SHAPING GLOBAL LANGUAGE USERS: RAISING CULTURAL AWARENESS IN A JAPANESE UNIVERSITY EFL CLASSROOM

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Year of Publication: 2015

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ABSTRACT

For a long time now, foreign culture has been a popular content choice for language classes. However, it is not unusual to see culture presented in a shallow way that covers mainly superficial aspects of a country's culture and occasionally reinforces stereotypes. Moreover, since nowadays people frequently find themselves using a foreign language for more than tourism and not only when traveling abroad, it is essential to raise a language learner's awareness of both the differences and similarities between their own culture and that of the target language in order to foster acceptance and tolerance of the other culture and facilitate cross-cultural communication. Following these observations, this paper outlines an 11-lesson unit on culture designed for Freshman university students with the aim of creating a critical approach to understanding culture. In this paper, I will discuss the theoretical basis for materials design and the unit goals and describe lesson content. Finally, I will describe the results and feedback of the trialing stage of the development process.

1. INTRODUCTION

In this paper, I describe the process of designing a unit on Global Culture as part of the second semester curriculum for freshman International Communications (IC) students at 'Y.U.' (a pseudonym), a small private university in Japan. While the curriculum already contained a unit on culture ("Cultures of Japan"), the development of the unit described in this paper ("Global Culture") offered a wider scope of themes, while maintaining and enhancing the goals stated in the existing unit. This paper introduces the rationale for the changes made to the unit and gives an overview of theoretical background that formed the basis for materials design and

how said theories were practically implemented. The unit goals and chosen topics and activities

are also discussed, as well as students' feedback, reflections on the trialing process and

suggestions for further development and implementation.

2. SETTING

The unit was taught over approximately five weeks, from the beginning of the second

semester, of an English for International Communication (EIC) course. The class met four times

per week, for 90 minutes each time. The class consisted of 25 students (23 Japanese and two

Chinese students), primarily female, with mixed proficiency levels, ranging from low- to

high-intermediate. The students were expected to use English as much as possible in class, and

were deemed to be proficient enough to use the authentic materials offered to them.

3. THEORETICAL BACKGROUND AND CONCEPTS:
CULTURE IN LANGUAGE EDUCATION

The reasons for the introduction of a holistic view of culture into the existing curriculum

were mainly 1) the effect of the globalizing world and shrinking space for foreign language

learning in general and 2) the peculiarities of Japan and Japanese higher education in relation to

English language study in particular. In the past two decades, the nature of global

communication and mobility have indicated a need to reconsider the ways in which foreign

culture is addressed in language classrooms. While language learners of the past might have

studied a foreign language for personal interest, traveling purposes or official work, today's

learning objectives are broader, and may involve such aims as living or studying abroad, interacting with people from other cultures for professional or personal reasons, and accessing information in a foreign language without necessarily leaving one's country of residence. These developments are especially relevant to language students due to the rapid increase in the number of students wishing to study abroad[1]. While English remains the principal language for international communication, it is important to be aware of different cultural backgrounds and be prepared to negotiate a range of communication styles. Emerging from this change is a further need for a focus on multiple cultures, rather than only the target language culture, which, in a traditional setting, might also be limited only to the language teacher's country and experience. Kumaravadivelu (2008) mentions that the essence of culture itself is different in the modern world, due to the growing ease of international communication and the accessibility of the Internet and international media; he introduces the term of "cultural globality" (p. 32) to describe the effect that globalization has on local, national, and individual cultures. Kumaravadivelu (2008) also argues that, through the changes in local culture induced by globalization, people may find themselves adopting aspects of others' values or material culture. These developments require that in a language classroom, culture be addressed as more than the "4-F (folk dances, festivals, fairs, and food) or "Tour Guide" approaches (Galloway, 1985; as cited in Phillips, 2011).

