches of yarn and fold it in half. Then tie up five pieces of yarn (about four inches long) to make a fringe at the halfway mark on the long strand. Beginning at one end, students string different colored plastic beads for about five inches, then tie the beads off with a knot. This process is repeated on the other side, and finished by tying together the long strand to make a continuous loop.

Also make tissue-paper flowers to honor Mexican culture. These flowers are traditionally used to decorate streets, houses, and churches during festivals and holidays. For this craft, each student needs tissue paper in a variety of colors and a green pipe cleaner. Have your class draw round scalloped flower shapes in different sizes on the paper. After cutting them out, have them stack the flowers from largest to smallest and help them punch a hole in the center. Then thread the pipe cleaner through the holes and twist it to form a stem. To give the flowers a natural look, fluff all the layers.

These are just a few ways to learn about cultures in your classroom. You can use specific holidays, music, games, and dances as inspiration for your lessons. Leverage your experience, research, and imagination to think of other authentic ways to introduce children to the magical diversity of our world's population.

Seminar questions

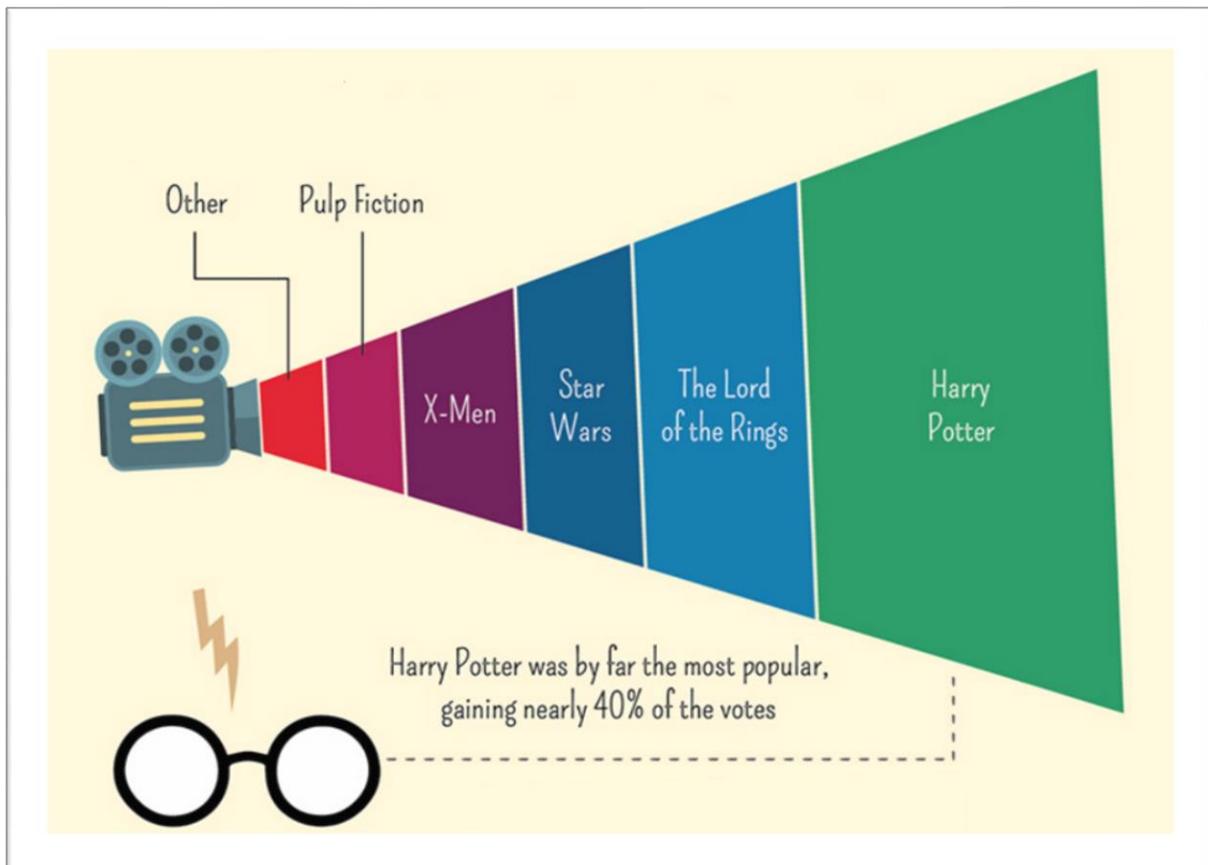


1. Materials for teaching culture. Using authentic materials, items, realias.
2. Literature as one of the sources in teaching culture. World-known works by outstanding writers.
3. Newspapers and materials of mass media. Designing materials for classroom and independent study.
4. TV and culture. Relationships, cross-culture and collaboration.

Handouts



Handout 1



Handout 2





UNIT 9. ANALYZING MATERIALS (COURSEBOOKS) FOR TEACHING INTERCULTURAL ISSUES, BEING SENSITIVE ABOUT CULTURE WHILE DESIGNING MATERIALS

Lecture 9. Teaching intercultural issues

Culture is a deep concept that entails different characteristics of the human behavior. According to Ruiz (2004), we all have a culture since it is a complex set of signs that involve external factors such as dress code, typical food, dances, and ways of speaking, among others; along with internal factors like beliefs, values and conceptions. Both lead us to be part of a social group, to make sense of the world around us and to consolidate our own thoughts about reality. Moreover, Nieto (2009) defines culture as an ensemble of race, values, traditions, language, gender and social relations such as class and world perceptions that a group of people create and share, having in common aspects like geographic location, historical background and religion.

Besides, Kramsch (1998) claims that culture both liberates people from oblivion, anonymity, and the randomness of nature, and constrains them by imposing on them a structure and principles of selection. This double effect of culture on the individual – both liberating and constraining – plays itself out on the social, the historical and metaphorical planes. (p.5)

Hence, culture is necessary for the individual's adaptation to an environment and the act of socializing gives him/her the elements to understand, locate and have a clear position towards the world. To this regard, it is possible to assure that culture is a complex concept that involves different aspects that are built up by means of social interaction in a specific context. They make us human because they help us be part of a community, acquiring throughout this something which is called identity.

Identity. As mentioned above, culture plays an important role when defining oneself within a social group. However, from the beginning of civilization the human being has always had the inner question: Who am I? This inquiry has to do with the internal quest of identity. This concept is related to the perception about oneself that each one of us has; the specific characteristics that make us unique. It also implies the beliefs, conceptions and moral values shared within a particular social group and the cultural representations that are the aspects we have in common with other people that belong to the same group (Ruiz, 2004). Thus, the construction of identity allows the creation of an image of oneself that depends intrinsically on cultural aspects shared with others that shape us inside. It also gives us the tools to ponder and have a clear perspective

of the world that may differ from other people's ideas, which is a demonstration of cultural difference.

Cultural Difference. As the world is constantly moving, it is not difficult to see that people from different cultural backgrounds meet all the time, making cultural exchanges possible, in this way people of diverse cultures have the opportunity of interacting. However, Ruiz (2004) mentions that interaction may experience some difficulties since there is always a negative conception of what is unknown; a fear of having personal beliefs and conception in question, which imply a possible change; a fear of losing features and moral reference points that support identity. These fears rely on the perception that interacting with others that do not share the same ideas may affect personal beliefs, conceptions and traditions that are the base of what identify us; it is basically the fear of losing our own identity.

Therefore, the recognition that others have different perceptions and ways of acting in the world help us acknowledge that there is cultural difference. Instead of making us feel afraid, this could be useful to be conscious of the fact that our present society is diverse and that it is necessary to appreciate this difference. Then, we may be able to find ways of mutual understanding that can be achieved through interculturality.

Interculturality. In a world full of cultural diversity, ways of recognizing and valuing the difference are necessary to reach a peaceful living. Therefore, from a macro social perspective, Ruiz (2004) states that there are two possibilities to reach this goal: assimilation which implies the absorption of one culture into a power culture that leads to discrimination and social inequity. The second option is multiculturalism, which means that many different cultures acknowledge and coexist in the same territory. But, for this to take place interculturality is needed due to the fact that it implies dialogue among cultures.

Moreover, Medina, Rodríguez and Ibañez (2005) argue that “la interculturalidad nos replantea tanto el respeto profundo a cada persona en el marco de la globalidad creciente, como el esfuerzo de colaboración y desarrollo plural para alcanzar un discurso empático de plena coincidencia intercultural” (p.29). i.e. Interculturality makes us reconsider both, the deep respect to each person within the setting of a growing globalization and the effort of cooperation and pluralistic development to reach a sympathetic discourse from intercultural awareness (own translation). This means that interculturality is essential to value the cultural wealth of every person in the historical context of globalization. All the aforementioned theory allows me to acknowledge the importance of being open to cultural difference since we live in a globalized world, in order to value it and respect it, aspects that help the societies reach a deeper social improvement. That is why interculturality has to be worked in schools, which can be done by fostering the development of the intercultural communicative competence into the language learning process since it gives individuals the opportunity to have a wider perspective of the world, we live in.

Intercultural Communicative Competence. As it is important to respect cultural difference and be able to communicate effectively in a world that presents this kind of challenges, intercultural communicative competence becomes a tool that can help reach these purposes. Byram (1997) suggests this competence is an ability that helps individuals understand their own and others' beliefs, conceptions and behaviors, in order to live in harmony, but also to challenge and change themselves; making of it a possibility to learn from and improve the social conditions they live in to create an impact on society. In addition, Byram, Nichols and Stivens (2001) argue that intercultural communicative competence implies attitudes that enable the individual to be open to the fact that one's own conceptions are not the only ones which are valid and this involves knowledge about ones' own and others' cultures, as well as to have the skills that contribute to become tolerant to people's diverse beliefs and behaviors which leads to effective interaction. Therefore, it is paramount to promote this competence in the students' learning process because, thanks to it, they could acquire tolerance, aspect that is vital to interact effectively with others. Moreover, the school is the right place to show students different realities that could give them a broader perspective of life.

Consequently, the intercultural communicative competence is essential to be able to value our own cultural roots as constituents of the ones' own identity, and also value the cultural roots of others, acquiring tolerance. Thus, intercultural competence is a skill that allows people to interact with others that have different world visions, being aware of cultural differences, and not imposing our own perceptions but generating mutual understanding through an effective communication using language.

Moreover, Byram (1997) states that effective interaction among individuals requires not only conveying meaning in an efficient way, but also willingness and ability to establish and keep human relationships. These processes are the result of the application of certain knowledge (about one's own country and others), skills (interpretation, discovery and interaction) and attitudes that the author summarizes in his schema of the "five savors": Knowledge of the self and the other (*savoir*); skills to interpret and relate (*savoir comprendre*); political education and cultural awareness (*savoir s'engager*); skills to discover and/or interact (*savoir apprendre/faire*); and attitudes relativizing self and valuing others (*savoir être*). (p, 88-89)

In this same perspective, Rico (2012) argues that these savors or dimensions of intercultural communicative competence are intertwined due to the fact that it implies "the overall social and psychological capacities of an individual to manage appropriately encounters with people from other cultural background. ICC is more than a skill. It is a differenced-based approach that allows individuals to deal appropriately with cultural differences whether ethnic, racial, gender, class, religious or cultural". (p.138) Thus, this competence is necessary for individuals to be able to value and deal with cultural diversity.

Furthermore, Rico, (2012) gives insights on each one of the saviors; then, he mentions the development of the Intercultural Communicative Competence makes individuals reflect upon the own culture and acquire knowledge about other cultures so that they can be aware of own cultural features, compare them and relate them with cultural features around the world (savoir and savoir s’engager). Also, the scholar mentions that, by means of this competence, individuals are willing to maintain relations with others, understanding cultural diversity, abandoning ethnocentric positions, interpreting situations and acquire knowledge of cultural practices. Additionally, this author makes a contribution to the previously mentioned scheme, by stating a new savoir: “savoir communiquer”, which deals with the capacity to manage another language in order to understand spoken and written language as well as to express oneself in these two different contexts. This savoir is a quite relevant contribution to Byram’s schema, since it intertwines the use of the target language in order to have an intercultural effective communication.

To sum up, the intercultural communicative competence entails several dimensions that are all connected, aspects that were relevant to my research proposal since they led me to recognize the benefits that the development of this competence has to help us perceive language learning in a more humanistic, profound and holistic way.

Questions



1. Which one is important: intercultural learning or global citizenship?
2. Which websites recommended at first? Why?
3. Have you ever tried to find some more resources to teach intercultural communication? What are they?
4. How do cultural differences among the students affect the rate of their learning the language?
5. What is the most important stage of preparing and designing materials for students?

Activities



2 VISIONS FOR 1 REALITY

Learning objectives: to raise awareness about different perceptions of the same reality, especially in intercultural context

Time: 30 minutes

Necessary materials: 2 letters, printed (Handout 1 and Handout 2) and cut into 10 pieces for each paragraph. Each piece should have a number behind, to keep the order of the text.

Step-by-step description of the activity

1. The facilitator explains the story of Xavier and Tabarlis: the first one lives on Planet Earth and went to visit another planet called Glorbuld, where he was hosted by Tabarlis. When Xavier is back home, he writes a letter to his friend Vincent to share his experience. On the other hand, Tabarlis writes a letter to his friend Verlias and explains what happened with the group of students from Planet Earth that they welcomed in Glorbuld.

2. The facilitator distributes one piece of paper to each student (up to 10). Make sure each piece has a number behind to keep the order of the story.

3. Ask each student to read out loud the story on his/her paper, starting with number 1 of Tabarlis' letter and then number 1 of Xavier's letter, and so on. The objective is to compare immediately both perceptions of the same moments (e.g. the arrival).

4. When all the participants have finished to read the story, you can facilitate a debriefing. Make sure to point out all the misunderstandings, prejudices and judgements in the story that can endanger or hurt the relationship.

The students should understand that we all have a different representation of the same reality, based on our experience, our culture, the context, and our own perception of life. It is a kind of personal "glasses" through which we see and understand the world. These representations then directly influence our encounter with the other. When meeting somebody for the first time, if prejudices are identified, we can try to go beyond them to establish a relationship that goes beyond the stereotypes conveyed by our society.

To do this, it is essential to know how to "decenter", that is to say, to identify our representations, what glasses enable us to see the world, and take the necessary distance to change, have a different perception of things, and thus transform the vision that one can have on the other.

Seminar questions



1. The teacher's role in teaching intercultural issues.
2. The most important skills for developing intercultural communication and competence.
3. Strategies of dealing with a cross-cultural conflict at work.
4. Influence of intercultural and interpersonal communication on social media.
5. The barriers to effective intercultural communication assuming superiority, similarity, differences, stereotyping and prejudice.

Handouts



Handout 1

LETTER FROM TABARLIS TO HIS FRIEND VERLIAS

Hi Verlias, I hope you are well, that you are in good health, as well as all your family and all your friends. Remember that I told you about a group of young people coming from Planet Earth, from a little corner called France? We have just spent 24 cycles together and I have lots of things to tell you. When they arrived, there was obviously a misunderstanding. Since we could not get inside the spaceport, we asked people who worked there to help them carry their luggage and meet with us outside, but they were turned down quite badly. They were really surprised at this reaction and didn't want to see the Earthlings ever again. I admit that I didn't dare to mention this episode with them.

They wanted to start building the school right away and I soon realized that there was tension with the village workers. Of course the workers were not in a hurry to finish the job as they were paid per day. The longer the project lasted, the more money they would have! And it was often their only source of income... Moreover, after a few sunstrokes, the Earthlings realized that it was not very effective to work when the 2 suns are at the highest in the sky. There were other times when we felt they were very impatient. When we needed to go to the city, they were always impatient while waiting for the Zamourion to be full. Apparently, on Earth, transportation leaves at fixed times, even if they are not full! I really wonder how drivers make a living...

Also, they did something weird one day: they started burying cans in the ground! I almost said it was a shame because the people who picked them up on the street to sell the aluminum would not find them, but I didn't dare. It may be a ritual practice of them... Oh yes, they said they found it disgusting. On my side, something they did has repelled me – the way they blow their nose. Instead of rejecting the waste from their body in nature, they keep it carefully in a paper. Yeks! Disgusting! One day I felt so uncomfortable. One of the girls in the group went and talked directly to the head of the village, asking why women were eating away from men, why children had no right to speak at the table, and so on. Honestly, I feel like the Earthlings do not respect the elders. They told me that at home they put them all together in special houses!

Besides, they not only neglect their ancestors, but they do not respect the gods either! One day, one of them said to us most simply: "I am an atheist." We looked at each other without being able to say anything. We all knew what it meant, but we had never met anyone who questioned the existence of the Gods!

Another day, they became angry at Limbatan but we didn't really understand why. Limbatan had to bring Dimbzi for the farewell party but he had

to stay at home because as he is the only one to have TV in his area, a neighbor had come to watch TV. It did not matter, there were plenty of other things to eat. Yet this detail has really annoyed the Earthlings. But you understand that Limbatan could not do otherwise! If he had gone, the whole neighborhood would have concluded that he had no respect for the people who came to visit him!

When I think about it, maybe the Earthlings were not happy because there were disputes within the group. I watched them carefully and I never saw the two boys holding hands or having any physical contact. I think they were not really good friends. See it was not easy every day and we were even close to fight sometimes. But don't worry, we realized that we also had a lot in common and everything ended well. I realize that I was a little negative but we really experienced some extraordinary moments that I will tell you in a new letter. I have to go back with my family, I've been alone, writing to you for an hour now, and as you know, they start to find it odd...

Handout 2

LETTER FROM XAVIER TO HIS FRIEND VINCENT

Hi Vincent, how are you? How was the summer, reviewing lessons to prepare for exams? Ok, it's not funny...As you may know, I'm just back from the planet Glorbuld where I spent a month ("Earth month") with Karen, Sophie and Mehdi. So many weird stuff happened, I have to tell you.

As soon as we landed at the spaceport, the confusion began. Several people wanted to help us carry our bags... well, so they said... Good thing we were told to be careful with pickpockets and thieves. At first we refused politely and as they insisted, we were a little firmer. So they left and you could see they were frustrated that they missed their opportunity. We were lucky! Then we went to meet with our contacts who were waiting for us outside the spaceport.

We wanted to start the project the very next day because we had a schedule to follow. So we started the construction of the school and I can tell you that we worked very hard! The problem is that we quickly realized that the Glorbuldians who worked with us did not have the same enthusiasm, and there were even moments when we really felt that they were putting a spoke in our wheels! Unbelievable, as we do this project for them!

Anyway, everything is slow there, like public transportation for example (small and rotten buses that they call Zamourion). If they give you a starting time, you're sure you can add at least 2 hours. And when you ask when we are going to leave, they always answer you "Soon!". It's so annoying, I swear to you. Not to mention the hygiene. They throw everything on the ground without any concern for the environment. At first we wanted to act well, we picked up our cans. Since we did not know what to do with it, we began to bury them so that it was less dirty, and then we finally gave up. And do you want to know how Glorbuldians blow their noses? You lean on one nostril and you blow a big blow. Very chic!

Anyway, that's for sure, they're still at least 50 years behind us. It shows so much regarding human rights! Well especially women's and children's rights. You know Karen, a bit feminist, isn't she? One day she had a very blunt discussion with a village leader about it. I don't know if he really understood, in fact he didn't react much.

Another example on how "behind" they are. One day we go through a swampy region and one of the young people who accompanied us tells us in the most simple way: "Here, there is a man who turns into a crocodile". We looked at each other for a moment, but we quickly turned our heads to avoid bursting into laughter. We controlled ourselves but we were close.

The same young man really annoyed us another time. It was the end of the stay, we had organized a great evening with all the people we had met. Everybody had to bring something, and he had to bring Dimbzi, which is a delicious chicken from there. And... he never came. The next day, when we saw him, we told him how mad we were! It was a total lack of respect for us. Guess what he said! He had to stay at home because a friend came to watch TV! Couldn't find a more phony excuse... In any case, they need to become more serious and more trustworthy, otherwise they will never be a developed planet.

