# INTERCULTURAL COMPETENCE DEVELOPMENT



**compilied by**
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**PRIVATE HIGHER EDUCATIONAL ESTABLISHMENT**
**«DNIPRO UNIVERSITY OF THE HUMANITIES»**

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Навчальний посібник окреслює міжкультурну компетентність та національну культуру, засоби невербальної комунікації, способи перекладу безеквівалентної лексики, розуміння алюзії та можливості формування міжкультурної компетентності засобами Інтернет.

Рекомендовано для підготовки здобувачів вищої освіти гуманітарних спеціальностей та для викладачів закладів вищої освіти.
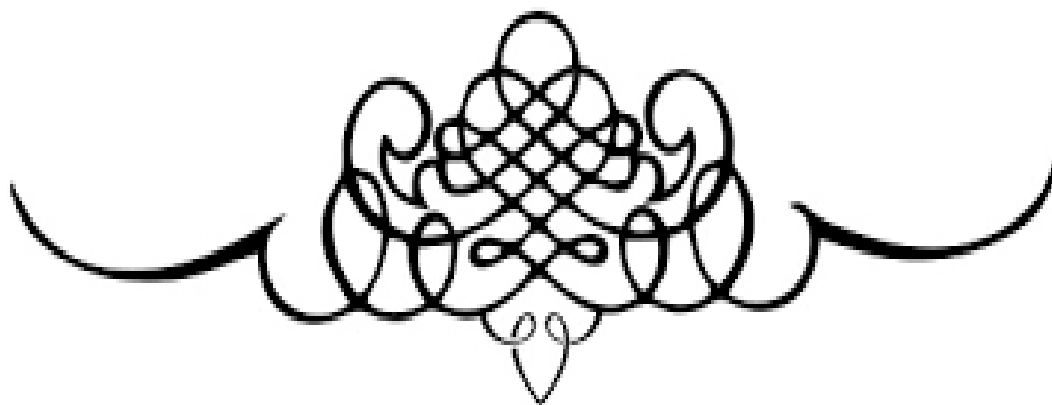
# Contents

# ACKNOWLEDGEMENTS

# PREFACE

In today's globalized world, intercultural competence is becoming increasingly important. It refers to the ability to effectively communicate and interact with people from different cultures. This skill is particularly important for students at university who are studying a foreign language, such as English. Developing intercultural competence can help students not only in their academic pursuits but also in their future careers. This could include study abroad programs, language exchange programs, or even just inviting guest speakers from different cultures to speak on campus. By exposing students to different cultures, they can learn about different perspectives and ways of life. This exposure can help them become more open-minded and empathetic towards people from different backgrounds.

Language learning is an important part of intercultural competence development. Learning a foreign language, such as English, can help students communicate with people from different cultures. However, language learning should not be limited to just grammar and vocabulary. Students should also learn about the culture behind the language. This could include learning about cultural customs, traditions, and values. By understanding the culture, students can communicate more effectively and avoid misunderstandings.

Intercultural competence development is essential for students at university. It can help them become more open-minded, empathetic, and effective communicators. Universities should provide opportunities for students to engage with people from different cultures and learn about different perspectives. Language learning is an important part of intercultural competence development, but it should not be limited to just grammar and vocabulary. By developing intercultural competence, students can prepare themselves for the global workforce and become better global citizens.

# DEVELOPING INTERCULTURAL COMPETENCE

## OBJECTIVES

By the end of the unit, students will be aware of:

• the notions of culture, cultural awareness and intercultural competence and their role in learning and teaching languages;

• their own intercultural attitudes and prejudices;

• culture-specific verbal and non-verbal interaction patterns in relation to different communicative situations;

• the important distinction between Culture and culture (big C and little c);

• ways of developing their own intercultural competence

**and will be able to:**

• identify and interpret manifestations of culture in language to learners of different age groups and language levels;

• evaluate, select and adapt tasks, activities and materials for developing intercultural competence in English classes.

# TOPIC 1. NOTIONS OF CULTURAL AWARENESS AND INTERCULTURAL COMPETENCE

**Objectives**

By the end of the session, you will:

- have understanding of Intercultural competence
- be aware how culturally competent they are
- be aware of distinction between "Big C" and "little c" cultures

## 1.1. What is culture? Look at pictures below and make up your own definition.

A

B

C

D

**E**



Edgar Schein's organization culture model

**Artifacts**
The visible environment of a firm, including its architecture, technology, office layout, and more. This data is easy to collect but difficult to interpret.

**Espoused values**
The reasons and/or rationalizations for why members behave the way they do in an organization. Often requires interviewing key members of an organization or consulting documents.

**Underlying assumptions**
Unconscious beliefs that determine how group members perceive, think, and feel. While often taken for granted, these are the ultimate source of values and actions within an organization.

**F**



- Thoughts
- Attitudes
- Behaviors
- Feelings

CLIMATE

CULTURE

- History
- Story
- Values
- Beliefs

OFTEN INTENTIONAL

OFTEN UNINTENTIONAL

**Choose the five factors that you think are the most important in creating a culture. Give your reasons.**



CULTURE

- Norms
- Values
- Rules of Etiquette
- Social Patterns
- Gender Roles
- Socio-economic Status
- Prejudices
- Attitude to Weather
- Religion
- Customs
- Timing/Rhythm
- Political System

- Economy
- Family Structure
- Gestures
- Language
- Role of Nature
- History/Heritage
- Child Rearing Practices
- Territorial Space
- Colours
- Textures/Shapes
- Spatial
- Architectural Styles

**Present your point of view what culture is and is it good or bad thing if cultures are to be alike.**

## 1.2 Edward T. Hall Cultural Iceberg

Edward T. Hall's Cultural Iceberg Model In 1976, Hall developed the iceberg analogy of culture. If the culture of a society was the iceberg, Hall reasoned, than there are some aspects visible, above the water, but there is a larger portion hidden beneath the surface. What does that mean? The external, or conscious, part of culture is what we can see and is the tip of the iceberg and includes behaviours and some beliefs. The internal, or subconscious, part of culture is below the surface of a society and includes some beliefs and the values and thought patterns that underlie behaviour. There are major differences between the conscious and unconscious culture. Internal versus External Implicitly Learned Explicitly Learned Unconscious Conscious Difficult to Change Easily Changed Subjective Knowledge Objective Knowledge.

*Source: Beyond Culture (1976) by Edward T. Hall*

Edward T. Hall described the paradox of cross-cultural sensitivity in his amazing book «The Silent Language» this way:

*Culture hides more than it reveals, and strangely enough what it hides, it hides most effectively from its own participants.*

**Place cultural aspects on the «Iceberg» due to their visibility in real life**

| | | |
|---|---|---|
| age | clothes | gender |
| physical characteristics | behaviour | language |
| patterns of speech | body language | favourite foods |
| attitudes | social skills | festivals |
| assumption | nationality | music preferences |
| family attitudes and values | social status | talents |
| world view | knowledge | family traditions |
| political view | life experience | wealth |
| thought patterns | role in family | heritage |
| religious practices | prejudice | importance of time |
| literature | customs | dance |
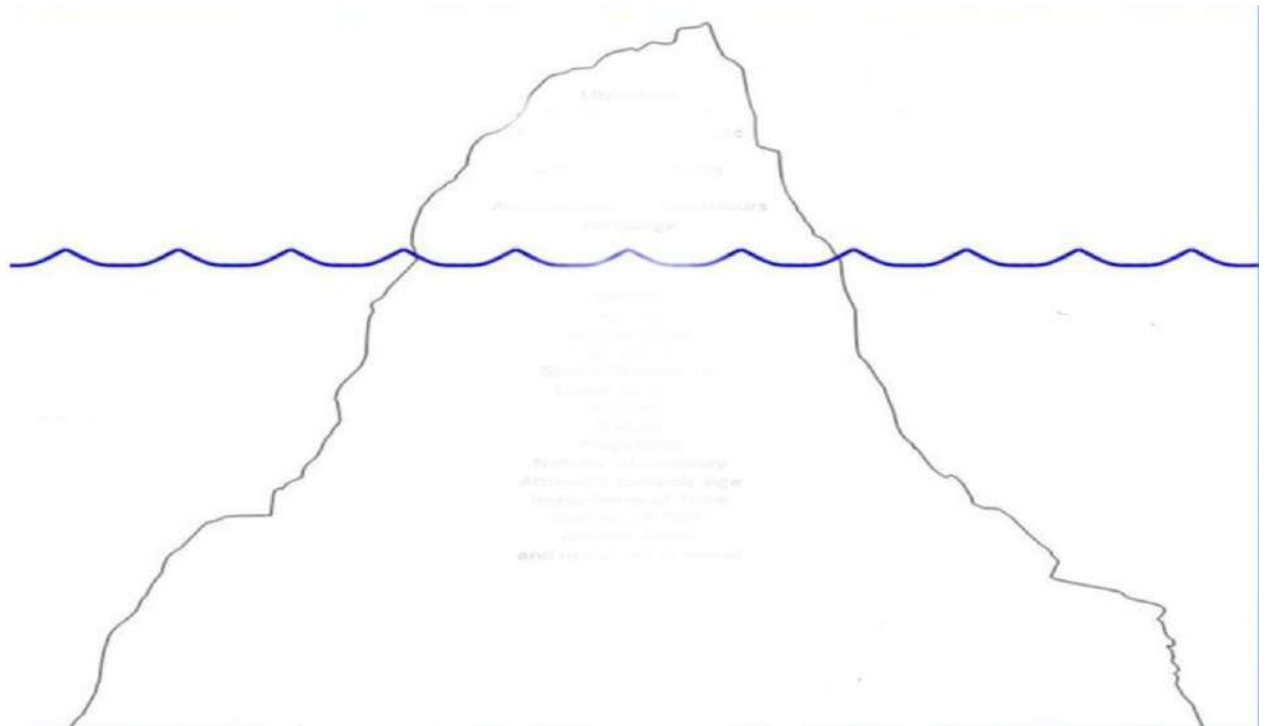
**Compare your results with Appendix C.**

## 1.3 «Big C» and «little c» cultures
### Read the text and decide what is special about it.

*A Letter from London*

*Hello, my name is Oksana. I am a Ukrainian girl. I live in London with my English husband, and work as a journalist.*

*I came to London from Kyiv almost four years ago. Back then London looked to me like a huge metropolis with lots of beautiful buildings, very narrow streets, funny looking buses and a very dirty underground. But of course, it had Big Ben and the Houses of Parliament, Buckingham Palace and St. Paul's Cathedral. In the first year I still felt like a tourist, so I did most of the sightseeing then. I climbed St. Paul's Cathedral (a good and fun exercise, if you ask me, complete with gorgeous views), I went to the Tower of London (you MUST see all the crown jewels!) and I watched the changing of the guards at Buckingham Palace. But since then I got lazy – I still haven't managed to see the inside of Westminster Abbey and the Houses of Parliament.*

*I keep promising myself that I will go, but never seem to find time...*

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

We all learned at least some «Big C» culture in our language classes:

> *Who are the great writers, artists, and musicians?*
> *What are the lasting, famous works of art, music, and literature?*
> *What are the great moments in this culture's history?*

«**Little c**» culture, in contrast, is the more invisible type of culture associated with a region, group of people, language, etc. Some examples of «little c» culture include communication styles, verbal and non-verbal language symbols, the features of daily life, popular culture, social mores, myths and legends.

**PRACTICE:**

1) Compare the two dialogues and answer the questions. In what country could each conversation have taken place? What can you infer about the speakers? What cultural norms do the conversations illustrate?

**Dialogue 1**

− *Two kilos of cucumbers. How much is it?*

− *20.*

**Dialogue 2**

− *Hello! What can I do for you?*

− *Hello! I'd like two cucumbers, please.*

− *Here you are. Anything else?*

− *No, thanks. How much is it?*

− *One pound seventy.*

− *Thank you!*

− *Thank YOU!*

2) In American/U.S. culture, which of the below would be designated «Big C» culture, and which «Little c»? Why? Which items might be debatable as to their designation? Why?

| | |
|---|---|
| *Ernest Hemingway* | *The Great Gatsby* |
| *«Citizen Kane»* | *iPods* |
| *a MacDonald's menu* | *baseball* |
| *a business card* | *The Great Depression* |
| *Leonard Bernstein* | *a bus ticket* |
| *Madonna* | *a Coke can* |
| *Betsy Ross' flag* | *The White House* |

3) Make list of Ukrainian culture items, which would be designated «Big C» culture and «Little c»? Comment on your results.

**1.4 Cultural knowledge and cultural skills.**

**Read what international students say about their intercultural experience and decide what cultural knowledge and cultural skills they have.**

1. I'm Agnieszka from Poland. I'm currently working for the international office in the University of East Anglia. I'm proud to say I can do everything my job requires.

2. I'm Boris from Ukraine. I'm on the Masters programme at Durham University. I enjoy taking part in international parties where I can introduce other students to my native culture and learn a lot about theirs.

3. I'm Barbara, an English language teacher from Poland. I'm just back from Britain where I was a participant of a summer school in Leeds. There were 29 of us from all over the world. We got on quite well with one another except the first day when there was a conflict situation between me and a teacher from Brazil whose behavior was too emotional. She, on the other hand, thought I was indifferent as I kept politely quiet. Later I explained to her our cultural behaviour norms and that put an end to our intercultural misunderstanding.

4. I'm Via from Latvia. It's my third visit to Britain. I absolutely adore British sports. I have already tried polo and golf and now I'm heading for cricket.

5. I'm Laszlo from Hungary. I've been living in England for four years. When I first arrived, daily life here seemed so different from what I was used to back home. Now my English friends say I dress, look and even cook like a real Englishman.

6. I'm Liel, a journalist from Israel. I still remember my first cultural blunder in New York. When I was asked by my American colleague «How are you doing?», I began telling him at length how I was doing. Now I know it's just a form of greeting and just smile back.

## Test
**Explore situations/issues and choose the best solution. There may be more than one solution to some of the issues.**

1. You've just been introduced to a British or American friend's parents. What would you do?
   a. Say, «Hello», and bow
   b. Say nothing and shake hands
   c. Say, «Nice to meet you», and shake hands
   d. Say, «Hi»

2. You've been having digestive problems for a week, and have just started to feel better. You meet a British friend at a party. Your friend says, «How are you?» What would you do?
   a. Start talking in detail about your problem.
   b. Say, «Fine, thanks. How are you?»
   c. Say, «Not bad. thanks. How are you?»
   d. Nothing.

3. You've been invited to dinner at a friend 's home. You're about to sit down to eat, but you want to use the toilet first. What would you do?
   a. Say, «Excuse me. Where's the toilet?»
   b. Say. «Could I wash my hands before dinner?»
   c. Say, «Do you mind if I use the bathroom?»
   d. Say nothing and start looking around the house for the toilet.

4. You're visiting an American friend in her new apartment. You like the apartment and you want your friend to know. What would you do?
   a. Say, «Your apartment is nice. How much is the rent?»
   b. Say, «Gee, this place is really nice.»
   c. Say, «I really like your apartment.»

d.  Say nothing, but show that you are interested by walking around, looking at everything in the apartment and picking up everything that is movable.

5. You're 20 minutes late for class. The teacher is explaining something to the class when you arrive. What would you do?
   a.  Go in, walk up to the teacher and apologise.
   b.  Wait outside the classroom until the class is over and then apologize to the teacher
   c.  Knock on the door and wait for the teacher to tell you it's OK to come in.
   d.  Go in as quietly as you can and take a seat.

6. The teacher gives the class some homework for the next day. You know that you won't be able to finish it on time. What would you do?
   a.  Explain the situation to the teacher and ask if you can hand in your work later.
   b.  Not go to class the next day.
   c.  Go to class the next day without the homework and say nothing.
   d.  Do as much of the work as you can and give it to the teacher the next day.

*Adapted from: Tomalin, B. and S. Stemplesli (1996). Cultural Awareness. Oxford: Oxford University Press*

**Reflection**
**Using your own academic setting (school, college, university), identify the unique cultural icons that mark it as individual. Determine if they are permanent or ephemeral features of your home culture. Then try to describe how you would best convey these features to a non-Ukrainian speaker of another language.**

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# TOPIC 2. INTERCULTURAL COMMUNICATION: CULTURAL SHOCK AND COMPENSATORY COMMUNICATIVE STRATEGIES

**Objectives**

By the end of the session, you will:

- have an understanding of different issues relating to intercultural communication (cultural shock, compensatory communicative strategies)

**and**

- be able to identify and analyse them

## 2.1 What is intercultural communication competence (ICC)? Make up a definition using keywords below:

| | |
|---|---|
| *effectively* | *various* |
| *to communicate* | *ability* |
| *contexts* | *in* |
| *appropriately* | *cultural* |

**Read the text below, single out three key components of ICC and discuss your findings in groups.**

Motivation refers to the root of a person's desire to foster intercultural relationships and can be intrinsic or extrinsic (Martin & Nakayama, 2010). Put simply, if a person isn't motivated to communicate with people from different cultures, then the components of ICC discussed next don't really matter. If a person has a healthy curiosity that drives him or her toward intercultural encounters in order to learn more about self and others, then there is a foundation from which to build additional competence-relevant attitudes and skills. This intrinsic motivation makes intercultural communication a voluntary, rewarding, and lifelong learning process. Motivation can also be extrinsic, meaning that the desire for intercultural communication is driven by an outside reward like money, power, or recognition. While both types of motivation can contribute to ICC, context may further enhance or impede a person's motivation to communicate across cultures.

Members of dominant groups are often less motivated, intrinsically and extrinsically, toward intercultural communication than members of nondominant groups, because they don't see the incentives for doing so. Having more power in communication encounters can create an unbalanced situation where the individual from the nondominant group is expected to exhibit competence, or the ability to adapt to the communication behaviors and attitudes of the other. Even in situations where

extrinsic rewards like securing an overseas business investment are at stake, it is likely that the foreign investor is much more accustomed to adapting to United States business customs and communication than vice versa. This expectation that others will adapt to our communication can be unconscious, but later ICC skills we will learn will help bring it to awareness.