While the "Cultures of Japan" materials that had been developed included such goals as promoting the idea of international influence on Japanese culture and a comprehensive

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[1]According to UNESCO Institute of Statistics, the number of international students has increased from 2. 4 million to 3.7 million in 2002-2009, and continues to grow at a rate of 12%. (See http://www.uis.unesco.org/Library/ Documents/research-trends-international-student-mobility-education-2012-en.pdf)

understanding of what culture is (see EIC 1/Semester 2/ Cultures of Japan/Teacher's notes for details), works by leading international scholars served as further inspiration to enhance the existing unit. The design of the unit on Global Culture was based on ideas expressed by Kumaravadivelu (2008), Holliday (2003), Phillips (2011), and others concerned with the new outlook on cultural awareness in language classes. A few basic principles formed the foundation of the materials design: The aforementioned concept of "cultural globality"; the idea of cultural flexibility and arbitrariness; and preconceived attitude to foreign cultures described as "othering" and "Culturism" by Holliday, Hyde, and Kullman (2010). In addition, the notion of "nature vs. culture" enhanced the discussion and understanding of the essence of culture and intercultural communication. Freire (1970; as cited in Finlay and Faith, 1987) emphasizes the need for educators to help their students question their surroundings, toward understanding that many socially accepted norms, regulations, and traditions are not prescribed (e.g., not "nature" that cannot be altered), but created by the participants of the society -- and therefore able be changed and reevaluated. These concepts and their connections to the unit design are explained below.

According to Kumaravadivelu (2008), cultural globality suggests that language classes should focus more on teaching students to use English for the purposes of being connected to the rest of the world and participating in the ongoing creation of global culture, rather than just to interact with the target language community. As long as English remains the lingua franca of the globalized world, the target audience can be represented by non-native speakers of English, which brings into the foreground the necessity of raising global cultural awareness, rather than only learning about a certain culture of one English-speaking country or even focusing specifically on the cultures of Japan. As the setting of YU enables the students to communicate

with exchange students and teachers from various countries, the need for awareness of

cross-cultural communication is more critical than in other environments. The ideas of cultural

globality and connectivity imply that culture, as experienced by each individual, is not simply a

prefabricated set of roles, rules, and artifacts that are passed from one generation to the next, but

rather an evolving worldview, a personal system of ways of interacting with the environment.

Furthermore, as Galloway (1998) points out, culture is "a dynamic and open system" (p.130), its

meaning constructed by each person who experiences it. Since it is crucial for a participant in a

cross-cultural interaction to realize that different messages may be conveyed through apparently

similar forms (Galloway, 1998), it seemed appropriate to focus on this feature of culture in

designing the materials for the unit (specifically, this aspect was addressed through the "Critical

Incidents" activity, explained as follows). This idea is supported by Kramsch's (2006) concept of

'symbolic competence' which enriches the learners' communicative experiences by providing

them with an understanding of the connection between language and culture with its underlying

images, archetypes, and assumptions, and fosters "tolerance of ambiguity" (p. 251) when

interacting with a different culture. Kramsch (2006) stresses the importance of analyzing various

genres and modes of discourse in order to promote such symbolic competence in students.

As mentioned in the Introduction section, Japanese students often hold preformed notions

of what foreign languages and cultures should be like, which undermines both their language

progress and communication with non-Japanese interlocutors. McVeigh (2002) says that the

course of internationalization in Japanese society, politics, and education that has been followed

for the past decade has served the purpose of solidifying Japanese identity at the expense of

actual internationalization, and he describes typical impressions of English language and English

speakers as "fantasy English" (p. 154). As McVeigh (2002) specifically focused his research on university students, he lists such outcomes of a "fantasy English" attitude as convictions that English classes, especially when taught by foreign teachers, should be entertaining and easy, and that native speakers themselves should correspond to the images popularized by mass media and commonly known facts about English-speaking countries. Such expectations often result in Japanese students engaging their non-Japanese teachers in conversations based on stereotypical assumptions, with a strong underlying feeling of the "othering" of these teachers (McVeigh, 2002, p. 168-169). Rivers (2013) points out that, even in a university setting with native speakers of English employed as teachers, the student-teacher relationship often does not allow for a meaningful cross-cultural exchange, stopping at the level of perceiving the foreign culture as "exotic" (p.78). Geluso (2013) similarly describes typical attitudes to foreigners living and working in Japan as "impersonalisation" (p. 98): where citizens of other countries are expected to behave in a certain way, and any kind of deviation from these expectations is ignored or rejected by their Japanese interlocutors.