But don't worry, we realized that we also had a lot in common and everything ended well. I realize that I was a little negative but we really experienced some extraordinary moments that I will tell you in a new letter. Now I don't have time, I'm already late for my aircraft's driving lesson.



UNIT 10. DESIGNING MATERIALS FOR TEACHING INTERCULTURAL ISSUES (TRIANGLE AIM: LANGUAGE, PEDAGOGY, CULTURE)

Lecture 10. Designing materials for teaching intercultural issues

Language teachers are always concerned about how their practice can be really effective to foster students learning. We try to look for suitable strategies that can be meaningful to them. One of those options is to use materials, which according to Tomlinson (2011) are basically any sources of input that teachers consider can be useful to promote students' knowledge, exposure and analysis of the language being taught. Then, the author introduces the concept of Materials Development that deals with the use of that material for learning purposes that implies its design, adaptation, production and evaluation. Moreover, he states that materials have to be appealing in terms of content and presentation and challenging enough to help students figure out the language as well as gain confidence in their process; they have to promote interaction among learners and foster language acquisition by considering the learning styles of the students.

This means that teachers are supposed to select the accurate materials that can give a proper account of the language to facilitate its acquisition. This is a process that also implies a conscious effort to take into account students' interests, contexts, skills and learning styles and it involves certain commitment from teachers to adjust their practice and become aware that they are supposed to adapt what they find, as well as design or produce material that guides their own students' learning process. Therefore, it is necessary to understand what those processes entail and demand from teachers.

Materials Design, Adaptation, Exploitation and Evaluation. Considering that the main goal of language teaching is for students to learn effectively, teachers resort to use materials and make the most out of them; however, it is quite important to have some insights about the concepts of design, adaptation, exploitation and evaluation of materials.

In regards to materials design, Howard and Major (2004) establish that there are some advantages when teachers design their own material due to that fact that textbooks depict realities that are unknown to learners' situations and also, because at some workplaces they may not have enough resources. Thus, by applying this strategy, teachers can adjust materials to their own contexts and available resources. A second advantage that these authors highlight is when teachers design their own materials they can address students' learning needs and work on them specifically to guide their process towards success. One way of

doing so is to incorporate their first language, culture, experiences and prior knowledge into the classroom through the materials. Other advantages the authors argue are the possibilities teachers have to personalize their materials by putting their own style and organizing the lessons the way they consider suitable for their particular groups of pupils. These features allow teachers to keep their tasks with updated and interesting information about local or international events.

Moreover, at this point it is necessary to address the concept of material adaptation that according to McGrathand, Islam and Mares, (as cited in Tomlinson, 2012), is the process in which teachers select existing material, rejecting some parts of it, adding extra sections, making input understandable, favoring different learning styles and fostering learners' autonomy so that they can get acquainted with their own learning process. Moreover, Ramos and Aguirre (2014) establish that teachers must have the capacity to adapt materials that fit the needs of the students considering the population, and bring those materials into the classroom. These ideas are highly relevant if we consider that our practice is carried out within particular contexts. Taking this into account, we come across the notions of materials exploitation and evaluation. In his research about material development, Tomlinson (2012) stated that exploitation is basically the use teachers give to the course books in their classes, and evaluation is the opinions teachers have on the appropriateness of that material to elicit learning. These situations are common in our practice since there are plenty of publishing houses that offer textbooks and we are supposed to give an effective use of them because they are considered as an investment that cannot be wasted. Moreover, at the end of the process we have to give account of them by establishing how they were used, how often and if they were useful or not.

Hence, it is possible to conclude that in our regular practice, we teachers undertake those processes of design, adaptation, exploitation and evaluation of materials, due to the fact that we are sensitive to our students' needs as well as to the characteristics of our settings. Consequently, when we do not agree on the structure or content of the books, we usually tend to look for extra materials to introduce the topics, complement the activities presented in them or spread our practice; then we resort to look for authentic materials and use them in our classrooms.

Authentic materials. According to Morrow (as cited in Gilmore, 2007), authentic materials are excerpts of realistic messages, either oral or written, produced by someone to convey meaning to an authentic audience. Based on this, Gilmore (2007) establishes that these kind of messages are an interesting source of input since they present an enormous language variety that can promote acquisition in learners. Therefore, the incorporation of this type of materials into the EFL classroom implies a huge advantage for language learning since they expose the students to real language in different communicative situations in the real life. Additionally, the scholar highlights that "Authentic materials, particularly audio-visual ones, offer a much richer source of input for learners

and have the potential to be exploited in different ways and on different levels to develop learners' communicative competence" (p.23); this means that materials taken from audiovisual sources provide a wide range of possibilities, that teachers can adapt them and exploit them as much as they consider in order to benefit students' learning.

Teacher-developed Materials. To this respect, Núñez, Téllez, Castellanos and Ramos (2009) point out that we teachers should develop materials because it is like embarking upon a fascinating task that allows your imagination to fly and go far beyond your capabilities. It could also be a living and enjoyable and rewarding experience that implies careful thought, fondness, inspiration, originality and the occasion for you and your students to develop both personally and professionally. (p. 17)

This is basically an invitation for us, teachers to rely on our own capacities to be innovators in the classroom, to love our labor, and to find inspiration on everything we see to transform our labor into a tool to boost learning as well as to develop ourselves as people and professionals.

Regarding our personal and professional growth, Nuñez and Tellez (2015) concluded that being able to design materials is an aspect that leads us teachers to reflect upon our own teaching practices, finding ways to adjust them in order to innovate as well as influence our contexts. Moreover, materials development guides us teachers to select proper materials that meet the objectives of our classes and gives us self-confidence in the processes we carry out in the classroom.

To continue in this sense, Núñez, Téllez, Castellanos and Ramos (2009) state that we teachers become innovation leaders in our own classrooms by means of teacher-developed materials that are the result of teachers' reflection on the learning process and the appreciation of the EFL setting. This helps us to realize that students are integral human beings that have different learning styles and rhythms, abilities, interests, experiences and knowledge of their own. Thus, we are able to make decisions to readjust our practice to meet students' needs and make them feel motivated and engaged in their own learning process and not frustrated in their language acquisition.

Furthermore, Nuñez and Téllez (2009) argue that in order to develop material, we teachers have to consider our learners needs, expectations, contexts, learning styles and multiple intelligences. Moreover, the way the input is presented has to be catchy and easily understood by the students; the activities have to be designed in a way that students find them challenging but not frustrating, and also meaningful and relevant to their lives.

In other words, teacher-developed materials are the best way in which we can put our creativity, commitment and knowledge in-action at the service of our learners since we understand that it is our responsibility to create proper learning environments that can benefit them. Consequently, our practice can address all of our students' dimensions as human beings because we have the option to put

different strategies into practice to reach realistic goals in our courses within specific contexts. One way to define realistic goals that we need to consider at the moment of applying teacher-developed materials is through syllabus design. Stern (as cited in Núñez, Téllez, Castellanos and Ramos, 2009), present three main points for this purpose. Firstly, language focus in which the author gives many syllabi possibilities depending on how language teaching is perceived (Structural, Situational, Theme/topic based, Functional, Competency-based, Task-based, Content-based and Skill-based). Secondly, learning and the learner focus that implies the perspectives of the students in terms of learning strategies that are known as the steps to guide them; the interpersonal skills that rely on interactions as a learning booster; and finally, the affective goals that imply students' attitudes towards learning and the target language and its culture. Thirdly, social context that deals with aspects such as socio linguistic (proper use of language depending on the situations), socio political (critical thinking and effective participation in the society) and socio cultural (cultural understanding in terms of identity, customs and behavior).

The experience of learning another language is more than simply the acquisition of an alternative means of expression. It involves a process of acculturation, akin to the effort required of the traveller, striving to come to terms with different social structures, different assumptions and different expectations. (p.429) In this sense, learning another language entails being sensitive to a different culture which means understanding other perspectives, customs and world visions; and finally, adapting oneself to them.

Therefore, all the theory that has been addressed so far made me aware of the necessity of designing materials as a way to innovate in the classroom. One way to reach these innovations is by using materials that give students opportunities to acquire that sensitiveness to cultural differences. Based on the aforementioned assumptions, we will describe what materials for cultural awareness, as one of my main constructs, entails.

Materials for Cultural Awareness. In the previous sections of this document we have exposed different arguments that ratify the importance of addressing culture in foreign language teaching by means of incorporating this issue into the materials that teachers develop. However, it is necessary for educators to have clarity about some aspects that can guide them in this process in order to undertake it in a proper and meaningful way.

Firstly, it is fundamental to identify that the real intention of this kind of materials is to make students aware of cultural aspects that are present in everyday life and how they overlay with social transactions. This concept is called cultural awareness that Quappe and Cantatore (2007) define as the basis for communication that implies being conscious of one's own cultural as well as the ones of people from different cultural backgrounds which allow creating new patterns of meaning and exchange. In this sense, Pulverness (as cited in Tomlinson, 2014) suggests that "to develop cultural awareness alongside

language awareness, materials need to provide more than a token acknowledgement of cultural identity and address more thoroughly the kind of cultural adjustment that underlies the experience of learning a foreign language”. (p.427) Therefore, materials should have a variety of activities that expose students to different types of cultural features within the foreign language they are learning. In fact, the author advises the use of “literary texts which mimic, or more directly represent, experiences of cultural estrangement”. (p.427)

Moreover, Peterson and Coltrane (2003) argue that teachers enrich their practice by developing lesson plans with organized cultural activities such as authentic materials that can be adapted by teachers to suit students’ level. They also suggest using films, proverbs, role plays and literature. Moreover, these scholars coin the terms “culture capsules” and “cultural resources”, the first referring to items that are culturally relevant, and the second to the learners themselves as individuals immersed within a culture. The proposals of these two authors are quite valuable since they provide interesting sources of cultural input that can help teachers, as material developers, to enrich our practices. As a matter of fact, Rico (2012) highlights that materials should expose learners to three aspects: experiential learning, a structured approach to intercultural learning and an intercultural learning linked to language learning. These parameters may lead students to become aware of the importance of culture and its differences, through activities that make students react and reflect upon these aspects. From this perspective, the author makes a connection between materials and Intercultural Communicative Competence.

Based on the above and for the purpose of this study, materials for cultural awareness is defined as materials that not only contribute to acknowledge and reflect upon the own cultural identity, but also, show learners the characteristics of other cultures. This combined process helps students be aware of cultural difference as well as adjust to the cultural features that learning another language implies

Questions



1. What are the materials for cultural awareness?
2. What is the difference between the teacher-developed materials and authentic materials?
3. What are the difficulties in materials design, adaptation, exploitation and evaluation?
4. Describe the concept of material adaptation and its types.
5. How does the cultural awareness influence on developing teaching materials?

Activities



A glance to cultures of Europe and Asia

Learning objectives: to acknowledge cultural features of different countries in Europe and Asia, to introduce cultural differences of countries in Europe and Asia and to improve the students' self-assessment skills

Time: 30 minutes

Necessary materials: handout 1, 2 and 3, markers

Description of the activities:

Ask questions for brainstorming student's background knowledge.

Show them the map of Europe and ask them to find the countries given.

In the next part, ask the to find out the capital cities and nationalities of each country.

After doing this, encourage them to make a game for each other. In handout 3, the self-assessment table was given. Ask students to fill it and exchange opinions with each other.

Seminar questions



1. Specific learning outcomes from the material designing.
2. Difficulties in material designing for culture studies.
3. Application of materials in a mixed level class.
4. Examining the pedagogic design of units from a course book.
5. Criteria for developing a speaking activity.

Handouts



Handout 1

Name: _____ Date: _____

A glance to cultures of Europe and Asia

Answer the question:

What are the first ideas that come to your mind about the two continents?

Take notes in your notebook and then share your ideas with a partner and write your conclusions in the space provided.

This is a map of Europe. Some countries have been highlighted with colors. Find them by their name and write them: Denmark, Germany, Holland, Wales, England, Japan, South Korea and China. Which other countries can you name in the map?



Handout 2

Name: _____ Date: _____

Which are the nationalities and capital cities of Denmark, Germany, Holland, England, Wales, Japan, South Korea and China? Complete the chart using the information given in the box.

English	Dutch	Chinese	Cardiff	Seoul	Danish	London
Berlin	Tokyo	Japanese	Welsh	German		
Amsterdam	South Korean	Copenhagen	Beijing			

COUNTRY	NATIONALITY	CAPITAL CITY
England	English	London

In groups of three or four people, select a European or Asian country and look for information about its costumes, traditions or people. Then make an interesting game for each of the other groups so that they could have an idea of the most relevant topics from the country you chose.

It is necessary that you also put into practice the use of the information you found.

Handout 3

Self-assessment

Tick on the following aspects to evaluate the activities above:

My worksheet	It does	It can improve	Comments
Contains relevant, interesting and useful information			
Fosters autonomous work			
Presents the new information in a way that it can be related with prior knowledge			
Draws attention to linguistic features to keep them in mind during the practice			
Promotes group work and interaction			
Takes into account different learning styles (visual, auditive or corporal activities)			
Handout 1			
Gives some knowledge about different countries in Europe and Asia			
Allows me to reflect upon different cultural characteristics of people from other countries			
Allows me to put in practice the knowledge through interaction			
Gives opportunities to communicate my ideas (oral or written) using English as a means to do so.			
Handout 2			
Become a tool to innovation in the class			
Show creativity and commitment to student's learning			
Give me the opportunity to be aware of the cultural differences of people from countries in Europe and Asia			



UNIT 11. CRITERIA FOR TEACHING CULTURE FOR ESL STUDENTS

Lecture 11. Teaching culture for ESL students

Both language and culture teaching involve the development of a feeling for language in both written and spoken discourse. However, some approaches being complimented in our classroom have not always served to develop such responses to language or to isolate the different kinds of responses involved. On one hand, the structural approaches to ELT, with their emphasis on discrete-point teaching, “correctness” in grammatical form and repetition of a range of graded structures, restricted lexis, etc., still represents a dominant methodology hindering culture teaching. On the other hand, the teaching culture has lacked a consistent methodology of representation to non-native Uzbek students. Therefore, an effective approach is badly needed where language and culture study are more closely integrated and harmonized than is commonly the case now.

With the purpose of a better cultural acquisition from language teaching, teachers can adopt an effective method on cultural texture. Oxford (1994) has used the term „cultural texture“ to describe the many aspects of culture that teachers need to teach to their students. To achieve this texture, teachers need to vary three different parameters, i.e. information sources, activity-types and positive interactions.

Various Information Sources

First of all, teachers should encourage students to collect information, and they can use encyclopedias, multimedia software and the internet for the required material. Students will try every means possible to get the knowledge themselves instead of waiting for it. In addition, they will analyze the information and select what material best fits their cultural topics.

In order to get a comprehensive picture of the target culture from many angles, teachers need to present their students with different kinds of information by accumulating a great deal of courseware. The list below shows some possible sources of information which can be used as materials for teaching culture. By using a combination of visual, audio and tactile materials, teachers are also likely to succeed in addressing the different learning styles of their students.

extracts from literary	Information Sources	multimedia software
internet		DVD & CDs
films & TV		illustrations
encyclopedias		video
literature		interviews
background information		newspapers, magazines
anecdotes		photographs
fieldwork		plays & songs

The fast development of new media technologies (such as VCD, DVD, DTV, MP5, PlayStations, Visual Presenter, PowerPoint, Internet and Intranet) has begun to usher in new approaches to classroom management. The teachers have to learn to adapt themselves to this new revolution in media technologies with reference to the designing and teaching of cultural studies course.

Various Activity Types

The effective classroom activities can be characterized in many norms. The most common is the topic (i.e. what it is about), and the activity, (i.e. what it involves doing). In one aspect, information must be transmitted, regardless of how it is done. Participants also usually know what they are talking about. They have to ensure that they are “on topic” or “to the point”. In another aspect, they exchange ritual talk in order to establish or maintain social relationships, like daily greetings. Or they are given instructions or guidance to accomplish a task. So they know what activity it is, and then act as other participants. Otherwise they would be confused, be misunderstood and embarrassed and furthermore communication would end up in failure. In a word, transmission of information is of vital importance. Here are some of the effective classroom activities below.

1. Conducting topic-oriented activity. As we all know, a topic is not a topic until it is talked about, so the teacher presents an issue where an existing element in the real world is concerned. Usually a single issue or related topic are talked about by cooperation of participants — teachers and students in the classroom. Inside or outside the classroom students take turns to talk about a topic in the sense of their cultural principles and norms. The teacher would adjust them to the target culture when he or she finds them misled by their own cultural background. The topics of issues in discussion vary considerably across cultures. In dealing with the topics, students are instructed to cross the cultural border between their own everyday world and the world of the target language and follow certain social constraints and rules during participation of classroom activities, at the same time, the teacher may insert comments of a topic nature into an activity.

2. Taking activity logs. An activity log refers to the use of a notebook in which students write about experiences both in and out of classroom or record

responses and reactions to cultural learning and to classroom activities. Activity logs provide students with an opportunity to reflect on learning, and are usually shared with the teacher on a regular basis but not graded. In this way, the teacher may be able to find out how the student is progressing and the students gain additional opportunities to practice writing. In teaching culture classes, activity logs may be used as a way of establishing a dialogue between teacher and student through comments, questions and reactions or a way of encouraging students to write regularly on topics of the activities.

By requiring them to evaluate class activity for interest cultural learning, students must reconsider what they have learnt. The teacher can also be provided useful feedback and each student also records his/her target for what they think they actually achieve, and their own comments on the activities. Considering the complexity of the course, it is essential for the teacher to instruct the students about activity logs. The note is also taken partly in class and partly outside class involving the different steps or periods of some topics and themes.

3. *Selecting authentic materials.* Selecting adaptive materials is an essential factor for students to improve their comprehension ability. A selection of authentic foreign material should be used, especially dialogues, because it's more authentic and reflects cultural behavior followed by speakers. Authentic materials can frustrate students lacking sufficient cultural and social knowledge of the target language, and therefore teachers should carefully select suitable materials to motivate their learning interests. Teachers should explain cultural factors encountered in the material. Students now have easier access to visual aids such as films and videotapes. It is generally agreed that what helps in cultural acquisition is to be shown regularly about cultural background. Dialogue is a large proportion of authentic listening materials. It provides a wide range of western culture, such as customs, habits, social manners, life style. So it is quite necessary for teachers to give students an introduction to help them understand well native speakers and their culture.

Through multimedia and network technology the teacher can offer students not only rich sources of authentic learning materials, but also an attractive and friendly interface, vivid pictures and pleasant sounds, which to a large extent overcome the lack of authentic language environment and arouses students' interest in learning. There are many good videos and texts published concerning the classic literacy works and most teachers have access to them and the video equipment. Watching videos is simply another tool for learning and enjoyment. Frequently, when some writer and his or her works are dealt with, especially the classic ones, the students should be offered the opportunity to enjoy the video. The teacher still can make use of the chances to work out some methods to arouse the curiosity and motivation.

4. *Employing prediction.* Prediction is a subskill in teaching, meaning that students use their knowledge about the language, what they are provided with (e.g. title, topic area), their worldly knowledge and experiences to foretell the

listening or reading text's content and then confirm or repair their predicted content so that a better and effective understanding can be achieved. Prediction is not wild guessing, but a skill that needs sufficient foundations. Appropriate background knowledge like custom, geography, history, politics and sound awareness of cultural differences between languages can contribute to reasonable predictions. Language always occurs within a cultural and social setting of some sort, and it must be interpreted in the light of this social and cultural environment.