The unbalanced situation just described is a daily reality for many individuals with nondominant identities. Their motivation toward intercultural communication may be driven by survival in terms of functioning effectively in dominant contexts. Recall the phenomenon known as code-switching discussed earlier, in which individuals from nondominant groups adapt their communication to fit in with the dominant group. In such instances, African Americans may «talk white» by conforming to what is called «standard English», women in corporate environments may adapt masculine communication patterns, people who are gay or lesbian may self-censor and avoid discussing their same-gender partners with coworkers, and people with nonvisible disabilities may not disclose them in order to avoid judgment.

While intrinsic motivation captures an idealistic view of intercultural communication as rewarding in its own right, many contexts create extrinsic motivation. In either case, there is a risk that an individual's motivation can still lead to incompetent communication. For example, it would be exploitative for an extrinsically motivated person to pursue intercultural communication solely for an external reward and then abandon the intercultural relationship once the reward is attained. These situations highlight the relational aspect of ICC, meaning that the motivation of all parties should be considered. Motivation alone cannot create ICC.

Knowledge supplements motivation and is an important part of building ICC. Knowledge includes self- and other-awareness, mindfulness, and cognitive flexibility. Building knowledge of our own cultures, identities, and communication patterns takes more than passive experience (Martin & Nakayama). On perception, we learn who we are through our interactions with others. Developing cultural self-awareness often requires us to get out of our comfort zones. Listening to people who are different from us is a key component of developing self-knowledge. This may be uncomfortable, because we may realize that people think of our identities differently than we thought. For example, when I lived in Sweden, my Swedish roommates often discussed how they were wary of befriending students from the United States. They perceived US Americans to be shallow because they were friendly and exciting while they were in Sweden but didn't remain friends once they left. Although I was initially upset by their assessment, I came to see the truth in it. Swedes are generally more reserved than US Americans and take longer to form close friendships. The comparatively extroverted nature of the Americans led some of the Swedes to overestimate the depth of their relationship, which ultimately hurt them when the Americans didn't stay in touch. This made me more aware of how my communication was perceived, enhancing my self-knowledge. I also learned more about communication behaviors of the Swedes, which contributed to my other-knowledge.

The most effective way to develop other-knowledge is by direct and thoughtful encounters with other cultures. However, people may not readily have these

opportunities for a variety of reasons. Despite the overall diversity in the United States, many people still only interact with people who are similar to them. Even in a racially diverse educational setting, for example, people often group off with people of their own race. While a heterosexual person may have a gay or lesbian friend or relative, they likely spend most of their time with other heterosexuals. Unless you interact with people with disabilities as part of your job or have a person with a disability in your friend or family group, you likely spend most of your time interacting with able-bodied people. Living in a rural area may limit your ability to interact with a range of cultures, and most people do not travel internationally regularly. Because of this, we may have to make a determined effort to interact with other cultures or rely on educational sources like college classes, books, or documentaries. Learning another language is also a good way to learn about a culture, because you can then read the news or watch movies in the native language, which can offer insights that are lost in translation. It is important to note though that we must evaluate the credibility of the source of our knowledge, whether it is a book, person, or other source. Also, knowledge of another language does not automatically equate to ICC.

Developing self- and other-knowledge is an ongoing process that will continue to adapt and grow as we encounter new experiences. Mindfulness and cognitive complexity will help as we continue to build our ICC (Pusch, 2009). Mindfulness is a state of self- and other-monitoring that informs later reflection on communication interactions. As mindful communicators we should ask questions that focus on the interactive process like «How is our communication going? What are my reactions? What are their reactions?» Being able to adapt our communication in the moment based on our answers to these questions is a skill that comes with a high level of ICC. Reflecting on the communication encounter later to see what can be learned is also a way to build ICC. We should then be able to incorporate what we learned into our communication frameworks, which requires cognitive flexibility. Cognitive flexibility refers to the ability to continually supplement and revise existing knowledge to create new categories rather than forcing new knowledge into old categories. Cognitive flexibility helps prevent our knowledge from becoming stale and also prevents the formation of stereotypes and can help us avoid prejudging an encounter or jumping to conclusions. In summary, to be better intercultural communicators, we should know much about others and ourselves and be able to reflect on and adapt our knowledge as we gain new experiences.

Motivation and knowledge can inform us as we gain new experiences, but how we feel in the moment of intercultural encounters is also important. Tolerance for uncertainty refers to an individual's attitude about and level of comfort in uncertain situations (Martin & Nakayama, 2010). Some people perform better in uncertain situations than others, and intercultural encounters often bring up uncertainty. Whether communicating with someone of a different gender, race, or nationality, we are often wondering what we should or shouldn't do or say. Situations of uncertainty most often become clearer as they progress, but the anxiety that an individual with a low tolerance for uncertainty feels may lead them to leave the situation or otherwise communicate in a less competent manner. Individuals with a high tolerance for uncertainty may exhibit

more patience, waiting on new information to become available or seeking out information, which may then increase the understanding of the situation and lead to a more successful outcome (Pusch, 2009). Individuals who are intrinsically motivated toward intercultural communication may have a higher tolerance for uncertainty, in that their curiosity leads them to engage with others who are different because they find the self- and other-knowledge gained rewarding.

*Source: [https://open.lib.umn.edu/communication/chapter/8-4-intercultural-communication-competence/](https://open.lib.umn.edu/communication/chapter/8-4-intercultural-communication-competence/)*

**Match the notions of intercultural communication to their definitions.**

| | | | |
|---|---|---|---|
| **1. Cultural awareness** | **A** | To be very careless in the way that you move or behave in a different cultural setting | |
| **2. A bull in a China shop** | **B** | A careless or stupid mistake; a usually serious mistake typically caused by cultural ignorance or confusion | |
| **3. Cultural blunder** | **C** | Ability to ensure a shared understanding by people of different social identities | |
| **4. Intercultural competence** | **D** | Sensitivity to the impact of culturally-induced behavior on language use and communication | |
| **5. Culture shock** | **E** | A state of confusion and anxiety experienced by someone upon encountering an alien environment or alien culture | |

**2.2 Stages of Cultural Shock**
**Answer a question:** *Have you ever experienced cultural shock?*

**There are 5 stages of Cultural Shock. Look at the curve below and name each stage with one of the suggested names of Cultural Shock stages due to consistent order.**

| Isolation | Honeymoon | Recovery and Adjustment |
|---|---|---|

| Initial Culture Shock | Assimilation and Adaptation |
|---|---|



Cultural Adjustment Process
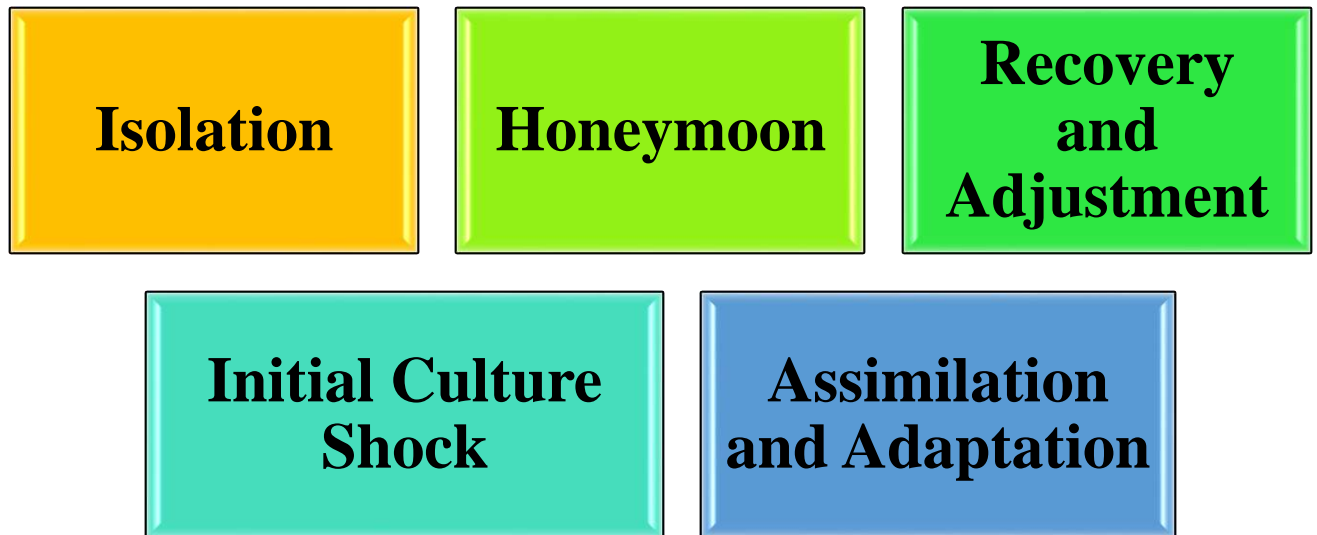
**Match the stage names to the descriptions. Compare the results with the key in the Appendix D**

**Discuss your results within the group / a partner.**

**A**

Ouch! Things begin to go wrong and it takes your student by surprise. Your student begins to fatigue and realize how different everything really is. They may begin to become frustrated and annoyed at the differences and realize how much work it takes to manage within this new culture.

This is the stage during which you may hear from your unhappy student. It is the time when many parents receive the «meltdown phone call». Everything is awful, your student is homesick, angry, lonely, anxious and overwhelmed. They may want to come home. They feel that they don't belong, don't know how to make friends, don't like the food or their living arrangements, can't manage their classes, and don't fit in.

During this stage your student may feel less competent and may question their decision to attend this college – or even to attend college at all. They begin to question the way everyone does everything or even question their own values and habits. They may feel helpless.

One problem may be that they don't realize that this phase will probably pass if they give it time.

**B**

When your student first arrives at college they may experience the honeymoon phase. They have made it! They have spent the last several years working toward this goal and it is finally happening! Everything is new and exciting. They are fascinated by the novelty of their experiences and enthusiastic about the opportunities before them. The college is likely spreading the red carpet for new students with special activities and support. Your student feels positive and successful.

One problem may be that they expect that this phase and these feelings will continue.

**C**

If your student perseveres, they may eventually find that they has truly accepted their new life at college and they feel integrated into the culture. Finally, they have a realistic understanding of what is involved in their new life and they have made some personal changes. Your student can now appreciate both their home culture and their new college culture. They are now, in effect, bicultural. They have more maturity and confidence in their abilities and the new person that they have become.

**D**

It is possible that this phase may take students (and their parents) most by surprise. Perhaps your student anticipated, consciously or unconsciously, initial adjustments. They may have expected that they would feel unhappy and homesick at some point and then things would get better. When they began to make adjustments during the recovery phase, they thought they had made it. Then something else happens.

During this phase your student may begin to confront some deeper, more personal differences between their values, expectations, and lifestyle. They may need to turn inward more to understand their unhappiness or discomfort. Perhaps classes aren't going the way they had hoped. Perhaps their early friendships are less fulfilling than they had hoped. Perhaps they are finding that their major or area of studies doesn't feel right.

Whatever the problems are now, they seem to be more within and have less to do with the superficial characteristics of the college culture. Your student has internal work to do. The problem may be that your student feels that these doubts mean that she has failed to adapt to the new culture. They don't have the patience to continue the adjustment process.

**E**

Things get better. At least they seem to get better. Your student is able to resolve many of their conflicts and problems, they begin to appreciate the way things are done in this new environment, they find helpful resources – both internal and external – and their feelings may become more balanced. Life may not be perfect, and the still faces some surprises and mixed feelings, but they begin to feel competent in their ability to function and handle themselves at college.

The problem is that this phase may be somewhat superficial and may change yet again.

## 2.3 Compensatory communicative strategies

Four definitions of *Communication Strategies* relating to the strategies of second-language learners:

*A systematic technique employed by a speaker to express his meaning when faced with some difficulty* (Corder, 1977)

*A mutual attempt of two interlocutors to agree on a meaning in situations where requisite meaning structures are not shared* (Tarone, 1980)

*Potentially conscious plans for solving what to an individual presents itself as a problem in reaching a particular communicative goal* (Faerch & Kasper, 1983)

*Techniques of coping with difficulties in communicating in an imperfectly known second language* (Stern, 1983)

**Familiarise with Taxonomies of Communication Strategy.**

**a. Tarone's Taxonomy** (1977) In her taxonomy, she classified the communication strategies in five parts:

1) Avoidance consists of two kinds, namely topic avoidance and message abandonment.

2) Paraphrase consists of three kinds, namely approximation, word coinage, and circumlocution.

3) Conscious Transfer consists of two kinds, namely literal translation and language switch.

4) Appeal for assistance: Asking for the correct term or structure.

5) Mime: Using non-verbal strategies in place of a meaning structure.

**b. Bialystok's Taxonomy** (1983) Bialystok's taxonomy is organized around the source of information that is the basis of the strategies. Accordingly, Bialystok's taxonomy is structured into three categories as follows:

1) L1- based strategies has three kinds namely, language switch, foreignizing, and transliteration.

2) L2-based strategies has three kinds namely, semantic contiguity, description and Word coinage.

3) Paralinguistic strategies have two kinds, namely gesture and mime.

**c. Poulisse's Taxonomy** (1993) Poulisse's taxonomy is one of the most well known among those addressing the compensatory approach. It is based on Levelt's (1989) psycholinguistic model of speech production, which draws a distinction between conceptual and linguistic levels of language production. The taxonomy results from a wide-ranging, empirical communication strategy research project, the so-called «Nijmegen Project».

The taxonomy consists of the following three «strategy families»:

1) Substitution plus Substitution strategies have six kinds, namely original analogical, conventional analogical, literal comparison, word transfer, subordinate and simple word transfer.

2) Substitution plus strategies only has one kind namely, morphological creativity which functions to make up an English word that is similar to the target item.

3) Reconceptualization strategies consist of five kinds, namely componential analysis, function. Activity, place, and emotion.

4) Functional reduction strategies consist of two kinds, namely word abandonment and word avoidance.

**d. Dornyei and Scott's Taxonomy** (1977) Dornyei and Scott (1997) classified communication strategies according to the manner of problem management, that is, how communication strategies contribute to resolving conflicts and achieving mutual understanding. They identified three basic categories, namely, direct, indirect and interactional strategies (Dornyei & Scott, 1997)

1) Direct strategies: Providing an alternative, manageable and self-contained means of getting the meaning across, like circumlocution compensating for the lack of a word.

2) Indirect strategies: Strategies which are not strictly problem-solving devices, but facilitate the conveyance of meaning indirectly by creating the conditions for achieving mutual understanding.

3) Interactional or modification device strategies: An approach whereby the participants carry out a trouble-shooting exchange cooperatively. In short, this taxonomy views communication management as having two choices at each layer – to pursue or drop the message when problems occur and if the decision was to pursue it, there are two ways available: to use their own resources or to involve other interlocutors in an attempt to understand the message.

*Source: http://eprints.unm.ac.id/9829/1/Journal%20tutup.pdf*

**Discuss Taxonomies of Communication Strategy within the group. Prepare a PPP / poster to summarize the information.**

**Match the definitions of compensatory strategies with their descriptions. Compare the results with key (Appendix E)**

| | |
|---|---|
| **1. Message abandonment** | **A.** Using memorized stock phrases, usually for "survival" purposes (e.g., Where is the ___ or Comment allez–vous?, where the morphological components are not known to the learner). |
| **2. Topic avoidance** | **B.** Leaving a message unfinished because of language difficulties. |
| **3. Circumlocution** | **C.** Avoiding topic areas or concepts that pose language difficulties. |
| **4. Approximation** | **D.** Extending a general, empty lexical item to contexts where specific words are lacking (e.g., the overuse of thing, stuff, what-do-you call–it, thingie). |
| **5. Use of all-purpose words** | **E.** Translating literally a lexical item, idiom, compound word, or structure from L1 to L2. |
| **6. Word coinage** | **F.** Using fillers or hesitation devices to fill pauses and to gain time to think (e.g., well, now, let's see, uh, as a matter of fact). |

| | |
|---|---|
| **7. Prefabricated patterns** | **G.** Using a L1 word by adjusting it to L2 phonology (i.e., with a L2 pronunciation) and/or morphology (e.g., adding to it a L2 suffix |
| **8. Nonlinguistic signals** | **H.** Using an alternative term which expresses the meaning of the target lexical item as closely as possible (e.g. ship for sailboat). |
| **9. Literal translation** | **I.** Mime, gesture, facial expression, or sound imitation. |
| **10. Foreignizing** | **J.** Describing or exemplifying the target object of action (e.g. the thing you open bottles with for corkscrew). |
| **11. Code-switching** | **K.** Using a L1 word with L1 pronunciation or a L3 word with L3 pronunciation while speaking in L2. |
| **12. Appeal for help** | **L.** Asking for aid from the interlocutor either directly (e.g., What do you call…?) or indirectly (e.g., rising intonation, pause, eye contact, puzzled expression). |
| **13. Stalling or time-gaining strategies** | **M.** Creating a nonexisting L2 word based on a supposed rule (e.g., vegetarianist for vegetarian). |

*(Edited by Doris and Jessica)*

## CASE STUDY IN INTERCULTURAL COMMUNICATION

**Read the case below and define stages of the cultural shock.**
**Make a list of compensatory strategies to cope with difficulties in communicating in an imperfectly known second language.**

The author presents the different stages of the culture shock experienced when going abroad during her High School.

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**Meeting New England**

When I was 17 years old, I boarded a Lufthansa airplane at Zurich airport with destination New York City, waved anxiously goodbye by my family and there was not one tear in my eye. Full of anticipation I was finally able to get off the beaten tracks of my teenage life and I was longing to feel adventurously free. What better a place could there be than the «Land of the Free»?!

---

My American host family picked me up at J.F.K airport. A damp, sticky wave of humid summer air took my breath on that bright sunny August afternoon when I stepped onto that «even-sleazy-when-clean» New York pavement outside the airport not speaking a word of English.

