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"Developing students' Cross-cultural competence"

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Contents

Introduction

Actuality of the problem. Cultural competency is important nowadays as we, as citizens of planet earth, are no longer confined to our national and cultural borders. We mix with people from different cultures, ethnicities, religions and colours on a daily basis. In order to make this intercultural experience work on all levels from education to business to government, people have to develop basic skills in intercultural communication and understanding. Culture and communication are inseparable because culture not only dictates who talks to whom, about what, and how the communication proceeds, it also helps to determine how people encode messages, the meanings they have for messages, and the conditions and circumstances under which various messages may or may not be sent, noticed, or interpreted. Culture...is the foundation of communication. While a few individuals seem to be born with cultural competence, the rest of us have had to put considerable effort into developing it. This means examining our biases and prejudices, developing cross-cultural skills, searching for role models, and spending as much time as possible with other people who share a passion for cultural competence. As a result, cultural differences in the study of cross-cultural communication can already be found. And one of the ways of developing intercultural competence might be reached through education, and especially through foreign language teaching. Foreign language learning is comprised of several components, including grammatical competence, communicative competence, language proficiency, as well as a change in attitudes towards one's own or another culture. For scholars and laymen alike, cultural competence, i.e., the knowledge of the conventions, customs, beliefs, and systems of meaning of another country, is indisputably an integral part of foreign language learning, and many teachers have seen it as their goal to incorporate the teaching

of culture into the foreign language curriculum. It could be maintained that the notion of communicative competence, which, in the past decade or so, has blazed a trail, so to speak, in foreign language teaching, emphasizing the role of context and the circumstances under which language can be used accurately and appropriately, ‘falls short of the mark when it comes to actually equipping students with the cognitive skills they need in a second-culture environment’. In other words, since the wider context of language, that is, society and culture, has been reduced to a variable elusive of any definition as many teachers and students incessantly talk about it without knowing what its exact meaning is it stands to reason that the term communicative competence should become nothing more than an empty and meretricious word, resorted to if for no other reason than to make an “educational point.” In reality, what most teachers and students seem to lose sight of is the fact that ‘knowledge of the grammatical system of a language has to be complemented by understanding (sic) of culture-specific meanings (communicative or rather cultural competence)’.

Of course, we are long past an era when first language acquisition and second or foreign language learning were cast in a “behaviouristic mould,” being the products of imitation and language “drills,” and language was thought of as a compendium of rules and strings of words and sentences used to form propositions about a state of affairs. In the last two decades, there has been a resurgence of interest in the study of language in relation to society, which has led to a shift of focus from behaviourism and positivism to constructivism to critical theory[1]. Yet, there are still some deeply ingrained beliefs as to the nature of

[1] C. Kramsch, Foreign language textbooks’ construction of foreign reality. C, 1987, p 14

language learning and teaching—beliefs that determine methodology as well as the content of the foreign language curriculum—which have, gradually and insidiously, contrived to undermine the teaching of culture.

One of the misconceptions that have permeated foreign language teaching is the conviction that language is merely a code and, once mastered—mainly by dint of steeping oneself into grammatical rules and some aspects of the social context in which it is embedded—'one language is essentially (albeit not easily) translatable into another'. To a certain extent, this belief has been instrumental in promoting various approaches to foreign language teaching—pragmatic, sociolinguistic, and communicative—which have certainly endowed the study of language with a social "hue"; nevertheless, paying lip service to the social dynamics that undergird language without trying to identify and gain insights into the very fabric of society and culture that have come to charge language in many and varied ways can only cause misunderstanding and lead to cross-cultural miscommunication.

At any rate, foreign language learning is foreign culture learning, and, in one form or another, culture has, even implicitly, been taught in the foreign language classroom—if for different reasons. What is debatable, though, is what is meant by the term "culture" and how the latter is integrated into language learning and teaching. Kramsch's keen observation should not go unnoticed:

Culture in language learning is not an expendable fifth skill, tacked on, so to speak, to the teaching of speaking, listening, reading, and writing. It is always in the background, right from day one, ready to unsettle the good language learners when they expect it least, making

evident the limitations of their hard-won communicative competence, challenging their ability to make sense of the world around them[2].

The teaching of culture is not akin to the transmission of information regarding the people of the target community or country—even though knowledge about (let alone experience of) the "target group" is an important ingredient. It would be nothing short of ludicrous to assert that culture is merely a repository of facts and experiences to which one can have recourse, if need be. Furthermore, what Kramsch herself seems to insinuate is that to learn a foreign language is not merely to learn how to communicate but also to discover how much leeway the target language allows learners to manipulate grammatical forms, sounds, and meanings, and to reflect upon, or even flout, socially accepted norms at work both in their own or the target culture.

There is definitely more than meets the eye, and the present paper has the aim of unraveling the "mystery," shedding some light on the role of teaching culture in fostering cross-cultural understanding which transcends the boundaries of linguistic forms—while enriching and giving far deeper meaning to what is dubbed "communicative competence"—and runs counter to a solipsistic world view. We would like to show that the teaching of culture has enjoyed far less "adulation" than it merits, and consider ways of incorporating it not only into the foreign language curriculum but also into learners' repertoire and outlook on life.

Problem of the research work: the main premise of this paper is that we cannot go about teaching a foreign language without at least offering some insights into its speakers' culture. By the same token, we cannot go about fostering "communicative competence" without taking

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[2] C. Kramsch, Foreign language textbooks' construction of foreign reality. C, 1987, p 25

into account the different views and perspectives of people in different cultures which may enhance or even inhibit communication. After all, communication requires understanding, and understanding requires stepping into the shoes of the foreigner and sifting her cultural baggage, while always 'putting (the target) culture in relation with one's own'[3]. Moreover, we should be cognisant of the fact that 'if we teach language without teaching at the same time the culture in which it operates, we are teaching meaningless symbols or symbols to which the student attaches the wrong meaning…'.

The aim of the research work is to show the importance of cross-cultural (intercultural) competence, how to place culture at the core of language teaching by systematically introducing intercultural competence into the classroom. And present the project of developing cross-cultural competence.

The object of the research work is the process of teaching English at school.

The subject of this paper is "The ways of developing cross-cultural competence of school children.

The hypothesis of the research work: if the project provided by the author of the investigation is used by teachers at schools it will help effectively develop students' cross-cultural competence because this project corresponds to the final aim of FLT process, forming language ego.

The tasks of the research work:

- to analyze the theoretical material on the problem of the research;
- to make a survey on cross-cultural competence;
- to present a project of developing cross-cultural competence.

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[3] C. Kramsch, Foreign language textbooks' construction of foreign reality. C, 1987, p 205

The sources of the research work are articles from methodical journals, educational and methodical literature, and Internet sources. Works by such interculturalists as Kramsch, C., Byram, M., Morgan, C., Fantini A. E., M. Bennett.

The methods of the research work:

- studying pedagogical experience of leading teachers;
- observation, analysis of different methodological literature;
- determined observation on usage of studying materials;
- questioneering.

Scientific novelty: The author of the investigation made a survey on the problem and on the basis of gotten material worked out the project of developing cross-cultural competence.

Theoretical significance of the research work: consists in revealing and investigating different projects for developing intercultural competence presented by different interculturalists.

Practical significance of the research work: project worked out by the author of this research may be used by teachers at the lessons in order to develop cross-cultural competence.

The structure of research work includes introduction, main part (two chapters), conclusion, summary and the list of literature which is used for this work.

In theoretical part “Ways of developing cross-cultural competence” the author of the diploma work reveals the contribution and incorporation of the teaching of culture into the foreign language classroom. More specifically, some consideration will be given to the why and how of teaching culture. It will be demonstrated that teaching a foreign language is not tantamount to giving a homily on syntactic structures or learning new vocabulary and expressions, but mainly incorporates, or should incorporate, some cultural elements, which are intertwined with language itself. Furthermore, an attempt will be made

to incorporate culture into the classroom by means of considering some techniques and methods currently used. The main premise of the paper is that effective communication is more than a matter of language proficiency and that, apart from enhancing and enriching communicative competence, cultural competence can also lead to empathy and respect toward different cultures as well as promote objectivity and cultural perspicacity.

In practical part “Project of developing cross-cultural competence of senior grade school children” the researcher presents the project that can be included in school curriculum in order to develop intercultural sensitivity.

In conclusion are given general deductions, the main results of the conducted research work.

Chapter I Ways of developing cross-cultural competence

1.1 What is culture

"Culture is the "glue" that binds a group of people together."[4]

"Culture is an elusive construct that shifts constantly over time and according to who is perceiving and interpreting it."[5]

"Culture" is a broad concept that embraces all aspects of human life. It includes everything people learn to do. It is everything humans have learned. Culture shapes our thoughts and actions, and often does so with a heavy hand"[6]

"Culture is the systemic, rather arbitrary, more or less coherent, group-invented, and group-shared creed from the past that defines the shape of "reality", and assigns the sense and worth of the things; it is modified by each generation and in response to adaptive pressures; it provides the code that tells people how to behave predictably and acceptably, the cipher that allows them to derive meaning from language and other symbols, the map that supplies the behavioral options for satisfying human needs."[7]. Culture is a system of norms and control. In general terms, culture is most commonly viewed as that pattern of knowledge, skills, behaviour, attitudes, and beliefs, as well as material artifacts, produced by a human society and transmitted from one generation to another.

1.2 Distinction between Big C and little c

There are two types of culture: Big C and little c. The distinction between Big C and little c culture is used by both language teachers and interculturalists, although the two fields define these aspects of culture somewhat differently. In the Standards for Foreign Language

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[4] C. Kramsch, Foreign language textbooks' construction of foreign reality. C, 1987, p 116
[5] M. Byram., C. Morgan., and Colleagues. Teaching and Learning Language and Culture. G.B. 1994, p 35
[6] Candy, Self-direction for lifelong Learning. C. 1991,p 68
[7] N. Fairclough. Language and Power. London: Longman 1989, p 97

Learning volume, culture is defined as formal culture, including "the formal institutions (social, political, and economic), the great figures of history, and those products of literature, fine arts, and the sciences that were traditionally assigned to the category of elite culture". In contrast, culture is defined as "those aspects of daily living studied by the sociologist and the anthropologist: housing, clothing, food, tools, transportation, and all the patterns of behavior that members of the culture regard as necessary and appropriate". Lafayette uses more or less this distinction when he suggests goals for teaching culture in the foreign language classroom. Those that fit the Big C category include recognizing and explaining geographical monuments, historical events, major institutions (administrative, political, religious, educational, etc.), and major artistic monuments. The little c goals he suggests include recognizing and explaining everyday active cultural patterns such eating, shopping, greeting people, etc.; everyday passive patterns such as social stratification, marriage, work, etc.; and acting appropriately in common everyday situations. Interculturalists such as Cushner and Brislin (1996) and Bennett (1998) are more likely to associate the Big C and little c distinction with objective culture and subjective culture respectively, in the manner of sociology[8] and psychology[9]. Objective culture not only refers to cultural creations—the institutions and artifacts that were defined above as formal culture, but it also includes institutionalized patterns of everyday behavior such as eating, shopping, artifacts, and clothing that were categorized by Lafayette as little c culture. As Cushner and Brislin (1996) suggest, “t is relatively easy to pick up, analyze and hypothesize about the uses and meanings of objective elements of culture”. For interculturalists,

[8] J. R. Green. A Gesture Inventory for the Teaching of Spanish. Philadelphia: Chilton 1968, p129
[9] L.E. Henrichsen. Understanding Culture and Helping Students Understand Culture. 1998, p84

subjective (little c) culture refers the invisible, less tangible aspects of culture. It focuses on the world view maintained by members of a society. This world view is the set of distinctions and constructs that can variously be described as cultural values, beliefs, assumptions, or style. There is a significant overlap of this notion of subjective culture and the idea of deep culture, as described by Brooks (1997) based on his reading of Edward T. Hall's the silent language (1959). But in the continuing development of Hall's seminal work, interculturalists today typically define the elements of subjective culture as language use (the social context of language), nonverbal behavior (as it generates context for language, and as stand-alone signs), communication style (patterns of rhetoric or discourse), cognitive style (preferred forms of logic, information-gathering, etc.), and cultural values (assignment of goodness for certain ways of being, such as individualism or collectivism). It is the apprehension of this subjective culture—temporarily "looking at the world through different eyes"—that underlies the development of intercultural competence, as defined by interculturalists. As described in greater detail below, behavior that is adaptive to everyday culture is assumed by interculturalists to emerge from successfully making this shift in perspective.

1.3 What is cross-cultural competence

Cultural competence is defined as a set of congruent behaviors, attitudes, and policies that come together in a system, agency, or among professionals and enables that system, agency, or those professionals to work effectively in cross–cultural situations [7,248]. 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. 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. Being competent in cross–cultural functioning means learning new patterns of behavior and effectively applying them in the appropriate settings. For example, a teacher with a class of African–American children may find that a certain look sufficiently quiets most of the class. Often African–American adults use eye contact and facial expression to discipline their children. However, this is not effective with all African–Americans. Intra–group differences, such as geographic location or socioeconomic background, require practitioners to avoid over generalizing. With other students, one might have to use loud demanding tones, quiet non–threatening language, or whatever is appropriate for those students. The unknowing teacher might offend some students and upset others by using the wrong words, tone, or body language. Being culturally competent means having the capacity to function effectively in other cultural contexts. There are five essential elements that contribute to a system's ability to become more culturally competent. The system should (1) value diversity, (2) have the capacity for cultural self–assessment, (3) be conscious of the "dynamics" inherent when cultures interact, (4) institutionalize cultural knowledge, and (5) develop adaptations to service delivery reflecting an understanding of diversity between and within cultures. Further, these five elements must be manifested in every level of the service delivery system. They should be reflected in attitudes, structures, policies, and services. Cultural competence is a developmental process that occurs along a continuum.