Students should be encouraged to set up useful predictions and activated relevant concepts and experiences in their minds. Some culture-specific features of the context or of the speaker's assumptions could mean that a lack of cultural knowledge in the students would affect comprehension. If full background information concerning key contextual features is provided, students can build up their own set of "working stereotypes" relating to the foreign culture, increasing the efficiency of their predictive skill.

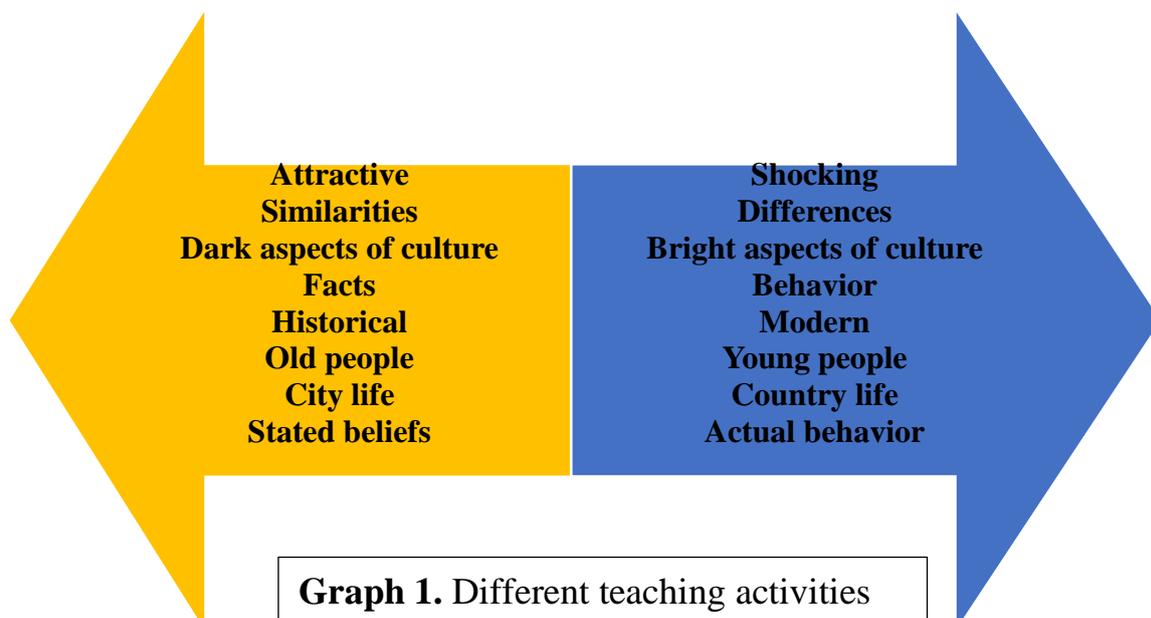
Taking prediction is a way to practice students to predict what they are going to learn. As mentioned above, prediction can be a useful tool especially in quizzes, but it can be equally useful in using almost any materials. Like "noticing", prediction can engage the students more actively. For example, if the material comes on video, the teacher can ask students to watch TV with the sound off, to predict what is being said. Alternatively, stop the tape in the middle of an act and encourage the students to predict what happens next. This technique may be more efficient if computerized control is accessible. In addition, when the students are given the title of the reading and asked to predict what they will learn, they will be forced to review their existing knowledge of the topic and raise their curiosity about whether their prediction is correct or not.

5. *Doing research based learning.* This is a methodology that asks students to complete a task through research. Doing research is also the study of an event, problem or phenomenon using systematic and objective methods, in order to make students understand something better and to develop interests and theories about it. "To do research, one first needs to have a „topic“. The topic may be a problem, a study, or an area to be investigated to find out more information or to confirm or disprove existing knowledge." (Liu Renqing, 2004, p. 243). The research program can big or small; it can be completed within a month or a day according to the level of difficulty; it can be done either in groups or by one person. An example of a task with a number of components is one in which students choose a topic that combines their interests with the classroom, collect material about it by searching the internet or library to find information on any aspect of the target-culture that interests them., compile that material into a booklet and give a presentation in the following class. Students can explain to the teacher or their group what they have learned and answer any questions about it. This can lead to poster-sessions or longer projects. For some students, it can even lead to a long-term interest in the target-culture.

Besides what have been mentioned above, some other types of activity that have been found useful include the following: games, role play, field trips, reading activities, listening activities, writing activities, discussion activities, singing and so on, but with a bit of thought, most standard EFL activities can be easily adapted for use in the culture classroom. The most important point is to ensure that the students are actively engaged in the target culture and language.

6. **Positive Classroom Interactions.** Second language learning is a complex phenomenon with different variables concerning the social-cultural elements of the contexts, an interactional approach can ensure that a social perspective of second language development and instruction contributes to having a positive effect on the nature and quality of language learning, which activates the autonomous learning motivation and create diversity in the learning atmosphere. Classroom interaction can provide different selling points to create a positive cultural learning environment, such as: a wide diversity of opinions, references, values, many different experiences and cultural background. As Cullen puts it, selling points for culture means the feature of classroom teaching activities that make it attractive to students. In order to create cultural texture, teachers must be careful not to portray the culture as monolithic, nor to only teach the pleasant aspects. Activities and materials should portray different aspects of the culture. In other words, teachers need to „sell“ different views of the culture to their students. Introducing deliberate contrasts within a culture can be useful (Cullen, 2004). Some different teaching activities are contrasted below (Graph 1).

The classroom interaction creates a positive mutual learning environment, so the rich dissimilar feedback will compel the teachers to adjust their teaching pedagogy in accordance with the students“ demand and interest, evaluate students“ receptive and productive competence, and develop classroom climate between teachers and students.



TIPS ON TEACHING PRACTICE

The best one of cultural learning approaches is to encourage an interactional, experiential learning concerned with the learners' own interest. To explore effective approaches of culture communication transmission in English classroom teaching, teachers are expected to help students build up the following relevant skills in culture comprehension and appreciation:

1. *Activities for Personalization.* Only by personalizing activities and content can teachers hope to lead students to better cultural understanding. The teacher can start off by talking about a distant country, but this will only result in stereotyping if he or she does not allow students to relate the same issues to their own lives. And as every language teacher knows, students love to talk about themselves. For instance, when discussing a new text or a topic, students can be asked to draw links to their real experiences of constructing similar events, situations and selves to make them respond to text worlds. Students can be encouraged to make use of their text-world experiences as a lens to create imaginative perspectives on their real-experiences by discussing conventional ways and then writing a true/imaginary story that might happen in their real lives. By elaborating on their real-world experiences, students discover certain beliefs and attitudes about that experience they use to interpret text-world experience (Beach, 1998). Obviously, by helping students make personal and inter-textual connections, these reader-responses methods engage them and increase the depth of their learning.

2. *Students' Autonomy in Group Work.* Students can learn autonomously more in group work. Throughout the activities, the students should be entirely autonomous: They decide their work partner, the topic, materials, presentation, audience involvement, etc. While working, the group members co-operate, influence, and simulate each other. There is more interaction among members because they assume different roles and share responsibilities. There is also a team spirit since they all work towards the same goal. Each group of students decides their own presentation, which can best communicate their ideas to the class and get the whole class involve. They may present their materials through debate, lectures and short plays, simulate press conference, etc. They can use pictures, maps, charts, and video shows as visual aids. In this way, students can learn how to conduct basic interaction.

Besides, in this kind of activity, the group members must evaluate their own work by comparing their actual performance with what they prepare and expect. Then, their classmates will tell them directly their strengths and weaknesses. Lastly, the teacher should summarize the key points of the group's work. The prompt feedback not only makes the group see their problems, but also enables the other groups to become aware of the problems so they can avoid them and do even better.

3. *Scientific Reading Activities.* Teachers should introduce and produce cultural readers. Foreign culture acquisition cannot be achieved merely through

classroom teaching. Students should have things to be read. Teachers should also prepare their lessons carefully try to find reading materials with cultural information. There should be proper language-learning strategies — such as checking comprehension with a partner, and reading groups of words instead of word-by-word — including throughout the text to help students look at their own learning process and build a repertoire of ways to become active learners, both during and after the course. Reading is integrated with listening, speaking and writing. For this reason activities should become more varied and demanding. For example, students are initially asked to choose the best summary of a given story; later, they are asked to write their own summary. Here are some of the activities students can do:

Before reading	While reading	After reading
<ul style="list-style-type: none"> • discuss the topic • review what they already know about the topic • take a quiz about the topic • predict the content of the reading 	<ul style="list-style-type: none"> • match pictures with paragraphs • mark the text for the topic • find evidence for a particular point of view • look for answers to the pre-reading quiz • take notes or make an outline • write captions for pictures 	<ul style="list-style-type: none"> • react to the culture background • identify facts vs. opinions • compare issues cross-culturally • write a summary • look for examples that support a point

These activities help students make sense of the readings, and then encourage them to use details from the readings to discuss contemporary issues. Almost all of the activities involve either pair-work or group-work, thus maximizing student-to-student interaction. When students work alone on an activity, they follow up by comparing answers with a partner. Thus, students have numerous opportunities to communicate in meaningful ways in a collaborative atmosphere.

4. Cultural Interaction by Literature. As most students of foreign languages struggle with a language and culture with which they are unfamiliar, literature which deals with either of these themes can be relevant to them. As said, literature cannot escape its cultural implications, and literature is a response to a relationship between the culture of the students and that represented by the current readers of literature being presented (Chen Ben, 2004). In this respect, literature is one among several means of access to the foreign culture background studies.

However, interaction with a literary text depends on a reader's familiarity with the cultural assumptions in it. Literature is a facet of culture. Its significance can be best understood in terms of its culture, and its purpose is meaningful only when the assumption it is based on are understood and accepted. To solve the problem, teachers are to help students develop competence in the understanding of the readings and arouse the students' interest in thinking deeply about the ideas expressed by the selected works and to relate these to their own experience.

5. Design of Course Objectives. When we study and compare cultures, we actually begin a search for our own identity. This introductory course hopes to help students better understand the culture that has formed us in relation to “other” cultures that have found “others” by studying how one particular culture has itself been formed. Placing cultural texts in their social environments, this course will primarily introduce students to the international perspectives of comparative cultural studies in relation to other forms of presentation. This will enable us to appreciate how a particular form of writing encodes, transmits and questions cultural values and hence to understand the forces that shape our world.

Teachers must offer direct instruction of techniques or procedures for developing a cultural class through various classroom interactions, and they also should model an enthusiasm for and curiosity about the target culture through their own behaviors and attitudes. Teachers will automatically accumulate “teachable resources” throughout the day, point out interesting words or sentences as they crop up in texts, stories, or conversation; ask students to explore ways to express the topic and meaning; and help identify colorful, descriptive ways of speaking and writing in the material.

Questions



1. Give examples of various activity types and describe them.
2. What are the stages of conducting topic-oriented activity and selecting authentic materials?
3. What are the features of employing prediction?
4. What is the importance of doing research-based learning in positive classroom interactions?
5. Explain students’ autonomy in group work.

Activities



Activity 1

Stereotypes and culture

Learning objectives: to critically analyze cultural stereotypes of different countries in the world, to express their own opinions in analyzing culture related materials.

Time: 30 minutes

Necessary materials: handout 1, markers, paper

Description of the activity: Show the handout 1 to the students. A graph called “International guidelines for problem solving” was given, describing stereotypical description of different countries’ problem solving activities. Discuss and analyze it with students. Answer the questions:

How much do you agree or disagree with these? Why? Why not?

What factors influence on the problem solving process in intercultural conflicts?

If you were given a chance to describe your own country with symbols as in these graphs, how would you describe it?

Activity 2 My culture

Learning objectives: to analyze the features of their culture.

Time: 30 minutes

Necessary materials: Worksheet with directions, example, English/Uzbek dictionaries (to help students lookup unfamiliar vocabulary), realia.

Description of the activity: This activity is to teach students how to explain the significance of items that are special to Uzbek culture. After learning relevant vocabulary (e.g. culture, custom, luck, tradition, etc.), the class will brainstorm items/ professions /people / etc. that are important to Uzbek culture and write them on the chalkboard. Then groups of 3-4 students will choose 5 items and write them on their paper. For each item the group will write one sentence describing why the item is important. The group will then choose one item and expand the explanation to several sentences. Finally, the group will present their object (or a picture) to the class and explains why it is important to Uzbek culture.

Seminar questions

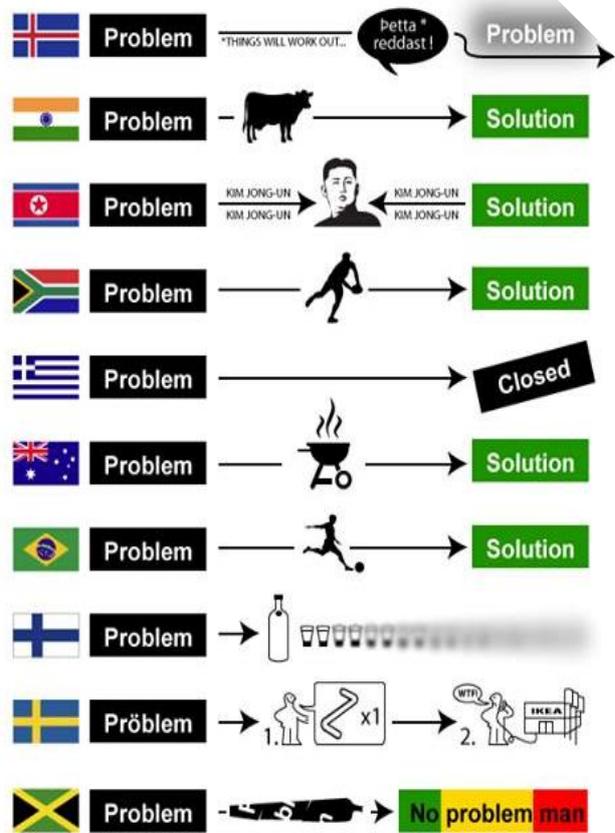
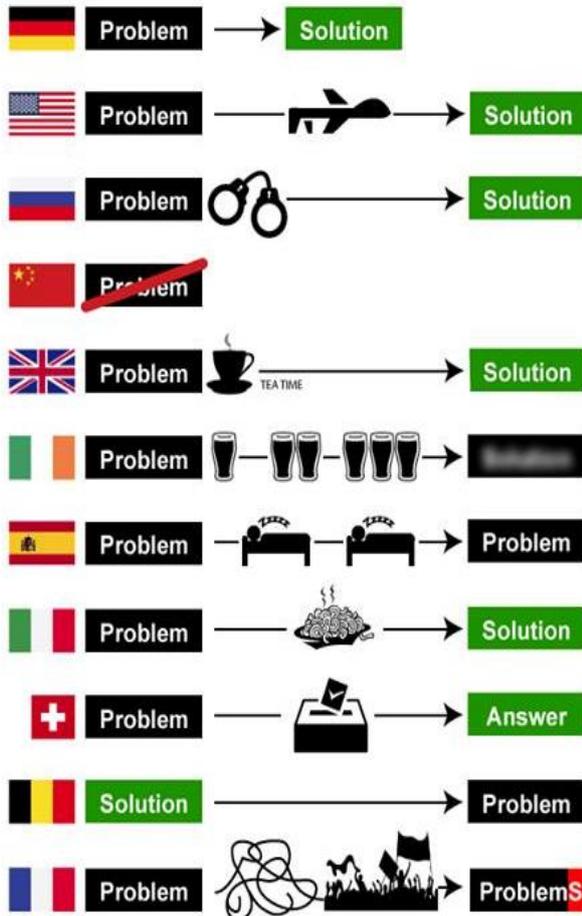


1. Cultural interaction by literature.
2. Taking activity logs.
3. Tips on teaching practice
4. Activities for personalization.
5. Design of course objectives.

Handouts



Handout 1





UNIT 12. GLOBALIZATION AND THE SPREAD OF ENGLISH LANGUAGE IN THE MODERN WORLD

Lecture 12. The global spread of English

The history of the English language has been a remarkable success story. However, what are the main reasons for this success and why has English become even more important in the last twenty years?

Popular belief often claims that English is a language that is somehow easier to learn than other languages. This is, however, not true, because English is in many respects fairly difficult, especially for speakers with a mother tongue that is not an Indo-European language.

In fact, several geographical and historical factors as well as sociocultural ones have caused the initial spread of English. From the 17th to the 20th century both British and American colonialism carried the English language to all five continents. In some areas, English speakers largely displaced pre-colonial languages (USA, Australia) whereas in others, only a proportion of the native population acquired English - mainly as a second language (Nigeria, India). Subsequently, in the Caribbean – particularly in Jamaica – the slave trade led to pidgin versions of English that later creolised.

Furthermore, from the beginning of the 19th century onwards, English-speaking countries accounted for most of the world's innovations, resulting in a new terminology for technological and scientific advances." The leading role of Britain in the Industrial Revolution was later inherited by the United States, which had become the fastest growing economy by the end of the nineteenth century. This encouraged many people to learn English because they wanted to discuss technological advances and take part in the economic wealth these advances brought about. Put simply, "one of the primary reasons for the spread of English is that it has been in the right place at the right time." All the above-mentioned reasons only explain the initial spread of English, but what is feeding the very recent developments that have led to an internationalisation of the English language and challenge the traditional categories in which English is classified?

Demography is of essential importance when examining the internationalisation of English. In less developed countries, populations are rising, whereas 'First World' countries tend towards a senescence of society and a decreasing population. This changes the demographic balance between languages sustainably because above all it is younger people in third world countries who learn and use English in their daily lives. In particular migration has long-term consequences on language spread. Many migrants come to

English-speaking countries to work and live there and influence language change, specifically in pronunciation (accents) and grammatical structures. Furthermore, one should not underestimate the importance of international tourism, which is growing steadily. Encounters involving native speakers are declining, and research shows that “three quarters of visits involved visitors from a non-English-speaking country travelling to a non-English-speaking destination.” This illustrates the importance of international face-to-face communication and the demand for either foreign language learning or the use of English as a *lingua franca*.

The dominance of western economies is now being challenged. The process of outsourcing the secondary (manufacturing) sector to third world countries has been going on for several decades, but did not have such a major impact on language change, because most of the employees did not need to use English or in fact any lingua franca. Yet this process has taken on a whole new dimension, because in the last few years we have found many services being transferred to countries like India or China. Owing to the massive decrease in the cost of telephonic communication, many English-speaking call centres are operating from India, Bangladesh or other ‘outer circle’ countries. We can even witness professional tutors from India providing one-to-one tutoring to Californian schoolchildren via the Internet or local news for a New York newspaper edited in Bangalore. Moreover, much high-end engineering research and intellectual work is moved to developing countries as the quality increase in national education creates suitable employees.

Technology also plays a major part as it enables globalisation and the spread of English via the Internet, telephone and mass media. Furthermore, through the use of English as an international language, a greater variety of viewpoints are represented.

Further factors that nurture the spread of English in its new dimension are International organizations (of which 85% make official use of English), publications, popular music and the American dominance in the motion picture industry, which is especially important in countries such as the Netherlands, where the population is to a large extent exposed to subtitled versions of American films and series.

English is thus “at the centre of many globalisation mechanisms” and although its position as a native language is challenged by Spanish, Hindi, Mandarin and Arabic, its impact as a second and especially international language will increase further.

English as a lingua franca. Traditional language standards vs. English as an international language. What is Standard English? This is perhaps one of the most controversial issues in modern linguistics, but still, there exists a certain consensus amongst teachers that some ‘Standard English’ is what should be taught to learners of English as a foreign or second language.

There has always been a certain disagreement about the notion of Standard English, especially, about which linguistic levels are involved. Some linguists claim that it only applies to grammar whereas others maintain that it extends to lexis, discourse and pragmatics as well. Another arguable point is whether pronunciation is also part of it or whether any accent can be used when speaking 'Standard English'.