It was fantastic! The hot crowded city streets, the hustling energy and this breathless speed within people; this dry, direct, and pragmatic way of dealing with each other was just about the coolest thing I've ever experienced. The typical American beaten-up station wagon with wood imitation on the sides was seesawing us over the hill-meandering turnpike one hour north into the New England woods – the refuge of people being, but not wanting to be connected to New York City and its economic opportunities.

This was how I arrived at Wilton, Connecticut, my new home, which was in fact less a town nor a village, but rather a few very expensive houses of a few very rich people scattered over a wide enough tree-covered area to still see – and in case of emergency reach – but otherwise comfortably ignore the respective neighbours.

After that day it was going down, my enthusiasm that is, and over the coming weeks and months I was confronted in regular intervals with a certain estrangement, bewilderment, surprise or consternation about this American way of life and my disillusionment with it, be it in family, acquaintances and friends, sport, work, education and the various cultural and social activities often coordinated in clubs within the school or church frame. Being a very curious and energetic young woman it was my decided intention to experience everything possible to the full and I did – which was mistake number 1 and 2.

Mistake number 1 was «everything» which means the decision not to restrain to the most promising areas in terms of future prospects. Mistake number 2 was to actually do all the things I found new and exciting irrespective of what other people might think because I always found my interests within common limits. Going frequently alone to New York City for the weekends – which was mistake number 3 and one of the major factors causing huge confusion to almost everyone around me – offered me a vast practicing playground and field of observation; between the skyscrapers of Manhattan I became invisible and everything else came to the fore.

During the course of the year I put about another 1001 further mistakes on my unwritten list of intercultural «oopslas!» and learned by reoccurring mutual irritations and discussions that even if it looks the same, there is something called a cultural setting ruling mysteriously within every one of us influencing our thoughts and emotions, our words and actions.

Slowly I realized that these cultural aspects being woven into our individuality make – above all benevolence and goodwill – a fundamental difference in how we perceive and judge the world, make decisions, find confidence in ourselves and build trust for others, create our individual set of values in terms of so-called «universal» topics as life and death, the facets of love, the setting of gender roles, the importance of respect, the meaning of friendship, the interaction between different generations, the functioning of society, the different views on individuality and responsibility and

many other subjects. I also developed the persuasion that these differences can be analysed and understood, communicated and negotiated, at least most of the times.

Looking at that year afterward I realized that the end was very different from the beginning. After 10 months I had succeeded in offering to literally anyone around me a balanced amount of very welcomed and instantaneously very confusing behaviours, which positioned me controversial as side spectator in the centre. My individual relationships and my judgment had shifted as had the judgment by others of me. My being a part of the family had become me simply living with them. At school, I had been gone from an exotic bird to a funny bird to a strange bird to a familiar bird. True friends, I found in those challenging the absoluteness of their own views helping me to understand my own absolute setting and the dynamics between theirs and mine. The views of myself, of other people and of the world had profoundly changed and so had my values regarding respect, loyalty, tolerance, communication and emotion, individuality and society.

Most entries in that table are not very surprising considering the situation of strangers of different cultures getting familiar with each other. Family life, for example, was intended by my host-family to show me their way of life. Therefore I was due to fuse into the family setting, try my best to live up to their expectations and comply fully to the rules already in place (which were mostly unconsciously lived and not openly communicated nor explained). Developing other interests beyond theirs, being very active, taking walks alone (jogging would have been acceptable), riding a bicycle, having a different daily rhythm and getting along with 4 hours of sleep, working and rumbling until late at night was not intended to happen and left them stumped. On one side I was not aware I was breaking rules until it had already happened and caused disruption in confidence. On the other side, I found it unthinkable in some aspects to let go of my own expectations and to do less than possible. Although my host-family knew that I was practicing martial arts and had been a competitional sailor for years (being mostly the only or one of the very few girls amongst large fields of boys) they had hoped for a more feminine less determined person. My ability to comply alternating with a creative independence and the ability to say «No» to certain offers came as a surprise to them and did not match their picture of a 17-year-old female.

The family setting, on the contrary, was quite conventional. My host-father was Chief Financial Officer of a big company owning one of those multistorey buildings at 6th Avenue in Manhattan. My host-mother, a very kind, gentle, harmonizing, proactive and in a pragmatic way caring lady, had hoped for a «daughter experience» as they had three boys. My three host-brothers – the two elder-ones not living at home anymore – were following their father's trail in character, targets, and values, focusing on competence, hard-work, and material success and were comfortable with the proposed male gender role of a dominant but quiet patriarch.

Being in so close and frequent interaction my family life reflected most areas of differing individual choice and cultural or communicative deviations. It was the focal point for the discovery of differences in view on economic, social, political,

religious, gender and educational matters and was therefore for both sides a true challenge and not always in the comfort zone.

Furthermore, it is also not surprising that the freely chosen relationships (the column on the opposing side of the table) which developed during that time were on the other end of the range in handling differences. It can be taken as a consequence of an apparent and natural selection from both sides. Neither them nor me would have chosen over this lengthy period to spend time with each other without necessity, if it was not only for common interests and certain shared traits, that inspired and fuelled increasing exchange but also because of the awareness of the cultural constellation that required us to be careful, benevolent, constructive, self-critical and very inquisitive.

The only dynamic that started from the same end of the range as the interaction within the other spheres was the handling of emotions. Still backed by this very positive interpersonal background, I perceived positive emotions for a long time as being fake, not originating from a genuine feeling, but from an intention or motive with manipulative, hypocrite or dishonest elements. Addressing and handling negative emotions was even more difficult and took longer to appear at the surface. Showing negative emotions was uncommon in all spheres and communicating or negotiating them even less. This was the area where both sides needed most time and effort to get in sync, where I found least differences in handling between the spheres and where the mutual determination against avoidance or ignorance would create the most substantial connections. This was also the part were my Swiss culture provided me with the most similar difficulties and reactions.

Also, the fact that the relationships already given by circumstances were in characteristics closer to my family experience is understandable for two reasons:

a) the «birds-of-a-feather-effect» through the given choices of living and working circumstances appeal to similar mindsets and strategies of avoidance. b) the family's attitude towards me would unconsciously be taken as a role model.

My host-brother for example – having the same age, being also in his senior year at High School and working very hard to increase his chances of acceptance to a distinguished university – introduced me at the beginning of my stay to his circle of friends. Everyone treated me very kindly and cordially. They were the first communicative contacts representing the undistorted mix of language, behaviour and knowledge requirements. Already knowing them would make me feel part of their world in those early days and seeing them at school, passing them by in the hallways, meeting them in class, in the library, joining them at the cafeteria was important and very pleasurable. In the course of time, the contact to my host-brother chilled because of the before mentioned conflicts, because of a certain annoyance that I was not under the same pressure and due to a natural competition within the situation. Parallel to him chilled the connection to his friends. Of course, I also offered them a wide range of potentially confusing behaviours but most of all, it was hard to talk to me at the beginning of my lack of English skills. Also later I found it challenging to participate in the conversation as much of the content was coined by sports, TV series and commercial goods typical to the American economy. This kind of specific

knowledge was required to fuse in, to indicate individuality by consumer choice and express and understand humour. Furthermore, the reaction of taking distance seemed to me as if it would have been regarded unloyal to him maintaining the same quality of contact with me.

Loyalty or the establishment of alliances appeared to be a strong underlying theme throughout the different social constellations. In school, I encountered a very open and pragmatic way of dealing with each other, be it between students as well as between teachers and students. Only after breaking again several rules – as for example talking to all kinds of people with no regard to their social affiliation – I learned of a rather strictly implied judgment of who one is, to which group she or he belongs to and how he or she is supposed to behave. Pragmatism created in this respect very narrow limits. One effect of that common underlying judgment was that one was only supposed to talk to people considered appropriate to have contact with. There were the cheerleaders and the chocks (those on the football team), the nerds (in math-club and in special natural science classes on university levels) and the geeks (computer freaks), the gothics (those showing their desperation about the state of the world and the universe by dressing in black wearing scary make-up), the future stars (preparing their career in fine arts, music, artistry or acting) and the hang-outs (smokers of cigarettes - and secretly but generally known marihuana - hanging-out most of the time outside the building in the smoking area).

The black-and-white-question, usually being a stereotyping issue in other American schools, did not exist in Wilton. There were some black people, six of them in the senior class. This school of roughly 900 people had altogether 15 black students, and about two-thirds of them were coming on scholarship terms from the community of Norfolk. The year after I left, the program was cancelled for financial reasons. So besides talking to everyone, I confused every group by fitting-in in some ways, and not-fitting-in in others or behaving on occasions completely inappropriate in their eyes as a third possibility. I would, for example, be interested in cloth and make-up questions, but not in shopping excursion. I would discuss environmental or political problems but not participate in demonstrations or action groups. I would come from the land of snowy mountains and be part of the ski team but would lack the enthusiasm to drive 8 hours and spend 60 US Dollars on a day pass to be able to ski on a short, flat, icy slope in Vermont having to wear a neoprene face mask against the chill. I would display all aspects of decency but go alone to New York City. I would make good friends in school, but also cultivate friendships outside of school, outside the community and outside my age range. I would prefer to ride my bike on those 10 miles to school instead of being picked up by friends in cars.

I would play Lacrosse for the junior varsity team, but smoke. I would smoke cigarettes but not marihuana. I would provide alcohol for my friends, with a foreign charm on a fake ID, but not drink it. I would enjoy dressing up for balls and proms but refuse to wear fur. I would do babysitting and home shop work without financial necessity in my spare time instead of hanging out with my friends. I would play clarinet in the marching band and take singing lessons, but show only moderate

interest in football games or musical events at school. I would have great fun with the other foreign students but spend most of my time with Americans. I was having effortless good grades in Latin, French, Russian and other courses considered important, but would focus on making jewellery (and also fail spectacularly in other subjects). I would be open and interested in anyone, not showing a visible system of preference and enjoying the company of freshmen, sophomores, junior and senior students alike. Things like that would make me liked but at the same time suspicious to everyone in one way or the other.

There was another upfront dominant topic – of which this stereotyping alliance-building was part of – commonly called popularity being equalled with personal success. Being popular at school was most important – either by achieving it directly or by becoming popular in rejecting it conspicuously. Often both strategies were applied at the same time taking turns. Being popular with teachers seemed to promote academic success by reference and being popular with students was necessary and the stepping stones to attain particular functions or tasks in those various social clubs or sports. It was crucial to be visible, liked and promoted by supporters and friends because all details were part of the individual application curriculum sent to the universities. Social engagements, functioning as president of some club or interest group, as captain of the football team or being the leading cheerleader, basically any achievement out of the ordinary was regarded an asset by the decision-making university authorities. The competition to high-profile institutions by grades alone was (and still is) unsurpassed and therefore small details had the potential of being the tipping point into the University of one's choice or not, maybe even into an ivy-league house or not. This – is the US-economic system - was considered to determine to a very high degree the rest of your academic and professional career path, the potential level of income, offered opportunities and the suitability for future promising and profitable alliances.

Failure in this respect could close certain doors permanently. The sad back-side of this requirement in American society – which is to be number one on some list whatsoever – can be seen in Michael Moores film about High School massacres, interviewing one of the high-risk students saying openly that this was his core motive and the only possibility to get this kind of profiling. Completely detached from the original purpose to conform society members to the highest possible degree of individual effectiveness for the sake of society as a whole, the simplification of the standard to enhance accessibility for all, the lack or loss of meaning and therewith deeper understanding of its benefits proves to have a high potential for destructiveness and seems to turn on some occasions into Faustian nightmares like Columbine or Oklahoma City.

This high pressure for personal excellence from all sides was at Wilton High School luckily balanced with the standard of personal responsibility. Coming from the Swiss system, being used to a higher degree of unquestioned authority executed by teachers and bringing along the attitude of an inferior, I tried, for example, to cheat on my first exam – something that was almost considered a sport in my Swiss school. The reaction by teachers as well as students was completely baffling and contrary to

my experience. My student colleagues showed open despise or rebuked me, my teachers clarified and explained pragmatically and non-judgemental that if I had no time to study, I should tell them by when I was ready and take the exam in the teacher's room. Instantly my mind produced the additional 100 ways of possibilities to cheat until my thinking adjusted and I came to understand that even with this tremendous pressure on grades, cheating your way through was not considered an option by anyone, that the violation of this standard was intolerable, but also that the student was actually given the space and choices needed to develop and learn to execute this responsibility.

Having been socialized in a rather similar European-culture-based and strongly protestant influenced environment as the Swiss, the elements and choices I met in the American environment were not unknown to me, but the amplitude of them and the variations between them were bigger. The individual constellation was on both sides rather particular. With my childhood rich in inspiration and challenge, I was not a typical Swiss teenager and the people I encountered in that New England area were not representative of the majority of the US population. In fact, to me, there are very few criteria available depicting something called American Culture. There are many standards, stereotypes, and cliches, and many of them apply on one occasion or the other, but in my eyes, it is foremost the land of extremes and a country that offers the opportunity to any way of living. The success of the American social system is not to melt the differences as often said, but to give space to them, and space there was. Taking the Wilton school environment as a mini prototype of that social system, almost anything was thinkable, when it included a group of relevant size when it was evidently homogeneous in itself and heterogeneous to the other groupings.

Clear visibility and corresponding predictive behaviour that allowed quick orientation and classification was essential for acceptance. Historically seen these rules of alliances, competition, relentless mind to succeed and the accent on personal responsibility make much sense. The United States was created as a nation of immigrants. Many of them arrived with nothing, all of them took a high risk of losing whatever they brought because no one knew if the assumptions were met by real development. Fast recognition and good judgment of the cooperating counterparts ensured a higher degree of safety. Alliances were needed in order to survive and to sustain the material base, to build functioning communities and its necessary services, to promote an above-European quality of life, to maintain law and order to secure the assets and the profits.

In the nineteenth century by the winning of land, the opening of the west, technical innovations like the railway effectuated the economy getting ready to boom. Cities were planned and property sold even before they physically existed. Different towns located right next to each other would compete against each other in order to attract business and commerce, workers and capital. Private letters were written on paper displaying pictures of the fertile landscapes, geographic advantages, progressive lifestyles or economic growth rates. There was advertising used, public relations work done and the media newspaper became an influential partner to gain

attention. Popularity and the right alliances often tipped the scale of destiny about the existence of towns and its inhabitants as it happened for example regarding the reconstruction of Chicago after the Great Fire in 1871.

Like for many immigrants to European countries today, failure nor return was an option. They had received often much of the family possessions and were expected to provide for them in return. For them there was no safety net in the new world, no relatives to fall back on, no influential supporters feeling obliged to step in. The immigrants that built the United States over the centuries had no choice but to take full responsibility for the consequences of their actions. They had freed themselves of the many ties and constraints of European societies and paid a high price in sweat, tears, and uncertainties. But they also developed effective reactions to cope with and overcome the challenges.

The tome best ranging elements of the American way of living which I met during my year in Wilton can be seen as the remains of these historical developments, handed down from one generation of immigrants becoming residents to the next generation of immigrants becoming residents. These particular values and attitudes towards hard work, fast money, instant recognition, profitable alliances, ruthless competition, popularity and individual responsibility were absorbed into the cultural setting, changed and adjusted, sometimes biased, blurred or taken to extremes. They became for the institutions and social groups a means of justification of existence and guideline for action. They advised the individual physic and psyche as a frame for generally desirable development. Institutionalized and standardized these elements are still in function today and can be seen as the cornerstones of what we might perceive as American Culture. Coming home from my year in New England's woods, I returned to my own family, my yearlong friends, my well-known school, my usual spare time activities, but although everything looked the same it was from then on different – it was bigger, more beautiful and much more exciting.

*Source: https://www.mic.usi.ch/meeting-new-england-cs-en*

# TOPIC 3. MANIFESTATION OF CULTURE IN LANGUAGE. IDIOMS

**Objectives**

By the end of the session, students you will be aware of:
- culture manifestation in language: idioms
- the ways of dealing with them in English classes

## 3.1 Brainstorming
## Look at pictures below and answer the question: *What is an IDIOM?*



## 3.2 Usage of the idioms

**Answer the questions:**

1. *How often do you actually use proverbs and idioms at English classes?*

2. *Are you going to use English mainly to communicate with native speakers or other non-native speakers?*

3. *Do you need to be able to produce idioms and proverbs or only recognise them and understand them?*

4. *Have you ever asked your English teacher to teach you some proverbs and idioms at English classes?*

5. *Do you believe it's essential to use idioms/ idiomatic expression in cross-cultural communication?*

**3.3 Reasoning idioms to be taught**
**Read the text and single out some reasons why idioms are to be taught.**

> *One of the things that really gives a language its character is its idioms, yet when I first started teaching, I was always a little wary of spending too much time explicitly teaching them. If I had to put it in a nutshell, i.e. summarise it clearly, I would say that my reluctance stemmed from a fear that learners would find the idioms obscure and struggle to use them correctly.*
>
> *However, experience has taught me differently. Students very often describe situations for which an idiom is the best way of expressing what they want to say. Giving them the idiom therefore expands their ability to communicate their meaning. Learners are often keen to give me a translation of an idiom in their language and very often I can supply the equivalent expression in English. For example, a Korean student told me that in Korean there is an expression along the lines of «someone else's rice cake always looks bigger than yours». In English we would say «The grass is always greener on the other side of the fence». Both of these sayings neatly and memorably express the idea that something which you already have can be appealing just because it belongs to someone else.*
>
> *It's actually impossible to avoid idiomatic language altogether, and many expressions which seem natural to a native speaker have a metaphorical meaning which, once understood, clarifies the expression for learners. For example native speakers often uses the expression 'fed up' to mean bored and frustrated because they have had enough of something. But how much easier is it to remember once you understand that this feeling has arisen because you have «eaten» something until you are completely full of it? Idioms abound in English for Specific Purposes, for example in Business English we often talk about «thinking outside the box» to mean not being constrained by conventional thinking. Learners don't necessarily have to use a lot of idioms but they will need to have the most common ones in their passive knowledge if they wish to maximise their understanding of the language. This is as true of written language as spoken. Newspaper headlines are a good example here. Finally, idioms are an enjoyable way of using language and enjoyment helps us to learn more effectively.*
>
> *Source: https://www.londonschool.com/blog/why-teach-idioms/*

**3.4 *Laugh, cry, tears* idioms**

**Work in pairs and complete the gaps with laugh, cry or tears.**
**Answer the questions:** *Which phrases do you already know? Which can you guess?*

1. *a shoulder to _____ on*
2. *be in floods of _____*
3. *have the last _____*
4. *_____ your eyes out*
5. *to be bored to _____*

6. it's no _____ing matter
7. burst into _____
8. burst out _____ing
9. _____ your head off
10. to be close to _____

**Which idioms from the activity above are illustrated in the pictures?**



**Replace the phrases in bold the correct form of an idiom from previous activity. More than one answer may be possible.**

1. I'm not sure you realise just how difficult parking is around here. **It's very serious problem.**
2. I don't know what the matter was, but when I went past her room, Linda was **crying a lot.**
3. Despite bad reviews from the critics, the show was a success, so the director **was proved right in the end.**
4. When I asked Bill where Tara was he **began crying suddenly.**
5. Tom was very sympathetic when Jan's dad died – he gave her **support when she was depressed.**
6. I really enjoyed taking my nephew to the puppet show. **He laughed and laughed and laughed.**
7. When we saw Ella in that ridiculous hat, we **suddenly started laughing**.
8. The funeral was very moving – many people **were nearly crying.**
9. It's such a sad story – I **cried and cried** at the end.
10. I wish our teachers at school had made maths lessons more interesting, I was always **completely bored.**

**Give Ukrainian equivalents to idioms in activities 1 and 2.**

### 3.5 «Love» idioms

**Match a description with picture and an idiom.**

1. Love rat

2. On the rocks

3. Lovey-dovey

4. Puppy love

5. Have the hots

6. Head over heels

a) Somebody who has an affair while in a relationship.

b) To be very much in love with someone.

c) A relationship experiencing problems.

d) Temporary infatuation between young people.

e) To be strongly attracted to someone.

f) Making an excessive display of affection.