There are six possibilities, starting from one end and building toward the other: 1) cultural destructiveness, 2) cultural incapacity, 3) cultural blindness, 4) cultural pre–competence, 5) cultural competency, and 6) cultural proficiency. It has been suggested that, at best, most human service agencies providing services to children and families fall between the cultural incapacity and cultural blindness on the continuum[10]. It is very important for agencies to assess where they fall along the continuum. Such an assessment can be useful for further development.

While a few individuals seem to be born with cultural competence, the rest of us have had to put considerable effort into developing it. This means examining our biases and prejudices, developing cross-cultural skills, searching for role models, and spending as much time as possible with other people who share a passion for cultural competence. The term multicultural competence surfaced in a mental health publication by psychologist Paul Pedersen (1988) at least a decade before the term cultural competence became popular. Most of the definitions of cultural competence shared among diversity professionals come from the healthcare industry. Their perspective is useful in the broader context of diversity work. Consider the following definitions:

- A set of congruent behaviors, attitudes and policies that come together as a system, agency or among professionals and enable that system, agency or those professionals to work effectively in cross-cultural situations.
- Cultural competence requires that organizations have a defined set of values and principles, and demonstrate behaviors, attitudes, policies, and structures that enable them to work effectively cross-culturally.

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[10] D. Humphrey. Integrating Intercultural Training Material in the ELT Classroom. 1997, p 49

- Cultural competence is defined simply as the level of knowledge-based skills required to provide effective clinical care to patients from a particular ethnic or racial group.
- Cultural competence is a developmental process that evolves over an extended period. Both individuals and organizations are at various levels of awareness, knowledge and skills along the cultural competence continuum.

It is not surprising that the healthcare profession was the first to promote cultural competence. A poor diagnosis due to lack of cultural understanding, for example, can have fatal consequences, especially in medical service delivery. Cultural incompetence in the business community can damage an individual's self esteem and career, but the unobservable psychological impact on the victims can go largely unnoticed until the threat of a class action suit brings them to light.

Notice that some definitions emphasize the knowledge and skills needed to interact with people of different cultures, while others focus on attitudes. A few definitions attribute cultural competence or a lack thereof to policies and organizations. It's easy to see how working with terms that vary in definition can be tricky. Can you even measure something like cultural competence? In an attempt to offer solutions for developing cultural competence, Diversity Training University International (DTUI) isolated four cognitive components: (a) Awareness, (b) Attitude, (c) Knowledge, and (d) Skills.[11]

Awareness. Awareness is consciousness of one's personal reactions to people who are different. A police officer who recognizes that he profiles people who look like they are from Mexico as "illegal aliens" has cultural awareness of his reactions to this group of people.

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[11] R. Lafayette. The cultural revolution in foreign languages: A guide for building the modern curriculum. Lincolnwood, 1975, p 38., P. G. Forge. Counseling and Culture in Second Language Acquisition. Oxford: Pergamon Press. 1983, p 325

Attitude. Paul Pedersen's multicultural competence model emphasized three components: awareness, knowledge and skills. DTUI added the attitude component in order to emphasize the difference between training that increases awareness of cultural bias and beliefs and that gets participants to carefully examine their beliefs and values about cultural differences.

Knowledge. Social science research indicates that our values and beliefs about equality may be inconsistent with our behaviors, and we ironically may be unaware of it. Social psychologist Patricia Devine and her colleagues, for example, showed in their research that many people who score low on a prejudice test tend to do things in cross cultural encounters that exemplify prejudice (e.g., using out-dated labels such as "illegal aliens", "colored", and "homosexual".). This makes the Knowledge component an important part of cultural competence development.

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

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

Notice that the set of four components of our cultural competence definition—awareness, attitude, knowledge, and skills— represents the key features of each of the popular definitions. The utility of the definition goes beyond the simple integration of previous definitions, however. It is the diagnostic and intervention development benefits

that make the approach most appealing. Cultural competence is becoming increasingly necessary for work, home, community social lives.

1.4 History of culture teaching

As will become evident, the role of cultural learning in the foreign language classroom has been the concern of many teachers and scholars and has sparked considerable controversy, yet its validity as an equal complement to language learning has often been overlooked or even impugned. Up to now, two main perspectives have influenced the teaching of culture. One pertains to the transmission of factual, cultural information, which consists in statistical information, that is, institutional structures and other aspects of the target civilisation, highbrow information, i.e., immersion in literature and the arts, and lowbrow information, which may focus on the customs, habits, and folklore of everyday life[12]. This preoccupation with facts rather than meanings, though, leaves much to be desired as far as an understanding of foreign attitudes and values is concerned, and virtually blindfolds learners to the minute albeit significant aspects of their own as well as the target group's identity that are not easily divined and appropriated. All that it offers is 'mere book knowledge learned by rote'[13]. The other perspective, drawing upon cross-cultural psychology or anthropology, has been to embed culture within an interpretive framework and establish connections, namely, points of reference or departure, between one's own and the target country. This approach, however, has certain limitations, since it can only furnish learners with cultural knowledge, while leaving them to their own devices to integrate that

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[12] Odlin, T. 1989. Language Transfer: Cross-Linguistic Influence in Language Learning. Cambridge: Cambridge University Press. p.200

[13] Politzer, R. 1959. Developing Cultural Understanding Through Foreign Language Study. Report of the Fifth Annual Round Table Meeting on Linguistics and Language Teaching. Washington, D.C.: Georgetown University Press. p.159

knowledge with the assumptions, beliefs, and mindsets already obtaining in their society. Prior to considering a third perspective, to which the present paper aspires to contribute, it is of consequence to briefly sift through the relevant literature and see what the teaching of culture has come to be associated with.

As Lessard-Clouston (1997) notes, in the past, people learned a foreign language to study its literature, and this was the main medium of culture. 'It was through reading that students learned of the civilization associated with the target language'[14]. In the 1960s and 1970s, such eminent scholars as Hall (1959), Nostrand (1974), Seelye, and Brooks (1975) made an endeavour to base foreign language learning on a universal ground of emotional and physical needs, so that 'the foreign culture [would appear] less threatening and more accessible to the language learner'[15]. In the heyday of the audio-lingual era in language teaching, Brooks (1968) 'emphasized the importance of culture not for the study of literature but for language learning', as Steele has observed. Earlier on, Brooks (1960) in his seminal work Language and Language Learning had offered sixty-four topics regarding culture interspersed with questions covering several pages. These 'hors d' oeuvres', as he called them, concerned, inter alia, such crucial aspects of culture as greetings, expletives, personal possessions, cosmetics, tobacco and smoking, verbal taboos, cafes, bars, and restaurants, contrasts in town and country life, patterns of politeness, keeping warm and cool, medicine and doctors. In a sense, his groundbreaking work was conducive to a shift of focus from teaching geography and history as part of language learning to an anthropological approach to the study of culture. What is important is

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[14] Montgomery, M., and H. Reid-Thomas. 1994. Language and social Life. England: The British Council.
[15] Odlin, T. 1989. Language Transfer: Cross-Linguistic Influence in Language Learning. Cambridge: Cambridge University Press. p.200

that, by making the distinction between “Culture with a Capital C”—art, music, literature, politics and so on—and “culture with a small c”—the behavioural patterns and lifestyles of everyday people—he helped dispel the myth that culture (or civilisation or Landeskunde, or what other name it is known by,[16] is an intellectual gift bestowed only upon the elite. Admittedly, the main thrust of his work was to make people aware that culture resides in the very fabric of their lives—their modus vivendi, their beliefs, assumptions, and attitudes—rather than in a preoccupation with aesthetic reflections or high-falutin ideas. As Weaver insightfully remarks, the commonly held notion of culture is largely concerned with its insignificant aspects, whereas our actual interaction with it takes place at a subconscious level.

Many, if not most, people think of culture as what is often called “high culture”—art, literature, music, and the like. This culture is set in the framework of history and of social, political, and economic structure. Actually, the most important part of culture for the sojourner is that which is internal and hidden…, but which governs the behavior they encounter. This dimension of culture can be seen as an iceberg with the tip sticking above the water level of conscious awareness. By far the most significant part, however, is unconscious or below the water level of awareness and includes values and thought patterns.[17]

Following Brooks, Nostrand (1974) developed the Emergent Model scheme, which comprised six main categories. The first, culture, regarded value systems and habits of thought; society included organizations and familial, religious, and other institutions. The third category of conflict was comprised of interpersonal as well as intrapersonal conflict. Ecology and technology included knowledge of

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[16] Odlin, T. 1989. Language Transfer: Cross-Linguistic Influence in Language Learning. Cambridge: Cambridge University Press. p.200

[17] Lakoff, R. 1990. Talking Power. The Politics of Language. New York: Basic books. p. 312

plants and animals, health care, travel etc., while the fifth category, individuals, was about intra/interpersonal variation. Finally, cross-cultural environment had to do with attitudes towards other cultures. As Singhal (1998) notes, 'it is evident that one would have to be quite knowledgeable in the culture under study to be able to present all of these aspects accurately to second language learners'. Since the 1960s, a great many educators have concerned themselves with the importance of the cultural aspect in foreign language learning, with Hammerly (1982), Seelye (1984) and Damen (1987) being among those who have considered ways of incorporating culture into language teaching. In the 1970s, an emphasis on sociolinguistics led to greater emphasis on the situational context of the foreign language. Savignon's study on communicative competence, for example, suggested the 'value of training in communicative skills from the very beginning of the FL program'. As a result, the role of culture in the foreign language curriculum was enhanced, and influential works by Seelye (1974) and Lafayette (1975) appeared. The audiolingual method was replaced by the communicative approach, and Canale and Swain claimed that 'a more natural integration' of language and culture takes place 'through a more communicative approach than through a more grammatically based approach'. In addition, teacher-oriented texts[18] now included detailed chapters on culture teaching for the foreign language classroom, attesting to the predominant goal: communication within the cultural context of the target language.[19]

It is only in the 1980s that scholars begin to delve into the dynamics of culture and its vital contribution to 'successful' language

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[18] Bruner, J. 1996. The Culture of Education. USA: Harvard University Press. p. 129

[19] Armour-Thomas, E. & Gopaul-Nicol, S. 1998. Assessing Intelligence. Applying a Bio-Cultural Model. USA: Sage Publications. p. 230

learning.[20] For example, Littlewood advocates the value of cultural learning, although he still 'keeps linguistic proficiency as the overall aim of communicative competence' (ibid.). Also, there are many insightful comparisons made between behavioural conventions in the L1 and L2 societies which are culture-specific and which could be said to impede understanding: the use of silence, frequency of turn-taking, politeness, and so forth.[21] Furthermore, in the 1980s and 1990s, advances in pragmatics and sociolinguistics laying bare the very essence of language, which is no longer thought of as merely describing or communicating but, rather, as persuading, deceiving, or punishing and controlling, have rendered people's frames of reference and cultural schemata tentative, and led to attempts at 'bridging the cultural gap in language teaching'.

