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# Module 1: Culture/Key concepts

Includes:

- **Teacher's compendium:**
  - Overview of the content and teaching methods of the module/Outline of topics and concepts covered in the module;
  - List of general learning outcomes associated with the module;
  - References (including only the references used for module design), reading list (essential readings not necessarily before the module) and further reading suggestions (digging deeper);
- **Teaching unit:** 5 connected themes with hands-on research-informed, interactive and collaborative activities and materials;
- **Reflection tool kit** for students and assessment/reflection suggestions for teachers.





## Teacher's Compendium (for the whole module) Overview

- The module is relevant for local, national, international contexts
- Target audiences - in-service, pre-service teachers

### Structure of content

#### A. Fundamental topics:

- Unit 1: The notion of culture
- Unit 2: Cultural identity, stereotypes and intersectionality
- Unity 3: Intercultural communicative competence

#### B. Advanced skills:

- Unit 4: Constructivism, transculturality and emic perspectives on culture
- Unity 5: Etic cultural systems



# Teacher's compendium:

Module MC1 consists of five thematic units that unpack the notion of culture by delving into an array of key concepts associated with it. The three fundamental units (“The notion of culture”, “Cultural identity, stereotypes and intersectionality” and “Intercultural communicative competence”) encourage student teachers to:

- Critically (re)define the term culture by taking into consideration its polysemantic nature and a multitude of definitions that have been proposed in the literature;
- Reflect on the concept of cultural identity in connection to the notion of culture;
- Reflect on the processes of describing cultures, stereotyping and intersectionality;
- Describe and critically reflect on two well-established and frequently applied models of ICC: Byram's model of Intercultural Communicative Competence and Bennett's Developmental Model of Intercultural Sensitivity.





# Teacher's compendium:

The two advanced units (“Constructivism, transculturality and emic perspectives on culture” and “Etic cultural systems”) provide students with an option to explore more challenging issues related to the notion of culture, giving them an insight into the complex and multifaceted nature of the recent scientific debates held in the field. Student teachers are encouraged to:

- Discuss the relationship between variability and regularity within cultures and associate it with the perspective of the social constructivist approach to understanding cultures;
- Deconstruct the notion of transculturality and hybridity and redefine the notion of culture taking on this perspective;
- Differentiate between emic and etic views of culture;
- Discuss the relationship between variability and regularity within cultures and associate it with the perspective of the social constructivist approach to understanding cultures;
- Deconstruct the notion of transculturality and hybridity and redefine the notion of culture taking on this perspective;
- Differentiate between emic and etic views of culture;



# Teacher's compendium:

Each unit provides sufficient material for at least one session, ranging from a minimum of 60–90 minutes. The material can also be easily extended to cover several periods of teaching. While we recommend following the suggested order of activities within each teaching unit, depending on the needs of the specific target audience as well as available resources, some parts of the teaching unit can be skipped.

Within the teaching unit, you will find the following materials:

- a list of learning outcomes set for the unit
- a fully developed teaching scenario, i.e. a list of activities for the students, including all the resources that they need
- a reflection tool kit for the students

# Teacher's compendium:

In addition, the module includes suggestions for summative assessment and evaluation of the learning progress.

The methodological concept behind MC1 is based on the following principles:

- **Activating student teachers' previous knowledge and experiences:** the activities often require student teachers to reflect on their own cultural and linguistic history;
- **Creating a “flipped classroom”** in which student teachers first familiarize themselves with the basic reading material ahead of working on the content of the module, to be followed by an intense contextualization, reflection and discussion of the content of the reading materials within the module's activities;
- **Focusing on and documenting both the process and the product of learning, i.e.** through e.g. mind-maps of discussions that lead to the completion of a task
- **Relying on a mix of various forms of social interaction, ranging from individual work, pair or group work, general discussion and reflection, marked for each activity;**



# Teacher's compendium:



Individual work



Group discussion



Talk to your partner



Create!



Reflect

- Focusing on both lower and higher order thinking skills; clearly defining learning outcomes for each teaching unit, marked for each activity;
- Relying on a mix of various media, such as videos or short presentations to encourage interaction and critical peer-feedback;
- Providing options for hybrid online and offline completion of the activities.





# Reflection and assessment: options for teachers

The assessment strategy suggested for this module is based on the integration of the following principles:

- Continuous formative assessment, aimed at monitoring the learning process: student teachers are encouraged to document the products of their work and their learning progress in a wide array of media, e.g. as mind-maps, short written answers, videos, presentations;
- Feedback which can be given both by the lecturer and by the peers as to whether the learning objectives of each teaching unit have been met;
- Self-reflection, aimed at supporting student teachers' metacognition and self-monitoring of the accomplishment of the learning objectives;
- Summative assessment at the end of the module that targets the HOTS and LOTS learning objectives set for the module: suggestions are made for essay questions and small student research projects



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# Unit 1



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# TEACUP Unit 1

## Overview of Unit 1:

Unit 1 aims at encouraging students to critically (re)define the term culture by taking into consideration its polysemantic nature and a multitude of definitions that have been proposed in the literature. If you were to shorten the content because of time limitations, focus on activity 2. Activity 1 is a warm-up and activity 3 is an extension of activity 2.



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# TEACUP Unit 1

## Unit's learning outcomes:

- getting familiarized with various definitions of culture and attempt to synthesize them

## Setting up activity 1

- **GROUP SIZE**

up to 25 students per class; up to four students per group in group work

- **ESTIMATED TIME**

60 to 120 minutes

- **TRAINING METHODS**

reflecting, analysing a video, creating a video

- **MATERIALS**

video, notes, pen & paper

- **EQUIPMENT AND SUPPLIES**

internet access, video creator software or cell-phone

- **VIRTUAL OR REGULAR TEACHING: ROOM SET-UP**

space for group work; break-out-rooms





# TEACUP Unit 1

## Trainer's Notes

Students start the activity with an independent work phase, during which they reflect on what the term “culture” means to them. Working on their own, they attempt to define “culture” in one sentence. They then form groups of four and present their definitions to their fellow students. Jointly, they create a video that displays their ideas. They then compare their creation with a video found on YouTube and discuss similarities and differences.

**AIM:** warm-up; activating existing knowledge and preconceptions





# TEACUP Unit 1

## Setting up activity 2

- **GROUP SIZE**  
up to 25 students per class; up to four students per group in group work
- **ESTIMATED TIME**  
60 to 120 minutes
- **TRAINING METHODS**  
reflecting, analysing a video, creating a video
- **MATERIALS**  
video, notes, pen & paper
- **EQUIPMENT AND SUPPLIES**  
internet access, video creator software or cell-phone
- **VIRTUAL OR REGULAR TEACHING: ROOM SET-UP**  
space for group work; break-out-rooms



# TEACUP Unit 1

## Trainer's Notes

Students analyze a number definitions of culture and try to extract a meaningful definition of culture from the presented abstracts. With a partner, they complete the proposed mind-map to determine what culture consists of, how it is transmitted, how it is shared, acquired and what it affects.

Subsequently, they read through further abstracts from relevant texts and get familiarized with various models of culture that attempt to visualize it (e.g. iceberg or onion). In pairs, they attempt to expand their mind map by developing their own visualization of culture.

AIM: analyzing existing definitions of culture; extracting relevant dimensions of culture; synthesizing the available information to arrive at own definitions and visualizations of culture



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## Unit 2



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# TEACUP Unit 2

## Overview of the unit:

This unit encourages students to reflect on their own understanding of their culture and juxtaposing it with other people's culture in order to challenge the notion of (singular) identities. The learners focus on the concept of cultural identity in connection to the notion of culture. They also reflect on the processes of describing cultures, stereotyping and intersectionality. The learners' own cultural identity is crucial so that you should allow sufficient time for Unit 2.



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# TEACUP Unit 2

## Learning Outcomes:

- reflect on various dimensions of your own cultural identity and use this as a basis to critically reflect the notion of culture
- critically reflect the process of describing cultures and stereotyping
- critically reflect the concept of intersectionality





# TEACUP Unit 2

## Setting up activity 1

- **GROUP SIZE**

up to 25 students per class; up to four students per group in group work

- **ESTIMATED TIME**

30-45 minutes

- **TRAINING METHODS**

create a concept map, reflection, writing, discussion, analysing text excerpts

- **MATERIALS**

extracts from books

- **EQUIPMENT AND SUPPLIES**

pen&paper, internet access

- **VIRTUAL OR REGULAR TEACHING: ROOM SET-UP**

space for group work; break-out-rooms





# TEACUP Unit 2

## Trainer's Notes

Working individually, students reflect on their own identity and attempt to list markers or features that define them. Subsequently, they reflect on what cultures or social groups they identify with and what these cultures have in common or how they differ. They tie these reflections to the notion of nation and reflect upon the connection between language and culture. The individual reflection can be shared in a group discussion with the whole class.

The results of these deliberations are then critically compared with two excerpts from the literature.





# TEACUP Unit 2

## Setting up activity 2

- **GROUP SIZE**

up to 25 students per class; up to four students per group in group work

- **ESTIMATED TIME**

60–90 minutes

- **TRAINING METHODS**

create a concept map, reflection, writing, discussion, analysing text excerpts, role-play, making a video

- **MATERIALS**

extracts from books

- **EQUIPMENT AND SUPPLIES**

pen&paper, internet access

- **VIRTUAL OR REGULAR TEACHING: ROOM SET-UP**

space for group work; break-out-rooms





# TEACUP Unit 2

## Trainer's Notes

Students reflect on experiences that made them happy to be a part of a social group and ones that had a negative effect on them. This leads them to the concept of stereotypes and its connection with the identification of own features or ascribing features to others in a potentially unfair way. Depending on the preference of the students, they can share their insights in pairs or choose to do the activities independently.

Subsequently, students write down possible answers in C. on pieces of paper and draw lots. They then read out other people's experiences trying to see what it feels like to step in someone else's shoes and turn that into a short clip. They reflect on the difference between experiencing their individual realities and shifting the perspective to focus on other people's identity features, social group markers and possibly stereotypes





# TEACUP Unit 2

## Trainer's Notes

Subsequently, students create an online poll asking a number of participants to describe their cultural identity, taking into consideration known stereotypes as well as the effect that they may have on individuals to observe a similar effect on a larger scale. D. Create an online poll with the same task, i.e. completing the “I am.. but I am NOT...” and ask a number of participants to take part in it anonymously. Visualize the answers in the form of a word cloud.

The poll can be skipped, if the class does not have enough time to wait for the responses of others.

In the final step, the students are confronted with the task to delve into the potential risks that are associated with describing cultural groups. This way, they close the discussion of their own cultural identities with a critical reflection of attribution, labelling and thinking in terms of categories.





# TEACUP Unit 2

## Setting up activity 3

- **GROUP SIZE**

up to 25 students per class; up to four students per group in group work

- **ESTIMATED TIME**

30-45 minutes

- **TRAINING METHODS**

reflection, discussion, analysing text excerpts

- **MATERIALS**

extracts from books

- **EQUIPMENT AND SUPPLIES**

pen&paper, internet access

- **VIRTUAL OR REGULAR TEACHING: ROOM SET-UP**

space for group work; break-out-rooms





# TEACUP Unit 2

## Trainer's Notes

Students begin by reflecting on whether they believe that “singular entities” exist. They work independently and compare their thoughts with a quote. Subsequently, they read an excerpt on the concept of intersectionality and discuss it with the whole class.