Other authors also highlight the wary attitudes toward speaking English of Japanese people themselves, who fear that frequent use of a foreign language will undermine their Japanese identity (e.g. Houghton, 2013). Despite an increased demand for English education and the growing involvement of English "native speakers" employed by schools in Japan, the general stance toward English language and any foreign culture is guarded, and sometimes resistant.

The concepts of "culturalism" and "othering" introduced by Holliday (2003) were enlightening to me in addressing this issue. Holliday, Hyde and Kullman (2010) define "culturalism" as a seemingly positive attitude toward other cultures and communities

accompanied by a simplified equation of the "other's" actions and behavior with his/her cultural norms, without further examination of the subject. Thus, a person herself/himself is reduced to what is perceived to be his/her culture, often in a narrow or stereotyped version. While Holliday (2003) talks about culturalism on the part of English native-speaking teachers toward their students whose cultures are described as "interesting" or "exotic", a similar attitude is often expressed in many situations and settings toward foreigners in general. According to Holliday, Hyde, and Kullman (2010), a "culturalistic" view stems from inherent division of a person's world image into "Self" or "Us" and "Other" (see Holliday, 2003; Holliday, Hyde, & Kullman, 2010, p. 27) where the "Other"--a representative of a foreign community--is assigned certain qualities, roles, and behaviors based on "Our" assumptions and ideas about the "Other's" culture, often originating from stereotypes and insufficient knowledge about other cultures. The main characteristic of engaging in the attitude of "othering" can be described as treating members of another community as significantly different from "Self," and so preventing them from truly integrating into the "Self's" community.

Returning to case of YU, in order to meet the goal of improving the students' cross-cultural communication skills, it appeared useful to help students formulate reflective skills that would permit them to ask the right questions about the "Other's" culture and behavior, and interpret what they observe. To address the idea of culture being a dynamic phenomenon influenced by a range of factors, the Global Culture unit included discussions on culture being expressed and formed on different levels: individual, small and large community, national and global. In order to prompt the learners to understand the complexity of any given culture, and further appreciate the interaction of social groups in the creation of culture and foster an

open-minded approach to other cultures, a focus on subcultures and cultures of smaller groups

was chosen as one of the topics. To meet the goal of raising the students' awareness of cultural

globality and interconnectedness, the unit included discussions of the effects of globalization on

national and individual cultures and new emergent forms of culture. The concepts of

"culturalism," and "othering" were introduced through a discussion of stereotypes and a focus on

Japanese society and culture.

4. UNIT CHANGES AND MATERIALS DESIGN

This section introduces a brief overview of the praxis behind the materials design, unit

goals, the sequence of the topics, and some examples of activities. More detailed lesson plans

and sample worksheets are included in Appendix A. The goals for the unit are presented below

in a "Students will be able to…" framework with a division of cognitive, performative,

metacognitive and affective outcomes. For convenience, the goals were divided into content and

linguistic sections. Some of the goals coincide with the ones stated in the existing "Cultures of

Japan" unit.

Table 1. 'Global Cultures' Unit Goals

Type of goals	Content: Students will be able to…	Linguistic: Students will be able to…
Cognitive	Understand that culture is a flexible system created by people; Become aware of problems related to stereotypes and culturalist view of other cultures Familiarize themselves with cultural constituents and features forming individual culture; Learn about their own culture(s)	Enhance their vocabulary related to the topic of "culture"; Develop their reading and speaking skills; Improve expression of their ideas in various forms; Learn to use academic terminology in their output.