On the assumption that communication is not only an exchange of information but also a highly cognitive as well as affective and value-laden activity, Melde (1987) holds that foreign language teaching should foster 'critical awareness' of social life—a view commensurate with Fairclough's (1989 and 1995) critical theory.[22] More specifically, when the learner understands the perspectives of others and is offered the opportunity to reflect on his own perspectives, 'through a process of decentering and a level of reciprocity, there arises a moral dimension, a judgmental tendency, which is not defined purely on formal, logical grounds'.[23] To this end, the learner needs to take the role of the foreigner, so that he may gain insights into the values and meanings that the latter has internalised and unconsciously negotiates

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[20] Odlin, T. 1989. Language Transfer: Cross-Linguistic Influence in Language Learning. Cambridge: Cambridge University Press. p.178
[21] Odlin, T. 1989. Language Transfer: Cross-Linguistic Influence in Language Learning. Cambridge: Cambridge University Press. p.236
[22] Odlin, T. 1989. Language Transfer: Cross-Linguistic Influence in Language Learning. Cambridge: Cambridge University Press. p.211
[23] Odlin, T. 1989. Language Transfer: Cross-Linguistic Influence in Language Learning. Cambridge: Cambridge University Press. p.220

with the members of the society to which he belongs (ibid.). Beside Melde, Baumgratz-Gangl (1990) asserts that the integration of values and meanings of the foreign culture with those of one's "native culture" can bring about a shift of perspective or the 'recognition of cognitive dissonance', both conducive to reciprocity and empathy. What is more, Swaffar (1992) acknowledges the contribution of culture when he says that, in order to combat, as it were, 'cultural distance', students must be exposed to foreign literature with a view to developing the ability to put into question and evaluate the cultural elements L2 texts are suffused with. Kramsch (1993, 1987a) also believes that culture should be taught as an interpersonal process and, rather than presenting cultural facts, teachers should assist language learners in coming to grips with the 'other culture'.[24] She maintains that, by virtue of the increasing multiculturality of various societies, learners should be made aware of certain cultural factors at work, such as age, gender, and social class, provided that the former usually have little or no systematic knowledge about their membership in a given society and culture, nor do they have enough knowledge about the target culture to be able to interpret and synthesize the cultural phenomena presented.[25]

From all the above, it is evident that, much as the element of culture has gained momentum in foreign language learning, most educators have seen it as yet another skill at the disposal of those who aspire to become conversant with the history and life of the target community rather than as an integral part of communicative competence and intercultural awareness at which every "educated

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[24] Benson, P. & Voller, P. 1997. Autonomy and Independence in Language Learning. London: Longman. p. 264
[25] Davis, K. (1997). Exploring the intersection between cultural competency and managed behavioral health care policy: Implications for state and county mental health agencies. Alexandria, VA: National Technical Assistance Center for State Mental Health Planning. p. 148

individual" should aim. As has been intimated above, the present paper takes a third perspective, in claiming that cultural knowledge is not only an aspect of communicative competence, but an educational objective in its own right. Nevertheless, cultural knowledge is unlike, say, knowledge of mathematics or Ancient Greek, in the sense that it is an all-encompassing kind of knowledge which, to a certain extent, has determined—facilitated or precluded—all other types of "knowledge." Rather than viewing cultural knowledge as a prerequisite for language proficiency, it is more important to view it as 'the community's store of established knowledge'[26] which comprises 'structures of expectation' with which everyone belonging to a certain group is expected to unconsciously and unerringly comply. A corollary of this third perspective is to view the teaching of culture as a means of 'developing an awareness of, and sensitivity towards, the values and traditions of the people whose language is being studied'.[27] It goes without saying that to foster cultural awareness by dint of teaching culture means to bring to our learners' conscious the latent assumptions and premises underlying their belief and value systems[28] and, most importantly, to show that our own culture predisposes us to a certain worldview by creating a 'cognitive framework….[which] is made up of a number of unquantifiables [my emphasis] ….embrac[ing] …assumptions about how the world is constructed' (ibid.). But this cognitive framework is, to a great extent, maintained and sanctioned through the very use of language, which is arguably 'the most visible and available expression of [a] culture'. As will be shown, though, language and culture are so intricately related that their boundaries, if

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[26] Cross T., Bazron, B., Dennis, K., & Isaacs, M. (1989). Towards a culturally competent system of care, volume I. Washington, D.C.: Georgetown University Child Development Center, CASSP Technical Assistance Center. p. 398

[27] Wierzbicka, A. 1999. Emotions across Languages and Cultures. Diversity and Universals. Cambridge: Cambridge University Press. p. 422

[28] Tucker, G. R., and Lambert, W. E. 1972. Sociocultural Aspects of Foreign-Language Study. Dodge, J. W. (ed.). 1972. Northeast Conference Reports. Montpellier, Vermont: The Capital City Press. p. 389

any, are extremely blurred and it is difficult to become aware of—let alone question—the assumptions and expectations that we hold. It should be reiterated that language teaching is culture teaching, and what the next chapter will set out to show is that, ‘by teaching a language…one is inevitably already teaching culture implicitly’, and gaining insights into the foreign language should automatically presuppose immersion in the foreign culture, in so far as these two, language and culture, go hand in hand.

1.5 Language as communicative competence

By giving tangible expression to thought, language enables communication with others. Although speech signals are often part of communicative ability, there are other forms as well-written symbols, signed language, and other means. Whichever we use, these are usually combined, forming several interrelated systems:

- a linguistic component(sounds, signs and/or graphemes, and grammar of vlanguage
- a paralinguistic component(tone, pitch, volume, speed, and affective aspects)
- an extra linguistic component(nonverbal aspects such as gestures, movements)
- when context is considered, a sociolinguistic dimension (a repertoire of styles, each appropriate for different situations)

Understanding these multiple dimensions and there interrelations elucidates what is involved when developing competence in a second or third system.

Language, that is, communicative competence, reflects and reinforces a particular view we hold of the world. In linguistic terms, the influence of language on culture and world view is called language determinism and relativity; that is, the language we acquire influences

the way we construct our model of the world (hence, determinism). And if this so, other languages convey differing visions of the same world (relativity). The long debated theory, known as the Sapir-Whorfian hypothesis, raises intriguing issues related to cross-cultural effectiveness. How effectively and appropriately can individual behave in an intercultural context with-or without-ability in the target language? Although communication across cultures may occur in one's own language (especially where English or another dominant language is involved), there is a qualitative difference between communicating in one's own language and in the language of one's hosts.

Whichever the case, FL proficiency is critical to functioning effectively and appropriately in cross-cultural situations, plus the added benefit that exposure to a foreign linguaculture (FC2) affords an opportunity to develop a different or, at least, an expanded vision of the world.

Chapter II Understanding the cultural dimension of language.

2.1 How not to be fluent fool: understanding of cultural dimension of the language

Many students (and some teachers) view language any as a communication tool-a method humans use to indicate the objects and ideas of their physical and social world. In this view, languages are sets of words tied together by rules, and learning a foreign or second language is the simple (but tedious) process of substituting words and rules to get the same meaning with a different tool. This kind of thinking can lead to becoming a "fluent fool". A fluent fool is someone who speakers a foreign language well but doesn't understand the social or philosophical content of that language. [29]

Such people are likely to get into all sorts of trouble because both they themselves and others overestimate their ability. They may be invented into complicated social situations where they cannot understand the events deeply enough to avoid giving or taking offense. Eventually, fluent fools may develop negative opinions of the native speakers whose language they understand but whose basic beliefs and values continue to elude them. To avoid becoming a fluent fool, we need to understand more completely the cultural dimension of language. Language does serve as a tool for communication, but in addition it is a "system of representation" for perception and thinking. This function of language provides us with verbal categories and prototypes that guide our formation of concepts and categorization of objects; it directs how we experience reality. A memorable statement of language representing experience was made by Whorf (1956):

We dissect nature along lines laid down by our native languages. The categories and types that we isolate from the world of phenomena

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[29] Swaffar, J. 1992. Written texts and cultural readings. p. 267

we do not find there because they stare every observer in the face; on the contrary, the world is represented in a kaleidoscopic flux of impressions which has been organized in our minds-and this means largely by the linguistic system in our minds.

In this statement, Whorf advances what has come to be called the "strong form" of the Whorf hypothesis: Language largely determines the way in which we understand our reality. In other writings, Whorf takes the position that language, thought, and perception are interrelated, a position called the "weak hypothesis".

In either case of the Whorf hypothesis, the implication for language teachers is clear: Language teaching is also reality teaching. The instruction that foreign and second language teachers provide in linguistic construction necessarily includes guidelines on how to experience reality in a different way.

To avoid turning out fluent fools, language teachers can be more deliberate in helping students learn to experience reality in a new way. Using a "culture-contrast" approach may be useful in this regard, including the following steps:

1. Inform student about how their native language is related to basic values, beliefs, thought patterns, and social action in their own cultures.
2. Compare native language-culture patterns to those of the new language-culture. Look especially for concepts and structures in the new language that do not exist in the native language because they provide keys to shifting experience along lines provided by the acquired language.
3. Assess achievement not just in terms of vocabulary and grammar but also in the pragmatic dimensions of culturally appropriate social judgment and decision making. Case studies or critical incidents accompanied by various possible actions can be

useful in assessing a student's ability to shift his or her frame of reference toward that of the new language.

2.2 The developmental model of intercultural sensitivity

The development model of intercultural sensitivity (DMIS)[30] describes stages that people move through in their acquisition of intercultural competence. The idea of intercultural competence in the DMIS is - the ability to recognize oneself operating in cultural context, the identification and appreciation of cultural difference. The model is thus culture-general in the sense that it describes how learners overcome ethnocentrism regarding their own culture and how they achieve sensitivity to other cultures in general. The model is developmental because it assumes that issues at each stage need to be resolved in some way before the learner can move on to deal with more complex issues at later stages. As a culture-general developmental model of intercultural competence, the DMIS offers a way for language teachers to (1) assess the developmental readiness of their students to pursue certain kinds of intercultural learning and (2) select and sequence learning activities that contribute to their students' development of general intercultural competence.

The DMIS brings together two kinds of research. One is the systematic observation of actual behavior—how people act when they are faced with cultural difference. The second is the testing of a coherent theoretical explanation for that behavior. Based on testing, the theory is refined and becomes a better and better predictor of actual observed behavior. The initial observations that led to formulating the model focused on students as they struggled with intercultural issues in workshops, language classrooms, and cultural exchange programs.

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[30] Kramsch, C. and McConnell-Ginet, S. (eds.). 1992. Text and Context: Cross-Disciplinary Perspectives on Language Study. Lexington, MA: D.C. Heath. p.563

Since then, these observations have been expanded to include business persons, social service and health care personnel, K-12 teachers, and college faculty, among others.

It appears that learner's progress through six discernible stages that can be explained by principles of constructivism. Constructivist theory, an amalgam of cognitive psychology and post-positivist philosophy, holds that 01 experience of reality occurs largely through constructs, or complex categories, which together make up our world view.[31] In other words, our notions of reality are generated by the categories that we use t describe it, and those categories are the medium through which we experience events. As the constructivist psychologist George Kelly (1963) stated: A person can be a witness to a tremendous parade of episodes and yet, if he fails to keep making something out of them . . ., he gains little in the way of experience from having been around when they happened. It is not what happens around him that makes a man experienced; it is the successive construing and reconstruing of what happens, as it happens, that enriches the experience of his life. This perspective is usually well known to linguists, since it is the basis of the so-called Sapir/Whorf Hypothesis:

The categories and types that we isolate from the world of phenomena we do not find here because they stare every observer in the face; on the contrary, the world is presented in a kaleidoscopic flux of impressions which has to be organized by our minds—and this means largely by the linguistic systems in our minds, Although theorists continue to argue about the extent to which the Sapir/Whorf Hypothesis might be true, most language teachers and inter-culturalists

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[31] Steele, R. 1989. Teaching language and culture: Old problems and new approaches. In J.E. Alatis (Ed.), Georgetown University. p. 361

know from their personal experience that the language one is speaking facilitates certain perceptions of the surrounding world and inhibits others.[32]

Constructivism, then, provides an understanding of how people develop in their ability to construe, and thus to experience, cultural difference. The DMIS uses observed behavior (verbal statements) to indicate an underlying condition (world view state) that enables people to experience cultural difference in a certain way. The more sophisticated (complex) their world view constructions of cultural difference, the more intercultural sensitive and competent they become. Once a more sophisticated experience of cultural difference is achieved, that world view state is applied to any phenomenon that fits the category culture, in other words, the skills at each stage are generalizable to any kind of cultural difference. Further, it appears that the world view states are fairly stable; people maintain the same general orientation to cultural difference, no matter what the culture.

2.3 Overview of stages of the developmental model of intercultural sensitivity

The Developmental Model of Intercultural Sensitivity is divided into two sets of stages; Ethnocentric and Ethnorelative. In Ethnocentrism, people unconsciously experience their own cultures as central to reality. They therefore avoid the idea of cultural difference as an implicit or explicit threat to the reality of their own cultural experience. In Ethnorelativism, people consciously recognize that all behavior exists in cultural context, including their own. They recognize the restriction this places on their experience, and they therefore seek

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[32] Bennett, J. M. Cultural marginality: Yarmouth, ME: Intercultural Press. (1993) 2nd ed., p. 281

out cultural difference as a way of enriching their own experience of reality and as a means to understand others.[33]

Denial. In the first stage of Ethnocentrism, Denial, people have not yet constructed the category of cultural difference. To them, the world is completely their current experience of it, and alternatives to that experience are literally unimaginable. People of other cultures, insofar as they are perceived at all; seem less human, lacking the real feelings and thoughts of one's own kind. Cultural strangers exist as simpler forms in the environment to be tolerated, exploited, or eliminated as necessary. This world view state is the default condition of normal socialization. People can stay in Denial their whole lives, as long as they don't have much contact with cultural difference. They can maintain this state by living in total isolation from people who are culturally different or, as is more common, by maintaining separation from difference through artificial means such as apartheid.[34]

Diagnosing Denial. In most cases, the expression of Denial appears thoughtless, but benign, as in the statement "live and let live." Learners may appear extremely naive and ask "stupid" questions, such as "do you live with wild animals (in Nairobi)?" The purpose of the question is not to denigrate urban Africans; it is simply uninformed. Students have difficulty differentiating cultures, leading them to lump all Asians, or all people of color, together. And learners at this stage are profoundly unaware of their own cultures. Any inquiry into how their cultural lens influences perception is likely to be met with bewilderment. Teachers are less likely to see the virulent form of Denial, which is the active dehumanization of others associated with genocide. Still, it may come up around certain political issues.