In the final step, the class watches a TED-talk and reflects on the proposed way to speak about identities based on the notions of rituals, relationships and restrictions.



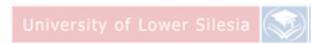
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# Unit 3



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# TEACUP Unit 3

## Overview of the unit:

The unit aims at discovering and reflecting upon two different models of intercultural competence and realizing their potential in teacher education. The learners describe and critically reflect on two well-established and frequently applied models of ICC: Byram's model of Intercultural Communicative Competence and Bennett's Developmental Model of Intercultural Sensitivity. If you were to concentrate on one of the two models due to time restrictions, Byram's ICC model is regarded as more influential.

## Learning Outcomes:

- describe and critically reflect the component of Byram's model of ICC
- describe and critically reflect Bennet's Developmental Model of Intercultural Sensitivity





# TEACUP Unit 3

## Setting up activity 1

- **GROUP SIZE**  
up to 25 students per class; up to four students per group in group work
- **ESTIMATED TIME**  
20-30 minutes
- **TRAINING METHODS**  
browsing through materials, reflection, discussion
- **MATERIALS**  
a document from the Council of Europe
- **EQUIPMENT AND SUPPLIES**  
pen&paper, internet access
- **VIRTUAL OR REGULAR TEACHING: ROOM SET-UP**  
no specific requirements



# TEACUP Unit 3

## Trainer's Notes

The students browse through the Autobiography of Intercultural Encounters and fill fragments of it for themselves. They reflect on competences needed to become an interculturally aware and sensitive citizen.



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# TEACUP Unit 3

## Setting up activity 2

- **GROUP SIZE**  
up to 25 students per class; up to four students per group in group work
- **ESTIMATED TIME**  
20–30 minutes
- **TRAINING METHODS**  
browsing through materials, reflection, discussion
- **MATERIALS**  
visual representation of Byram's ICC model; excerpts from publications
- **EQUIPMENT AND SUPPLIES**  
pen&paper, internet access
- **VIRTUAL OR REGULAR TEACHING: ROOM SET-UP**  
no specific requirements





# TEACUP Unit 3

## Trainer's Notes

Students examine a visual representation of Byram's ICC model and try to predict what each component encompasses. They work independently or discuss their ideas with a partner. They discuss the implications of the model for the concept of fluid cultures with the whole class. Subsequently, they compare Byram's ICC model with Bennett & Bennett's Development Model of Intercultural Sensitivity.

To round off the unit, students are encouraged to think about the ways in which the components of the two models (could) influence their teaching practice, which they discuss in class.



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# Unit 4



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# TEACUP Unit 4

## Over view of the unit:

This unit aims at reflecting the fluidity of the concept of culture and introducing the emic and etic view on culture. The learners discuss the relationship between variability and regularity within cultures and associate it with the perspective of the social constructivist approach to understanding cultures; they deconstruct the notion of transculturality and hybridity and redefine the notion of culture taking on this and they differentiate between emic and etic views of culture. This is aimed at more advanced learners with a deeper interest in more complex and contemporary views of culture





# TEACUP Unit 4

## Learning Outcomes:

- discuss the relationship between variability and regularity within cultures and associate it with the perspective of the social constructivist approach to understanding cultures
- deconstruct the notion of transculturality and hybridity and redefine the notion of culture taking on this perspective
- differentiate between emic and etic views of culture
- analyse and critically evaluate a chosen method of emic research





# TEACUP Unit 4

## Setting up activity 1

- **GROUP SIZE**

up to 25 students per class; up to four students per group in group work

- **ESTIMATED TIME**

60 to 240 minutes

- **TRAINING METHODS**

reflection, writing, visualising concepts, creating interview questions

- **MATERIALS**

excerpts from books; completed activities from Unit 2

- **EQUIPMENT AND SUPPLIES**

pen&paper

- **VIRTUAL OR REGULAR TEACHING: ROOM SET-UP**

no specific requirements





# TEACUP Unit 4

## Trainer's Notes

Students look back at their own visualizations of cultural identity and attempt to identify elements that are regular and stable and ones that vary. This is a warm-up task that should activate their previous knowledge and experience and lead to a reflection of cultural change as well as of the question who determines cultural norms in the face of interaction. Here, the students work independently and compare their own thoughts with the text. Once they finish reading the first excerpt in B., they are again asked to reflect their own experience and decide whether they tend to adopt cultural practices associated with the membership in a certain culture. They then discuss their insights with the rest of the class.

These deliberations open the field for the discussion of whether culture can be conceived as open and deterritorialized, which encourages the students to confront the idea of hybrid, post-modern cultures and the notion of transculturality





# TEACUP Unit 4

## Setting up activity 1

- **GROUP SIZE**

up to 25 students per class; up to four students per group in group work

- **ESTIMATED TIME**

15-30 minutes

- **TRAINING METHODS**

reflection, writing, visualising concepts, creating interview questions

- **MATERIALS**

excerpts from books

- **EQUIPMENT AND SUPPLIES**

pen&paper

- **VIRTUAL OR REGULAR TEACHING: ROOM SET-UP**

no specific requirements





# TEACUP Unit 4

## Trainer's Notes

Students focus on the distinction between emic and etic systems briefly described in the excerpts quoted in the Unit. They test their understanding by solving a mix and match activity independently. Subsequently, they examine one method to study cultures and list its potential drawbacks and advantages – either independently or in a small group.

The results of these deliberations can be shared with the class.



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# Unit 5



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# TEACUP Unit 5

## Over view of the unit:

This unit aims at introducing and reflecting upon different etic frameworks. Learners are presented with an etic framework and differentiate between emic and etic views of culture. As with Unit 4, this is perhaps more relevant for advanced learners who would like to focus on very specific and more detailed views of culture.

## Learning Outcomes:

Students familiarize themselves with chosen etic frameworks and evaluate their advantages and shortcomings.





# TEACUP Unit 5

## Setting up activity 1

- **GROUP SIZE**  
up to 25 students per class; up to four students per group in group work
- **ESTIMATED TIME**  
30–60 minutes
- **TRAINING METHODS**  
reflection, writing, discussion
- **MATERIALS**  
videos, excerpts from books; completed activities from Unit 2
- **EQUIPMENT AND SUPPLIES**  
internet access, pen & paper
- **VIRTUAL OR REGULAR TEACHING: ROOM SET-UP**  
no specific requirements





# TEACUP Unit 5

## Trainer's Notes

As a warm-up activity, students deliberate whether universal values that cross the borders of individual cultures exist and try to identify some examples in their own experience by going back to the map of their cultural identity. They can do this individually or in pairs. Subsequently, they compare their answers with input given by Geert Hofstede and focus on the dimension of uncertainty avoidance. Learners then reflect on the extent to which that principle applies to the societies that they are familiar with and discuss this issue in a small group or the whole class.





# TEACUP Unit 5



## Setting up activity 2

- **GROUP SIZE**  
up to 25 students per class; up to four students per group in group work
- **ESTIMATED TIME**  
60–120 minutes
- **TRAINING METHODS**  
reflection, writing, discussion
- **MATERIALS**  
excerpts from relevant publications
- **EQUIPMENT AND SUPPLIES**  
internet access, pen & paper
- **VIRTUAL OR REGULAR TEACHING: ROOM SET-UP**  
no specific requirements



# TEACUP Unit 5

## Trainer's Notes

Students read up on the background to the scientific investigation by Geert Hofstede that led him to the formulation of his cultural dimensions. In the following step, they reflect on and discuss the potential shortcomings and advantages of Hofstede's approach and compare their answers with the critique found in the literature. In the final step, they compare the model by Hofstede to the one by Hall.



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SLIDES TO BE SHARED  
WITH STUDENTS

Module 1: Culture/Key  
concepts





# Learning outcomes:

Upon the completion of the module, you will be (able to):

Lower order thinking skills (LOTS):

- Familiarize yourself with various definitions and models of culture and synthesize them
- Define and understand the notions of cultural identity, stereotyping, transculturality, hybridity and intersectionality
- Describe the emic and etic views of culture
- Familiarize yourself with chosen etic frameworks
- Describe the components of Byram's model of ICC



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# Learning outcomes:

## Higher order thinking skills (HOTS):

- Reflect on various dimensions of your own cultural identity and use this as a basis to critically reflect on the complex nature of culture
- Analyze, evaluate and critically reflect on the processes of describing cultures, stereotyping and intersectionality
- Analyze and evaluate the relationship between variability and regularity within cultures and associate it with the perspective of the social constructivist approach to understanding cultures
- Redefine the notion of culture taking on the perspective of transculturality and hybridity into account
- Analyze and critically evaluate a chosen method of emic research
- Evaluate the advantages and shortcomings of chosen etic frameworks
- Critically reflect the components of Byram's model of ICC
- Critically reflect on your own inter- or transcultural competence





# Teaching units:

## A. Fundamental topics and skills:

- Unit 1: The notion of culture
- Unit 2: Cultural identity, stereotypes and intersectionality
- Unit 3: Intercultural communicative competence

## B. Advanced topics and skills:

- Unit 4: Constructivism, transculturality and emic perspectives on culture
- Unit 5: Etic cultural systems





# Mandatory reading list:

- Dervin, Fred (2012). Cultural identity, representation and othering. In Jane Jackson (eds.): The Routledge Handbook of Language and Intercultural Communication.
- Doff, Sabine & Schulze-Engler, Frank (2011). Beyond other cultures. Transcultural Perspectives on Teaching the new Literatures in English. WVT Trier.
- Hammer M.R., Bennett M.J., Wiseman R. Measuring intercultural sensitivity: The Intercultural Development Inventory. Int. J. Intercult. Relat. 2003;27:421- 443. doi: 10.1016/S0147-1767(03)00032-4.
- Holliday, A. (1999). Small cultures. Applied Linguistics, 20, 237-264.
- Kramsch, Claire & Uryu, Michiko (2012). Intercultural contact, hybridity and third space. In Jane Jackson (eds.): The Routledge Handbook of Language and Intercultural Communication.
- Ryan, Phyllis (2012). The English as a foreign or international language classroom. In Jane Jackson (eds.): The Routledge Handbook of Language and Intercultural Communication.
- Spencer-Oatey, Helen & Franklin, Peter (2009). Intercultural Interaction. A Multidisciplinary Approach to Intercultural Communication. Chapters 2 and 3. Palgrave Macmillan.





# Further reading and references:

- Gutiérrez, K., Baquedano-Lopez, P., & Tejeda, C. (1999). Rethinking diversity: Hybridity and hybrid language practices in the third space. *Mind, Culture, and Activity*, 6, 286–303.
- Holliday, A. (2011). *Intercultural communication and ideology*. London: Sage.
- Bhabha, Homi K. (1990): *Nation and Narration*. London: Routledge.
- Hofstede, G. (2001), *Culture's Consequences: Comparing Values, Behaviors, Institutions, and Organizations Across Nations*, 2nd ed. Sage, Thousand Oaks, CA.
- Byram, M. & Wagner, M. (2018). Making a difference: Language teaching for intercultural and international dialogue. *Foreign Language Annals*, 51, 140–151.
- Liddicoat, A. J., & Scarino, A. (2013). *Intercultural language teaching and learning*. Malden, MA: Wiley-Blackwell.