Performative	Pose questions to understand foreign culture; Apply their knowledge in cross-cultural interactions; Form and express their opinion about the topics discussed in class	Practice discussion skills; Practice and improve speaking, reading, and listening skills; Practice summarizing skills
Metacognitive	Acquire analytical tools for understanding foreign culture; Be better prepared for meaningful and successful cross-cultural interaction; Become aware of the effects of globalization on culture and their own involvement in it Practice basic research skills	Enhance and use a vast body of vocabulary related to the topic of culture; Develop critical and analytical thinking skills to apply in the future to a variety of tasks
Affective	Feel more confident in interactions with representatives of other cultures; Become more knowledgeable and aware of their own culture(s); Feel more confident when learning about world cultures; Feel motivated by doing their own research for projects and mini-projects	

In order to help the students better understand the topics brought to their attention, Phillip's (2011) suggestion for teaching culture was used: awareness of another culture should begin with self-awareness and observing similarities in different cultures. Freire's (1970) notion of understanding that one's culture is created and not given dovetails with Galloway's (1985) and Phillips (2011) practical suggestions for initiating the discussion on culture by examining the learners' immediate lives and experience. Therefore, while it was mentioned that the materials expanded on the existing "Cultures of Japan" unit, much of the content offered to the students was connected to Japan. The activities that the students were asked to do included frequent discussions around "why" types of questions intended to promote thinking outside of the box and deepen understanding of the content presented to them. To make the materials more meaningful and accessible for the students, much of the content was either student-generated, or drew on topics appropriate for their age group and interests. Students were asked to do mini-projects, such as creating posters to counteract stereotypes, interviewing representatives of subcultures or

foreign cultures, and mini-research into small group cultures. Projects were done at the end of the unit.

The unit started with an overview of the concepts related to the topic of culture that the students would use throughout the unit. The students were offered a few definitions of culture and then asked to produce their own. They were introduced to Edward Hall's (1976) Iceberg model in order to understand the visible and invisible constituents of any given culture. The aim of asking the class to reflect and provide supporting examples from their own culture was twofold: facilitating the understanding of universal cultural concepts, and practicing target language needed to talk about their culture. To highlight the idea of cultural similarities, differences, and interpretations, a task on 'critical incidents' (examples of cross-cultural misunderstandings) was proffered for discussion.

The next theme in the unit covered the concept of cultural and social values and their significance for an individual's culture as well as the formation of a person's culture through a combination of personal, communal, national, and global experience. This portion of the unit served the purpose of highlighting the origins of people's beliefs and values, showing the students how some of the convictions were commonly shared by most people in their nation while others could be completely dependent on the family or personal experience. Students were asked to reflect on their own values and beliefs and compare them with their classmates to notice some similarities and differences.

The topics of stereotypes and "othering" flowed logically from the discussion of values and cross-cultural misunderstandings that often stem from diverse beliefs held by the members

of different cultures. While other topics used examples of various countries as the content, the topic of stereotypes mostly centered on the use of Japanese examples and students' personal experience. In order to maintain the familiarity of content for the students and facilitate the understanding of potentially difficult concepts, the ideas of "othering" and "culturalism" were examined with the examples of smaller group cultures such as school cliques, religious groups and Japanese subcultures. In the light of the discussion of "othering" (and with the nature of Japanese society in mind), students were also asked to ponder the essence of being Japanese and belonging to Japanese culture, using previously developed IC materials. In addition, the students were introduced to an account of a foreigner living in Japan relating the experience of being "othered" (the concept of "microaggressions" as described by Arudou, 2012). Lastly, the ideas of cultural globality and the effect that globalization may have on local culture were illustrated through the notion of "fusion culture": A cultural artifact that appears in a form distinct from the original as it is introduced to a different society. As familiar and accessible content to illustrate complex ideas, examples of material culture such as food, attire and music were used for this section of the unit. However, the students were invited to ponder the effects of globalization with these simple examples and observe the changes in what they would describe as culture.

Finally, the class were offered the following options of culminating projects, each of which involving a reflective/critical thinking element:

1. "Cultural Ambassador" ("Present Japan to foreign students", designed by the IC Department): The presenter(s) were asked to make a presentation about Japanese culture and its meaning for them personally by focusing on a few elements that they felt were most characteristic of Japanese culture.

2. "Ethnography" Research Project (based on Kumaravadivelu's, 2008, suggestion):
   Students were asked to choose a small group culture, subculture, or foreign culture
   represented in Japan and research information about it, possibly conducting interviews
   with the carriers of this culture, and highlight its position toward the mainstream culture.