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[33] Blohm, J. New ways in teaching culture. TESOL.1997. p. 164
[34]Cushner & Brislin, Intercultural sourcebook 1996. p. 326

Defense. In the second stage of Ethnocentrism, Defense, people have become more adept at perceiving cultural difference. Exposure to media images of other cultures, or the kind of casual contact that occurs in a multicultural classroom may set the stage for this level of experience. Other people still seem less real (i.e., less human) than one's own kind, but they now exist in perception as stereotypes and so must be dealt with. Because one's own culture is still experienced as the only true reality, the existence of the other cultures is threatening to that reality. To counter the threat, the world is organized into us and them, associated with the denigration of them and the superiority of us. Occasionally, people at this stage may go into reversal, wherein they exalt an adopted culture and denigrate their own primary socialization (going native or passing). On the surface, this may appear to be more interculturally sensitive, but in terms of the dualistic perception characterizing this stage, it is an equivalent kind of Defense.

Diagnosing Defense. Students in Defense tend to be polarizing any discussion of cultural difference. An attempt to contrast cultures in a non-evaluative way may be met with defensive statements, such as "so what do you have against America?" Jokes that denigrate other cultures and ethnic slurs are accepted as normal, and a lot of attention may be given to the relative intelligence or ability of different cultural groups. Reversal (in the United States) may accompany the discovery by someone that he or she is one one-thousandth Cherokee. Suddenly, he or she is of the people, as opposed to being one of those despicable Anglos. People of dominant co-cultures are likely to experience Defense as an attack on what they see as their values-positions that others often see as privileges. People of non-dominant co-cultures may experience Defense as an opportunity to discover and solidify a separate cultural identity in contrast to the dominant group. In either

case, learners will acknowledge and often attack the other group while continuing to avoid contact with it.

Minimization. In the third and final stage of Ethnocentrism, Minimization, the threat of Defense has been resolved by assuming a basic similarity among all human beings. Either in terms of physical universalism (e.g., all humans have the same needs) or in terms of some principle of transcendent universalism (e.g., everyone is a child of God), the differences that were threatening in Defense are subsumed into already-existing, familiar categories. People in Minimization recognize cultural variation in institutions and customs (objective culture) and may be quite interested in those kinds of differences. However, they hold mightily to the idea that beneath these differences beats the heart of a person pretty much like them. Because they are still lacking cultural self-awareness, people in Minimization cannot see that their characterizations of similarity are usually based on their own culture.

Diagnosing Minimization. Learners in Minimization are nice. They make statements such as "we are all one under the sun," and they may be sincerely motivated to include culturally different others into their activities. However, they cannot fathom why people of other cultures might not want to engage in the proffered activities. This is the melting pot stage, where (in the United States) a lot of emphasis may be placed on becoming American. Older learners in this stage may argue for universal human rights or world capitalism, without reference to how such a position might be perceived by others as a form of cultural imperialism. People of dominant co-cultures may assume that all people have equal opportunity, failing to perceive that institutions fashioned in their own culture's image may offer them advantages while hindering the achievement of others who are culturally different.

Acceptance. In the first stage of Ethnorelativism, Acceptance, people have discovered their own cultural context, and therefore they can accept the existence of different cultural contexts. People at this stage can construct culture-general categories that allow them to generate a range of relevant cultural contrasts among many cultures. Thus, they are not necessarily experts in one or more specific cultures (although they might also be that); rather, they are adept at identifying how cultural differences in general operate in a wide range of human interactions. Acceptance does not mean agreement—some cultural difference may be judged negatively—but the judgment is not ethnocentric in the sense of withholding equal humanity. People at Acceptance first attain respect for behavioral differences, which involves only the more tangible aspects of subjective culture such as language use, nonverbal behavior, and communication style.

Respect for value differences follows, wherein people experience their own values as but one good way of organizing the ethical dimension of reality. This is not the same as saying anything goes, the common allegation lodged by antagonists of cultural relativity. The focus is on recognition of the cultural context of behavior, not on the acceptance of all behavior as appropriate in all contexts.

Diagnosing Acceptance. Learners in Acceptance are able to see their own behavior in cultural context. Consequently, they tend to use self-referential statements such as "As a Japanese person, I am inclined to believe that...," or "This may be mainly a guy thing, but..." They are likely to be curious about cultural differences, seeking out information about the subjective cultural behavior and values of other groups and initiating contrasts with their own cultures. Many learners will be questioning the absolutism of certain values inculcated by early socialization. This may lead them to flirt with whatever response to

value questions, on their way to discovering that values can exist in cultural context and still command their commitment.

Adaptation. In the second stage of Ethnorelativism, Adaptation, people are able to shift their cultural frames of reference; that is, they are able to look at the world through different eyes and intentionally change their К behavior to communicate more effectively in another culture. This is a conscious act, necessitating an awareness of one's own culture and a set of contrasts to the target culture. Shifting cultural frames of reference can be thought of as intercultural empathy, which involves temporarily setting aside one's own world view assumptions and intentionally taking on a specific, different set of beliefs.[35] The result of employing empathy in an intercultural event is to generate natural behavior that is appropriate to the target culture. In other words, adaptive behavior emerges from successfully looking at the world from the other culture's perspective. Pluralism is an extension of empathy, referring to the routine shifts in frame of reference practiced by people who are bicultural or (in the case of several cultures) multicultural but not all biculturalism is culturally sensitive. In the case of accidental biculturalism, people have simply received primary socialization into two cultures. Such people may be able to act appropriately in two different cultural contexts, but they cannot necessarily generalize that ability to a third culture.

Diagnosing Adaptation. Learners in Adaptation are able to interpret and evaluate situations from more than one cultural perspective. They are likely to initiate statements such as, "I think a Japanese view of this situation would be...," or "Let's imagine how a Moslem might react to..." Learners at this stage are often those who seek out contact with cultural difference, and they are notable in their

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[35] Fisher, G. Public diplomacy and the behavior oral sciences. Indiana University. 1972. p. 276

ability to change behavior in different cultural contexts. For example, a person's behavior may be more objective and detached from feelings in male or European American contexts, while the same person may be more subjective and attached to feelings in female or African American contexts. Learners also may act as cultural liaisons between two cultural groups that they know well. They are perceived as belonging to both groups, although there may be some people in each group who cannot accept the disloyalty of such dual membership.

Integration. In the last stage of Ethnorelativism, Integration, people extend their ability to perceive events in cultural context to include their own definitions of identity. For these people, the process of shifting cultural perspective becomes a normal part of self, and so identity itself becomes a more fluid notion. One begins to see one's self as moving around in cultures, no longer completely at the center of any one or combination of cultures—a cultural marginal. This change in identity can be a profoundly alienating experience for people who have not been intentionally developing their intercultural sensitivity—encapsulated marginality.[36] But when this identity develops as an extension of Adaptation, it is more likely to become constructive marginality. Integration is not necessarily better than Adaptation in most situations demanding intercultural competence, but it is descriptive of a substantial number of non-dominant minority group members, long-term expatriates, global nomads, and other people who may see themselves as citizens of the world.

Diagnosing Integration. Learners in the encapsulated marginality form of Integration are likely to appear self-centered, alienated, and unsure of their values, while at the same time exhibiting a high degree of knowledge and competence regarding other cultures. The major

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[36] Fisher, G. Public diplomacy and the behavior oral sciences. Indiana University. 1972. p. 256

difference between encapsulated marginality and normal alienation is the extent to which experiences in different cultures are involved. In constructive marginality, learners are characterized by their positive attitude toward intercultural activities of all kinds. They are more likely to be sophisticated in intercultural ethics, to be inclined toward deep cross-cultural interpretation, and to be skilled in intercultural mediation. Whether encapsulated or constructive, people at this stage of development are very complex in their constructions of cultural difference and in their definitions of self. The question "Who are you?" is likely to elicit a very long story, filled with examples of intercultural experience.

2.4 The relationship of the developmental model of intercultural sensitivity to language learning

The DMIS offers much that can be of benefit to language teachers because of its developmental nature and because of the applicability of its central principles to both culture learning and language learning. The model suggests that the essence of culture learning is not the acquisition of content or a body of knowledge, but rather the ability to shift cultural perspectives. As a result, the DMIS has the following advantages:

● The idea of cultural learning in the model is not the acquisition by the learner of discrete facts, but the development of an intercultural mind—a mindset capable of understanding from within and from without both one's own culture and other cultures. Thus defined, cultural learning resonates positively with communicative competence and proficiency-related theories of language learning.

● By taking a culture-general approach to intercultural competence, the model provides a way of teaching culture when it is not appropriate to teach any one particular culture.

Even if a particular culture is clearly the target, the model suggests how to place culture-learning into a general framework that is more likely to provide learners with generalizable intercultural skills. The model posits that culture learning must begin with cultural self-awareness, a notion compatible with views regarding the interrelatedness of first-language and second-language learning. It is not until we study a second language that we come to know our native language.

The model focuses on the importance of how one approach cultural similarity and difference, and the centrality of cultural difference to the development of intercultural awareness. Tension between similarities and differences exist in the language learning domain as well; teachers must decide when it is appropriate to underscore similarities and when to focus instead on differences. The issue of timing is critical, and the model provides a guideline for presenting this material in a way that is intentionally developmental.[37]

Although language proficiency is not a specific element of the DMIS, the model nevertheless supports the view of language learning as a communication endeavor and as a humanistic enterprise. As a communication endeavor, language competence is defined as the ability to use the language as an insider. The DMIS creates a parallel to language competence by defining cultural competence as the ability to interpret and behave within culture as an insider. As a humanistic enterprise, language learning creates an awareness and appreciation of language itself. The DMIS parallel is that intercultural sensitivity involves an awareness and appreciation of culture itself.

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[37] Damon, L. Cultural learning. Reading, MA: Addison-Wesley. 1987. p. 510

2.5 Intercultural sensitivity in the language classroom

How is the language teacher to determine the probable level of intercultural sensitivity at any given language level? The DMIS model can be divided into three stages, by combining Denial and Defense into Stage I: Novice; Minimization and Acceptance into Stage II: Intermediate; and Adaptation and Integration into Stage II: Advanced. Novice language learners most frequently fall into Stage I, where their novice language skills match their intercultural development. Why it is to be hoped that they might reach Minimization before they reach intermediate language skills, this is by no means assured. The language instructor at the intermediate level should therefore presume some residual issues from Defense, as the learners move more comfortably into Minimization and Acceptance. Finally, advanced language learners have most likely internalized cultural frame-of-reference shifting, resolved the remaining Acceptance questions, and moved into Adaptation. Only at the most advanced stages or in the unusual circumstances (for instance, a whole class of learners studying their third or fourth language) would a language teacher expect a class to be in the Integration stage. This model of sequencing culture and language learning developmentally is for purposes of designing curriculum, not for individual diagnosis. In any given class, a teacher may have students at all levels of intercultural sensitivity. Nevertheless, any curriculum must focus on a probable pattern of development for students. In this case, my supposition is that culture can be integrated into the language curriculum by addressing levels of intercultural competence in tandem with language proficiency.

Developing intercultural competence at the Denial stage:

1) Stage 1: Early-novice language learners

At this stage the learners typically find the subject of cultural difference quite challenging; having merely enrolled in a language

class, the may see little reason to study the subjective cultural patterns of the target culture. They may be saying things like: "As long as we speak the same language, that's all that really matters" or "What I need to know is how to get around during my semester abroad." In the face of this denial, the instructors should emphasize methods of teaching culture that support the students and pursue the developmental task of teaching them to recognize the existence of cultural difference, and overcome initial anxieties about experiencing such differences.

Frequently, those who teach intercultural competence often aim too high for learners in denial. In fact, the stage-appropriate intercultural competencies are measured and limited; the learner should desire and be able together appropriate information about the target culture, to recognize cultural differences, and maintain the attitude of trust, friendliness, and cooperation during the exploration of difference.

2) Stage I: Late-novice language learners

Students who appear to be at the Defense stage present the greatest obstruction to exploring cultural deference. Setting up various barriers to exploring other cultures, they may find other cultural patterns inferior, repulsive ("they eat what?") or even immoral. Finding great security in the comforts of their own culture, any mention of cultural difference seems to challenge them excessively. Learners at Defense are sometimes labeled resistant, but in fact they may simply be fearful of needing to change, to take risks.

Lessons plan therefore should avoid cultural contrasts and provide reassurance to the threatened student in Defense. For this stage, and this stage only, the focus of the message is on similarity, and how many things the students have in common with the people of target culture.

For students in Defense, the stage-appropriate competencies include the characteristics of anxiety management, tolerance, patience, and self-discipline.

Developing intercultural competence at he
Minimization stage 1) Stage II: Early-intermediate
language learners

Once students have determined that indeed, the people of the target culture are just like them, they have reached the stage of Minimization, in which they may be heard to say: "The key to getting along in any culture is to just be yourself!"

At this stage, the language instructor faces less challenge in discussing cultural difference; it becomes appropriate to de-emphasize support somewhat. For the language learner not sufficiently fluent in the target language, frameworks for these discussions may need to be in their own language.

The expected intercultural competencies at this stage are the ability to perceive others accurately, the ability to maintain a nonjudgmental interaction posture.

Developing intercultural competence at the
Acceptance Stage 1) Stage II: Late-intermediate
language learners

After students have developed cultural self-awareness, they are prepared to undertake the more complicated cognitive tasks of the ethnorelative stages. Now they have developed sufficient awareness of their own world view to be able to recognize the equal complexity of other cultures.

