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**Extrait de Procès Verbal du Conseil Scientifique
du Département de Langue Anglaise
21/02/2023**

Lors de sa réunion du 21 février 2023, le CSD a validé les deux rapports signés **Favorable** après l'expertise du polycopié de cours de Dr BOUDJELAL Mustapha en vue de l'obtention du grade de professeur.

Les experts désignés sont :

- SARNOU Dalal Professeure université Abdelhamid Ibn Badis, Mostaganem/
Rapport favorable

- Benneghrouzi Fatima Zohra Professeure université Abdelhamid Ibn Badis,
Mostaganem/ Rapport favorable

Intitulé: A Simplified Course In Intercultural Studies "I". A Course Designed to Meet The Needs of First Year Master Students of English: Didactics of Foreign Languages.

Mostaganem Le 04/06/2023

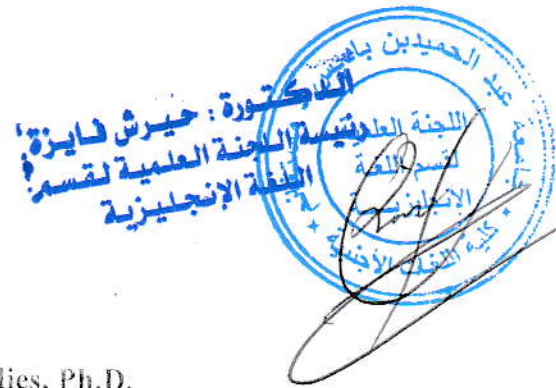
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UNIVERSITY OF ABDELHAMID –IBN BADIS-MOSTAGANEM
FACULTY OF FOREIGN LANGUAGES
DEPARTMENT OF ENGLISH

A SIMPLIFIED COURSE IN INTERCULTURAL STUDIES "I"

A COURSE DESIGNED TO MEET THE NEEDS OF FIRST YEAR MASTER STUDENTS OF
ENGLISH: DIDACTICS OF FOREIGN LANGUAGES



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Academic Year: 2021-2022

Course Specification

Course name: A Simplified Course in Intercultural Studies "I"

Meeting days: Sunday and Tuesday, room 29, Fall Semester 2022

Course organizer: Dr. Mustapha BOUDJELAL

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Level: First year master degree

Credit:

Course prerequisites: Average level in English (speaking, listening, writing and reading)

Required texts: Handouts and articles provided in the classroom



Course Description

A fact that cannot be denied is that technology and globalisation metamorphosed different sectors and individuals' daily practices worldwide. These changes, on needs to underscore, enabled communication between people from different cultures. That being said, it has become a necessity for individuals, and students in particular, to develop their understandings about the various cultural contacts, and mainly the difficulties that may impeach cross-cultural communication. Based on these compelling needs, I propose a course entitled "*A Simplified Course in Intercultural Studies I*" to scaffold students' knowledge about different cultural encounters and to develop their intercultural skills that would enable them to successfully mediate between different cultures.

The course in "*Intercultural Studies*" is designed to meet the needs of First -Year Master Students of Didactics of English as a Foreign Language. The students whom this course targets are supposed to have developed certain linguistic capacities (The four skills) and thinking abilities that enable them understand and analyse cultural aspects and abstractions that roam around cross-cultural encounters. The course necessitates average class -size which does not surpass 25 students. The different upbringings and cultural backgrounds of the learners are advantageous since they may be used as illustrations which consolidate the existing cultural diversities within this world, and which this course in intercultural studies aims to highlight.

This course was designed along with two main approaches which anchored teaching and learning practices in the current century: learner-centered approach and outcomes -based approach. These two approaches, though different, prioritise learners' lacks, needs, wants and expectations. To begin with learners' centeredness is reinforced via the contents of the course that encourage the learners to be active, autonomous, and independent, since the information provided in the classroom about other cross-cultural encounters and journeys needs further readings and profound research. Most importantly, the selection of the topics in intercultural studies were purposefully chosen, taking into account the current global and cultural debates about cultural issues and what the learners are expected to learn in the targeted subject. The suggested course disregards content-first approach that mainly stresses the transmission of the content of the subject as it prioritizes teachers' delivery of information and eschews learners' activity and autonomy. Under the same line of thought, the design phase of this course did not neglect the role of the teacher, since it emphasised their role as



facilitator of the cross-cultural contents of the lectures, when explaining certain difficult part of the lecture, terminologies and orienting learners' thoughts and ideas.

Given the significance that this course in intercultural studies attaches to learners' autonomy, activity and independence, it follows a *backward method* of course design which begins by identifying learners' goals to, later, scaffold them along with effective methods of teaching and assessment parameters. That being said, the suggested course identified various aims such as developing skills of mediating between cultures, dealing with culture shock, and approaching Otherness objectively, among others. It also suggested befitting teaching methods and assessment frameworks that align with the mentioned goals. The proposed course goes along cyclical rather than linear dimensions, based on Butcher et al. Moon's (2006) course design framework and hence underscores the interplay between the ensuing touchstones of effective teaching /learning processes: learning outcomes (congruence), assessment, teaching content and teaching strategies:

Course Aims (Long term)

The main purpose of the suggested course in "*Intercultural Studies*" crosses the boundaries of the classroom since it develops learners' cognizance about the significance and the richness of every culture and the subjectivity of people's perceptions of the world. Thus, we believe that this course develops the following key aspects and skills: knowledge criticality, objectivity, reflection, tolerance, and openness.

It aims at developing learners' knowledge about the different cultural contacts which are mistakenly used interchangeably such as transculturation and cultural assimilation. The course, thus, seeks clearing away this conceptual confusion as it provides various understandings of the debated cultural encounters along with illustrations and case studies. Moreover, it targets enriching learners' savoirs about the subjective influence of culture (s) on the perception of the world, as some lectures introduce them to stereotypes, prejudices and racism. It is suggested that as learners get to know their cognitive traits and their linguistic expressions, they are likely to approach other cultures critically and objectively. Most importantly, the purpose of this course is to encourage the learners to be aware of the binaries of the Self and the Other which, we believe, highly influence cross-cultural communication. This course identifies the sources and the linguistic articulations of these conflicting binaries and suggests perspectives that enable the coexistence of these main agents of cultural encounters.

In line with the previously mentioned purposes, this course introduces the learners to the complexity of cultural journeys, identifying certain cultural, linguistic and psychological hindrances that obstruct attempts of adaptation and adjustment. At a macro level, the learners as they get to examine culture shock in authentic contexts (see the lecture on international students), are likely to easily adjust to other cultural contexts. Another aspect that this course targets is to develop learners' awareness about the relativity of knowledge, focusing on the dynamic nature of cultures that constantly change over time (see lecture Nine). This, we believe, will urge the learners to question their beliefs, ideas, perceptions about their cultures and the target ones, seeking new knowledge that mitigates one's subjectivity.

Objectives of the Course (short-term)

Based on Bloom's taxonomy (1956, 1964, 1972, 2001), this course suggests various objectives which aim at detailing and transforming the already mentioned course goals into measurable learning outcomes, easily assessed and evaluated at the end of each semester. To begin with, **the first unit** aims at developing learners' savoirs about the various forms of cultural contacts, focusing on the distinctive traits of each type. Moreover, it introduces them to the concept of transculturation and its main traits, distinguishing it from cultural assimilation. **The second unit**, however, aims at developing learners' cognizance about the biased nature of people's perceptions of the world around them by means of exploring stereotypes, prejudices and racism in authentic contexts and the role media and language play in propagating these distorted reality-lenses. Most importantly, it aims at clarifying the impact of stereotypes, prejudices and racism on individuals, identities and communities. **The third unit** tackles the binary of the Self and the Other, defining Otherness and its main types. The objective here is to enable the learners' to identify Othering in real contexts. Most importantly, it digs deeper into the linguistic articulations of Othering, aiming to encourage the learners' to critically approach their writing practices as far as biases and bigotries are concerned. In line with the previously mentioned-objectives, this unit aims at encouraging the learners to mitigate Othering practices as it introduces them to effective ways of approaching the Self and the Other objectively. **The fourth unit** digs deeper into cross-cultural encounters and contacts as it deals with cross-cultural adaptation. The objectives of this unit are compelling as they turn around the complexities of the cultural journey. In relation to this, this part of the course enables the learners to develop knowledge about the difficulties that an individual may come across while seeking integration in other communities and cultures, introducing the learners to culture shock, adaptation and adjustment. Most importantly, it

gives the learners the chance to analyse international students' cultural adjustment journeys in authentic contexts, aiming at developing learners' awareness about the significance of regulating one's emotions to facilitate cross-cultural adjustment. Another objective of the unit centres on introducing the learners to effective ways that promote international students' cross-cultural adjustment. **The fifth unit's** objectives turn around the dynamic nature of culture. It aims at introducing the learners to the different aspects of culture change, outlining the factors that instigate it. It also introduces the learners to the main approaches that enable the study of culture change.

Contents and Structure

The lectures are ordered in relation to simplicity and complexity, moving from basic information with regard to intercultural studies to more challenging aspects, introduced by the second semester. We preferred less packed content given the significance we give to learners' autonomy and interaction with the suggested materials genuinely and effectively. It also enables the learners to critically approach the lectures since it refers to different theoretical grounds that allow comparison of ideas and objective approaches of perspectives. It caters for every student no matter their culture and belonging since it exemplifies cultural studies along with different cultures. It also consolidates learners' knowledge as it offers them the chance to analyse cultural aspects in real contexts, case studies and purposeful illustrations. This comprehension consolidation is also supported along with various purposeful questions that follow each part of every lecture.

Effectively aligning with the designed aims and objectives previously mentioned, this course in "*Intercultural Studies*" comprises nine lectures grouped into two semesters. The first semester-starting from September to January- embraces five lectures. To boost learners' knowledge and facilitate the understandings of each lecture, we appended a glossary to each lecture, explaining the main keywords and terminologies of the provided texts. The first lecture, entitled "**Forms of (Inter) cultural Encounters and Contacts**", introduces the learners to the main types of inter/cross-cultural contacts, emphasising on their distinctive traits. The second lecture, entitled "**Transculturation and Cultural Assimilation**" further develops transculturation, allowing the learners to identify and examine it via purposeful case studies and illustrations. In line with this, it also tackles cultural assimilation, dealing with the polemics it generates and its impact on identities and individuals. The third lecture, entitled "**Culture and Stereotypes**", explores the subjectivity that looms large along with individuals' perceptions about other people and their cultures. It emphasizes on the role

culture plays in approaching others as it deals with stereotypes and their impacts on individuals and communities. The fourth lecture, entitled **“Culture, Prejudices and Racism**, carries on developing learners’ understandings about one’s biases when approaching reality, exposing the learners to prejudices and racism, and allowing them to distinguish between the three biased attitudes and orientations along with solid and clear grounds. The fifth lecture, entitled **“Othering Practices”** and with which the first semester comes to an end, deals with the binary of the Self and the Other, introducing the learners to the various types of Othering via clear illustrations from real contexts. It also questions the oppositional nature of this binary, involving a section that opens room for the co-existence of the Self and the Other.

The second semester builds on the acquired knowledge of the first semester. It embraces four main lectures. The sixth lecture, entitled **“Linguistic Articulations of Othering**, scaffolds learners’ understandings about Othering as a biased and subjective practice as it explores the interplay between Othering and language use. After introducing the learners to the various linguistic markers of this practice, it allows them to examine linguistic practices of Othering in writing classroom contexts. The seventh lecture entitled **“Understandings of Cross-cultural Adjustment”**, covers the main obstacles that an individual is likely to encounter when living in another cultural context. It also introduces culture shock and offers ways to adjust and adapt to other cultural settings. The eighth lecture, entitled **“International Students’ Cultural Adjustment Journey**, takes a step forward and gives the learners the chance to examine international students’ cross-cultural journey, whereby they will get to know the significance of emotions regulation to cross-culturally adjust to the new cultural environments. The ninth lecture, entitled **“Culture Change”**, introduces the learners to the phenomenon of culture change: developing their knowledge about the dynamic nature of culture and exposing them to the various approaches that enable us understand culture change easily.

At the end of the course, learners are expected to:

- a) Develop their understandings about the various types of cultural encounters.
- b) Being able to identify and describe transculturation and cultural assimilation in real contexts.
- c) Being able to distinguish between stereotypes, prejudices and racism.
- d) Being able to identify Othering practices in various contexts and mitigate them.
- e) Developing an awareness about the complexities of international students’ cross-cultural journeys and ways to affective adjust to new cultures.

- f) Developing cognizance about the dynamic nature of culture change.
- g) Being able to identify culture change and explain it along with particular approaches to culture change.

Time- management

The designed course is planned to be delivered via face-to-face teaching/learning methods. Moreover, the content of the course is taken on a full time due the continuity identified in the units it entails. It is designed to meet the needs of the learners along the fulfilment of one estimated semester-study that collocates with a 24- hour-time. The time is dedicated to the delivery of the lectures and the accomplishment of classroom activities, etc. After the end of the formal teaching (the end of each semester), the final part of the course assesses learners' achievements via formative assessment modes.

Methods and Techniques of Instruction

Given the fact that the course covers the subject of "*Intercultural Studies*" along its complexities, necessitates using different teaching methods and techniques that allow various perspectives and views to be aired and discussed in the classroom. The following three methods were used: informational, attitudinal, and behavioural methods. The informational methods were employed when the seeking developing learners' knowledge about particular aspects of the lectures such as the main forms of cultural encounters, the definitions of transculturation, etc. As to the techniques which develop required information, this course refers to: brainstorming, lecture-lecture forum (with questions/answer period), buzz groups (short time limited discussion on a given subject), group discussion (of given topic),and class-discussion. Since developing positive attitudes towards culture is important in cross-cultural encounters, this course refers to attitudinal teaching methods via task groups. Moreover, adequate behaviours are of equal significance in this cross-cultural journey: that being said, the behavioural teaching method is processed along with case studies and critical incidents. To facilitate understanding the suggested lectures, the course provides illustrations, handouts, auditory and visual aids and learning exercises to provide opportunities for the learners to clarify, question, apply and consolidate new knowledge about their cultures and others'. In addition to the afore-mentioned methods of teaching about other cultures, the advocated course entails additional methods that enhance the learning process. They include: contact time and directed self-study. While the former describes the contact between learners and teachers via lectures, the latter alludes to further readings (see the appended bibliography)

culture plays in approaching others as it deals with stereotypes and their impacts on individuals and communities. The fourth lecture, entitled “**Culture, Prejudices and Racism**,” carries on developing learners’ understandings about one’s biases when approaching reality, exposing the learners to prejudices and racism, and allowing them to distinguish between the three biased attitudes and orientations along with solid and clear grounds. The fifth lecture, entitled “**Othering Practices**” and with which the first semester comes to an end, deals with the binary of the Self and the Other, introducing the learners to the various types of Othering via clear illustrations from real contexts. It also questions the oppositional nature of this binary, involving a section that opens room for the co-existence of the Self and the Other.

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At the end of the course, learners are expected to:

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- c) Being able to distinguish between stereotypes, prejudices and racism.
- d) Being able to identify Othering practices in various contexts and mitigate them.
- e) Developing an awareness about the complexities of international students’ cross-cultural journeys and ways to affective adjust to new cultures.

about different topics in intercultural studies. These two methods, undoubtedly, reinforce the implemented learning approach, learners-centered approach. However, the included strategies encompass: lecturing and explaining, inquiry and discovery, reading reaction, paper reaction activities, and reading reaction activities.

Recommended Study Habits

Since the course is enriched by the views that each learner brings to the classroom, group-work is recommended as a study habit.

Assessment Modes

One pertinent question that learners ask at the beginning of the course is how they will be assessed and evaluated in the subject. It is true that both assessment and evaluation in the subject of *Intercultural Studies* are quite arduous and knotty. For such reasons, the advocated course refers to various assessment and evaluation frameworks to account for the knowledge, skills and attitudes developed and acquired by the learners at different instruction stages. The implementation of these tools was in accordance with the learning outcomes and the objectives of the course. As to the part of assessment, this course refers the three main assessment types to gather information about learners' cross-cultural journey, charting their progress and outlining the difficulties they encounter when dealing with the contents of the lecture. The course starts with diagnostic assessment. The purpose here is to gauge learners' prior knowledge (background knowledge) about the following key concepts: intercultural studies, cultural appropriation, stereotypes, etc. Summative assessment is used to evaluate learners' academic achievements over distinct periods of time via tests, quizzes, exams, home-works, etc. It is employed since it allows the learners to reflect on their understandings of the lectures' contents and whether or not the learning outcomes are achieved. That being said, this course employs the three main types of summative assessment: product assessment, performance assessment and process-focused assessment. As to product assessment, this course refers to the following assessment tools: classroom activities, essays and summaries. To assess learners' performances, this course uses: debates, tests, group-work, buzz groups, minute paper, muddiest point activities, and misconception tests. Most importantly, since this course in intercultural studies aims at developing learners' criticality and objectivity when approaching different cultures, it assess learning processes (process-focused assessment) along with reflective thinking and oral presentations. Formative assessment, kept for the end of each semester, aims at assessing the learning goals advanced in this course.

Grading procedures

↓ Grades in this course will be based on the following assignments:

Assignments	Scores
Periodical tests	10/20
Attendance	5/20
Participation	5/20
Exams	20/20
Resit exams	20/20

Table 1: Assignments and their scores

↓ Grading will go along the following standards:

Verbal evaluation	Scores
Poor	4-9/20
Average	10/20
Good	11-13/20
Very good	14-16/20
Excellent	17-19/20

Table 2: Verbal evaluation and scores

Assignments' description

Periodical tests

The test includes three main questions or statements, retrieved from lecture taught and the classroom discussions. The students are not requested to rewrite the content of the lecture; however, the need to reflect on their views, understandings and further readings. In such tests, critical thinking and argumentation are necessary.

Exams

The exam occurs at the end of the semester. It has more or less the same qualities of the test expect that it examines learners' understandings of various lectures. Under this spirit, the learners need to synthesise many lectures in a coherent and concise way while answering the exam questions.

Participation

Participation is considered as an essential component of the process of assessment. Learners are expected to participate respecting others' views and ideas. Participation is graded on a regular basis. Students' classroom participation relates to:

- ✓ Sharing readings in the classrooms with classmates,
- ✓ doing home –works,
- ✓ asking an answering questions,
- ✓ taking notes during class discussions.

Attendance

For attendance, the score of 5 represents learner's attendance in every class (any unjustified absence influences the points given to attendance).



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Introduction

- **Understanding Intercultural Studies**



Given the far-reaching impacts of globalisation on the world at large, the study of the different cultures, how they are formed, what they develop as characteristic features, and what enhances communication across and within them, is primordial in the 21st century. That being said, **Intercultural Studies**, also known as **Intercultural Relations**, is defined as “*a practical, multi-field discipline designed to train its students to understand, communicate, and accomplish specific goals outside their own cultures*” (Elmhurst College. Intercultural Studies Program¹, 2012). Other understandings of this discipline go along the following citation: “*a new educational concept which provides students with the competences needed to function in and analyse various intercultural contexts as well as improving their foreign-language skills*” (<https://kandidat.au.dk>²).

It also **explores and examines** the **similarities and the differences** between people and their cultures around the world. For instance, it studies how *race interplays with social interactions*. As learners develop certain **understandings and knowledge** about these complex connections, they would be able **to identify the barriers** that hinder communication within and across cultures, including individuals of different origins, ethnicities, races and belongings (<https://learn.org>³).

¹The programme was retrieved from: <http://public.elmhurst.edu/academics/1265647.html>

²Retrieved from: <https://kandidat.au.dk/en/interculturalstudies>

³ Retrieved from: https://learn.org/articles/What_is_Intercultural_Studies.html

- **Why should I study Intercultural Studies?**

This subject allows you to generate a **global mind-set** as it enables you **to decentre** from your own culture and see the world **more objectively**. It does so since it develops **self-awareness, openness and understanding of other cultures**, and most importantly, it develops one's **empathy** towards people and cultures which might look different from yours, but definitely not inferior.

- **What does this subject add to my professional and academic career?**

This subject enhances learners' personal qualities and professional skills as well. It does so since it intersects with many fields including the following ones:

- ✚ Communication.
- ✚ Human resources
- ✚ Translation
- ✚ Mediation and training.
- ✚ Sales and marketing.
- ✚ Language education (<https://www.google.com>)⁴

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⁴Retrieved from <https://www.google.com/search?q=jobs+and+intercultural+studies>

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Lecture one: Forms of (Inter) cultural Encounters and Contacts

✚ The Main Objectives of the Lecture:

- 1- Introducing the learners to the main forms of cultural encounters.
- 2- Identifying the main differences between the outlined forms.

Lecture's Contents

✚ *Brainstorming*

1. Forms of (inter) Cultural Encounters and Contacts

1.1. Cultural appropriation

1.1.1. Cultural exchange

1.1.2. Cultural dominance

1.1.2.1. Cultural resistance

1.1.3. Cultural exploitation

1.1.4. Transculturation

✚ *Summary, discussion, and perspectives*

 **Brainstorming**

Read the passage below and answer the questions:

On the question of **processes**, we find that social groups have developed **specific rules governing the transfer of cultural aspects** for example, rules about taking but also about giving, rules about recognizing sources and origins, rules about the extent to which something may be transferred, rules about the domains in which transfer is permissible and the domains where it is not. **As for the agents**, what we might expect to find are culturally specific ideas on how members of the society in question are expected to deal with novelty, should they retain the new in the form in which it presents itself or should they combine it with what is already there? **With regard to knowledge**, it might be argued that in some societies a certain consensus on whether knowledge of a specific transfer should be kept alive across a specific phase of time or may instead be forgotten(Elfriede Hermann, 2007).

Questions:

- 1- Do human beings (different cultures) deal with cultural phenomena in the same way?
- 2- What is meant by transfer of cultural aspects? (Google it)!
- 3- Do all social groups abide by the same rules of cultural transfers?
- 4- How did the author relate cultural transfer to process, agents and knowledge?
- 5- What might be the consequences of dealing with cultural phenomena differently?

1. Forms of (inter) Cultural Encounters and Contacts

1.1.Cultural appropriation

Consider the following definitions of cultural appropriation:

- Merriam-Webster's Collegiate Dictionary (2004) defines the verb 'appropriate' as follows: "to take exclusive possession of" and "to take or make use of **without authority or right**" (p. 61, as cited in Richard A. Rogers, 2006).
- Richard A. Rogers (2006) outlines cultural appropriation as "*the use of culture's symbols, artefacts, genres, rituals, or technologies by **members of another culture***" (p.474-500). This use, he argues, is evident given certain cultural encounters in virtual and physical settings. He goes further to suggest that this concept relates to "**cultural**

politics⁵” as he states: “*It (cultural appropriation) is involved in the assimilation and exploitation of marginalized and colonized cultures and in the survival of subordinated cultures and their resistance to dominant cultures.*” (Richard A. Rogers, 2006, p.474-500).

- Helene Shugart (1997) states: “[T]echnically, [rhetorical] appropriation refers to any instance in which means commonly associated with and/or perceived as belonging to another **are used to further one’s own ends**. Any instance in which **a group borrows or imitates the strategies of another**—even when the tactic is **not intended** to deconstruct or distort the other’s meanings and experiences—thus would constitute appropriation”. (pp. 210–21, as cited in Mihaela Moscaliuc, 2019).

Activity one:

In a group work, discuss the provided definitions of cultural appropriation, focusing on:

- 1- The nature of cultural appropriation.
- 2- Contrasting between Richard A. Rogers’ (2006) and Helene Shugart’s (1997) definitions.

1.1.1. Types of cultural appropriation

Richard A. Rogers (2006) identifies four main types of cultural appropriation when reviewing part of the review of the literature (adapted from Wallis & Malm, 1984; additional influences from Bakhtin, 1975/1981; Clifford, 1988; Goodwin & Gore, 1990; Ziff & Rao, 1997) addressing the debated concept. He argues that these types are the outcome of historical, social, political, cultural and economic factors. The table below identifies the main types of cultural appropriation:

⁵The term *cultural politics* refers to the way that culture—including people’s attitudes, opinions, beliefs and perspectives, as well as the media and arts—*shapes* society and political opinion, and gives rise to social, economic and legal realities. To give an example that is relevant to DirtPol: in February this year, President Yahya Jammeh of the Gambia described homosexuals as “vermin” who should be tackled like malarial mosquitoes. Over in Uganda, President Yoweri Museveni’s new toughened legislation against homosexuality arises from similar underlying beliefs relating to contamination and disgust (i.e., the category of moral filth). In these two examples, we can see how culture (public opinion, arts and media) imbues politics (government and the law) with perspectives about homosexuality that are predicated on the category of vermin, infestation, contamination. Sexual violence against women often follows a similar discursive pathway (Prof Steph Newell, retrieved from <https://blogs.sussex.ac.uk/dirtpol/2014/04/01/what-is-meant-by-cultural-politics-by-prof-steph-newell/>).

Type of cultural appropriation	Description
Cultural exchange	The <u>reciprocal exchange</u> of symbols, artifacts, rituals, genres, and/or technologies between cultures <u>with roughly equal levels of power</u> (Richard A. Rogers (2006).
Cultural dominance (cultural resistance as a reaction)	The use of elements of a dominant culture by members of a subordinated culture in a context in which the dominant culture has been imposed onto the subordinated culture, including appropriations that enact resistance (Richard A. Rogers, 2006).
Cultural exploitation	The appropriation of elements of a subordinated culture by a dominant culture without substantive reciprocity, permission, and/or compensation. (Richard A. Rogers, 2006).
Transculturation	Cultural elements created from and/or by multiple cultures , such that identification of a <u>single originating culture is problematic</u> , for example, multiple cultural appropriations structured in the dynamics of globalization and transnational capitalism creating hybrid forms (Richard A. Rogers, 2006).

Table 1. Types of cultural appropriation

Questions:

- 1- The table above represents the main types of cultural appropriation. According to you, what are the features that distinguish one type from another?
- 2- Which type is more likely to lead to effective communication across cultures?

1.1.1.1.Cultural exchange

Richard A. Rogers (2006) suggests that cultural exchange “*involves the **reciprocal exchange** of symbols, artifacts, genres, rituals, or technologies between cultures with symmetrical power*” (p.474-500). As an illustration, he mentions the following cultural exchanges: “borrowing of linguistic words and phrases, religious beliefs and practices, technologies, music, art, among others”. More importantly, he argues that these exchanges are very often balanced and voluntary, involving various choices. To elucidate the nature of cultural exchange, he mentions the influence of Japan’s and United States’ media companies

on Japanese⁶ and American cultures, suggesting: “*Japan’s ownership of international media companies may influence US American culture in a variety of ways, just as US American ownership of media companies with substantial presence in Japan may influence Japanese culture*”(p.474-500).

Questions:

- 1- What are the main features of cultural exchange? May you mention other examples of cultural exchange?