   3. "Fusion Culture" Research: Students were asked to choose an example element of
   Japanese culture that either has been adapted by other countries/cultures, or has been
   imported into Japan and undergone certain modifications. Examples for this assignment
   included such topics as fashion, music styles, food, lifestyle, or sports (though the class
   could choose to talk about an aspect of non-material culture). Students were to present on
   their findings and reflect upon the nature and reasons for the alterations that happened to
   the original cultural artifact.

   4. "Your Cultural Identity Portrait" (based on the activity described in Holliday, Hyde, &
   Kullman, 2010): Students were asked to examine their personal culture and show their
   convergence and divergence from a larger group such as their class, their family, or the
   Japanese nation.

All projects could be done individually or in groups. In the end, there were six presentations on
"Fusion Culture", three "Cultural Ambassador" presentations; four "Ethnography" presentations,
and one "Identity Portrait" presentation done by a pair of students in which they chose to
compare their individual and personal cultures. Students were also asked to write reflections on
some of the issues discussed in the unit, yielding responses discussed as follows (also see
Appendix B).

5. STUDENT FEEDBACK

A questionnaire was distributed to the students in the end of the unit (Appendix C). Overall, the feedback was very positive, and the students reported feeling that they had gained new content knowledge, practiced English language, learned new communication strategies, and felt better prepared for interaction with foreigners. Most felt that the time allocated to the unit was sufficient. Some students said that the materials were too challenging, but most found them level-appropriate. The topics that elicited the most discontent were the discussion of belonging to Japanese society and "othering" in Japan, while the themes of stereotypes and subcultures spurred the most interest. Some students found the concepts of "othering" or layers of culture too difficult, but some responded very positively to the new intellectual challenge they received in the course of the unit. A few remarked that they found the reflective questions, the critical approach, and the topics challenging; but they had enjoyed "thinking deeply" about the things that surrounded them, and they felt that they would not have learned as much otherwise. Other remarks pointed out a lack of information on various cultures and religions, or insufficient attention to Japanese culture, in the students' prior education.

6. REFLECTIONS ON THE TRIALING PROCESS

Based on the students' feedback and observations of the trialing process, as well as the ongoing changes that had to be made, the following conclusions were drawn:

1. The topics and their sequence were mostly appropriate for the students, and could be adapted for any setting and country. The most important elements of the unit design were the choice of familiar and accessible content for the students (their own culture and other cultural artifacts that they may already have some knowledge of) and the posing of critical questions such as "What is happening in this event/picture/situation?"; "Why is it happening?" and "What are the underlying reasons for the situations/pictures described?" Discussions of less familiar and more controversial topics when related to the students' home countries or background knowledge formed another element which proved to be useful for sustaining interest in the unit and deepening the understanding of culture. For example, the unit addressed the subject of young immigrants and adult refugees in the US and Canada and prejudice against foreigners and people of partially Japanese descent.

2. The projects, as well as the reflection questions offered to the class, yielded very positive results, showing true understanding of many complex issues, high quality work, and obvious interest in pursuing the subjects.

3. While some of the concepts (layers of culture, the meaning of belonging to a culture and "othering") proved to be challenging for the class, they ought to be conserved and perhaps addressed with more scaffolding and over a longer time span. Negative reactions to being asked to reflect upon Japanese society and the meaning of "being Japanese", and reluctance to discuss the actions of "othering" that Japanese people may engage in seemed to suggest that these topics failed to achieve the intended goal of raising critical

awareness of own culture and discerning "nature" from "culture." However, since these notions are indispensable to understanding the arbitrariness of culture and approaching intercultural communication from an open perspective, it would seem appropriate to elaborate on them. For example, a discussion on discrimination could be opened and linked to the more concrete topics of stereotypes and prejudice. In order to soften the blow of having to consider one's own culture in a potentially unfavorable light, the topic could be introduced with the help of examples from other countries and cultures. Following an activity described by Kumaravadivelu (2008), the students could be asked to interview foreigners or minorities in their own country to further their comprehension of the meaning of being a recognized participant of the dominant culture and social group.

4. A very sensible suggestion made by the students would prompt a further expansion of the topics by adding more information (perhaps in the form of student-led research) on foreigners' perceptions of Japan. As noted above, some students expressed interest in learning about different religions and seeing more examples of other cultures. While these are very appealing ideas, time constraints and the logical progression of the unit may not allow for sufficient attention to these very deep topics. Nonetheless, it is possible to implement an overview of religious systems in the discussion of values, as well as use more examples from different cultures throughout the unit. Alternatively, these topics can be examined in the final projects.