# Further reading and references:

- Blell, G., & Doff, S. (2014). It takes more than two for this tango: Moving beyond the self/other-binary in teaching about culture in the global EFL-classroom. *Zeitschrift für interkulturellen Fremdsprachenunterricht*, 19, 77–96.
- *Developing and Assessing Intercultural Communicative Competence (ICCI<sup>n</sup>TE)*. Council of Europe, 2007.
- Risager, K. (2007). *Language and culture pedagogy. From a national to a transnational paradigm*. Clevedon, UK: Multilingual Matters.
- Kramsch, C. (2013). *Teaching culture and intercultural competence*. Hoboken, NJ: Blackwell Publishing.
- May, S. (Ed.). (2014). *The multilingual turn: Implications for SLA, TESOL, and bilingual education*. New York: Routledge.



These materials are not explicitly referred to in the module but useful to read.



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# Module 1: Culture



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# Key concepts

The module consists of the following elements:

- An overview of the learning outcomes – this is what you should know or be able to do once you have completed the module
- Mandatory reading list – these are the basic reading materials that you need to familiarize yourself with
- Further reading suggestions and references – these are some suggestions if you are interested in the topic or want to expand your knowledge and skills
- 5 thematic units – these provide you with the relevant information on the topic of the module
- A reflection tool (following each thematic unit) – it guides you through the reflection process of your learning

To help you navigate through the units, we differentiate between the following forms of work and mark them next to each activity:



Individual work



Talk to your partner



Reflect



Group discussion



Create!





# Unit 1:

## The notion of culture

In this section you will:

- ✓ get familiarized with various definitions of culture and attempt to synthesize them





A. What does culture mean to you? How would you define it in one sentence? Work independently.



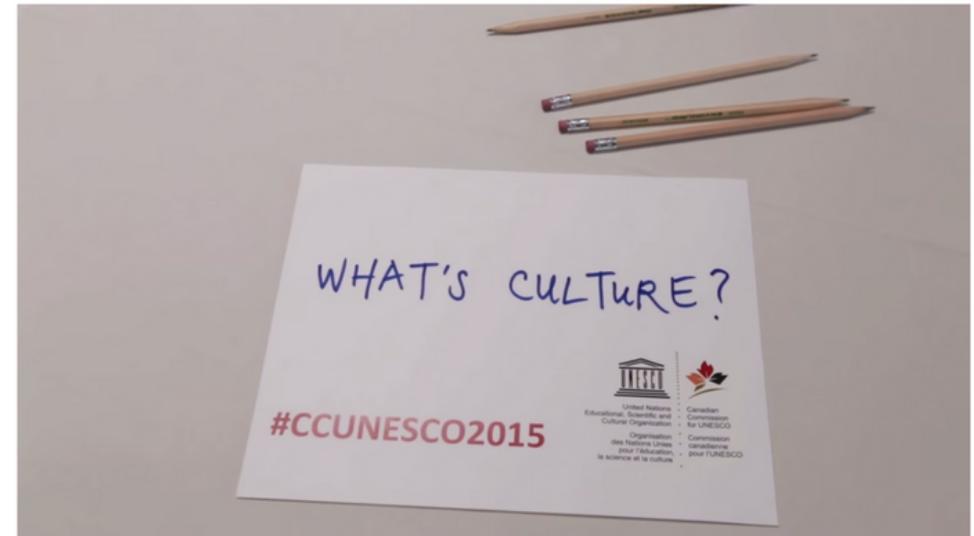
B. In a group of four, collect your definitions and create a video in which you present them.



C. Compare your work with the ideas presented in this video:



<https://www.youtube.com/watch?v=SidKFCZ65ik>



What does culture mean to you?

CanadaCouncil  
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82K views 7 years ago  
This video was produced in the context of the 55th Annual General Meeting of the Canadian Commission for UNESCO- Ottawa-June 4-6, 2015: Nurturing Culture(s) to Bridge Divides: So What? Now What?  
In support of UNESCO's 70th Anniversary and in the context of the International Decade for the Rapprochement of Cultures. [Show more](#)



# Unit 1: The notion of culture



A . Extract a meaningful definition of culture from the following abstracts.  
Try to include all the important aspects Work with your partner. Use the mind map below to help you collect and sort your ideas

## Definitions of Culture

"Culture consists of patterns, explicit and implicit, of and for behavior acquired and transmitted by symbols, constituting the distinctive achievements of human groups, including their embodiment in artifacts the essential core of culture consist of traditional (i.e. historically derived and selected) ideas and especially their attached values cultural systems may on the one hand be considered as products of action, on the other, as conditional elements of further action."

(Kroeber and Kluckhohn 1952: 181; cited by Berry 2004: 168)



# Unit 1: The notion of culture

"Culture consist of the derivatives of experience, more or less organised, learned or created by the individuals of a population, including those images or encodements and their interpretations (meanings) transmitted from past generations, from contemporaries, or formed by individuals themselves."

(T. Schwarz 1992; cited by Avruch 1998:17)

"Man is an animal suspended in webs of signifi cance he himself has spun I take culture to be those webs, and the analysis of it to be therefore not an experimental science in search of law, but an interpretive one in search of meaning."

(Geertz 1973:5)

# Unit 1: The notion of culture

"[...] the set of attitudes, values beliefs, and behaviors shared by a group of people, but different for each individual, communicated from one generation to the next."

(Matsumoto 1996: 16)

"Culture is to society what memory is to the person It specifies designs for living that have proven effective in the past, ways of dealing with social situations, and ways to think about the self and social behaviour that have been reinforced in the past It includes systems of symbols that facilitate interaction (Geertz 1973) rules of the game of life that have been shown to 'work' in the past. When a person is socialized in a given culture, the person can use custom as a substitute for thought, and save time."

(Triandis 1989: 511-12)



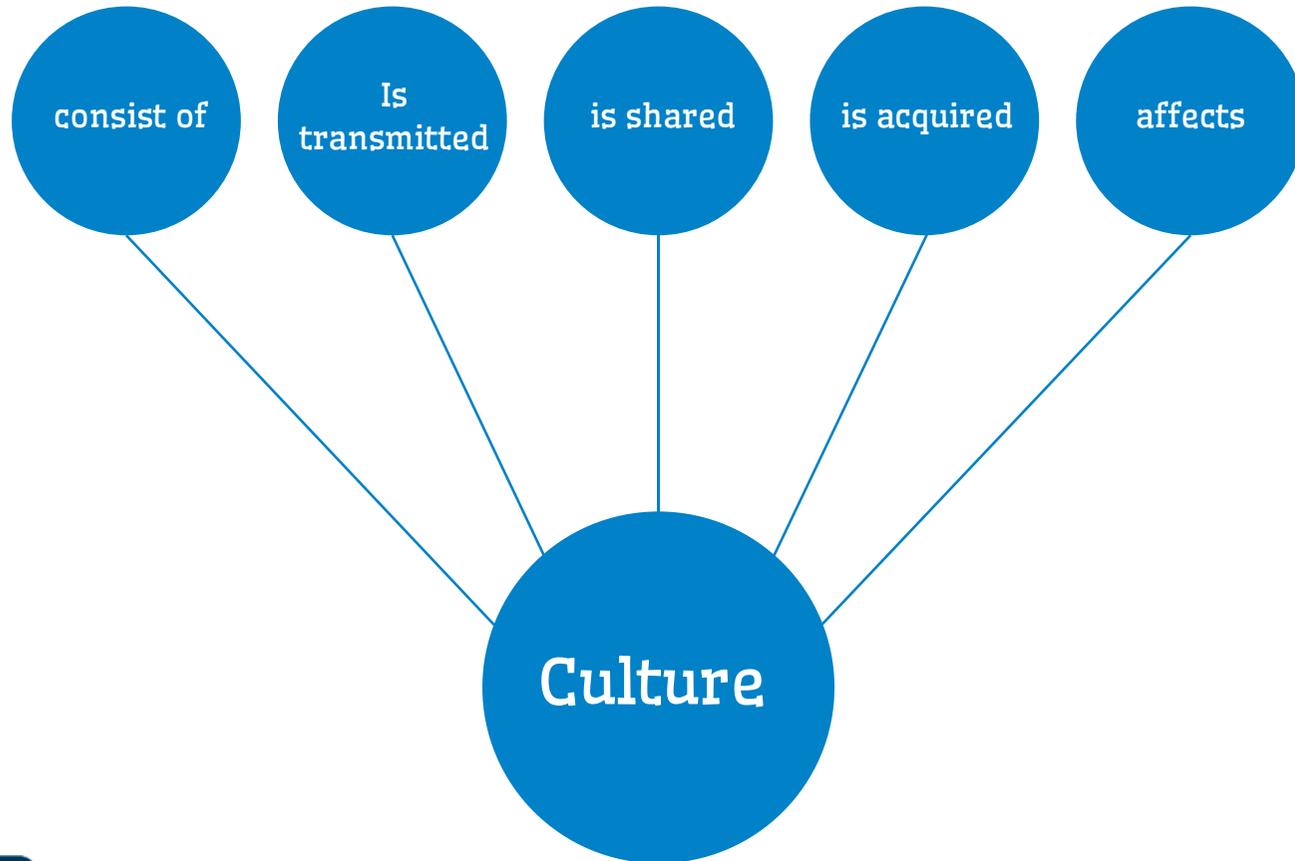
# Unit 1: The notion of culture

"Culture is a universal orientation system very typical of a society, organization or group. [...] It influences the perceiving, thinking, evaluating and acting of all its members and thus defines their affiliations to the culture. Culture as an orientation system structures a specific field of action for those who feel affiliated to this culture and thus creates the prerequisites for developing its own ways of coping with its environment."

(Thomas 1996a: 112; translated by Franklin)

"To study culture is to study ideas, experiences, feeling, as well as the external forms that such internalities take as they are made public, available to the senses and thus truly social. For culture, in the anthropological view, is the meanings which people create, and which create people, as members of societies. [...] On the one hand, culture resides in a set of public meaningful forms [...]. In the other hand, these overt forms are only rendered meaningful because human minds contain the instruments for their interpretation. The cultural flow thus consist of the externalizations of meaning which individuals produce through arrangements of overt forms, and the interpretation which individuals make of such displays – those of others as well as their own."

(Hannerz 1992: 3-4)



**B. How is culture structured? Expand your mind map and describe the ways in which its various components relate to one another. Try to create a visualization of the structure.**





# Unit 1: The notion of culture

"According to Trompenaar and Hampden-Turner (1997) and Hofstede (2001), culture can be classified into layers, like an onion. For Hofstede (2001), culture can be classified into four layers: rituals, heroes, symbols, and values. Hofstede (2001) considers the system of values as the core of any culture. In addition, he considers cultural practices as the fifth layer of culture that connect the layers of rituals, heroes, symbols and values. Similarly, Trompenaars and Hampden-Turner (1997) identified three layers of culture: the outer layer that includes artifacts and products; the middle layer representing norms and values; and the core that represents the fundamental assumption about human existence. Spencer-Oatey (2000) also identified four layers of culture: the outer layer that includes artifacts, products, rituals and behaviors; systems and institutions; beliefs, attitudes and conventions; and the core representing basic assumptions and values. (...)