1.1.1.2.Cultural dominance

Cultural dominance, Richard A. Rogers, 2006 argues, represents “*a unidirectional imposition of elements of dominant culture onto a subordinated (marginalized, colonized) culture*” (p.474-500). The practice of dominance may be identified as members of the “subordinated culture’ have no choice but to use certain aspects /elements of the “dominant culture” in certain contexts. Richard A. Rogers, 2006 underscores **the limited choices** dominated members have outlining: “*Cultural dominance implies a relative lack of choice about whether or not to appropriate on the part of the ‘receiving’ culture because of the “sending” culture’s greater political, cultural, economic, and/or military power*” (p.474-500). As an illustration of this type of cultural contact, he mentions “**institutional assimilation** which instrumentalises the field of education and religion to substitute certain aspects of the subordinate culture for those of the dominant one. Lesiak (1991) stratifies boarding schooling⁷ with institutional assimilation since it introducing Native American children to Anglo-American culture and downplays Native American culture (s) (as cited in Richard A. Rogers, 2006).

⁶Nevertheless, the hegemony of certain Western ideals, such as standards of female beauty (themselves perpetuated through Western and transnational media outlets, regardless of ownership), can have disproportionate effects on Japanese culture (Darling-Wolf, 2004), as reflected in the rates of certain plastic surgeries in Japan (e.g., changes to the nose and eyes to appear more “Western” [Cullen, n.d. cited in Richard A. Rogers (2006)

⁷A **boarding school** is an institution where children live within premises while being given formal instruction. The word "boarding" is used in the sense of "[room and board](#)", i.e. lodging and meals. As they have existed for many centuries, and now extend across many countries, their function and ethos varies greatly. Children in boarding schools study and live during the school year with their fellow students and possibly teachers or administrators. Some boarding schools also have day students who attend the institution by day and return off-campus to their families in the evenings (Wikipedia,https://en.wikipedia.org/wiki/Boarding_school).

Questions:

- 1- What are the main features that characterize cultural dominance?
- 2- Does boarding schooling represent cultural dominance in Algerian schools and universities?

1.1.1.2.1. Cultural resistance⁸

As a **reaction** to cultural dominance, **subordinated groups** tend to **use certain aspects and elements of the dominant cultures** as a resistance strategy. Cultural resistance is believed to be a means of survival (Clifford, 1988), psychological coping⁹ (Radway, 1984) and, in other cases, opposition (Harold, 2004; Shugart, 1997 as cited in Richard A. Rogers, 2006). An illustration of cultural resistance may be identified in the **field media studies**. The latter, along with the development of critical studies, revealed the polysemic nature of media texts which questioned “**cultural imperialism thesis**¹⁰” (Roach, 1997, as cited in Richard A. Rogers, 2006). This boom in media studies challenged “simplistic and ideological models of dominance via the different approaches to media studies which reinforced the **active role of the audience** and perceived media texts as lacking linearity and featured with contradiction (Althusser, 1971 as cited in Richard A. Rogers, 2006). These approaches, Richard A. Rogers, 2006 believes, “*offer possibilities for alternative and oppositional, as well as dominant, readings of media texts*”. (p.474-500). Via appropriating aspects of the dominant culture, cultural resistance enables “multiple discourses and lines of power.” This process also reinforces agency as to resisting dominant cultural discourses. Richard A. Rogers (2006) elaborates this view arguing: “*The performance of resistance using the imposed culture of the dominant indicates the presence of agency but not necessarily an agency grounded in the a priori subject of liberal individualism*” (p.474-500).

⁸This form of contact is a reaction to cultural dominance

⁹ Also called psychological compensation

¹⁰In the cultural imperialism thesis, **the media establish connections between developed countries and developing countries**, it can be separated into two categories, one is the productions of print media, television, radio and film; the other is consumer goods such as Coca Cola, McDonald (<https://www.google.com/search?q=cultural+imperialism+thesis>)

Questions:

- 1- How is cultural resistance defined in the above passage?
- 2- How did the author (s) link between cultural resistance and media texts?
- 3- How did the author (s) link between agency and cultural resistance?

1.1.1.3.Cultural exploitation

Another form of cultural appropriation is established in relation to exploiting aspects and elements of the **subordinated culture** by the **dominant culture**. Richard A. Rogers (2006) elaborates: “*In the critical/cultural studies literature, cultural appropriation has most commonly been used to reference acts in which aspects of marginalized/colonized cultures¹¹ are taken and used by a dominant/colonizing¹² culture in such a way as to serve the interests of the dominant*”. (p.474-500). Wallis & Malm, 1984 develops this idea stating that in such a cultural contact, the dominant culture treats the subordinated culture as “*a source to be mined and shipped home” for consumption*” (as cited in as cited in Richard A. Rogers, 2006). Cultural exploitation, he suggests, can be easily identified in the use of indigenous folk music by Western musicians and companies without compensation. The misleading aspect of cultural appropriation resides in the fact that using aspects of the subordinate culture by the dominant culture would appear to a layman an acknowledgement of the value of these cultures, while in fact; these aspects are used against the subordinated¹³ groups to reinforce the existence of domination practices (Buescher & Ono, 1996, as cited in Richard A. Rogers, 2006).

¹¹Marginalized communities are **those excluded from mainstream social, economic, educational, and/or cultural life**. Examples of marginalized populations include, but are not limited to, groups excluded due to race, gender identity, sexual orientation, age, physical ability, language, and/or immigration status (Retrieved from <https://www.google.com/search?q=marginalised+cultures>).

¹²The dominant culture in a society is the group whose members are in the majority or who wield more power than other groups. In the United States, the dominant culture is that of **white, middle-class, Protestant people of northern European descent**. (<https://www.google.com/search?q=dominengt++cultures>).

¹³This is common in neo-colonialism

The review of the literature in relation to cultural exploitation focuses on the appropriation of Native American cultures¹⁴. The consequences of such type of cultural encounter were identified by Ziff and Rao (1997) in four concerns. The first concern relates to “cultural degradation”. These two scholars argue: “*appropriation can have corrosive effects on the integrity of an exploited culture because the appropriative conduct can erroneously depict the heritage from which it is drawn.*” Moreover, it also endangers subordinate groups’ identity. In other words, when the subordinate culture is being distorted, ‘*tears can appear in the fabric of a group’s cultural identity*’ (Ziff & Rao, 1997, p. 9, as cited in Richard A. Rogers, 2006). Following the line of thought, distorting subordinate groups’ cultures is established as, in the case of Native American cultures, non-Natives¹⁵ claim authority and appropriate the roles of Natives in defining the salient aspects of Native American cultures (Churchill, 1994; Whitt, 1995, as cited in Richard A. Rogers, 2006). Another concern raised by Ziff and Rao relates to the “preservation of subordinate groups’ cultures. These scholars believe that “cultural objects, symbols, and practices” evolve and develop in their native contexts. This, these scholars argue, necessitates the preservation of the integrity of these endangered cultures (as cited in Richard A. Rogers, 2006).

Questions

1. What is meant by cultural exploitation?
2. What impacts does it have on marginalized cultures?
3. Explain and elaborate on the concerns mentioned in the above passage.

1.1.1.4. Transculturation

The genesis of the concept transculturation goes back to the Cuban sociologist **Fernando Ortiz** (1947-1995). This concept is believed to be created in his book on the history of tobacco and sugar in Cuba, more precisely in a chapter entitled: “*On the Social Phenomenon of “Transculturation” and Its Importance in Cuba* (Ortiz, 1995: 97, as cited in Elfriede HERMANN, 2007). According to him, the concept of transculturation identifies the different phases of transitional phases from one culture to another. He adds the fact that this debated concept is complex as it delineates more than mere adoption of other cultures. He

¹⁴For more the information about the exploitation of Native American cultures, see.g., Black, 2002; Buescher & Ono; Churchill, 1994; Kadish, 2004; Ono & Buescher, 2001; Torgovnick, 1996; Whitt, 1995).

¹⁵ These people claim they are real Indians.

says: “*the loss¹⁶ or uprooting of a previous culture, which could be said to be a partial deculturation, and also means the consequent creation of new cultural phenomena that could be called neoculturation*” (Ortiz, 2002: 260). This being said, seeking a single identifiable culture at the end of this cultural encounter is invalid and problematic. Richard A. Rogers (2006) argues: “*Transculturation involves cultural elements created through appropriations from and by multiple cultures such that identification of a single originating culture is problematic. Transculturation involves ongoing, circular appropriations of elements between multiple cultures, including elements that are themselves transcultural*” (p.474-500).

Lull (2000) describes transculturation as “*a process whereby cultural forms literally move through time and space where they interact with other cultural forms and settings, influence each other, produce new forms, and change the cultural settings*” (p. 242, as cited in Richard A. Rogers (2006). He adds: “*Transculturation produces cultural hybrids—the fusing of cultural forms*” (p. 243), but “*hybrids such as these never develop from ‘pure’ cultural forms in the first place*” (p. 245). Significantly, “*transculturation processes synthesize new cultural genres while they break down traditional cultural categories*” (Lull p. 242, as cited in Richard A. Rogers (2006). Speaking about transculturation, one needs to underscore the different contexts that lead to the creation of this cultural phenomenon. Richard A. Rogers (2006) argues that transculturation refers to ‘more complex blending of cultures’ when compared to the other types of cultural encounters. It also refers, he suggests, to “*a set of conditions under which such acts occur: globalization, neocolonialism, and the increasing dominance of transnational capitalism vis-a-vis nation states*”.

Comparing between the previously mentioned types of cultural encounters and transculturation, Richard A. Rogers (2006) says: “*Transculturation engages multiple lines of difference simultaneously, whereas the other three categories engage entwined pairs of entities: in the case of exchange, two equals; in the cases of dominance and exploitation, the dominant and the subordinate*” (p.474-500).

¹⁶The original quote is in Spanish ‘ la pérdida o desarraigo de una cultura precedente, lo que pudiera decirse una parcial desculturación, y, además, significa la consiguiente creación de nuevos fenómenos culturales que pudieran denominarse de neoculturación’ (Ortiz, 2002 : 260).

Questions:

- 1) Identify the genesis of the neologism “transculturation”!
- 2) What are the main features that characterize transculturation?
- 3) What is meant by *multiple cultures, cultural hybrids, synthesis of new cultural genres*?
- 4) What are the conditions that create transculturation?
- 5) What differentiates between transculturation and the other types of cultural contacts?

✚ *Summary, discussion, and perspectives*

- *Summarize the main points discussed in the lecture and discuss them with your peers!*

FORMS OF INTERCULTURAL ENCOUNTERS

GLOSSARY A

Cultural Transfer: refers to the “cultural mobility of objects” (Stephen Greenblatt): the global flow of commodities, concepts, words, images, persons, animals, money, weapons, etc. (<https://www.hsozkult>).

Cultural appropriation: appropriate is: “*to take exclusive possession of*” and “*to take or make use of without authority or right*” (Merriam-Webster’s Collegiate Dictionary (2004).

Cultural politics: “The first thing to note is that “cultural politics” does not signify two separate categories: it is not culture separated from politics. The term cultural politics refers to the way that culture—including people’s attitudes, opinions, beliefs and perspectives, as well as the media and arts—shapes society and political opinion, and gives rise to social, economic and legal realities” (Prof Steph Newell, 2014).

Cultural exchange: The reciprocal exchange of symbols, artifacts, rituals, genres, and/or technologies between cultures with roughly equal levels of power (Richard A. Rogers, 2006).

Cultural dominance: The use of elements of a dominant culture by members of a subordinated culture in a context in which the dominant culture has been imposed onto the subordinated culture, including appropriations that enact resistance (Richard A. Rogers, 2006).

Cultural exploitation: The appropriation of elements of a subordinated culture by a dominant culture without substantive reciprocity, permission, and/or compensation. (Richard A. Rogers, 2006).

Transculturation: Cultural elements created from and/or by multiple cultures, such that identification of a single originating culture is problematic, for example, multiple cultural appropriations structured in the dynamics of globalization and transnational capitalism creating hybrid forms (Richard A. Rogers, 2006).

Institutional assimilation: refers to many fields (institutions like universities, mosques, and churches) to substitute certain aspects of the subordinate culture for those of the dominant one (Richard A. Rogers, 2006).

Cultural Resistance: is a reaction to cultural dominance; subordinated groups tend to use certain aspects and elements of the dominant cultures as a resistance strategy. (Richard A. Rogers, 2006).

Cultural exploitation: is exploiting aspects and elements of the subordinated culture by the dominant culture (Richard A. Rogers, 2006).

Dominant vs. Subordinate cultures: “The dominant culture is one whose values, language, and ways of behaving **are imposed** on a subordinate culture or cultures through economic or

political power. This may be achieved through legal or political suppression of other sets of values and patterns of behaviour, or by monopolizing the media of communication (<https://www.oxfordreference.com>).

Transculturation: “a process whereby cultural forms literally move through time and space where they interact with other cultural forms and settings, influence each other, produce new forms, and change the cultural settings” (Lull 2000, as cited in Richard A. Rogers, 2006).

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Lecture Two: Transculturation and Cultural Assimilation

The Main Objectives of the Lecture

- ✚ Getting to know the main traits of transculturation
- ✚ Getting to know what is meant by cultural assimilation and its types

Lecture's Content

✚ *Brainstorming*

1. Features of transculturation
2. Examples of transculturation
3. Hybridity vs. Transculturation
4. Transculturation and modernity
5. Cultural assimilation
 - 5.1. Acculturation
 - 5.1.1. Selective acculturation
 - 5.1.1.1. An Example about selective acculturation

✚ *Summary, discussion, and perspectives*

 *Brainstorming*

The previous lecture was about the main types of cultural appropriation.

- What are these types and how do they differ from one another?
- What is transculturation?

1. Features of transculturation

- Transculturation “*is a phenomenon of the contact zone*” (Mary Louise Pratt, 1992: 6, as cited in Hermann, E., 2007).
- It does not represent a change in the recipient culture; on the contrary, this phenomenon is “*two-way borrowing and lending between cultures.*” (Renato Rosaldo as cited in *ibid.*).
- Ortiz (1995: 100) believes that transculturation occurs when different cultures come into contact with each one exerting strong influence on the other (s) (as cited in *ibid.*).
- Ortiz, elaborating on the concept of transculturation, says: “*the process also necessarily involves the loss or uprooting of a previous culture*” (Ortiz, 1995: 102). He adds that this phenomenon suggests “*the idea of the consequent creation of new cultural phenomena*” (Ortiz, 1995: 102-103, as cited in *ibid.*).

Questions

1. What are the main features of transculturation mentioned in the above definitions?
2. Is it concerned with one culture or many cultures? Explain!
3. What triggers the occurrence of transculturation?
4. Does it lead to the loss of cultures?
5. What characterizes the new emerging culture?

2. Examples of transculturation

Activity: Discuss with your group members the two examples of transculturation mentioned below:

A- Example one/ Music

Music can be taken an example of transculturation. For instance, one may identify this phenomenon in musical forms “appropriated” from **urban African American** culture such as hip-hop, which are created in **different cultural traditions**. This line of exchange and change carries on as these forms are appropriated by Native American youth as well (Richard A. Rogers, 2006).

B- Example two: Ngaing of Papua (New Guinea) and the Banabans (Fiji)

Both communities of Ngaing of Papua (New Guinea) and the Banabans (Fiji) situated in Oceania, are believed to engage in processes of adopting elements /aspects of other cultures into their own and at the same time transfer aspects of their cultures to other cultures (Hermann, E., 2007).

B.a.Ngaing of Papua New Guinea¹⁷ (Australian and African cultures)

Oral traditions in the community of Ngaing of Papua New Guinea recount the story of a man called “Yali” who is believed to have led a social movement in Madang Province after being influenced by European culture. This man brought certain changes to his village after certain visits to Australia. For instance, he introduced the Australian architectural models of “laying out villages in an orderly way” (Hermann, 1995: 90-91). However, as Hermann, 1995: 118) argues: “*Australians had promised them a similar lifestyle to that in Australia. But when the colonial masters saw the amount of power Yali had amassed, they did their best to weaken his power*”(Hermann, 1995: 118). Nevertheless, men and women in the village tend to recount the story of a mutual influence between African and Australian cultures, emphasizing the role Yali played in this transcultural process (Hermann, E., 2007).

Questions:

After reading the above passage, answer the following questions:

- 1- Which idea did Yali bring from Australia to Africa?
- 2- Do you think that other motives were behind inviting Yali to Australia?
- 3- Which part of the passage indicates an aspect of transculturation?

¹⁷Yali and his vist to Autratlia !

B.b. The case of Fiji¹⁸ (Fijians and Banabans)

The second case of transculturation is represented in the cultural exchange between Banabans and Fijians, two different communities. The Banabans, who descended from Banaba (Micronesia), settled in another location “Rabi Island in Fiji” in 1945.

Hermann, E., (2007) asserts that these two communities practised different cultural exchanges. He says: “(Banabans) *were in the habit of alluding, when telling me of their contemporary culture, to exchanges of cultural practices as having taken place with other ethnic groups living in Fiji. What they repeatedly mentioned, for example, was a two-way process of borrowing each other’s foodstuffs or recipes*”(p. 258-259). On the other hand, Fijians, too, borrowed some practices from Banabans. He adds: *Fijians from the neighboring islands, they liked to tell me, had taken over from the Banabans **the practice of eating raw fish te ika ae e menaai, «fish that is fresh» as the Banabans call it.*** (p. 258-259). Fijians were accustomed to eating fresh fish only when “marinated in lemon juice”, coconut milk, chili or vegetables, a recipe called Kokoda by Fijians. The different ways of eating fresh food had been exchanged by both communities. Nei Miri and Na Toki (15.02.1998) suggest: “*After staying with the Fijians for sixty years, we have learnt how to prepare **kokoda** which we now call **miti** and Fijians in areas close to Rabi (Vanua Levu and Taveuni) have learnt that the best way to eat fish is by eating it as it is*”.(Nei Miri and Na Toki, 15.02.1998). Elfriede HERMANN (2007) underscores: “*Let me just add in passing that **miti** is itself a Fijian word that the Banabans have «transcultured*”. Na Tom underscored the importance of the awareness of these cultural exchanges stating: “**We have taken on new cultures, some part of the cultures that we live in**” (13.11.1997, as cited in Hermann, E., 2007).

Questions:

- 1- What are the two communities concerned with transculturation?
- 2- What are the things being transculturated?
- 3- Did both communities prepare fish the same way?
- 4- How do we define Kokoda?
- 5- Is an awareness of cultural exchanges part of transculturation?

¹⁸Food exchange! (Fish !)

3. Hybridity and Transculturation

According to Clifford (1988), appropriation under the heading of transculturation, may be well understood via the concept of hybridity. The latter is contextualized along certain cultural exchange due to certain phenomena such as “cultural globalization”. In relation to this, hybridity Kraidy (2002) believes, generates buffeting atmosphere for intercultural communication. Kraidy (2002,p. 317) emphasizes the communicative aspect of hybridity arguing: ““*hybridity needs to be understood as a communicative practice constitutive of, and constituted by, sociopolitical and economic arrangements*” (Kraidy, 2002, p. 317, as cited in Richard A. Rogers, 2006).

Transculturation, as opposed to cultural dominance and exploitation, represents a process of hybridity of aspects and elements of different cultures. It is also featured with lack of authenticity, purity and essence, which makes both transculturation and hybridity conflating cultural phenomena (Clifford, 1988, as cited in *ibid.*).

The above passage made it clear that both transculturation and hybridity share many similarities. Richard A. Rogers (2006) says: “*Broadly speaking, these terms have all been used to refer to processes of cultural mixing and the resulting effects*”(474-500). Despite this confusion, both cultural processes are distinguished along with certain differences. The table below presents an analogy between transculturation and hybridity:

Transculturation	Hybridity
<ul style="list-style-type: none"> ✓ Transculturation has Latin American, more precisely Cuban origins. ✓ It is rarely used outside Latin America Pratt, 1992). 	<ul style="list-style-type: none"> ✓ Hybridity has been constructed along with global dimensions. ✓ It also affiliates with post-structuralist and post colonialism.

Table 1: Main differences between Transculturation and hybridity

Questions:

1. What are the common features between transculturation and hybridity?
2. What are the main differences between the debated concepts?

4. Transculturation and modernity

Other discussions about transculturation related the latter to modernity and nation-state (John Beverley). John Beverley elaborates these concerns stating: “*For both Rama and Ortiz transculturation functions as a teleology, not without marks of violence and loss, but necessary in the last instance for the formation of the modern nation-state and a national (or continental) identity that would be something other than the sum of its parts, since the original identities are sublated¹⁹ in the process of transculturation itself*” (Beverley, 1999: 45, as cited in Millington, M., 2007). He also adds: ““*For Rama, transculturation is above all an instrument for achieving Latin American cultural and economic modernity in the face of the obstacles to that modernity created by colonial and then neo-colonial forms of dependency*’ (Beverley, 1999: 45, as cited in Millington, M., 2007).

Other scholars such as Alberto Moreiras alluded to these ideas arguing that Rama considered transculturation as “an assimilation to modernity” (Moreiras, 2001: 188). Other interpretations of Rama’s and Ortiz’s views on transculturation conceive the latter as a compromise with “powerful global forces, and which necessitates, in most cases, local adjustment from the part of less-powerful nations and individuals (as cited in Millington, M., 2007).

Reading through Beverley’s and Moreiras’ views, it becomes clear that transculturation creates certain ambivalence when nation-state, autonomy and globalization exclude one another. As an illustration, these two scholars mention Latin America which is torn between assimilation to global prospects and autonomy, one of the essential requirements of nation-state (as cited in Millington, M., 2007).

¹⁹assimilate (a smaller entity) into a larger one.

Questions

1. What is the link between modernity and transculturation?
2. How did the authors link between nation-state, modernity and transculturation?
3. What are the choices Latin Americans have when seeking transculturation?

4. Cultural assimilation

Among the definitions attributed to the concept “assimilation” is Keefe and Padilla’s (1987:18). They define it as “*social, economic, and political integration of an ethnic minority group into mainstream society*” (As cited in cited in James Marrone, 2017). More importantly, this cultural process is believed to be featured with duality since one’s assimilation to a new culture often suggests un-assimilating from home culture. Pew (2016) argues that cultural assimilation has become the concern of politics. He mentions a report (2016) whereby Europeans uneasiness with the issue of diversity was aired, presuming that some immigrants like Muslim “**do not assimilate**” (as cited in cited in James Marrone, 2017). The economic aspect of cultural assimilation has been discussed by different scholars. Vigdor (2015), for instance, sees this cultural process as promoting economic and civic well-being (as cited in James Marrone, 2017).

Questions

1. Above are some definitions of cultural assimilation. As you read them, try to identify the main features of cultural assimilation.
2. What is the link between assimilation and politics?
3. Do you agree with the findings of the report which says that Muslims do not assimilate?
4. What do you know about the issue of assimilation of Muslims in European countries?
5. What is the link between assimilation and economy?

5.1. Acculturation

Among the various types of cultural assimilation, one mentions acculturation. According to Gordon, this process represents an ethnic group’s changing their cultural patterns to those of the host society. For instance, this process is common in America whereby individuals (immigrants) acculturate towards “**Anglo-conformity**”. In here, one identifies

different types of cultural contacts such as: melting pot metaphor whereby both the immigrants' and the host culture undergo certain change. Also, one comes across concepts such as cultural pluralism whereby differences in ethnicities and cultures are preserved and coexist in the same area (McLemore, 1991, as cited in Sandra L. Shaull and James H. Gramann, 1998). **Howbeit, acculturation** towards **Anglo-Saxon conformity** does not always represent abandoning home cultures, and this can be due to **partial assimilation** (Keefe & Padilla, 1987). The reason why partial assimilation occurs stems from the nature of cultural aspects whose transference differs from one ethnic group to another. For instance, adopting material culture is easier than adopting abstract aspects of the host culture such as values and beliefs (as cited in Sandra L. Shaull and James H. Gramann, 1998). The successful process of acculturation also means the process of **de-assimilation**. This process may touch on some cultural aspects such as religion whereby individuals either get more religious or less religious. This does not apply to other aspects of cultures such as languages whereby one may adopt various languages at the same times.

Questions:

1. What is the main feature that distinguishes acculturation from other types of assimilation?
2. Do you think that acculturation has negative effects on individuals' cultures?
3. What distinguishes acculturation from melting-pot metaphor and cultural pluralism?
4. What is meant by Anglo-conformity?
5. Does assimilation lead to a complete loss of cultures?
6. What are the reasons that may prevent a total replacement of cultures?
7. How can you relate between acculturation and de-assimilation?

5.1.1. Selective acculturation

Adopting certain aspects of the host cultures, while keeping other aspects of the home cultures, is known as selective acculturation. Sandra L. Shaull and James H. Gramann, 1998) offer the following understanding: “ *The retention by an ethnic group of certain core cultural traits, such as family organization, child-rearing practices, and traditional foods and music preferences, while other traits of the majority group that contribute to socioeconomic advancement (such as language) are adopted fairly quickly*”(p.47-61).

5.1.1.1. An Example about selective acculturation (Mexican Americans)

Mexican Americans' assimilation is believed to be different if compared to other Hispanic and non-Hispanic immigrant groups to U.S. (Moore (1976). The latter argues that Mexican American had been living in U.S. since the end of Mexican-American War in 1848. Despite this fact, this scholar believes that this ethnic group has not reached the final stage of assimilation given the fact their assimilation does not ape Anglo-Saxon conformity. This selective acculturation which does not go along classical sociological model had been reinforced by the influx of new Mexican immigrants who cross the borders in huge numbers. Keefe and Padilla, 1987 as cited in Sandra L. Shaul and James H. Gramann, 1998).

Questions:

1. Why did Moore (1976) claim that Mexican American assimilation deviates from Hispanic and non-Hispanic immigrant groups in the U.S.?
2. Which type of assimilation suits Mexican-American best?
3. What is the main factor that enables such type of assimilation?

 *Summary, discussion, and perspectives*

- *Summarize the main points discussed in the lecture and discuss them with your peers!*

End of lecture Two

Lecture Two: Transculturation and Cultural Assimilation

Glossary B

Hybridity: The most developed theorization of hybridity by Homi Bhabha (*The Location of Culture*, 1994) does not consider it as merely fusing existing cultural elements. Rather, hybridity refers to the process of the emergence of a culture, in which its elements are being continually transformed or translated through irrepressible encounters. Hybridity offers the potential to undermine existing forms of cultural authority and representation (<https://www.oxfordreference.com>).

Cultural assimilation: The incorporation of a culture into the general host society (see melting pot theory). The acceptance of the host culture may result in the loss of cultural identity of an ethnic group. In reality, cultural assimilation can range along a continuum from complete isolation, or segregation (see apartheid) to complete assimilation (<https://www.oxfordreference.com>).

Acculturation: “cultural modification of an individual, group, or people by adapting to or borrowing traits from another culture” (www.merriam-webster.com).

Anglo-conformity: Anglo-conformity, or **Americanization**, describes assimilation in the United States as a coercive and one-sided process that was designed to maintain the predominance of the English language and the British-type institutional patterns created during the early years of American society (<https://www.google.com/>).

Partial assimilation: is adopting certain cultural features of the host culture and preserving some aspects of the native culture. For instance, adopting material culture is easier than adopting abstract aspects of the host culture such as values and beliefs (as cited in Sandra L. Shaul and James H. Gramann, 1998).