A very general definition is that a standard is a codified variety that is accepted by a larger speech community and serves as a model to them. Most linguists detach 'Standard English' from pronunciation and mainly refer to written English when they use the term. Although most linguists do not relate the notion of 'standard' to a specific dialect spoken in a certain country, it has mainly been two forms that have served as a model to foreign learners in the last couple of decades: British English in Europe and South Asian countries and American English for Latin America and south-eastern Asia.

And yet, these norms are now being challenged. English is gradually used mainly as a *lingua franca* between non-native speakers leading to a decreasing importance of native-speaker accents. Research shows that even international students can find it difficult to integrate with the native speaker community and therefore re-evaluate the usefulness of a particular variety for their own purposes. They do become more aware of the qualities of a 'native speaker', but their learning goal is mostly defined as someone who speaks 'International Standard English'. They achieve "an increased awareness of what is really important in any international context and that is the ability to understand and to be understood."

When people learn a foreign language other than English, they mostly do so because they are interested in the culture of the language communities, or they need to learn it because they want to live in this culture. Yet this no longer holds true for the majority of people learning English. The main purpose is now that of being understood internationally. "Beneke (1991) assumes that 80% of interactions in which English is used as a foreign or second language happen without the presence of native speakers." English is used as a *lingua franca* in international communication between non-native speakers and consequently, we can witness a development away from traditional native speaker standards towards a new, more global, functional and international one.

But is it only one variety - "Global English" – the world is striving after? The most important terms that have emerged in connection with this are Global English, Global Language, International English, International Language, International Auxiliary Language, International Standard English, World English, World Englishes and World Language. We can argue that these terms refer to *usages* rather than varieties, because varieties must be viewed as distinct forms of a language that are classified in various categories. When examining Global English, we can witness an enormous spoken diversity and heterogeneity, because speakers use oral forms of 'Global English' that are strongly influenced

by grammatical, lexical and pronunciation patterns of their respective mother tongues.

Questions



1. What do you understand about lingua franca?
2. What do you know about the history of the English language?
3. What are the roles of geographical, historical and sociocultural factors in making English one of the global languages?
4. What is the importance of technology in the distribution of English throughout the world?

Activities



English Speaking countries

Learning objectives: to learn about the world languages and their role in the world, to get information about the English speaking countries.

Time: 30 minutes

Necessary materials: handout 1, handout 2, markers, paper

Description of the activities:

Show the handout 1 “Language Families Trees” to the students. Discuss and analyze it with students. Answer the questions:

What kind of language families are given in this picture? Which language family includes more languages than others?

Which languages are the main languages in the tree?

To which world continents was English distributed historically?

After analyzing it, look at handout 2. Work in groups, choose one country from the English speaking countries and fill the information blank. Present and share your findings to the other students.

Seminar questions

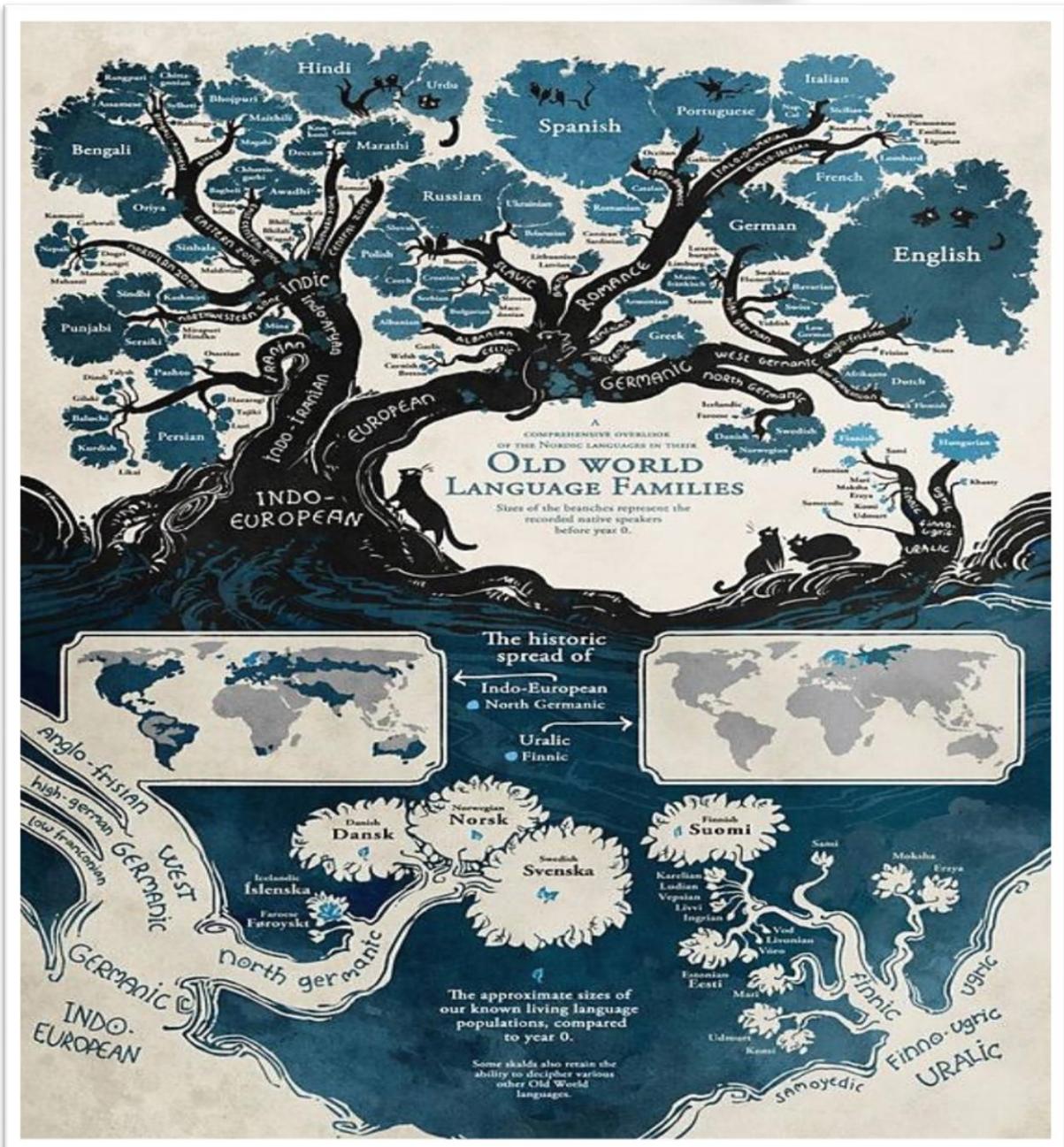


1. English as a lingua franca.
2. Traditional language standards
3. English as an international language
4. Difference between International English and International Language
5. Reasons for learning English

Handouts



Handout 1



Handout 2



Capital city: _____

Population: _____

Languages: _____

National day: _____

Currency: _____

Big cities: _____

Famous tourist attractions: _____

Famous people: _____

Popular sports: _____

Interesting facts about the country:



UNIT 13. LANGUAGE CHANGE AND THE FACTORS THAT INFLUENCE IT (INTERNET, BUSINESS, DIPLOMACY)

Lecture 13. How language is changing

Now that people are communicating in written form as never before, truncated turns of phrase and space- or keystroke-, efficient emoticons, and acronyms have become mainstream.

Facebook has given a different nuance to familiar words such as status, post and tag. It's perhaps right that Facebook should be one of the most influential sites: according to the **Huffington Post**, if Facebook were a country, it would be the most populated in the world.

This means Facebook would rank above both China and India in population terms; ironically India's contribution to the English language has been fairly sizeable and includes words that form the cornerstones of the internet, such as avatar and guru.

Whilst conventions such as 'KR' for 'kind regards' at the foot of an email are fairly widespread, some codes of speech and abbreviations don't always stray outside particular online communities. Outside Mumsnet, few people know what DD and DS mean (Darling Daughter and Darling Son), however the internet also promotes the spread of slang terms that in previous times may have remained unique to smaller, local populations.

LOL (an acronym of 'Laugh Out Loud') is now regularly referred to by mainstream media, having spread beyond the social media platforms such as Tumblr and Reddit that almost definitely helped popularise the term. But as the internet matures, online conventions are also evolving over time.

LOL used to be a way to acknowledge, with only three keystrokes, that you found another web user's input amusing. This term now seems to have undergone a semantic shift. It's now more of a way to signal that a comment is intended to be funny, or to signal irony.

The internet as a threat to language. It's interesting to consider the future of English now that the majority of English speakers are not native speakers of the language but are instead using it as a second, third or even fourth language. It's thought this could be the death knell for trickier and non-essential parts of English, such as the use of 'whom' (which even native speakers rarely master).

Shortcuts used by American English speakers, such as 'Ima' in place of 'I am going to' are also becoming more prolific as users catch onto the economy of the term. Part of the reason for the spread of slang words is that, for the first time, slang terms that used to evolve and spread only within small closely-knit communities such as fans of a style of music in a particular geography are now

played out in a more visible environment like the YouTube comments area for a particular music video.

Infuriating pedants. Although it may infuriate many language pedants, the reason languages drop some elements (such as illogical spellings like ‘through’) and picking up others (such as logical spellings like ‘thru’) is the drive for greater efficiency.

That’s a need that’s exacerbated in particular by the informal, passionate and immediate kind of writing that the web occasions. It’s thought a few hundred years ago even the Kings of England were illiterate: only a few clerks needed to bother with the formal business of writing, which was reserved for serious purposes and used expensive materials like calfskin.

Now written language is used by more people, more often, more quickly and more cheaply. This cannot fail to impact on how the language is used and has evolved.

Language that’s especially useful to a particular set of users gets adopted very quickly. The use of the term ‘Bae’ to refer to a romantic partner is increasingly common though not yet entirely mainstream. It’s been quickly adopted in the chat forum Reddit, where users are deliberately anonymous: the term ‘bae’ helps protect the user’s gender and is quicker to type than ‘my girlfriend’ or ‘my husband’.

The conventions of that internet environment mean there’s a strong use case for useful, informal, gender neutral and, above all, short words. Perhaps the biggest impact of the internet on language is to promote the shorter ones at the expense of the lengthy and hard to type.

Concerns have been expressed about the growing informality of language, with special horror reserved for lazy terms such as ‘Ima’ replacing the more grammatically correct ones. But those people who express concerns that the internet will create a new global creole version of the language are misunderstanding how creole languages develop.

Creole languages come about through the fusion of more than one separate languages; the fusion sometimes gets picked up as a language in its own right, such as in Haiti where Haitian Creole is an official language. But the internet isn’t ‘creolising’ the main body of the English language, despite many non-native speakers writing in their own versions of the language online.

Children are accessing the internet after learning their mother tongue, so internet’s power as a mother tongue is obviously limited in scope. Instead the impact may be that language users adapt more nimbly between the different environments in which they use different forms of language. Whilst Singaporeans might use ‘Singlish’ (a sort of English spoken locally) with each other, they usually switch to standard English when communicating with outsiders.

A new exchange of language. The internet also offers opportunities for speakers of different versions of languages to communicate with one another as never before, leading to an exchange of ideas.

American and British English are already being used in the same web platforms, leading to seeding of conventions such as spelling and new words across both versions of the language.

Canadian recording artist Drake tweeted using the term YOLO (an acronym of You Only Live Once) back in 2011. Twitter analytics websites noted that use of the term subsequently spread and became more common across the internet. It's now such a commonly understood term that British broadsheet newspaper the Telegraph recently expressed surprise that Ed Miliband, leader of the opposition, hadn't heard of it.

Whilst YOLO had cropped up before in various rap and pop tracks, it seemed to become more mainstream about this time. That's perhaps a measure of the influence the internet can have on publicising language terms that would previously perhaps stayed within the fans of a particular genre of music. Cultures have always exchanged ideas – the internet is just assisting in that process and speeding things up.

A challenge to linguistic diversity. English continues to dominate the web; the amount of English language content far outweighs the number of mother tongue speakers in the world.

It is thought that at least 80% of web content on the Internet is in one of ten languages, all of them fairly major ones such as **Russian, Korean and German**. Although this picture is changing, there are still language groups consisting of many millions of people that have little native language content available to them online.

Questions



1. What is the influence of social media platforms, such as Facebook, Twitter, Instagram on the changes in English?
2. What do you understand about the acronyms KR, DD, DS, LOL, Ima, YOLO? Do you agree of using such acronyms in using English? Why? Why not?
3. What kind of unofficial acronyms do you use in your everyday speech?
4. What do you think is the internet a threat to language? Why ? Why not?
5. What does the term “infuriating pedants” mean?

Activities



Changes in languages

Learning objectives: to learn how the languages change, to find out commonly used abbreviations in the media language.

Time: 30 minutes

Necessary materials: handout 1

Description of the activities:

Task 1. Discuss and analyze the given abbreviations. Find the full version of the given abbreviations and write them down. Analyze them and answer the question:

In your language, what kind of abbreviations are used in writing?

Task 2. The table describes how the people in different languages express their laugh in a written form. At first, guess which word matches which language. Then try to find the answers and check them out. Answer the questions:

1. What does these symbols mean?
2. In your country, how do you express your laugh in writing?

Seminar questions



1. Linguistic diversity and the influences of languages on each other.
2. Major world languages and their reasons of being the main languages.
3. Types of language changes and the contributing factors.
4. The advantages and disadvantages of changes in the language.
5. The influence of business on language changes.
6. The influence of diplomacy on language changes.

Handouts



Handout 1

TASK 1. Write the full form.

1	STS	
2	ITOT	
3	FOMO	
4	AMA	
5	IRL	
6	LOL	
7	BRB	
8	BTW	
9	LMK	
10	G2G	
11	DM	
12	IMHO	
13	TBH	

TASK 2. Matching

<i>1</i>	RS	Bangladesh
2	Jajajaja	Indonesian
3	ㄟㄟㄟㄟ	French
4	哈哈 呵呵	Thai
5	Wkwk	Brazilian
6	笑	Spanian
7	LOL	Arabian
8	MDR	Korean
9	555	Chinese
10	LWKM	English
11	ハハ	Japanese



UNIT 14. VARIANTS OF ENGLISH (DIALECTS, JARGON, PIDGINS AND CREOLES)

Lecture 14. Variants of English (dialects, jargon, pidgins and creoles)

When we use the term *the English language*, what normally comes to mind is *Standard English*. Standard languages are seen to have greater prestige than a dialect. Part of this prestige is due to the fact that they have a written code while a dialect does not. Therefore, when we talk about German, French, Norwegian, Chinese, Russian, etc. we are actually referring to the standard versions of these languages.

Hudson sees the standard versions of a language as rather abnormal in that they are the result of deliberate intervention by society. Standard languages are quite a modern invention and historically are often due to the desire to distinguish one region or nation from another. Dialects, on the other hand, generally develop without conscious development by the people who speak them. It is clear then that a standard does not just appear.

The Language of the Rulers. First, one particular variety is chosen in a selection process. In the case of English, a variety spoken by the monarchy, the nobility and bureaucrats within the triangle formed by London, Oxford and Cambridge. Normally, a significant proportion of the population consciously or unconsciously accepts a particular variety as the standard even though it is not the variety that they speak. It is quite common to hear people who do not speak Standard English say things like “I can’t speak proper English”. The selection process might take years and can involve coercion on the part of powerful members of society. For example, in might not be possible to get certain jobs if one does not have a standard accent. Some standard national languages are resisted by part of the population of a nation –normally because they speak another variety of the same language or a different language. That is why some people say that a language is a dialect with an army and a navy.

Printing Press Creates Standards. For a variety to become the standard there is always a codification process in which the *correct* forms and meanings of words recorded in dictionaries and the morphology and syntax of the language recorded in grammars. Caxton, who brought the printing press to England, was influential in setting a written standard. He was a businessman at heart and standardizing spelling meant he could sell his books all over the country.

At the same time, the language is adapted so it can function in all the contexts found in a modern society, such as government, science, law, etc. This has happened quite recently in the case of Catalan, for example.

Standard Language is Also a Dialect. One of the results of the Standardization process is that one variety given precedence over all the others. In effect, this means that varieties that are considered dialects are not as prestigious as the standard and are not taught, for instance, at school. We should not forget, however, that even the standard is a dialect albeit one with prestige. For linguists all varieties of a language are equally important and worthy of study.

Pidgins and Creoles. Pidgins are basically contact languages. They evolve between people who speak different languages and need some way of communicating with each other to carry out trade or work. Many English pidgins were created when slaves were shipped from the west coast of Africa to the colonies in the West Indies or the United States. Pidgins are languages stripped of all but the bare necessities. In other words, they are normally very simple from a grammatical point of view.

Several linguists say that part of the evolution of English itself is due to language contact between the Scandinavian conquerors from Sweden, Norway and Denmark in the Midlands and North of England and the defeated Anglo-Saxon population. Both communities spoke different dialects of a common Germanic ancestor language.

The roots of the words were the same but the endings were different. It has been put forward that this is the reason why English lost its case endings while other languages like German, Swedish, Norwegian, Danish, etc. kept them.

Creoles. A pidgin becomes a creole when it is learned as a first language of a new generation. From a linguistic point of view, creoles are made up of a superstrate language such as English and one or more substrate languages such as those of Western Africa. The creole is not limited to certain functions but takes on all the functions needed by the speech community. Some creoles go through the same standardization process described above for Standard English and become the vehicle for education, law and government. This is the case of Afrikaans made up of a Dutch superstrate and English and Bantu substrates.

In countries in which Standard English exists alongside the creole, the former might exert pressure on the latter. The process by which a creole becomes more like the standard superstrate called *decreolization*. In Jamaica, for example, one kind of creole, the acrolect, has become more and more like Standard English. Other varieties of creole, called basilects, are very different from Standard English. Between these two extremes, we find the mesolects (Bickerton 1975). There is no exact division between these types but a continuum. Such a situation, in which different varieties of a language live side by side, is quite normal. For example, many people in Newcastle are speakers of Standard English while most of the population speaks what can be a very different variety of English called Geordie. Some English speakers find Geordie very hard to understand indeed. Many people in England could be described as bilingual in that they are able to switch from their local dialect to Standard English and vice-versa without any

difficulty and this also the case in Jamaica and many parts of the English-Speaking world.

Negatives in Hawai'i Creole

Da kæt it fish. (Da cat eat fish.)	Da kæt no it fish.
Da gaiz wrking. (Da guys working.) 'The guys are working.'	*Da gaiz no wrking. Da gaiz nat wrking.
Dei ste lisining. (Dey stay listening.) 'They're listening.'	*Dei nat ste lisining. Dei no ste lisining.
Mai sista wan bas jraiva. (My sister one bus driver.)	Mai sista nat wan bas jraiva. 'My sister isn't a bus driver.'
I kæn du twenti pushap. (I can do twenty pushup.)	I no kæn du twenti pushap. 'I can't do twenty pushups.'
Da бага braun. (Da buggah brown.)	Da бага nat braun.
Kærol hæftu wok. (Carol have to work.)	Kærol no hæftu wok.
Yu sapostu du dæt. (You suppose to do dat.)	Yu nat sapostu du dæt. 'You're not supposed to do that.'
Ai wen si om. (I wen see 'em.) 'I saw it.'	*Ai no wen si om. Ai neva si om.
Gat kaukau in da haus. (Got kaukau in da house.) 'There's food in the house.'	*No gat kaukau in da haus. Nomo kaukau in da haus. 'There isn't food in the house.'

Questions



1. What is Standard English?
2. What is the difference between variants and dialects of the language?
3. What is the role of the Scandinavian conquerors part of the evolution of English itself is due to language contact?
4. What is pidgin and creole?

Activities



Changes in Languages

Learning objectives: to learn how the variants of English interconnect with each other, and to find out the difference among them.

Time: 30 minutes

Necessary materials: handout 1 and 2

Description of the activities:

Discuss and analyze the given chart of the words' differences in Australian English and Standard English.

Analyze the table. The students must find the meaning of some words in the Pidgin language and their alternatives in English.