5. It might be useful in future development of the course to include a more detailed focus on vocabulary, grammar, and, especially, pragmatics, through role-plays or examples of

speech used in different cultural events (for example, through movie clips or audio

recordings of English users). If the teacher has appropriate materials (such as real-life

recordings) of cross-cultural miscommunication and examples of discrimination or

stereotyping, discourse analysis could prove to be an extremely beneficial activity both in

terms of language study and further understanding of cultural issues.

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APPENDIX B. Sample lesson plans (overview) and lesson goals

Lesson Topic	Aims	Materials and procedures (input)	Student output and participation; skills
Introduction: What is culture?	Students become aware of f the concept and constituents of "culture"; Students familiarize themselves with the "Iceberg "model, and spheres of culture Students reflect on their own examples of "visible" and "invisible" culture Language: Students practice listening, speaking and vocabulary	Students watch a video in which people give their responses to the question. Agree/disagree and interpret the answers seen on video; try to give their definition Iceberg model (E.Hall, 1976)	Skills involved: Listening Expressing opinion; practicing vocabulary related to culture HW: Research the meaning of different cultural constituents
Understanding culture: Cultural constituents and their interaction. Values. Layers of culture	Students further their awareness of cultural constituents and layers Students become aware of the interaction of different spheres of culture Students reflect on their personal culture Students reflect on their values Language: Increase vocabulary connected to values and culture; Practice speaking and expressing their ideas; Practice understanding content in English	Students work with examples of various cultural constituents (visible and invisible culture). Students identify their values by answering questions, then find common class values Introducing Venn diagram of "cultural layers"	Skills: Speaking, working with vocabulary Analytical thinking Students analyze the elements of their own culture and values; the influences in their life HW: Place visible and invisible high school and university English classroom cultural elements on an iceberg
Values, cross-cultural misunderstandings and relationship between values and behavior	Students will become aware of cross-cultural differences, and the relationship between people's values and their behavior Students will practice analytical skills and cultural competence skills by answering questions about cross-cultural critical incidents; Students will practice expression skills by working on their own skills	Critical incidents: Reading about cross-cultural misunderstandings and discussion	Skills: Reading, discussion Speaking: Students act out their skits based on scenarios. Analytical skills: Students establish the link between values and behavior HW: Read "Microaggressions" article
Introduction to "othering", stereotyping, and cross-cultural communication	Students will continue promoting cross-cultural awareness by reading an article that describes foreigners' perceptions of interactions with Japanese people; Students will promote their analytical skills by reflecting and expressing their opinion about the article;	Reading 1: "Microaggressions" Discussion of perceptions of foreigners in Japan	Skills: Reading Discussion

Stereotypes and overcoming pre-formed attitudes	Students will become familiar with the concepts of stereotype and prejudice; Students will raise their awareness of the typical images of Japan (in American culture); Students will examine their own pre-conceived notions and possible ways of broadening their attitude to the "Other"; Students will practice expressing their ideas through symbolic images and slogans	Images for discussion/ideas about people's values and lifestyle Stereotypes about Japan: A Clip from "The Simpsons" (Japanese restaurant) Examples of anti-stereotyping slogans and campaigns	Speaking and discussion of the teenagers' experience; Making their own anti-stereotype poster/campaign
Stereotypes and being Japanese	Students will become familiar with some cultural and attitude problems that immigrants face; Students will raise their critical awareness of social structures by reading and analyzing the examples of teen immigrants in the US; Students will examine their ideas of being a representative of Japan and Japanese culture; Students will understand further the complex nature of an individual's culture; Students may become more culturally aware and increase their cross-cultural competence and understanding.	Reading: Teen Immigrants: Five Stories ("In the Mix" program transcript) Sample "case studies" of various Japanese nationals (basic information)	Listening skills Analytical and critical thinking skills (discussing whether the people in the "case studies" belong to Japan) Reflection (written): What does it mean to be Japanese?
"othering" and subcultures: Building understanding and tolerance	Students will become aware of the concepts of "Self" and "Other" in relation to culture; Students will learn about subcultures and familiarize themselves with some examples of US subcultures; Students will further investigate the topic by researching about Japanese subcultures Students will further their understanding of culture Students will further think about approaching the "Other" without stereotypes	"Case study" adapted from Holliday (2010): Students listen and answer the questions; Jigsaw reading: US subcultures and smaller cultures (students prepare to share the information and review the concepts of visible and invisible culture)	Listening skills Reading skills Summarizing and speaking skills Research skills: Finding information about different subculture in Japan