Selective acculturation : The retention by an ethnic group of certain core cultural traits, such as family organization, child-rearing practices, and traditional foods and music preferences, while other traits of the majority group that contribute to socioeconomic advancement (such as language) are adopted fairly quickly (Sandra L. Shaul and James H. Gramann, 1998, p.47-61).

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Lecture Three: Culture and Stereotypes

✚ The Main Objectives of the Lecture :

1. Getting to know the meanings of stereotypes,
2. getting to know the origins of stereotypes , how they operate, and their impact on groups and individuals,
3. getting to know the role of media in spreading them,
4. covering their positive and negative aspects.

Lecture's Content

✚ *Brainstorming*

1. Stereotypes
 - 1.1. Positive and negative stereotypes
 - 1.2. Cognitive aspects of stereotypes
 - 1.3. Stereotypes and categorization
 - 1.4. Stereotypes and pigeonholing
 - 1.5. Stereotypes and media
 - 1.6. Stereotypes and society
 - 1.7. Women and stereotypes

✚ *Summary, discussion, and perspectives*

 *Brainstorming*

Have a look at the following joke entitled “Hell and Heaven:

Heaven is a place where: The police are British, the chefs are French, the lovers are Italian, and everything is organized by the Germans. **Hell** is a place where: The police are French, the chefs are British, the lovers are Germans, and everything is organized by the Italian (Nguyen-Phuong-Mai, 2015-2016).

Questions

- 1- What are the nationalities mentioned in the above joke?
- 2- What is the meaning communicated by ordering the mentioned nationalities in that way in heaven?
- 3- Why did he order the same nationalities in hell differently?
- 4- What motivated the author of the joke to order these nationalities in those ways?

The joke represents some cultures in different ways. Italians are represented as chaotic if compared to Germans who are more organized in structuring their life. However, the Germans are believed to be less skilled in expressing their emotions. The same comparison applies to British gastronomy which is considered less tasty compared to the French²⁰. Nevertheless, in relation to authority, British people are believed to be more adequate given the fact they consider it a professional privilege while French individuals perceive it as an unquestioned right (Nguyen-Phuong-Mai, 2015-2016).

1. Stereotypes

Analyzing the above mentioned joke, one may identify certain generalized beliefs about certain groups and cultures. In fact, the joke represents stereotypes, defined as: “*a fixed, over-generalized belief about a particular group of people or a co- culture* (Nguyen-Phuong-Mai, 2015-2016). These stereotypes are based on “some reality” and half –truth, but still, they describe “**what actually happened.**”

The origins of stereotypes may be attributed to individuals’ seeking **similarities** when interacting with people from different groups. Harlan Cleveland (2000) argues that it is a

²⁰French cuisine is so tasty that it has been awarded World Heritage status by UNESCO) Nguyen-Phuong-Mai (2015-2016).

natural inclination that people affiliate with individuals who look like them, speak their languages and share the same habits with them (as cited in Nguyen-Phuong-Mai, 2015-2016). These similarities, he believes, enable **feelings of comfort** and the creation of new relationships. Nguyen-Phuong-Mai, 2015-2016) considers these inclinations as natural. He suggest: *“There is nothing wrong with seeking ethnic similarities since it is only natural for all of us to do so”* (p.1-17).

Nevertheless, individuals tend to **find difficulties** when seeking similarities between them and others, resulting in feelings of **anxiety**, the hotbed for stereotypes. Nguyen-Phuong-Mai, 2015-2016) asks the following pertinent question: *“What really matters is when we fail to find common backgrounds, will we have the courage to overcome anxiety and move ahead, or will we withdraw all together from interaction with the unknown?* He (2015-2016) suggests: *“Universally, stereotyping is a natural process. We absolutely need it to survive”* (p.1-17).He explains theformation of stereotypes claiming: *“We are often put in a situation where we fail to see any similarities or lack any experience. At the same time, we still need to make sense of the situation and react in a limited amount of time. Stereotype is the result of this mismatch”* (p.1-17).Despite this fact, one may outline the fact that stereotypes are not limited to racists and bigots only; common people, too, have the tendency to pigeonhole others (putting others in a box). Nguyen-Phuong-Mai (2015-2016) says: *“Yet all of us are guilty of putting others in a box, despite the fact that our knowledge about them is just a grain of truth or half-truth”* (p.1-17).

Questions

- 1- What is meant by stereotypes?
- 2- What are they based on?
- 3- Why do we seek similarities in life?
- 4- How do people react when the fail to identify similarities between them and the others?
- 5- What answer would you provide to the question asked by Nguyen-Phuong-Mai (2015-2016)?
- 6- Are stereotypes peculiar to racists and bigots?

1.1. Positive and negative stereotypes

As to stereotypes, one may also come across **positive stereotypes**, taken as improving performances and the status quo of individuals. Nguyen-Phuong-Mai, 2015-2016 comments: *"You would logically think: "If a negative stereotype makes people perform worse than their actual ability, then a positive one would make them perform better"* (p,1-17). Nevertheless, as argued by the author, positive stereotypes may have negative, sometimes detrimental effects on groups and individuals alike. Nguyen-Phuong-Mai (2015-2016) explains: *"However, no matter how positive they are, stereotypes are still stereotypes, and you will always fail to grasp the whole picture by using them. Further, positive stereotypes can be quite detrimental since it sets the bar unrealistically high, causing the holders to be disappointed when facing the truth, and at the same time, loading unnecessary burdens on those who are viewed with stereotypes*(p,1-17).

An illustration about the negative impacts of positive stereotypes²¹ on individuals and groups may be noticed in stereotypes about **Asians** who stand for "**Model Minority**". The latter means that Asians are believed to **excess "higher socioeconomic success"** in Western societies. However, what needs emphasis is the hidden side of the story; Asian minorities are said to experience marginalization due to **practices of racism and ethnicity in majority societies**. Nguyen-Phuong-Mai (2015-2016) explains the danger of these positive stereotypes on Asian communities in Western countries as follows: *"this positive stereotype creates an illusion that Asians do not suffer from social inequality, thus, brushing away problems and taking away the chance that the disadvantaged deserve* (p,1-17). In addition to this, these positive stereotypes justify excluding these minorities from government support (Natsu Taylor Saito, 1997, as cited in Nguyen-Phuong-Mai, 2015-2016). These positive stereotypes also create certain unbearable psychological conditions on Asian individuals, since they live pressure due to certain social expectations of reaching higher life standards (NAWHO, 2001, as cited in Nguyen-Phuong-Mai, 2015-2016). Other negative effects of positive stereotypes are expressed as follows: *"From a broader perspective, especially in a multicultural society, maintaining positive stereotypes of one specific group accentuates negative stereotypes of*

²¹ In her book "Murder and the Reasonable Man", Cynthia Lee argues that the verdict on the shooting death of a black teenager by a Korean shop owner was influenced by the positive stereotype of the shooter as "unfortunate victim of 'bad' African or Latino looters". Cynthia Lee, 2009. This event contributed to the LA riot in 1992 and has left a tension between the two communities to this day (Anne Soon Choi,2009, as cited in Nguyen-Phuong-Mai, 2015-2016).

others (e.g. they are lazy; they are welfare dependent; they are criminals, etc.) It can actually promote legal injustice, social hostility, racial hatred, creating platforms to blame other groups for not being a model, falling short on the level of their contribution” (Nguyen-Phuong-Mai,2015-2016,p.1-17).

Questions

1. What is a positive stereotype?
2. What is a negative stereotype?
3. How can a positive stereotype influence one’s performance?
4. How may a positive stereotype turn out a negative stereotype?
5. How are Asian stereotyped in Western countries?
6. How can positive stereotyping impact Asian individuals’ life in western countries negatively?

1.2.Cognitiveaspects of stereotypes

The very formation of stereotypes, one needs to underscore, is **cognitive**. That is to say, individuals tend to process the loose information they have about others in their minds, using this information to take a given decision in a short span of time. Nguyen-Phuong-Mai (2015-2016) elaborates on this cognitive process referring to the example of sales pages. He comments: *“It is not for nothing that sales pages are often very long, with a lot of information in bullets, many experts’ recommendations and testimonies of satisfied customers. This is done in the hope that our mind will connect the loose information and give us a big picture of “a good product”, which prompts our swift decision to buy it without having to actually use it first(p,1-17).* Douglas Martin (2014) suggests that these swift mental processes (stereotypes) allow retaining knowledge “using minimal thinking efforts”. More importantly, they provide individuals certain structures to deal with chaos around them (as cited in Nguyen-Phuong-Mai (2015-2016).

Questions

- 1- What is the rapport between stereotypes and cognition?
- 2- What is meant by minimal thinking efforts and how do they relate to stereotypes?

1.3. Stereotypes and categorization

Another important aspect in stereotypes is that they categorize people in certain groups. The cognitive aspect of stereotypes shortens the way for the individuals when seeking information about others. It does so since, based on certain information about some people; it attires the collected information to every individual belonging to that group (**amalgamation**). Nguyen-Phuong-Mai (2015-2016) explains the process as follows: “*Suppose you have never had a chance to get to know **the Italian decently**. There are **about 60 million of them, thus at least 60 million sets of information** – a number that is impossible to process. Stereotypes can now step in, using categories to help simplify and systematize information, putting all Italians into some fixed sets of characteristics; for example in our joke of “hell and heaven”, they are portrayed as being chaotic with work structure and passionate in love affairs (p,1-17).*

As to the effects of stereotypes, one may identify two sides: on the one hand, they seem to maximize differences between cultures (Italians and British; however, they maximize similarities within cultures (all Italians look the same). The categorization process, as it has been mentioned before allows **decisions to be taken swiftly**. Nguyen-Phuong-Mai, 2015-2016 comments: “*Now that things have been “sorted out” and put in boxes, the world should look much simpler, and thus easier to understand; we can save time and energy to act more efficiently. Next time we meet an Italian; we can quickly draw on this stereotype and make our decision in a blink of an eye”(p, 1-17).*

Another aspect of stereotyping goes along “**making incorrect categories**”. That latter may be due to collecting “misleading information” about collectivities via certain individuals and generalizing judgments about groups. Nguyen-Phuong-Mai (2015-2016) provides the following examples: “*Some black people commit a crime so black people are criminals, and being criminal is the typical trait of the black culture; Some Muslims are terrorists so Muslims are terrorists, and being terrorist is a typical Islamic way; I met some arrogant Canadians so Canadians are arrogant, and being arrogant is a typical Canadian value, etc.” (p, 1-17). Stereotyping by categorizing seems an absurd practice given making illogical associations (**guilt by association**) between groups and individuals. This is clearly illustrated in the wordplay²² “*All dogs have four legs. My cat has four legs. My cat is a dog*” (as cited in Nguyen-Phuong-Mai (2015-2016).*

²²The wordplay in the BBC sitcom Yes, Prime Minister

Questions

- 1- Why do we categorize people?
- 2- What is the link between stereotypes and amalgamation?
- 3- How were Indians categorized and stereotyped in the above mentioned joke?
- 4- What is the source of incorrect categorization?
- 5- Identify some examples of incorrect categorization!

1.4.Stereotypes and pigeonholing

As to the expressions of stereotypes, one may identify **pigeonholing** people in certain categories which do not reflect persons' individualities. Once again, one needs to bear in mind that cognitively speaking, categorizing people is a natural process since, as Nguyen-Phuong-Mai, 2015-2016 explains,: *“Our mind has evolved to conduct this vital process so we as humans can effectively manage our life, develop our skills, and conquer the world that is otherwise too big, too complicated, and impossible to know in all its details. We all create stereotypes as it is a universal process at both the collective and individual level (p, 1-17).* Nevertheless, categorizing objects is easier than categorizing human beings, since human life is complex.

Indeed, though stereotyping is believed to be a natural cognitive process, it generates certain issues when subjectively approaching people. In other words, stereotyping is processed via **pigeonholing individuals** in certain categories. This process may be illustrated via **an inverted pyramid**, since it starts by attributing certain values and norms to collectivities and groups. Then it moves down into identifying every individual with the collectivity, disregarding peculiarities. Nguyen-Phuong-Mai, 2015-2016 gives the following examples²³ *“you are a man, so you should be tough; you are a nurse, then very likely you are a woman in a white outfit with a little cap; you are Irish, well, for sure you drink like a fish, etc.”* (p,1-17). One may say that this gendered difference is real and true; however, it does not represent all males and females. In a study, it was found that young men are more emotionally

²³It may be true that many nurses are female, but 21% of nurses in Italy and 32% of nurses in Saudi Arabia are male, and still rising (Helen Regan 2012, as cited in Nguyen-Phuong-Mai, 2015-2016). The Irish may drink a lot, ranking 18th on the alcohol consumption per year, but one in five adults in Ireland don't drink at all. If you put everyone in the typical stereotypes, in these cases, then you are wrong at least one of every five times. World Health Organization 2014, as cited in Nguyen-Phuong-Mai, 2015-2016).

affected by relationships woes than women (Robin W. Simon and Anne E. Barrett, 2010, as cited in Nguyen-Phuong-Mai, 2015-2016).

The main argument that can be developed against pigeonholing individuals along certain collective identities relates to the fact that collective identities' traits do not always match individual traits. One may, therefore, suggest that nationality, culture, and an individual are not the same. In this sense, stereotyping others would mean negating their personal and individual aspects. Nguyen-Phuong-Mai (2015-2016) comments: *“By insisting that a person is just a random unit of many similar copies from a mass collection, we deny this person’s sense of self and personhood, what is special and unique. We please the comfort of our mind and deny the right for individual and collective complexity to exist”* (p,1-17).

As to identity in the postmodern world, one may speak of individual and different identities. This is true, given the fact that race, gender, nationality, religion, and profession shape different identities. Moreover, immigration and interracial marriages have also contributed in the process of forging new identities that may be ascribed, contextual and situational features, known as *“lego identities”*. Nguyen-Phuong-Mai (2015-2016) explains these types of identities suggesting: *“Identities depend on a specific context that a person consciously or sub-consciously chooses. Many people of mixed background opt to behave differently, to change their perspective and value system flexibly when communicating in various group settings”* (p, 1-17). Here, the risk of stereotyping people stems from locating individuals in the wrong categories, when seeing them as having rigid identities.

Questions

1. What is meant by pigeonholing?
2. How did the author explain the natural aspect of stereotypes?
3. Why does stereotyping resemble an inverted pyramid? Illustrate!
4. Does categorization account for persons' individualities? What do studies say about that?
5. How was pigeonholing people criticised in the above passage?

1.5. Stereotypes and media

The very mentioning of stereotypes would definitely suggest the role media in spreading this biased information about people. Nguyen-Phuong-Mai (2015-2016) argues: *“The danger of making all-inclusive categories has been worsened by media and social networks. Many*

stereotypes promoted by mass media are exaggerated and based on half-truths” (p, 1-17). The danger of the interplay between media and stereotypes may be identified in creating **certain illusions** which are based solely on certain incidents and circumstances. Via media, these **illusions** become the norm on which the described groups and individuals will be judged against. An illustration of the exaggerating nature of media when spreading stereotypes may be well understood when dealing with media representation of **air travel** which is described in news and reports along with certain terrifying pictures of **airplane crashes**. Nevertheless, air travel is regarded as the safest mode of transportation (Nguyen-Phuong-Mai (2015-2016)).

Carrying the same line of thought, it may be suggested that the **over focus** of media on certain topics would be so misleading and illusive. One may take the following examples to get the picture: *Gulf people are oil millionaires, or the standard beauty of a modern woman is exactly the same as how a catwalk model or a Barbie doll looks*. Given this process, one may consider media²⁴ as a means **to distort cultures** via, Nguyen-Phuong-Mai, 2015-2016 suggests, *“pigeonholing people extensively or focusing on irregular traits and turning them into typical trademarks”* (p,1-17). This author warns about the dangers of stereotyping when processed via media claiming: *“When exceptions become the norms, stereotypes that stem from this categorization can be destructive since it is incongruent with reality, and yet, is still considered to be the standard”*(p, 1-17).

Questions

1. How does media contribute to the spread of stereotypes?
2. How may we link between media, stereotypes and illusions?
3. What was the example provided to illustrate media influence on stereotypes?
Explain it!
4. How does media distort cultures?
5. How did the author express the danger of media in propagating stereotypes?

1.6.Stereotypes and society

The impact of stereotypes on society may be established at different planes. To begin with, stereotypes tend to lead us to see the world around us via **certain frames** which filter information. These **frames** facilitate our understandings of things as they instigate us to

²⁴such as television channels, movies, newspapers, radios, social sites, books, comics, etc.

disregard ideas that go against our beliefs (Jeffrey W. Sherman, Frederica R. Conrey, and Carla J. Groom, 2004, as cited in Nguyen-Phuong-Mai, 2015-2016). Another feature that makes their effects enduring on society, one suggests the stability of stereotypes which is not easily changed. In this regard, even when these stereotypes are being contradicted, they justify **this process as an exception**. Most importantly, this framework affords to the individuals **half-truths and incomplete information**. Nguyen-Phuong-Mai, 2015-2016 comments: *“Further, this selective filter will reinforce only information that suits your assumption. In a nutshell, you only see what you want to see. Consequently, you are misled into making decisions based on half-truths”* (p,1-17).

The impact of stereotypes on society may be vivid as one sees **social exclusions of individuals**, given the fact they do not fit certain pre-determined assumptions about them. Sam Killermann (2012) provides the following illustration: *“I’m a black man who grew up surrounded by white people. Growing up, I was the only black person in my neighborhood, my school, and sometimes it felt like the entire town. I never played basketball. I can’t rap or dance well – I don’t even like hip hop. I’m really good at video games and I watch baseball. When I got to college, my skin made me too black to fit in with the white kids, and my skills/hobbies weren’t black enough to fit in with the black kids. It ... to feel like you’re in the minority sometimes. It even more to feel like you’re not even good enough for the minority”* (as cited in Nguyen-Phuong-Mai, 2015-2016).

Another effect of stereotypes on society may be noticed in how **these misleading forms** influence behaviour and performances. That is to say, one’s performance is likely to be affected by how other people think about oneself, which also influences the way you see yourself. An illustration may be retrieved from the field of athleticism whereby black athletes are believed to perform better in the field. However, they are likely to be affected by this stereotype and perform less (Jeff Stone, Christian I. Lynch, Mike Sjomeling, and John M. Darley, 1999, as cited in Nguyen-Phuong-Mai, 2015-2016). Equally, women are stereotyped as being less able to effectively perform technical and mathematic job. These stereotypes are likely to influence women’s choice of educational and job fields (Steven J. Spencer, Claude M. Steele, and Diane M. Quinn, 1999, as cited in Nguyen-Phuong-Mai, 2015-2016).

Nguyen-Phuong-Mai, 2015-2016 suggests that these stereotypes worsen problems instead of attempting to solve them. He comments: “This effect of stereotyping is so detrimental in the sense that it can drive us away from putting more effort into solving the

problem. Instead, it puts us in doubt of our own ability and attributes this weakness to our age, race, gender, nationality, skin color, etc.: “Why can’t I do it? Is it because what people say is correct? Maybe the stereotype is correct! Oh dear! It is indeed correct!” (p,1-17).

Questions

1. How do we see the world through certain frames?
2. What is the function of these frames?
3. What makes their effects enduring?
4. Which truth do they represent?
5. Why do they mislead us?
6. What is the link between stereotypes, society and exclusion?
7. Explain the example of social exclusion in the above passage!
8. How do stereotypes affect performances and behaviour? Explain!
9. What link may you identify between stereotypes about women and their performances?
10. How do stereotypes worsen problems?

1.7. Women and stereotypes

Indeed, women as opposed to men, receive more negative stereotypes as to their duties and bodies. Women are regarded as “**a homogenous mass**” stereotyped as young, thin, beautiful, passive, dependent, incompetent, homemakers and care-givers. As to how these stereotypes affect women, one may suggest that these social expectations reinforce the **pressure** on them as they seek jobs and to make progress in the workplace. On the other side, boys are represented as active, adventurous, and powerful. Nancy J. Adler, 1999 , as cited in Nguyen-Phuong-Mai, 2015-2016. Nguyen-Phuong-Mai, 2015-2016 provides the following example: “*An obvious example is many humorous and stereotypic photos/comics depicting a bride victoriously or desperately **dragging her groom into a wedding** while the man shows a **saddened face of “game over”**.* ²⁵*This sort of image perpetuates the false idea that a woman’s life purpose is all about a wedding and nest building, and a man’s mission is to be able to escape it* (p,1-17).

²⁵It is of course not true, but it has become a thing that few will bother to argue. Societies trapped into this stereotype will fail to pay due respect and give equal opportunities to half of the workforce. Countless women are not seen as active citizens who want to pursue serious careers, who strive to be executives, who desire to lead and make an impact, or those who just want to be single or child-free (Nguyen-Phuong-Mai, 2015-2016).

Questions

1. How are women stereotyped? Do the features attributed to women apply to all women?
2. How do these stereotypes affect women?
3. How are men/boys stereotyped in the above passage?
4. In the above citation, women and men are stereotyped in relation to marriage, how are they represented?

 ***Summary, discussion, and perspectives***

- *Summarize the main points discussed in the lecture and discuss them with your peers!*

End of lecture Three

Lecture Three: Culture and Stereotypes

Glossary C

Stereotypes: In social psychology, a stereotype is a fixed, over generalized belief about a particular group or class of people. By stereotyping we infer that a person has a whole range of characteristics and abilities that we assume all members of that group have ([Dr. Saul McLeod, 2017](#)).

Cognition: Cognition is defined as “the mental action or process of acquiring knowledge and understanding through thought, experience, and the senses” (www.cambridgecognition.com).

Categorization: the process of putting people or things into categories (= groups with the same features (www.google.com)).

Amalgamation: the action or process of uniting or merging two or more things : the action or process of amalgamating (<https://www.merriam-webster.com/>).

Guilt by association: means that you personally didn't really do something wrong but that people who you are associated with did. You are judged by the company you keep, so you can be viewed as guilty because of your association with wrongdoers. (<https://examples.yourdictionary.com/>).

Pigeonhole: to decide that they belong to a particular class or category, often without considering all their qualities or characteristics (www.collinsdictionary.com).

Illusion : “An illusion is something that appears to exist or be a particular thing but does not actually exist or is in reality something else” (www.collinsdictionary.com).

Frames: “Representing knowledge about the objects and events *typical* to specific situations” (<https://i.cs.hku.hk/>).

Social exclusion: Overall, social exclusion describes a state in which. Individuals are unable to participate fully in economic, social, political and. cultural life, as well as the process leading to and sustaining such a state (<https://www.google.com/>).

Positive stereotypes: “a stereotype that purports to describe the admirable, desirable, or beneficial qualities and characteristics of the members of a particular group or social category (dictionary.apa.org).

Negative stereotypes: a stereotype that purports to describe the undesirable, objectionable, or unacceptable qualities and characteristics of the members of a particular group or social category(dictionary.apa.org).

Majority society :“When we're talking about race, ethnicity, gender, religion, or any other socially meaningful group of people, the majority refers to **the social group considered to have the most power in a particular place** (and sometimes the most members” (<https://www.google.com/>).

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Lecture Four: Culture, Prejudices and Racism

The Main Objectives of the Lecture:

1. Getting to know what is meant by prejudices and their expressions,
2. getting to know the meaning of racism, forms and its impacts

Lecture's Content

Brainstorming

1. Prejudice
 - 1.1. The origins of prejudice
 - 1.2. The expressions of prejudice
 - 1.2.1. Conflicts over resources
 - 1.2.2. Desires and blames
 - 1.2.3. Social Systems and Laws
2. Racism
 - 2.1. Forms of racism
 - 2.1.1. Institutional racism
 - 2.1.2. Aversive and symbolic racism
 - 2.1.2.1. Symbolic racism
 - 2.1.2.2. Aversive racism
 - 2.2. Impacts of racism

Summary, discussion, and perspectives

✚ Brainstorming

The previous lecture was about transculturation and cultural assimilation.

- 1- How would you define them?
- 2- What features can we attribute to each type of cross-cultural contact?

1- Prejudice

Another misleading social practice is known as prejudice. Compared to stereotypes, prejudices **are believed to be solely negative given their impacts on interaction, individuals and groups**. Generally speaking, prejudice is related to certain negative **feelings** about groups. That being said, a clear difference between stereotypes and prejudice relates to the fact that the latter is all about judgment, while the former is free of judgment. Nguyen-Phuong-Mai (2015-2016) comments: *While stereotypes may be free from value and evaluation (e.g. People from Latin America are Catholics), prejudices are loaded with feelings about what is good and what is bad, what is moral and immoral (e.g. “My religion is the only true one, and my God is the only true God” (p,1-17). Prejudices are believed to lead to “hostile encounters” and may translate into acts of “discrimination.”*

1.1. The origins of prejudice

As to the sources of prejudice, one may identify different origins. To begin with, one may refer them to *survival adaptation and group love*. This is true since human beings seek to survive while getting in touch with other groups. Nevertheless, their groups are prioritized since they afford them security. Nguyen-Phuong-Mai (2015-2016) explains: *“The group is primary because it protects individuals against human and nonhuman enemies. Naturally, we have evolved to build up a strong affection with our ingroup” (p.1-17)*. Following **Social Identity Theory**, Henri Tajfel and John C. Turner (1979) claim that individuals tend to distrust **outgroup** members to be biased towards their groups as an expression of love towards **ingroup**. Nguyen-Phuong-Mai (2015-2016) says: *“Our cruelty to “them” is the result of our kindness to “us”*. Encounters between ingroup and outgroup members are most of the time conflicting. Nguyen-Phuong-Mai (2015-2016) adds: *“This ingroup favoritism is strongly triggered when there are limited resources and there are possibilities of conflict. In fact, pretty much every conflict in human history has something to do with how people*

perceive the boundaries of in- and outgroup members across their own ethnicity, religion, social class or political affinity (p.1-17).

Another source of prejudice may be attributed to “*group categorization.*” This may be explained cognitively, since one’s brain recognizes ingroup and outgroup members as a means of survival, it classifies people in different categories. Nguyen-Phuong-Mai (2015-2016) comments: “*We do this by placing people into different categories*²⁶. *The tendency to categorize people into ingroup or outgroup is so pervasive that we often automatically place others along very simple dimensions such as race, gender, and age*” (p.1-17).

Others sources of prejudice may be attributed to **fear**. Speaking about fear, one may also identify complex cognitive processes related to “**amygdala**”, defined as “*This is our danger detector or warning system, strongly connected with fear. For the purpose of survival, the amygdala filters all the sensory input, looking for anything that can be threatening, and then puts our system on high alert by igniting our sense of fear so we can stay away from them*” (Nguyen-Phuong-Mai (2015-2016, p.1-17). This cognitive device is said to be activated when individuals meet people from outgroups (Jennifer T. Kubota, Mahzarin R. Banaji, and Elizabeth A. Phelps, 2012, as cited in Nguyen-Phuong-Mai (2015-2016). This seems to explain some negative attitudes towards people who, according to amygdala, constitute a threat. Prejudice has some cognitive sources; however, it is **reinforced culturally**. Nguyen-Phuong-Mai (2015-2016) explains: “*The problem is that because our culture is filled with racial stereotypes and prejudices, our amygdala*²⁷ *can wrongly adapt to prejudicial information about those who look different and consequently puts us on false alarm*”(p.1-17).