Seminar questions



1. British English and American English.
2. Australian English and Canadian English.
3. Chinese English and Indian English.
4. Dialects and jargons
5. Pidgins and creolas

Handouts



Handout 1

Aussie English	Normal English
G'day	Hello
Mate	Friend
Let's have a Barbie	Let's have a barbeque
Chuck a U-ey	Make a U turn
Yeah Nah	No
Nah Yeah	Yes
Keen on a Maccas run?	Would you like to go and get some McDonalds?
Servo	Petrol Station
Arvo	Afternoon
Ambo	Ambulance Officer
They had a blue	They had a argument
Bottle O	Liquor store
Telling porkies	Telling lies
Dunny	Toilet

Handout 2

PIDGIN LANGUAGE	ENGLISH LANGUAGE
how bodi? How you dey	Isn't it
how far	I don't agree, I disagree
Wetin	Don't upset me
I no no	I don't understand
I no sabi	I don't know
I dey fine	I want to eat
wetin dey happen	Give it to me
Wahala	Get out of here
Comot	why are you giving me so many problems
gi mi	What's happening
I wan chop	I'm fine
come chop	Come and eat
Abeg	Don't waste my time
Vex	What
I no gree	hey, hi
Abi	How are you doing today



UNIT 15. THE FUTURE OF ENGLISH

Lecture 15. The Impact and Future of English as a Global Language

New forms of 'English' are swiftly evolving. Crystal estimates that around 60-70 new 'Englishes' have emerged since the 1960s in countries across the globe. There are an estimated 400 million people who speak English as a first language and 7-800 million people who speak English as a second language. Around a billion more speak English as a foreign language. This means that now there is just one native speaker to every five non-native speakers of English -- an unprecedented situation in the history of languages. It also means that people are no longer exclusively looking to Britain. British English is now a minority amongst the many 'Englishes' that are spoken around the world.

'English is of no use beyond our shores', stated the Earl of Leicester upon returning from his tour of Europe in the late 1500s. Indeed, Chaucer asked why anyone would want to study English: a language 'with no literature' (as David pointed out, though, anyone lucky enough to have studied Chaucer would be able to confirm that his works are almost unintelligible to modern English speakers). And yet, in the very same year, Shakespeare emerged from his 'lost years' - a period from 1585 to 1592, when it was thought that the playwright was perfecting his dramatic skills and collecting sources for plots -- and produced some of his finest work. Just over a decade later, Walter Raleigh's expeditions in the early 1600s saw American English take root within a matter of days, with terms such as 'wigwam' and 'skunk' appearing and becoming commonplace extremely quickly. It takes very little time for a language to evolve; this language 'of no use beyond British shores' grew from a population of four million speakers to two billion in just 400 years.

A language's development reflects the power of those who speak it. So how exactly did that happen? How did English grow so quickly and seemingly so unexpectedly? According to Crystal, in spite of the widespread notion that this is due, at least in part, to the fact that it is an easy language to learn, 'without any grammar', as some people have said, there is something much deeper behind the exponential growth of English as a global language. Crystal suggests that a language's development is a direct reflection of the power of those who speak it. From the beginnings of the British Empire, to the industrial revolution in Britain, which brought significant technological and scientific developments and a number of influential inventions from English-speaking inventors, through to the continued economic power of the 19th century and cultural power of the 20th century, English has maintained its edge.

Speakers of English adapt the language to their local context. Turning his attention to colonial and post-colonial environments, Crystal suggested that even in countries where English was seen as the language of oppressors, complexities in the linguistic make-up of the local environment (for example, Nigeria where 500+ languages are spoken) meant that a 'better the devil you know' approach was adopted 'because at least everyone hates English equally'. This meant that English was adopted as an official language and then adapted to the local context. Within months of independence, thousands of new words appeared, linked to politics, food and drink, folklore and plants. Fifty years on, these words are featured in dictionaries of global English -- there are 15,000 Jamaican words and 10,000 South African words alone.

This trend of 'Englishes' in the plural shows no sign of slowing down anytime soon. But nothing lasts forever. Who knows whether English will retain its position as the widely accepted lingua franca. And if it does, then how many 'Englishes' might evolve? How can we prepare our students and in particular younger generations for this culturally diverse future?

English communication is thriving with some of the world's largest and most disruptive companies based in English-speaking countries, so it is no surprise that international communication is highly dependent on English being a common ground. So it is official, English is here to stay. But that doesn't mean we will be able to recognize it 100 years from now. The English language is a dynamic organism that has undergone many instances of transformation, and will continue to do so. As English becomes more and more recognized as being universal, it will undergo changes to better suit its role as an international language. The implications for other cultures are great, but the implications for the English language itself are also radical.

What Can the Past Say About the Future? Historically, English has been simplified time and time again so that what we formally write and speak today does not look much or sound much like the traditional Anglo-Saxon form. The language has continuously taken on new characteristics mainly derived from the fact that the majority of the English speaking population is not native to it. By 2020 it has been predicted that only 15% of the English speaking population will be native English speakers.

This has never been lost on linguists. In 1930, English linguist Charles K. Ogden developed what he called "Basic English," comprised of 860 English words and designed for foreign tongues. While it did not stick at the time, it has since become a strong influence for "Simplified English," which is the official dialect for English technical communications, such as technical manuals. There are a number of reasons why Simplified English is essential to technical communications. In considering the benefits of content strategy, one must consider the significance of content reuse. Reuse, as it turns out, is also beneficial to the process of translation.

Translating content is no small cost, but companies can drastically reduce this expense through reuse. In reuse, content is run through translation memory systems (TMSs) which identify content strings (text) that have already been translated. This pattern-matching greatly reduces the scope of the process and is referred to as an aspect of “intelligent content”. Accordingly, reducing the language and restricting the words used will also lead to savings in time and cost when it comes to translation, especially using these TMSs. An unavoidable consequence of Simplified English is the plain and repetitive language within the content; albeit constructive repetition, but boring just the same. In *Managing Enterprise Content*, Charles Cooper and Anne Rockley advocate for the advantages of “consistent structure, consistent terminology, and standardized writing guidelines”. While these benefits are undeniable, it is an active shrinking of the English language, at least within the context of communications. The frighten question then becomes, what will English look like in the future? Is this the death of the English language?

The Enrichment of a New English. The English language is currently being shaped by foreign speakers, and our need of communication with them. A deep study of five languages conducted by John McWhorter suggested that when a large number of foreign speakers learn a language imperfectly, the doing away with unnecessary bits of grammar is a key element in shaping language. Thus, the dialect they speak can be thought of as a simpler version of the language.

However, McWhorter also notes that simpler or “different” is not synonymous with “worse”. In a lively TED Talk, *Txting is Killing Language*. JK!!!, he branched away from the discussion of what non-native speakers have done with the language, to direct attention towards what technology has done to the language. Texting, he argues, is evidence that youth today are “expanding their linguistic repertoire”. Describing this as “fingered speech”—something altogether different from formal writing—McWhorter states that what we are witnessing through this phenomenon is actually an “emergent complexity” of the English language. This argument positions simpler English (which texting can easily be defined as) as the polar opposite of a decline. Instead, it is enrichment.

For McWhorter, the dialect of texting represents a new kind of language with an entirely new structure. Isn’t this what we are witnessing with Simplified English as well? What McWhorter significantly points out is that there is more than one aspect of modern life that is altering the English language, but its dynamism can be a positive thing. He goes so far as to call texting a “linguistic miracle”. McWhorter is not the only one who sees this transformation in a positive light. Returning to the concept of a universal or international language, The Economist argues that while language may simplify because it is spreading, “it is spreading because it is expressive and useful”.

The Global Implications for the Future of English. Founding editor of *The Futurist* magazine wrote in 2011 that the concept of a single universal language is a great one with wonderful opportunities for business relations, but

the reality is that the cost of initial training would be absurd. Yet, it does not seem so far-fetched that the transformation of the English language might helm a natural advancement towards an accepted single language. And it may well be an English that we would no longer recognize in the centuries to come. Perhaps George Orwell's concept of Newspeak is actually on the horizon.

But the notion that only one language would be spoken does not account for the different ways that non-native speakers adjust to English. For example, the EU Court of Auditors has gone so far as to publish a style guide to address the problematic EU-isms when it comes to speaking English. The guide features a sub-section in the introduction titled "Does It Matter?" that writes:

The European Institutions also need to communicate with the outside world and our documents need to be translated—both tasks that are not facilitated by the use of terminology that is unknown to native speakers and either does not appear in dictionaries or is shown to them with a different meaning. In response to this guide, The Economist noted that misuses of language that are still being used and are understood overtime are no longer misuses, but a new dialect.

As The Economist pointed out, "languages don't really decline", but they do change. Without a doubt English is changing, and for a number of valid reasons we may be better off to accept it rather than to fight it. One way of predicting the future is to look back at the past. The global role English plays today as a *lingua franca* – used as a means of communication by speakers of different languages – has parallels in the Latin of pre-modern Europe. Having been spread by the success of the Roman Empire, Classical Latin was kept alive as a standard written medium throughout Europe long after the fall of Rome. But the Vulgar Latin used in speech continued to change, forming new dialects, which in time gave rise to the modern Romance languages: French, Spanish, Portuguese, Romanian and Italian. Similar developments may be traced today in the use of English around the globe, especially in countries where it functions as a second language. New "interlanguages" are emerging, in which features of English are mingled with those of other native tongues and their pronunciations.

Despite the Singaporean government's attempts to promote the use of Standard British English through the Speak Good English Movement, the mixed language known as "Singlish" remains the variety spoken on the street and in the home. Spanglish, a mixture of English and Spanish, is the native tongue of millions of speakers in the United States, suggesting that this variety is emerging as a language in its own right. Meanwhile, the development of automatic translation software, such as Google Translate, will come to replace English as the preferred means of communication employed in the boardrooms of international corporations and government agencies.

So the future for English is one of multiple Englishes. Looking back to the early 20th century, it was the Standard English used in England, spoken with the accent known as "Received Pronunciation", that carried prestige. But today the largest concentration of native speakers is in the US, and the influence of US

English can be heard throughout the world: *can I get a cookie, I'm good, did you eat, the movies,* “skedule” rather than “shedule”. In the future, to speak English will be to speak US English. US spellings such as *disk* and *program* are already preferred to British equivalents *disc* and *programme* in computing. The dominance of US usage in the digital world will lead to the wider acceptance of further American preferences, such as *favorite, donut, dialog, center*.

What is being lost? In the 20th century, it was feared that English dialects were dying out with their speakers. Projects such as the Survey of English Dialects (1950-61) were launched at the time to collect and preserve endangered words before they were lost forever. A similar study undertaken by the BBC's Voices Project in 2004 turned up a rich range of local accents and regional terms which are available online, demonstrating the vibrancy and longevity of dialect vocabulary. But while numerous dialect words were collected for “young person in cheap trendy clothes and jewellery” – pikey, charva, ned, scally – the word *chav* was found throughout England, demonstrating how features of the Estuary English spoken in the Greater London area are displacing local dialects, especially among younger generations. The turn of the 20th century was a period of regulation and fixity – the rules of Standard English were established and codified in grammar books and in the New (Oxford) English Dictionary on Historical Principles, published as a series of volumes from 1884-1928. Today we are witnessing a process of de-standardisation, and the emergence of competing norms of usage.

In the online world, attitudes to consistency and correctness are considerably more relaxed: variant spellings are accepted and punctuation marks omitted, or repurposed to convey a range of attitudes. Research has shown that in electronic discourse exclamation marks can carry a range of exclamatory functions, including apologising, challenging, thanking, agreeing, and showing solidarity. Capital letters are used to show anger, misspellings convey humour and establish group identity, and smiley-faces or emoticons express a range of reactions.

Getting shorter. Some have questioned whether the increasing development and adoption of emoji pictograms, which allow speakers to communicate without the need for language, mean that we will cease to communicate in English at all? The fast-changing world of social media is also responsible for the coining and spreading of neologisms, or “new words”. Recent updates to Oxford Dictionaries give a flavour: mansplaining, awesomesauce, rly, bants, TL; DR (too long; didn't read).

How Oxford Dictionaries choose which new words to include. Clipped forms, acronyms, blends and abbreviations have long been productive methods of word formation in English (think of *bus, smog* and *scuba*) but the huge increase in such coinages means that they will be far more prominent in the English of 2115. Whether you 🍷 or h8 such words, think they are *NBD* or *meh*, they are undoubtedly here to stay.

Questions



1. What do you know about the English language as a second language for many people in the world?
2. What kind of new forms of 'English' are swiftly evolving?
3. How does a language's development reflect the power of those who speak it?
4. In what ways do the speakers of English adapt the language to their local context?
5. What can the past of English say about its future?

Activities



Future of English

Learning objectives: to learn and predict how the English will change in the future, and to find out the language layers which will be influenced most.

Time: 30 minutes

Necessary materials: Handout 1

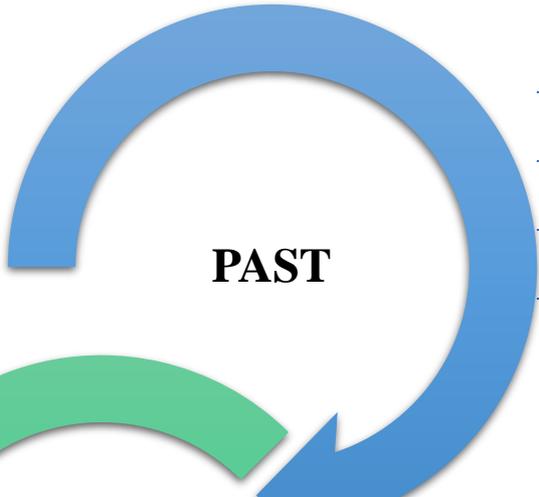
Description of the activities: This activity is done in groups. Make a literature review on how the English language changed, is changing and will change in the future. Fill the graph with your predictions and analyze it.

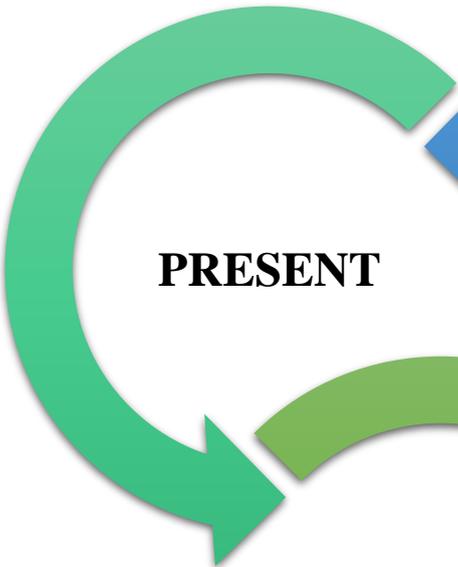
Seminar questions

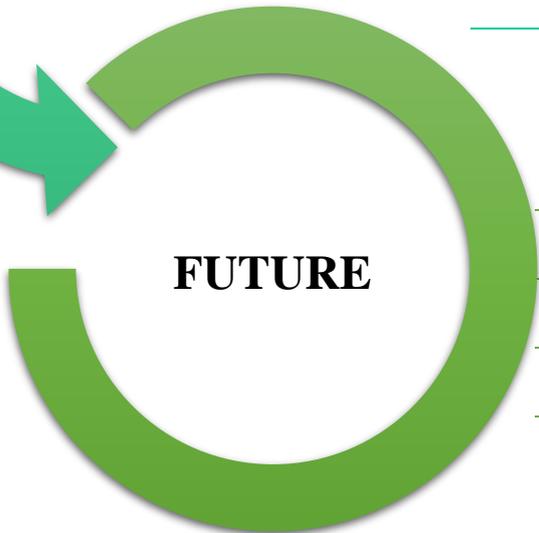


1. The enrichment of a new English.
2. The global implications for the future of English.
3. The future for English is one of multiple Englishes.
4. The English is getting shorter and some parts are being lost.
5. The ways for Oxford Dictionaries choose which new words to include.

Handouts







GLOSSARY

English	Russian	Uzbek
<p>1. Ability: someone can already demonstrate that s/he possesses, such as having the ability to speak a certain language</p>	<p>1.Способность: относится к умениям, что кто-то может всегда продемонстрировать, которыми он / она обладает, например, способность говорить на определенном языке</p>	<p>1.Qobiliyat: ma'lum bir tilda muloqot qila olish mahorati mavjudligini ifodalovchi tushuncha</p>
<p>2. Acculturation: The changes that take place as a result of continuous first hand contact between individuals of different cultures; usually refers to the experiences of adults</p>	<p>2.Аккультурация: изменения, которые происходят в результате непрерывного непосредственного контакта между людьми разных культур; обычно относится ко взрослым</p>	<p>2.Madaniylashtirish: turli madaniyatlardagi shaxslar o'rtasida uzluksiz aloqada bo'lish natijasida yuzaga keladigan o'zgarishlar; odatda o'smirlar tajribasiga aloqador bo'ladi</p>
<p>3. Adaptation: a process of reconciliation and of coming to terms with a changed sociocultural environment by making "<i>adjustments</i>" in one's cultural identity</p>	<p>3.Адаптация: это процесс согласования и приспособления к изменившейся социокультурной среде, путем внесения «корректировок» в свою культурную самобытность</p>	<p>3.Adaptatsiya: madaniy o'ziga xoslikdagi "o'zgarishlar"ga, sotsial-madaniy muhitdagi o'zgarishlarga moslashish jarayoni</p>
<p>4. Adaptation Level: Individual standards of comparison for evaluating properties of physical and social environment such as crowding and noise</p>	<p>4.Уровень адаптации: Индивидуальные стандарты сравнения для оценки свойств физической и социальной среды, таких как многолюдность и шум</p>	<p>4. Adaptatsiya darajasi: olomon va shovqin kabi jismoniy va ijtimoiy muhitdagi xususiyatlarni baholaydigan individual standartlar</p>
<p>5. Advocacy View - of applied anthropology is the belief that as anthropologists have acquired expertise on human problems and social change, and because they study, understand, and respect</p>	<p>5.Пропагандистская точка зрения: прикладной антропологии: это убеждение в том, что, поскольку антропологи приобрели опыт в области</p>	<p>5. Amaliy antropologiyaning advokatsion ko'rinishi: - antropologlar e'tiqod, insoniyat muammolari va ijtimoiy o'zgarishlar bo'yicha tajriba orttirgan va</p>

<p>cultural values, they should be responsible for making policies affecting people</p>	<p>человеческих проблем и социальных изменений, а также потому, что они изучают, понимают и уважают культурные ценности, они должны нести ответственность за разработку политики, затрагивающей людей</p>	<p>o'qiganlari sababli, ular madaniy qadriyatlarni tushunish va hurmat qilish, odamlarga ta'sir qiladigan siyosatni ishlab chiqish uchun mas'ul bo'ladilar</p>
<p>6. Anxiety: is a feeling that most people felt in a completely new and different environment. They are nervous due to not knowing what they are expected to do during the communication transaction</p>	<p>6.Беспокойство: это чувство, которое большинство людей испытывает в совершенно новой и необычной среде. Они нервничают из-за того, что не знают, что они должны делать во время коммуникационной транзакции</p>	<p>6. Bezovtalik: butunlay yangi va o'zgacha muhitda ko'pchilik odamlar his qiladigan tuyg'u. Ular muloqot vaqtida nimani kutishni bilmasliklaridan asabiylashadilar</p>
<p>7. Appropriate interaction : means that central aspects of cultural identity, key orientations and norms valued by participating actors are not (unconsciously or consciously) violated to the extent that mutual recognition is put at risk and deep disharmony is caused</p>	<p>7.Надлежащее взаимодействие: означает, что центральные аспекты культурной самобытности, ключевые ориентации и нормы, оцениваемые участвующими субъектами, не нарушаются (неосознанно или сознательно) в той степени, в которой подвергается риску взаимное признание и возникает глубокая дисгармония</p>	<p>7. Maqbul muloqot-muloqot jarayonida madaniy o'zlikning asosiy aspektlari, asosiy yo'nalishlari va me'yorlarining o'ziga xos xususiyatlari (ongsiz yoki ongli ravishda) buzilmaydigan muloqot</p>
<p>8. Assimilation: The process whereby an individual or group is absorbed into the social structures and cultural life of another person, group, or society</p>	<p>8.Ассимиляция: процесс, посредством которого человек или группа поглощаются социальными структурами и культурной жизнью</p>	<p>8.Assimilyatsiya: shaxs yoki guruhning ijtimoiy tuzilmalar va boshqa shaxs, guruh yoki jamiyatning madaniy hayotiga singib ketishi jarayoni</p>