Fusion culture: Globalization and its effects on local and individual culture	Students will become aware of how cultural constituent merge and change in the global world; Students will be introduced to the idea that culture is dynamic and created; Students will understand how they can link their knowledge to cross-cultural interactions; Students will be able to practice their listening and speaking skills	"World Cup Sushi" video (and/or article); example of sushi recipes from Japanese restaurants around the world	Vocabulary and description speaking skills: Describing a restaurant-visiting experience in details Listening skills Critical thinking skills: Considering "fusion" in cultural artifacts, and the flexibility of culture; HW: Reflection essay about the effects of globalization on culture
Work on projects and presentations		Options for projects: 1. Introducing Japan; 2. Ethnography; 3. Your cultural identity portrait 4. Fusion culture research	Research and presentation skills. Students choose a project and prepare it according to the descriptions. Present orally and/or as a written report.

APPENDIX B. Reflecting on cultural globality and fusion culture

Directions: Please choose ONE question and write your response to it. Please write at least 8 sentences (no limit on the maximum!)

1. Think about some other examples of cultures and cultural constituents blending together, and taking on new forms. We talked about this in class, but maybe you got some more ideas: Why does this sort of blending happen? (Hints: You can think about Pop music, fashion styles, sports, advertisement, stores and so on).

2. Is it alright to change cultural artifacts from other countries? What about values: Is it possible to take values and ideology from different cultures?

3. Recently, the world has become more international and global thanks to the ease of travel and the spread of information by Internet. It is easier for people to learn about other cultures, traditions, and other people's beliefs. How does this access to information about other people affect us and our views of the world?

4. Do you think we are born into one culture, or we can form our own culture? Explain your opinion.

5. Is your culture (think about values and social behavior) the same as your parents' culture? Is it the same as your grandparents' culture? If they are the same, what or who helped to maintain the values? If they are different, what caused these differences?

APPENDIX C. Feedback on Culture Unit

I.   Please <u>underline</u> or <mark>highlight</mark> the answer that best describes your impressions of the Culture Unit:

1. The unit on culture was…

    Not useful at all   Some topics were useful, but not all   Very useful

2. The unit on culture was…

    Boring   Sometimes interesting   Interesting, but too long   Very interesting

3. I feel that…

    I didn't learn anything in this unit   I learned some new things   I learned a lot

4. The unit on culture…

    Made me annoyed   Did not change my world views at all

    Gave me something to think about   Helped me make new discoveries about culture

5. The topics and concepts were…

    Easy to understand   Sometimes confusing, but not too bad   Too difficult

6. The materials were…

    Just right for my level   Some were right, but some were difficult   Too difficult

7. I felt that we spent….

    Too much time on this unit   Too little time on this unit   Enough time

II.   Please answer these questions:

1. What activity did you enjoy the most when we talked about culture?

    _____
    _____
    _____

2. What activity did you like the least?

    _____
    _____
    _____

3. Which topic (basic concepts of culture, being Japanese, stereotypes, othering, subcultures or fusion culture) was the most relevant and interesting for you?

   _____
   _____
   _____

4. Which topic was the least interesting and relevant to you?

   _____
   _____
   _____

5. What was the most important or memorable thing you learned in this unit?

   _____
   _____
   _____

6. Was there anything that you would like to learn more about? (a topic we discussed in class, or some other topic related to culture that we did not discuss)

   _____
   _____
   _____

7. Was there anything you would have liked to spend less time on?

   _____
   _____
   _____

8. Is there anything else you would like to tell me?

   _____
   _____
   _____