²⁶However, while this process can be quite accurate when categorizing inanimate objects, it can be faulty when categorizing people, since factors that define ingroup- outgroup are much more complex than visual elements such as race, gender, and age (David D. Franks and Jonathan H. Turner,2013, as cited in Nguyen-Phuong-Mai (2015-2016).

²⁷The amygdala operates extremely fast, long before our **conscious thoughts have time to react** (David M. Amodio,2014, as cited in Nguyen-Phuong-Mai,2015-2016).

Questions

1. What distinguishes prejudices from stereotypes?
2. What are the feelings that accompany prejudices?
3. What are the different sources of prejudices?
4. How does prejudice relate to group favouritism?
5. How does prejudice relate to group categorization?
6. How does group categorization relate to survival mechanisms?
7. How can we relate between prejudice and fear?
8. What role does amygdala play in developing prejudices towards others?

1.2.The expressions of prejudices

1.2.1. Conflicts over resources

As to the expressions of prejudices, one may identify **conflicts over resources**. **Realistic Conflict Theory** suggests that prejudice is enacted as some groups consider other groups as a potential threat for their economic, political and cultural interests. Donald T. Campbell, 1965 (as cited in Nguyen-Phuong-Mai, 2015-2016) elaborates: *“The dominant group will try to exploit or put down a minority group in order to maximize profits, to justify the dislike towards other groups, all because this minority has the potential to compete in the job market, and the dominant group wants to maintain their privilege, power and status”*.

The affiliation that one builds in relation certain ingroups is natural and trivial in some cases. Nguyen-Phuong-Mai (2015-2016) explains : *“The attachment that we naturally have towards our ingroup is so strong that we not only favor our own group based on skin color, ethnicity, class, age, religion or gender, but we are capable to feel attached even to a group that is randomly formed and based on something very trivial. Divide any number of people into two different camps and after no time, participants will exhibit ingroup favoritism, giving preferential treatment to their own members.* Prejudices may be instigated in times of crises. An illustration may be drawn from Chinese immigrants in the US who were prejudiced and discriminated:

In the nineteenth-century American West, Chinese immigrants were hired to work in the gold mines, potentially taking jobs from white laborers. The white-run newspapers fomented prejudice against them, describing the Chinese as "depraved and vicious," "gross gluttons," "bloodthirsty and inhuman." Yet only a decade later, when the

Chinese were willing to accept the dangerous, arduous work of building the transcontinental railroad – work that white laborers were unwilling to undertake – public prejudice toward them subsided, replaced by the opinion that the Chinese were sober, industrious, and law-abiding. "They are equal to the best white men," said the railroad tycoon Charles Crocker. "They are very trusty, very intelligent and they live up to their contracts." After the completion of the railroad, jobs again became scarce, and the end of the Civil War brought an influx of war veterans into an already tight job market. Anti-Chinese prejudice returned, with the press now describing the Chinese as "criminal," "conniving," "crafty," and "stupid"(Carol Tavis and Elliot Aronson,2004, as cited in Nguyen-Phuong-Mai,2015-2016).

In addition to conflicts which may lead to prejudices, **resources** may also create these distorted representations of others. Prejudices about immigrants may illustrate the idea best. Nguyen-Phuong-Mai (2015-2016) clarifies:*Even when there is no conflict, resources can also be a factor that triggers prejudice. Many people justify discrimination against other groups because it helps maintain their own economic advantage, "These immigrants have little education, so they are lucky to have the jobs we offer. We really don't need to pay them more." In this case, assuming immigrants are ignorant people is useful because it justifies the discriminatory act of paying them less* (p.1-17).

Questions

- 1- How do prejudices relate to conflict over resources?
- 2- How do dominant groups see minorities? How do they treat them?
- 3- What instigates prejudices? Explain the case of Chinese immigrants in the US!

1.2.2. Desires and blames

Prejudices may also come to light along with **conflicting desires**. René Girard believes that desires emerge one others possess things we want. Nevertheless, when desires are not met, individuals tend to put the blame on others as the source of the problem. This process of putting the blame of some individuals and groups is called **scapegoating**, a way to ease the frustration of not getting what others have. Nguyen-Phuong-Mai (2015-2016) explains: *"As time goes by, more and more people desire the same thing and this process quickly snowballs, creating hostility among different groups and individuals. As hatred rises, the society becomes destabilized; people then start looking for a way to ease their frustration and tendency to violence. This is the point where an individual or a group is singled out to get all*

the blame. This unfortunate individual or group is called a scapegoat. After the scapegoat is killed, social order will be restored since everyone believes that they have removed the cause of the trouble. Scapegoating acts as a psychological treatment, much like a sacrifice in worship rituals (p.1-17).

Scapegoating is a means to shift people's attention as to the real source of the issue such as economy, unemployment and management failure. In here, a given group is scapegoated as the source of the problem along certain negative prejudices to blacken the targeted group. According to Lincoln Quillian, 1995 (as cited in Nguyen-Phuong-Mai, 2015-2016), history records many cases of scapegoating. In Greek mythology, one may identify **Pandora and Jar of Troubles**, Eve in Christianity (the source of the sin), and Immigrants (by nationalists) who stole natives' jobs.

Questions

1. How do prejudices relate to desires?
2. What is meant by scapegoating?
3. Why do people scapegoat others?
4. How can you relate scapegoating to problems and blames?

1.2.3. Social Systems and Laws

Other sources and expressions of prejudices may be identified in **social systems via certain laws, objectives of the government**, etc. Nguyen-Phuong-Mai (2015-2016) explains : *“A great deal of prejudice is embedded in the social systems of our societies through laws, regulations, operating procedures, objectives of governments and targets of corporations and other large entities”* (p.1-17). Stuart Oskamp (2000, as cited in Nguyen-Phuong-Mai, 2015-2016) believes that these social and political systems aid to *“maintain the power of **dominant groups over subordinate ones.**”* Examples of how **institutions** contribute in generating prejudices may be noticeable in *The apartheid regime in South Africa, the caste system in India, the legacy of slavery in America, or the exclusion of women from top positions in universities, religious entities, sports*, says Nguyen-Phuong-Mai (2015-2016). These prejudices make some groups and individuals look inferior and as such are discriminated. Colin Simpson (2012) mentions the case of Dubai whereby institutions provide work salaries according to employees' nationality, following this order *“European on top, Arabs follow,*

and different Asian and African groups cover the middle and lower rungs”. Another form of discrimination that emanates from institutions and their prejudices may be seen in job application in the UK. ENAR (2014) suggests that in the UK, job seekers of foreign origins are less likely to be hired (given their names) as compared to British people (sounding names).

Another form of institutional support for the spread of prejudices and discrimination, one needs to underscore **mass media**. This is true since journalism, for instance, is practiced by human beings who belong to certain groups which, naturally, hold certain prejudices about others. Elaborating on the biased natures of newspapers, Nguyen-Phuong-Mai (2015-2016) comments: *“More often than not, newspapers tend to identify the racial or religious background of a suspect who belongs to a minority or scapegoat group (immigrants, guest workers, women, religious or ethnic minorities, etc.). At the same time, **they ignore the wrong-doer’s background if this person belongs to a dominant culture**. This selective exposure undoubtedly creates a distorted picture of the number of bad things committed by nondominant groups (p.1-17)*. Another example of practices of prejudice and discrimination may be found in the incident **“Charlie Hebdo**, the French newspaper which was attacked in January 2015. Identifying the hidden hypocrisy in covering this event, and of course victimizing certain groups and accusing others, Sally Kohn tweeted the following passage:

- ✓ *“Muslim shooter = entire religion guilty*
- ✓ *Black shooter = entire race guilty*
- ✓ *White shooter = mentally troubled lone wolf.” (Sally Kohn, 2014, as cited in Nguyen-Phuong-Mai, 2015-2016)*

Questions

1. How do you relate between prejudices and social systems?
2. How do political institutions contribute to power imbalance?
3. Discuss the case of institutional prejudice in the above passage!
4. How do prejudices impact employment?
5. How does media contribute to the spread of prejudice?
6. How did Media portray Charlie Hebdo incident? Explain!

2. Racism

The third subjective portrayal of others is known as racism. It hinges on the **belief that certain inherent qualities stratify some groups as superior and other groups as inferior. These qualities**, the argument goes on, are believed to judge the success and the failure of these groups. It is noticeable that individuals develop certain negative feelings towards other people given the differences they identify in their economic status, success, etc. Nevertheless, racism transforms **these negative feelings into beliefs** which are justified on “*purely genetic endowment*²⁸” (Nguyen-Phuong-Mai, 2015-2016).

Racism²⁹ is the outcome of preceding subjective practices such as stereotypes and prejudices. What needs emphasis is the fact that racism is, most of the time, gelled to **negative intentions** which, in fact, cannot be denied. However, it is a natural practice that gives individuals the capacity to affiliate to certain group. This tendency is easily noticeable in basic **practices of establishing boundaries between, say, us vs. them**. These acts are believed to be crucial in creating **coalitions** which are means to survive (Nguyen-Phuong-Mai, 2015-2016).

Belonging to the same biological species is not a satisfying reason for certain individuals to cease treating others through racist lenses. Racism is a world-wide practice that **powerful groups** engage in when treating subordinate groups, hinging on “the **superiority of their biological endowment**” and giving them the right to **ill-speak of the weakened groups**. Race, in the modern era broadened its targets as it **approaches culture** via subjective perspectives. This instigates racist attitudes in basic daily practices like contacts and conversations. (Nguyen-Phuong-Mai, 2015-2016) elaborates on this view claiming: “*Nowadays, the concept of race has moved on to imply a culture, at the same time focusing on simplistic and visual signals of race and culture such as skin color, attire, body features, national origin, ancestry, religion, and sexual preference*”(p.1-17).

²⁸**The genes a person inherits from parents.** Genes affect physical and physiological characteristics such as body build, cardiovascular traits, the proportion of different types of muscle fibre, and the capacity to improve physical fitness with training (Retrieved from <https://www.google.com/search>).

²⁹Speaking about the origins of racism, one may identify the following sources: ingroup favoritism; the tendency to categorize people into ingroup and outgroup; the role of amygdala²⁹ as a learned mechanism to warning of danger. (Nguyen-Phuong-Mai, 2015-2016).

Questions

1. What does racism hinge on?
2. How do individuals' belief relate to others?
3. How does racism help establishing boundaries between people? Is it natural?
4. What does racism do to negative attitudes?
5. How does it justify its beliefs about others?
6. Does belonging to the same species prevent people from being racist towards others?
7. How do dominant groups use biological endowment when dealing with subordinate groups?
8. How does racism approach cultures?

2.1. Forms of racism

The part that needs more emphasis is the various articulations of racism, since it comes under various sources and types. One may mention the following expressions of racism: **institutional racism, aversive and symbolic racism**. Most importantly, what is common among the types of racism is that **the dominant groups' attempts to control power and weaken the subordinate groups**. Nguyen-Phuong-Mai (2015-2016) elaborated on the tight link between racism and power as he comments: “ *Racism has long been **the weapon to achieve power** since it is connected with the notion of superiority, and this genetic superiority is justified through simplistic visual features such as physical body types, habits, or cultural rituals*” (p,1-15).

2.1.1. Institutional racism

Institutional racism operates in the same way as institutional prejudices does (see previous sections). It does have certain serious impacts on members of certain groups and societies as well. One may illustrate this type of racism in modern times by referring to **slavery**. Enslavement was processed along with racist attitudes towards black people. These abusive mistreatments of the weakened **race was justified** along with a racist ideology that suggested that black people were **heathens, meaning not Christians**, in addition to the colour of their skin which was taken as the justification for their inferiority (Rudyard Kipling and Thomas James Wise, 1899,as cited in Nguyen-Phuong-Mai , 2015-2016).In relation to slavery, “ **the doctrine white supremacy**” was created to serve the **dominant groups'**

economic interests, justifying their exploitation and mistreatment of other races along with the ideology of the superiority of the white race which has the “burden” to educate and master inferior groups.”

Institutional racism may also adopt **economic grounds**. An illustration of economic racism may be identified in peculiar treatments of some **religious groups such as Jews and Muslims** in the past and in the current time. Racism against the Jews was used to attain certain economic gains. In the past, more precisely before the emergence of capitalism, **usury** was banned and considered as a sin. However, usury is adopted in every capitalist country due to the gains it allows them to get. Usury was gelled to Jewish people who were excluded from trade; this motivated them to excel in jobs such as middlemen and merchants (Marvin Perry and Frederick M. Schweitzer 2002, as cited in Nguyen-Phuong-Mai, 2015-2016) suggest that Medieval kings exploited the Jews by means of affording to protect them and in return, they accept to pay heavy taxes imposed on them. In addition to exploiting usury gains, anti-Semitism was created to gather more economic profits, blaming this religious group for acts they were not involved in. The rise of capitalism fuelled the spread of anti-Semitism to eliminate Jewish economic competitors, using them as scapegoats to mitigate popular protests. Jerry Z. Muller (2010, as cited in Nguyen-Phuong-Mai , 2015-2016) argued that Jewish people³⁰ were described as: “*greedy*”, “*self-interest*”, “*cheating on non-Jews*”, “*secretly dominating the whole economic system*”, or “*cooperating with their communist counterparts to topple Christian civilization.*” During the flourish of industrialization (18th - 19th c³¹) and the need for workers, many farmers were forced to leave their lands and work in factories. The sufferings of these people were attributed the Jews; anti-Semitism was used to drive the attention of people away from the responsible persons for the cited difficult conditions. Even today, racism against the Jews leads people to identify Jewish people along with Israel.

³⁰Jewish is not a race

³¹Later in the 20th century, the Nazi’s creation of a “master race” condemned Jews as an inferior race, leading to the genocide of **six million Jews** whose confiscated wealth paid for 30% of the wars Nazi waged (Allan Hall).

2.1.2. Aversive and symbolic racism

One may also identify other types of racism such as aversive and symbolic racism³². The two expressions of racism differ at different planes; nevertheless, the common aspect they share is that are **subtle**³³**expressions of discrimination** which are held by individuals (kept for themselves) who show opposition to racism in public milieus. However, what differentiates between them is that the former is subconscious (aversive) while the latter is conscious (symbolic). These subtle discriminatory attitudes tend to influence one's judgment and assessment of situations. Nguyen-Phuong-Mai (2015-2016) explains: "*It is therefore possible for **an aversive racist** to strongly and genuinely oppose racism. Even people who outwardly abhor racism can make **unfair assessments**, exercising stereotypes and prejudices of which **they are not even aware***" (p.1-17).

2.1.2.1. Symbolic racism

What distinguishes symbolic racism from traditional types of racism is that **symbolic racism focuses on abstract traits such as values to discriminate certain groups, rather than referring to visual and physical qualities**. Moreover, it emerges out of conflict of value which generates negative attitudes towards other groups which are believed to have negative impact on the dominant group. These discriminated out-groups-, it is claimed, suffer and fail due to the "**lack of effort**" rather than other exterior factors that might have obstructed them from achieving their life objectives (Patrick J. Henry and David O. Sears 2000, as cited in Nguyen-Phuong-Mai, 2015-2016). Metaphorically speaking, individuals developing symbolic racism towards other groups deny the existence of , say, **the glass ceiling**³⁴ (a metaphor of something invisible that prevents someone from higher ranks), claiming that ,for instance, minorities do not " work hard" to achieve their goals, disregarding the glass ceiling that is loaded with man-made barriers. Shanti Fernando (2011, as cited in Nguyen-Phuong-Mai,2015-2016) argues that this form of racism is more serious since it

³²All forms of subtle racism can lead to disadvantages of stigmatized racial groups where subconscious feelings of racism and prejudice have significant impact in skewing the true picture of ability (Nguyen-Phuong-Mai, 2015-2016).

³⁴The term glass ceiling refers to a metaphorical invisible barrier that prevents certain individuals from being promoted to managerial- and executive-level positions within an organization or industry.

hinges on common sense³⁵ in discriminating people which, according to the author, is more likely to be effective since it is **politically correct**.³⁶

2.1.2.2. Aversive racism

Aversive racism is **unconsciously processed**. In relation to its nature, individuals tend to have their decision making influenced by this form of racism without being aware of that. An illustration may be retrieved from Barak Obama presidential election which dates back to 2008. A study conducted on his election and campaign suggested that given his skin colour, which is not white, the rate of those who supported him was reduced by 6 percent due to his skin colour. This category which did not vote for him was mostly composed of white intellectuals whose decisions were influenced by aversive racism. Though they believe in racial equality, they unconsciously could not vote for a black candidate, justifying their choices by the candidate's lack of experience (Nichholas D. Kristof 2008, as cited in Nguyen-Phuong-Mai, 2015-2016). Nguyen-Phuong-Mai (2015-2016) identifies other forms of racism stating: *“Other similar forms of racism are **modern racism** and **ambivalent racism**. The former sees racism as wrong but view racial minorities as making unfair demand or receiving more than they deserve. The latter is often struggling with an emotional conflict between positive and negative feelings towards a certain group* (p,1-17).

Talking about discrimination due to the previously-mentioned types of racism, one needs to discuss **tokenism**. **Tokens** are those individuals who are considered as representatives of minorities. According to Loriann Roberson, Elizabeth A. Deitch, Arthur P. Brief, and Caryn J. Block (2003, as cited in Nguyen-Phuong-Mai, 2015-2016), tokens' visibility and sufferings due to stereotypes are reinforced since they stand for entire groups. For instance, a woman living in Bulgaria -who is part of a minority group- is likely to be referred to as “the Bulgarian”. This naming is enough to generate stereotypes about her. Due to the fact that these tokens are perceived as a collectivity, they are deprived of their personal identities. Most importantly, in case of failure, the whole community is targeted rather than the individual who failed (Rosabeth Kanter Moss, 1977, as cited in Nguyen-Phuong-Mai (2015-2016).

Questions

1. What is meant by aversive racism?
2. What is meant by symbolic racism?
3. What is the main quality they share?
4. What are the differences between them?
5. Do these types of racism influence individuals' acts? How?
6. How does symbolic racism describe subordinate groups?
7. How can you relate between glass-ceiling metaphor and symbolic racism?
8. Why is aversive racism unconscious?
9. How can Obama's presidential election reflect the unconscious aspect of aversive racism?
10. What is meant by tokenism and how does it affect individual identities?

2.2.Impacts of Racism

Racism has certain serious impacts on individuals, especially those who belong to the minorities. ENAR, *ENAR Shadow Report on Racism & Discrimination in Employment* (as cited in Nguyen-Phuong-Mai (2015-2016) demonstrated that in Finland and Belgium joblessness of those citizen who are not born in the EU is higher (three times higher) than the natives. The same job discrimination is identified in Spain whereby African migrants are unlikely to be employed if compared to individuals with Spanish origins. Racism influences the wages of those who are discriminated due to their race. For instance, in Hungary, those belonging to another race are paid less than Hungarian workers. By the same token, migrant employees are forced to work extra hours in Poland.

Muslims also endure the consequences of racism since they suffer the scarcity of employment and the anxiety generated from September 11th event. In South Africa, the past especially apartheid³⁷ instigated racism towards white people (Justice Malala, 2012, as cited in Nguyen-Phuong-Mai (2015-2016). Nguyen-Phuong-Mai (2015-2016) mentions another

³⁷Apartheid ("apartness" in the language of Afrikaans) was a system of legislation that upheld segregationist policies against non-white citizens of South Africa. After the National Party gained power in South Africa in 1948, its all-white government immediately began enforcing existing policies of racial segregation. Under apartheid, non-white South Africans (a majority of the population) would be forced to live in separate areas from whites and use separate public facilities. Contact between the two groups would be limited. Despite strong and consistent opposition to apartheid within and outside of South Africa, its laws remained in effect for the better part of 50 years. (Retrieved from <https://www.history.com/topics/africa/apartheid>)

type of economic racism as he stated: “*Other forms of economic racism manifest themselves in service and price offers. Minorities such as immigrants have suffered from denial in various service sectors: education, health care, religious support, restaurants, hotels, councils, housing opportunities, and child adoption* (p,1-17). Even business owners³⁸ are said to endure economic racism. For instance women of colour are believed to excel in developing their own business; however, they face various obstacles due to their race and are prevented from investing their full potentials and abilities (Babson-College, 2008, as cited in Nguyen-Phuong-Mai (2015-2016).

Questions

1. What is the common aspect between the different types of racism?
2. What is the rapport between racism and power?
3. What is meant by institutional racism?
4. How was slavery institutionalised in modern time? How was it justified?
5. How did it affect black communities?
6. What is meant by white supremacy and what did it serve?
7. What is meant by economic institutionalized racism?
8. How were the Jews treated over time?
9. How does racism impact employment? Discuss some cases in the above passages.
10. How does racism affect Muslims?

Summary, discussion, and perspectives

- *Summarize the main points discussed in the lecture and discuss them with your peers!*

End of Lecture Four

³⁸In capital investment markets, banks are often accused of not providing loans and other financial instruments for minority owned businesses, abusing the legal system in avoidance of “high risk” while failing to provide reasons to back up their denials (Alicia Robb and San Rafael 2013, as cited in Nguyen-Phuong-Mai (2015-2016).

Lecture Four: Culture, Prejudices and Racism

Glossary D

Prejudice:an unfair feeling of dislike for a person or group because of race, sex, religion, etc. (<https://www.britannica.com/>).

In-group/out-group: In-groups are groups to which a person belongs, and out-groups are groups to which a person does not belong (and which could therefore become target for in-group bias). There is an almost infinite number of groups to which a person belongs, depending on how he or she categorizes the social world (<https://www.google.com/>).

Social identity theory: social identity theory, in social psychology, the study of the interplay between personal and social identities. Social identity theory aims to specify and predict the circumstances under which individuals think of themselves as individuals or as group members (<https://www.britannica.com/>).

Amygdala: This is our danger detector or warning system, strongly connected with fear. For the purpose of survival, the **amygdala** filters all the sensory input, looking for anything that can be threatening, and then puts our system on high alert by igniting our sense of fear so we can stay away from them” (Nguyen-Phuong-Mai (2015-2016, p.1-17).

Realistic Conflict Theory: The realistic conflict theory states that whenever there are two or more groups that are seeking the same limited resources, this will lead to conflict, negative stereotypes and beliefs, and discrimination between the groups (<https://www.google.com/>).

Resources:something that can be used for making profits or benefits, whether that be a source, supply, or support. Resources are often natural sources of wealth or features to improve quality of life. Resources are essential elements of a business, including land, capital, material, machines, time, energy, manpower, management, knowledge, expertise, and information (www.safeopedia.com).

Scapegoating: a person or group made to bear the blame for others or to suffer in their place. (<https://www.dictionary.com/>).

Racism: is the belief that people of some races are inferior to others, and the behaviour which is the result of this belief. **Racism** also refers to the aspects of a society which prevent people of some racial groups from having the same privileges and opportunities as people from other races. (www.collinsdictionary.com).

Inherent qualities: The inherent qualities of something are **the necessary and natural parts of it**. Stress is an inherent part of dieting. Aeroplanes are not inherently dangerous (https://www.google.com).

Genetic endowment: genetic endowment - **the total of inherited attributes**. Heredity.property - a basic or essential attribute shared by all members of a class; "a study of the physical properties of atomic particles" hereditary pattern, inheritance - (genetics) attributes acquired via biological heredity from the parents (<https://www.google.com/>).

Coalitions: a group consisting of people from different political or social groups who are co-operating to achieve a particular aim(<https://www.collinsdictionary.com/>).

White supremacy:the belief that white people constitute a superior race and should therefore dominate society, typically to the exclusion or detriment of other racial and ethnic groups, in particular black or Jewish people (<https://www.google.com/>).

Institutional racism:The term "institutional racism" describes societal patterns and structures that impose oppressive or otherwise negative conditions on identifiable groups on the basis of race or ethnicity. Oppression may come from business, the government, the health care system, the schools, or the court, among other institutions. This phenomenon may also be referred to as societal racism, institutionalized racism, or cultural racism (Tom HeadUpdated on December 15, 2020).

Usury: Usury is the act of lending money at an interest rate that is considered unreasonably high or that is higher than the rate permitted by law(www.investopedia.com).

Aversive racism: Aversive racism is a theory proposed by Samuel L. Gaertner & John F. Dovidio (1986), according to which negative evaluations of racial/ethnic minorities are realized by a persistent avoidance of interaction with other racial and ethnic groups (<https://www.google.com/>).

Symbolic racism:Symbolic racism is usually described as a coherent belief system that can be expressed in several beliefs: that Blacks no longer face much prejudice or discrimination, that Blacks' failure to progress results from their unwillingness to work hard enough, that they make excessive demands, and that they have gotten more than they deserve (<https://sk.sagepub.com/>).

Glass ceiling: A glass ceiling is a metaphor used to represent an invisible barrier that prevents a given demographic (typically applied to women) from rising beyond a certain level in a hierarchy (<https://www.google.com/>).

Political correctness (PC): a term used to refer to language that seems intended to give the least amount of offense, especially when describing groups identified by external markers such as race, gender, culture, or sexual orientation. The term has often been used derisively to ridicule the notion that altering language usage can change the public's perceptions and beliefs as well as influence outcomes (<https://www.britannica.com>).

Tokenism/Token: "Tokenism happens when someone is viewed by the dominant majority group as a member of a minority group: for instance, a Black person surrounded by white people," Kristen Martinez, a counselor at Pacific NorthWell in Seattle, tells *Health*. "In this example, the sole Black person is put in the position to speak on behalf of all Black people in the entire African diaspora on various topics.

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Lecture Five: Othering Practices

✚ The main objectives of the lectures:

- 1- Understanding the concepts of the Self and the Other,
- 2- getting to know the types and forms of Othering,

Lecture's content

✚ *Brainstorming*

1. Philosophical grounds of Othering
2. Understandings of Othering
3. Types of othering
 - 3.1. Immigrant othering
 - 3.2. Racial othering
 - 3.3. International student othering
 - 3.4. Disabled othering
4. Othering and intersectionality
 - 4.1. Society and Othering
 - 4.2. Identity and othering

✚ *Summary, discussion, and perspectives*

 *Brainstorming*

Read the passage below and answer the questions:

As the COVID-19 pandemic emerged, political leaders and citizens alike sought a source to **blame and avoid**. Often the targets of blame were people from marginalized groups, including religious, ethnic, or racial minorities and migrants. Acts against these targets took multiple forms, whether calling the outbreak a “**Chinese virus**” or even **discriminating** or **committing violence** against people because of their perceived identity. Such discriminatory acts occurred worldwide and targeted not just Chinese citizens but also people of Asian descent and members of **other marginalized groups**. There are reports of a broad range of people who experienced discrimination and **feared stigmatization** during the COVID-19 pandemic including, among others, **Muslims in India, Africans in China, and Ivorians in Tunisia** (Kim Yi Dionne and Fulya Felicity Turkmen, 2020).