	другого человека, группы или общества.	
9. Attitudes: curiosity and openness, readiness to suspend disbelief about other cultures and belief about one's own.	9.Отношения: любопытство и открытость, готовность приостановить неверие в другие культуры и веру в свои собственные.	9.Munosabatlar: boshqa madaniyatlarga va o'z madaniyatiga xos bo'lgan va xos bo'lmagan jihatlarga qiziqish, ochiqlik bilan harakat qilish va ularni qabul qila olish
10. Biculturalism: the simultaneous identification with two cultures when an individual feels equally at home in both cultures and feels emotional attachment with both cultures. The term started appearing in the 1950s	10.Бикультурализм: одновременная идентификация с двумя культурами, когда человек чувствует себя дома одинаково в обеих культурах и чувствует эмоциональную привязанность к обеим культурам. Термин начал появляться в 1950-х	10.Ikki madaniyatlilik - Bir vaqtning o'zida ikki madaniyatga xos bo'lish, agar shaxs har ikkala madaniyatda ham o'zini teng his qilsa, ikkala madaniyatga nisbatan hissiy bog'liqlikni his qiladi. Bu atama 1950-yillarda paydo bo'lgan
11. Big C culture: (achievement culture) the culture, which focuses on the products contributions of a society and its outstanding individuals	11.Культура Big C (культура достижений): культура, которая фокусируется на результатах вклада общества и его выдающихся личностях	11. Katta C madaniyati: (madaniyatning yutuqlari) - jamiyatning va uning taniqli shaxslarining jamiyatga qo'shgan hissasini o'rganishga qaratilgan madaniyat
12. Behavioral flexibility: refers to selecting a suitable behavior in different situations	12.Поведенческая гибкость: относится к выбору подходящего поведения в различных ситуациях.	12. Xulq-atvorning moslashuvchanligi: turli holatlarga mos xulq-atvorni tanlash
13. Belief is an idea that people assume to be true about the world. It explains what reality is and how the world works.	13.Вера: это идея, которую люди считают правдой в этом мире. Это объясняет, что такое реальность и как устроен мир.	13.Ishonch: bu odamlarning dunyo haqidagi to'g'ri deb bilgan fikri bo'lib, u haqiqat va dunyoning qanday ishlashini tushuntiradi
14. Capability: refers to what someone can demonstrably or presumably do, and therefore it is similar to	14.Потенциал: относится к тому, что кто-то может наглядно или предположительно	14. Imkoniyat: kimdir o'zini biror sohada namoyon qilishi mumkin bo'lgan jihatinii bildiradi

the terms skills and competence	сделать, и, следовательно, оно схоже с терминами навыки и компетенция.	
15. Collectivism: identifying with the needs of the group over the needs of the individual.	15.Коллективизм: сопоставление потребностей группы над потребностями личности.	15.Kollektivizm: shaxsning ehtiyojlari asosida guruhning ehtiyojlarini aniqlash
16. Communication style: A set of culturally learned characteristics associated with both language and learning style, involving such aspects of communication as formal versus informal, emotional versus subdued, direct versus indirect, objective versus subjective, and responses to guilt and accusations.	16.Стиль общения: набор культурно изученных характеристик, связанных как с языком, так и со стилем обучения, включая такие аспекты общения, как формальный и неформальный, эмоциональный и сдержанный, прямой или косвенный, объективный и субъективный, а также реакции на виновность и обвинения.	16.Muloqot uslubi: til va o'rganish uslubi bilan bog'liq bo'lgan madaniy jihatdan o'rganilgan xususiyatlar majmui: norasmiy, norasmiy, qarshilikka asoslangan, bevosita va bilvosita, ob'ektiv va sub'ektiv muloqot kabi munosabatlarni o'z ichiga oladi.
17. Competence is often used interchangeably with the term skill, but they do not really mean the same thing. Competence means the ability to apply knowledge, know-how and skills in a stable/recurring or changing situation.	17.Компетентность: часто используется взаимозаменяемо с термином «умение», но на самом деле они не означают одно и то же. Компетентность означает способность применять знания, ноу-хау и навыки в стабильной / повторяющейся или изменчивой ситуации.	17. Mahorat: odatda malaka termini bilan bir-birining o'rnida almashinib ishlatiladi, biroq ular aslida bir narsani anglatmaydi. Mahorat - barqaror takrorlanuvchi yoki o'zgaruvchan vaziyatdagi bilim, ko'nikmalarni qo'llash qobiliyatini anglatadi.
18. Competency is more than just knowledge and skills. It involves the ability to meet complex demands, by drawing on and mobilizing psychosocial resources (including skills and attitudes) in a particular context. For example, the ability to	18.Компетенция: это больше, чем просто знания и навыки. Он включает в себя способность удовлетворять сложные потребности путем привлечения и мобилизации	18.Mahoratlilik: bu bilim va ko'nikmalarni o'z ichiga oladi va kengroq ma'noni ifodalaydi. Muayyan kontekstda psixologik resurslarni (shu jumladan ko'nikmalar va g'oyalar) jalb qilish va jalb qilish orqali murakkab talablarni

<p>communicate effectively is a competency that may draw on an individual's knowledge of language, practical IT skills and attitudes towards those with whom he or she is communicating</p>	<p>психосоциальных ресурсов (включая навыки и отношения) в конкретном контексте. Например, способность эффективно общаться - это компетенция, которая может опираться на знание человеком языка, практические навыки в области информационных технологий и отношения к тем, с кем он общается</p>	<p>qondirish qobiliyatiga ega bo'lish. Misol uchun, effektiv muloqot qilish mahorati shaxsning tilni bilishi, amaliy IT-qobiliyatlari va u bilan muloqot qilayotgan kishilarga nisbatan munosabati haqida ma'lumot beradi.</p>
<p>19. Contact Zone: the space in which <i>transculturation</i> takes place - where two different cultures meet and inform each other, often in highly asymmetrical ways.</p>	<p>19.Зона контакта: пространство, в котором происходит транскulturация, - где две разные культуры встречаются и информируют друг друга, часто очень асимметричными путями.</p>	<p>19. Kontakt zonasi: transkulturratsiya jarayoni amalga oshiriladigan joy - bunda ikki xil madaniyatlar tez-tez assimetrik usulda uchrashib, bir-birlarini xabardor qiladi.</p>
<p>20. Cross-cultural: The various forms of encounter and exchange between disparate cultural groups, often in a manner that reflects mutual respect</p>	<p>20.Межкультурный: различные формы общения и обмена между различными культурными группами, часто таким образом, который отражает взаимное уважение.</p>	<p>20.Madaniyatlararo: Turli xil madaniyat guruhlari o'rtasida o'zaro uchrashish va almashinishning turli shakllari, ko'pincha o'zaro hurmatni aks ettiradi</p>
<p>21. Cultural adjustment is a process an individual has to go through to be able to work effectively and live comfortably in a place that is new and unfamiliar to them. Living in a new culture requires you to learn a new set of cultural patterns and behaviors.</p>	<p>21.Культурная адаптация: это процесс, через который человек должен пройти, чтобы иметь возможность эффективно работать и жить комфортно в новом и незнакомом для него месте. Жизнь в новой культуре требует от вас изучения нового набора</p>	<p>21.Madaniy moslashuv: bu yangi va noma'lum bo'lgan joyda samarali mehnat qilish va qulay tarzda yashash imkoniyatiga ega bo'lishi jarayondir. Yangi madaniyatda yashash sizdan yangi madaniy xatti-harakatlarni o'rganishni talab qiladi.</p>

	культурных моделей и моделей поведения	
22. Cultural assimilation: a greater degree of to the extent that the original culture is suppressed or a new culture is adopted.	22.Культурная ассимиляция: в большей степени это подавление первоначальной культуры или принятия новой культуры	22.Madaniy assimilyatsiya: asl madaniyatning yuqori darajasini yo'q qilish yoki yangi madaniyatga moslashish.
23. Cultural awareness: is the foundation of communication and it involves the ability of standing back from ourselves and becoming aware of our cultural values, beliefs and perceptions	23.Культурная осведомленность: это основа общения, которая включает в себя способность отстраниться от себя и осознать наши культурные ценности, убеждения и восприятие	23. Madaniy xabardorlik: muloqotning asosi bo'lib, madaniy qadriyatlarimiz, e'tiqodlarimiz va in'ikoslarimizdan xabardor bo'lish qobiliyatini o'z ichiga oladi
24. Cultural Diffusion - The spreading of a cultural trait (e.g., material object, idea, or behaviour pattern) from one society to another.	24.Культурная диффузия - распространение культурной черты (например, материального объекта, идеи или модели поведения) из одного общества в другое	24.Madaniy diffuziya - madaniy xususiyatning bir jamiyatdan ikkinchisiga tarqalishi (masalan, moddiy ob'ekt, g'oya, yoki xatti-harakati)
25. Cultural Dissonance - Elements of discord or lack of agreement within a culture	25.Культурный диссонанс - элементы раздора или отсутствия согласия в культуре	25. Madaniy dissonans - madaniyat ichidagi kelishmovchilik yoki kelishmovchilik elementlari
26. Cultural generalization: The tendency to assume that a majority of people in a particular cultural group hold certain values and beliefs and engage in certain patterns of behavior. (A generalization is most appropriately based on research, held lightly as a hypothesis, and tested carefully by non-judgmentally observing the individual from another culture)	26.Культурное обобщение: тенденция предполагать, что большинство людей в определенной культурной группе придерживаются определенных ценностей и убеждений и участвуют в определенных моделях поведения. (Обобщение наиболее уместно основано на исследованиях, воспринимается как гипотеза и тщательно	26.Madaniy umumlashma: muayyan madaniyat guruhidagi ko'pchilik odamlar muayyan qadriyatlarga va e'tiqodlarga ega bo'lib, muayyan xulq-atvor bilan shug'ullanishi mumkinligi. (Umumlashma tadqiqotga asoslanadi, gipoteza sifatida o'tkaziladi va insonni boshqa madaniyatdan kuzatib borish yo'li bilan ehtiyotkorlik bilan sinovdan o'tkazadi).

	проверяется путём непредвзятого наблюдения за человеком из другой культуры)	
27. Cultural intelligence or cultural quotient (CQ) is a term used in business, education, government and academic research. Cultural intelligence can be understood as the capability to relate and work effectively across cultures	27.Культурный интеллект или культурный фактор (CQ) - это термин, используемый в бизнесе, образовании, правительстве и научных исследованиях. Культурный интеллект можно понимать как способность взаимодействовать и эффективно работать в разных культурах	27.Madaniy idrok yoki madaniy bilim (MB) biznes, ta'lim, hukumat va ilmiy tadqiqotlar uchun ishlatiladigan atamadir. Madaniy idrok madaniyatlarda o'zaro bog'lanish va samarali ishlash qobiliyati sifatida tushunilishi mumkin.
28. Cultural practice usually refers to the manifestation of a culture or subculture, especially in relation to the traditional and generally accepted practices of a particular ethnic or other cultural group. In the broadest sense, this term can be applied to any person who manifests any aspect of any culture at any time.	28.Культурная практика обычно относится к проявлению культуры или субкультуры, особенно в отношении традиционных и общепринятых практик определенной этнической или другой культурной группы. В самом широком смысле этот термин может применяться к любому человеку, проявляющему любой аспект любой культуры в любое время	28.Madaniy amaliyot , odatda, ma'lum bir etnik yoki boshqa madaniy guruhning an'anaviy va umum qabul qilingan amaliyotlariga nisbatan madaniyat yoki submadaniyatning namoyon bo'lishini anglatadi. Eng keng ma'noda, bu atama har qanday madaniyatning har qanday tomonini har qanday vaqtda namoyon qiladigan har qanday kishiga nisbatan qo'llanishi mumkin.
29. Culture shock: the discomfort experienced by people on encountering and trying to adjust to unfamiliar cultural practices	29.Культурное потрясение: дискомфорт, испытываемый людьми при встрече и попытке приспособиться к незнакомым культурным обычаям	29. Madaniy shok: Notanish madaniyatga moslashishga harakat qilayotgan odamlarda bo'ladigan noqulayliklar.

<p>30. Culture specific knowledge: analysing and explaining basic information about other cultures (history, values, politics, economics, communication styles, values, beliefs and practices)</p>	<p>30.Культурные особенности: анализ и объяснение базовой информации о других культурах (история, ценности, политика, экономика, стили общения, ценности, убеждения и обычаи)</p>	<p>30.Madaniyatning o'ziga xos bilimlari: boshqa madaniyatlar haqidagi asosiy ma'lumotlarni tahlil qilish va tushuntirish (tarix, qadriyatlar, siyosat, iqtisod, aloqa uslublari, qadriyatlar, e'tiqod va amaliyotlar)</p>
<p>31. Cultural stereotype: The application of a generalization to every person in a cultural group or generalizing from only a few people in a group. (Stereotypes are frequently based on limited experience, unreliable sources, hearsay, or media reporting. It is the rigid adherence to simplified perceptions of others, which is sometimes called "hardening of the categories")</p>	<p>31.Культурный стереотип: применение обобщения к каждому человеку в культурной группе или обобщение только некоторых людей в группе. (Стереотипы часто основаны на малом опыте, ненадежных источниках, слухах или сообщениях в СМИ. Это жесткая приверженность упрощенному восприятию других, которое иногда называют «ужесточением категорий»)</p>	<p>31.Madaniy stereotip: Madaniy guruhdagi har bir kishiga umumiy ta'rif berilishi yoki guruhdagi kam sonli odamlarning umumlashtirilishi. (Stereotiplar ko'pincha cheklangan tajribaga, ishonchsiz manbalarga yoki ommaviy axborot vositalari ma'lumotlariga asoslangan bo'lib, ba'zan "kategoriyalarning keskinlashuvi" deb ataladigan soddalashtirilgan in'ikoslarga qat'iy rioya qiladi).</p>
<p>32. Culture:The learned and shared values, beliefs, and behaviors of a group of interacting people</p>	<p>32.Культура: изученные и общие ценности, убеждения и поведение группы взаимодействующих людей</p>	<p>32.Madaniyat: Bir-biriga ta'sir qiladigan odamlarning umumiy qadriyatlari, e'tiqodi va xatti-harakatlari</p>
<p>33. Culture-specific approaches: Cross-cultural training approaches designed to prepare individuals to live and work with people of a particular culture or group</p>	<p>33.Культурно-ориентированные подходы: межкультурные подходы к обучению, предназначенные для подготовки людей к жизни и работе с людьми определенной культуры или группы</p>	<p>33.Madaniyatga xos yondashuvlar: Ma'lum bir madaniyat yoki guruh odamlarini yashash va ishlashga tayyorlash uchun mo'ljallangan madaniyatlararo ta'lim yondashuvlari</p>

<p>34. Curiosity: seeking out intercultural interactions, viewing difference as a learning opportunity, being aware of one's own ignorance</p>	<p>34.Любознательность: поиск межкультурных взаимодействий, рассмотрение отличительных признаков как возможности обучения, осознание собственного неведения</p>	<p>31. Qiziquvchanlik: madaniyatlararo o'zaro munosabatlarni, farqlarni o'rganishga bo'lgan ishtiyiq</p>
<p>35. Decoding: uncovering the meaning within messages conveyed through culturally-determined words, gestures, timing, context</p>	<p>35.Расшифровка: раскрытие значения в сообщениях, передаваемых через культурно-определенные слова, жесты, время, контекст.</p>	<p>35. Dekodlash: madaniy jihatdan aniqlangan so'zlar, imo-ishoralar, vaqt, kontekst orqali yetkazilgan xabarlar ichidagi ma'noni ochish</p>
<p>36. Demographics: Vital statistics regarding age, gender, ethnicity, and so forth that characterize human populations. (Often generated from census data, demographics can be used to project future trends and to assist educators in meeting the needs of minority groups.)</p>	<p>36.Демография: жизненно важные статистические данные, касающиеся возраста, пола, этнической принадлежности и т.д., которые характеризуют человеческое население. (Часто получаемые из данных переписи, демографические данные могут использоваться для прогнозирования будущих тенденций и оказания помощи педагогам в удовлетворении потребностей меньшинства)</p>	<p>36.Demografiya: Yosh, jins, etnik kelib chiqish va shunga o'xshash insoniyat populyatsiyasini tasvirlaydigan muhim ma'lumotlar. (Ko'pincha aholini ro'yxatga olish ma'lumotidan olingan demografik ma'lumotlar kelajakdagi tendentsiyalarni loyihalashtirish va ozchilik guruhlarining ehtiyojlarini qondirishda o'qituvchilarga yordam berish uchun ishlatilishi mumkin)</p>
<p>37. Desired External Outcome: Effective and appropriate communication and behavior in an intercultural situation</p>	<p>37.Желаемый внешний результат: эффективное и адекватное общение и поведение в межкультурной ситуации</p>	<p>37. Istalgan tashqi natija: Samarali, mos muloqot va xulq-atvorni o'rganish</p>
<p>38. Desired Internal Outcome: Informed frame of reference shift (adaptability,</p>	<p>38.Желаемый внутренний результат: информированный сдвиг системы отсчета</p>	<p>38. Istalgan ichki natija: Referens o'zgarishlarning tizimi (moslashuvchanlik,</p>

flexibility, ethnorelative view, empathy)	(адаптивность, гибкость, этноотносительный взгляд, эмпатия)	etnik nuqtai nazar, empatiya) dan ogoch bo'lish
39. Discrimination: A prejudiced or prejudicial outlook, action, or treatment (e.g., racial discrimination)	39.Дискриминация: предвзятый или предубежденный взгляд, действие или обращение (например, расовая дискриминация)	39.Kamsitish: noto'g'ri tushuncha yoki noto'g'ri nuqtai nazar, yoki munosabatga (masalan, irqiy kamsitish) asoslanuvchi harakat
40. Diversity (including both domestic and global diversity): Cultural differences in values, beliefs, and behaviors, including nationality, ethnicity, gender, age, physical characteristics, sexual orientation, economic status, education, profession, religion, organizational affiliation, and any other cultural differences learned and shared by a group of interacting people	40.Разнообразие (включая как внутреннее, так и глобальное разнообразие): культурные различия в ценностях, убеждениях и поведении, включая национальность, этническую принадлежность, пол, возраст, физические характеристики, сексуальную ориентацию, экономический статус, образование, профессию, религию, организационную принадлежность и любые другие культурные различия изучены и разделены группой взаимодействующих людей.	40.Turli xillik (mahalliy va global xilma-xillikni ham o'z ichiga oladi): Millatlar, xalqlar, jinslar, yoshlar, jismoniy xususiyatlar, jinsiy orientatsiya, iqtisodiy maqom, ta'lim, kasb, din, tashkilotga mansublik va madaniyati kabi qadriyatlar, e'tiqodlar va xatti-harakatlardagi madaniy farqlar. O'zaro muloqotda bo'ladigan, bir guruh tomonidan o'rganilgan va ularga xos bo'lgan har qanday madaniy farqlar.
41. Enculturation: The sociological process of raising a child to be a member of a particular culture or cultural group (e.g., immigrant cultures adapting to the U.S. experience). (Enculturation is not to be confused with inculturation, which is a	41.Энкультурация: социологический процесс воспитания ребенка в качестве члена определенной культуры или культурной группы (например, культуры иммигрантов, адаптирующиеся в США).	41. Enkulturratsiya: bolani muayyan madaniyat yoki madaniyat guruhiga xos ravishda katta bo'lishi bilan bog'liq ijtimoiy jarayon (masalan, AQSh tajribasiga moslashuvchi immigrlantlar madaniyati). (Enkulturratsiyani diniy

theological and religious process.)	(Энкультурацию не следует путать с инкультурацией, которая является духовным и религиозным процессом)	jarayon bo'lgan inkulturatsiya bilan adashtirmaslik kerak).
42. Ethnic Group: Groups that share a common heritage and reflect identification with some collective or reference group, often in a common homeland.	42. Этническая группа: группы, которые имеют общее наследие и отражают отождествление с какой-либо коллективной или референтной группой, часто на общей родине.	42. Etnik guruh: Umumiy merosga ega bo'lgan va odatda umumiy vatanda yashaydigan jamoaviy guruhlarini o'z ichiga olgan guruh.
43. Ethnic identity: A sense of belonging and identification with one's ancestral ethnic group	43. Этническая идентичность: чувство принадлежности и отождествления со своей исконной этнической группой	43. Etnik o'ziga xoslik: tegishlilik hissi va biror meros bo'lib qolgan etnik guruhga tegishlilik
44. Ethnocentrism: The tendency that people have to evaluate others from their own cultural reference	44. Этноцентризм: склонность людей оценивать других по своему культурному признаку	44. Etnosentrizm. O'z madaniy ma'lumotlari orqali boshqalarning madaniyatidan boxabar bo'lish.
45. Ethnorelativism: The ethnocentric view is, by definition, the opposite of the ethnocentric view. In other words, in the ethnocentric stages, individuals acknowledge assumptions, values and behaviors of other cultures and are able to look at them from a relative perspective that is, taking into account the cultural contexts in which those elements are involved and are generated	45. Этнорелятивизм Этнореляционный взгляд, по определению противоположен этноцентрическому. Другими словами, на этноотносительных стадиях люди признают убеждения, ценности и поведение других культур и могут смотреть на них с относительной точки зрения, то есть с учетом культурных контекстов, в которых эти элементы участвуют и генерируются	45. Ethnorelativism: Etnorelativizm atamasi etnosentrizm atamasining qarama-qarshisidir. Boshqacha qilib aytadigan bo'lsak, etnorelativ bosqichlarda odamlar boshqalarning taxminlarini, qadriyatlarini va xatti-harakatlarini tan oladilar va ularga nisbiy yondashib, shu elementlarning ishtirok etishi va yaratilishiga bog'liq madaniy kontekstlardan xabardor bo'ladilar
46. Generalization: An assumption that a majority of	46. Генерализация: представление, что	46. Umumlashuv: ma'lum bir madaniyat guruhidagi