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# Unit 1: The notion of culture

Both Hofstede (2005) and Trompenaars and Hampden-Turner (1997) reference the observable and symbolic attributes of the outer layer of culture. For Hofstede (2005), Trompenaars and Hampden-Turner (1997) and Spencer-Oatey (2000), artifacts, products, art, images and words are not only visible aspects (tools to mediate everyday activities) of culture but act as symbols that carry particular meanings that could be decoded by individuals from a particular culture."

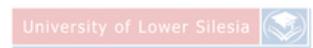
From Christensen, T., Ball, L.J. & Halskov, K. (2017). *Analysing Design Thinking: Studies of Cross-Cultural Co- Creation*. London: CRC Press.



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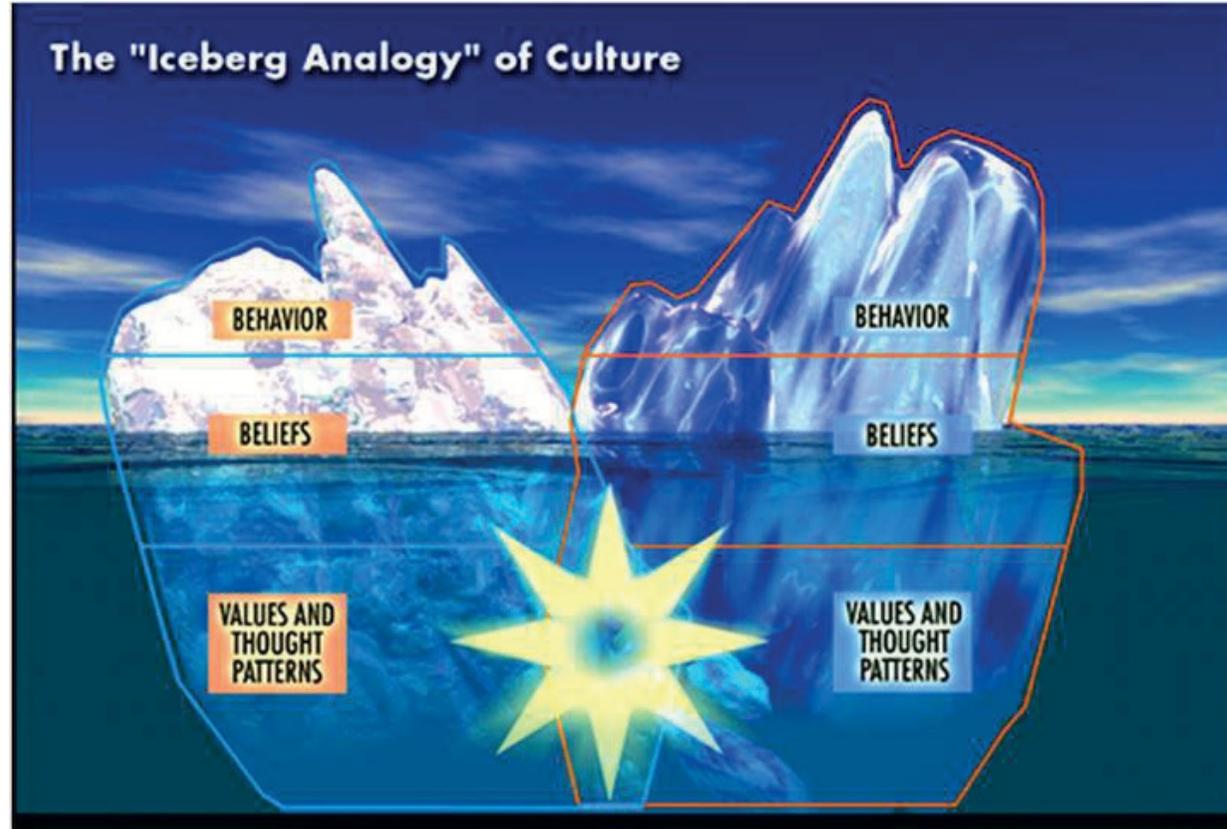
# Unit 1: The notion of culture

"Culture is like an iceberg. The tip of the iceberg is the smallest part. Most of the iceberg is submerged. The same is true for a culture. That which you can easily see – the behavior of people – is the smallest part of culture. It is external while the greatest part, internal culture, is beneath the water level of awareness. It is inside people's heads. This internal culture includes our way of thinking and perceiving. Most importantly, it contains the values and beliefs unconsciously learned while growing up in a particular culture. These values and beliefs determine most behavior."

From: Weaver, G. (1997); originally published in Kokusai Bunka Kenshu (Intercultural Training), Winter, 1997, Vol. 14, pp. 14-20



# Unit 1: The notion of culture



From Christensen, T., Ball, L.J. & Halskov, K. (2017). Analysing Design Thinking: Studies of Cross Cultural Co Creation. London: CRC Press.





# Unit 1: The notion of culture

"On asking both academics and non-academics what they mean by 'culture', one will invariably find that they first refer to 'large' entities such as British, Indonesian, Western or European cultures. However, at other times one may also hear people referring to 'small' entities such as hospital, research, family, office or organization cultures. When asked how these two types of culture relate to each other, some people say that the 'large' usage is the correct one and that the 'small' usage is metaphorical. Others say that the small cultures are 'sub-cultures'. Casual observation thus gives the impression that when asked, people will state 'large' culture, but will often use 'small' culture as an unmarked form. (...)



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# Unit 1: The notion of culture

It is important to distinguish between small culture and sub-culture. 'Sub-culture', although implying something small, seems to be essentially a large culture concept because it implies something within and subservient to a particular large ethnic, national or international culture. Within the Chicago school, sub-cultures have been defined as 'social groups which are perceived to deviate from the normative ideals of adult communities' (Thornton 1997: 2). In the Birmingham school, where social deviance is perhaps less on the agenda, sub-cultures are still considered as elements in ideological tension with 'parent' or 'dominant' large cultures within which they exist (Gelder 1997: 84-5). Such sub-sets of large cultures may indeed exist. Different to this notion of subcultures, small cultures do not necessarily have this Russian doll or onion-skin relationship with parent large cultures. For example, school, classroom, teacher and other education (small) cultures can extend beyond the boundaries of larger cultures (of say nation) where they are related to international education cultures (Holliday 1994a: 29).



# Unit 1: The notion of culture

The notion of small culture does not therefore relate simply to something smaller in size than large ethnic, national or international cultures, but presents a different paradigm through which to look at social groupings. (...)

'Small' is therefore not just a matter of size, but of the degree of imposition on reality. Whereas the large culture notion imposes a picture of the social world which is divided into 'hard', essentially different ethnic, national or international cultures, the small culture notion leaves the picture open, finding 'softer' 'cultures' in all types of social grouping, which may or may not have significant ethnic, national or international qualities. In this sense, the focus of a large culture approach is what makes cultures, which everyone acknowledges as existing, essentially different to each other. In contrast, a small culture approach is more concerned with social processes as they emerge."

From: Holliday, A. (1999). Small cultures. Applied Linguistics 20(2): 23-264



# Reflection tool for students:

## Description/Reporting:

Summarize the content of this module into five sentences. What are the key elements of the unit?

## Feelings/Responding:

What are your feelings and thoughts about the content of the unit?





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	not at all...			...very much	
How interesting was this set of activities for you?	1	2	3	4	5
How informative / helpful was this set of activities?	1	2	3	4	5
<p>Relating: Were you familiar with some of the concepts introduced in the unit before?            What does the unit mean for your work as a foreign language teacher?</p>					
	not at all...			...very much	
Analysis / Evaluation: How difficult was this set of activities? Why? What would have made it easier?	1	2	3	4	5
What did you like about the unit?					
What did you not like about the unit?					



# Teaching Unit 2:

## Cultural identity, stereotypes and intersectionality

In this section you will:

- ✓ reflect on various dimensions of your own cultural identity and use this as a basis to critically reflect the notion of culture
- ✓ critically reflect the processes of describing cultures and stereotyping
- ✓ critically reflect the concept of intersectionality

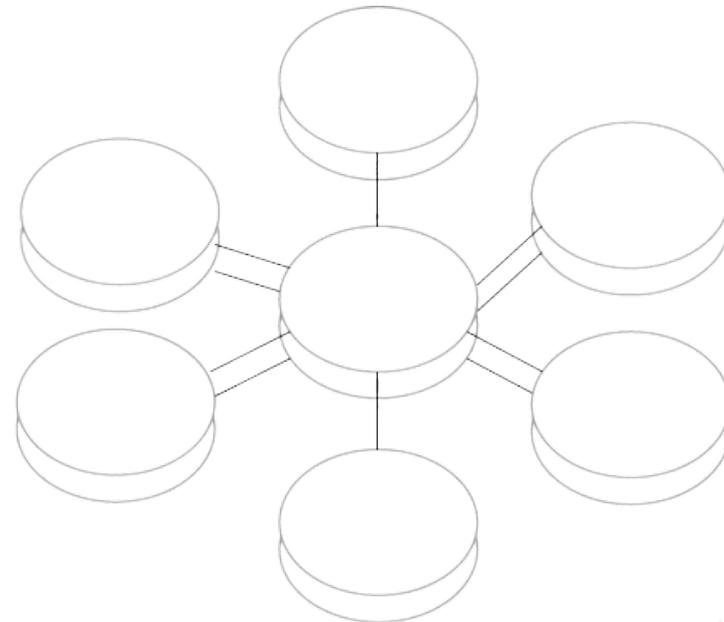




# Activity 1



A. The following activity focuses on multiple dimensions of our identities. Write your name in the center bubble and add any important part of your identity in each of the surrounding circles. This can include a feature or a characteristic that you feel is important in defining you and can be anything female, sister, musician, teacher, friend, your race/ethical heritage, the languages you speak, like, are interested in, etc. Work independently.





# Activity 1



B. Looking at this picture of you, answer the following questions:



✓ What cultures (social groups) would you say you identify with?



✓ What do these cultures have in common?



✓ How are they different?



✓ Are the other members of the cultures you belong to/identify with exactly like you?



✓ Do nations have cultures? Do cultures have nations?



✓ Do cultures have languages? What is the language of your culture(s)?



✓ In which ways do culture and language relate?



✓ How do you think languages and cultures can influence each other?





# Activity 1



C. Compare your answers with the following quotes (Dervin, 2012:182; Spencer Oatey & Franklin, 2009).



✓ What is cultural identity typically associated with?



✓ In what ways do you think that your cultural identity has been shaped by the nation-states tradition and in what ways has it been subject to the effects of globalization?





# Activity 1

“for instance, cultural identity refers to ‘the attribution of a set of qualities to a given population’, who act as cultural beings. He adds that, in practice, i.e. as it is experienced by individuals, cultural identity is equivalent to ethnicity – another concept that is highly contested today (Brubaker 2006). Chen’s definition (2006: 12) complexifies the concept: ‘personal, sexual, national, social, and ethnic identities all combined into one’. In intercultural communication (be it research or teaching), cultural identity often refers to a localized national culture. Herzfeld (1997: 192) has demonstrated how, since their creation in the late eighteenth century in Europe and later on elsewhere, nation-states have made every effort to promote a sense of national cultural identity in order to limit communitarian divisions within their own space and to help people to identify with each other (cf. also Bauman 2004). This is often referred to as ‘imagined communities’ after Anderson’s study on the creation of national imaginaries (1991).”