Questions

1. What did political leaders seek when Covid-19 emerged?
2. Did they justify its emergence scientifically?
3. Do you think that calling the pandemic “Chinese virus” is acceptable?
4. Do you think that political leaders referred to unscientific ways to justify the emergence of the pandemic?
5. Do these leaders and citizens see Chinese as inferior and different?
6. How do we call this type of discrimination?

1. Philosophical grounds of Othering

Despite the fact that the very coinage of the concept of Othering goes back to **G.C. Spivak’s** (1985) article: “**The Rani of Sirmur**”, its philosophical foundation may not be easily overlooked (as cited in Jensen, S.Q. 2011).

In her article “*The Rani of Sirmur*”, Spivak identifies three dimensions of othering as she analyzed (material archive) British colonization of India. **The first dimension of othering**, she argues, may be illustrated in the journey of the English Captain who used to tell the residents of Sirmur “*who they are subject to*” (Spivak, 1985, p. 254). Given the fact that this type of othering hinges on power, it produces to unequal sides: the powerful and the subordinate. (As cited in Jensen, S.Q. (2011). **The second dimension of othering** had been retrieved from a letter by a General who described the natives as follows: ““these highlanders’

that *'I see them only possessing all the brutality and purfidy [sic] of the rudest times without the courage and all the depravity and treachery of the modern days without the knowledge of refinement*' (Spivak, 1985, pp. 254-5). This type of othering, sociologists argue, is built on attaching aspects of inferiority and immorality to the Other (as cited in Jensen, S.Q. (2011). **The third dimension**, however, relates to the one who possess technology. This aspect of othering had been illustrated in a letter by the Board of Control in British East India Company. It had been stated that India army should not be given access to knowledge and technology. Spivak (1985, p. 256) adds: "*'the master is the subject of science or knowledge.'*" Othering here opposes between the Self who possesses knowledge and technology and the Other who is deprived of it (as cited in Jensen, S.Q.,2011).

In his well-known work "**Phenomenology of Spirit**", Hegel explored the development of "self-consciousness" identifying two main "self-conscious beings". These two constructs, he believes, are in **dialectic** relation whereby both of them recognize one another. Howbeit, this rapport may be picture to **master-slave** since it may, sometimes, turn in a "**struggle to death**", whereby one self-conscious being masters the other (adapted from Wikipedia). In relation to Hegelian Othering, it hinges on his concept of the self which, according to the philosopher, represents both the self and the Other within the Self. Heartfied (2005) argues that self and other construct and influence one another via **juxtaposition**. The same view is expressed by Lister: "*Othering helps to define the self and to affirm identity*" (2004: 102, as cited in as cited in Jensen, S.Q. 2011).

Juxtaposing meanings of the Self and the Other are also identified in Simone de Beauvoir's seminal work: *The Second Sex* (1949). She argues that men are perceived as the norm, the self, and women represent the other. She says: "*A man never begins by presenting himself as an individual of a certain sex; it goes without saying³⁹that he is a man*" (ibid. 15). "*Man represents both the positive and the neutral...*" (ibid. 15), and further "*He is the Subject, he is the Absolute – she is the Other*" (ibid. 16). These unequal representations play a cardinal role in constructing social reality that is biased towards particular sex. Simone de Beauvoir adds: "*when an individual (or a group of individuals) is kept in a situation of inferiority, the fact is that he is inferior*" (as cited in as cited in Jensen, S.Q. 2011). In here, one may draw a clear line of resemblance between Hegel's concept of Self and de Beauvoir's. In other words, the construction of the Self, according to the French philosopher is only possible along the existence of the other, in most cases an oppositional other. She says:

³⁹ You say **it** goes without saying to mean that something is obviously true.

women exist – and are only conscious of themselves⁴⁰ – in ways that men have shaped” (Hughes & Witz 1997: 49, as cited in Jensen, S.Q. 2011). This completing and juxtaposing relation between both construct is elucidated in the following statement by the French existentialist philosopher: “*the category of the Other is as primordial as consciousness itself*” (de Beauvoir 1997:16). However, by means of juxtaposing between the Self to the Other, de Beauvoir attaches a dichotomous⁴¹ (one excluding the other as opposed to Hegel’s dialectics) feature to the appointed relation (as cited in as cited in Jensen, S.Q. 2011).

Questions

- 1- What are the three dimensions of othering identified by G.C. Spivak?
- 2- Does othering stand for class, race, and gender?
- 3- What does Hegel mean by “Self-consciousness”? What is the nature between the two parts of Self-consciousness?
- 4- How does Simone de Beauvoir link othering to gender?
- 5- How do men represent themselves according to de Beauvoir?
- 6- The French philosopher argues that the Self is essential for the construction of the Other? How is that?
- 7- What is the difference between de Beauvoir’s and Hegel’s understandings of the Self and the Other?

2. Understandings of Othering

Pandey, Anjali (2004) suggests that social reality is represented along certain dichotomies such as **Us vs. Them**. He therefore defines Othering as follows: “*Othering is a technical term used here to describe the manner in which social group dichotomies are represented via language*”. Other scholars pointed at the unequal rapport between the representations of the Self and the Other. The cultural geographer Crang (1998: 61) defines Othering as:” *a process (...) through which identities are set up in an unequal relationship*” (as cited in Pandey, Anjali (2004). Brons (2015) comments on this unbalanced depiction of both constructs saying: “*Othering is the simultaneous*

⁴⁰This consciousness embraces both women’s self-concept and how men see them (The self and other as part of the self (women).

⁴¹Otherness is a fundamental category of human thought. Thus is that no group ever sets itself up as the One without at once setting up the other over against itself. If three travellers chance to occupy the same compartment, that is enough to make vaguely hostile “others” out of all the rest of the passengers of the train. In small-town eyes all persons not belonging to the village are “strangers” and suspect” (ibid. 17).

construction of the self or in-group and the other or out-group in mutual and unequal opposition through identification of some desirable characteristic that the self/in-group has and the other/out-group lacks and/or some undesirable characteristic that the other/out-group has and the self/in-group lacks” (as cited in Jensen, S.Q. (2011). The previously mentioned author adds the fact that Othering, sometimes, exceeds connotations of inferiority and describes different individuals as alien. He clarifies: *“although othering often sets up a superior self/in-group in contrast to an inferior other/out-group, it can also create distance between self/in-group and other/out-group by means of a dehumanizing over-inflation of otherness. The other then, is not so much (implicitly) inferior, but radically alien”* (p. 72).

Moreover, othering embraces different types which depend on certain social and cultural categorizations. Brons (2015) explains: *“the concept of ‘the other’ has been used to designate a range of rather different but interrelated ideas that are not always clearly distinguished. If these are disentangled, three main variants⁴², three different ‘others’ can be distinguished, and three different thinkers can be associated with these three different ‘others’* (p. 74, as cited in Jensen, S.Q., 2011). According to Gillespie (2007), *“othering occurs when Self represents Other in terms of what Self is not (and in terms of what self does not want to be) in a way that is ‘self-aggrandizing”* (pp. 3-4). He later goes on to add, *“literatures on othering, self-esteem and intergroup bias point in the same direction: toward a widespread tendency to differentiate ingroup from outgroup and Self from Other in such a way as to bolster and protect Self”* (p. 4, as cited in in Stela Saltaga (2017).

Questions

1. How may we relate between othering and language?
2. What is meant by unequal representations of identities?
3. How are identities (Self) unequally represented?
4. How does othering describe the Self when it reaches its peak?
5. Is it always easy to identify the ideas within othering?

⁴²Brons (2005) explains that the first is the other as another individual. This simply means they exist as another mind and body that is largely unknowable to the interpreting self. Anyone who is not you, is the other. According to Brons the second is the other constructed in opposition to the self. This is the variation that most are familiar with and that which will be the focus of this research. Essentially, this is the other with an undesirable characteristic that the self either cannot or does not want to relate to that leads to them being defined as the other (as cited in Jensen, S.Q. (2011)).

6. Othering relies on the Self in its description. How is that?

3. Types of Othering

In higher education, one may identify many types of othering such as *immigrant othering*, *racial othering*, *international student othering* and *disability othering* (Stela Saltaga, 2017).

3.1. Immigrant Othering

The first type of othering may be retrieved from immigrant students who are treated differently given their linguistic and cultural needs, which differ from the natives'. Stela Saltaga (2017) elaborates: "*Having unique needs such as cultural and linguistic differences from their peers, often results in immigrant students being treated differently and not receiving the same academic opportunities as native born students*" (p,1-97). Othering may be identified in relation to the difficulties immigrant students find in communication practices with instructors. Vernez and Abrahamse (1996) clarify the point arguing: "*concerns have been raised that immigrants in U.S. schools and colleges, **with their perceived unique needs**, are not given the attention they may require, thereby affecting their educational opportunities as well as their opportunities for eventual success in the U.S. labor market*" (p. 2, as cited in Stela Saltaga, 2017). Moreover, these students are considered less intelligent and likely to fail if compared to natives. Nevertheless, these students are: "*highly motivated and eager to integrate successfully into schools as well as into the broader American society*" (Vernez and Abrahamse, 1996: p. 2, as cited in *ibid.*). Despite learners' motivation, a mismatch may be identified between the immigrant students and the teachers and which leads to feelings of discomfort. Stela Saltaga (2017) says: "*...This disconnect can cause discomfort, misunderstanding, and biases.... The treatment alone may be enough to discourage immigrant students from seeking help in classes*" (p,1-97).

Questions:

- 1- What is meant by immigrant othering?
- 2- What are immigrant students' linguistic and cultural needs?
- 3- How do these needs affect immigrant students' treatments?
- 4- Are these students less intelligent if compared to natives?
- 5- How does this biased treatment affect their feelings?

3.2.Racial Othering

When approaching the second type of othering, the racial history of the United States is illustrative of racial othering. That being said, schools in the U.S had been a hotbed for different forms of racial othering, namely **racial spotlighting and racial ignoring**. Stela Saltaga (2017) explains this point as follows: *“This may take the form of teachers and peers asking the student to speak for their race or ignoring their race at times when subject content may focus on it”* (p,1-97). An illustrative case may be reflected in Carter’s (2008) school experience. As a black pupil who represented the black minority, she suggests that racial spotlighting is practised by white teachers and white students, who consider minority groups as **“hypervisible”**. She explains racial spotlighting as: *“being positioned as a native informant by their teachers and peers”* (Carter 2008, p. 232). However, she also reflected on the second form of racial othering known as **“racial ignoring”**, practiced by teachers as they consider minority group as **“invisible”**. Mentioning the negative effects of these forms of racial othering, Stela Saltaga (2017) comments: *“Racial spotlighting and racial ignoring are problems because instructors they do not promote a welcoming community that engages all of its diversity in a way that is promoting a comfortable learning environment”*(p,1-97).

Questions

1. What is meant by racial othering?
2. What is meant by racial spotlighting and racial ignoring?
3. Why are minority groups hypervisible?
4. What does Carter’s (2008) school experience suggest?
5. How do these othering forms affect learners?

3.3.International Student Othering

Feelings of uneasiness and discomfort, in addition to biased treatments are also common among international students. These students are exposed to various challenges, namely **“culture shock, language barriers, and integration issues**. Stela Saltaga (2017) says: *“International students **must overcome culture shock, language barriers, and the process of trying to integrate their culture with the new culture they are a part of, while hoping to be accepted by those around them**”*. The pressure these students live may be due to attempts to cope with unfamiliar settings, including new methods of teaching, and concerns about achieving academically. Stela Saltaga (2017) adds: *“If international students are suddenly thrust into an environment where they are made to feel they do not belong, these difficulties*

are heightened and can ultimately harm their academic performance”(p,1-97). However, when the new environment is befitting, these learners may get the support they really need. Hotta and Ting-Toomey (2013) state, *“international students need to feel welcomed, accepted, and included, in order to be motivated to explore the new culture and befriend culturally dissimilar others. They seek friendships to re-create the support network that they miss from their homelands”* (p. 553, as cited in Stela Saltaga , 2017).

Questions:

- 1- What is meant by international student othering?
- 2- What are the difficulties that international students may encounter?
- 3- What is meant by culture shock and how does it affect these learners?
- 4- What are the sources of pressure these learners endure?
- 5- What do these learners really need as a leaning environment?

3.4.Disability Othering

Other type of othering may be nurtured by certain disabilities that can emanate from physical access problems, and poor teaching practices among others (Hopkins, 2011, as cited in Stela Saltaga, 2017). The same scholar adds the fact that these barriers push the disabled student to make extra efforts if compared to the others.Hopkins (2011) commenting on the learning difficulties these learners face as he suggested: *“recent research has identified numerous barriers faced by students with disabilities when they attempt to access the higher education curriculum”* (p. 711, as cite din ibid.). Given these barriers that come in the way of their learning journey, new legislations have been enacted to give equal chances to all the learners, including disabled one. Hopkins (2011) elaborates: *“recent legislation means that it is now illegal to treat a student, for reasons relating to a disability, less favorably than a non-disabled student unless this is justified to maintain academic standards”* (p. 711, as cited in ibid.).

Questions

- 1- What is meant by disabled othering?
- 2- How do disabilities affect disabled learners?
- 3- What does legislation say about treating disabled learners in classrooms?

4. Othering and Intersectionality

4.1. Society and Othering

The very mentioning of othering calls upon society and the role it plays in categorizing people and dictating conventional norms. That being said, members are attracted to things and beings that look strange and unfamiliar to them. Lindlof (1995) comments: “*the other ethnic group, the other economic class, the other gender- often appear to us exotic, fascinating, deviant, repugnant, or incomprehensible, mostly because the normative reference of the other’s performance is unclear*” (p. 18, as cited in Stela Saltaga, 2017). Categorizations may take different forms, like the skin colour. Nakayama and Martin (1993) described the issue of othering in relation to whiteness as they state: “*by emphasizing how ‘they’ are different from ‘us,’ we reinscribe whiteness as the norm and this ‘us’ becomes a generalized U.S. American*” (p. 114). Other categorizations may also hinge on ethnicity, religion, culture, sexuality, ability, etc. Stela Saltaga (2017) underscores the drawbacks that results from blindly abiding by these conventional norms and states: “*By focusing on what has been decided is the norm, we are only serving to compare and emphasize differences, rather than find similarities or accept both as a new norm. In the process, the fear of and aversion to exceptionality is reinforced, rather than challenged.* (1-97). She also stresses the dangerous aspect of othering claiming: “*However, if those differences are seen as negative, problems can arise. Developing an ‘us versus them’ mentality can be not only detrimental, but dangerous as well. This can be especially true in an academic setting. By viewing someone as the other, even in the absence of real or implied inferiority, one has classified them as ‘not one of us,’ and therefore lesser* (Stela Saltaga,2017: 1-97).

Questions

1. How does society dictate the norms and categorize people?
2. Why does difference attract people?
3. What is meant by categorization?
4. What are the effects of blindly abiding by the norms of society?

4.2. Identity and othering

The process of othering also relates to the construction of identities. This latter is believed to play a significant role with regard understanding the Self and the Other. Many items intervene in the construction of identity, including “*linguistic categorizations*” which

identify identities as similar or different other identities (Ainsworth and Hardy, 2004, as cited in Stela Saltaga (2017). It may be suggested that these processes of linguistic categorizations are partly responsible for the construction of the Other as an identity. That being said, identity represents the “*accumulation of meanings*” linguistically constructed. Most importantly, this construction of identity is the outcome of an interaction between the Self and the Other. Stela Saltaga (2017) comments: “*Understanding identity in this way can help us see that when one expresses his or her beliefs, opinions, and culture (or any combination of these and other character traits) is a process of creating ones identity. Essentially, identity is the outcome of a process of one developing his or her self-image through communication, constituted when individuals present themselves to others in particular ways and generate meanings about themselves in relation to others* (p,1-97).

The construction of the Other as an identity is created via the process of categorizations. Stela Saltaga (2017) claims: *Identities result in members of society categorizing people, by distinguishing and highlighting their differences, and having these categorizations seem normal and natural*” (p,1-97). Given this process of attributing these categories to certain people, mainly the ones who differ from the norms and the standards, otherising becomes a natural process. Warren (2001) suggests that these labels and categories hinge on: “*arbitrary characteristics that have been repeated so much over time that we view them as natural constructs*” (p. 95). The issue that needs to be emphasized here is that these categories are likely to be the lenses through which other identities are seen, and which **simplify the complexities of one’s identity**. Warren (2001) explains the point arguing: “*by locating race on bodies, one risks assuming like qualities based solely on skin color without acknowledging the different cultural factors that work together to construct identity*” (p. 91, as cited in Stela Saltaga , 2017).

Othering identities also go along power relationships. That is to say those groups (dominant groups) partly define subordinate groups’ identities via certain “*discursive practices and media representations*” (Lu, 2001). The latter represent how some groups are being described in certain ways, via emphasizing certain qualities and ignoring others. **The imposed identities** are not a mere membership into a given group, but they are also constructed by those dominant groups which hold power.

Social relations play a significant role in constructing the binaries of the Self and the Other. Thus, it turns out that the very construction of one’s identity is also **relational**. In other

words, individuals create and define their identities in relation to others. Gee (1999) comments: *“In order ‘to have’ an identity- whether social, ethnic, or gendered- someone has thus to subscribe himself (sic) and be ascribed by others as falling within a certain category. This category, even though not always explicitly, prescribes the individual to respect accepted associations among ways of using language, thinking, acting, values and interacting, in the right places and at the tight time.* (p. 43). However, in relational constructions of identities, othering can be encouraged as certain categories are being emphasized while others are being ignored. Stela Saltaga (2017) explains the subjective and biased mechanisms of these treatments of others arguing: *“Overall, identifying someone by a singular characteristic restricts people from truly understanding their own identity and limits the possibility of mutuality and understanding with others. When we only see characteristics that make someone different, and do not attempt to reach a dialogue, coming to an understanding can be very challenging”*(p,1-97). Given the significance of relations in constructing meanings of the Self and the Other, **mutuality** may be the bridge that filters biased and unequal representations of others. Baumann, Kuhlberg, and Zayas (2010) define **mutuality** as, *“patterns of feelings, thoughts, and activities in relationships that are characterized by empathy, engagement, authenticity, and empowerment”* (p. 617, as cited in as cited Stela Saltaga, 2017).

That being said, the construction of identities needs to **be critically approached** so as to include all its complexities. Lu (2001) emphasizes: *“this critical perspective on identity formation challenges the essential view of ethnic/cultural identity as solely based on membership, questions the discursive practice of otherness and dichotomized thinking, and sheds light on viewing identity as fluid, multiple, and ever changing”* (p. 207, as cited in Stela Saltaga, 2017). Another way of treating other identities more objectively may be via processing them from the perspective of **intersectionality**. The latter acknowledges the complexities of one’s identity. Symington (2004) defines it as follows: *“people live multiple, layered identities derived from social relations, history and the operation of structures of power. People are members of more than one community at the same time, and can simultaneously experience oppression and privilege”* (p. 2, as cited in Stela Saltaga, 2017).

Questions

1. What is meant by linguistic categorizations?
2. In what way do linguistic categorizations construct identities?
3. Which role does communication play in constructing identities?
4. What makes these categorizations normalized?
5. How do these categorizations impact the identity of the other?
6. How does power affect the representation of groups' identities?
7. Does identity construction rely on membership in a given group only?
8. What is meant by the construction of one's identity is relational?
9. How does relational construction of identity encourage othering?
10. How does mutuality help in understanding identities?
11. What the significance of critical approaches to identities?
12. How does intersectionality help in covering the complexities of one's identity?

 ***Summary, discussion, and perspectives***

- *Summarize the main points discussed in the lecture and discuss them with your peers!*

End of Lecture Five

Lecture Five: Othering Practices

Glossary E

Dialectic: “In philosophy it means a method of examining and **discussing opposing** ideas in order to find the truth” (www.britannica.com).

Us vs. Them: “A state of opposition between two groups, mostly based on group membership” (<https://www.google.com/>).

Immigrant Othering: It is treating Immigrant students differently given their linguistic and cultural needs, which differ from the natives’ (Stela Saltaga, 2017).

Racial Othering: “This may take the form of teachers and peers asking the student to speak for their race or ignoring their race at times when subject content may focus on it” (Stela Saltaga, 2017 p,1-97).

Racial spotlighting: also known as hypervisibility, occurs when a student of colour is objectified and cast in the role of racial spokesperson. For example, African American students perceive that their White peers and educators focus uninvited attention on them to provide an expert opinion on topics that involve African Americans simply because they identify or are identified as members of that racial group (Carter, D. J. 2008).

Racial ignoring: also known as **invisibility**, occurs when an African American student does not receive any acknowledgment or recognition by White educators or students. For example, an African American student and a White student make the same comment, but the White student receives affirmation from the teacher after speaking. This message conveys to the African American student that the teacher deems him unworthy of providing anything valuable to the class discussion because of his/her race (Carter, D. J. 2008).

International Student Othering: is biased treatments of international students at foreign universities and schools (Stela Saltaga, 2017).

Culture shock: refers to feelings of uncertainty, confusion, or anxiety that people may experience when moving to a new country or experiencing a new culture or surroundings. This cultural adjustment is normal and is the result of being in an unfamiliar environment (www.investopedia.com/).

Language barriers: is any linguistic limitation that creates confusion or prevents comprehension. A barrier could refer to national and cultural languages, but it may also include specialized knowledge or speech impairments (<https://www.typetalk.com/>).

Cultural integration: Cultural integration is the blending of two or more cultures. The culture may exchange their practices, beliefs, ideas and rituals. Integration is only possible when the cultures do not have to sacrifice the characteristics that make them unique (www.reference.com/).

Intersectionality : the interconnected nature of social categorizations such as race, class, and gender as they apply to a given individual or group, regarded as creating overlapping and interdependent systems of discrimination or disadvantage (www.google.com/).

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Lecture Six: Linguistic Articulations of Othering

The main objectives of the lecture:

1. Getting to know the linguistic expressions of Othering,
2. analysing othering in classrooms ,
3. getting to know ways to mitigate Othering.

Lecture's Content

✚ Brainstorming

1. The linguistic constructions of Othering
 - 1.1. Classroom linguistic othering practices
 - 1.2. Linguistic strategies of othering
 - 1.2.1. Overt strategies
 - 1.2.1.1. Use of pronouns US vs. Them
 - 1.2.1.2. Lexical strategies:
 - 1.2.1.3. Distance markers
 - 1.2.2. Covert strategies
 - 1.2.2.1. Declaratives
 - 1.2.2.2. Linguistic contrasts and qualifications
 - 1.2.2.3. The use of passive voice
2. A Case Study about othering in classrooms
3. Mitigating the effects of othering in classrooms

✚ Summary, discussion, and perspectives

✚ *Brainstorming*

The previous lecture introduced the concept of Othering along with certain illustration.

1. What are the main definitions of Othering?
2. What are its main types?

1- The linguistic constructions of Othering

Dealing with the linguistic constructions of the Self and the Other, **Jacques Lacan's** ideas need to be discussed. He argues that language plays an important role as to constructing identity. According to him, "*Identities exist only in the intersubjectivity of language⁴³ – the realm of the symbolic. This is where we bring ourselves into existence as subjects through identifying ourselves with the meanings of language which pre-exist us and which will continue to define the world after we are gone*(Alsop, Fitzsimmons & Lennon 2002: 52, as cited in Jensen, S.Q. 2011). The second point he made relates to the fact that the construction of the Self and the Other depends on the powerful Other, '*identity is fundamentally gained in the gaze of the powerful Other* (Gingrich 2004: 11, as cited in Jensen, S.Q. 2011).

When discussing the creation and the articulation of othering processes, one needs to tackle the various roles played by language. Emphasizing these roles, Berlin (1992) comments: "*language is a pluralistic and complex system of signifying practices that construct realities rather than simply presenting or representing them*" (p. 19, as cited in Pandey, Anjali, 2004). Carrying on the same line of thought, language is believed to be crucial in dealing with life changes. Cushman (1999) stresses: "*we need to take into our accounts of social change the ways in which people use language and literacy to challenge and alter the circumstances of daily life*" (p. 215). Language also occupies a central role in scaffolding cognitive learning processes, given individuals' development of knowledge about its significance as a social tool. Maria Montessori (1965) comments: "*Language now comes to fix by means of exact words the ideas which the mind has acquired*" (pp. 137-138). As to the linguistic creation of othering, Pandey Anjali (2004) explains: "*If language is a way to*

⁴³This understanding of identity later led Althusser to coin the notion of interpellation (1971), a notion grasping how individuals are called upon to occupy specific subject positions, i.e. achieve identity (as cited in Jensen, S.Q. 2011).

comprehend and understand the world, the category of the Other has to be viewed as primordial as consciousness itself for it is through nuances and polarities inherent in language that meaning is conveyed, and the world categorized (p,154-181).

The significance of the Other in language use is also identified in Bakhtin's views on language. In other words, Hall (1997: 235-236, cited in Pandey Anjali, 2004) argues that the very construction of meaning relies on difference (The Other) with which one engages in a dialogue. Pandey Anjali, 2004 suggests: "*meaning is nothing concrete and owned by the language user, but something that is negotiated in dialogue between language users. Thus, the "Other" is essential to meaning*"(p,154-181).

Questions

- 1- How did Jacques Lacan explain the link between language and identity?
- 2- What rapport can one draw between language and cognition?
- 3- How does language contribute to the construction of the Other?

1.1. Classroom linguistic othering practices

Indeed, linguistic practices may be identified in many contexts and fields. However, educational classroom discourses are less explored compared to media discourses. Riggins, (1997) believes that by means of analyzing linguistic practices, one may identify learners' (as students writer) social, cultural, historical and political **binaries**. That being said, language is taken as a prescriptive rather than a descriptive apparatus. Kennedy (1998, p. 285) elaborates suggesting that language is "*interested and invested rather than a transparent conduit conveying truth*" (Kennedy, 1998, p. 285, as cited in Pandey Anjali, 2004). The teacher may outline learners' othering practices in their writing via highlighting learners' **discourses of affiliation or discourses of distance** from certain social groups. Pandey Anjali (2004) explains: "*it is in the examinations of the discourse of affiliation, or the discourse of distance from social groups—created in and through language by the student writer—that teachers can begin to resolve this dilemma*" (p,154-181).

Linguistic practices of othering also call upon representing the culture the student writer belongs to. This idea is emphasized by Bourdieu (1990) who argues that the student writer

“reproduces certain *dispositions*⁴⁴” of which they are a significant part.” Another argument that goes in line with the previous one is advanced by Fairclough (1992) who affiliates between cultures one belongs too and the reproduction of certain **hegemonies**⁴⁵ of culture. In other words, these hegemonic views of cultures -as the writer sees his culture as the dominant one- reproduce hegemonic practices in writing processes (as cited in Pandey Anjali (2004). That being said, the student writer produces othering forms so as to signal their affiliation to a given group they consider superior, this membership is grounded in “acquired system of generative schemes, the habitus” (Bourdieu, 1990, p. 54). Pandey Anjali (2004) reflects on learners’ practices of othering through the glasses of habitus, sating: “*The link between linguistic choice and critical stance becomes clearer if we can see that othering practices utilized by students reflect and simultaneously sustain their unconscious reproduction of their habitus*”(p,154-181).