The educator's developmental goal for these learners is to systematically increase the complexity of the categories thy use for analyzing difference and to begin to develop their skill frame-of-reference shifting. The stage-appropriate competencies include

cognitive flexibility, contextual analytic skill, tolerance of ambiguity, culture-specific knowledge of the target culture, and culture-general framework for analysis. Developing intercultural competence at the Adaptation stage 1) Stage III: Early- advanced language learners

After mastering the foundation competencies at Stage I and Stage II, the students are ready to engage in intercultural communication.

This stage III mastery requires them to shift perspectives, and actively use empathy skills. The can be heard commenting on the value of internalizing another world view:

"The more I understand this culture, the better I get at the language."

The developmental goal the instructor must address at this level is mastery of Intercultural competence and skills at personal boundary formation. The students experience cultural differences as low challenge, and therefore the educator can emphasize nearly unlimited levels of challenge in both content and process.

To support students, the curriculum can addressed such relevant issues as culture shock and adaptation, or such seldom-discussed matters as humor across cultures.

For students in the Adaptation level, the appropriate intercultural competencies include risk-tasking skills, problem-solving skills, social adaptability, and empathy.

Developing intercultural competence at the Integration stage 1) Stage I: Late-advanced language learners

At the sixth stage of development, students are at least bicultural/bilingual and familiar with discussing intercultural identity issues;

To stimulate further development, the instructor can present content challenges in the form of models or a multicultural self, or

society; models of cultural meditation; or models of ethical development.

Stage-appropriate intercultural competencies include a culturally appropriate sense of humor, the ability to create new cultural categories, and the skill to manage both role and identity flexibility.[38]

2.6 Incorporating culture into foreign language classroom

A question germane to our discussion is, how can we incorporate culture into the foreign language curriculum, with a view to fostering cultural awareness and communicating insight into the target civilization? In the past, this has been attempted by dint of discoursing upon the geographical environment and historical or political development of the foreign culture, its institutions and customs, its literary achievements, even the minute details of the everyday life of its members. At other times, insights into the target community have taken the form of 'lecturettes'[39] or a "homily" on such issues as marriage customs and ceremonies, festivals, Sunday excursions, and so forth, thus rendering the study of the foreign culture a tedious and unrewarding task. Admittedly, we cannot teach culture any more than we can teach anyone how to breathe. What we can do, though, is try to show the way, to teach about culture rather than to posit a specific way of seeing things--which is corollary and ancillary to cultural and linguistic imperialism. By bringing to the fore some elements of the target culture, and focusing on those characteristics and traits that are of importance to the members of the target community—refraining from taking an outsider's view—teachers can make students aware that there are no such things as superior and inferior cultures and that there are differences among people within the target culture, as well.

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[38] Drucker P. 'The Knowledge Society' in the New Realities, Mandarin 998. p.287
[39] Hymes D, 'On communicative competence' in J B Pride and J Holus, Cambridge. 1972. p. 381

'[Teachers are] not in the classroom to confirm the prejudices of [their] students nor to attack their deeply held convictions'. Their task is to stimulate students' interest in the target culture, and to help establish the foreign language classroom 'not so much as a place where the language is taught, but as one where opportunities for learning of various kinds are provided through the interactions that take place between the participants'.[40]According to Straub (1999), what educators should always have in mind when teaching culture is the need to raise their students' awareness of their own culture, to provide them with some kind of metalanguage in order to talk about culture, and 'to cultivate a degree of intellectual objectivity essential in cross-cultural analyses'. What is more, another objective permeating the teaching of culture is 'to foster…understanding of the target culture from an insider's perspective—an empathetic view that permits the student to accurately interpret foreign cultural behaviors'. Prior to considering some concrete techniques for teaching culture in the foreign language classroom, it is useful to attempt an answer to the question posed at the beginning of this chapter by providing some guidelines for culture teaching.[41] First, culture teaching must be commensurate with the dynamic aspects of culture. As Lessard-Clouston (1997) notes, students will indeed need to develop knowledge of and about the L2 or FL culture, but this receptive aspect of cultural competence is not sufficient. Learners will also need to master some skills in culturally appropriate communication and behaviour for the target culture…Cultural awareness is necessary if students are to develop an understanding of the dynamic nature of the target culture, as well as their own culture. Second, it is important to eschew what Lessard-

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[40] Salzmann, Z. 1998. Language, Culture and Society. An Introduction to Linguistic Anthropology. USA: Westview Press. p. 248

[41] Reynolds, J. and Skilbeck, M. 1976. Culture and the Classroom. London: Open Books. p. 315

Clouston (1997) calls ‘a laissez-faire approach’, when it comes to teaching methodology, and deal with culture teaching in a systematic and structured way. Third, evaluation of culture learning is a necessary component of the “foreign culture curriculum,” providing students with feedback and keeping teachers accountable in their teaching. A fourth point is made by Cruz, Bonissone, and Baff (1995) pertaining to the express need for linguistic and cultural competence as a means of achieving and negotiating nations’ political and economical identities in an ‘ever shrinking world’, as they put it. Our world has changed, but in many ways our schools have not. Linguistic and cultural abilities are at the forefront of our ever shrinking world. Yet we continue to shy away from addressing these very real global necessities. Just as no one superpower can dominate without censure from others, citizens must now begin to see their global responsibilities and must learn to move comfortably from one cultural environment to the next. Persuasion rather than armed coercion has become the way to do things politically and effective persuasion requires that one know the other party’s values and manner of establishing rapport. Apparently, culture can become a third (or second, for that matter) “superpower” dispensing justice and helping maintain stability and equilibrium if need be. A cursory glance at most textbooks nowadays is ample to show what educators must first combat and eradicate: stereotypes. As Byram, Morgan observe, ‘[textbook writers] intuitively avoid bringing learners’ existing hetero-stereotypes into the open and hope that [their] negative overtones…will be…counteracted by presenting positive…images of the foreign country’. As a matter of fact, stereotypes are extremely tenacious, in so far as people from different cultures have their own schemata through which they conceptualize and understand the world, and to step into another culture is ‘to deny something within their own being’. In order to provide a different

perspective on “the foreign culture,” teachers should use comparison, with a view to identifying common ground or even lacunae within or between cultures.[42] Most certainly, learners will not relinquish their ‘cultural baggage’ and begin to see the world “in the French, English, or Japanese way,” so to speak. Nevertheless, they can acknowledge that any “intellectual antinomies” emanating from their exposure to the target culture are natural and by no means pernicious. Before venturing into unknown territories, learners must first become conversant with what it means to be part of a culture, their own culture. By exploring their own culture, i.e., by discussing the very values, expectations, traditions, customs, and rituals they unconsciously take part in, they are ready to reflect upon the values, expectations, and traditions of others ‘with a higher degree of intellectual objectivity’.[43] Depending on the age and level of the learners, this task can take many forms. For example, young beginners or intermediate students should be given the opportunity to enjoy certain activities that are part of their own tradition, such as national sports, social festivities, or songs, before setting about exploring those of the target culture. Here, we will only be concerned with the latter. ‘Beginning foreign language students want to feel, touch, smell, and see the foreign peoples and not just hear their language’.[44] At any rate, the foreign language classroom should become a ‘cultural island’, where the accent will be on ‘cultural experience’ rather than ‘cultural awareness’.[45] From the first day, teachers are expected to bring in the class posters, pictures, maps, and other regalia in order to help students develop ‘a mental image’ of the

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[42] Peck, D. 1998. Teaching Culture: Beyond Language. Yale: New Haven Teachers Institute. p. 405
[43] Lado, R. 1986. How to compare two cultures. In Valdes, J. M. (ed.). Culture Bound: Bridging the Cultural Gap in Language Teaching. Cambridge: Cambridge University Press. p. 380
[44] Killick, D. & Poveda, J. 1997. Perceptions of Cross-Cultural Capability: is EFL Another Language? Proceedings of the conference at Leeds Metropolitan University, 15-16 December 1997. p. 185
[45] Bessmertnyi, A. 1994. Teaching Cultural Literacy to Foreign-Language Students. English Forum, 32:1, January-March, 1994. p. 312

target culture. According to Peck (1998), an effective and stimulating activity is to send students on “cultural errands” (my term)—to supermarkets and department stores—and have them write down the names of imported goods. Moreover, teachers can also invite guest speakers, who will talk about their experiences of the foreign country. Another insightful activity is to divide the class into groups of three or four and have them draw up a list of those characteristics and traits that supposedly distinguish the home and target cultures.

In this way, it becomes easier for teachers and students to identify any “stereotypical lapses” and preconceived ideas that they need to disabuse themselves of. To this end, once major differences have been established, students can be introduced to some ‘key words’, such as “marriage,” “death,” “homosexuality,” etc., and thus be assisted in taking an insider’s view of the connotations of these words and concepts. In other words, they can query their own assumptions and try to see the underlying significance of a particular term or word in the target language and culture. For example, in English culture, both animals and humans have feelings, get sick, and are buried in cemeteries. In Hispanic culture, however, the distinction between humans and animals is great, and bullfighting is highly unlikely to be seen as a waste of time, as many western spectators are apt to say. For Spanish people, a bull is not equal to the man who kills it—a belief that has the effect of exonerating, so to speak, the bullfighter from all responsibility; a bull can be strong but not intelligent or skilful; these are qualities attributed to human beings. In this light, notions such as “cruel,” “slaughter,” or “being defenceless” carry vastly different undertones in the two cultures.[46] Besides, the way language and social

[46] Omaggio-Hadley, A.(1993). Teaching language in context. Boston, MA: Heinle & Heinle Publishers. p. 245

variables interpenetrate should inform culture teaching in the foreign language classroom. The main premise is that language varies according to social variables, such as sex, age, social class, location, and the concomitant register differences should not go unnoticed. For example, students can be taught that there are certain words used more by women than by men, and vice versa, and that there are also different dialects which may not enjoy equal adulation and prestige.[47]Through exposure to the foreign civilization, students inescapably draw some comparisons between the home and target culture. 'Cultural capsules', also known as 'culturgrams', attempt to help in this respect, presenting learners with isolated items about the target culture, while using books and other visual aids. Yet, according to Peck (ibid.), a more useful way to provide cultural information is by dint of cultural clusters, which are a series of culture capsules. Seelye (1984) provides such capsules, such as a narrative on the etiquette during a family meal. With this narrative as a springboard for discussion and experimentation, students can practice how to eat, learn how, and to what extent, the members of the target culture appreciate a meal with friends, and so forth. A word of caveat is called for, though. Students must not lose sight of the fact that not all members of the target community think and behave in the same way. Henrichsen (1998) proposes, among others, two interesting methods: culture assimilators and cultoons. Culture assimilators comprise short descriptions of various situations where one person from the target culture interacts with persons from the home culture. Then follow four possible interpretations of the meaning of the behaviour and speech of the interactants, especially those from the target culture. Once the students have read the description, they choose

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[47] Seelye, H. N. (1993). Teaching culture: Strategies for intercultural communication (2nd ed.). Lincolnwood, Ill: National Textbook CompanyTomalin, B. & Stempleski, S. 1993. Cultural Awareness. Oxford: Oxford University Press. p. 208

one of the four options they think is the correct interpretation of the situation. When every single student has made his choice, they discuss why some options are correct or incorrect. The main thrust of culture assimilators is that they 'are good methods of giving students understanding about cultural information and…may even promote emotional empathy or affect if students have strong feelings about one or more of the options'. On the other hand, cartoons are visual culture assimilators. Students are provided with a series of four pictures highlighting points of misunderstanding or culture shock experienced by persons in contact with the target culture. Here, students are asked to evaluate the characters' reactions in terms of appropriateness (within the target culture). Once misunderstandings are dissipated, learners read short texts explaining what was happening in the cartoons and why there was misunderstanding. Nevertheless, much as cartoons 'generally promote understanding of cultural facts….they do not usually give real understanding of emotions involved in cultural misunderstandings'. Cultural problem solving is yet another way to provide cultural information.[48] In this case, learners are presented with some information but they are on the horns of a dilemma, so to speak. For example, in analyzing, say, a TV conversation or reading a narrative on marriage ceremonies, they are expected to assess manners and customs, or appropriate or inappropriate behavior, and to employ various problem-solving techniques—in short, to develop a kind of "cultural strategic competence" (my term). Singhal (1998) sets the scene: students are in a restaurant and are expected to order a meal. In this way, learners are given the opportunity to step into the shoes of a member of the target culture. Indisputably, conventional behaviour in

[48] Singhal, M. 1998. Teaching Culture in the Foreign Language Classroom. Thai TESOL Bulletin, Vol. 11 No. 1, February 1998.

common situations is a subject with which students should acquaint themselves. For instance, in the USA or the United Kingdom, it is uncommon for a student who is late for class to knock on the door and apologize to the teacher. Rather, this behaviour is most likely to be frowned upon and have the opposite effect, even though it is common behaviour in the culture many students come from. Besides, there are significant differences across cultures regarding the ways in which the teacher is addressed; when a student is supposed to raise her hand; what topics are considered taboo or "off the mark"; how much leeway students are allowed in achieving learner autonomy, and so forth.[49] Alongside linguistic knowledge, students should also familiarise themselves with various forms of non-verbal communication, such as gesture and facial expressions, typical in the target culture. More specifically, learners should be cognisant of the fact that such seemingly universal signals as gestures and facial expressions—as well as emotions—are actually cultural phenomena, and may as often as not lead to miscommunication and erroneous assumptions. Green (1968) furnishes some examples of appropriate gestures in Spanish culture. An interesting activity focusing on non-verbal communication is found in Tomalin & Stempleski. The teacher hands out twelve pictures showing gestures and then invites the students to discuss and answer some questions. Which gestures are different from those in the home culture? Which of the gestures shown would be used in different situations or even avoided in the home culture? Another activity would be to invite learners to role-play emotions. The teacher writes a list of several words indicating emotions (happiness, fear, anger, joy, pain, guilt, sadness) and then asks the students to use facial expressions and gestures to express these emotions. Then follows a discussion on the