**Pic. 1**



**Pic. 2**



**Pic. 3**



**Pic. 4**



**Pic. 5**



**Pic. 6**

**Compare the results with keys (Appendix F)**

**3.6 «Tea» idioms**

**Watch a video https://www.youtube.com/watch?v=WSPR0572glk**
**Make a list of idioms used in it**
**Answer the question:**
*What other activities can be used to practice using idioms?*

**3.7 «Education» Idioms**

**Read the text and find at least 5 idioms about education.**

Education is an essential part of our lives, and it can shape our future. However, the way we perceive education and how we approach it varies from person to person. In every classroom, there are different types of students: the teacher's pet, the bookworm, and the class clown.

The teacher's pet is often seen as someone who kisses up to the teacher to get good grades. While this may be true in some cases, it is not always the case. Some students genuinely enjoy learning and have a good relationship with their teachers.

On the other hand, the bookworm is someone who loves to read and learn new things. They are often seen as being studious and hardworking. These students usually pass with flying colours and find studying a piece of cake. They do not need to cram for exams or learn by heart because they understand the material well.

The class clown, however, is someone who likes to make others laugh and does not take school seriously. They may play hooky or skip class to have fun. While they may seem like they are not interested in education, they may have other talents that are not recognized in the classroom.

It is important to hit the books and study hard to succeed in education. Cramming before exams or burning the candle at both ends is not recommended as it can lead to stress and exhaustion. Learning by heart is useful for remembering important information, but it is also essential to understand the material.

Unfortunately, some students drop out of school due to various reasons such as financial issues, family problems, or lack of interest. It is important to support these students and provide them with resources to help them continue their education if possible.

In conclusion, education is crucial for our personal and professional growth. It is important to approach it with a positive attitude and a willingness to learn. Regardless of our individual learning styles, we should strive to do our best and respect others' approaches to education.

_____

_____

_____

_____

**Design a picture / a cartoon / a poster with the idioms from the text.**

**Write an essay about your education at school using idioms from the text.**

# TOPIC 4. VERBAL AND NON-VERBAL COMMUNICATIVE INTERACTION PATTERNS IN INTERCULTURAL ENCOUNTERS

**Objectives**

By the end of the session, students will be aware of:

- intercultural encounters: conversational norms, body language
- related issues across cultures.

## 4.1 Introduction

**Look at the pictures below and discuss with your partner the meaning of gestures.**



**Pic.1**



**Pic.2**



**Pic.3**



**Pic.4**

**Pic.5**



**Pic.6**

**Check the meaning of the gestures (Appendix G).**

**Close your eyes and imagine, communicating to somebody, listening and watching the speaker. You are learning something new, you are getting an idea about something, paying attention to it or ignoring it. You believe it or not, you get to like it or you dislike it.**

*What is your opinion based on? What factors do you notice in communication? Messages we get from others or messages we send is like a pie. A pie is a whole. And there are three pieces.*

How many % of communication is based on **WORDS, TONE, BODY LANGUAGE?**



**Look at the keys (Appendix H).**

**Discuss the results with your groupmates.**

**Answer the following questions:**
 *Do you understand gestures of other people?*
 *Are gestures different in different countries?*
 *How often do you use gestures?*
 *Which do you use most?*
 *Are you gestures clear?*
 *Do you support you gestures with words?*
 *Your piece of a pie indicates a team*

## 4.2 Non-verbal communication – definition

**Look at bubble template below. There are examples of non-verbal communication, define means of non-verbal communication by example.**
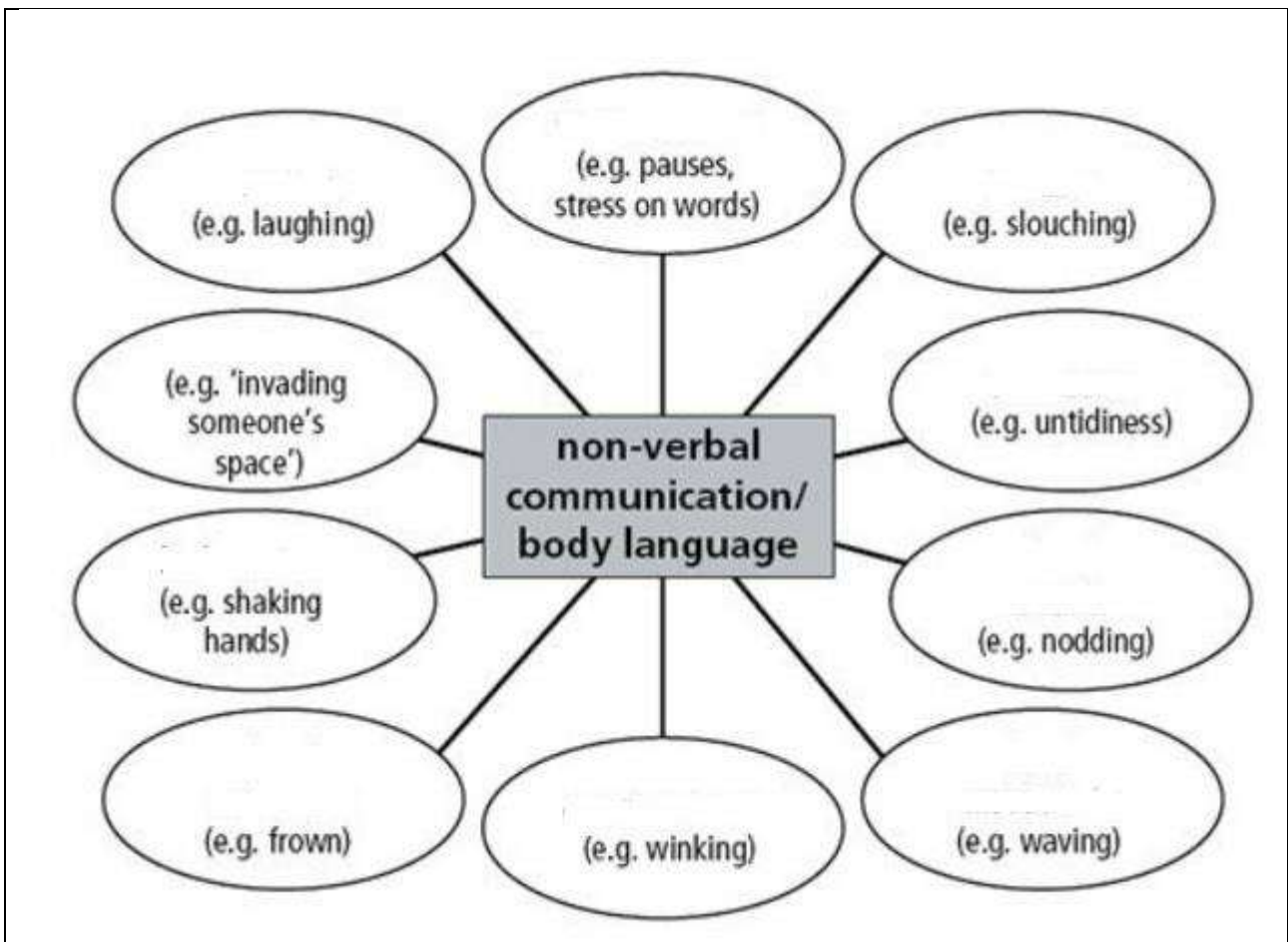


**Check the keys (Appendix H).**

## 4.3 Definition of non-verbal communication.
**Brainstorm your own definition of "non-verbal communication" minding the information from previous activities.**

_____
_____

**Familiarise with functions of non-verbal communication.**
Non-verbal communication describes the way people send and receive information to each other beyond words. According to Dr.Charles Tidwell, the concept serves a number of functions:

- To *accent* the meaning of verbal messages (such as pointing while stating directions)
- To *complement* or contradict verbal messages (such as indicating sarcasm using verbal tone)
- To *regulate* interactions with others (such as using nonverbal cues to indicate when people should and should not speak)
- To *substitute* for verbal messages (such as nodding instead of saying «yes»).

## 4.4 Forms of Nonverbal Communication

**It is better to sit in a circle. Take one of the cut-ups (one for one student).**
**Read and then during 30 seconds present your form of nonverbal communication orally.**

*Eye contact*
Whether or not eye contact is made, who makes it and how long it lasts vary tremendously in meaning. In many Asian cultures, avoiding eye contact is seen as a sign of respect. However, those in Latin and North America consider eye contact important for conveying equality among individuals. In Ghana, if a young child looks an adult in the eye, it is considered an act of defiance.

*Touch*
A great number of cultural expressions are achieved through touch. In America, for example, using a firm handshake is considered appropriate to greet a stranger or another business professional. In France, however, it is common to kiss someone you greet on both cheeks. Touching children on the head is fine in North America. Yet in Asia, this is considered highly inappropriate, as the head is considered a sacred part of the body. In the Middle East, the left hand is customarily used to handle bodily hygiene. Therefore, using that hand to accept a gift or shake hands is considered extremely rude. There are also a wide range of cultural viewpoints on the appropriate rules regarding physical contact between both similar and opposite genders.

*Gestures*
Gestures can convey wildly different meanings. Individuals in the United States use the «OK» sign to convey that something is acceptable. In Japan, the same hand symbol means "money." Argentinians, Belgians, the French and the Portuguese all use the

symbol to mean «zero» or «nothing». Still other countries in eastern Europe consider that same sign an offensive swear.

### *Physical Space*

Countries that are densely populated generally have much less need for personal space than those that are not. The Japanese, for example, are less likely to react strongly to an accidental touch by a stranger than Americans. Less personal space is also needed in areas such as Latin America, and, in the context of one-on-one conversations, the Middle East.

### *Facial Expressions*

Winking is a facial expression particularly varied in meaning. In Latin America, for example, the gesture is often considered a romantic or sexual invitation. The Yoruba people in Nigeria wink at their children if they want them to leave the room. And the Chinese consider the gesture rude.

### *Paralanguage*

«Paralanguage» refers to factors of speech such as accent, pitch range, volume or articulation. In Britain, for example, people use volume to convey anger, while in India, they use it to command attention. Japanese women make a point of raising the pitch of their voices to differentiate themselves from men. In America, voice pitch between genders remains comparably the same.

The use of and attitude toward silence can also be considered a type of paralanguage. The Greeks use silence as a way to refuse things, while Egyptians use it to consent. Some cultures (such as those in Asia) are generally more comfortable with long bouts of silence than others.

When international business professionals take the time to learn what isn't being said, everyone benefits. Not only will their efforts decrease the likelihood of misunderstandings, they will improve their abilities to negotiate, solve problems effectively, create good working relationships and become better global citizens.

### *Posture*

Posture can convey power structures, attitudes and levels of civility. Slouching in Taiwan is considered disrespectful, while other parts of the world may not think much of it one way or another. In America, standing with hands on the hips may suggest power or pride, but in Argentina, it may suggest anger or a challenge.

Many cultures also frown upon showing the bottom of the shoe, something that is considered dirty. Therefore, sitting with the foot resting on the opposite knee is strongly discouraged in places such as many Arab countries.

**4.4. Verbal *vs* non-verbal communication**
**Watch video following the link** https://www.youtube.com/watch?v=4_5dayHDdBk
**Discuss advantages and disadvantages of using non-verbal communication.**

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**4.5 Developing Your Non-verbal Communication Skills**
**Read the text and discuss ways of developing non-verbal communication.**

Nonverbal communication is an important aspect of business communication, from the context of interpersonal interaction to a public presentation. It is a dynamic, complex, and challenging aspect of communication. You are never done learning and adapting to your environment and context, and improving your understanding of nonverbal communication comes with the territory.

In order to be a successful business communicator, you will need to continually learn about nonverbal communication and its impact on your interactions. Below are three ways to develop your nonverbal communication skills.

**Watch Reactions**

Market research is fundamental to success in business and industry. So, too, you will need to do a bit of field research to observe how, when, and why people communicate the way they do. If you want to be able to communicate effectively with customers, you will need to anticipate not only their needs, but also how they communicate. They are far more likely to communicate with someone whom they perceive as being like them, than with a perceived stranger. From dress to mannerisms and speech patterns, you can learn from your audience how to be a more effective business communicator.

**Enroll an Observer**

Most communication in business and industry involves groups and teams, even if the interpersonal context is a common element. Enroll a coworker or colleague in your effort to learn more about your audience, or even yourself. They can observe you and note areas you may not have noticed that could benefit from revision. Perhaps the gestures you make while speaking tend to distract rather than enhance your communication. You can also record a video of yourself speaking with someone and play it to get a sense of how your nonverbal communication complements or detracts from the message.

**Focus on a Specific Type of Nonverbal Communication**

What is the norm for eye contact where you work? Does this change or differ based on gender, age, ethnicity, cultural background, context, environment? Observation will help you learn more about how people communicate; looking for trends across a specific type of nonverbal communication can be an effective strategy. Focus on one behaviour you exhibit, like pacing, hand gestures, or eye contact. Use nonverbal communication to enhance your message, watch reactions and consider enrolling an observer to help you become aware of your nonverbal habits and how your others receive nonverbal messages.
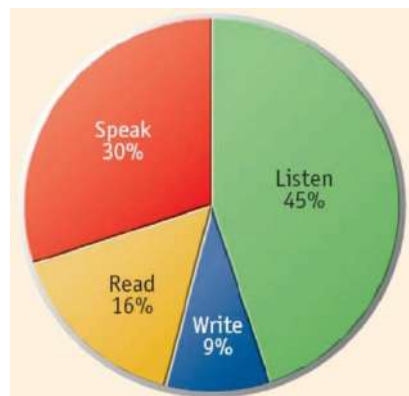
**Active Listening**

*Figure 1: A breakdown of time typically sent on each communication skill in an average workday. (Communication: Principles for a Lifetime, 2005)*

You may have experienced the odd sensation of driving somewhere and, having arrived, have realized you don't remember driving. Your mind may have been filled with other issues, and you drove on autopilot. It's dangerous when you drive on auto-pilot; similarly communicating on auto-pilot is also dangerous. Choosing to listen attentively takes effort. People communicate with words, expressions, and even in silence, and your attention to them will make you a better communicator. From discussions on improving customer service to retaining customers in challenging economic times, the importance of active listening comes up frequently as a success strategy.

There are five steps in the listening process: selecting, attending, understanding, remembering, and responding.
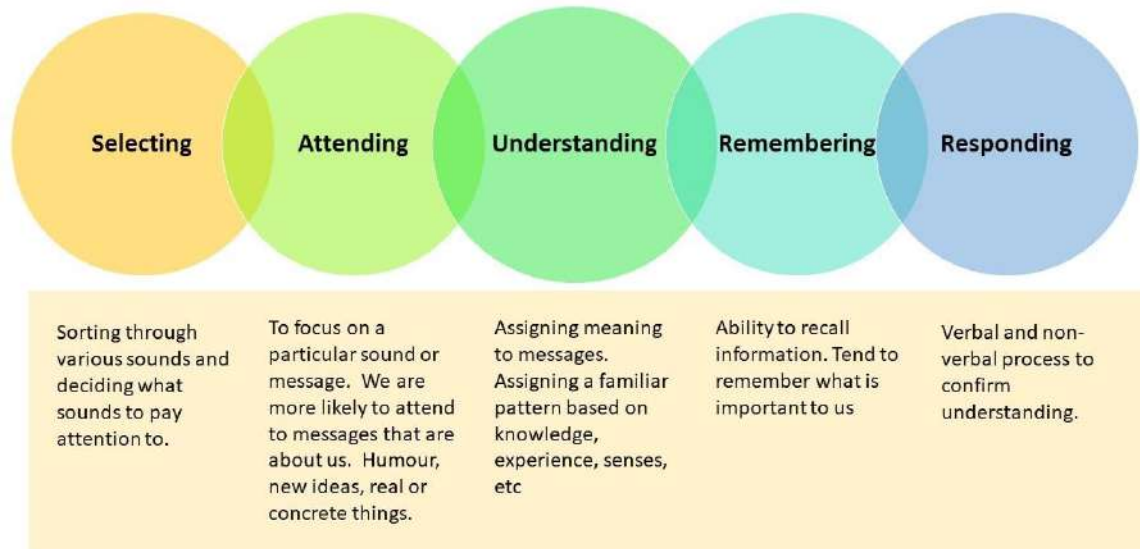
*Figure 2: The steps in the listening process. (Adapted from Communication: Principles for a Lifetime, 2005)*

Here are some tips to facilitate **active listening**:
- Maintain eye contact with the speaker
- Don't interrupt
- Focus your attention on the message, not your internal monologue.
- Restate the message in your own words and ask if you understood correctly.
- Ask clarifying questions to communicate interest and gain insight.