Exploring linguistic othering practices calls upon **critical approaches** to language study rather than **variationist perspectives**. Since the latter perceive language as neutral and unidirectional reflection of social differences (e.g., Labov, 1972). However, the former suggests (e.g., Fairclough, 1994)that the link between language and social differences is subjective and bi-directional , which means that differences are created and supported along with certain linguistic choices (as cited in Pandey Anjali, 2004).

Exploring linguistic othering practices necessitates investigating written discourse. The latter is believed to be tightly linked to certain cultures as it reflects communities. That being said, a writer “*write not just as individuals but as members of communities*” (Haussamen, 1999, p. 206, as cited in Pandey Anjali, 2004). Thus, the analysis of students’ writings may identify learners’ opting for particular linguistic choices which reflect binaries of both the Self and the Other. Bizzell (2000, p. 499) argues: “*we see student writing that reflects conventional binary or diametric stances on social groupings juxtaposed against conceptualizations which proffer nuanced portrayals of the very same social realities. In both cases, othering devices are used, but differently. This discursive fact emphasizes the point that “linguistic choices have profound epistemological consequences” ... “these choices are made within stringent social and political constraints*” (as cited in as cited in Pandey Anjali, 2004).

⁴⁴A natural tendency to do something, or to have or develop something: a person’s usual way of feeling or behaving; the tendency of a person to be happy, friendly, anxious, etc.

⁴⁵**Hegemony**, the dominance of one group over another, often supported by legitimizing norms and ideas.

That being said, one may distinguish between basic writers who clearly show their biases, most of the time by siding with a given group, as they refer to an **Honest Face Personae** when writing. This aspect of writing does not fall within the main features of academic writing which, according to Bizzell (1992, p. 195), shows a “*repudiation of the honest face personae*. The same author elaborates on this idea suggesting: ““*the main goal (in the academy) is not the discovery of one’s in most honest feelings, but rather **articulation of a public voice that will allow participation in the academic intellectual community**” (Bizzell, 1992, p. 195, as cited in in Pandey Anjali, 2004). The main author adds: “*What seems to emerge from such ideas is that basic writers often encode group ideologies in binary terms, Us vs. Them, whereas advanced writers often utilize othering strategies to either challenge or to present nuanced perspectives on conventional Us vs. Them group representations*” (as cited in *ibid.*).*

Questions

1. What may we discover by analysing learners’ writing performances?
2. What is meant by the prescriptive role of language?
3. How may teachers identify learners’ othering practices in writing?
4. Learners’ linguistic practices reveal much about their cultures? How is that?
5. How do learners reproduce cultural hegemonies in their writings?
6. Which approach suits best analysing othering practices in writing?
7. To what extent do linguistic choices reveal othering practices?
8. How may we distinguish between basic writers and advanced writers?

1.2.Linguistic strategies of othering

According to Todorov (1982, p. 185), othering strategies are used by the Self to depict social reality in a way that enables it to distinguish and distance itself from the Other. These strategies may be classified into two types: **overt and covert strategies**. The former category includes: “Lexical strategies, distance markers, and declaratives. The second category includes: “Linguistic contrasts and qualifications, the use of passive voice and other syntactic strategies (as cited in Pandey Anjali, 2004). The table below presents the main linguistic strategies of othering:

Linguistic strategies	Intentions of othering
Lexical strategies	Overt denigration (O’Barr, 1994; Riggins, 1997)
Distance markers	Voice and speaking space (Fairclough, 1994, 1995)
Declaratives	Constructing semantic overgeneralizations in and through syntax: stereotypes (Essed, 1997; Karim, 1997; Riggins, 1997)
Linguistic contrasts and qualifications	Positive self-representation vs. negative other presentation (Bhabha, 1994; van Dijk, 1997)
The use of passive voice and other syntactic strategies	Mitigated and disguised othering (Simpson, 1993; van Dijk, 1997)

Table 1: Linguistic Strategies of Othering

1.2.1. Overt strategies

1.2.1.1. Use of pronouns US vs. Them

Many researchers have explored the **socio-cognitive schemata** which ground binaries such as Us vs. Them. Riggins (1997, p. 8) comments: “*expressions that are most revealing of the boundaries separating Self and Other are **inclusive and exclusive pronouns and possessives such as we and they, us and them, and ours and theirs***”. The use of these two pronouns may reflect practices of dominance and subordination of certain groups. La Capra (1989) explains that both overt and covert forms of these binaries mean **a situation of privileged groups and unprivileged** ones (pp. 23-24, cited in Pandey Anjali (2004). The following example elucidates the point:

Us. Them binaries	Explanation
<p><i>Homelessness, is it our problem or someone else's? Granted the homeless are down on their luck and don't really have a choice whether [sic] or not they are poor, but that is not my⁴⁶ fault.</i></p>	<p>In this excerpt, we see an opposition being created between our and my on the one hand, and they. Van Dijk (1984) labels such pronouns “demonstratives of distance” (p. 125) since their major function is to establish a contrast in the groups being described.</p>

Table 2: Us. Them binaries

1.2.1.2. Lexical strategies: Overt denigration

Linguistic practices of othering may also be created via certain lexical strategies such as “name calling, which express **denigration**”. The use of **epithets** such as “**damn women’s suffrage movement,**” and **diminutives** such as “**sick little head** (Pandey Anjali, 2004).

Example :

*I’ll tell⁴⁷ you in 1920 when the **19th Amendment got passed and women got the right to vote, the damn women’s suffrage movement that’s when. Corporal punishment was a wonderful thing. There was no gray area on what to do if you got into trouble; you got a whooping [sic]. Then some “feminist” got the idea in her sick little head that teachers shouldn’t have the right to punish her poor, can-do-no-wrong child. Then she started whining and sniveling and then she recruited more PMSsers until everyone got so fed up with it [sic] they gave in and let the Femmies have their way.** (Pandey Anjali, 2004).*

⁴⁶In this way, a writer succeeds in “*establishing a perspective*” (p. 125). In this excerpt, the student writer creates distance and detachment from the group being described via a simple binary portrayal. In the literature (Riggins, 1997), such a discursive position often permits for a lack of responsibility for existent social divisions, and consequently, a lack of responsibility for social change.

⁴⁷Student writing entitled Hey There Ladies taken from the present project in which the writer builds a causal argument between the rise of Feminism and the breakdown of discipline in schools.

1.2.1.3. Distance markers

Distance markers are believed to be among the commonest overt ways of identifying a difference between Self and Other. They mainly function as a means to distance oneself from the discussed group. In the excerpt below, the writer distances himself from the experts in medicine field by inviting the reader to air their opinions about medicine practitioners (Pandey Anjali, 2004).

Example

“Many doctors use passive euthanasia when they feel their need to wimp out on saving a dying person’s life—a perfect solution for doctors who don’t want to get their hands “dirty.””

1.2.2. Covert Strategies

1.2.2.1. Declaratives: Constructing stereotypes in and through syntax

Difference between individuals is natural; however, its social instrumentalisation via processes of stereotyping is biased. Stereotyping differences between individuals seeks maintaining “**social and symbolic order**”. These social constructs identify the norms and standards, and as such categorize any deviation from these norms as the Other. Stereotyping, it is important to mention, is encouraged along power practices. That is to say, it is nurtured by inequalities of power. An illustration of this view may be retrieved from the work of Edward Said “**Orientalism**” whereby the West and the East are in opposition. This unequal distribution of power also fuels other forms of power and dominance known as **hegemony**. Hall (1997: 258-259) perceives it as “*a form of power based on leadership by a group in many fields of activity at once, so that its ascendancy commands widespread consent and appears natural and inevitable*” (as cited in Pandey Anjali, 2004).

As to covert ways of expressing othering in writing, one may identify the use of short declarative statements, which serve as generalizers of stereotypes. Riggins (1997, p. 9) argues: “*Through stereotypes, the self expresses ambivalence toward others.*” Karim (1997, p. 153) adds: “*the primary stereotype or topos (plural: topoi),” function to sustain social asymmetries on a semantic level, and in particular, how they succeed in making “a textual account seem coherent within a particular culture’s norms”.*”

Example

“The Homeless are addicted to drugs and alcohol,” and “The Homeless are not to be trusted.”

In the example above, the writer uses three declarative statements and encodes **two semantic meanings**.

1.2.2.2.Linguistic contrasts and qualifications: positive self-presentation vs. negative other-presentation

Positive self-representation is often accomplished by othering practices in which linguistic contrasts and qualifications are proffered in order to qualify semantic propositions. One may take the example of the use of quantifiers, such as **most [Americans]** in contrast to the implied all **minorities** (Pandey Anjali, 2004).

Example

*Granted that **most of them** [the homeless] are fine, there still are a **few that** set a bad view on the group as a whole.*

The matching of the quantifiers **most and a few** juxtaposed with the nominal phrase **(the group as a whole)** accentuates the point of view and the **distance from the group being identified**—the homeless. Sykes (1985) argues: *“any discourse that treats large numbers of people as though they were homogenous, and hence denies normal social variety”* (p. 100) **often functions to create judgments and social distance from the group being described** (Pandey, Anjali, 2004).

1.2.2.3.The use of passive voice: Mitigated othering

Another form of covert othering, one may mention **mitigated othering**. This form is practiced due to the fact that intolerance towards diversity became a sanctioned act. Riggins (1997) comments: *“intolerance is more complex than it was in the past because it tends to occur in situations where tolerance of diversity is a socially recognized norm, frequently one that is legally sanctioned”* (p. 7).*The consequence is a conceptualization of otherness that mitigates or disguises tendencies towards discrimination—articulations which “appear to be more temperate, less severe and cruel”* (p. 7, as cited in Pandey, Anjali, 2004).

Example:

“**There is** fear of the homeless because **it is believed** that many of the homeless were deinstitutionalized in the 1970’s, as stated in “Distancing the Homeless” (pp. 310-319) by Jonathan Kozol. **The idea that many of the homeless came from mental institutions brought fear to people.** People feel that all of the homeless are former patients from mental hospitals, even today”.

In the example above, the writer “**eloquently normalizes**” the link between **homelessness and mental insanity**. The use of the general “**there is**” claim distances the writer from these generalizations since the use of the **empty subject there or it** instigates an immediate attempt to locate a viewpoint on the generalizations being purported via the concatenation of such empty subjects.

2. A Case Study about othering in classrooms

Tobin reflects on an experience in a writing class with a student called “Stan.” The teacher qualified the student’s draft as ‘*imbued in bigotry*. **Stan**, writing an essay on **reverse discrimination**, produced the following sentences: “*the drain on society caused by all blacks on welfare,*” and *the fact that “we would never even be considering a national holiday for someone like Martin Luther King if he had not been black”* (as cited in Pandey Anjali, 2004).

Tobin comments: “I wasn’t sure if the essay was as poorly written and organized as it seemed, or if I just was focusing on the problems because the ideas were repugnant to me. In our conferences, I pushed him to **challenge his own assumptions**; I suggested that **his tone might turn off some readers**; I asked him if he thought he needed to do some research. **He passively resisted everything I tried: clearly these were ideas he had thought about and talked about before. He was confident** about his evidence (as cited in Pandey Anjali, 2004).

Stan: “*Martin Luther King had affairs, plagiarized his law school papers, and told blacks to break the law. Why should we honor someone like that?*”

Tobin⁴⁸: “*So you don’t agree with any of this, do you?*” “*Maybe I’m being overly critical. Why don’t you read this one in class today and see what other people think?*” (p. 114)

⁴⁸ He was suspicious of my political stance.

Asking the other students to comment of Stan's essay after Stan's reading it to them, Tobin was shocked as all the students showed nonchalance" and refused to provide any "cultural critique to the essay (as cited in cited in Pandey Anjali, 2004). Seeing learners' passivity, the teacher (1993) gave a lecture "on racism, bigotry and middle- class indifference in America"(p. 115).

As an answer to the reasons of learners' passivity in the classroom, the main author of the article says: "There is no doubt that **Stan's essay, quoted above, is rich in skepticism**—the problem of passivity and detachment stems from elsewhere—from **the inability of members of the class to oppose or reflect on the unfashionable nature of the ideas**, in short, **to challenge the unconventional othering embodied in his essay**" (As cited in Pandey Anjali, 2004).

Questions

1. Was Stan biased in hi writing? Why?
2. How was his attitude towards Martin Luther king?
3. What were the reactions of Stan's classmates?
4. Why were they passive?
5. How did the teacher react to their passivity?

3. Mitigating the effects of othering in classrooms

The urgent need to mitigate othering discourses in classrooms relates to its long-term effects, since is accompanies leaners through their whole life. Stela Saltaga (2017) adds: "*othering effects students throughout their lives and will likely continue on after their time in school. It is important to emphasize the problems with othering and encourage discourse between students to promote mutuality in the long run*" (p,1-97). To mitigate these negative consequences of othring in classrooms, Stela Saltaga (2017) suggests: "... *educators must decide if they believe students are successfully achieving the knowledge, adaptive skills, and hands-on experiences that prepare them to apply what they have learned to their lives after school. If every student is given the same confidence and opportunity to achieve success, both in school and after, teachers will be on the positive end of this change. This will take incorporating inclusivity into their pedagogy, being aware of their own identity as well as the*

student's identities, and doing what instructors can to promote dialogue and discourage othering in the classroom"(ibid.)

As to othering in writing processes, this biased written discourse which is produced by students writers: *"is not a nuanced rendition of social reality, but rather, an oversimplified grouping which may turn off some readers. The question facing teachers is how best to approach the teaching of writing when the problem is not structural but semantic. As the above examples consistently demonstrate, student writers participate in the social mechanisms of exclusion—the representation of social groups in their discourse, via predominantly oversimplistic portrayals of social groups which fail to present alternative views"* (Pandey Anjali, 2004).

The main author of the article outlines the changes brought to writing practices saying: *"The examples given so far emphasize the fact that composition teaching has entered a new phase. The issues are not entirely structural or organizational in nature, but rather, semantic in nature, and concern the language and content matter of the essay"* (Pandey Anjali, 2004). In **modern literacy**, one needs to emphasize the significance of **"critical thinking"** as compared to **ambivalence** which signifies the lack /absence of critical aptitude (Clark, 1995, as cited in Pandey Anjali, 2004). Stressing the role of critical thinking in writing, Kraemer (1992) suggest: *"older more traveled, better read students—both men and women—write more balanced narratives and more patient and critical [emphasis added] analyses"* (p. 334, as cited in Pandey, Anjali, 2004). Given the significance of critical thinking in composition writing, Pandey Anjali, 2004) argues: *"a true diversity of opinion, knowledge and perspective exists in our classes; that students are willing to challenge one another's political opinions and to critique one another's rhetorical ability; that in short, students have the ability to teach one another through direct debate and instruction"* (p,154-181).

The solution to the above dilemma lies in understanding how to best maintain **students' voices** while, at the same time, equip them with linguistic strategies with a semantic potential to convince the widest audience. The goal of a teacher is not to prevent students from engaging in Us vs. Them writing, but to provide explicit instruction in the strategies of othering which increases the persuasive power of an argument. The analysis of excerpts above (Stan and Tobin) consistently demonstrates that if student writers are to be persuasive, their discourse strategies of othering should reflect and encode *"elaborate ways of tactically speaking in strategic loci"* (Probyn, 1993, p. 87, as cited in Pandey Anjali, 2004).

Questions

1. How can othering affect learners after they finish school? (life)
2. How can othering be mitigated in classrooms?
3. What is meant by inclusivity in pedagogy?
4. What is the challenge that teachers face when teaching writing?
5. How do othering practices in writing affect readers?
6. What is meant by “student writers participate in the social mechanisms of exclusion—the representation of social groups in their discourse”?
7. What the new phase writing has entered? What skills are needed in this new phase?
8. How does critical thinking affect learners’ opinions?
9. What is the role of teachers in this new phase of writing?

 ***Summary, discussion, and perspectives***

- *Summarize the main points discussed in the lecture and discuss them with your peers!*

Lecture Six: Linguistic Articulations of Othering

Glossary F

Linguistic categorizations: implies that concepts are classified into categories based on commonalities and usually for some specific purpose. Categorization is fundamental in decision making, in all kinds of interaction with the environment, and in language (www.google.com/).

Arbitrary: existing or coming about seemingly at random or by chance or as a capricious and unreasonable act of will (www.merriam-webster.com).

Discursive practices: “Expression of social practice through discourse, i.e. how discourse is involved in the construction of social practice including beliefs, knowledge, religion, norms and values” (www.igi-global.com).

Media representations: they mean how media, such as television, film and books, portray certain types of people or communities (<https://arabfilmstitute.org/>).

Mutuality: “patterns of feelings, thoughts, and activities in relationships that are characterized by empathy, engagement, authenticity, and empowerment” (Baumann, Kuhlberg, and Zayas 2010, p. 617, as cited in Stela Saltaga, 2017).

Nuances: a subtle distinction or variation (www.merriam-webster.com).

Polarities: “the state of having or expressing two directly opposite tendencies, opinions, etc” (www.collinsdictionary.com).

Binaries: composed of, relating to, or involving two; dual (www.collinsdictionary.com).

Hegemonies: is political or cultural dominance or authority over others (<https://www.vocabulary.com/>).

Habitus: A set of norms and expectations unconsciously acquired by individuals through experience and socialization as embodied dispositions, ‘internalized as second nature’ (Bourdieu), predisposing us to act improvisationally in certain ways within the constraints of particular social fields (www.oxfordreference.com).

Honest Face Personae: The aspect of someone's character that is presented to or perceived by others (<https://www.google.com/>).

Overt and covert strategies: Covert means concealed, not in the open, not acknowledged, disguised. Overt describes something that is done out in the open, something easily observable (<https://grammarist.com/>).

Socio-cognitive schemata: in social science, they refer to the mental structures that an individual uses to organize knowledge and guide cognitive processes and behaviour (<https://www.britannica.com/>).

Inclusive and exclusive pronouns: Inclusive "we" specifically includes the addressee (that is, one of the words for "we" means "you and I and possibly others"), while exclusive "we"

specifically excludes the addressee (that is, another word for "we" means "he/she/they and I, but not you"), regardless of who else may be involved (<https://www.google.com/>).

Denigration: to treat or represent as lacking in value or importance; belittle; disparage: *to denigrate* someone's contributions to a project (www.dictionary.com).

Epithet: an adjective or phrase expressing a quality or attribute regarded as characteristic of the person or thing mentioned (<https://www.google.com/>).

Social and symbolic order: (Lacan): The social world of linguistic communication, intersubjective relations, knowledge of ideological conventions, and the acceptance of the law (also called the "big Other", <https://www.google.com/>).

Orientalism: refers to the construction of the Orient by European colonial powers in the 19th Century and onward. As a Western means of dominating and gaining authority over the Orient, Orientalism is, in Said's words, a style of "thought" based on an ontological and epistemological distinction between the Orient and the Occident. (L. Koefoed, Michael Haldrup, 2020).

Mitigation: the act of mitigating something or the state of being mitigated : the process or result of making something less severe, dangerous, painful, harsh, or damaging (www.merriam-webster.com).

Bigotry: obstinate or unreasonable attachment to a belief, opinion, or faction; in particular, prejudice against a person or people on the basis of their membership of a particular group. (<https://www.google.com/>).

Reverse discrimination: The term "reverse discrimination" sometimes is used to describe a type of discrimination wherein members of a majority or historically advantaged group (such as Caucasians or males) are discriminated against based on their race, gender, age, or other protected characteristic (<https://www.google.com/>).

Critical thinking: Critical thinking is the intellectually disciplined process of actively and skillfully conceptualizing, applying, analyzing, synthesizing, and/or evaluating information gathered from, or generated by, observation, experience, reflection, reasoning, or communication, as a guide to belief and action (www.criticalthinking.org).

Ambivalence: the simultaneous existence of two opposed and conflicting attitudes, emotions, etc (www.collinsdictionary.com).

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Lecture Seven: Understandings of Cross-cultural adjustment

The objectives of the Lecture:

1. Getting to know the main obstacles of cross-cultural journeys,
2. getting to know what is meant by culture shock,
3. getting to know what is meant by cultural adjustment and its main types.

Lecture's Content

Brainstorming

1. Cross-cultural journey
 - 1.1. Cultural conditioning
 - 1.2. Culture Shock
 - 1.2.1. Models of Culture Shock
 - 1.3. Adaptation vs. Adjustment
 - 1.3.1. Adaptation
 - 1.3.2. Adjustment
 - 1.3.2.1. Types of cultural adjustment
 - 1.3.2.2. Stages of cultural adjustment
 - 1.3.2.3. Models of Cultural adjustment
 - 1.3.2.3.1. The Milton Bennett (1998, 1993) model of 'intercultural sensitivity'

Summary, discussion, and perspectives

 **Brainstorming**

- **Have a look at the following citations and questions and identify their meanings!**

*'If there's nothing wrong with me... maybe **there's something wrong with the universe!**'* (Dr. Crusher, Star Trek: The Next Generation, as cited in Killick, D. 2008).

*"...All individuals crossing cultures **face some common challenges** as they pioneer lives of up rootedness and gradually **establish working relationships with the new milieus**"* (Kim, 2001, p5, as cited in ibid.)

*We realize that it is necessary **to change, to adjust** to the foreign culture, but how do we begin?*(ibid.)

Questions

1. What is the right verb which describes the content of the first citation?
2. Why do they (he/she) blame themselves and the universe?
3. Have you ever been through such a situation of bewilderment? Illustrate!
4. What is meant by crossing cultures in the second citation?
5. What might be the challenges that an individual would encounter as they cross cultures?
6. How do we start adjustment?

1- Cross-cultural journey

Matsumoto",D., Hirayama, S., & LeRoux, J. A. (2006, p 383) state: "*People from all corners of the globe **migrate or sojourn** to different cultures to **work, study, and live**, and in doing so face many issues in dealing with and **adjusting to a new culture**"* (p, 387–405). Indeed, the experience of living in a new culture which is different from one's culture may be described as "**exciting and stimulating**". Nevertheless, this new experience brings forward **certain challenges**⁴⁹, given the fact that individuals' **perceptions, behaviour**, considered by them as normal, are often judged "**inappropriate**" in the new culture (Killick D., 2008).

⁴⁹Research has well documented the stresses, trials, and tribulations of sojourners and immigrants, and has identified the important affective, cognitive, and behavioral skills, abilities, and aptitudes that contribute to successful, and unsuccessful, sojourns" Matsumoto",D., Hirayama, S., & LeRoux, J. A. (2006, p 383).

1.1.Cultural conditioning

The reason why individuals' behaviour and perceptions may be considered inappropriate stems from "**cultural conditioning**". Killick D. (2008) explains this cultural process suggesting: "*Each of us has been conditioned by our family, friends, and educational and religious institutions—our cultures—to act, interpret, think, perceive, and feel in certain ways*" (p, 20-36). This type of conditioning, he argues, is based on "*certain core values*" of one's culture, often articulated along with certain proverbs "*time is money*" and "*might⁵⁰ is right*" (ibid.). These values differ cross-culturally and play a leading role in coping with cultural differences. Killick D. (2008) elaborates on this view commenting: "*Understanding those values, then, is a key to understanding the culture. Based on these values we each create our own personal interpretation of our experiences, which is reinforced and shared by our friends and cultural institutions*" (p,20-36).

Cultural conditioning via value orientation is rarely questioned when someone lives within their own culture, given the fact that the shared values are approved and shared by every member. Most importantly, this process, one needs to underscore, escapes questioning since it affords **feelings of security** for these members. Nevertheless, these taken-for granted values are being challenged as an individual encounters and lives with someone from another culture for a given period of time. Killick D. (2008) explains the challenges of this new encounter stating: "*What has been easy for us to do in our own culture is suddenly difficult and ineffective, or insulting, to those in the foreign culture. We become frustrated and irritated as we find our previously accepted ways to be in conflict with the lifestyle of those around us*" (p, 20-36).

Questions

1. Why do people migrate to other countries?
2. What makes new cultures look exciting?
3. What are the challenges that are faced by the sojourners?
4. How does culture conditions individuals?
5. What is the link that may be drawn between cultural conditioning and core values?
6. What makes these values unquestioned and unchallenged?
7. What are the difficulties an individual may encounter when seeking friendship in different cultures?

⁵⁰Might means power

1.2. Culture Shock

As it has been previously discussed (see the paragraphs above), individuals living in a new culture are likely to come across certain norms which do not match the norms of their own culture. That being said, their behaviours and actions may be considered as inappropriate in certain contexts. This new experience generates certain frustration that is known among scholars as “**culture shock**⁵¹”. Killick D. (2008) explains this cultural experience highlighting: “*It is a positive sign that you have, in fact, realized that you are living in a foreign culture and are no longer willing to be just a tourist. You want to be a participant in the life of the culture*” (p, 20-36). Brislin & Yoshida (1994, pp.124-125) underscore the emotions this new experience generates and the efforts an individual invests to overcome culture shock, stating: “*When people are exposed to knowledge differences, they can have intense emotional reactions. People spend a great deal of time and energy learning what their culture considers to be appropriate knowledge concerning how best to interact with others, how best to interview for jobs, and so forth. It is upsetting to discover that people from other cultures have very differing views concerning appropriate knowledge*” (as cited in Killick D., 2008). However, one needs to underscore the fact that culture shock is not always negative given the fact it enables personal growth and develops one’s awareness of their culture.

Questions

1. What is meant by culture shock?
2. What feelings does it generate?
3. What efforts does an individual make to cope with culture shock?
4. Is it always negative?

1.2.1. Models of Culture Shock

Indeed, many scholars attempted to understand and study the mechanisms and stages of culture shock over the past years as they provided certain models. Among these models, one

⁵¹The term ‘culture shock’ has been around since the 1960’s (Oberg 1960, as cited in Killick D. (2008).The “shock” of culture shock really refers only to a specific aspect of the process of cultural adjustment (or ‘cultural adaptation’ or ‘acculturation’), which can be related overall to ‘the degree of psychological comfort’ (Kline Harrison et al 1996, p169) which the student feels within the host culture.

my mention **Oberg's classical model** of culture shock that is, as shown below, takes a **U-shape** form (Killick D. (2008):

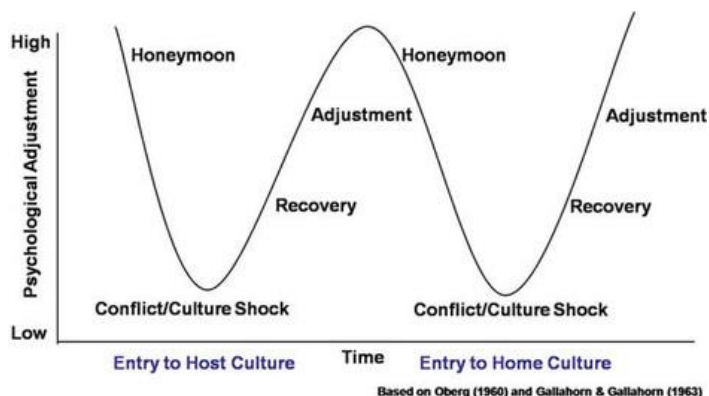


Figure 1. Culture Shock Model

Retrieved from <http://theworldismybackyard.weebly.com/the-world-is-my-backyard/category/homesick>

This classical model represents a **progressive process** of the individual (sojourner) and embraces two main stages: **U-shape and W-shape**. Each stage has certain sub-stages.