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[49] Robinson, G. 1988. Crosscultural understanding. New York: Prentice-Hall. p. 185

different ways in which people from different cultures express emotions as well as interpret gestures as “indices” to emotions. As Straub succinctly puts it, ‘by understanding how cultures and subcultures or co-cultures use these signs to communicate, we can discover a person’s social status, group membership, and approachability’. According to him, it is important to encourage learners to ‘speculate on the significance of various styles of clothing, the symbolic meanings of colors, gestures, facial expressions, and the physical distance people unconsciously put between each other’ , and to show in what ways these nonverbal cues are similar to, or at variance with, those of their culture. Herein lies the role of literature in the foreign language classroom. Rather than being a fifth adjunct to the four skills (reading, writing, speaking, and listening), culture can best find its expression through the medium of literature. As Valdes notes, literature is a viable component of second language programs at the appropriate level and…one of [its] major functions …is to serve as a medium to transmit the culture of the people who speak the language in which it is written. First of all, literary texts are an untapped resource of authentic language that learners can avail themselves of. Exposure to literary works can help them to expand their language awareness and develop their language competence. Moreover, trying to interpret and account for the values, assumptions, and beliefs infusing the literary texts of the target culture is instrumental in defining and redefining those obtaining in the home culture (Gantidou, personal communication). Of course, literature can extend to cover the use of film and television in the FL classroom, for they ‘have the capacity…to present language and situation simultaneously, that is, language in fully contextualized form’.[50] A major shortcoming, though, is that the

[50] Peters, A., & Boggs, S. 1986. Interactional routines as cultural influences upon language acquisition. In B.

viewer can only be an observer, not a participant. There is only reaction but no interaction on her part. What is more, there are some difficulties regarding the methodology of teaching literature. Carter, for example, cautions that a limited knowledge of linguistics could blindfold teachers and students to the fact that literary texts are 'holistic artifacts which are situated within cultural traditions, are historically shaped and grow out of the lived experiences of the writer'.[51] The literature on culture teaching methodology is vast and a great many techniques have been employed, in an attempt to strip away the layers of obfuscation the term culture has been cloaked in, and show that 'a basic competence in the English language proper, with a minimum of cultural references'[52] not only is of little value but can also lead to misunderstanding, culture shock, even animosity among nations. What should be made explicit is that the "cultural references" Bessmertnyi alludes to can only act as facilitating devices, so to speak, in the process of socialization into the target community. Knowing a second or foreign language should open windows on the target culture as well as on the world at large. By the same token, speaking English or Chinese should give the learner the opportunity to see the world through "English or Chinese eyes," without making him relinquish his own grip of reality, his personal identity, which can step back and evaluate both home and target cultures. In a sense, cultural knowledge and experience should make us aware that, far from becoming members of the same 'monocultural global village', we can actually become observers and participants at the same time, registering what is transpiring in every culture and trying to find 'third places', a third niche, from which to divine pernicious dichotomies and bridge cultural

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Schieffelin & E. Ochs (Eds.), Language socialization across cultures. Cambridge: Cambridge University Press. p. 213

[51] McLeod, B. 1976. The Relevance of Anthropology to Language Teaching. TESOL. p.211

[52] Fisher, G. Public diplomacy and the behavior oral sciences. Indiana University. 1972. p. 276

gaps. After all, as regards language teachers, ‘we cannot teach an understanding of the foreign as long as the familiar has not become foreign to us in many respects.[53]

Chapter III Strategies and Modeling of intercultural communication

3.1 Strategies of teaching culture

From the first day of class teachers should have prepared a cultural island in their classrooms. Posters, pictures, maps, signs, and realia of many kinds are essential in helping students develop a mental image. Assigning students foreign names from the first day can heighten student interest. Short presentations on a topic of interest with appropriate pictures or slides add to this mental image. Start students off by making them aware of the influence of various foreign cultures in this country. Introduce students to the borrowed words in their native language or the place-names of our country. This helps students to realize they already know many words in the target language (i.e. poncho, fiesta and rodeo). Some of the foods they eat are another example of the influence of foreign cultures (i.e. taco, burrito and chili). A good introductory activity is to send students on cultural scavenger hunts to supermarkets and department stores and have them make lists of imported goods.

Culture Capsules[54] Culture capsules are generally prepared out of class by a student but presented during class time in 5 or 10 minutes. The concept was developed by Lafayette, R. (1961). A Culture capsule consists of a paragraph or so of explanation of one minimal difference between a Lebanese and an American's custom along with several

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[53] Huebener, T. 1959. How to Teach Foreign Languages Effectively. New York: New York University Press. p. 367
[54] Kramsch, C. and McConnell-Ginet, S. (eds.). 1992. Text and Context: Cross-Disciplinary Perspectives on Language Study. Lexington, MA: D.C. Heath. p.563

illustrative photos and relevant realia. Miller (1974) has developed well-defined culture capsules into classroom activities. In Ursula Hendron's article on teaching culture in the high school classroom, she suggests using culture capsules. The culture capsule teachers through comparison by illustrating one essential difference between an American and a foreign custom (i.e. dating, cuisine, pets, sports). The cultural insights from the culture capsule can be further illustrated by role playing. For example, Hendron suggests teaching dating customs in Spanish-speaking countries by creating an illusion of a plaza mayor in the classroom with posters, props, music or slides. Students pretend to be young Latin-Americans and act out a Sunday paseo. Brigham Young University also publishes culture capsules entitled "Culturgrams" for 100 different countries. Each "culturgram" is divided into sections on family lifestyle, attitudes, customs and courtesies, and history. After studying these, students can compare and contrast the foreign customs and traditions with their own. "Infograms" which cut across cultures with topics such as travel stress, keeping the law, and families, have been published. Culture capsules are one of the best–established and best–known methods for teaching culture. They have been tried mostly in classes for foreign languages other than English. Essentially a culture capsule is a brief description of some aspect of the target language culture (e.g., what is customarily eaten for meals and when those meals are eaten, marriage customs, etc.) followed by, or incorporated with contrasting information from the students' native language culture. The contrasting information can be provided by the teacher, but it is usually more effective to have the students themselves point out the contrasts. Culture capsules are usually done orally with the teacher giving a brief lecture on the chosen cultural point and then leading a discussion about the differences between cultures. For example, the information which a

teacher might use about the grading system at the U. S. universities is included in the link. The teacher could provide all of the information at once or could pause after the information in each paragraph and ask students about the contrasts they see. Some visual information, such as in handouts or overhead transparencies or pictures, supporting the lecture can also be used.

Culture Clusters culture cluster is simply a group of three or more illustrated culture capsules on related themes/topics (about the target life) + one 30 minute classroom simulation/skit that integrates the information contained in the capsules (the teacher acts as narrator to guide the students). For example, a culture cluster about grades and their significance to university students could contain the capsule about how a grade point average is figured plus another about what kind of decisions (such as being accepted in graduate study, receiving scholarships, getting a better job, etc.) are affected by a person's grade point average. Culture capsules and clusters are good methods for giving students knowledge and some intellectual knowledge about the cultural aspects being explained, but they generally do not cause much emotional empathy.

Culture Assimilators.[55] The culture assimilator provides the student with 75 to 100 episodes of target cultural behavior. Culture assimilators consist of short (usually written) descriptions of an incident or situation where interaction takes place between at least one person from the target culture and persons from other cultures (usually the native culture of the students being taught). The description is followed by four possible choices about the meaning of the behavior, action, or words of the participants in the interaction with emphasis on

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[55] Goodenough, W. H. 1981. Culture, Language, and Society. London: The Benjamin / Cummings Publishing Company. p. 272

the behavior, actions, or words of the target language individual(s). Students read the description in the assimilator and then choose which of the four options they feel the correct interpretation of the interaction is. Once all students have made their individual choices, the teacher leads a discussion about why particular options are correct or incorrect in interpretation. Written copies of the discussion issues can be handed out to students although they do not have to be. It is imperative that the teacher plan what issues the discussion of each option should cover. Culture assimilators are good methods of giving students understanding about cultural information and they may even promote emotional empathy or affect if students have strong feelings about one or more of the options. Critical incidents are another method for teaching culture. Some people confuse them with culture assimilators, but there are a couple of differences between the two methods. Critical incidents are descriptions of incidents or situations which demand that a participant in the interaction make some kind of decision. Most of the situations could happen to any individual; they do not require that there be intercultural interaction as there is with culture assimilators. Individual critical incidents do not require as much time as individual culture capsules or individual culture assimilators, so generally when this method is used, more than one critical incident is presented. It is probably most effective to have all the critical incidents presented at one time be about the same cultural issue. For example, the critical incidents listed in the appendix to this chapter all deal with the issue of time, promptness, and scheduling. Generally, the procedure with a critical incident is to have students read the incident independently and makes individual decisions about what they would do. Then the students are grouped into small groups to discuss their decisions and why they made them they way they did. Then all the groups discuss their decisions and

the reasons behind them. Finally, students have to be given the opportunity to see how their decision and reasoning compare and contrast with the decisions and reasoning of native members of the target culture. If the ESL class is occurring in an English–speaking environment, students can be assigned to go out and survey native English speakers about how and why they would solve the problem or make the decision required by the critical incident. Reports on the reasoning and the differences can be made in a following class session. If the class takes place in an EFL environment, the native speaker information would have to be gathered by the teacher from reading or from contact with expatriates. Sometimes advice columns like the "Dear Abby" or "Ann Landers" columns, can provide teachers both with critical incidents or problems to be solved and with information about what native speakers would do and why. Critical incidents are very good for arousing affect (emotional feelings) about the cultural issue. *Mini–Dramas (Gorden's prototype minidrama, 1970) Mini–dramas consist of three to five brief episodes in which misunderstandings are portrayed, in which there are examples of miscommunication. Additional information is made available with each episode, but the precise cause of the misunderstanding does not become apparent until the last scene. Each episode is followed by an open-ended question discussion led by the teacher. The episodes are generally written to foster sympathy for the non–native of the culture the "wrong" that is done to him or her by a member of the target culture. At the end of the mini–drama, some "knowing" figure explains what is really happening and why the target culture member was really not doing wrong. With mini–dramas, scripts are handed out and people are assigned to act out the parts. After each act, the teacher asks students (not necessarily the ones performing in the drama) what the actions and words of the characters in the drama mean and leads them

to make judgments about the characters in the play. After all of the scenes have been portrayed and the "knowing" figure has made his or her speech, students are asked to reinterpret what they have seen in view of the information which the knowing figure provided. The first time mini–drama is used in an ESL classroom, it should promote quite a lot of emotional feeling of the kind that really happens in intercultural misunderstandings. Mini–dramas always promote knowledge and understanding, but the great emotional impact usually only happens the first time. Mini–dramas work best if they deal, therefore, with highly charged emotional issues.

Audio–motor units consist of verbal instructions for actions by students which the students then carry out. They work very well for any cultural routine which requires physical actions (e. g., eating with a knife and fork, shaking hands, listening actively, standing in line to buy a ticket, etc.). With an audio–motor unit, the classroom is set up as the required setting and with the required props. Individual students are then directed orally by the teacher to carry out appropriate actions. The process can be repeated several times with different students carrying out the instructions. Once appropriate behavior is established, minor but relevant changes can be made and students can see what factors require adjustment (e.g., Is it proper to shake hands with adults and children in the same way? If two come in together and have to pass in front of people, does it alter what anyone says or does?, etc.) Audio–motor units give knowledge and practice with correct behavior. They do not necessarily promote understanding nor empathy. Cultoons. Cultoons are like visual culture assimilators. Students are given a series of (usually) four pictures depicting points of surprise or possible misunderstanding for persons coming into the target culture. The situations are also described verbally by the teacher or by the students who read the accompanying written descriptions. Students

may be asked if they think the reactions of the characters in the cultoons seem appropriate or not. After the misunderstandings or surprises are clearly in mind, the students read explanations of what was happening and why there was misunderstanding. Cultoons generally promote understanding of cultural facts and some understanding, but they do not usually give real understanding of emotions involved in cultural misunderstandings.

Media/Visuals Magazine pictures, slide presentations, and/or videos are among the kinds of media/visual presentations which can be used to teach culture. Usually with this method, the teacher presents a series of pictures or slides or a video with explanation of what is going on and what it means in terms of the target culture. Many aspects of culture, such as appropriate dress for activities, kinds of activities students participate in or the weekend, public transportation, etc., can be effectively presented with such visuals. The appendix for this chapter contains the script which might be used for a slide presentation about the importance of the automobile and the independence it allows in the U. S. Media/visuals are usually very good at giving information and intellectual understanding, but, like several other methods of teaching culture.