Our tips will serve you well in daily interactions, but suppose you have an especially difficult subject to discuss. In difficult situations, make an extra effort to create an environment that will facilitate positive communication.

Here are some tips that may be helpful:
- **Set aside a special time**. To have a difficult conversation, set aside time when you will not be disturbed.
- **Don't interrupt**. Keep silent while you let the other person speak.
- **Be nonjudgmental**. Receive the message without judgment or criticism. Set aside your opinions, attitudes, and beliefs.
- **Be accepting**. Be open to the message being communicated, realizing that acceptance does not necessarily mean you agree with what is being said.
- **Take turns**. Wait until it is your turn to respond, and then measure your response in proportion to the message that was delivered to you. Reciprocal turn-taking allows each person have his say.
- **Acknowledge**. Let the other person know that you have listened to the message attentively.
- **Understand**. Be certain that you understand what the other person is saying. If you don't understand, ask for clarification. Restate the message in your own words.

> - **Keep your cool**. Speak your truth without blame. A calm tone will help prevent the conflict from escalating. Use «I» statements (e.g., «I felt concerned when I learned that my department is going to have a layoff») rather than «you» statements (e.g., «you want to get rid of some of our best people»).
>   *Source: https://pressbooks.senecacollege.ca/buscomm/chapter/unit-43-non-verbal-communication/*

## 4.6 Case study

**Study the case.**

> **Going home from the airport**
>
> I was on my way home from the airport the other day. On the train platform I noticed a Somalian woman in a hijab with a huge amount of luggage and four boys of different ages playing around her with toy guns. I noticed that she looked very tired and she was probably exhausted from her journey. Our eyes briefly met and I could tell that she seemed confused like someone in need of directions. So, I asked her if she needed any help and after a while I found out that she didn't know how to get to Arhus from where we were. I said that I was going to the main station and that I would be happy to help her to her connecting train that would leave from there.
>
> I could tell that a sense of caution and doubt created a space between us so when my train came, I asked the Danish female train officer to please tell the Somalian woman that her connecting train would be leaving from the main station. I told her that the Somalian woman was probably reluctant to travel with an unknown male and that she, as a train officer might be able to persuade her since she was both in uniform and a woman. Then the train officer just looked at me and glanced back at the Somalian woman and said: «She is Danish like the rest of us – she can just learn how to read the timetables like everyone else!»
>
> I was shocked at the almost aggressive lack of sensitivity coming from her. I went back and told the Somalian woman that the train officer had confirmed that the train would take her to her connecting train – but when she was still declining to go I left on the next train and the situation ended unresolved.

**Discuss the problem within your group.**

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**Find information about differences in using non-verbal means of communication in British, American and Ukrainian cultures. Be ready to present this information in class.**

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# TOPIC 5. MANIFESTATION OF CULTURE IN LANGUAGE: NON-EQUIVALENT AND BACKGROUND LEXIS AND WAYS OF DEALING WITH THEM IN ENGLISH CLASSES

**Objectives**

By the end of the session, you will be aware of:
- culture manifestation in language
- ways of dealing with non-equivalent lexis in English classes

## 5.1    Non-equivalent lexis definition
**Brainstorm some ideas about definition of non-equivalent lexis**

**Answer the question:**

*What reasons of non-equivalent lexis existence could be?*

## 5.2  Proper names, Realia, Random gaps.

➢   Group the examples of non-equivalent vocabulary to the relevant category:

*Окріп, London, limerick, glimpse, вишиванка, галушки, pop-goes-the weasel, пляцок, щедрівки, шаровари, toffee, floorer, писанка, Крижопіль, Easter rabbit, exposure, Маковій, доба, Трипілля, лялька-мотанка, колядки, Майдан Незалежності, дукати, kilt, Big Ben, гопак, дідух , Покрова, New-York, пундики, пороги, butter-scotch, борщ, вареники, muffin, Урядовий кур'єр, The Thames, Дніпро, The Times, Слобожанщина, Shakespeare Theatre.*

| Categories | | |
|---|---|---|
| **Proper names** | **Random gaps** | **Realia** |
|  |  |  |

***Proper names*** *include geographic names, names of institutions, organizations, newspapers, ships, etc., having no permanent match in the lexicon of another language*
***Realia*** *are words denoting the objects, concepts and situations that do not exist in the practical experience of people who speak a different language (national dishes, religion issues, types of folklore, types of folk clothes, shoes)*
***Random gaps*** *include units of one language, which for some reason are absent in the lexical system of another language*

**Discuss the results within the whole group. Add example if you have.**

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**5.2    The ways of dealing with the non-equivalent lexis:**

1. Transcription / Transliteration
2. Tracing
3. Descriptive (explanatory) translation
4. Approximate translation
5. Transformational translation

**Read the text and comment on it.**

There are a number of ways to render the non-equivalent vocabulary: these are well-known translation methods – **transcription, transliteration, tracing, descriptive translation and approximate translation.**

**1. Transcription and transliteration.** Transliteration is the transfer of the graphic structure of a foreign language's word by the means of the target language, and transcription is the transmission of sound form of a word of a foreign language by the letters of the target language. These methods are used for the transfer of foreign-language personal names, geographical names and names of various companies, firms, ships, hotels, newspapers and magazines. *E.g. «Дженерал моторс».*

**2. Tracing.** This technique consists in the transfer of the foreign language's non-equivalent vocabulary by replacing its constituent parts – morphemes or words (in the case of set phrases) with their direct lexical correspondences in the target language *(Grand jury – велике жюрі, Brain drain – відтік мізків).* As transcription and transliteration, tracing is not always revealing the value of the translated words or phrases. The reasons for this is that the complex compound words and phrases in the translation of which tracing is used most frequently, are often have meaning, unequal to the meanings of the sum of their components, and as in tracing the equivalents of these components are used, the lexical meaning of formation as a whole may remain undetected.

**3. Descriptive (explanatory) translation.** This method of transmission of the nonequivalent vocabulary is realized through the explanation of a foreign language's lexical unit with detailed phrases that reveal the essential features of a given lexical unit. Here are some examples of descriptive translation from English to Ukrainian: (*landslide- перемога на виборах із великою перевагою у голосах; floorer – сильний удар, який збиває з ніг (в переносному сенсі) означає складне запитання, складна задача).* Here are a few cases of descriptive translation from Ukrainian to English: *борщ- beetroot and cabbage soup; згарище – site of a recent fire, charred ruins; погорілець – a person who has lost all his possessions in a fire; агітпункт- voter education center.*

It is easy to see that descriptive translation, although it reveals the value of the original non-equivalent lexicon has the serious drawback: it usually turns out to be very cumbersome and uneconomical. Translators often combine two techniques – transcription or tracing and descriptive translation, giving it in the footnotes and comments. This makes it possible to combine brevity and economy of means of expression peculiar to transcription and tracing, and the disclosure of the semantics of the unit, achieved through a descriptive translation: having once explained the meaning of the unit, translator in the future may use transcription or tracing, the meaning of which will be already clear to the reader.

**4. An approximate translation** (translation with the help of «analogs»)

The analogs are also used for translation from English to Ukrainian, for example: *drugstore – аптека, know-how знання справи.* Applying the analogs in translation process, one should keep in mind that they don't give the complete idea of the meaning of the original word, and in some cases cannot create a completely accurate picture of the nature of some object or phenomenon.

**5. Transformational translation**

In some cases, in translation of non-equivalent vocabulary it is necessary to resort to rebuilding of the syntactic structure of sentences, the lexical substitutions with the total alteration of the meaning of the original word, or to both at the same time, that is to what is called the lexical-grammatical transformations, so in this case we can speak about transformational translation. Thus, the English «*glimpse*», which doesn't have the equivalent among Ukrainian nouns, is often used in such expressions as «*to have, or to catch a glimpse of something or somebody*»**,** that makes it possible to apply a verb translation, and thus resort to a syntactic restructuring of a sentence. (*I could catch glimpses of him in the windows of the sitting-room. Я бачив як його фігура промайнула у вікнах вітальні).*

**Choose the best way for dealing with *Realia, Random gaps, Proper names*.**

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**Imagine that you are going to share your experience in celebrating folk festivals with a foreigner. So, write a letter to a foreigner about one of the suggested Ukrainian festivals (mind non-equivalent lexis and the ways of dealing with it).**

**Topics are the following:**
  *Velykden – (food, clothes, decorations, time-spending)*
  *Ivana Kupala – (clothes, fir, twining wreaths of flowers and etc.)*
  *St.Andrew's Day – (food, clothes, fortunetelling etc.)*
**Mention the ways of dealing with non-equivalent lexis you have applied and what resources were useful.**

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# TOPIC 6. ALLUSION. TYPES OF ALLUSION. THE WAYS OF DEALING WITH ALLUSION

**Objectives**

By the end of the session, you will be aware of:
- understanding culture-specific allusions
- the ways of dealing with them in English classes: using cultural notes provided in monolingual dictionaries, making comparisons between cultures.

## 6.1 Definition of Allusion

**Explain the meaning of sentences and match word-combinations in bold with pictures they associate with.**

«Chocolate was her **Achilles' heel.»**          «He's such a **Scrooge.»**

«I've been struck by **Cupid."**     «Don't open **Pandora's box»** «Thanks, **Romeo**.»

«He was a **Good Samaritan** yesterday when he helped the lady start her car.»

**A**



**B**



**C**



**D**



**E**



**F**

**Answer the question:**

*What is common for all word combinations?*
*How do we call the technique of a relatively indirect reference in one text to another text, place, historical period, or author?*
*Will you give a definition of allusion?*

**Familiarise with Allusion.**

Allusion, in literature, an implied or indirect reference to a person, event, or thing or to a part of another text. Most allusions are based on the assumption that there is a body of knowledge that is shared by the author and the reader and that therefore the reader will understand the author's referent. The word allusion comes from the late Latin *allusio* meaning «a play on words» or «game» and is a derivative of the Latin word *alludere*, meaning «to play around» or «to refer to mockingly».

In traditional Western literature, allusions to figures in the Bible and from Greek mythology are common. However, some authors, such as the Modernist writers T.S. Eliot and James Joyce, deliberately used obscure and complex allusions in their work that they knew few readers would readily understand.

An allusion can be used as a straightforward device to enhance a text by providing further meaning, but it can also be used in a more complex sense to make an ironic comment on one thing by comparing it to something that is dissimilar. Over time, as shared knowledge changes, allusions can also reveal the unspoken assumptions and biases of both authors and readers.

Allusion shares some features with, but is to be distinguished from, the literary devices of parody and imitation. All three require a reader and an author to share some amount of knowledge, but an author's intentions differ with each.

*Source: https://www.britannica.com/art/allusion*

## 6.2 Types of Allusion

**Group the examples of allusion into 5 categories due to the type of things the allusion is referring to and title each cat:**

*A phoenix rising from ashes, Armageddon, Artful Dodger, Boycott, Good Samaritan, Civilian Conservation Corps, Bard of Avon, Brutus, Rosebud, Mary Magdalene, Ophelia, Big Brother, Achill's heel, Judas Iscariot, Donnybrook, Garden of Eden, Barbie and Ken, witching hour, Draconian, Black Friday.*

**Discuss within the group.**

**Compare your results with the keys (Appendix K).**
**Read more examples of allusions and discuss within your group which of them are known and which ones are not to you.**

Jack Dawkins, better known as the **Artful Dodger**, is a character in the Charles Dickens novel *Oliver Twist*. The Dodger is a pickpocket, so called for his skill and cunning in that occupation. He is the leader of the gang of child criminals, trained by the elderly Fagin. People sometimes refer to something that is still successful or popular even though it is quite old as a golden oldie**.**

**Big Brother** is a fictional character and symbol in George Orwell's dystopian 1949 novel Nineteen Eighty-Four. He is ostensibly the leader of Oceania, a totalitarian state wherein the ruling party, Ingsoc, wields total power «for its own sake» over the inhabitants. In the society that Orwell describes, every citizen is under constant surveillance by the authorities, mainly by telescreens (with the exception of the Proles). The people are constantly reminded of this by the slogan «Big Brother is watching you»: a maxim that is ubiquitously on display throughout the novel.

In modern culture, the term «Big Brother» has entered the lexicon as a synonym for abuse of government power, particularly in respect to civil liberties, often specifically related to mass surveillance and a lack of choice in society.

**The Civilian Conservation Corps** (CCC) was a voluntary government work relief program that ran from 1933 to 1942 in the United States for unemployed, unmarried men ages 18–25 and eventually expanded to ages 17–28. The CCC was a major part of President Franklin D. Roosevelt's New Deal that supplied manual labor jobs related to the conservation and development of natural resources in rural lands owned by federal, state, and local governments. The CCC was designed to supply jobs for young men and to relieve families who had difficulty finding jobs during the Great Depression in the United States. A catch-22 is a paradoxical situation from which an individual cannot escape because of contradictory rules or limitations. The term was coined by Joseph Heller, who used it in his 1961 novel Catch-22.

**Catch-22s** often result from rules, regulations, or procedures that an individual is subject to, but has no control over, because to fight the rule is to accept it. Another example is a situation in which someone is in need of something that can only be had by not being in need of it (e.g. the only way to qualify for a loan is to prove to the bank that you do not need a loan). One connotation of the term is that the creators of the «catch-22» situation have created arbitrary rules in order to justify and conceal their own abuse of power.

**Rosebud** is the fourth episode of the fifth season of the American animated television series *The Simpsons*. It first aired on the Fox network in the United States on October 21, 1993. In the episode, Mr. Burns misses his childhood teddy bear Bobo on the eve of his birthday. After flashbacks reveal Bobo's journey through history, the bear ends up in the hands of Maggie Simpson. Burns does everything in his power to get Bobo back.

**Boycott:** Captain Charles Cunningham Boycott was an English land agent in Ireland. In 1880, in the midst of controversy over the «Irish Land Question», he and his family were ostracized by the community. An organized refusal to deal with, or

buy from, a given person or company is now referred to as a boycott. *The club decided to boycott any cosmetics company that tested products on animals.*

**Donnybrook:** Donnybrook is the name of a village in Ireland that was home to an annual fair beginning in 1204. It became famous for drunken brawling, which led to the fair being permanently banned in 1855. A free-for-all brawl is now known as a donnybrook. *Nobody was sure how the donnybrook started, but it landed three partygoers in the hospital.*

**Draconian:** A lawmaker in Athens in the 7th century B.C., Draco's legal code was unusually severe, meting out the death penalty for minor offenses. Laws are now referred to as Draconian when they're perceived as offering excessively harsh penalties. *The activists sought to change the Draconian jaywalking laws.*

## 6.3 TEEL to analise allusion

*How to analyse allusions to make better understanding?*

1. Read the passage to see if there is some clear allusion to a place, time, religion, myth or text
2. Identify the examples that allude to something else and then:
    Figure out what type of allusion it is
    Ask yourself – «What does this allusion refer to?»
3. Ask yourself what does this allusion conveys in the text?
4. Write about what this allusion does, and how it supports your argument using a **TEEL structure**.

**TEEL** stands for:
**Technique** used in the example
**Example**
**Effect:** your explanation of the effect of this technique and how it develops meaning.
**Link:** an explanation of how this example supports your argument.

**Read texts below and analise allusions due to TEEL.**
**A**

*Hey Mark,*
*How are you? I'm doing well. I've been reading a lot lately, and I just finished «1984» by George Orwell. It's such a great book! Have you read it? It's about a dystopian society where the government is always watching you – like Big Brother. I think you'd really enjoy it.*
*Speaking of books, do you have any favourite characters from literature? For me, one of my favourites is the Artful Dodger from «Oliver Twist» by Charles Dickens. He's so clever and sneaky, but also kind of charming in his own way.*

> *And of course, we can't talk about literature without mentioning Shakespeare. Do you have a favourite play by the Bard of Avon? Mine is «Hamlet». It's such a tragedy, but it's also very deep and thought-provoking.*
>
> *Anyway, let me know what you've been reading lately. Maybe we can swap book recommendations!*
>
> *Take care,*
> *Sarah*

**B**

> *Hey Michael,*
>
> *How's it going? I wanted to share with you a book that I just finished reading. It's called «The Witching Hour» by Anne Rice. It's a great horror novel that kept me on the edge of my seat. The story is about a family of witches in New Orleans and their connection to a powerful spirit named Lasher. It's a bit long but worth the read! Also, have you heard about the controversy surrounding the Barbie and Ken books? Apparently, some parents think they promote unrealistic beauty standards. What do you think? Personally, I don't see the harm in it – they're just toys after all. On another note, have you ever read any books by George Orwell? I just finished «1984» and it was amazing. It's a dystopian novel that explores themes of government control and censorship. The society depicted in the book is very Draconian - people are punished for even thinking against the government. It's a must-read for anyone interested in political literature.*
>
> *Anyway, Black Friday is coming up soon, so maybe we can hit up the bookstore together and find some good deals. Let me know if you're interested!*
> *Take care,*
> *Lisa*

**Share your concerns about allusion, its types and techniques for dealing with it.**

**Make a list of allusions you know from Ukrainian culture. Present them in Power Point Presentation.**

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# TOPIC 7. TECHNIQUES FOR DEVELOPING INTERCULTURAL COMPETENCE. TYPES OF ACTIVITIES FOR DEVELOPING CULTURAL AWARENESS

**Objectives**
By the end of the session, you will be aware of:
- different techniques for developing intercultural competence;
- types of activities for developing cultural awareness.