A /U-shape

1. Honeymoon stage

As shown in the above figure, this journey starts from **the left of the U-shape**; more precisely from a high point called “**Honeymoon period**”, whereby the sojourner is like a tourist enjoying the new culture which, they see, as “interesting, exciting and exotic”. The individual, at this stage, performs the role of an explorer and a discoverer.

2. Culture shock stage

Nevertheless, after sometime, the sojourner comes to realise that the stage of honeymoon is over as they develop deep understandings of the new culture. At this stage, one needs to underscore, the individual is likely to experience “**severe psychological and physiological discomfort**” that generates, at the end, culture shock. Killick D. (2008) develops the nature of culture shock as follows: “*Culture shock is seen as a temporary stress reaction where salient psychological and physical rewards are generally uncertain and hence difficult to control or predict*” (p,20-36). This stage of culture shock is temporary since, by the time the sojourner develops “**new sets of cognitive constructs**”, they will be able to adapt

their behaviour to the meet appropriateness of conduct. This cognitive development reduces the individual's **anxiety, confusion and apathy**.

Among the sources of culture shock, one may mention the “**lack of points of reference, social norms and rules** that guide their actions and understand others' behaviour”. Killick D. (2008) explains this view further as he compared between **culture shock, alienation** and **anomie**⁵², empathizing “powerlessness, meaninglessness, normlessness, self and social estrangement, and social isolation” as the common points. He also underscored feelings of stress and anxiety that an individual endures during this stage as he comments: “*Observers have pointed to a continuous general 'free-floating' anxiety which affects people's normal behaviour. Lack of self-confidence, distrust of others and psychosomatic complaints are also common*” (p,20-36). Under the same vein, Furnham (1997, as cited in Killick D. 2008) elaborated on this unstable psychological stating that individuals experiencing culture shock are likely to lack their sense of inventiveness and spontaneity as they obsessively prioritise orderliness.

3. Adjustment

However, as time passes and as the individual develops experience and cognitive abilities to adapt to the norms of the new culture, they are likely to shift to **the stage of adjustment** which is identified in **right-hand** of the **U-shape**.

B/ W-shape

This cultural experience that the individual lives in the new culture does not come to an end at the top of U-shape; on the contrary, it represents a continuum that is established as the sojourner shifts between the new culture and his own culture. This continuum, as represented in the above figure, takes W-shape. Killick D. (2008) explains this next stage as follows: “*The extension to W-shape accounts for the recurrence of the process as the sojourner returns to*

⁵²**Anomie**, also spelled **anomy**, in societies or individuals, a condition of instability resulting from a breakdown of standards and values or from a lack of purpose or ideals. The term was introduced by the French sociologist Émile Durkheim in his study of suicide. He believed that one type of suicide (anomic) resulted from the breakdown of the social standards necessary for regulating behaviour. When a social system is in a state of anomie, common values and common meanings are no longer understood or accepted, and new values and meanings have not developed. According to Durkheim, such a society produces, in many of its members, psychological states characterized by a sense of futility, lack of purpose, and emotional emptiness and despair. Striving is considered useless, because there is no accepted definition of what is desirable (Retrieved from <https://www.britannica.com/topic/anomie>).

their own culture, changed by fresh perspectives, new experiences, and an altered set of schema. All of which make “reintegration” a similarly unsettling experience (p,20-36).

It is important to note that in in case an individual living in the new culture fails in adjusting to the targeted culture, they are likely to experience “maladjustment - **assignment failure**, social failure, a sense of personal failure”. Under this heading of adjustment, one needs to underscore the fact that this cultural stage does not mean that the individual needs to “**cease being themselves**”; it only necessitates certain **conformity to established practices.**” This stage of adjustment is accompanied by **emotional stress** and fear of losing one’s identity. Ward et al (2001, p.71) argues:“*Both stress and coping are mediated by characteristics of the individual and characteristics of the situation, and, in turn, affect adjustive outcomes*” (as cited in Killick D., 2008).

Questions

1. What are the main stages of the classical model of culture shock?
2. What does U-shape represent?
3. What is meant by honeymoon in this cultural process?
4. Describe the psychological state of an individual who lives culture shock!
5. What are the main features of culture shock?
6. What role does cognition paly in overcoming culture shock?
7. When does an individual shift to the stage of adjustment?
8. What does W-shape represent?
9. What will an individual experience in case they fail to adjust to the new culture?
10. Does adjusting to the new culture mean ceasing being oneself?

1.3.Adaptation vs. Adjustment

1.3.1. Adaptation

Dealing with cross-cultural encounters, two main concepts, often a source of confusion, need to be addressed. Adaptation and adjustment are used interchangeably though they mean different cultural processes. To begin with, **adaptation** according to Ward (2001) hinges on **sociocultural backgrounds**. It indicates **altering one’s behaviour** to fit the new environment, due to certain social pressure. Adaptation as a cultural process triggered the attention of various scholars who designed certain models to study it rigorously. Among these models, one may mention Berry’s (1994) “analysis **of the interaction styles**”for sojourners, immigrants and refugees (as cited in Matsumoto, D., Hirayama, S., & LeRoux, J. A. 2006).”

In his model, he provides two main questions which yield four main categories of interaction styles. The two questions and their matching categories are mentioned in the table below:

Questions	Answers and categories									
(1) Is it important to maintain my cultural identity and characteristics?	Yes	<i>Integrators</i>		No	<i>Marginalizers</i>		Yes	<i>Separators</i>		No
(2) Do I value and want to maintain relationships with people of the host culture?	Yes			NO			No			Yes

Table 1: Berry’s (1994) “Analysis of the interaction styles” for sojourners, immigrants and refugees (adapted from Matsumoto, D., Hiramaya, S., & LeRoux, J. A. (2006).

1.3.2. Adjustment

Adjustment⁵³, on the other hand, represents **individual’s subjective experiences** that result from their attempt to adapt to certain cultural circumstances and environments. It refers to **one’s well-being in dealing with cultural processes**. That being said, in identifying the state of adjustment, the review of the literature documents scholars focusing on **self-awareness and self-esteem** (Kamal & Maruyama, 1990), mood states (Stone Feinstein & Ward, 1990), and health status (Babiker, Cox, & Miller, 1980, as cited in Matsumoto, D., Hiramaya, S., & LeRoux, J. A., 2006).

Other scholars elaborated on the previously mentioned strategies to precise the main features of adaptation and adjustment. For example, Brislin (1981) and Hammer, Gudykunst,

⁵³We may say that adjustment is the inner effects of our attempts to adapt to certain circumstances and environments.

and Wiseman (1978) outline the following three factors that influence one's cultural adjustment:

- ✓ (1) *having successful relationships with people from other cultures;*
- ✓ (2) *feeling that interactions are warm, cordial, respectful, and cooperative;*
- ✓ (3) *accomplishing tasks in an effective and efficient manner;*
- ✓ (4) *managing psychological stress effectively* (as cited in Matsumoto, D., Hirayama, S., & LeRoux, J. A. 2006).

Questions

1. Do adaptation and adjustment refer to the same cultural process?
2. What is meant by adaptation?
3. What is its distinctive feature?
4. What is meant by adjustment?
5. What are its main features?

1.3.2.1.Types of adjustment

Scholars outlined two types of cultural adjustment: positive and negative. The table below contrasts both types:

Positive cultural adjustment	Negative cultural adjustment
Living within a new culture is likely to generate certain positive traits as to the individual's personality and competences. It enables them to develop language competence, self-esteem, awareness, and health (Babiker et al., 1980; Kamal & Maruyama, 1990, as cited in Matsumoto, D., Hirayama, S., & LeRoux, J. A. 2006). It also enhances self-confidence, positive mood, interpersonal relationships and reduces stress (Matsumoto et al., 2001). Matsumoto, D., Hirayama, S., & LeRoux, J. A. (2006) elaborated on positive	Negative sequels of cultural adjustment may be the following ones ⁵⁴ : psychological and psychosomatic concerns (Shin & Abell, 1999); early return to one's home country (Montagliani & Giacalone, 1998); emotional distress (Furukawa & Shibayama, 1994); dysfunctional communication (Gao & Gudykunst, 1991; Okazaki-Luff, 1991); culture shock (Pederson, 1995); depression, anxiety, diminished school and work performance, and difficulties in interpersonal

⁵⁴Fortunately all sojourners do not experience this wide range of psychological and physical health problems, but most have probably experienced some of these problems at some point in their sojourn. One of the goals, therefore, of intercultural adaptation is to adopt an adaptation pattern that minimizes these stresses and negative adjustment outcomes, and maximizes positive ones. (Matsumoto, D., Hirayama, S., & LeRoux, J. A.,2006).

adjustment stating: “Clearly when intercultural experiences go well, many individuals report evolving in many qualitative, positive ways so that they are fundamentally different, and better, individuals. These include the development of multicultural identities and multiple perspectives with which to engage the world” (p,387-405).	relationships (Matsumoto et al.,2001, as cited in Matsumoto, D., Hirayama, S., & LeRoux, J. A.,2006).
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Table 2: Positive and negative cultural adjustment

Questions

- 1- What are the traits that positive adjustment develops? Explain each trait!
- 2- What are the impacts of negative adjustment on the individual?

1.3.2.2.Stages of Cultural Adjustment⁵⁵

Stages of cultural adjustment	Time	Description
Stage 1	First days/moth	The first stage is pictured to a tourist’s visit to another country. The tourist does not involve themselves in the traditions of the targeted culture and does not develop deep understandings of that culture. Most importantly, he remains attached to their own culture as a comfort zone (Killick D. 2008).
Stage 2	After about one to two months	The individual’s journey in the new culture continues. After the period of about one month or two, the individual gets a bit frustrated by some certain cultural differences. As a consequence, their contacts with locals get scarce, their complaints increase. They very often perceive natives’ acts as stupid. They also get attached to people from own country. They also prefer sleeping more. This pressure leads them to be aggressive and angry with the locals; other times, they attempt to get rid of their own culture and become “ more local than the locals. ” Killick D. (2008) emphasizes the fact that these coping ways are aspects of maladjustment⁵⁶ with

⁵⁵The experience of cultural adjustment, or culture shock, takes place in stages that can be shortened depending upon your preparation, your understanding of the process, your willingness to take risks, and your acceptance of the necessity to modify your behaviour (Killick D.,2008).

⁵⁶These maladjustment attitudes may be modified as an individual understands that effective cultural adjustment does not mean rejecting one’s culture or the new culture; however, it suggests adapting to the new contexts via

		regard to dealing with the new cultural environment. He adds that, it inhibits the individuals from effectively performing their roles in the new environment as they miss certain advantages and opportunities.
Stage 3	After about four months	It takes the individual more than four months to get accustomed to the foreign country and its culture. The individual's language skills are developed and their knowledge about the traditions and the customs of the country are being enriched. This enables them to befriend natives and process their communication with them along with sensitivity rather than criticism and judgment (Killick D. 2008).
Stage 4	From about five months	By the fifth month, the individual's cultural adjustment reaches the fourth stage whereby they develop effective ways of coping stressful situations brought forward by cultural differences. At this stage, they are able to generate pleasure from certain relationships with the natives. Their experiences become more meaningful to them and the people around them as well. More importantly, they fully engage in the new culture and show reluctance when thinking about going back to home (Killick D. ,2008).

Table 3: Stages of cultural adjustment

Questions

- 1- Discuss the four stages of cultural adjustment!

1.3.2.3.Models of cultural adjustment

Reviewing the literature on cultural adjustment, one may come across various models of cultural adjustment which attempted to explain the elements that either support or hinder this type of adjustment.

developing flexibility and openness, enabling in this way behavioural growth. This coping mode requires from the individual to pay more attention to people around them and to develop intercultural communication skills. More importantly, the individual engages in a learning process about the new culture, taking risks and altering their behaviour to meet the requirements of certain contexts (Killick D.,2008).

1.3.2.3.1. The Milton Bennett (1998, 1993) model of ‘intercultural sensitivity’

This model comprises two main stages: ethnocentric and the ethno-relative stages. The table below explains both stages:

Stages	Description
<i>Ethnocentric stage</i>	The first stage, as its name implies, suggests that the individual considers their own culture the prism through which they perceive, understand and judge other cultures. That being said, ethnocentric perspectives are said to be accentuated in contexts which do not match the individual’s culture (Gudykunst & Kim 2007, as cited in Killick D. (2008)). This self-centred view of other cultures is developed along with attempts of collecting “vast amount of information” about the target culture. Phillips & Boyacigiller (2003, p.77) develop this view as follows: “ <i>As we go about collecting this vast amount of information, it is difficult to know what elements are key to understanding and navigating within that new culture. As human beings, our inclination is to focus on those things most important in our own cultures, most different from our own cultures, or most obvious or easily identifiable in the other culture. This often leads us to a rather superficial or ethnocentric analysis...</i> ” (as cited in Killick D. 2008).
<i>Ethno-relative stage</i>	At this ethno-relative stage, the individual develops the ability to see their own culture through other cultures Killick D. (2008) states: “ <i>I would argue that successful cultural adjustment is dependent upon strong ethnorelative cultural sensitivity</i> ” (p,20-36).

Table 4: The Milton Bennett (1998, 1993) model of ‘intercultural sensitivity’

Questions

1. What is meant by ethnocentric stage?
2. What are its main features
3. What is meant by the ethno-relative stage?
4. What are its main features?

 Summary, discussion, and perspectives

- *Summarize the main points discussed in the lecture and discuss them with your peers!*

End of Lecture Seven

Lecture Seven: Understandings of Cross-cultural adjustment

Glossary G

Cross- cultural: relating to or involving two or more different cultures or countries (<https://www.britannica.com/>).

- **Adjustment:** the process of adapting or becoming used to a new situation (<https://www.google.com>).

Migration: *Mitigation* is the noun form of the verb *mitigate*, which means "to lessen in severity" (<https://www.vocabulary.com/>).

A **sojourn:** is a short stay in a place that is not your home (www.collinsdictionary.com).

Cultural conditioning: a process through which we absorb and interpret the influences, norms, and messaging from our environment and translate them into what we believe to be acceptable behaviors (<https://www.google.com/>).

Culture shock: is a feeling of anxiety, loneliness, and confusion that people sometimes experience when they first arrive in another country (<https://www.collinsdictionary.com/>).

Appropriateness :the quality of being suitable or right for a particular situation or occasion (<https://dictionary.cambridge.org/>).

Apathy: Apathy is when you lack motivation to do anything or just don't care about what's going on around you (<https://www.webmd.com/>).

Points of reference: something that is used to judge or understand something else. The professor used the study as a point of reference for evaluating and discussing other theories (<https://www.google.com/>).

Alienation: a withdrawing or separation of a person or a person's affections from an object or position of former attachment (www.merriam-webster.com).

Anomie:Originating in the tradition of classical sociology (Durkheim, Merton), anomie, or normlessness, is the breakdown and blurring of societal norms which regulate individual conduct (www.simplypsychology.org).

Conformity:the process whereby people change their beliefs, attitudes, actions, or perceptions to more closely match those held by groups to which they belong or want to belong or by groups whose approval they desire (www.britannica.com).

Emotional stress: the feeling of psychological strain and uneasiness produced by situations of danger, threat, and loss of personal security or by internal conflicts, frustrations, loss of self-esteem, and grief (<https://www.google.com/>).

Adaptation: is the act of changing something or changing your behaviour to make it suitable for a new purpose or situation (www.collinsdictionary.com).

Self-awareness: involves being aware of different aspects of the self, including traits, behaviors, and feelings. Essentially, it is a psychological state in which oneself becomes the focus of attention. Self-awareness is one of the first components of the self-concept to emerge (<https://www.google.com/>).

Self-esteem: *n.* the degree to which the qualities and characteristics contained in one's self-concept are perceived to be positive. It reflects a person's physical self-image, view of his or her accomplishments and capabilities, and values and perceived success in living up to them, as well as the ways in which others view and respond to that person (<https://www.google.com/>).

Psychological adjustment: is postulated to be broadly affected by personality, life changes, coping styles, satisfaction/ identification with co-nationals, and social support from co/host nationals (Yang et al 2006, p.448, as cited in Killick D. 2008).

Sociocultural adjustment: is claimed to be best predicted by length of residence in the new culture, language ability, cultural knowledge, cultural distance, and the quantity of contact with host nationals" (Yang et al 2006, p.448, as cited in Killick D. 2008).

Maladjustment: a failure to meet the demands of society, such as coping with problems and social relationships: usually reflected in emotional instability (www.collinsdictionary.com).

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Lecture Eight: International Students' Cultural Adjustment Journey

✚ The main objectives of the lecture:

- ✓ analysing international students' cultural adjustment journey,
- ✓ getting to know the significance of emotion regulation in the process,
- ✓ getting to know ways of promoting international students' cultural adjustment .

The lecture's Content

✚ *Brainstorming*

- 1- Cultural Adjustment and International Students
- 2- Aspects of cross-cultural adjustment of international students
 - 2-1- International students' identities, self-image and cultural adjustment
 - 2-2- Institutional cultures
 - 2-3- The Sojourner's Culture
 - 2-4- Sojourner's Intercultural competence
- 3- Intercultural experience and psychological intensity
- 4- Cultural adjustment and emotions
 - 4-1- Emotion regulation
- 5- Effective cultural adjustment

✚ *Summary, discussion, and perspectives*

 **Brainstorming**

The previous lecture was about cultural adjustment.

1. What are the main obstacles that characterize cross-cultural journeys?
2. How would you define cultural adjustment?
3. How can we promote cultural adjustment?
4. What might be the difficulties that international students are likely to encounter in other countries? How may they overcome them?

1- Cultural Adjustment and International Students⁵⁷

Traveling to a new country for studies is not as simple as it may appear to laymen. On the contrary, in addition to the **physical change** (geographical), the student is torn between the **aspirations** of their family members, teachers and sponsors along with **certain expectations** of the **host culture**, and some **fine psychological bonds** that he needs to **control reconciling** between his own values (culture) and the established behaviour (Killick D. 2008). Killick D. 2008) points at the change that occurs to **procedural schemata** in the journey of international students as he states: *“As the familiar physical landscapes **are replaced by those of the host culture**, so are the **familiar procedural schema**⁵⁸ which guide us through every aspect of our daily routines from social contact to using public transport, from greeting our academic ‘mentors’ to opening a bank account”* (p,20-36). It is important to note that given the aspirations and the expectations that international students carry with them to the host culture, they are likely to feel that their **“existential security is threatened”** (Steir 2003, p8, as cited in Killick D. 2008). The latter, the argument goes on, may generate serious **psychological impacts** on the students. Ryan (2000, p14) comments: *‘International students can become demoralized by early study experiences and even resentful of staff. They can lose confidence ... (Some) may be mystified by new concepts and expectations such as independent study, ‘critical thinking’ and plagiarism. Most will become distressed if their attempts to master these new skills are unsuccessful’* (as cited in Killick D. 2008).

⁵⁷**International students**, or **foreign students**, are students who chose to undertake all or part of their tertiary education in a country other than their own and move to that country for the purpose of studying (Retrieved from https://en.wikipedia.org/wiki/International_student).

⁵⁸Schemas, or schemata, store both declarative (“what”) and procedural (“how”) information. Declarative knowledge is knowing facts, knowing that something is the case; procedural knowledge is knowing how to do something – perhaps with no conscious ability to describe how it is done (Hampson & Morris, 1996, retrieved from <https://www.google.com/search?q=procedural+schemata+meaning&ei>).

Culture shock is not limited to students or individuals who live in a foreign country. Pyvis & Chapman (2005) argue that it is also experienced by students in their own country, often referred to as transnational students. One may mention the example of students on home campuses (as cited in Killick D. 2008). More importantly, culture shock may be experienced by every individual who is not “**culturally prepared**” to deal with cultural contexts which are different from theirs (Griffiths et al 2005, as cited in ibid.).

Questions

- 1- Is traveling to another country for studies always easy ?
- 2- What might be the difficulties that the student may encounter?
- 3- What are the changes and the pressures they need to endure?
- 4- How do procedural schemata change? What difficulties does this change create?
- 5- To what extent is their existential security endangered?
- 6- How do new concepts and skills impact students’ psychology?
- 7- Is culture shock limited to foreign students?
- 8- What rapport can we draw between cultural preparation and culture shock?

2- Aspects of cross-cultural adjustment of international students

Research on the main aspects of international students’ experiences stratifies them into two main aspects of cultural adjustment (Sandhu and Asrabadi, 1994, as cited in Killick D. 2008). Killick D. (2008) suggests that “*These factors interrelate, and while culture shock is but one psychological impact it can be a significant inhibitor of effective adjustment*” (p,20-36). The table below represents both aspects of cultural adjustment:

Aspects of cross-cultural adjustment of international students	Description
<i>Psychological intrapersonal</i> ⁵⁹	Feelings of uncertainty, homesickness, of loss of family and friends, and of inferiority compared to the home student community).

⁵⁹As the term, ‘intra’ means ‘within’, so the communication that takes place within a person is called intrapersonal communication. On the other hand, the term ‘inter’ means ‘between’, so when the communication occurs between two or more persons

<i>Social interpersonal</i>	Weak language and social skills, absence of a trusted (understood) system of social support, practical difficulties in ‘survival’ in the host culture.
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Table 1: Aspects of cross-cultural adjustment of international students

As to dealing with international students as one **unitary category**, Stuart and Layer (2006, p.2) argue that it is not functional given the complexity of the experience international students carry with them to the host culture. They state: *“It is difficult to see that we should continue to treat ‘international students’ as a group in themselves distinct from ‘home’ students as the UK’s student body has become so diverse. Culturally we are defining our student experience by the student’s passport and fee status, but given the complexity of students’ lives and experiences we should perhaps look at the picture differently”* (as cited in Killick D. 2008).

Questions

- 1- What are the two main aspects of cultural adjustment?
- 2- What is meant by psychological intrapersonal?
- 3- What is meant by social interpersonal?
- 4- What would considering international students as unitary group miss?

2-1- International students’ identities, self-image and cultural adjustment

Speaking about the nature of cross-cultural adjustment, one may come across the following dimensions in the review of the literature: *“Psychological (emotional/affective) and ‘sociocultural (behavioural)’ dimensions”*. Yang et al (2006) explain each one of them as follows: *“Psychological adjustment is postulated to be broadly affected by personality, life changes, coping styles, satisfaction/ identification with co-nationals, and social support from co/host nationals. ... sociocultural adjustment is claimed to be best predicted by length of residence in the new culture, language ability, cultural knowledge, cultural distance, and the quantity of contact with host nationals”*(Yang et al 2006, p.448, as cited in Killick D. 2008).

Discussing international students’ cultural adjustment requires tackling their **personal identities** and the extent to which they affect the targeted process. To begin with, it should be noted that these learners’ identities are **identified along with success**. Forland (2006, p.3)

argues: “*International students who come to the UK to study are **successful learners**; they have completed their previous studies in their home country **satisfactorily** and have been accepted onto a place at a UK university. **Their strategies for learning have stood them in good stead** ...*’ Forland (2006, p.3, as cited in Killick D. 2008).

Nevertheless, as the students start their studies, a **conflicting dilemma** takes over, as they are torn between their positive self-identity, self-image (success) and the ineffectiveness of their learning strategies. In this regard, success becomes confusing and elusive. That being said, it needs to be stated that strong self-image plays a significant role in easing students’ cultural adjustment. Yang et al (2005) explain: “***independent self-construal**” and **language self-confidence** (not necessarily language ability) are important factors in predicting successful adjustment to the new context⁶⁰*” (as cited in Killick D. 2008).

Questions

1. What is meant by the psychological dimension of cultural adjustment?
2. What is meant by the sociocultural (behavioural) dimension of cultural adjustment?
3. What is the main feature that describes international students’ identities?
4. What happens to the students when they discover that their learning strategies do not effectively function in the new environment?
5. Does self-image help in the process of cultural adjustment? How is that?

2-2- Institutional cultures

Dealing with culture shock, cultural adjustment and international students necessitates including a discussion about **institutional culture**. It is acknowledged among people that individuals do have certain cultures; however, few people would point at the cultures of institutions that international students are likely to deal with when living in the new country.

⁶⁰As mentioned earlier, personality factors such as self-confidence, and an independent ‘self construal’ (Oguri & Gudykunst, 2002) (i.e. how independent one perceives oneself to be, shaped through one’s own culture/ socialisation) are believed to have a significant impact upon an individual’s propensity for successful cultural adjustment. As personality factors like self-confidence are not culture-specific, this should warn us against any established stereotypes as to the how likely, say, ‘the Chinese’ are to suffer deeply from culture shock or to find difficulties in making transitions into academic life. However, as self-construals are culture-mediated, it is likely that where two cultures evidence, recognise and reward, say, ‘independence’ similarly, those crossing between them may find adaptation partially eased compared to those crossing between cultures less similar in this regard, for example.

After some time, the student will notice two main, say, types of institutional cultures at university. The first type is **idiosyncratic** that is made **to fit ‘a dominant discipline, or a particular historical development**. The second type, however, seems more **generic**, often called ‘Anglophone academic’ that is common for all the students, to a certain extent (Killick D., 2008).

It may be suggested that norms, traditions, and customs within a given culture create **boundaries**. These cultural borders make outsiders’ navigation in these cultural milieus very challenging. Killick D. (2008) suggests: “*When the student meets the institution there is little compromise with regard to which culture is going to dominate the relationship*”. This is likely to instigate culture shock (p,20-36).

Questions

1. What is meant by institutional culture?
2. What are the two main types of institutional culture at university?
3. How do the norms of the new environment create boundaries?

2-3- The Sojourner’s Culture

Contemplating the cultural iceberg metaphor, one can easily distinguish two parts of the sojourner’s culture: the first part, visible, situated above the waterline. It includes ‘behaviours, rituals or artefacts’. The second one, invisible, is located down the waterline. It embraces beliefs and values. The figure below represents the cultural iceberg:

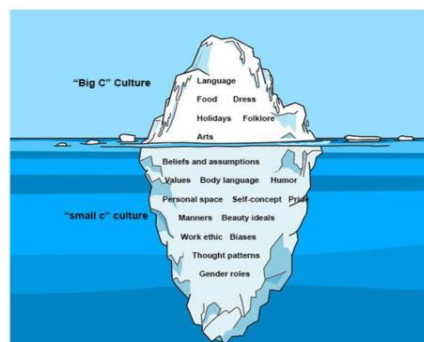


Figure1: The cultural Iceberg, retrieved from https://www.researchgate.net/figure/The-Iceberg-Model-of-Culture_fig2_347909410

However, dealing with international student's cultural encounters, the elements below the waterline are believed to be the most impactful. Killick D. (2008) argues: "*Actually, the most important part of culture for the sojourner is that which is internal and hidden ..., but which governs the behavior they encounter*" (p,20-36). Going back to the cultural iceberg, the sojourner's culture is composed of **the conscious awareness** part, located above the waterline and **the unconscious part** below the waterline. This latter includes values and thought patterns (Weaver G.R. 1993, p.157, as cited in Killick D. 2008).