# Activity 1

“Individuals are organized in many potentially different ways in a population, by many different (and crosscutting) criteria: for example, by kinship into families or clans; by language, race, or creed into ethnic groups; by socio-economic characteristics into social classes; by geographical region into political interest groups; and by occupation or institutional memberships into unions, bureaucracies, industries, political parties, and militaries. The more complex and differentiated the social system, the more potential groups and institutions there are. And because each group or institution places individuals in different experiential worlds, and because culture derives in part from this experience, each of these groups and institutions can be a potential container for culture. Thus no population can be adequately characterized as a single culture or by a single cultural descriptor. As a corollary, the more complexly organized a population is on sociological grounds (class, region, ethnicity, and so on), the more complex will its cultural mappings appear.”

(Avruch 1998: 17–18)





# Activity 2

-  A. Culture is associated with infinitely many social groups that differ in their size and complexity and people can be members of many different cultural groups. Describing these groups is a delicate issue. Go back to your portrayal of your cultural identity.
-  Share/think of an experience that you had that made you especially happy to identify yourself with one of the features that describe you.

-  B. Share/think of an experience that you had that made it painful to be identified with one of the features that describe you.





# Activity 2



C. Complete the following sentence about yourself that takes into consideration a known stereotype that is associated with some of the



features that describe you but is not consistent with how you feel.

*I am (a/an)\_\_\_\_\_*

*but I am NOT (a/an)\_\_\_\_\_*





# Activity 2



D. Collect the answers in (d) from your classmates and anonymize them.



Then draw lots and read out random statements as if they were your own. Record that and create a short clip. Then reflect: How does it feel to step into other people's experiences?



E. Create an online poll with the same task, i.e. completing the “I am.. but I am NOT...” and ask a number of participants to take part in it



anonymously. Visualize the answers in the form of a word cloud.





# Activity 2



F. What are the potential risks associated with describing cultural groups.  
Make a mind map and expand it based on the quote below:



How then can we meaningfully describe cultural groups? There are three particularly prevalent, interrelated dangers that we need to be aware of. First, there is the risk of overgeneralizing about groups on the basis of minimal evidence. This is a common occurrence but can be very problematic. Experiential Example 2.3 illustrates such an invalid overgeneralization.





# Activity 2

“Secondly, there is the risk of inappropriate stereotyping. Hinton (2000) explains that stereotyping has three important components: (1) a group of people is identified by a specific label, which can refer to any characteristic whatsoever, such as nationality (e.g., German), religious belief (e.g., fundamentalist Christian), occupation (e.g., traffic warden) or colour of hair (e.g., redhead); (2) a set of additional characteristics is attributed to the group as a whole, such as fundamentalist Christians are intolerant, or redheads are quick-tempered; (3) on identifying a person as belonging to the group (e.g., that s/he is German or a fundamentalist Christian), we attribute to him/her the additional characteristics that we associate with the group as a whole. This can result in all kinds of problems, including prejudice and discrimination. Chapter 6 explores this complex, important area in more detail. Thirdly, it is important to avoid excessive essentialism and reductionism. When people take an essentialist approach, they assume or assert that a cultural group has certain ‘essential’ properties that make them one group rather than another. This, in effect, is a classic view of categories, which assumes that all category members share certain important defining features. For most social categories, categorization does not work in this way, although rather ironically group members may sometimes try to represent themselves like this. (Spencer Oatey & Franklin, 2009: 46–47).”





# Activity 3



A. Do you agree that there is “no such thing as a singular identity”

(Dervin 2012: 184)?



Compare your answer with the following quote and discuss it with your classmates:

“This understanding of identity related to the recognition that people cross various collective and individual positioning and voices on a daily basis, which can be opposed, seems contradictory (Hermans 2001). As such, the individual is torn apart between various networks, multiple interdependences (...). For the anthropologist K.P. Ewig (1990), this is not just something that is happening in the Western world or in affluent countries. She writes:

I argue that all cultures people can be observed to project multiple, inconsistent self-representations that are context dependent and may shift rapidly. At any particular moment a person usually experiences his or her articulated self as a symbolic, timeless whole, but this self may quickly be displaced by another, quite different ‘self’, which is based on a different definition of the situation. The person will often be unaware of these shifts and inconsistencies and may experience wholeness and continuity despite presence.

Ewing (1990: 251).“





# Activity 3



B. Read the following quote and go back to the sentences that attempt to define you based on some features. Reflect: how do you construct an



intercategorical identity? What is meant by intersectionality? Discuss in class.

Intersectionality is, in the end, the stereotyped ascription of compounded personal and group traits onto an individual perceived to be a member of a forbidding and alien “other” (e.g., threatening Black men). The subject of bias is at the receiving end of multiple stereotyped misconceptions in the first instance, the parts forming a larger admixed whole. For example: Is a gay person of color with a disability seen to be three times as “lacking” in comparison to a heterosexual, white, able-bodied male? Individuals may come to own their multidimensional identities, claiming these identities in their own way and investing their configurational qualities with value in the face of denigrating treatment by others.



# Activity 3

As McCall (2005) argues, in a foundational work, this interactive process of identity formation and valuation may take intercategorical form (e.g., discrete traits such as Black, male, and gay), intracategorical form (e.g., selfidentification as a mixed-race light-brown-skinned gay male), and countercategorical forms. Using another arbitrary example, consider a subject who challenges each of the component stereotypes affecting his self-identity—say, a masculine, self-aware, self-confident gay man who embraces rather than shuns his Blackness. Another example is President Obama, whose long-time choice to identify with his African American rather than mixed-race or part-White demographic profile may be an instance of projective intracategorization.

From: Johnson III, R. G. & Rivera, M. A. (2015). Intersectionality, Stereotypes of African American Men, and Redressing Bias in the Public Affairs Classroom. *Journal of Public Affairs Education*, 21:4, 511-522



# Activity 3



C. Watch the following talk by Taiye Selasi ([https://www.ted.com/talks/taiye\\_selasi\\_don\\_t\\_ask\\_where\\_i\\_m\\_from\\_ask\\_where\\_i\\_m\\_a\\_local/discussion?nolanguage=#t-821973](https://www.ted.com/talks/taiye_selasi_don_t_ask_where_i_m_from_ask_where_i_m_a_local/discussion?nolanguage=#t-821973)) and answer these questions:



D. Where are you a local? What are the rituals, relationships and restrictions that make you who you are?



3,401,630 views | Taiye Selasi • TEDGlobal 2014 Like (102K) Share Add

Don't ask where I'm from, ask where I'm a local Read transcript

When someone asks you where you're from ... do you sometimes not know how to answer? Writer Taiye Selasi speaks on behalf of "multi-local" people, who feel at home in the town where they grew up, the city they live now and maybe another place or two. "How can I come from a country?" she asks. "How can a human being come from a concept?"





# Reflection tool for students



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## Description/Reporting:

Summarize the content of this module into five sentences. What are the key elements of the unit?

## Feelings/Responding:

What are your feelings and thoughts about the content of the unit?





	not at all...			...very much	
How interesting was this set of activities for you?	1	2	3	4	5
How informative / helpful was this set of activities?	1	2	3	4	5
<p>Relating: Were you familiar with some of the concepts introduced in the unit before? What does the unit mean for your work as a foreign language teacher?</p>					
	not at all...			...very much	
Analysis / Evaluation: How difficult was this set of activities? Why? What would have made it easier?	1	2	3	4	5
What did you like about the unit?					
What did you not like about the unit?					



# Teaching Unit 3:

## Intercultural communicative competence

In this section you will:

- ✓ describe and critically reflect the components of Byram's model of ICC
- ✓ describe and critically reflect Bennett's Developmental Model of Intercultural Sensitivity





# Activity 1



A. Browse through the Autobiography of Intercultural Encounters and fill it out for yourself:

<https://rm.coe.int/autobiography-ofintercultural-encounters/16806bf02d>



## Same and different



Thinking about the similarities and differences between the ways in which you thought and felt about the situation and the ways in which they thought and felt about it...

***were you aware at the time of any similarities and, if so, what were they?***

.....





# Activity 1



B. How would you define what it means to be interculturally competent?



Work independently, make a list of competences and knowledge that intercultural citizens need to possess. Share your ideas with the rest of the group and see where they intersect.



Compare your ideas with the following definition:

*Intercultural competence is a combination of attitudes, knowledge, understanding and skills applied through action which enables one, either singly or together with others, to:*

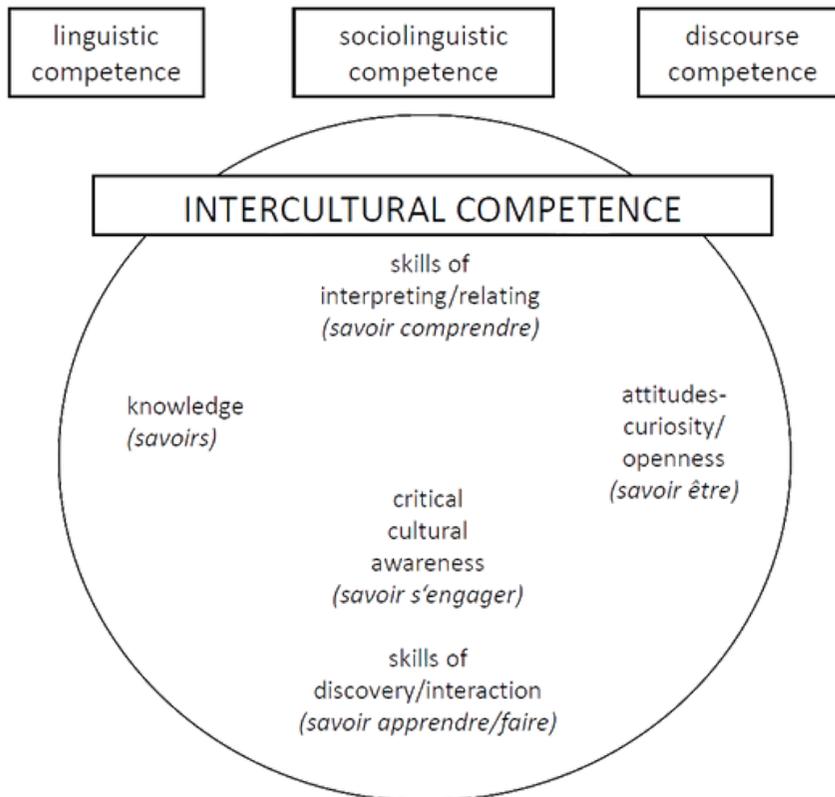
- *understand and respect people who are perceived to have different cultural affiliations from oneself;*
- *respond appropriately, effectively and respectfully when interacting and communicating with such people;*
- *establish positive and constructive relationships with such people;*
- *understand oneself and one's own multiple cultural affiliations through encounters with cultural "difference."* (Huber & Reynolds, 2014, pp. 16–17).