Celebrating Festivals. Celebrating foreign festivals is a favorite activity of many students. Even though this activity takes a lot of planning, it works well as a culminating activity. My Spanish-speaking students start by bringing in recipes from home and then we put our own cookbook together. We then prepare for the festival by drawing posters, decorating the room, and preparing some of the foods in our cookbook. At Christmas time, we fill a pinata with candy and learn some folk songs and folk dances (Most textbooks have songs at the back of the book). This kind of activity enables student to actively participate in the cultural heritage of the people they are studying.

*Kinesics and Body Language Culture is a network of verbal and non-verbal communication. If our goal as foreign language teachers is to teach communication, we must not neglect the most obvious form of non-verbal communication which is gesture. Gesture, although learned, is largely an unconscious cultural phenomenon. Gesture conveys the “feel” of the language to the student and when accompanied by verbal communication, injects greater authenticity into the classroom and makes language study more interesting. Gerald Green in his book "Gesture Inventory for Teaching Spanish" suggests that teachers use foreign culture gestures when presenting dialogues, cueing students’ responses, and assisting students to recall dialogue lines (Examples of dialogues and appropriate gestures are given in the book). At the beginning of the year, teachers can also show foreign films to students just to have them focus on body movements.

Cultural Consciousness-Raising. Attitude is another factor in language learning that leads to cross cultural understanding. Helen Wilkes believes that the totality of language learning is comprised of three integrated components: linguistic, cultural, and attitudinal. As foreign language teachers, we all teach the basic sounds, vocabulary, and syntax of the target language. Above we have seen methods of introducing culture into the classroom. The remainder of this paper will focus on effecting attitudinal changes. Most foreign language teachers would agree that positively sensitizing students to cultural phenomena is urgent and crucial. Studies indicate that attitudinal factors are clear predictors of success in second language learning. However, effecting attitudinal changes requires planned programs which integrate cultural and linguistic units as a means to cross-cultural understanding. The following method for effecting attitudinal changes is adapted from Helen Wilkes’ article “A Simple Device for Cultural Consciousness Raising in the Teenaged Student of French.” The organization of the

notebook can be a useful tool in any discipline, but it can be of special importance in the foreign language classroom as a cultural consciousness raising tool. Helen Wilkes suggests that from the very first day of school the foreign language teacher should have students begin organizing their notebook. The notebook should be divided into four sections: Vocabulary, Maps, Grammar, and Symbols. Each section of the notebook will have an illustrated title page.

3.2 Modeling of intercultural communication

The term “modeling” nowadays is widely used in modern science and practice as the method of cognition and investigation of the objects on the basis of forming their models. Modeling as the method of cognition is characterized by systemizing the process of cognition, integrity of formed model, possibility of usage of abstract logical procedures, universality, and ability to carry out cognitive and forming functions together.

In modern interpretation of the notion “communication” its socio-psychological examination is predominating in the system of interpersonal and social relations because the place of communication in the complicated system binding person with the whole world is crucial. Human society is not possible without communication as it comes out as the way of unifying the individuals and at the same time as the mean of developing every individual in the process of social relations (on the macro level), or in the process interpersonal relations (on the micro level).[56]

In the model of intercultural communication offered by I.V. Privalova

1) central place is taken by the way of awareness of language ego reflecting his/her ethnolinguoculture;

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[56] С.С. Кунанбаева. Современное иноязычное образование: методология и теория. Алматы 2005 – 264 с.

2) model of intercultural communication as the process of communication of language egos during which their conceptual world views are compared;
3) ethnolinguocultural consciousness of communicators comes out as leading changeable data of the model of intercultural communication;
4) as this model is psycho-linguistically based intercultural communication is viewed as the process of cooperation of language awareness of communicators;
5) anthropocentric focus of the model is revealed in the possibility of consideration of the all aspects of differences of communicators: language, national, cultural, psycho-physical, social and others.

As the object of modeling in foreign education the followings can come out:

1) model of the whole system of foreign education for the development of educational theory and practice;
2) model of the processes of acquiring the language as description and explanation of mechanism and inner processes of acquiring foreign language;
3) methodological model as the system of education;
4) model of communication as the polystage continuum of the acts of communication;
5) model of separate situations of communication.

The definition of “communication” as poly-functional notion is varying depending on characteristics that come out as the object of cognition: 1) process of interaction and interconnection of the social subjects (socio-philosophical aspect); 2) language interaction (socio-communicative aspect); 3) subject-subject or subject-object relations

(psychological aspect); 4) the form of people's interaction in the process of their cognitive labor activity (socio-active aspect).[57]

3.3 Problems involved in teaching culture

The First problem teachers are facing is: Overcrowded Curriculum.

The study of culture involves time that many teachers feel they cannot spare in an already overcrowded curriculum; they content themselves with the thought that students will be exposed to cultural material later, after they have mastered the basic grammar and vocabulary of the language.[58]

Solution: Teachers should be made aware of the fact that this "later" never seems to come for most students. Therefore, instead of teaching language and culture in a Serial fashion, they should teach them in an integrative fashion.

The Second problem teachers are facing is: Fear of Not Knowing Enough.

Teachers are afraid to teach culture because they fear that they don't know enough about it, thinking that their role is only to impart facts.

Solution: Even if teachers' own knowledge is quite limited, their proper role is not to impart facts, but to help students attain the skills that are necessary to make sense out of the facts they themselves discover in their study of the target culture. Then, the objectives that are to be achieved in cross-cultural understanding involve Processes rather than Facts. A "facts only" approach to culture for which the only goal is to amass bits of information is ineffective.

The Third problem teachers are facing is: Dealing with Students' Negative Attitudes. When cultural phenomena differ from what they

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[57] С.С. Кунанбаева. Современное иноязычное образование: методология и теория. Алматы 2005 – 264 с.
[58] Fisher, G. Public diplomacy and the behavior oral sciences. Indiana University. 1972. p. 276

expect, students often react negatively, characterizing the target culture as "strange". Solution: Just as teachers need to help students revise their "linguistic patterns," they also need to help them revise their "cultural patterns."

The Fourth problem teachers are facing is: Lack of Adequate Training.

Teachers may not have been adequately trained in the teaching of culture and, therefore, do not have strategies and clear goals that help them to create a viable framework for organizing instruction around cultural themes.

Solution: Check the aforementioned goals and the "below mentioned" themes and strategies.

The Fifth problem teachers are facing is: How to Measure Cross-Cultural Awareness and Change in Attitudes. It is very difficult for teachers to measure cross-cultural awareness and change in attitudes so that they can see whether the students have profited or not.

Solution: Measuring Cross-Cultural Awareness: Hanvey's (1979) scheme for measuring cross-cultural awareness consists of four stages:

Level I: Information about the culture may consist of superficial stereotypes.

Learners see the culture as bizarre. Culture bearers may be considered rude and ignorant.

Level II: Learners focus on expanded knowledge about the culture (contrast with their own culture). They find the culture bearers' behavior irrational.

Level III: Learners begin to accept the culture at an intellectual level and can see things in terms of the target culture's frame of reference.

Level IV: The level of empathy is achieved through living in and through the culture. Learners begin to see the culture as insiders.

Measuring Change in Attitudes: There are four techniques to measure attitudes:

Social distance scales : To measure the degree to which one separates oneself socially from members of another culture (e.g. would marry .. , have as close friend, have as next-door neighbor, work with, have as an acquaintance only…)

3.4 From ethnocentrism to ethno relativism

No matter what country we come from, beginning at a very early age we all learn a set of cultural values, attitudes, and behaviors, which shape the way we look at the world.

We generally are not aware of our society's cultural patterns until we meet people from other countries whose ideas on the exact same topics are quite different from our own. Thus there are two very important notions of ethnocentrism and ethnorelativism in intercultural communication.

Ethnocentrism means making judgments based on one's own standards and applying those standards to others who may be from very different cultures. Instead of looking to our culture as just one of many, each with valid realities, values, assumptions, we see our ways of interaction as the absolute truth. In other words, our own group is seen as the standard of what is good, normal, or positive. However, if the other group does not have the same characteristics, then their actions or ideas are seen as strange, wrong, bad, or inappropriate.

One problem with this way of looking at the world is that it generates narrow-minded ideas. We may see differences as negative rather than neutral variations of what is real or normal. For example, some cultures believe that people should succeed because of what they do, not whom they know. People from this kind of culture may have a negative attitude toward people who believe that connections are more important than performance in determining job success. The problem is

that this kind of thinking does not help us understand that worldviews, which sharply differ from our own, are just as valuable and workable as ours within their society.

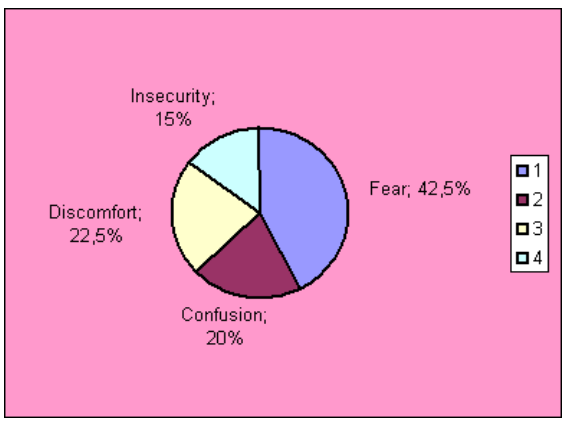
When we interact with people from other cultures, we are going to be confronted with hundreds of specific behaviors, ideas, and values which are going to seem unusual, even surprising. There is no way to prepare in advance for all of the differences that you will be asked to deal with. However what we can do is to work on developing a tool that will help us to be more effective communicators when interacting with people who have cultural patterns that differ from pout own. That tool is empathy.

Having empathy means being able to see the world from other person's perspective. When interacting in an empathetic manner, we begin from an acknowledgement that there are differences from each other in our ways of thinking or acting, but we approach the differences in a cooperative rather than confrontational manner. Then they try to find common goals and context within which we can interact. When developing empathy for those who are different from us, we learn to assign causes or reasons to events the way other culture does, not the way we do.

3.5 Project of developing cross-cultural competence

What kind of feelings do you have when you are among people of different cultures

Feeling	*Quantity of people*	*%*
Fear	17	42,5
Confusion	8	20
Discomfo	9	22,5



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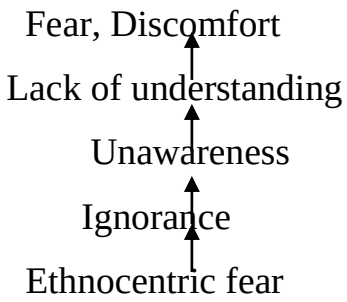
Insecurity	6	15

According to this questioner majority of people have the feeling of fear when they are among people of different cultures, also some of them are confused, and the rest feel discomfort and insecurity.

Why do people have these feelings?



After getting the results, we were trying to find out the reasons of feelings people have when they are among people of different from their cultures. And we came to the following conclusion: all these feelings are caused by lack of understanding e.t.c since people do not understand why other people act in their own way, but this lack of understanding in its own turn is caused by unawareness, we are unaware that there are other cultures in the world besides our own. But why we are unaware? Because we ignore the fact that there are many other different cultures around us, and this ignorance is caused by our ethnocentric fear, we are afraid that if we start to learn about other cultures we will forget about our own.

Becoming Culturally Competent

Cultural competence is a developmental process that requires a long-term commitment. It is not a specific end product that occurs after a two-hour workshop, but it is an active process of learning and practicing over time. Becoming culturally competent is easier to talk

about than to accomplish. Individuals working with different ethnic and cultural groups can become more culturally competent by advancing through three main stages: developing awareness, acquiring knowledge, and developing and maintaining cross-cultural skills.

Developing awareness

Developing cultural awareness includes recognizing the value of population diversity. It also means an honest assessment of one's biases and stereotypes. Diversity between cultures must be recognized, but also the diversity within them. Individuals are exposed to many different cultures. School, television, books, and other activities present opportunities for multicultural exposure. People generally assume a common culture is shared between members of racial, linguistic, and religious groups. The larger group may share common historical and geographical experiences. However, individuals may share nothing beyond similar physical appearance, language, or spiritual beliefs. Race is a social construct that people use to associate behaviours and attitudes with physical characteristics. Assimilation and acculturation can create kaleidoscopes of subcultures within racial groups. Other factors such as gender, geographic locality, and socioeconomic status can be more powerful than racial factors. A Vietnamese couple may immigrate to America, and raise their children in a suburban area. As a result, the children may identify more with American popular culture than that of their parents. Recognizing intra–cultural differences help illuminate the complexities of diversity that challenge us.

- Admitting personal biases, stereotypes, and prejudices
- Becoming aware of cultural norms, attitudes, and beliefs
- Valuing diversity

In science, grounded understandings are not developed from the absence of biases, but rather the recognition and control of biases. The

scientific process helps us have a clearer view of what we do understand in the context of what we do not understand. Ethnocentrism is a bias that keeps us from such understandings of other people's life experience, but it is possible to recognize this bias and control for it... so that we can go on to develop more valid and balanced understandings. This calls for us to develop our learning skills, but it can be done. Many of us know people who have moved to other societies and have learned to become functional in their new social settings, evidence that it is possible to develop more grounded understandings.[59] Anthropologists, of course, have worked on systematically developing these skills for well over a century.

The first step in developing more balanced understandings is to recognize that we do not understand that we are falsely assuming something that is not the case and is out of context. How can we consciously become aware of something that is happening subconsciously? In this case, how can we know when we are being biased?