<p>people in a particular cultural group tend to hold certain values and beliefs and engage in certain patterns of behavior. (This assumption can be supported by research and can be applied broadly to a large percentage of a given population or group.)</p>	<p>большинство людей в определенной культурной группе склонны придерживаться определенных ценностей и убеждений и участвовать в определенных моделях поведения. (Это предположение может быть подтверждено исследованиями и может широко применяться к большому проценту данной группы населения).</p>	<p>ko'pchilik kishilarning muayyan qadriyat va e'tiqodlarga ega bo'lib, muayyan xulq-atvor bilan shug'ullanishi. (Bu taxmin tadqiqotlar bilan qo'llab-quvvatlanishi mumkin va ma'lum bir populyatsiyani yoki guruhning katta qismiga nisbatan keng qo'llanilishi mumkin.)</p>
<p>47. Globalization: The process by which nations of the world become connected and interdependent through ties created by electronic communication, rapid means of travel, and interlocking economies</p>	<p>47.Глобализация: процесс, посредством которого страны мира начинают контактировать и взаимосвязываются благодаря связи, созданной с помощью электронных средств, быстрых способов передвижения и взаимосвязанной экономики.</p>	<p>47.Globallashuv: dunyodagi davlatlar elektron muloqot, tezkor sayohat vositasitalari va o'zaro bog'liq iqtisodiyotlari orqali bir-biriga bog'lanish jarayoni.</p>
<p>48. Heroes can be real or imaginary persons, who are highly respected in a culture, therefore can serve as a standard for social behaviors</p>	<p>48.Герои могут быть настоящие или вымышленные люди, которых очень уважают в культуре, поэтому они могут служить стандартом для социального поведения.</p>	<p>48.Qahramonlar madaniyatda hurmatga sazovor bo'lgan haqiqiy yoki xayoliy shaxslar bo'lishi mumkin, shuning uchun ham ular ijtimoiy harakatlar uchun standart bo'lib xizmat qilishi mumkin</p>
<p>49. High context: Edward Hall described cultures as high-or low-context. High-context cultures rely heavily on the context of an interaction to convey the message. Words are</p>	<p>49.Высококонтекст ный: Эдвард Холл разделил культуры на высококонтекстные и низкоконтекстные. Культуры с высоким</p>	<p>49.Yuqori kontekst: Eduard Hall madaniyatni yuqori yoki past kontekstli deb ta'riflagan. Yuqori kontekstli madaniyatlar biror xabarni yetkazish</p>

<p>secondary in importance. The responsibility for comprehension lies mainly with the receiver of the message, who should be attuned to the subtle messages conveyed by such markers as silence, tone, the presence or absence of significant people, etc.</p>	<p>контекстом в значительной степени зависят от контекста взаимодействия для передачи сообщения. Слова имеют второстепенное значение. Ответственность за понимание лежит главным образом на получателе сообщения, который должен быть настроен на скрытые сообщения, передаваемые такими знаками, как молчание, тон, присутствие или отсутствие значимых людей и т.д. В этих рамках предполагается, например, что исконные народы Канады и Японии обычно ценят общение в высоком контексте.</p>	<p>uchun o'zaro muloqot kontekstiga tayanadilar. So'zlar ikkinchi darajali ahamiyatga ega bo'ladi. Fikrlashga, asosan, xabarni oluvchi mas'ul bo'ladi, u jimlik, ohang, muhim shaxslarning mavjudligi yoki yo'qligi kabi nozik belgilarga ahamiyat berishi kerak.</p>
<p>50. Human nature: that part of our behaviour and assumptions that we inherit and share with all humans.</p>	<p>50.Природа человека: та часть нашего поведения и предчувствия, которую мы наследуем и разделяем со всеми людьми.</p>	<p>50.Insoniy tabiat: Biz meros qilib oladigan va barcha insonlar bilan bo'lishadigan xatti-harakatlarimiz va taxminlarimizning bir qismi.</p>
<p>51. Immigrants: People who voluntarily move to a country of which they are not natives with the purpose of taking up permanent residence</p>	<p>51.Иммигранты: люди, которые добровольно переезжают в страну, в которой они не являются коренными жителями с целью получения постоянного места жительства.</p>	<p>51.Immigrantlar: doimiy yashash joyini topish maqsadida chet davlatga ixtiyoriy ravishda ko'chib keladigan shaxslar.</p>
<p>52. Indigenous: people: People living in an area generally since prehistoric (or pre-European contact) times;</p>	<p>52.Коренные народы: люди, живущие в этом районе, как правило, с доисторических (или до</p>	<p>52.Mahalliy xalqlar: Odatda ibtidoiy davrdan (yoki Evropa bilan munosabatlar yo'lga</p>

<p>related terms include aboriginal people (particularly in Australia) and first-nation people (particularly in Canada)</p>	<p>открытия европейцами Америки) времен; соответствующие термины включают аборигенов (особенно в Австралии) и людей исконных народов (особенно в Канаде). Интеграция: процесс, посредством которого различные группы или отдельные лица вступают в отношения, характеризующиеся взаимностью и инклюзивностью таким образом, чтобы создать реальное единство в многообразии, не разрушая при этом особенность и отличительность каждого члена.</p>	<p>qo'yilishidan oldingi davr) buyon yashab kelayotgan xalqlar: aboriginlar (xususan, Avstraliya) va birinchi millat xalqlari (ayniqsa, Kanadada).</p>
<p>53. Integration: The process by which different groups or individuals are brought into a relationship characterized by mutuality and inclusiveness in such a manner as to create real unity in diversity without destroying the particularity and distinctiveness of each member</p>	<p>53. Интеграция: процесс, с помощью которого различные группы или отдельные лица вступают в отношения, характеризующиеся взаимностью и инклюзивностью таким образом, чтобы создать подлинное единство в многообразии, не разрушая при этом особенность и отличительность каждого члена</p>	<p>53.Integratsiya: Turli xil guruhlar yoki shaxslar xilma-xilligi va har bir a'zoning o'ziga xosligini buzmasdan, xilma-xillikda haqiqiy birlik yaratish maqsadida o'zaro munosabat va inkluzivlik bilan birlashish jarayoni.</p>
<p>54. Interaction management: emphasizes on a person's ability to interact in a conversation, such as initiating</p>	<p>54.Управление сотрудничеством: подчеркивает способность человека взаимодействовать в</p>	<p>54.Muloqotni boshqarish: insonning o'zaro muloqot qilish qobiliyatini (suhbatni boshlash, diqqat-e'tibor va ta'sirchanlik) bildiradi</p>

<p>a conversation, attentiveness or responsiveness etc.</p>	<p>разговоре, например, инициировать разговор, внимательность или отзывчивость и т.д.</p>	
<p>55. Intercultural communication: The study of theories and practices related to face-to-face interaction between people whose cultures are significantly different from one another</p>	<p>55.Межкультурное общение: изучение теорий и практик, связанных с личным взаимодействием людей, чьи культуры значительно отличаются друг от друга.</p>	<p>55.Madaniyatlararo muloqot: madaniyatlari bir-biridan sezilarli darajada farq qiladigan odamlar o'rtasida yuzma-yuz muloqot qilish bilan bog'liq nazariyalar va amaliyotlarni o'rganish.</p>
<p>56. Intercultural Competence: A set of cognitive (mindset), affective (heartset), and behavioral (skillset) skills and characteristics that support effective and appropriate interaction in various cultural contexts</p>	<p>56.Межкультурная компетентность: набор когнитивных (мировоззрение), аффективных (эмоциональное) и поведенческих (набор навыков) навыков и характеристик, которые поддерживают эффективное и надлежащее взаимодействие в различных культурных контекстах.</p>	<p>56.Madaniyatlararo kompetentlik: Turli xil madaniy sharoitlarda samarali va munosib o'zaro ta'sirni qo'llab-quvvatlaydigan bilim (aql-idrok), ta'sir qiladigan (yurak) va xulq-atvoriy mahorat.</p>
<p>57. Kinesics: the study of non-linguistic bodily movements, such as gestures, stances and facial expressions as a systematic mode of communication</p>	<p>57.Кинезика: изучение невербальных движений тела, таких как жесты, позы и выражения лица, как систематический способ общения</p>	<p>57.Kinesika: imo-ishoralar, harakatlar, yuz ifodalari va boshqalar kabi ekstralingvistik tana harakatlarini tizimli muloqot vositasi sifatida o'rganish</p>
<p>58. Knowledge: of social groups and their products and practices in one's own and in one's interlocutor's country, and of the general processes of societal and individual interaction</p>	<p>58.Знание: социальных групп и их обычаев в своей стране и в стране своего собеседника, а также об общих процессах взаимодействия общества и личности.</p>	<p>58.Bilim: o'zi va suhbatdoshining ijtimoiy guruhlari va ularning mahsulotlari va amaliyotlarining ijtimoiy va individual o'zaro ta'sirning umumiy jarayonlarini o'rganish</p>

<p>59. Little C : the culture, which includes culturally – influenced beliefs and perceptions.</p>	<p>59.Маленький С: культура, которая включает культурно-влияющие убеждения и восприятие.</p>	<p>59. Kichik C: madaniyatga ta'sir etuvchi e'tiqodlar va in'ikoslarni o'z ichiga olgan madaniyat.</p>
<p>60. Low context: Edward Hall described cultures as high- or low-context. Low context communication is explicit, so that all the information is directly contained in the utterances, and there is little or no implied meaning apart from the words that are being said. Within this framework, for example, Scandinavians and Swiss-Germans are generally seen to value low-context communication.</p>	<p>60.Низкоконтекстный: Эдвард Холл разделил культуры на высококонтекстные и низкоконтекстные. Низко-контекстная коммуникация является явной, так что вся информация непосредственно содержится в высказываниях, и не имеет или почти не имеет никакого подразумеваемого значения, помимо сказанных слов. К ним относятся, например, скандинавы, швейцарцы, и немцы обычно ценят общение в низком контексте.</p>	<p>60.Past darajadagi kontekst: Edward Hall madaniyatni yuqori yoki past kontekstli deb ta'riflagan. Past kontekstli aloqa ochiq bo'ladi, shuning uchun barcha ma'lumotlar to'g'ridan-to'g'ri so'zlarda mavjud bo'lib, aytilgan so'zlardan tashqari, juda kam yoki hech qanday ma'no mavjud bo'lmaydi. Bu doirada, masalan, skandinaviyaliklar va shveysariyalik nemislar odatda past kontekstli muloqotni qadrlashadi.</p>
<p>61. Marginalization: The practice of excluding a social group from the mainstream of the society, placing that group legally or socially on the "margins" of the society</p>	<p>61.Маргинализация: действия по исключению социальной группы из основного потока общества, юридическое или социальное размещение этой группы на «полях» общества.</p>	<p>61.Marginallashuv: jamiyatning asosiy oqimidan ijtimoiy guruhni olib tashlash, ushbu guruhni jamiyatning "chegarasi" ga qonuniy yoki ijtimoiy jihatdan joylashtirish amaliyoti</p>
<p>62. Melting pot: An image used to describe the process by which distinct cultures are totally assimilated into a new society and cease being what they were</p>	<p>62.Плавильный тигель: образ, используемый для описания процесса, посредством которого различные культуры полностью ассимилируются в новом</p>	<p>62.Eritadigan qozoncha: Turli madaniyatlarni yangi jamiyatga aylantirish va ularning avvalgi faoliyatini to'xtatish jarayonini tasvirlashda ishlatiladigan tasvir.</p>

	обществе и перестают быть тем, кем они были.	
63. Message skills: mean understanding and using a language efficiently to communicate and feedback as well.	63.Навыки общения: подразумевает понимание и эффективное использование языка для общения и обратной связи.	63. Xabar mahoratlari: muloqotda tilni samarali tushunishni va uni samarali ishlatishni anglatadi
64. Minority group: A social group that occupies a subordinate position in a society, often experiences discrimination, and may be separated by physical or cultural traits that are disapproved of by the dominant group	64.Группа меньшинства: социальная группа, которая занимает подчиненное положение в обществе, часто испытывает дискриминацию и может быть разделена физическими или культурными чертами, которые не одобряются доминирующей группой.	64.Ozchiliklar guruhi: Jamiyatda bo'ysunuvchan pozitsiyani egallagan, ko'pincha kamsitilishga duch keladigan ijtimoiy guruh, ular hukmron guruh tomonidan ma'qullanmaydigan jismoniy yoki madaniy xususiyatlar bilan ajralib turishi mumkin
65. Monoethnic: Belonging to the same ethnic group.	65.Моноэтнический: принадлежащий к той же этнической группе	65.Mono etnik: bir xil etnik guruhga mansub
66. Multiculturalism: The re-elaboration of relationships within institutions or organizations as a result of the encounter of diverse cultures within them for the purpose of achieving integration rather than assimilation; a dynamic reality that occurs increasingly in the context of migration and the movement of people.	66.Мультикультурализм: перестройка отношений внутри учреждений или организаций в результате столкновения различных культур внутри них с целью достижения интеграции, а не ассимиляции; динамическая реальность, которая все чаще встречается в контексте миграции и перемещения людей.	66. Multikulturalizm: assimilyatsiya emas, balki integratsiyaga erishish maqsadida turli madaniyatlarni o'z ichiga olgan muassasalar yoki tashkilotlar ichidagi munosabatlarni qayta ko'rib chiqish; migratsiya va odamlar harakati nuqtai nazaridan tobora ortib borayotgan dinamik voqelikdir.
67. Narrative: A story that provides a cogent meaning for grasping and transcending one's reality by using	67.Повествование: история, которая дает убедительное значение для того, чтобы понять и	67.Qissa: Haqiqatni anglash va shaxsning dunyoqarashi va turmush tarzi haqida fikr yuritish

<p>imagination and insight to engage one's vision of the world and motivation for living; considered an element constitutive of cultures</p>	<p>превзойти свою реальность, используя воображение и проницательность, чтобы задействовать свое видение мира и мотивацию к жизни; считается элементом, составляющим культуры.</p>	<p>uchun tasavvur va aql-idrokni qo'llash orqali ifodalanadigan hikoya; madaniyatni tashkil etuvchi element</p>
<p>68. Norms are the <i>visible result</i> of beliefs and values in people's behaviour. They are socially shared expectations of appropriate behaviours. When a person's behaviour is against the culture's norms, social sanctions are usually the result. Norms, like values, can vary between cultures in terms of their importance and intensity. Unlike values, norms can change over a period of time. Beliefs and values are much more enduring. Good behaviour in a certain culture is conducted by norms.</p>	<p>68.Нормы: являются видимым результатом верований и ценностей в поведении людей. Они являются социальными общими ожиданиями соответствующего поведения. Когда поведение человека противоречит нормам культуры, обычно результатом являются социальные санкции. Нормы, как и ценности, могут варьироваться между культурами с точки зрения их важности и интенсивности. В отличие от ценностей, нормы могут меняться с течением времени. Верования и ценности гораздо более устойчивы. Хорошее поведение в определенной культуре ведется по нормам.</p>	<p>68.Normalalar: odamlarning xulq-atvoridagi e'tiqod va qadriyatlarning namoyon bo'luvchi natijasidir. Ular ijtimoiy harakatlarda bir xil xatti-harakatlarga ega bo'ladilar. Agar odamning xatti-harakati madaniyat normalariga zid bo'lsa, odatda, sotsial-sanktsiyalar kelib chiqadi. Normalar, qadriyatlar kabi, madaniyatlar o'rtasida ularning ahamiyati va intensivligi jihatidan farq qilishi mumkin. Qadriyatlardan farqli o'laroq, normalar vaqt davomida o'zgarishi mumkin. E'tiqodlar va qadriyatlar ancha uzoq saqlanib qoladi. Muayyan madaniyatdagi yaxshi xulq-atvor normalar bo'yicha amalga oshiriladi.</p>
<p>69. Openness: suspending criticism of other cultures; investing in collecting 'evidence' of cultural difference; being disposed to be proven wrong;</p>	<p>69.Открытость: приостановка критики других культур; инвестирование в сбор «данных» культурных различий; быть склонным к ошибкам;</p>	<p>69. Ochiqlik: boshqa madaniyatlarni tanqid qilishni to'xtatish; madaniy farqlarni to'plash uchun investitsiya qilish; xatoga yo'l qo'ymaslik;</p>