# Activity 2



A. Examine the following visual representation of Byram's (1997) model of intercultural communicative competence. In your own words, try to predict/describe what each component within the model is supposed to symbolize and what it may consist of.





# Activity 2



B. Read the following contextualization of Byram's model (Ryan, 2012: 428):

Byram's (1997) visual illustration of intercultural competence is a prescriptive, ideal model aimed at providing direction for the development of intercultural learning objectives for FL teaching and learning. In this model, the concept of "critical cultural awareness" is crucial. Byram defines this element as "an ability to evaluate critically and on the basis of explicit criteria perspective, practices and products in one's own and other cultures and countries" (Byram 1997: 53). Hence, an important objective of learning is to develop "the ability to decentre from one's own culture and its practices and products in order to gain insight into another" (Byram 2006: 117). When discussing his model, Byram (1997) establishes a difference between "bicultural" and "intercultural" speakers. For him, the former tend to experience tension between their own values and identity in one culture vis-à-vis the other culture.





# Activity 2

The intercultural speaker, how is more of a mediator, able to negotiate between both cultures, while possessing an individual identity that is flexible. In other words, this person can experience two cultures and possess motivation (attitudes), knowledge, and skills that enable him or her to interact in both cultures without experiencing identity conflict (Deardorff 2009: 18). The purpose of Byram's (1997) model is to encourage language teachers to build into their teaching specific objectives that address the critical cultural awareness component. Byram (1997) recommends that teachers focus on the values or behaviors identified in his model and use them as specific standards or criteria for evaluation. He advocates that teachers train learners to adopt a reflective stance on intercultural interaction so that they draw their attention back on themselves in order to develop critical awareness of both self and other. He argues that learners should cultivate their own evaluative processes and consider ways to enhance their intercultural behaviour. In early publications, Byram maintained that teachers should not try to change learner values when promoting intercultural communicative competence (Byram 1997; Byram et al. 2002).





# Activity 2



C. In what ways is Byram's suggestion to cultivate own values and to maintain a critical awareness of the distinction between self and other sustainable in a modern democratic society? To what extent does this view fit the notion of fluid cultures that are co-constructed intersubjectively (in and by different social groups) and in different situations? Reflect and discuss in class.



D. Contrast Byram's model with Bennett's Development Model of Intercultural Sensitivity (DMIS) (focus on the excerpts below). In what ways do these two models complement one another? How are they different? Reflect and discuss with the rest of the class.



# Activity 2

The Developmental Model of Intercultural Sensitivity (DMIS) was created by Bennett (1986, 1993b) as an explanation of how people construe cultural difference. Using a grounded theory approach (e.g., Glaser & Strauss, 1967; Strauss & Corbin, 1990), Bennett applied concepts from cybernetic constructivism (cf. VonFoerster, 1984; Brown, 1972; Maturana & Varela, 1987) to his observations of intercultural adaptation and identified six orientations that people seem to move through in their acquisition of intercultural competence. The underlying assumption of the model is that as one's experience of cultural difference becomes more complex and sophisticated, one's potential competence in intercultural relations increases. (...)

As illustrated in Fig.1, the first three DMIS orientations are conceptualized as more ethnocentric, meaning that one's own culture is experienced as central to reality in some way. Denial of cultural difference is the state in which one's own culture is experienced as the only real one. Other cultures are either not discriminated at all, or they are construed in rather vague ways. As a result, cultural difference is either not experienced at all, or it is experienced as associated with a kind of undifferentiated other such as "foreigner" or "immigrant." (...)

Defense against cultural difference is the state in which one's own culture is experienced as the only viable one. People at Defense have become adept at discriminating difference, so they experience cultural differences as more "real" than do people at Denial. (...)

Minimization of cultural difference is the state in which elements of one's own cultural worldview are experienced as universal. The threat associated with cultural differences experienced in Defense is neutralized by subsuming the differences into familiar categories. (...)





# Activity 2

These three DMIS orientations are defined as more ethnorelative, meaning that one's own culture is experienced in the context of other cultures. Acceptance of cultural difference is the state in which one's own culture is experienced as just one of a number of equally complex worldviews. By discriminating differences among cultures (including one's own), and by constructing a metalevel consciousness, people with this worldview are able to experience others as different from themselves, but equally human. (...)

Adaptation to cultural difference is the state in which the experience of another culture yields perception and behavior appropriate to that culture. One's worldview is expanded to include relevant constructs from other cultural worldviews. (...)

Integration of cultural difference is the state in which one's experience of self is expanded to include the movement in and out of different cultural worldviews. Here, people are dealing with issues related to their own "cultural marginality"; they construe their identities at the margins of two or more cultures and central to none. (...)

In general, the more ethnocentric orientations can be seen as ways of avoiding cultural difference, either by denying its existence, by raising defenses against it, or by minimizing its importance. The more ethnorelative worldviews are ways of seeking cultural difference, either by accepting its importance, by adapting perspective to take it into account, or by integrating the whole concept into a definition of identity.

From: Hammer M.R., Bennett M.J., Wiseman R. Measuring intercultural sensitivity: The Intercultural Development Inventory. *Int. J. Intercult. Relat.* 2003;27:421-443.





# Activity 2



E. Establish a connection between the components of ICC and the pedagogical terms and categories that you use in your regular practice/that you are learning and using as part of your training as a teacher.



F. In what ways could the components of the ICC model by Byram and the various stages proposed by Bennett prove relevant in your teaching practice?





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**Description/Reporting:**

Summarize the content of this module into five sentences. What are the key elements of the unit?

**Feelings/Responding:**

What are your feelings and thoughts about the content of the unit?



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	not at all...			...very much	
How interesting was this set of activities for you?	1	2	3	4	5
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<p>Relating: Were you familiar with some of the concepts introduced in the unit before? What does the unit mean for your work as a foreign language teacher?</p>					
	not at all...			...very much	
Analysis / Evaluation: How difficult was this set of activities? Why? What would have made it easier?	1	2	3	4	5
What did you like about the unit?					
What did you not like about the unit?					



# Teaching Unit 4:

## Constructivism, transculturality and emic perspectives on culture

In this section you will:

- ✓ discuss the relationship between variability and regularity within cultures and associate it with the perspective of the social constructivist approach to understanding cultures
- ✓ deconstruct the notion of transculturality and hybridity and redefine the notion of culture taking on this perspective
- ✓ differentiate between emic and etic views of culture
- ✓ analyze and critically evaluate a chosen method of emic research



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# Activity 1

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Universität  
Oldenburg



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University of Lower Silesia



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A. Go back to the depiction of your cultural identity. How much individual variation is there in the social groups/cultures you belong to? How much regularity is in them? Give examples of:

What varies	What is regular



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# Activity 1



B. What factors determine how cultures change and evolve? Who constructs new norms when different cultures interact? Compare and contrast your answer with the following quote:

Kecskes: Your definition of culture [...] seems to put emphasis on regularity rather than variability, although it does not deny the importance of the latter. Currently, however, there has emerged a constructivist approach that focuses on variability, arguing that cross-cultural encounters create an entirely new context in which the rules that will govern the relations between cultures do not yet exist and hence must be constructed. Norms in this view arise directly out of the communicative process, occasioned by the need of individuals to coordinate their actions with others. Several researchers (e.g., Bulcean and Blommaert 1997; Blommaert 2001; Rampton 1995) argued that 'culture' is situational in all its meanings and with all its affiliation concepts and depends on the context in which concrete interactions occur. Culture cannot be seen as something that is 'carved' in every member of a particular society or community. It can be made, changed, manipulated and dropped on the spot. What do you think about this approach? How do you think regularity and variability relate to each other in culture?





# Activity 1

In our view, regularity and variability go hand in hand. We believe that a social constructionist perspective (see Quote 2.6) can be fully compatible with a view of culture that emphasizes regularities. This is in line with Bourdieu's concept of 'the habitus', which he defines as 'the durably installed generative principle of regulated improvisations [... which produces] practices' (1977:78). In other words, people incorporate into their habitus the regularities they experience over time both in and across given contexts, yet their actual practices emerge from a dynamic interaction of these regularities with improvisation and creativity.

(Spencer-Oatey 2005: 338)





# Activity 1

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C. Work independently. Answer the following questions:



Can you think of an example from your own life in which you have incorporated the regularities that you had experienced, but you also changed them through improvisation and with creativity?

In your student culture: \_\_\_\_\_

In your personal life: \_\_\_\_\_

In a different culture you identify with: \_\_\_\_\_

Have you ever chosen not to adopt all the practices that are associated with the membership in one culture? Can you uphold or drop your cultural practices depending on the needs of the situation/your preferences/goals/etc.?

What could be the reasons why people choose to do that (and remain peripheral members of a community)? Does it change with time?

Discuss with the rest of the class.



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# Activity 1



D. Reflect on the following quotes:

"Culture has become deterritorialized, crystallized in the forms of memories, identifications, and projections than people carry in their heads. It is passed on in the form of stories, images, and films, multimodal creations, and multilingual speech productions that problematize the one language = one culture equation and that foster hybridity, mestizaje, and the shape-shifting avatars of the internet." (Kramsch & Uryu, 2012)

"For much of the 19th century, many people around the globe were firmly convinced that we live in a world of races. For much of the 20th century, many people were equally convinced we live in a world of cultures." (Doff & Schulze-Engler, 2011)

"Many postmodern phenomena are confusing for the individual: the retreat of nation-states: the speed at which things occur; the transformation of human relations ('new families', new sociality): confusing changes that often appear to be uncontrollable; identity crises... These all trigger in our "liquid individuals" (to borrow Z. Bauman's definition of contemporary individuals) a tendency 'to group around primary identities: religious, ethnic, territorial, national' (Castells 1996: 3) and thus a reduction in the complexity around them." (Dervin, 2012)

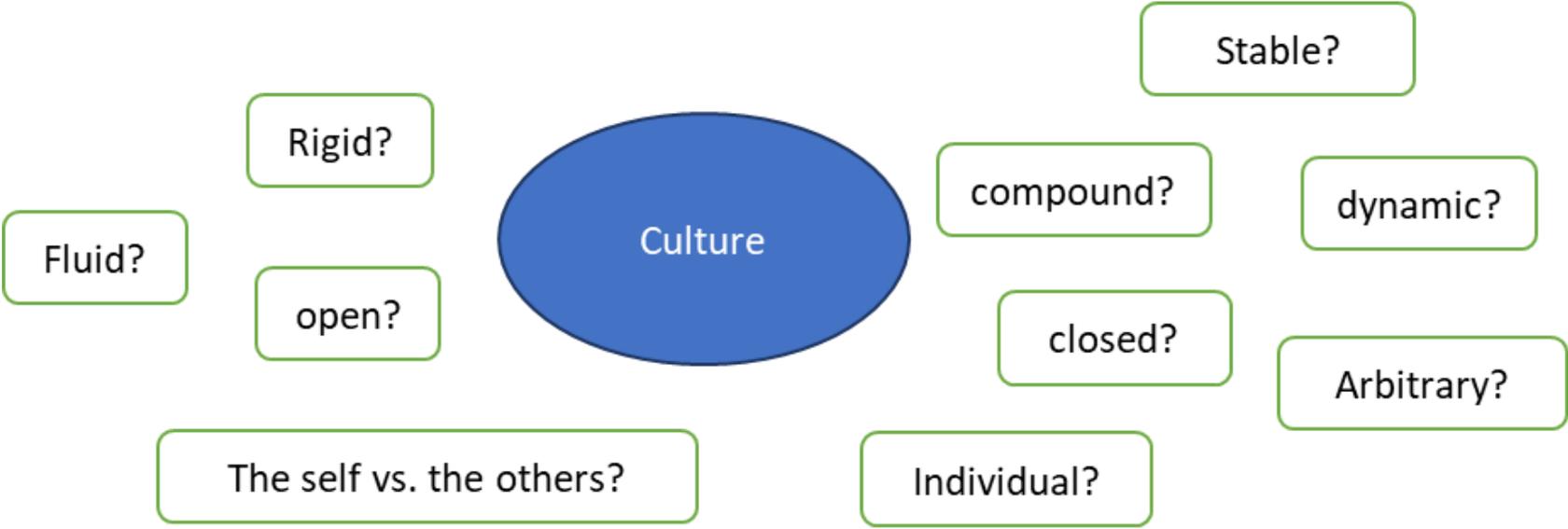




# Activity 1



How would you characterize culture based on these quotes? Compare with the rest of the class.