## 7.1 Lead in: Components of the sociocultural competence

➢ Remember everything we've dealt with in this unit and elicit their ideas on the definitions of intercultural competence and cultural awareness
➢ Ask to answer the question:

*What components of the sociocultural competence*
*are to be developed to communicate successfully with native speakers?*

## 7.2 Techniques for developing intercultural competence

There are 9 techniques for developing intercultural competence and refer students to the slide with the list of these techniques:
- Comparison method
- Cultural assimilation
- Cultural capsule
- Cultural island
- Reformulation
- Prediction
- TPR technique
- Role play
- Treasure hunt

**Study the techniques for developing intercultural competence.**

**Summarise the information on each technique.**

**Create the consolidated poster with the techniques for teaching language and culture.**

Various techniques for teaching cultural aspects are introduced in this paper, but also examples of activities are provided, which can inspire teachers for their cultural teaching. Byram (1997) claims that acquiring ICC is a complex matter involving more than traditional language lessons. According to Brooks (2001), ICC are the best gained practically, just like learners acquire phonological accuracy, syntax or morphology through actual practice. Regular conversational

topics should be about daily tasks, which should highlight identity, similarity and differences in comparable patterns of culture. Research findings indicate, that teachers mainly teach socio-cultural aspects (factual information, holidays, traditions, food, housing, etc.) and pay little attention to sociolinguistic, pragmatic competences and non-verbal communication (Reid, 2014; Zerzová, 2012; Kostková, 2012). Often only pleasant aspects of the target culture are presented, which creates an unrealistic picture in learners' perception. Realistic, accurate, contemporary and factual information should be presented to the learners (Huhn, 1978).

## THE COMPARISON METHOD

The comparison method is one of the most used techniques for teaching cultures. This technique concentrates on discussing the differences between the native and target cultures (Hughes, 1986). Not only features of different cultures, but also those within a single culture should be compared, because cultures never remain static, they are constantly changing and different generations interpret things differently (Robinson, 1985). The following activity can be used for developing socio-cultural knowledge, sociolinguistic, pragmatic and non-verbal competences. A very popular example with primary and lower secondary school pupils is the topic of «school», including school routine, subjects, length of classes, clothes to wear, school buildings, homework, school meals, phrases, and ways of behaviour. Pupils watch a simple short video, which shows a typical British school day. The video is available on Youtube (http://www.youtube.com/watch?v=yMUJKH1fFF0) and has subtitles for better understanding. The video presents a typical school day for an 11 year old pupil. It offers socio-cultural knowledge, but also sociolinguistic and pragmatic phrases (greetings, addressing people, polite requests, proper use of please and thank you, formal register) and also non-verbal communication (in Slovakia pupils should raise their hand if they wish to request the teacher's attention, in Britain pupils verbally address the teacher). Pupils can discuss and compare the typical Slovak and British school day, decide for pros and cons of each school system. It is also an important comparison between the phrases for requesting, offering, thanking, and addressing the teacher (in Slovakia Mrs. teacher is used, while in Britain Mrs. Surname is used) and also the differences of non-verbal communication.

## CULTURAL ASSIMILATION

With the technique of *cultural assimilation* the learners are presented with a critical incident, which would probably be misunderstood. Learners are given several possibilities, from which they choose the one which they think is correct. Non-verbal greetings are probably the most common examples of misunderstanding. Cheek kissing is a common greeting, which people think is universal. However, cheek kissing varies from one to four kisses, depending on culture. The following activity practices non-verbal communication. A teacher can demonstrate on somebody different types of cheek kiss greetings: one kiss, two kisses, three and

four kisses. Learners should decide which type of kiss greeting is correct. Based on their own experience, they would choose the type of greeting typical for their own culture. Teacher should explain, that all types of cheek kiss greetings are correct, but vary across different cultures. The teacher should acknowledge for the learners that there are differences even within one culture. Social kissing in the UK is rare and there is usually only one kiss. Slovakia, Croatia, Austria, Spain use two kisses, but it can vary from region to region and also with the gender of the people who kiss. Three kisses are used in the Netherlands, Switzerland and Belgium. France can vary from region to region and correspondingly the numbers of kisses used between two to four.

## CULTURAL CAPSULE

The technique of cultural capsule demonstrates, for example a custom, which is different in two cultures. It can be accompanied by visual aids to show differences and a set of questions for class discussion (Hughes, 1986). The following activity practices socio-cultural knowledge, sociolinguistic and pragmatic competences. For example, the issue of the main meal of the day could be discussed. For example, the main meal of the day in Slovakia is a hot lunch consisting of soup followed by a main course, and in the UK it is generally the evening meal with a main course and a pudding. Pictures of different typical meals can be presented. Learners should discuss the pros and cons of the eating habits of each culture. Sociolinguistic and pragmatic phrases connected to eating habits should be also compared.

## CULTURAL ISLAND

*Cultural island* is a very simple but effective technique, as it is always subconsciously effecting the learners. Contemporary posters and pictures of actors, singers, films, writers, books, famous places should be put on the walls in the classrooms. Their aim is to attract the learners' attention, evoke comments and maintain the cultural atmosphere (Hughes, 1986). Cultural island focuses on socio-cultural knowledge. In most language classrooms grammar charts, vocabulary posters and other language connected pictures are present, which are not really attractive to learners. They should be replaced by attractive, popular posters and pictures.

## REFORMULATION

*Reformulation* is retelling a story to a partner in his/her own words. *Noticing* is paying attention to particular features (Cullen, 2000). Both techniques could be used with the previously mentioned video of the British school day. Pupils could retell parts of the story, through which they practise speaking and their socio-cultural knowledge. Noticing is a very effective technique, by which learners look for specific features connected to the topic (e.g. differences between British and Slovak schools, the number of times the word «please» is used, etc.). Reformulation and noticing can be used for practicing socio-cultural knowledge, sociolinguistic, pragmatic and non-verbal competences.

**PREDICTION**

*Prediction* engages students actively by finishing (predicting) a half told story, guessing the contents of an article or a book based on the headlines, predicting the contents of a topic based on a few pieces of information. This should evoke the students' curiosity and interest to talk, no matter if their predictions are correct or not (Cullen, 2000). For example a headline from a magazine «Brad Pitt, Angelina Jolie to adopt again» already suggests the two famous people and the generally known knowledge of their adopted children. Learners discuss and predict what the article might be about. The topic of adoption can be discussed in deeper ways and different cultural views can be compared. This activity is more suitable for advanced mature learners and it can practice socio-cultural knowledge, but also system of values.

**TPR**

TPR technique is designed to respond to oral commands in order to act out a cultural experience (Hughes, 1986; Pokrivčáková, 2013)). TPR is very popular with small children, who love to act out songs, stories, and even grammar structures. TPR in cultural teaching is most suitable for non-verbal communication and can be used with different age groups. Learners need to acknowledge by practice, different gestures and their meanings in different cultures. Good examples, such as what was already mentioned, can be: kissing on the cheek, a hand shake, thumbs up, a thumb and forefinger sign, shaking of the head, etc. These actions often have different meanings in different cultures. A learner acts out various gestures and other learners assign it to the cultures where the gesture is appropriate or inappropriate.

**ROLE PLAY**

*Role play* is a very effective technique practicing sociolinguistic and pragmatic phrases, socio-cultural knowledge, but also non-verbal communication. For example, learners can practice situations in a restaurant, shop, bus station, etc. The role plays are the closest possible opportunities for learners to practice real life situations, which are necessary for intercultural communication. Role plays are suitable for all levels of language proficiency and age groups.

**TREASURE HUNT**

*Treasure hunt* involves searching for certain items set in advance, for example people, dates, events in a news or magazine article. *Research* is a powerful learning tool, which combines learning and interests. Students are asked to research any aspects of the target culture which interest them, present their projects and also create and present posters. *Drama* is a technique where learners act out short scenes of misinterpretation and also clarification of something that happens between two cultures, which is caused by misunderstanding the target culture. An effective technique for the development

of the intercultural perspective is the use of *personal diaries, journals and portfolio*. Learners should make notes of their own understanding of intercultural elements, describe encounters with someone in the foreign language, experiences from visiting a foreign country, etc. They can retrospectively look at the development of their ICC. Also most of the standard EFL activities (games, field trips, songs, etc.) could be adapted for teaching culture.

The ambition of this paper was to discuss various techniques for teaching culture and to inspire teachers of foreign languages to teach culture and develop the ICC of their learners.

Reid, Eva. (2015). Techniques Developing Intercultural Communicative Competences in English Language Lessons. Procedia - Social and Behavioral Sciences. 186. 939-943. 10.1016/j.sbspro.2015.04.011.

**Answer the following questions:**
> *Which of these techniques are used by English teachers at school?*
> *Which of them they have ever used at your lessons at school?*

**Discuss them within the whole group.**

**7.3 Types of activities.**
**Answer the question:**

> *What comes to mind when they think of England?*

**Note:** As an ESL teacher, you're a valuable tool for students to improve their British English skills. However, you're also a window into another country. Use some of your lessons as a cultural exchange to help your students gain a deeper understanding of British culture.

**Read the description of the activity and techniques used in each of them**
**Prepare this activity and microteach it the next lesson.**
**Plan this activity at home and be ready to microteach it the next lesson**

---

**Table Manners**

Table manners vary from country to country. From the way you eat to how you pay the bill, what's polite in one country may be extremely rude in another. Avoid awkward situations by teaching your students proper British table etiquette.

**Activities:**

**Discuss – British Food**

---

Start with a simple discussion of British food. Provide pictures and descriptions of different British dishes, asking students what they imagine them to taste like. You could even turn this into a vocabulary game.

**Elicit – British Table Etiquette**

Explain the basics of UK table manners to your students. Make sure you include the following points:

*How to order*

*If you should share your food*

*How to use your cutlery*

*Who should pay the bill*

*If you should leave a tip*

**Role Play – Ordering in a Restaurant**

You can put the previous two exercises together in a restaurant role play. In pairs or small groups, ask your students to create their own British menus. Then, have them role play as customers, waiters and waitresses. This should be a relatively free activity, with minimal monitoring and feedback from the teacher.

---

**Being Polite**

Politeness and manners are extremely important to British people. A «please», «thank you» or even subtle body language can go a long way. If your students know the importance and use of this social etiquette, they'll be much more confident talking to Brits.

**Activities:**

**Rank – Making Polite Requests**

Give your students a situation where they have to ask for something. For example: A boss asking an employee to finish a report, or a child asking their parents what's for dinner. Have students brainstorm different ways to ask for these things, from the least polite to the most. They can start with the most basic, direct demand and gradually move up to extremely polite requests. This will encourage them to be more creative with their language.

If you're working with a lower-level group, try giving them the sentences yourself. Then, ask them to rank each request in order of politeness.

## List – Polite Language

The last activity will have given you an idea of what your students already know. You can build on this knowledge by giving students more vocabulary and phrases to use when they want to be polite.

Language you could use includes:

*Would you mind….?*

*Is it OK if I .....?*

*Could you….?*

## Treasure Hunt – Requests and Responses

Your students can put what they've learned to use in this fun treasure hunt game. Split students into groups and give each group a list of items made up of things like common belongings or classroom tools (for example: a pencil, a hair clip, etc.). Each group must work together to obtain the items on their list by finding someone who has each item and politely asking to borrow it. This can include other students in the class, as well as any staff who might be around to help.

This involves some preparation. Prime everyone involved, letting them know that they should only hand the item over if they're asked politely. Also, make sure the students who are borrowing keep a note of who every item belongs to, so they can return it at the end of the class.

To add some excitement, make it a race. The group who successfully collects all of the items on their list first win the activity.

## Complaining

As much as we Brits hate to admit, we complain a lot. Whether it's about the weather, customer service or just plain old gossip, it's something we're always doing. In other cultures, this might be seen as rude; in British culture, complaining is a part of everyday life. Giving your students the tools to complain and the freedom to do it without consequence can be really fun.

## Activities:

**Brainstorm – Topics for Complaint**

In pairs or small groups, have your students list people or situations that could be cause for complaints. These could include hotels, traffic, siblings, an overbearing boss or anything they'd like. Then, they can add specific annoyances to complain about for each one (like poor customer service, misunderstandings, unrealistic requests, etc.). Monitor this activity to make sure students remain respectful!

**Discuss & Write – Making and Responding to Complaints**

Next, your students can brainstorm ways of tackling the situations they've listed. Have them write sentences or short conversations for how to make and respond to these complaints.

If you have an advanced group, you could turn this into a formal letter-writing activity. Each group can write a letter of complaint, then switch and write responses to each other. Either way, this is an involved activity which requires lots of feedback and grammar checking from you.

**Rules of the Road**

Driving in a different country can be daunting. Even if you're driving on the same side of the road as you do at home, the rules can be completely different. If your students travel to England, this knowledge will help them navigate the roads when they rent a car, use public transportation and even be knowledgeable pedestrians. They don't have to go to England to benefit, though: Through these activities, students can practice giving instructions, following directions and talking about obligations.

**Activities:**

**Make Inferences – The Meanings of Road Signs**

Present your students with a variety of British road signs. Some of them may be familiar, while others will be completely new. In pairs, ask students to infer the meanings and write a sentence for each one. You could do this either with a worksheet or a PowerPoint presentation.

Once students finish writing, compare their answers to the true meanings and see how many they guessed correctly.

**Quiz – How to Drive in England**

To wrap up your lesson, give your students a quiz on what they've learned. You could use a mock version of the British driving theory test or pluck your questions straight from the highway code. This is a fun way to test their knowledge and make sure they remember the information from the previous activities. If you want to make it competitive, you could offer a small prize to the person with the most correct answers. To get the most out of this activity, make sure students answer using complete sentences.

Questions could include:

*If a driver flashes their headlights at you, what should you do?*

*At a roundabout, who has right of way?*

**Writing Rules (with Modal Verbs)**

The last activity on this list will solidify some ideas about British culture for your students, as well as give them a chance to pick up some new grammar.

**Activities:**

**Grammar – Modal Verbs**

Lots of students struggle with modal verbs, and a cultural lesson is the perfect opportunity to elicit them and learn how to use them. To begin with, give a grammatical rundown.

**List – The Dos and Don'ts of British Culture**

Once your students are comfortable with the grammar, they can use it to write examples in relation to British culture. In groups or individually, have students write a list of rules for British etiquette using modal verbs wherever possible. The lists could include sentences like the following:

*You don't have to shake someone's hand every time you meet them.*

*You must wait patiently in a queue.*

*You should always say 'sorry' when you bump into someone.*

If you have time, you could also ask students to write a similar list for their own culture. This forms a great basis for a discussion, in which you could make comparisons between all the different cultures represented in your class.

Adjusting to different cultures can be difficult, especially when a second language is involved. Lessons like these will make it easier for your students, exposing them to glimpses of British culture in the classroom. Along the way, they'll become confident, well-rounded English speakers, too!

**Share your concerns about different techniques for developing intercultural competence and types of activities for developing cultural awareness.**

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# APPENDICES
## Appendix A
## INTERCULTURAL COMPETENCE QUIZ

Expanding your cultural knowledge by being curious and learning about traditions, customs and etiquette is an important part of building your intercultural competence and helping you to be more effective internationally. Test your cultural knowledge here and select the right option for each question.