<p>70. People of color: A phrase that refers to non-white minority group members, such as African Americans, Mexican Americans, Puerto Ricans, and Native Americans, but that also reflects recent demographic realities of the United States; often preferred over the phrase "ethnic minority" because these groups are, in many schools and communities, the majority rather than the minority</p>	<p>70.Цветные люди: фраза, которая относится к небелым членам групп меньшинств, таким как афроамериканцы, американцы мексиканского происхождения, пуэрториканцы и коренные американцы, но также отражает недавние демографические реалии Соединенных Штатов; часто предпочитают фразе «этническое меньшинство», потому что во многих школах и общинах эти группы составляют большинство, а не меньшинство.</p>	<p>70.Qizil tanlilar: Afro-amerikaliklar, meksikalik amerikaliklar, Puerto-Rikanlar va asl amerikaliklar kabi ozchilik bo'lmagan guruhlarga mansub aholi, lekin ayni paytda Amerika Qo'shma Shtatlarining so'nggi demografik jihatini aks ettiradi; bu ma'noda ko'pincha "etnik ozchilik" iborasi ham ishlatiladi, chunki bu guruhlar ko'pchilik maktablarda va jamoalarda ozchilikni emas, ko'pchilikni tashkil qiladi</p>
<p>71. Personality strength: are personal traits that affect intercultural communication. These personal traits are <i>self-concept, self-disclosure, self-monitoring</i> and <i>social relaxation</i>.</p>	<p>71.Сила личности: это личные качества, которые влияют на межкультурное общение. Этими личными качествами являются самооценка, самораскрытие, самоконтроль и социальная релаксация.</p>	<p>71. Shaxsiyatning kuchi: madaniyatlararo muloqotga ta'sir qiluvchi shaxsiy fazilatlaridir. Bu shaxsiy xususiyatlarga o'z-o'zini anglash, o'zini tanishtirish, o'z-o'zini nazorat qilish va ijtimoiy muloqotlar kiradi.</p>
<p>72. Prejudice: Uninformed judgments about others that are often unconscious, harsh, or discriminatory and that involve rejection</p>	<p>72.Предубеждение: неосведомленные суждения о других, которые часто бывают неосознанными, резкими или дискриминационными и которые предусматривают неприятие.</p>	<p>72.Noto'g'ri mulohaza: ko'p hollarda ongsiz ravishda yoki qo'pol yoki kamsituvchi va rad etishni nazarda tutadigan boshqalarga nisbatan qarashlardir.</p>
<p>73. Prevailing culture: The culture of the social or political group that holds the most power and influence in a</p>	<p>73.Преобладающая культура: культура социальной или политической группы,</p>	<p>73.Madaniyatning ustunligi: jamiyatda eng ko'p kuch va ta'sirga ega bo'lgan ijtimoiy yoki siyosiy</p>

<p>society; sometimes called the dominant culture</p>	<p>которая обладает наибольшей властью и влиянием в обществе; иногда называют доминирующей культурой.</p>	<p>guruhning madaniyati; ba'zan hukmron madaniyat deb ataladi</p>
<p>74. Projection: The attribution of one's own ideas, feelings, or attitudes to other people or to objects, <i>especially</i> the externalization of blame, guilt, or responsibility as a defense against anxiety</p>	<p>74.Проекция: приписывание собственных идей, чувств или отношения к другим людям или объектам, особенно экстернализация осуждения, вины или ответственности в качестве защиты от тревоги.</p>	<p>74.Proyeksiya: O'zining g'oyalari, his-tuyg'ulari yoki nuqtai nazarini boshqa odamlarga yoki narsalarga bog'lash, xususan, o'zini muammolardan himoya qilish uchun ayb, aybdorlik yoki mas'uliyatdan qochish</p>
<p>75. Race: In a biological sense, the clustering of inherited physical characteristics that favor adaptation to a particular ecological area. (Race is culturally defined in that different societies emphasize different sets of physical characteristics when referring to the concept of race. Thus, race is an important constructed, social characteristic not because of its biology but because of its cultural meaning in any given group or society.)</p>	<p>75. Раса: в биологическом смысле, кластеризация унаследованных физических характеристик, способствующих адаптации к определенной экологической зоне. (Раса определяется культурно в том смысле, что разные общества подчеркивают разные наборы физических характеристик при обращении к понятию расы. Таким образом, раса является важной конструктивной социальной характеристикой не из-за ее биологии, а из-за ее культурного значения в любой данной группе или обществе.)</p>	<p>75.Irq: biologik ma'noda, muayyan ekologik maydonga moslashish meros bo'lib o'tgan jismoniy xususiyatlarning jamlanmasi. (Irqiy, madaniyat jihatidan turli xil jamiyatlarda irqiy kontseptsiyani nazarda tutadigan turli xil jismoniy xususiyatlarga urg'u beradi, shuning uchun irqilar biologiyasi tufayli emas, balki uning har qanday guruhida yoki jamiyatida madaniy ma'nosi tufayli muhim struktur, ijtimoiy xususiyatga ega. .)</p>
<p>76. Racial identity: One's sense of belonging and</p>	<p>76.Расовая идентичность: чувство</p>	<p>76.Irqiy identifikatsiya qilish: Irqiy guruhga</p>

<p>identification with a racial group; may also refer to the categorization of an individual in terms of a racial group by society or other social groups</p>	<p>принадлежности и идентификации с расовой группой; может также относиться к категоризации индивида по расовой группе обществом или другими социальными группами.</p>	<p>tegishli bo'lgan shaxslarning his-tuyg'usi va identifikatsiyasi; shuningdek, bir shaxsning irqiy guruhga nisbatan jamiyat yoki boshqa ijtimoiy guruhlar tomonidan tasniflanishi.</p>
<p>77. Racial profiling: The practice of constructing a set of characteristics or behaviors based on race and then using that set of racially oriented characteristics to decide whether an individual might be guilty of some crime and therefore worthy of investigation or arrest</p>	<p>77.Расовое профилирование: действия по построению набора характеристик или поведения на основе расы и последующего использования этого набора расово-ориентированных характеристик для определения, может ли лицо быть виновным в каком-либо преступлении и, следовательно, заслуживать расследования или ареста.</p>	<p>77.Irqiy profillar: Irqga asoslangan xarakteristikalar yoki xatti-harakatlar to'plamini yaratish. Bu keyinchalik irqiy yo'naltirilgan xususiyatlardan foydalangan holda, shaxsni jinoyatda aybdor deb topishi mumkinmi yo'qmi, u tergov yoki qamoqqa loyiqmi yo'qmi qaror qilishda ishlatiladi</p>
<p>78. Racism: A social dysfunction characterized by an inability to see others as brothers and sisters, members of the same human family, because of the color of their skin or some other physical characteristic.</p>	<p>78.Расизм: социальная дисфункция, характеризующаяся неспособностью воспринимать других как братьев и сестер, членов одной человеческой семьи из-за цвета их кожи или каких-либо других физических характеристик.</p>	<p>78.Irqchilik: Boshqalarning tanasining rangi yoki boshqa fiziologik jihatlari o'zidan farq qilishi tufayli, ularni o'zi bilan bir xil jamiyatga xos emas deb qarash bilan tavsiflanadigan ijtimoiy disfunktsiya.</p>
<p>79. Re-Entry Shock is the term used when a person returns to his/her native place/culture after spending considerable time in some foreign land/culture. This is also known as Reverse culture shock. This shock varies from</p>	<p>79. Re-Entry Shock: это термин, используемый, когда человек возвращается в свое родное место / культуру после значительного времени, проведенного в какой-либо другой стране</p>	<p>79. Qaytib kelish shoki - bu chet elda yoki chet madaniyatda ancha vaqt sarflaganidan so'ng, inson o'z ona yurtiga, madaniyatiga qaytganida ishlatiladigan atama. Ushbu tushuncha "Qaytish shoki"</p>

person to person and also with the degree of difference in cultures.	/ культуре. Это также известно как Обратный культурный шок. Это шокирует от человека к человеку, а также со степенью различия в культурах	sifatida ham tanilgan. Bu shok odamga, shuningdek, madaniyatdagi farq darajasiga bog'liq.
80. Respect: seeking out other cultures' attributes; value cultural diversity; thinking comparatively and without prejudice about cultural differences.	80.Уважение: поиск атрибутов других культур; ценить культурное разнообразие; мыслить сравнительно и без предубеждений о культурных различиях.	80.Hurmat: boshqa madaniyatlarning sifatlarini o'rganish; madaniy xilma-xillikni qadrlash; madaniy farqlargaahamiyat bermasdan qiyosiy fikrlash.
81. Ritual: A repeatable, often customary action with deep meaning and significance by which persons express and reinforce relationships among themselves or with God; considered a constitutive element of culture	81.Ритуал: повторяемое, часто привычное действие с глубоким смыслом и значением, с помощью которого люди выражают и укрепляют отношения между собой или с Богом; считается составным элементом культуры.	81.Marosim: odamlar o'zlari yoki Xudo bilan bo'lgan munosabatlarini ifoda etadigan va mustahkamlaydigan chuqur ma'no va ahamiyatga ega bo'lgan takrorlanuvchi, odatiy harakatlar; bular madaniyatning tashkiliy elementini hisobga oladi.
82. Self-concept: refers to the way how a person view oneself.	82.Я-концепция: относится к тому, как человек видит себя.	82. O'z-o'zini anglash: inson o'zi haqida qanday dunyoqarashga ega ekanligini bildiradi
83. Self-disclosure: means the willingness to reveal information about oneself to the partner.	83.Самораскрытие: означает готовность раскрыть информацию о себе партнеру.	83. O'zini tanishtirish: sherigiga o'zi haqidagi ma'lumotlarni oshkor etishga tayyorligini bildiradi
84. Self-monitoring: is using social information to modify self-presentation and behaviors to fit the situation.	84.Самоконтроль: использует социальную информацию для изменения самопрезентации и поведения в соответствии с ситуацией.	84.O'z-o'zini nazorat qilish: o'zini va xatti-harakatlarini vaziyatga mos keladigan holatda o'zgartirish
85. Semiotics- also called semiotic studies or semiology, is the study of sign processes (semiosis), or signification and	85. Семиотика, также называемая семиотическими исследованиями или	85.Semiyotika- semiologiya deb ham ataluvchi signalli jarayonlarini (semioz) yoki

<p>communication, signs and symbols, both individually and grouped into sign systems. It includes the study of how meaning is constructed and understood.</p>	<p>семиологией, представляет собой изучение знаковых процессов (семиозиса) или значения и коммуникации, знаков и символов, как по отдельности, так и сгруппированных в системы знаков. Он включает в себя изучение того, как смысл строится и понимается.</p>	<p>imo-ishora, aloqa, belgilarni, alohida-alohida va guruhlab belgi tizimlarida o'rganishdir. Bu soha ma'no qanday tuzilganligi va u bilan bog'liq tushunchalarni o'rganishni o'z ichiga oladi.</p>
<p>86. Separation occurs when individuals reject the dominant or host culture in favor of preserving their culture of origin. Separation is often facilitated by immigration to ethnic enclaves.</p>	<p>86.Разделение происходит при сохранении культуры своего происхождения. Разделению часто способствует иммиграция в этнические анклавы.</p>	<p>86. Ajralish o'z madaniyatini saqlab qolishda yuzaga keladi. Ajralish odatda etnik hududlarga immigratsiya qilish orqali sodir bo'ladi.</p>
<p>87. Skill: means having the knowledge and experience needed to perform a specific task or job – someone who has learned what to do (possesses the knowledge) and how to do it (can transfer the knowledge into real practice), which also means that someone else can observe the skill in action.</p>	<p>87.Навык: означает обладание знаниями и опытом, необходимыми для выполнения конкретной задачи или работы - кто-то, кто научился делать (обладает знаниями) и умеет это делать (может перенести знания в реальную практику), что также означает, что кто-то еще может наблюдать за навыком в действии.</p>	<p>87. Mahorat: bilim va tajribaga ega bo'lishni anglatadi, ma'lum bir vazifani yoki ishni bajarish uchun zarur bo'lgan narsa – kimdir nima qilishni (bilimga ega) va uni qanday qilishni bilasa, u mahoratli hisoblanadi. Boshqacha qilib aytganda, qobiliyatni amalda kuzatish mumkin.</p>
<p>88. Social class: The categorization of individuals in a stratified social system based on characteristics that are often related to (but may not be limited to) child-rearing practices, beliefs, values, economic status, prestige and</p>	<p>88.Социальный класс: классификация людей в стратифицированной социальной системе на основе характеристик, которые часто связаны (но не ограничиваются ими) с практикой воспитания детей, убеждениями,</p>	<p>88.Ijtimoiy-toifa: shaxslarni tabaqalashtirilgan ijtimoiy tizimda, odatda, bolalarni tarbiyalash amaliyotlari, e'tiqodlari, qadriyatlari, iqtisodiy maqomi, obro'-e'tibori va ta'siri bilan bog'liq bo'lgan (lekin</p>

influence, and general life chances	ценностями, экономическим статусом, престижем и влиянием, а также общими шансами на выживание.	cheklanmagan) xususiyatlarga asoslangan tasniflash va umumiy hayot imkoniyati
89. Social relaxation: simply means the ability to communicate comfortably and revealing little anxiety.	89.Социальная релаксация: просто означает способность комфортно общаться и проявлять мало беспокойства.	89. Ijtimoiy relaksatsiya: qulay usulda muloqot qila olish qobiliyatini bildiradi
90. Sociolinguistic awareness: acquiring basic local language skills, articulating differences in verbal/non-verbal communication and adjusting one's speech to accommodate nationals from other cultures.	90.Социолингвистическая осведомленность: приобретение базовых языковых навыков, выявление различий в вербальном / невербальном общении и корректировка речи для приспособления граждан других культур	90.Sotsialinguistik ogohlik: asosiy mahalliy tillarni o'rganish, og'zaki , og'zaki bo'lmagan muloqotni farqlash, muloqot va boshqa madaniyatlardagi shaxslarga moslashish uchun nutqni o'zgartirish.
91. Stereotypes: Unsubstantiated beliefs about the personal attributes of the members of a group based on inaccurate generalizations that are used to describe all members of the group and that thus ignore individual differences	91.Стереотипы: необоснованные представления о личных качествах членов группы, основанные на неточных обобщениях, которые используются для описания всех членов группы и которые, таким образом, игнорируют индивидуальные различия	91.Stereotiplar: Guruhning barcha a'zolarini tavsiflash uchun foydalaniladigan va individual farqlarni e'tiborga olmaydigan noto'g'ri umumlashmalarga asoslangan guruh a'zolarining shaxsiy sifatlariga asoslanmagan fikrlar
92. Subculture: is similar to culture, as it is formed by a group of people with distinctive values, norms and rules for behaviors.	92.Субкультура: похожа на культуру, так как формируется группой людей с особыми ценностями, нормами и правилами поведения	92.Subkultura: madaniyatga o'xshaydi, chunki u o'ziga xos qadriyatlarga, normalarga va boshqalarga ega bo'lgan bir guruh odamlar tomonidan shakllanadigan xulq-atvorni bildiradi
93. Symbols: consist of language, gestures, images or objects carrying a specific	93.Символы: состоят из языка, жестов, изображений или	93.Ramzlar: muayyan ma'noga ega til, imo-ishoralar, tasvirlar yoki

<p>meaning, which are recognized by people from the same culture background. Dress code, slang words, flags, etc. are also belongs to this category. New symbols can be developed easily every year.</p>	<p>объектов, несущих определенное значение, которые распознаются людьми из той же культуры. Дресс-код, сленговые слова, флаги и т.д. также относятся к этой категории. Новые символы могут разрабатываться легко каждый год</p>	<p>narsalardan iborat bo'lib, bir xil madaniyatga ega bo'lgan odamlar tomonidan tan olinadi. Kiyinish madaniyati, iboralar, va boshqalarni o'z ichiga oladi. Har yili yangi ramzlar paydo bo'lishi mumkin.</p>
<p>94. Taboo- is a strong social prohibition with grave consequences about certain areas of human activity or social custom.</p>	<p>94. Табу: это сильный социальный запрет с серьезными последствиями в отношении определенных областей человеческой деятельности или социальных обычаев.</p>	<p>94. Tabu: bu muayyan inson faoliyati yoki ijtimoiy odatlarga kuchli ta'sir qiluvchi ijtimoiy ta'qiqar.</p>
<p>95. Triangulation: in geological or physical science surveying, a technique of determining the location of an object by reference to three known locations; in cultural learning, triangulation refers to using a variety of media (people, print, literature, television) and several different sources of each before deciding the meaning of something in another culture.</p>	<p>95. Триангуляция: в геологической или физической науке - метод определения нахождения объекта по трем известным местоположениям; в культурологическом обучении триангуляция относится к использованию различных средств массовой информации (люди, печать, литература, телевидение) и некоторые другие различные источники, прежде чем решить суть чего-либо в другой культуре.</p>	<p>95. Triangulyatsiya: geologik yoki jismoniy ilmiy tadqiqotlarda, uchta ma'lum joyga qarab ob'ektning joylashishini aniqlash usuli; madaniy ta'limda uchraydigan turli madaniyatlardan foydalanish (insonlar, nashrlar, adabiyot va televidenie) va boshqa madaniyatga xos narsalarning ma'nosini belgilashda zarur bo'lgan, turli manbalar.</p>
<p>96. Uncertainty avoidance is a feature of cultures that expresses the extent to which people prefer and can tolerate</p>	<p>96. Предотвращение неопределенности: это особенность культур, которая выражает</p>	<p>96. Noaniqlikdan qochish: bu odamlar noaniqlikka nisbatan qanchalik preferensiyani namoyon</p>

<p>ambiguity, and the means they select for coping with change or trying to avoid it by establishing more structure.</p>	<p>степень, в которой люди предпочитают и могут терпеть двусмысленность, и средства, которые они выбирают для того, чтобы справиться с изменением или попытаться избежать его, создавая больше структур.</p>	<p>etishi va o'zgarishlarga qarshi kurashish uchun tanlagan vositalarini yaratish yo'li bilan undan qochishga urinishlarini namoyon etadigan madaniyatning o'ziga xos xususiyati.</p>
<p>97. Values involve what a culture regards as good or bad, right or wrong, fair or unfair, just or unjust, beautiful or ugly, clean or dirty, valuable or worthless, appropriate or inappropriate. Values are the desired characteristics or goals of culture, they do not necessarily describe its actual behaviours and characteristics. Values are used to <i>explain</i> the way in which people communicate.</p>	<p>97.Ценности: включают то, что культура считает хорошим или плохим, правильным или неправильным, справедливым или несправедливым, красивым или безобразным, чистым или грязным, ценным или бесполезным, соответствующим или неуместным. Ценности являются желаемыми характеристиками или целями культуры, они не обязательно описывают ее фактическое поведение и характеристики. Ценности используются для объяснения того, как люди общаются</p>	<p>97.Qadriyatlar madaniyatda yaxshi yoki yomon, to'g'ri yoki noto'g'ri, adolatli yoki adolatsiz, chiroyli yoki yomon, toza yoki iflos, qimmatli yoki foydasiz, tegishli yoki xos bo'lmagan deb hisoblagan narsalarni o'z ichiga oladi. Qadriyatlar madaniyatning istalgan xususiyatlari yoki maqsadlari bo'lib, ular o'zlarining haqiqiy xatti-harakatlari va xususiyatlarini ta'riflamaydi. Qadriyatlar odamlarning muloqot qilish usullarini tushuntirish uchun ishlatiladi</p>
<p>98.White privilege: The tendency of societies to conceptualize matters pertaining to race in terms of the perceptions and interests of the prevailing or dominant community. White privilege is different from prejudice or racism in that it merely gives a special place, or privilege, to the concerns of one group.</p>	<p>98.Привилегия белых: тенденция обществ к осмыслению вопросов, касающихся расы, с точки зрения восприятия и интересов преобладающего или доминирующего сообщества. Привилегия белых отличается от предрассудков или расизма тем, что она</p>	<p>98.Oq imtiyoz: Jamiyatning irqqa tegishli masalalarni kontseptsiyalashtirishi, ustun yoki hukmron jamiyatning manfaatlari nuqtai nazaridan kelib chiqib ish ko'rish tendentsiyasi. Oq imtiyoz irqchilikdan farq qiladi, u bir guruhning fikriga tayanadi</p>

	просто отводит особое место или привилегию заботам одной группы.	

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**J.DJUMABAEVA
SH.YUSUPOVA**

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