# Activity 1



E. Read the excerpts (Doff & Schulze-Engler, 2011: 6; Kramersch & Uryu, 2012: 219) and answer the following questions:

Traditional thought in foreign language education has limited the teaching of culture to the transmission of information about the people of the target country, and about their general attitudes and world views. The perspective adopted has been largely that of an objective native culture (C1) or target culture (C2). It has usually ignored the fact that a large part of what we call culture is a social construct, the product of self and other perceptions. (...) The only way to start building a more complete and less partial understanding of both C1 and C2 is to develop a third perspective, that would enable learners to take both an insider's and an outsider's view on C1 and C2. It is precisely that third place that cross-culture education should seek to establish.

(Kramersch 1993: 205, 210)





# Activity 1

Contemporary cultures are heavily interlinked and intertwined. Ways of life no longer end at the borders of former single cultures (the alleged national cultures), but transcend them and can also be found in other cultures. (...) Transculturality is advancing not only on the social macro level, but also on the individual micro level. Most of us are determined in our cultural formation by several cultural origins and connections. We are cultural hybrids. Contemporary writers, for example, point out that they are not shaped by one home country, but by influences of various origins (...).

(Welsch 2005, 323 and 326, orig. emph.)

Third Space, though unrepresentable in itself, ... constitutes the discursive conditions of enunciation that ensure that the meaning and symbols of culture have no primordial unity or fixity; that even the same signs can be appropriated, translated, rehistoricized and read anew.

Bhabha (2010:55)





# Activity 1

Bhabha's Third Space has been adapted to critical foreign language education (Kramsch 1993, 2009c) and critical literacy education (Kostogriz 2002). Postcolonial theory, as represented for example by the work of Edward Said and Homi Bhabha, has focused on the multiplex nature of this Third Space. Within a discourse-based view of culture as a sociohistorical meaning-making system, IC is conceptualized as the process of translation itself – a process that is inscribed in the very condition of possibility of being a speaking subject. One feminist cultural applied linguist, captures the essence of IC as a site of struggle in which we are as much the active producers of discourse as we are the speakers of discourses beyond our control.

Discourse is a structuring principle of society, in social institutions, modes of thought and individual subjectivity ... Meanings do not exist prior to their articulation in language and language is not an abstract system, but is always socially and historically located in discourses. Discourses represent political interests and in consequence are constantly vying for status and power. The site of this battle for power is the subjectivity of the individual and it is a battle in which the individual is an active but not sovereign protagonist. ... To speak is to assume a subject position within discourse and to be subjected to the power and regulation of the discourse.

Weedon (1997:41)



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# Activity 1

Hybridity is, in this view, a fundamental heteroglossia or multiplicity of voices, histories, worldviews that is inherent in any culture, because of the different ways in which members of a given speech community experience and interpret history. It is inextricably linked to an engagement with one's own and other people's memories, perceptions, and worldviews, rather than a collaborative partnership on a common task has been defined and assigned by a third party.



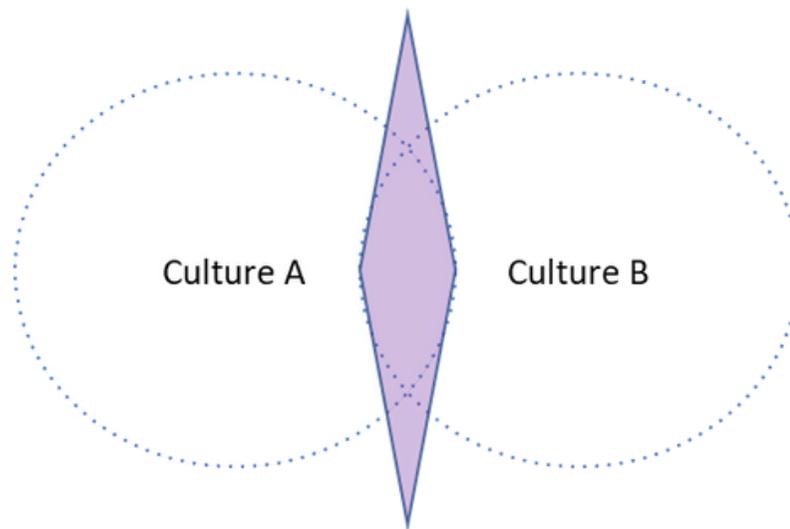
✓ In what ways does the concept of transculturality question the notion of culture?



✓ What is the link between language and culture? In what ways is language detrimental to forming cultures?



✓ Make a visual representation of the "Third space", transculturality and hybridity. You can expand or completely reshape the following visualization:





# Activity 2

 A. Read the following quote and match the following characteristics with “emics” or “etics”.

Emics, roughly speaking, are ideas, behaviours, items, and concepts that are culture-specific. Etics, roughly speaking, are ideas, behaviours, items, and concepts that are culture general – i.e., universal. [...] Emic concepts are essential for understanding a culture. However, since they are unique to the particular culture, they are not useful for cross-cultural comparison. [...] structure is discovered within the system. Etics are studies outside the system in a more than one culture, and their structure is theoretical. To develop ‘scientific’ generalizations about relationships among variables, we must use emics.

(Triandis 1994: 67–8; Spencer-Oatey & Franklin, 2009:16)





Emics

Etics

assumes patterns to be  
universal

Insider perspective

assumes patterns to be  
unique to a given culture

outsider perspective

„objective“

„subjective“

Cross-cultural focus

intracultural focus





# Activity 2



B. Read the following excerpt and answer the questions below:

The frameworks presented in the last section were all attempts to provide valid tools for exploring the similarities and differences between cultures. In fact, such tools need preliminary emic research to help refine them, and ongoing emic research to help refine them. This is particularly reflected in the work of German psychologist Alexander Thomas (1996a, 2003b). Thomas aims to determine Kulturstandards (cultural standards) for national groups by starting with behavioural experiences. Focusing on a particular culture, he first conducts semi-structured interviews with people who have moved into this new cultural context, and who have a high degree of interaction with the new host culture. He asks them to describe frequently occurring, tasks-related encounters in which their interaction partner reacted in a way that they had not expected. Then, on the basis of an expensive set of such critical incidents (both positive and negative), he derives as a set of what he describes as 'behaviour-relevant characteristics' or culture standards of the group under investigation. Thomas and others claim that this kind of analysis of critical incidents can lead them to a set of recurring culture standards for a given culture, regardless of the culture of the informant. He describes culture standards as the central orienting characteristics of culture; examples of the culture standards that Thomas derives for German culture are task-orientation, rule-orientation, directness/honesty (2003b: 26).

(Spencer-Oatey 2009:33)



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# Activity 2



C. Imagine you are an emic researcher, who wants to study a chosen culture. Formulate interview questions you would ask in order to identify possible critical incidents.



D. What do you think are the drawbacks of this method? What are the advantages? Complete the table and compare your answers with the following quote:

Advantages:	Disadvantages:





# Activity 2

According to Brueck and Kainzbauer (2003), the Kulturstandards have a clearly relative and bilateral character, and cannot be used more generally to compare one particular national group to a variety of others. So, for example, the Kulturstandards identified for Austria and Hungary cannot be taken as representing universally valid sets of Austrian standards and Hungarian standards. Nor can they be taken as a universal framework for comparing cultures, as the frameworks discussed in Section 2.2 aim to do. However, Brueck and Kainzbauer argue that far from being a weakness, this relativity is what makes Kulturstandards particularly valuable for intercultural development programmes, because it is the most problematic aspects of specific interactions that people most want to address in training. Franklin (2007) takes the argument one step further by pointing out that the culture standards approach allows training to concentrate not merely on what is different in a culture and therefore potentially difficult to cope with, but to focus on those areas of interaction where culture standards in two cultures are not merely different but are actually contradictory. Like Brueck and Kainzbauer (2003), he argues that the emic nature of the culture standards approach allows much greater differentiation than the application of etically derived, universal dimensions of difference.





# Reflection tool for students



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## Description/Reporting:

Summarize the content of this module into five sentences. What are the key elements of the unit?

## Feelings/Responding:

What are your feelings and thoughts about the content of the unit?





	not at all...			...very much	
How interesting was this set of activities for you?	1	2	3	4	5
How informative / helpful was this set of activities?	1	2	3	4	5
<p>Relating: Were you familiar with some of the concepts introduced in the unit before? What does the unit mean for your work as a foreign language teacher?</p>					
	not at all...			...very much	
Analysis / Evaluation: How difficult was this set of activities? Why? What would have made it easier?	1	2	3	4	5
What did you like about the unit?					
What did you not like about the unit?					



# Teaching Unit 5:

## Etic cultural systems

In this section you will:

- ✓ Familiarize yourself with chosen etic frameworks
- ✓ Evaluate their advantages and shortcomings





# Activity 1



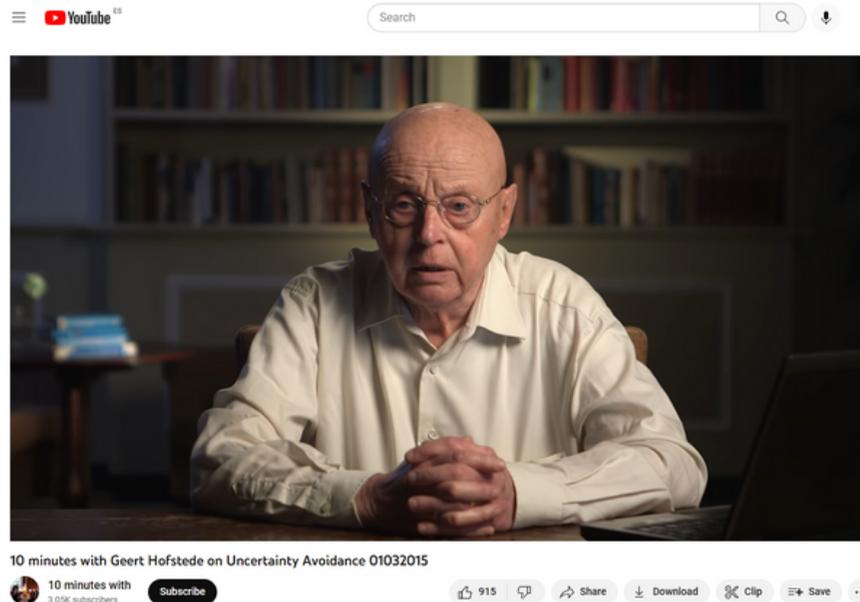
A. Do you think that there are some aspects of human behavior and values that are universal? If so, what are they?