1. Which of the following is considered poor etiquette in Japan?
   a.    offering a gift with two hands
   b.    placing your chopsticks upright in your food
   c.    taking off your shoes before entering someone's home
2. Which colour should you avoid wearing in Brazil?
   a.    red
   b.    purple
   c.    yellow
3. In India, what do vegetarian Hindus typically not eat?
   a.    meat, fish, seafood, eggs and any dairy products
   b.    meat, fish, seafood and eggs
   c.    meat, fish and seafood
4. In which country is the number 4 considered unlucky?
   a.    China
   b.    Mexico
   c.    Iran
5. In which country does nodding the head up and down mean 'no' rather than 'yes'?
   a.    Bulgaria
   b.    Russia
   c.    Thailand
6. Which country has the most time zones?
   a.    Russia
   b.    China
   c.    France
7. Which of the following is not one of the five pillars of the Islamic religion?
   a.    Haj
   b.    Ramadan
   c.    Puja
8. What is the Chinese term used to describe the concept of having a network of reciprocal relationships?
   a.    Kegi
   b.    Mianzi

    c.    Guanxi

9. Which of the following would you not offer as a gift to a Chinese business partner?
    a.    a clock
    b.    wine
    c.    a pen

10. What is Jewish New Year commonly known as?
    a.    Rosh Hashanah
    b.    Yom Kippur
    c.    Hanukkah

https://www.londonschool.com/lsic/resources/intercultural-quiz/

# Appendix B

## FACTORS THAT AFFECT THE FORMATION OF CULTURE
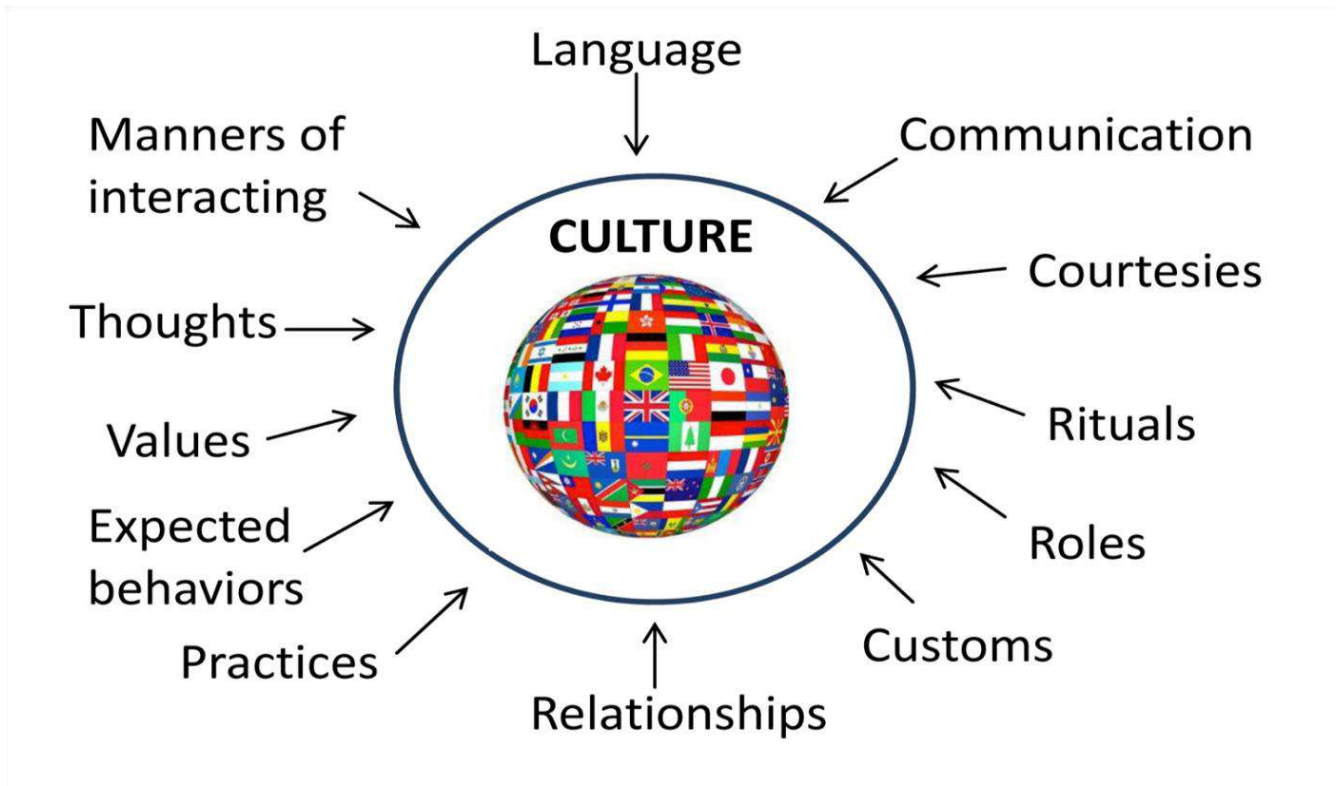


Source: https://www.researchgate.net/figure/Factors-that-affect-the-formation-of-culture-8_fig1_307594053

# EDWARD T. HALL CULTURAL ICEBERG



https://adityagupta120.wordpress.com/2021/02/25/can-cultures-be-managed-within-organizations/

**Appendix D**
**STAGES OF CULTURE SHOCK**

**Stages 1: The Honeymoon**

When your student first arrives at college they may experience the honeymoon phase. They have made it!  They have spent the last several years working toward this goal and it is finally happening! Everything is new and exciting. They are fascinated by the novelty of their experiences and enthusiastic about the opportunities before them. The college is likely spreading the red carpet for new students with special activities and support. Your student feels positive and successful. One problem may be that they expect that this phase and these feelings will continue.

**Stage 2: Initial Culture Shock**

Ouch! Things begin to go wrong and it takes your student by surprise. Your student begins to fatigue and realize how different everything really is. They may begin to become frustrated and annoyed at the differences and realize how much work it takes to manage within this new culture.

This is the stage during which you may hear from your unhappy student. It is the time when many parents receive the "meltdown phone call."  Everything is awful, your student is homesick, angry, lonely, anxious and overwhelmed. They may want to come home. They feel that they don't belong, don't know how to make friends, don't like the food or their living arrangements, can't manage their classes, and don't fit in.

During this stage your student may feel less competent and may question their decision to attend this college – or even to attend college at all. They begin to question the way everyone does everything or even question their own values and habits. They may feel helpless.

One problem may be that they don't realize that this phase will probably pass if they give it time.

**Stage 3: Recovery and Adjustment**

Things get better. At least they seem to get better. Your student is able to resolve many of their conflicts and problems, they begin to appreciate the way things are done in this new environment, they find helpful resources – both internal and external –  and their feelings may become more balanced. Life may not be perfect,

and the still faces some surprises and mixed feelings, but they begin to feel competent in their ability to function and handle themselves at college.

The problem is that this phase may be somewhat superficial and may change yet again.

### Stage 4: Isolation

It is possible that this phase may take students (and their parents) most by surprise. Perhaps your student anticipated, consciously or unconsciously, initial adjustments. They may have expected that they would feel unhappy and homesick at some point and then things would get better. When they began to make adjustments during the recovery phase, they thought they had made it. Then something else happens.

During this phase your student may begin to confront some deeper, more personal differences between their values, expectations, and lifestyle. They may need to turn inward more to understand their unhappiness or discomfort. Perhaps classes aren't going the way they had hoped. Perhaps their early friendships are less fulfilling than they had hoped. Perhaps they are finding that their major or area of studies doesn't feel right.

Whatever the problems are now, they seem to be more within and have less to do with the superficial characteristics of the college culture. Your student has internal work to do. The problem may be that your student feels that these doubts mean that she has failed to adapt to the new culture. They don't have the patience to continue the adjustment process.

### Stage 5: Assimilation and Adaptation

If your student perseveres, they may eventually find that they has truly accepted their new life at college and they feel integrated into the culture. Finally, they have a realistic understanding of what is involved in their new life and they have made some personal changes. Your student can now appreciate both their home culture and their new college culture. They are now, in effect, bicultural. They have more maturity and confidence in their abilities and the new person that they have become.

*Retrieved from http://www.collegeparentcentral.com/2014/11/the-culture-shock-of-adjustingto-college/*

## Appendix E
## COMPENSATORY STRATEGIES

| | |
|---|---|
| **Message abandonment** | Leaving a message unfinished because of language difficulties. |
| **Topic avoidance** | Avoiding topic areas or concepts that pose language difficulties. |
| **Circumlocution** | Describing or exemplifying the target object of action (e.g. the thing you open bottles with for corkscrew). |
| **Approximation** | Using an alternative term which expresses the meaning of the target lexical item as closely as possible (e.g. ship for sailboat). |
| **Use of all-purpose words** | Extending a general, empty lexical item to contexts where specific words are lacking (e.g., the overuse of thing, stuff, what-do-you call–it, thingie). |
| **Word coinage** | Creating a nonexisting L2 word based on a supposed rule (e.g., vegetarianist for vegetarian). |
| **Prefabricated patterns** | Using memorized stock phrases, usually for "survival" purposes (e.g., Where is the ___ or Comment allez–vous?, where the morphological components are not known to the learner). |
| **Nonlinguistic signals** | Mime, gesture, facial expression, or sound imitation. |
| **Literal translation** | Translating literally a lexical item, idiom, compound word, or structure from L1 to L2. |
| **Foreignizing** | Using a L1 word by adjusting it to L2 phonology (i.e., with a L2 pronunciation) and/or morphology (e.g., adding to it a L2 suffix |
| **Code-switching** | Using a L1 word with L1 pronunciation or a L3 word with L3 pronunciation while speaking in L2. |

| | |
|---|---|
| **Appeal for help** | Asking for aid from the interlocutor either directly (e.g., What do you call…?) or indirectly (e.g., rising intonation, pause, eye contact, puzzled expression). |
| **Stalling or time-gaining strategies** | Using fillers or hesitation devices to fill pauses and to gain time to think (e.g., well, now, let's see, uh, as a matter of fact). |

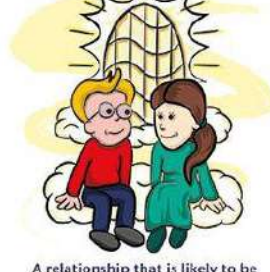*(Edited by Doris and Jessica)*

# Appendix F

# IDIOMS

## English Idioms: Love

**Double date**

A date which involves two couples.

**Match made in heaven**

A relationship that is likely to be happy and successful.

**On the rocks**

A relationship experiencing problems.

**Puppy love**

Temporary infatuation between young people.

**Head over heels**

To be very much in love with someone.

**Lovey-dovey**

Making an excessive display of affection.

**Love rat**

Somebody who has an affair while in a relationship.

**Have the hots**

To be strongly attracted to someone.

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# English Idioms: School

**Bookworm**
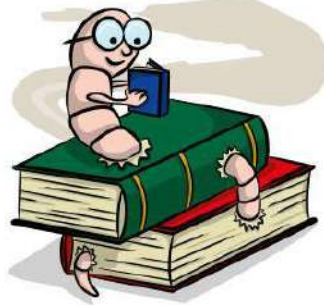
Someone who reads a lot.

**Brainstorm**

To try to develop an idea or think of new ideas.

**Copycat**

Someone who copies the work of another.

**Hit the books**

To begin to study hard.

**Pass with flying colors**

To pass something with a high score.

**Skip class**

UP

JUMP

DOWN

To not go to school when you should.

**Dropout**

To stop attending school.

**Teacher's pet**

The teacher's favorite student.

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# English Idioms: Music

**Elevator music**

Pleasant but boring recorded music
that is played in public places.

**Ring a bell**

Something that sounds familiar.

**For a song**

Buying or selling something
at a very cheap price.

**Like a broken record**

Someone who repeats the
same thing again and again.

**Blow your own trumpet**

Proudly boasting about your
own talents and successes.

**Jam session**

Playing improvised music
in an informal setting.

**Call the tune**

Making important decisions
and controlling a situation.

**Blow the whistle**

Reporting an illegal or unacceptable
activity to the authorities.

# English Idioms: Animals

**Monkey business**

Mischievous or deceitful behavior.

**Rat race**

An exhausting and repetitive routine.

**Cat burglar**

A thief who climbs into buildings.

**Top dog**

The most important person in a group.

**Cash cow**

A dependable source of income.

**Eager beaver**

An enthusiastic hard worker.

**Road hog**

A dangerous driver.

**Black sheep**
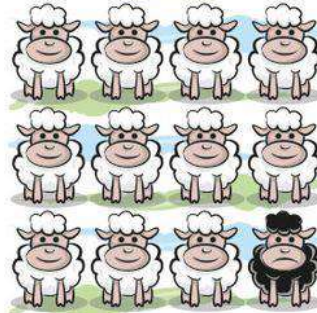
An undesirable member of a group.

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http://kaplan.do/illustrations

# English Idioms: Weather

**Raining cats and dogs**

Raining very heavily.

**Face like thunder**

Being clearly very angry or upset.

**Storm in a teacup**

Exaggerate a problem.

**Chase rainbows**

Try to achieve the impossible.

**Lightning fast**

Being very fast.

**Head in the clouds**

Have unrealistic or impractical ideas.

**Snowed under**

Having too much to do.

**Under the weather**

Feeling unwell, sad or lacking energy.

# English Idioms: Happiness

'Having a whale of a time.'

'On cloud nine.'

'On top of the world.'

'Tickled pink.'

'Buzzing.'

'Over the moon.'

# English Idioms: The Body

**All ears**

Awaiting an explanation.

**Cold shoulder**

To pay no attention to.

**Old hand**

A person with a lot of experience in something.

**Sweet tooth**

A great liking for sweet-tasting foods.

**Itchy feet**

A strong impulse to travel.

**Long arm of the law**

The far-reaching power of the authorities.

**Elbow room**

Enough space to move or work in.

**Eye-catching**

Tending to attract attention.

# English Idioms: Food

**Egg head**

A very studious and academic person.

**Big cheese**

An influential person.

**Top banana**

The chief person in a group.

**Bad apple**

A troublemaker.

**Couch potato**

A lazy person who watches too much TV.

**Tough cookie**

A very determined person.

**Sour grapes**

Pretending to dislike something you cannot have.

**Lemon law**

An American law that protects purchasers of faulty cars.

# English Idioms: Money

**Balance the books**

Make sure all money is accounted for.

**Bring home the bacon**

Earn money to support your family.

**Nest Egg**

Money that has been saved up.

**Cook the books**

Dishonest accounting.

**Go Dutch**

Split a bill equally.

**Gravy train**

A job which pays a lot of money for little effort.

**Golden handshake**

A payment made to a departing employee.

**Cheapskate**

A person who will not spend much money.

# Appendix G

## HAND GESTURES



The Fist: Shows intensity, conviction & strength

The Point: Adds emphasis when pointing up

Palms Up: Extended hands with palms up shows you're open to receive

Hands to Chest: Conveys vulnerability & relatability with the audience

Hold An Object: Conveys confidence & control

The Steeple: It is a non-threatening & comfortable position

TOASTMASTERS INTERNATIONAL

Produced By: District 73 Toastmasters (https://d73.toastmasters.org.au/)
Inspired By: A Forbes Article (https://bit.ly/3HfUX8z)



| hang loose | call me | loser | high-five |
| creator: unknown | creator: unknown | creator: unknown | creator: unknown |
| talk to the hand | good job | hitchin' a ride | dislike |
| creator: unknown | creator: unknown | creator: unknown | creator: unknown |
| world's smallest violin | peace, man | shocker | you |
| creator: unknown | creator: unknown | creator: unknown | creator: unknown |
| bang bang | a-ok | a-hole | check, please |
| creator: unknown | creator: unknown | creator: unknown | creator: unknown |

# Appendix H
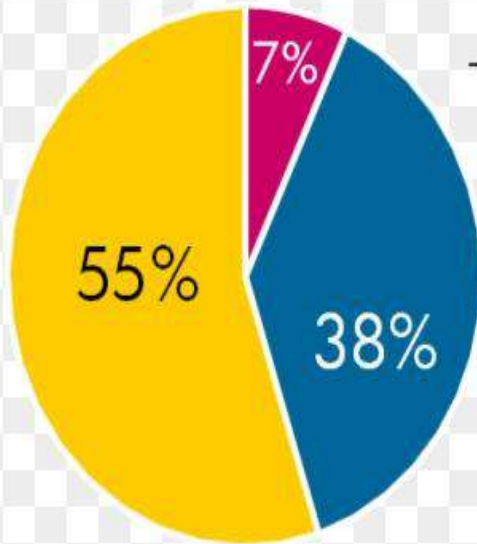


Dr. Albert Mehrabian's 7-38-55% Rule

## Elements of Personal Communication
- 7% spoken words
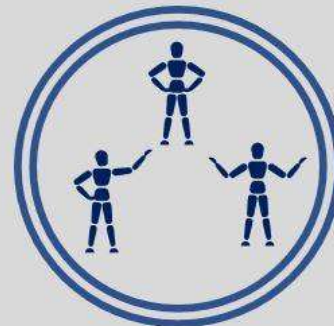- 38% voice, tone
- 55% body language
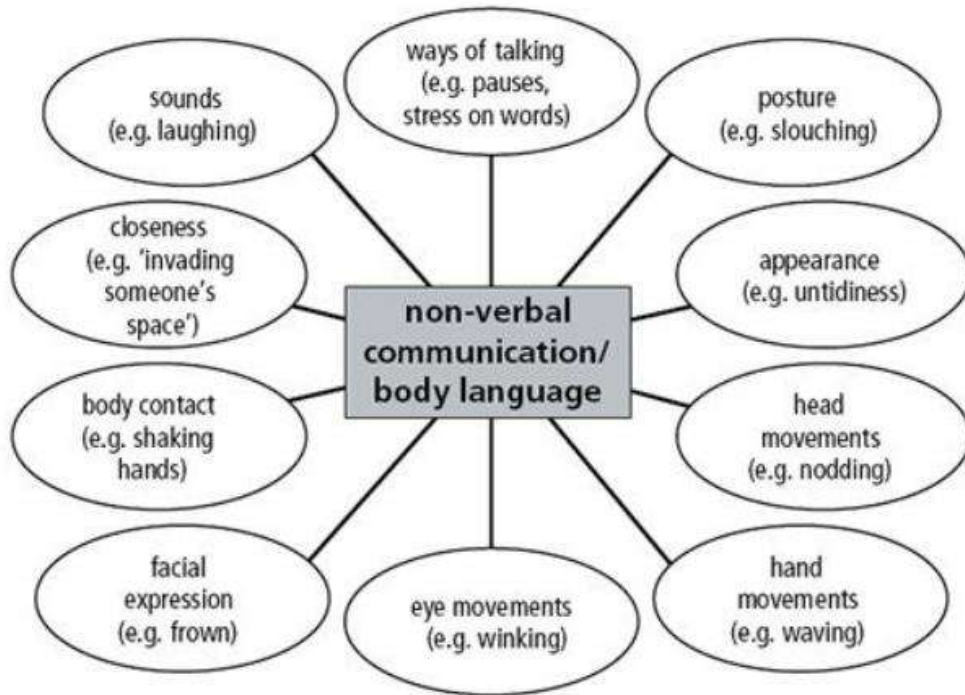