One of the most effective means for recognizing that ethnocentrism is inhibiting our understandings is to watch for reactions. Reactions tell us that we are assuming something and that our assumptions are not working.

We can always observe our own reactions. When we have negative reactions towards others (such as thinking "that doesn't make sense" or "that's wrong," or feeling offended or confused, etc.), these are clues that our assumptions are not working in the situation. For example, we may feel Cree Indians are "unfriendly" because they are often no expressive in social situations, but recognizing our reaction can provide an opportunity to better understand Cree values on self-control

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[59] Duranti, A. 1997. Linguistic anthropology. Cambridge: University Press. p. 310

which can be adaptive when a small family group has to be self-sufficient in a winter camp far from others' help. Observing our positive reactions towards others (such as thinking "that's really nice" or "that's wonderful," or feeling pleased or satisfied) can also help us to be aware that we are not understanding. For example, Anglos frequently think the Inuit are "happy" and "friendly" because they smile a lot in social situations, but recognizing this reaction can provide an opportunity to better understand Inuit social values which are adaptive where subsistence is based on cooperative hunting. We can also observe their reactions. If we blissfully go on in our misconceptions but they don't respond the way we would, this is also an important clue that our assumptions are not working in the situation. Again, their reactions may be both positive and negative. For example, if a Cree shows gratification when we give him a gift, recognizing his reaction can provide an opportunity to better understand adaptive Cree values on economic levelling (rather than assuming that our "generosity" has been duly recognized). Also, if an Inuk responds to our inquiry about how to keep our shoulders warm while spending weeks on a mid-winter hunting trip with a surprised "You mean you want to be warm all over?", recognizing his reaction can provide an opportunity to better understand Inuit concepts of self and the environment (rather than providing us with the desired "answer" to maintaining our own concept of bodily comfort). In general, reactions tell us first about us. Why do we think people should be "friendly"? should appreciate material goods? should feel warm all over? When we refer to others as "primitive" or "superstitious," what are we saying about our own premises that we value in life? When we idealize others as being "simple" or "not wasting anything," what are we saying about the problems we perceive in our own way of life? When others consider us as "technologically skilled" or "selfish," what does this say about us

that we may never have realized? Cross-cultural encounters revealing more about our own perspectives, values, and emotional investments than about others, and so provide us unique opportunities to learn more about ourselves.

Once we realize that we are not understanding, we are now in a better position to seek more valid and balanced understandings.

Acquiring knowledge

One can never learn everything about another culture. However, acquiring knowledge about other groups is the foundation of cultural competence. In addition to understanding other cultures, it is essential to understand how different cultural groups view one's own culture. Knowledge of another culture includes assessments of facts not only about relevant norms, values, worldviews, and the practicality of everyday life, but also about how one's culture and the services one provides are viewed. The knowledge developed regarding culture and cultural dynamics, must be integrated into every facet of a school, program, or agency. Staff must be trained, and effectively utilize the knowledge gained. Administrators should develop policies that are responsive to cultural diversity. Program materials should reflect positive images of all people, and be valid for use with each group. Fully integrated cultural knowledge may affect global changes in human service delivery. For example, educational institutions and accreditation bodies might develop cultural competence standards to ensure teacher and administrator preparation. Then these same professionals could collaborate with families to develop school policies that reinforce culturally familiar values to improve children's behaviour. The culturally competent teachers might use these policies to avoid more expensive interventions. When interventions do become necessary, family and community input on cultural issues might be used in determining effective treatment. Institutionalized cultural

knowledge can enhance an organization's ability to serve diverse populations.

- Knowing how your culture is viewed by others
- Reading about other cultures
- Watching movies and documentaries about other cultures
- Attending cultural events and festivals
- Explore other cultures
- Sharing knowledge and experiences with others
- Visiting other countries

Developing and maintaining cross-cultural skills.

- Making friends with people of different cultures
- Learning another language
- Learning verbal and nonverbal cues of other cultures
- Becoming more comfortable in cross-cultural situations
- Being more flexible
- Ongoing evaluation of personal feelings and reactions
- Overcoming fears, personal biases, stereotypes, and prejudices

We made a survey trying to find out weather cross-cultural communication classes are useful, students had to evaluate themselves “How ethnocentric they were before the class, and how ethnocentric they are after” and according to the results we can say that actually such classes help a lot on the way of developing cross-cultural competence.

Value Diversity

Valuing diversity 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. Even how one

chooses to define family is determined by culture. In matrilineal societies, a child's maternal uncle plays a central role in care taking. It is common for the father to reside in another domicile, minimizing his role in raising his wife's children. Such a practice may be unfamiliar to people who define family patrilineally. If a child's uncle from a matrilineal culture responded to a call from school, it may be important to know that his culture defines family according to this structure. By accepting this cultural practice, this school can maximize its relationship with the child's family.

Diversity between cultures must be recognized, but also the diversity within them. Individuals are exposed to many different cultures. School, television, books, and other activities present opportunities for multicultural exposure. People generally assume a common culture is shared between members of racial, linguistic, and religious groups. The larger group may share common historical and geographical experiences. However, individuals may share nothing beyond similar physical appearance, language, or spiritual beliefs. Race is a social construct that people use to associate behaviors and attitudes with physical characteristics. Assimilation and acculturation can create kaleidoscopes of subcultures within racial groups. Other factors such as gender, geographic locality, and socioeconomic status can be more powerful than racial factors.[60]

Cultural Self–Assessment

Through the cultural self–assessment process, school or program staff are better able to see how their actions affect people from other cultures. The most important actions to be conscious of are usually taken for granted. For instance, physical distance during social

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[60] С.С. Кунанбаева. Современное иноязычное образование: методология и теория. Алматы 2005 – 264 с.

interactions varies by culture. A teacher may be accustomed to not touching students, but some students could misread such behaviour. If physical reinforcement is valued in the students' culture, the teacher's behaviour may suggest that the teacher dislikes or is angry with them. Such miscommunication can be avoided through cultural self–assessment and understanding the dynamics of difference. If a person is aware of her or his own cultural behaviors, she or he can learn to modify them when appropriate.

Not only do individuals have a culture to assess, but institutions, such as schools, have and embody a culture as well. For example, in traditional American schools, students are expected to be in a classroom at specified times. When students have problems they are expected to tell a teacher or counselor. Most learning takes place through reading textbooks and note taking, and question asking is encouraged. Teaching is very standardized; lecturing is common. However, all humans do not necessarily learn using this approach. In societies focusing on oral communication, textbooks may not even exist. The concept of an exact time is not used or reinforced in some cultural structures. As a result, students whose cultural heritage includes traditions that differ from the standard American classroom may have difficulties, lose interest, or be incorrectly labeled. Imagine the child accustomed to learning by example forced to learn by rote memorization of facts and theories. Unless that child adapts to this new expected mode of learning, he or she could be considered less than capable by teachers and other students. School culture should be assessed to determine the role it plays in identifying children with problems, and in reinforcing those problems. Knowledge of these influences can help a school, or any organization serving diverse people. The key is developing mechanisms that provide ongoing feedback and suggestions for change.

Institutionalization of Cultural Knowledge

The knowledge developed regarding culture and cultural dynamics, must be integrated into every facet of a school, program, or agency. Staff must be trained, and effectively utilize the knowledge gained. Administrators should develop policies that are responsive to cultural diversity. Program materials should reflect positive images of all people, and be valid for use with each group. Fully integrated cultural knowledge may affect global changes in human service delivery. For example, educational institutions and accreditation bodies might develop cultural competence standards to ensure teacher and administrator preparation. Then these same professionals could collaborate with families to develop school policies that reinforce culturally familiar values to improve children's behaviour. The culturally competent teachers might use these policies to avoid more expensive interventions. When interventions do become necessary, family and community input on cultural issues might be used in determining effective treatment. Institutionalized cultural knowledge can enhance an organization's ability to serve diverse populations.

Adapt to diversity

The fifth element of cultural competence specifically focuses on changing activities to fit cultural norms. Cultural practices can be adapted to develop new tools for treatment. Working with cultural groups that stress veneration of ancestors and invoking a sense of duty in children by illustrating the actions and values of their ancestors provides an example. All children who are members of minority groups that have endured discrimination benefit from the legacy of civil rights activists. If these children's traditional culture also places special emphasis on respect for ancestors, teaching the children of a responsibility to serve human kind similarly can provide a concrete purpose for them. Being motivated by such a purpose may help

children to better manage their behaviour. Using relevant cultural matter to change services can affect positive change in children's behaviour.

Conclusion

By way of conclusion, we should reiterate the main premise of the present study: the teaching of culture should become an integral part of foreign language instruction. ‘Culture should be our message to students and language our medium’. Frontiers have opened and never before have nations come closer to one another—in theory, at least. As a result, people from different cultures weave their lives into an international fabric that is beginning to fray at the edges by virtue of miscommunication and propaganda. In order to avoid this ignominious cultural and political disintegration, and foster empathy and understanding, teachers should ‘present students with a true picture or representation of another culture and language’. And this will be achieved only if cultural awareness is viewed as something more than merely a compartmentalised subject within the foreign language curriculum; that is, when culture “inhabits” the classroom and undergirds every language activity. According to Singhal (1998), language teachers ought to receive both experiential and academic training, with the aim of becoming ‘mediators in culture teaching’. At any rate, culture teaching should aim to foster ‘empathy with the cultural norms of the target language community’ and ‘an increased awareness of one’s own ‘cultural logic’ in relation to others’. This cultural logic, though, is achieved through ‘a recognition of ‘otherness’, and of the limitations of one’s own cultural identity’. Developing intercultural competence for ourselves and for others is a shared challenge - for language educators and interculturalists alike- but its attainment promises rewards. Intercultural competence offers

the possibility of transcending the limitation of one's singular world view. Those who have never experienced another culture nor labored to communicate through a foreign language are often unaware of the milieu in which they have always existed.

Contact with other world views can result in a shift of perspective, along with a concomitant appreciation for the diversity and richness of human beings. As language educators, we may indeed have a significant role in that revolution. A concern with cross-cultural effectiveness and appropriateness - coupled with a foreign language development - will, I hope, lead beyond tolerance and understanding to a genuine appreciation of others. For this to happen, we need to develop the awareness, attitudes, skills, and knowledge that will make us better participants on a local and global level, able to understand and to emphasize with others in new ways. Exposure to more than one language, culture, world view, in a positive context, offers such a promise.

So, now I hope that almost all of you in response to the question as to whether or not culture should be placed at the core of the language curriculum and of language instruction would response with a rousing yes. Unfortunately, nowadays the teaching of intercultural communication is often omitted for a number of reasons: lack of time, the belief that the student will be exposed to it later, and the view of language as a communication skill divorced from social concerns, or as a social concern divorced from language issues. But I think that we can not omit teaching culture, because our main goal is not just to teach our pupils foreign language, our main goal is to teach them to communicate more accurately and to understand more completely the effect of culture on humanity. There is a variety of different activities for developing intercultural competence of our pupils. We should not just forget that the educational goal is to translate culture teaching into

a culture learning experience for our pupils. If we consciously and conscientiously plan activities that proceed from experience through the various processing stages, there is a greater chance that culture learning will indeed occur.

On a practical note, culture teaching should allow learners to increase their knowledge of the target culture in terms of people's way of life, values, attitudes, and beliefs, and how these manifest themselves or are couched in linguistic categories and forms. More specifically, the teaching of culture should make learners aware of speech acts, connotations, etiquette, that is, appropriate or inappropriate behavior, as well as provide them with the opportunity to act out being a member of the target culture. Equipped with the knowledge that such notions as "superior" or "inferior" cultures are nothing but sweeping generalizations emanating from lack of knowledge and disrespect to other human beings with different worldviews, learners can delve into the target language and use it as a tool not only to communicate in the country where it is spoken but also to give a second (or third) voice to their thoughts, thus flying in the face of cultural conventions and stereotypes. To this end, language educators should 'not only work to dispel stereotypes [and] pockets of ignorance…but…contribute to learners' understanding that begins with awareness of self and leads to awareness of others'. There is certainly room for improvement, and things bode well for the future. Beyond current practice, there are still some areas, such as the ones identified by Lessard-Clouston (1997), that need further investigation. For example, is there such a thing as a 'natural order' in L2/FL culture acquisition? What cultural patterns do foreign language students need to learn first and at what levels? Furthermore, are these patterns best learnt by means of immersion in the target culture, or are there any techniques obviating this need? Most importantly, are these acquired

patterns maintained over the long haul, or is there some kind of regression at work? Once these besetting issues are investigated, the next step is to do some research on content and materials design for cultural syllabuses.

It goes without saying that foreign language teachers should be foreign culture teachers, having the ability to experience and analyze both the home and target cultures. The onus is on them to convey cultural meaning and introduce students to a kind of learning ‘which challenges and modifies their perspective on the world and their cultural identity as members of a given social and national group’. Unfortunately, by teaching about other cultures, foreign language educators do not necessarily nip prejudice in the bud, so to speak; cultural bias can still plague the very aspects of the target culture which teachers ‘choose to indict or advocate’, as Cormeraie (1997) insightfully remarks. It is hoped that the present paper has contrived to clarify most of the issues it set out to investigate, and has helped contribute to a better understanding of culture and its importance in the foreign language classroom.

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