B. Go back to the representation of your cultural identity. Does it contain any values that you share with all the other members of the social groups that you identify with?



C. Watch 10 minutes with Geert Hofstede:  
<https://www.youtube.com/watch?v=fZF6LyGne7Q>





# Activity 1



D. Describe uncertainty accepting and avoiding societies:



E. Would you consider the societies that you live in/that you identify as uncertainty avoiding or accepting? Discuss with your partner or the whole class.





# Activity 2



A. Consider the background to the research conducted by Geert Hofstede as well as remaining dimensions he developed within his framework (Spencer-Oatey & Franklin, 2009: 17–19):

During the late 1960s and early 1970s, Hofstede was a researcher at the large multinational firm, IBM, and conducted surveys of the attitudes and work-related values of IBM employees around the world. He accumulated a databank of around 116,000 responses from employees in more than 70 different countries and regions, which he then analysed. He aimed to characterize whole countries rather than individuals, so for each specific question, he averaged the scores of all the respondents from a particular country. He then used a number of other statistical techniques to identify fundamental dimensions of country-level variation, and four emerged: high–low power distance, individualism–collectivism, masculinity–femininity, high–low uncertainty avoidance. Later, a fifth dimension, long–term–short–term orientation, was added. (See Concept 2.4.)





# Activity 2

## Concept 2.4 Geert Hofstede's (1980/2001, 1991) Five dimensions of country-level cultural variation

Individualism (loose ties between individuals who give priority to their own needs and preferences) - Collectivism (strong ties within cohesive in-groups who give priority to the goals and needs of the group)

High Power Distance - Low Power Distance (the extent to which less powerful members of a cultural group expected and accept that power is distributed unequally)

Masculinity (clearly differentiated social gender roles) - Femininity (over-lapping social gender roles)

High Uncertainty Avoidance - Low Uncertainty Avoidance (the extent to which members of a cultural group feel threatened by uncertain or unknown circumstances)

Long-term - Short-term Orientation (whether the focus of people's efforts is on the future or the present)



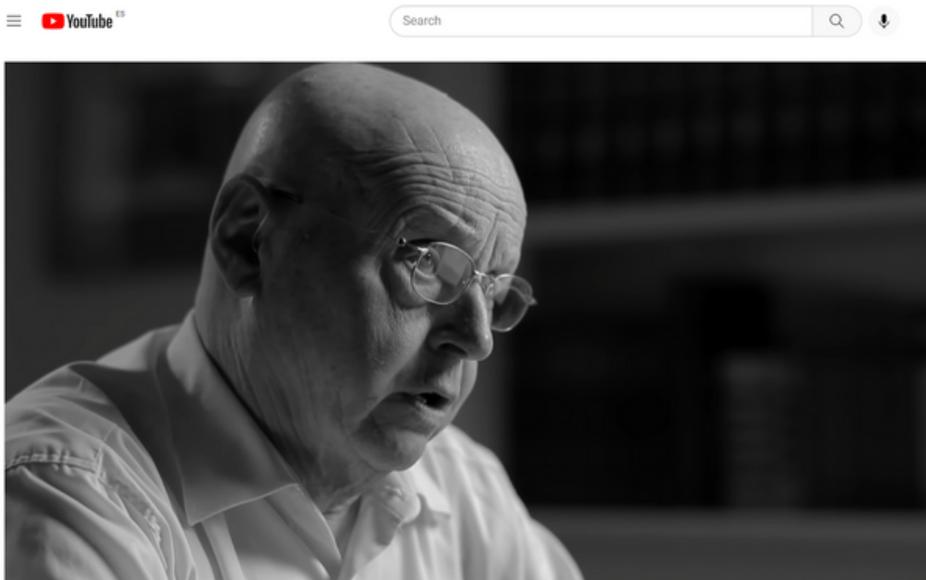


# Activity 2



B. In addition, Hofstede and Minkov have put forward an additional dimension – Indulgence vs. Restraint. Watch the following video of Geert Hofstede explaining the difference between the two extremes. Familiarize yourself with the dimension by watching the video:

<https://www.youtube.com/watch?v=V0YgGdzmFtA>



10 minutes with Geert Hofstede on Indulgence versus Restraint 01032015  
10 minute presentations 209 subscribers  
Subscribe  
419 likes  
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Download  
Clip  
Save



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# Activity 2



C. What are the potential shortcomings of a framework like the one suggested by Hofstede? What are its advantages? Make a list of potential risks and compare your answer with the quotes (Spencer-Oatey, 2009; Derwin, 2012: 187) and discuss with the rest of the class:

Nevertheless, there has been much criticism of Hofstede's work, including the generalizability of his data and the methodology that he used (e.g., McSweeney 2002). Conceptually, there is also a fundamental concern in applying his findings to intercultural interaction: How can scores that are country-level averages be used to explain the influence of culture on individual behaviour? In fact, Hofstede himself (1991: 112) warns that this should not be done, explaining that if the individual level is confused with the societal level, an error known in the social sciences as the ecological fallacy is committed. He points out that his figures reflect central tendencies for the national group as a whole, and that any single individual may well be significantly different from the group average. He maintains that 'the usefulness of the country scores is not for describing individuals, but for describing the social systems these individuals are likely to have built. Social systems are not made for the exceptional individual, but they have to take account of the dominant values of the majority from the people involved' (Hofstede 1991: 253-4). Gudykunst (2004) takes up this issue, and argues that national level values have an indirect effect on individual behaviour in two ways: They influence societal norms and rules, and they influence some of the socialization processes that individuals experience, which in turn can influence (along with many other factors) people's behaviour.





# Activity 2

## Othering: making differences

Othering is another form of social representation, which is very much related to stereotypes. According to Kitzinger and Wilkinson (1996), theories on Othering have been developed in relation to women and representations of race and ethnicity (Clifford and Marcus 1986; Said 1978). Othering consists of 'objectification of another person or group' or 'creating the other', which puts aside and ignores the complexity and subjectivity of the individual (Abdallah-Pretceille 2003). In intercultural research, culturalism and essentialism, among other things, have tended towards Othering by imposing cultural elements as explanations for people's behaviours, encounters, opinions ... (Dervin 2008, 2010; Holliday 2006; Virkama 2010). A good example of this is studies directed by Hofstede on the business world (cf. McSweeney's (2002) excellent criticism). Resorting to cultures or mere 'Culturespeak' (Hannerz 1999) will lead to Othering. This is shared by Abu-Lughod (1991: 143) when she writes in a famous critique of the notion of culture that it is 'the essential tool for making other'. Just like stereotyping, Othering allows individuals to construct sameness and difference and to affirm their own identity (ibid.: 87). Thus, Othering is not just about the other but also about the self. For A. Gillespie (2006), Othering leads people towards a widespread tendency to differentiate in-group from out-group and Self from Other in such a way as to reinforce and protect Self.

As a summary of the points made up to now, it is clear that, when working with the concepts of cultural identity and representations, we are walking on many slippery slopes. On the one hand, intercultural communication should strive to work against stereotypes, biases, racism, etc., but, on the other, we know that non-Othering, for example, is impossible (Abdallah-Pretceille 2006).



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# Activity 2



D. Compare the framework of Hofstede with that proposed by Hall. Do you see any similarities? Do you consider the cultures that you identify with to be polychronic or monochronic? What about the remaining dimensions? Do these tendencies apply to all members of these cultures?



Concept 2.6 Three dimensions of cultural difference according to Hall (1976)			
<u>Monochronic time (M-time)</u> (characterized by doing one thing at a time, emphasis on schedules and promptness; activities are compartmentalized and treated in a linear fashion)		<u>Polychronic time (P-time)</u> (characterized by doing many things at a time; emphasis on involvement with people and completion of transactions rather than adherence to preset schedules)	
<u>Low-context Communication</u> (patterns of communication that use explicit verbal messages to convey meaning)		<u>High-Context Communication</u> (patterns of communication that draw heavily on context such as social roles and positions, shared knowledge and experience, and on non-verbal channels such as pauses, silence and tone of voice, to convey meaning)	
<u>Use of Personal Space</u>			
<u>Intimate distance</u> (a suitable distance for lovemaking, comforting, whispering secrets)	<u>Personal distance</u> (a suitable distance for casual conversations, a person's invisible 'space bubble')	<u>Social distance</u> (a suitable distance for formal business transactions or formal interaction)	<u>Public distance</u> (a suitable distance for public lectures or performances)





# Reflection tool for students

<p><b>Description/Reporting:</b></p> <p>Summarize the content of this module into five sentences. What are the key elements of the unit?</p>
<p><b>Feelings/Responding:</b></p> <p>What are your feelings and thoughts about the content of the unit?</p>



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	not at all...			...very much	
How interesting was this set of activities for you?	1	2	3	4	5
How informative / helpful was this set of activities?	1	2	3	4	5
<p>Relating: Were you familiar with some of the concepts introduced in the unit before? What does the unit mean for your work as a foreign language teacher?</p>					
	not at all...			...very much	
Analysis / Evaluation: How difficult was this set of activities? Why? What would have made it easier?	1	2	3	4	5
What did you like about the unit?					
What did you not like about the unit?					



# Reflection and assessment: options for teachers

## Evaluation tool to be used for teachers of the module

- The following examples can be used as essay questions for students, themes for presentations or a basis for the development of student research projects:

## Essay questions/themes for presentations:

- Define what culture is and discuss what it is made of. Take into consideration the notion of hybridity and transculturality.
- What are the potential risks involved in attempts to describe cultures?
- Describe the process of formation of cultural identity.
- In what ways do emic and etic views of culture differ?
- Describe a chosen etic model of culture and critically evaluate their shortcomings.
- Describe the structure of Byram's ICC model and its various elements.
- Comment on the extent to which Byram's ICC model reflects the notion that cultures are fluid entities that are co-constructed by various social groups.
- Find ways to relate language and culture. What is the role of language in the cultural development of the individual? Also, what is the role of culture in the linguistic development of the individual?



# Reflection and assessment: options for teachers

## Student research project questions:

- To what extent are students/pupils/teachers aware of the dynamic and complex nature of culture as a concept? Design a set of questions that help you examine this issue and conduct a short structured interview with a number of participants.
- To what extent do teachers/students/pupils think in terms of cultural stereotypes? Design a short questionnaire to test the issue.
- How do students/teachers/pupils construct their own cultural identity? Design a task that requires participants to visualize their cultural identity? Includes a think-aloud protocol that will allow you to gain an insight into the cognitive processes of the participants.
- Using Hofstede's dimensions of culture, design a questionnaire for students/pupils/teachers that investigates their individual cultural values and beliefs. To what extent do the individual values and beliefs differ from national trends reported by Hofstede?
- How can teachers help students to develop a multi-cultural/linguistic identity? To what extent language is the product of culture and the other way round?