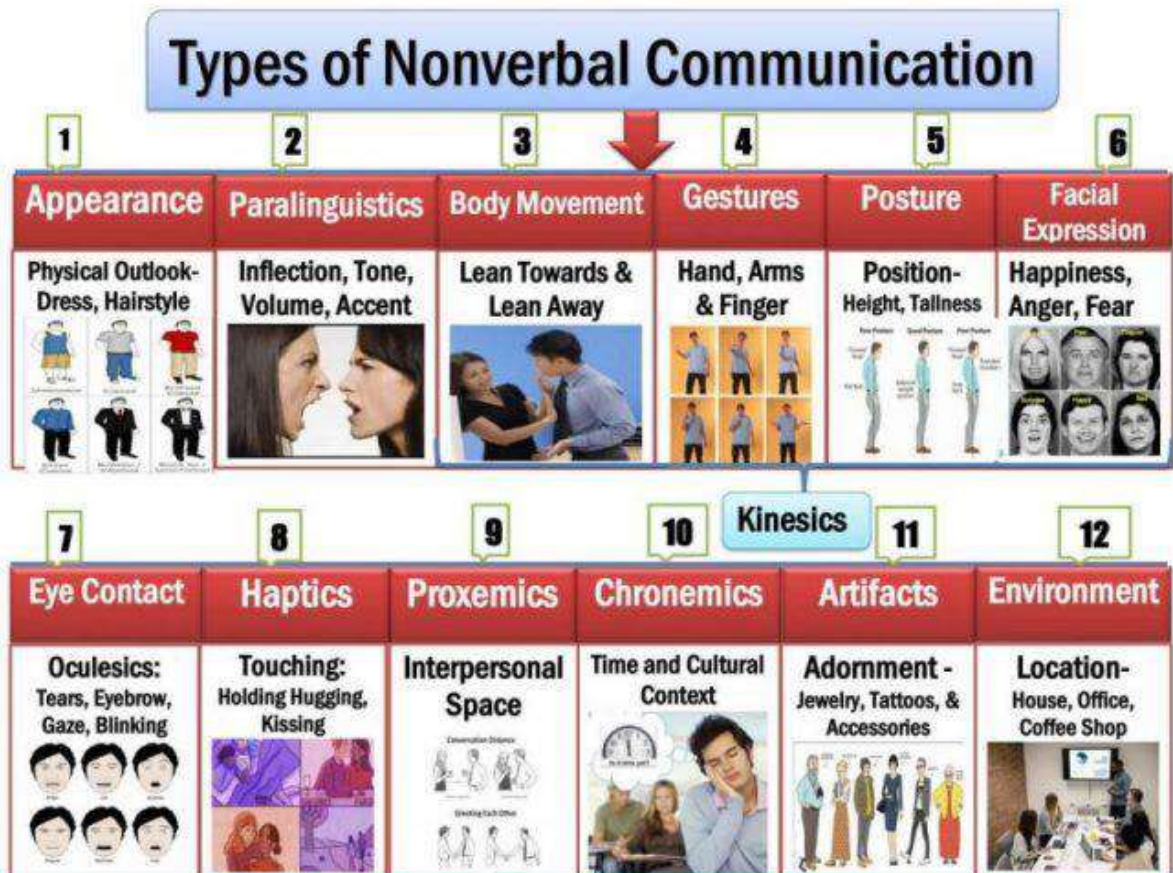7-38-55 RULE OF COMMUNICATION

7% SPOKEN WORDS

38% VOICE TONE

55% BODY LANGUAGE

# Appendix I

## TYPES OF NON-VERBAL COMMUNICATION



Source: https://www.linkedin.com/pulse/non-verbal-communication-ijngp/

**Appendix J**

**RESOURCES AND FURTHER INFORMATION ON NON-VERBAL COMMUNICATION**

TED Talks https://www.youtube.com/watch?v=Ks-_Mh1QhMc

Helpguide.org - Nonverbal Communication
http://www.helpguide.org/articles/relationships/nonverbal-communication.htm

Conflict Resolution Education - Nonverbal Communication for Educators
http://www.creducation.org/resources/nonverbal_communication/

TES Australia
Lesson plans, worksheets, quizzes and games
http://www.tesaustralia.com/ResourceDetail.aspx?storyCode=6319004&

Science Net Links
http://sciencenetlinks.com/tools/exploring-nonverbal-communication/

Developing Teachers.com
A lesson plan for nonverbal teaching
http://www.developingteachers.com/articles_tchtraining/nonverbalpf.htm

TEACCH Autism Program
Communicating nonverbally with autistic students
http://teacch.com/communication-approaches-2/nonverbal-thinking-communication-imitation-and-play-skills-with-some-things-to-remember

Mastering Nonverbal Communication in Teaching Relationships
Part 1: https://www.youtube.com/watch?v=jDsm0FBRoSk
Part 2: https://www.youtube.com/watch?v=AsvDOU7kkTA
Part 3: https://www.youtube.com/watch?v=tkvinsMqQsE
Part 4: https://www.youtube.com/watch?v=1mzzc1Sffi4
Part 5: https://www.youtube.com/watch?v=T8CCLp3lrzM

# Appendix K

## TYPES OF ALLUSION

| Mythological | Literary | Religious | Historical | Cultural |
|---|---|---|---|---|
| A phoenix rising from ashes | Artful Dodger | Good Samaritan | Boycott | Armageddon |
| Brutus | Ophelia | Mary Magdalene | Civilian Conservation Corps | Rosebud |
| Achill's heel | Bard of Avon | Judas Iscariot | Donnybrook | Barbie and Ken |
| witching hour | Big Brother | Garden of Eden | Draconian | Black Friday |

Allusion is one of those techniques where there are a variety of different forms of allusion. These differ depending on the type of things the allusion is referring to.

The most common form of allusion is a religious allusion, but there are also historical, mythological, literary and cultural allusions.

**Historical** – an allusion to a historical event or period. For example: «He was a Nero». Suggesting disturbing behaviour like that from the infamous Roman emperor.

**Mythological** – an allusion to a mythological figure or story. For example: «She ran faster than Hermes».

**Literary** – an allusion to a literary text or figure. For example: «No matter how Dorian adjusted the electric blanket it was either too hot or too cold, never just right». – Goldilockes

**Religious** – an allusion to a religious text, story, or figure. For example: «reflecting on her cruel behaviour, Cinderella's stepmother stood still like a pillar of salt.» – Lot's wife.

**Cultural** - an allusion to a cartoon, a film, adds etc.

**GLOSSARY**

| Intercultural integration | Intercultural integration is a two-way process involving individuals, communities of individuals, and the society as a whole. It consists of effective, positive and sustainable diversity management policies, aiming to help society to benefit from the potential of diversity and manage its complexities, on the basis of reciprocal and symmetrical recognition, under an overarching human rights framework. The «intercultural integration» model requires a holistic approach which can guide co-ordinated and long-term policies in all fields and levels of governance in order to promote and ensure equality for all members of society, to foster a common pluralistic sense of belonging through valuing diversity and building social trust, community cohesion and meaningful interaction between people across their different socio-cultural backgrounds, and to facilitate their equal participation in and contribution to society. As a model, intercultural integration is based on four fundamental components: Equality, Valuing diversity/Diversity advantage, Fostering meaningful intercultural interaction, and Promoting active citizenship and participation. |
|---|---|
| **Equality** | Equality refers mainly to the state of being treated equally, whether before the law, in policy or in practice. This includes equal enjoyment of human dignity and fundamental human rights, and equal access to services and opportunities. More broadly, equality of life chances (or 'access') can be distinguished from equality of outcomes, with different political and economic philosophies putting |

| | differing emphases on each end of this spectrum. Within interculturalism, equality is most closely linked to the principles of non-discrimination and inclusion, and there is particular attention paid to equity: that is, allocating resources and opportunities to each person, according to their circumstances and needs, in order to obtain a more equal outcome. |
|---|---|
| **Diversity** | a range of human features which make individuals differ from one another in various ways, some but not all of which are characteristics protected by human rights law. Aspects of identity such as age, sex, gender identity, ethnicity, nationality, sexual orientation, mental and physical abilities, social class, education, economic background, religion, work experience, language, geographic location, political opinion, or family status, are among the sources of diversity. |
| **Valuing diversity/Diversity advantage** | the idea that diversity can bring benefits for organisations, communities and businesses, making societies more resilient and successful, when managed with competence and in the spirit of inclusion. This can happen when diversity is considered an asset, to be promoted and included in all decision-making processes. Promotion of diversity is not a singular action but represents a vision and a philosophy of governance. |
| **Meaningful intercultural interaction** | any constructive encounter in a social setting between individuals or groups from different cultures and lifestyles in an atmosphere of mutual respect, understanding and cooperation. Intercultural policy speaks of «meaningful interactions» between different |

| | |
|---|---|
| | cultural or ethnic groups, which recognise both the differences and similarities between such groups/individuals, promote the atmosphere of mutual respect, understanding and cooperation, and counter the tendency towards self-segregation. Meaningful interactions are those that take place on equal terms, be they challenging or positive, and which should ultimately be fulfilling for all involved, advancing common goals. Fostering meaningful intercultural interaction through public policies is about creating conditions for positive and constructive everyday encounters across people of different backgrounds and lifestyles in a climate of mutual respect, understanding and co-operation. |
| **Promoting active citizenship and participation** | active citizenship and participation occur when stakeholders (all citizens, including foreign residents where appropriate) have the right, the means, the space, the opportunity and the support to freely express their opinions and influence decision-making on matters that affect them. In some situations, participation may mean those who are directly affected taking the lead and driving the process. Intercultural participation requires an equal and respectful basis, in which everyone feels heard, and involves tackling obstacles that may hinder certain stakeholders' active participation |
| **Intercultural society** | a community of people with diverse backgrounds that values diversity as a collective advantage and aims to afford equal rights and opportunities for everyone by creating the conditions for full and active participation based on a common set of values, a shared sense of belonging, and a pluralist |

| | collective identity. The public authorities actively combat prejudice and discrimination and ensure equal opportunities for all by adapting their governance structures, institutions and services to the needs of a diverse population, without compromising the principles of human rights, democracy and the rule of law. They adopt participatory approaches and multilevel governance to develop a range of policies and actions to encourage mixing and interaction across differences and to stimulate the participation of all residents in social life and decision that affect their everyday life and environment. The high level of trust and social cohesion helps to prevent conflicts and violence, increases policy effectiveness and make the territories attractive for people and investors alike. |
|---|---|
| **Intersectionality** | the concept of intersectionality recognises that each individual has a complex identity which makes them unique. It is highly unlikely, therefore, that they will think of themselves as defined entirely by one aspect of their make-up. An individual from a minority background may experience exclusion or stigmatisation by their ethnicity, their gender, their perceived sexual orientation or some combination of these. More positively, this complexity of identity allows identifications to be made with other individuals, for example on gender grounds, which cross social dividing lines. |
| **Discrimination** | (in this context) unjustifiably different (distinctive, exclusionary, restrictive, preferential) behaviour towards and/or treatment of certain persons or groups, based on traits of the person or on particular |

| | characteristics of the group. Discrimination is generally understood as differentiation which causes harm and is distinguished from prejudice and stereotyping by being an action or outcome of those attitudes. |
|---|---|
| **Systemic discrimination** | Systemic discrimination occurs where the procedures, routines and organisational culture of any organisation contribute to unequal outcomes for minority groups compared to the general population. |
| **Prejudices** | preconceived attitudes towards a group or its members, untested and therefore unjustified by evidence. While there are both positive or negative biases, the term 'prejudice' has a generally negative connotation, since prejudices do harm and injury. Very often they are closely related to a sense of belonging (or not) to groups and the roles individuals are supposed to have within them, thus altering the ability of the target group to self-identification. They are associated with emotions such as dislike, mistrust, fear, or even hatred. They do not allow us to see others as individuals, nor to recognise diversity among the members of a stereotyped group. |
| **Equality data** | Equality data: any piece of information that is useful for the purposes of describing and analysing the state of equality. The information may be quantitative or qualitative in nature. The main focus is on equality statistics, by which are meant aggregate data that reflect inequalities or their causes or effects in society. Sometimes data that are collected primarily for reasons other than equality-related purposes can be used for |

| | |
|---|---|
| | producing equality data if adequately disaggregated |
| **Migrant** | At international level, no universally accepted definition for «migrant» exists. The United Nations International Organization for Migration (IOM) has developed a definition for its own purposes that is not meant to imply or create any new legal category. According to that definition, migrant is an «umbrella term, not defined under international law, reflecting the common lay understanding of a person who moves away from his or her place of usual residence, whether within a country or across an international border, temporarily or permanently, and for a variety of reasons. The term includes a number of well-defined legal categories of people, such as migrant workers; persons whose particular types of movements are legally defined, such as smuggled migrants; and those whose status or means of movement are not specifically defined under international law, such as international students.» In the past, migration tended to be a once-and-for-all move whereby the migrant lost touch with their country of origin and attempted to make a home for themselves in their country of adoption. In a more globalised and individualised world, migration is often better thought of as mobility: it may involve more than one move and need not imply, given today's technology, becoming cut off from family. |
| **Minority** | Considered in the broader sense, i.e. not referring exclusively to national minorities protected under the Council of Europe Framework Convention for the protection of National Minorities, the term "minority" |

| | refers to a group which is numerically inferior to the rest of the population of a State and in a non-dominant position. |
|---|---|
| **Refugee** | The refugee definition can be found in Article 1.A of the 1951 Refugee Convention and regional refugee instruments (including the Organisation of African Unity or the 1984 Cartagena Declaration), as well as UNHCR's statute: A refugee is someone who, "owing to well-founded fear of being persecuted for reasons of race, religion, nationality, membership of a particular social group or political opinion, is outside the country of his nationality and is unable or, owing to such fear, is unwilling to avail himself of the protection of that country; or who, not having a nationality and being outside the country of his former habitual residence as a result of such events, is unable or, owing to such fear, is unwilling to return to it". States have a mandatory requirement to accept a well-founded claim for refugee status from any individual seeking asylum at or after entry, under the 1951 United Nations Refugee Convention and its 1967 protocol. In particular, they are obliged to comply with the principle of non-refoulement, by receiving and assessing such claims on their individual merits, rather than turning away asylum seekers at their borders. |
| **Gentrification** | a process through which lower income residents are displaced from the neighbourhood due to an influx of new residents, resulting in a change of character of the neighbourhood. Therefore, gentrification has two key features: displacement, both |

| | physical and symbolic and change in social and urban character. |
|---|---|
| **Intercultural competence** | the ability to understand and respect each other across all types of cultural barriers. Intercultural competences refer to the set of knowledge and skills necessary for people and organisations to act in an intercultural way in diverse societies. |
| **Intercultural mediation** | a process whereby an interculturally competent third person or institution helps anticipating, preventing or settling intercultural conflicts by promoting a respectful and empathic discussion about differences, using culturally specific narratives and building trust |
| **Community policing** | a policing strategy that develops an approach to surveillance and prevention based on ties and mutual trust, by engaging citizens in defining community-based and public space safety solutions. |
| **Anti-rumours strategy** | a long-term process of social change that seeks to prevent discrimination, improve coexistence, and harness the potential of diversity by countering diversity-related prejudices and rumours. Its ultimate goal is to trigger a change in perceptions, attitudes, and behaviours among the general population and specific target groups. |
| **Alternative narratives** | the communication of facts and commentary in relation to phenomena which may be subject to prejudice, stereotypes, and hate speech, as an alternative to prejudice-based discourses. Alternative narratives are a form of constructive and inclusive communication, promoting critical thinking while avoiding a paternalistic or morally superior attitude (see also counter-narratives) |
| **Multilevel governance** | Multilevel governance Is a model of governance which embraces central, regional and local governments, as well as civil society |

| | organisations. The ways in which it is organised may vary greatly from one country to another. Ideally, it includes a bottom-up element and implies the setting up of participatory processes for policy co-creation, co-operation and co-ordination among all relevant public authorities, at all levels of governance, and with all relevant stakeholders, in areas of shared competence or common interest. |
|---|---|
| **Participation in decision-making** | the vertical process of multilevel governance must be complemented by a horizontal process of public participation, in the design, delivery and evaluation of intercultural integration plans. Such participation, by individuals and through non-governmental organisations, is essential to match the complexity of the «diversity of diversity», to engender a sense of stakeholding, especially on the part of individuals and organisations of minority backgrounds, and to gain widespread public buy-in to intercultural integration plans. |
| **Urban citizenship** | a locally-based contemporary alternative to the legal notion of citizenship, deriving directly from the residence as a fact, and founded on relationship-building processes that develops and acknowledge strong links and sense of belonging to a given urban territory. Urban citizenship allows for the effective participation and representation of all groups in the life of the city, as well as for building trust between the communities and in the public authorities. |

Source: https://rm.coe.int/intercultural-glossary/1680a836f2

# Appendix M
## INTERNET RESOURCES FOR DEVELOPMENT INTERCULTURAL COMPETENCE

| | |
|---|---|
| Cultural Detective<br>https://www.culturaldetective.com/ | Cultural Detective is an online platform and methodology designed to develop intercultural competence and understanding. It provides a range of resources, tools, and training programs to help individuals and organizations navigate cultural differences and enhance their cross-cultural effectiveness. |
| Hofstede Insights<br>https://www.hofstede-insights.com/ | Hofstede Insights is a prominent provider of cultural intelligence and intercultural consulting services. Founded by Dr. Geert Hofstede, a renowned social psychologist, the company offers tools and resources to understand cultural differences and their impact on various aspects of work and life. |
| Global Cognition<br>https://www.globalcognition.org/ | Global Cognition is an online platform and educational resource center that focuses on developing global mindset and intercultural competence. Global Cognition aims to empower individuals and organizations with the knowledge and skills needed to thrive in today's interconnected world. By promoting intercultural competence, global mindset, and effective cross-cultural communication. |
| Cultural Mastery<br>https://www.culturalmastery.com/ | Cultural Mastery is a framework and training program designed to help individuals and organizations develop mastery in working effectively across cultures. It provides strategies, tools, and insights to navigate cultural differences, build relationships, and achieve success in multicultural environments. |
| Diversity Best Practices<br>https://www.diversitybestpractices.com/ | Diversity Best Practices is a resource platform and community that provides organizations with research, insights, and best practices to foster diversity, equity, and inclusion (DEI) in the workplace. It offers a range of resources, tools, and networking opportunities to help organizations create |

| | more inclusive environments and drive positive change. |
|---|---|
| Global Competence Certificate https://asiasociety.org/global-competence-certificate-program | The Global Competence Certificate (GCC) is an internationally recognized program that provides individuals with the knowledge, skills, and mindset necessary to thrive in a globalized world. It is designed to develop global competence, cultural agility, and cross-cultural communication skills. |
| Intercultural Development Inventory (IDI) https://idiinventory.com/ | The Intercultural Development Inventory (IDI) is an assessment tool designed to measure an individual's intercultural competence and developmental progress in cultural awareness and sensitivity. It helps individuals and organizations understand their current level of intercultural competency and provides insights for further growth and development. |