Questions

1. The cultural iceberg represents two parts of one's culture. What are they?
2. What is included in the part above the waterline?
3. What is included down the waterline?
4. Which part is more impactful as to international students and their attempts to culturally adjust?

2-4- Sojourner's Intercultural competence

Overcoming culture shock and adjusting to the new environment suggest that the sojourner has developed an intercultural competence. The latter, Stier (2003) suggests, is composed of different types of competences presented in the table below:

Intercultural competence	Description
Content competencies (knowing 'that')	These competences represent the knowledge that an individual has already developed about the host culture and the academic community. It comprises knowing about the ways the members of the host culture do things, their valuable objects, in addition to the significance of certain signs and symbols. It also embraces knowing the language of the target country. However, it must be underscored that language represents one element in this vast knowledge. An illustration may be drawn from some Australian students who experienced culture shock when being on exchange programmes in the

	<p>UK. Most importantly, this knowledge, for it to be effective in cross-cultural situations, needs to be attired a critical⁶¹ dimension (Stier (2003, as cited in Killick D. 2008).</p>
<p>Processual competencies (knowing “how”)</p>	<p>This set of competences represents the “knowing how dimensions of intercultural competence”. It embraces both interpersonal and intrapersonal competences. Both of them enable the individual to become an effective communicator. Interpersonal competences embrace sensitivity to contexts and other participants, communicative competence, and how others may perceive that individual. An example of these communicative competencies may be identified in conversations whereby, in some contexts, it is difficult to know one’s turn and to correctly⁶² interpret the interlocutor’s speech. The second type of competencies is intrapersonal and includes <i>‘the ability to step into the shoes of the “other”, and to reflect upon what is seen – bearing in mind what are the norms of the culture’</i> (Stier (2003, as cited in Killick D. 2008).</p>

Table 2: Sojourner’s Intercultural competence

Questions

1. What are the two main competencies within the sojourners’ intercultural competence?
2. What do content competencies include?
3. Is language the only component of these competencies?

⁶¹“It is commonly held that such knowledge of another culture can only be meaningful when we have a **critical appreciation of ourselves as culture** beings and thereby of the culture we ourselves inhabit. Without this the knowledge is superficial, tends to stereotype, and remains uncritically ethnocentric”. Stier (2003 as cited in Killick D. 2008)

⁶²The consequences of getting this wrong in terms of people’s perceptions of us are significant in all cultures, and may be more so if **our behaviour echoes an already established stereotype that ‘all Anglorians are rude’** (Stier (2003, as cited in Killick D. 2008).

4. What is meant by processual competencies?
5. What do they include?
6. What is meant by interpersonal and intrapersonal competencies ?

3- Intercultural experience and psychological intensity

Speaking about the sojourner and their cultural journey in another country, one needs to mention that some features and variables are likely to accentuate their state of “**psychological intensity**”. Paige (1993, as cited in Killick D. 2008) proposes fifteen hypotheses that explain the debated point:

Sojourner’s psychological intensity
<ol style="list-style-type: none">1. The greater the degree of cultural difference between own and target cultures.2. The more negatively the sojourner evaluates the cultural differences.3. The more ethnocentric the sojourner.4. The more ethnocentric the target culture.5. The more racist, sexist, and in other ways prejudiced the target culture.6. The less the sojourner’s language ability.7. The more essential language ability is in order to function in the target culture.8. The more the sojourner is immersed in the target culture.9. The less access the sojourners have to their own culture group.10. The less the amount of prior, in-depth intercultural experience.11. The more unrealistic the sojourner’s expectations of the host culture.12. Being physically different and feeling highly visible in the target culture.13. Feeling invisible to the target culture because its members cannot accept important aspects of the sojourner’s identity.14. Feeling you are not getting the respect deserved, or are receiving undeserved recognition.15. The less power and control one possesses in the intercultural situation.

Table 3: Variables that affect sojourner’s psychological intensity

Questions

1. What is meant by psychological intensity?
2. How does each element in the table above affect students’ psychological intensity?

4- Cultural adjustment and emotions

Reviewing the literature on cultural adjustment, many factors are found to predict and influence this cultural process. That being said, the main studies on this topic listed the following factors: “*knowledge, language proficiency, attitudes, and previous experiences, levels of ethnocentrism, social support, cultural similarity, and self-construal*” (Matsumoto, D., Hiramaya, S., & LeRoux, J. A. (2006).

In addition to the previously mentioned factors that highly influence one’s cultural adjustment, emotions, Matsumoto, D., Hiramaya, S., & LeRoux, J. A. (2006) argue, may be taken as an approach⁶³ to understand this process. They suggest: “*emotions, in fact, are a large part of our lives. Emotions color our experiences, giving them meaning and relevance for our well-being. Sadness, anger, disgust, fear, frustration, shame, and guilt – while all negative and often unattractive to us, are all important in that when we feel these emotions, they tell us something important about ourselves and our relationships with other people, events, or situations*” (p.387-405).

According to Buck (1984), emotions may be pictured to “**read-out machines**” since they afford the necessary information that one needs about as regard the world. Most importantly, they play a leading role in motivating one’s behaviour. One can notice this in both happiness and sadness which affect our behaviour in different ways. Sylvan Tomkins, the precursor of *modern theory on emotion in psychology* equates between emotions and behaviour, stating that understanding people’s behaviour requires understanding their emotions (Tomkins, 1962, 1963, as cited in Matsumoto, D., Hiramaya, S., & LeRoux, J. A. (2006).

The very fact that cultural encounters display differences at the level of languages, norms, values and attitudes, an individual’s intercultural adjustment journey embraces inevitable feelings of frustration. These cultural contexts are said to instigate one’s emotions, most of the time, negative emotions. Matsumoto, D., Hiramaya, S., & LeRoux, J. A. (2006) elaborate on this view stating: “*Once aroused, **intercultural encounters** can easily lead to negative experiences, frustrations, stereotypes, attitudes, and a host of other affective/cognitive outcomes that **are not conducive to successful adaptation**. Therefore, we*

⁶³In their work, Matsumoto, D., Hiramaya, S., & LeRoux, J. A. (2006) focused on the social psychology of adjustment through an analysis of intercultural encounters.

*believe one of the keys to successful intercultural adjustment is **the ability to regulate one's emotions, and to not allow negative affect**, which may be inevitable, to overcome oneself and color one's cognitions and motivations"*(p,387-405).

Questions

1. What are the main elements which influence cultural adjustment? Explain them!
2. How did Matsumoto, D., Hirayama, S., & LeRoux, J. A. (2006) describe the importance of emotions in the debated process?
3. Why are emotions pictured as read-out machines?
4. What are the negative emotions that cultural encounters generate?
5. How can students achieve successful cultural adjustment as far as emotions are concerned?

4-1- Emotion regulation

Nevertheless, in the processes of adaptation and cultural adjustment, these **emotions need to be regulated** (emotion regulation). Matsumoto, D., Hirayama, S., & LeRoux, J. A. (2006) explain the role of this act in the debated processes as follows: *"Emotion regulation allows individuals to **engage in clear thinking** about intercultural incidents without **retreating into psychological defenses**. If sojourners do not have the ability to regulate or control their emotions, they will be unlikely to adjust well because they will **be locked into their automatic or habitual ways of thinking and interacting with the world**"* (p,20-36). Despite the fact that this act is considered as a **"gatekeeper skill** for intercultural adjustment", it is not sufficient as it needs to be supported by learning about the new cultures. This knowledge, the argument goes on, enables them to analyze "the cultural underpinning of certain contexts and understand the intentions and the behaviour of the interlocutors." Matsumoto, D., Hirayama, S., & LeRoux, J. A. (2006) suggest: *"Important aspects of this ability to learn a new culture are likely to include being free **of over-attachment to previous ways of thinking** that have worked in the past and a willingness **to tolerate the ambiguity** of not knowing or being able to predict the likely outcomes of one's actions* (p,387-405).

Questions

1. Why do students need to regulate their emotions?
2. What is the consequence of leaving them unregulated?
3. Is emotion regulation enough for a successful cultural adjustment?
4. What is the significance of knowledge about other cultures in the debated process?

5- Effective cultural adjustment

It is important to note that psychological intensity diminishes along with the process of cultural adjustment. In relation to this, Kim (1988) proposes **four main features** that enable adaptation and adjustment. These aspects which were improved by Martin (1994, as cited in Killick D. 2008) to reflect the experiences of international students are presented in the table below:

Features	Description
The sojourner's adaptive predisposition	Adaptive predisposition is attached to one's personality, identifying open-mindedness, flexibility and cultural backgrounds which facilitate cultural adjustment, in case they share similarities with the host cultures (Martin 1994, p.13).
The environmental receptivity	There are two main factors in the new environment that affect the sojourner's cultural journey: the receptive nature of the host culture towards the international students and the nature of the social norms that these students need to conform to. In this regard, liberal societies are said to open room for accepting certain deviations by the sojourner as to the standardized behaviour.
The communication of the sojourner with the host members	Effectively communicating with members of the host culture is believed to facilitate cultural adjustment to the new environment. This ability surpasses language skills and accounts for verbal and non-verbal communication skills. That being said, it is crucial for the sojourner to communicate with members of their own culture and the host culture's members as well.
The specific outcomes of	It is suggested by Kim that the previously three elements highly affect the

adaptation, including an enhanced sense of intercultural identity, psychological health and functional fitness. (Martin 1994, p.13)	adjustment process. These four elements form a vicious circle and influence one another. That being said, a strong intercultural identity, good psychological health and functional fitness are likely to affect the previously mentioned three elements.
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Table 4: Elements of cultural adjustment(Martin 1994, p.13, as cited Killick D. 2008)

Questions

1. How does psychological intensity diminish?
2. What are the main features that enable adaptation and adjustment?
3. What is meant by “the sojourner’s adaptive predisposition”?
4. What is meant by “the environmental receptivity”?
5. What is meant by “the communication of the sojourner with the host members”?
6. What is meant by “the specific outcomes of adaptation, including an enhanced sense of intercultural identity, psychological health and functional fitness”?

The new environment that the individual comes to live in is challenging and full of difficulties that emanate from the learning environment. Minnich (2005, p.161) comments: “ ‘ (Academics) ... can **create particularly painful dilemmas** for students from differing backgrounds, of differing turns of mind **whose identities and loyalties are cast as liabilities** from which they should liberate themselves.’ (as cited in Killick D. 2008). That being said, to facilitate students’ cultural adjustment, academics⁶⁴ need to critically approach their practices. Killick D. (2008) elaborates on this view stating: “*We need to **become critical observers** of our own practice, and to be sufficiently **confident and flexible** to adapt (and adopt) **more inclusive approaches at institutional level** and within our individual **lecture halls or tutorial rooms**” (p,20-36). Trahar (2007, p.24, as cited in Killick D. 2008) adds: “ *By being explicit**

⁶⁴Many universities or those departments within universities which have come serve the needs of large numbers of international students have put various mechanisms in place to try and ease students into their new lives. Unfortunately these are sometimes minimalist and only rarely integrated into the learning experience (and again worth noting here is that they are in general only available to international students). Such a limited response is surprising if for no other reason than **the economic and reputation loss of poor attainment and/or high attrition rates** (Killick D. ,2008).

about the diversity that is in the room and acknowledging that we may all experience difficulties and frustrations, people can be encouraged to learn, through dialogue, about their differences and similarities.'

Cultural adjustment also requires from an individual to develop **attitudes of openness and flexibility** and **critical thinking**. These features will allow them to consider alternatives that fit certain cultural contexts. Cultural adjustment is reinforced along with critical thinking, and generation of **rival hypotheses** which offer new possibilities to understand the cultural context other than those of one's culture. Emphasizing the role of critical thinking in this process, Matsumoto, D., Hirayama, S., & LeRoux, J. A. (2006) comment: "*By engaging in critical thinking about cultural differences and being open and flexible to new ways of thinking, one allows for one's ways of person perception to grow. One continually adds more complexity to one's method of interacting with diversity*"(p,387-405°).Nevertheless, for critical thinking to be functional in these circumstances, one's emotions need to be regulated . Matsumoto, D., Hirayama, S., & LeRoux, J. A. (2006) elaborate on the view claiming: "*If, however, negative emotional reactions overwhelm, people cannot engage in critical thinking about those differences. Rather, they regress to a previous way of thinking that is rooted in ethnocentrism and stereotype*" (p, 387-405).

Scholars proposed "orientation programmes" to ease students' cultural adjustment. These programmes are introduced during the first week of students' arrival to the university. They are mainly about coping with culture shock, study skills, and academic conventions. Nevertheless, the timing of these programmes was criticized given the fact that, in the first week, the students are in their honeymoon period (U-shape) and are not likely to fully understand what is meant by culture shock. Moreover, learners, at this early age, believe in their success self-image and are not motivated to approach learning differently. Research conducted on these programmes suggests that the learners who assisted in those programmes were homesick and experienced psychological difficulties (McKinlay et al (1996, as cited in Killick D. 2008). This does not mean that these programmes need to be abandoned; they need to be supported along with other effective support systems to yield the expected outcomes. Most importantly, to ease students' cross-cultural adjustment, intercultural learning needs to be a two-way process. Killick D. 2008) explains: "*Intercultural learning can and should be a two-way flow; the way we work with our students throughout their programme of study can be informed and enriched if we are willing to be as adaptable as we expect our (international) students to be*" (p,20-36).

Facilitating students' cultural adjustment can be done via using **broader pedagogy**, **structured integration** of these students along with home student community, developing attitudes of openness, and adopting an **international curriculum**. This way will enable the international students to effectively integrate in the host community; it also broadens home students' horizons to accept people different from them. Other opportunities which enhance the targeted process may be participating in **international exchange and volunteering internship programmes** (Killick D. 2008).

Questions

1. How can academics be more critical when approaching their practices?
2. What is the significance of acknowledging diversity in the classroom?
3. What is meant by attitudes of openness?
4. What is meant by flexibility?
5. What is meant by critical thinking?
6. What is the significance of critical thinking in cultural adjustment?
7. How does critical thinking generate rival hypotheses?
8. What is meant by orientation programmes? What do they target?
9. How were these programmes criticised?
10. Do teachers need to adapt to the cultural context of the classroom?
11. How does broader pedagogy enable cultural adjustment?
12. What is the significance of international curriculum in this process?
13. What is meant by international exchange and volunteering internship? How do they help in the targeted process?

Summary, discussion, and perspectives

- *Summarize the main points discussed in the lecture and discuss them with your peers!*

End of Lecture Eight

Lecture eight: International Students' Cultural Adjustment Journey

Glossary H

Procedural schema: A schema is a knowledge structure that allows organisms to interpret and understand the world around them. Schemata are a method of organizing information that allows the brain to work more efficiently. Procedural Knowledge refers to the knowledge of how to perform a specific skill or task, and is considered knowledge related to methods, procedures, or operation of equipment. Procedural knowledge is also referred to as Implicit Knowledge, or know-how (<https://www.google.com/>).

Institutional culture: common ideas, values, and standards that permeate the everyday lives of its members, and that are perpetuated by institutional indoctrination, actions, and leadership (<https://journals.lww.com/>).

Emotion regulation: the ability of an individual to modulate an emotion or set of emotions. Explicit emotion regulation requires conscious monitoring, using techniques such as learning to construe situations differently in order to manage them better, changing the target of an emotion (e.g., anger) in a way likely to produce a more positive outcome, and recognizing how different behaviors can be used in the service of a given emotional state (<https://dictionary.apa.org/>).

Openness: the quality of being receptive to new ideas, opinions, or arguments; open-mindedness (<https://www.dictionary.com/>).

Cultural flexibility: is defined as the propensity to value and move across different cultural and social peer groups and environments (<https://www.google.com/>).

Critical thinking: is the intellectually disciplined process of actively and skillfully conceptualizing, applying, analyzing, synthesizing, and/or evaluating information gathered from, or generated by, observation, experience, reflection, reasoning, or communication, as a guide to belief and action. In its exemplary form, it is based on universal intellectual values that transcend subject matter divisions: clarity, accuracy, precision, consistency, relevance, sound evidence, good reasons, depth, breadth, and fairness (www.criticalthinking.org).

Rival hypothesis: A rival hypothesis is an alternative explanation for the same set of data - another way of explaining the same results. Problems with Data Analysis: In the realm of hypothesis, the data do not speak for themselves; they must be interpreted (<https://www.google.com/>).

Interpersonal competences: Interpersonal competence is the ability to interact with others and with the community. This includes the ability to build and maintain healthy relationships that are mutually beneficial, and the capacity for interdependence and collaboration (<https://eurac.com/>).

Intrapersonal: “Intra” means “within”, so “intrapersonal” is something that takes place *within the self*. Intrapersonal competence is about being good at recognizing and interpreting your own emotions and thoughts. This takes both confidence and humility, which

is why people with low self-esteem or arrogance will never reach their full potential as global leaders (<https://eurac.com/>).

Content competencies: These competences represent the knowledge that an individual has already developed about the host culture and the academic community. It comprises knowing about the ways the members of the host culture do things, their valuable objects, in addition to the significance of certain signs and symbols (Stier, 2003, as cited in Killick D. 2008).

Processual competences: This set of competences represents the “knowing how dimensions of intercultural competence”. It embraces both interpersonal and intrapersonal competences (Stier 2003, as cited in Killick D. 2008).

International curriculum: sets a global standard for education, and is recognised by universities and employers worldwide (<https://www.cambridgeinternational.org/>).

International exchange: a student who, by prior arrangement, attends a school in a foreign country while a student from that country attends a school in the country of the first (<https://www.collinsdictionary.com/>).

Volunteering internship programmes: A college student who volunteers their time to increase their knowledge and skills through hands-on training when a part-time paid position or independent study (for credit) are not options (<https://www.google.com/>).

Lecture Nine: Culture Change

The objectives of the lecture:

- 1) Understanding what is meant by culture change,
- 2) getting to know the main factors which influence it,
- 3) getting to know the main aspects of culture change,
- 4) getting to know the main approaches to culture change.

Lecture's Content

Brainstorming

1. Factors influencing culture change
2. Aspects of culture change
 - 2.1. Individualism vs. Collectivism
 - 2.1.1. Studies conducted on the shift towards individualism
 - 2.1.2. Coexistence of individualism and collectivism
 - 2.2. Conformity, self-esteem, and narcissism
 - 2.3. Social capital
 - 2.4. Gender inequality
3. Approaches to culture change
 - 3.1. The descriptive approach to culture change
 - 3.2. The cultural evolutionary approach
 - 3.3. Ecological approach to culture change
 - 3.4. The interplay of both approaches

Summary, discussion, and perspectives

 **Brainstorming**

Read the passage below and answer the questions:

It was clearly documented in cross-cultural research that culture is not static as it undergoes certain changes with regard to cultural products, practices and values, among others. Among the cultural changes that one may notice with regard to today's world, the following ones are identifiable: **Britain** leaving the European Union, the election of Donald Trump U.S. President, and some countries like **Poland and Hungary**, moving towards **conservatism**, adopting **semi-authoritarian** government system (O'Neil, 2015; Zakaria, 1997, as cited in Michael E W Varnum, Igor Grossmann (2017). Michael E W Varnum, Igor Grossmann (2017) elaborating on the change that culture undergoes stating: "*Clearly, human cultures are **not static**. Not only do political attitudes and norms change, but societies develop new technologies, many of which dramatically influence how people work and live (i.e., the automobile, the television, the internet)*" (p, 1-17). They further explained cultural changes stating: "*the notion of change on the cultural scale likely also concerns a multitude of factors, including **evolution of ideas, refinement of practices, reactions to shifts in social-ecological affordances, and so on***" (p, 1-17).

Questions

1. Is culture static?
2. What might be the cultural changes that you may identify in the world?
3. How did British culture change with regard to politics? Elaborate!
4. How did the election of Donald Trump change U.S politics?
5. How did Poland and Hungary shift towards conservatism?
6. What are cultural changes that you may identify in Algeria?
7. Does culture change affect ideas, practices? How is that?

1. Factors influencing culture change

It is important to mention that cultural change is affected by various factors in societies. Michael E W Varnum and Igor Grossmann (2017) explain: "*There are possible features of societies that facilitate or impede cultural change. The extent to which society has tight versus loose social norms, whether society is ethnically homogeneous versus heterogeneous, or whether society is relatively isolated versus in frequent contact with other cultures all may affect the degree to which its culture is stable versus malleable. One might*

*imagine, for example, that relatively isolated communities would have more stable values and norms over time” (p,1 -17). That being said, it may be argued that in societies, believed to be **tight**, culture change is less likely to take place, since members’ attitudes and behaviour are said to remain intact given the fact that deviance from the standards is not tolerated (Gelfand et al., 2011; Uz, 2015, as cited in Michael E W Varnum and Igor Grossmann,2017). Nevertheless, members’ responses to ecological changes may be more predictable since they follow certain **newnorms** and values enacted by their leaders.However, in **heterogeneous societies**, things need to be reversed.Michael E W Varnum and Igor Grossmann (2017) add: “One might make similar competing predictions regarding **ethnic homogeneity**, as in more diverse societies there may be a greater variety of beliefs and practices, making change more likely, but on the other hand, in more diverse societies, the adoption of new attitudes, values, or practices may be more uneven, leading to slower change for the society as a whole” (p,1-17).*

Questions

1. What are the main factor that influence culture change?
2. How did the authors relate between tight societies and culture change?
3. How do they relate between heterogeneous societies and culture change?

2. Aspects of culture change

Given the intricate and complex nature of culture, particular cultural aspects were explored by psychological, anthropological and sociological approaches to culture change, focusing mainly on psychological tendencies, behaviours, practices and products (Michael E W Varnum and Igor Grossmann ,2017). In relation to this, one may mention investigations about “**social orientations** towards **individualism and collectivism, self-esteem-conformity, and narcissism**, among others.

Questions

1. Why did not scholar study all aspects of culture change?
2. What did they focus on? Provide examples!
3. What is meant by narcissism and conformity?

2.1. Individualism vs. Collectivism

The review of the literature on culture change documents various studies which examined the concepts of **individualism and collectivism**. Nevertheless, given the various meanings attributed to both individualism and collectivism, Michael E W Varnum, Igor Grossmann, (2017) selected two working definitions of these concepts. Individualism definition was based on Keller' (2012) who perceived it as: “**an orientation** in which people view **the self as autonomous** and bounded and **prioritize individual goals and uniqueness**”. As to collectivism, these authors used the understandings advanced by Markus & Kitayama (1991); Varnum, Grossmann, Kitayama, & Nisbett (2010) who outlined it as :“**an orientation** in which people view **the self as interconnected with close others** and **prioritize relationships and fitting in**” (as cited in Michael E W Varnum and Igor Grossmann, 2017).

Questions

1. How is individualism defined in the above passage?
2. What does individualism prioritise?
3. How is collectivism defined in the above passage?
4. What does collectivism prioritise?
5. What do the authors mean by orientation?

2.1.1. Studies conducted on the shift towards individualism

Despite the fact that both individualism and collectivism are believed to be in opposition, the fact of their co-existence in macro-levels is possible (e.g., Tamis-LeMonda et al., 2008, as cited in cited in Michael E W Varnum and Igor Grossmann, 2017). The following studies document culture change with regard to individualism and collectivism:

Studies	Description
Veroff et al. (1981) study (1950/1970)	A study conducted by these scholars analyzed nationwide mental health surveys between 1950 and 1970. Among the results it revealed was reduction with regard to traditional and communal norms and a vivid increase of one's self-esteem and self-direction which clearly identifies a shift towards individualism.

Inglehart & Baker, 2000; Santos, Varnum, & Grossmann, in press studies	These studies revealed the increase of the significance individuals give to individualistic aspects such as self-expression and independence from the societies they live in.
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Table 1: Studies conducted on the shift from collectivism towards individualism

Under this line of change towards individualism, other researches confirmed it by analyzing products and practices (cf⁶⁵. Morling & Lamoreaux, 2008, as cited in Michael E W Varnum and Igor Grossmann, 2017). For instance, in studies conducted by Grossmann & Varnum, 2015; Ogihara et al., 2015; Twenge, Abebe, & Campbell, 2010, it was **found that there was a decrease in giving children popular names in countries like Japan and the United States**. This change in naming children, one needs to explain, is a move towards individualism. Others studies confirmed the increase in individualistic values among people as did the findings of Grossmann & Varnum (2015) which identified a decrease with regard to a vivid increase in divorce rate in the US between 1860's to 2010 (as cited in Michael E W Varnum and Igor Grossmann, 2017).

Analyzing language practices also identified the clear move towards individualism. For instance, an increase in the use of individualistic language was noticed in the realm of books' publishing in the US Greenfield (2013); Grossmann & Varnum (2015); Twenge et al., (2012, 2013), the UK Greenfield (2013), and China Hamamura & Xu, (2015); Zeng & Greenfield, (2015), as cited in Michael E W Varnum and Igor Grossmann, 2017).

Questions

1. What was the study conducted by Veroff et al. (1981) about?
2. What did it reveal?
3. What did the study conducted by WInglehart & Baker, 2000; Santos, Varnum, & Grossmann reveal?
4. How does change towards individualism relate to practices and products?
5. How can we interpret the decrease in giving traditional names to children in Japan and the United States?

⁶⁵The abbreviation cf. stands for the Latin word confer which means "compare." It is primarily used in endnotes or footnotes to point readers to works that the author recommends referencing in comparison with the work at hand. (Retrieved from <https://www.google.com/search?q=cf+abbreviation+reserach&>

6. How would you justify the increase of divorce rates in the U.S?
7. How can you illustrate the move towards individualism with regard to language use?

2.1.2. Coexistence of individualism and collectivism

Despite the fact that most of the time **collectivism and individualism** are considered opposites, they are **orthogonal** to each other. One may cite Japan as a context whereby both orientations **coexist** with one another. In Japan, Hamamura & Xu, (2015) argue that individualism and collectivism increased at the same time. Another example of this coexistence may be identified when examining the theory of “**locus of control**”. This latter identifies the sources one attributes to their actions and activities. For instance, students develop internal locus of control and external locus of control when justifying, for instance, their success in their studies. That being said, students with the first type of control believe they are responsible for their own success. However, students with external locus of control link success to external sources like luck. Going back to the argument of the coexistence of collectivism and individualism, one may notice, in some societies, an increase in aspects of individualism and an increase in collectivism, when taking external locus of control as an example (Twenge, Zhang, & Im, 2004, as cited in [Michael E W Varnum](#) and [Igor Grossmann](#) 2017). This argument may be further developed when examining the **social-ecological factors**. [Michael E W Varnum](#) and [Igor Grossmann](#) (2017) argue: “*For instance, social-ecological pressures to perform well due to greater levels of competition and lower prospects of finding a job may both promote greater self-focus/individualism and simultaneously increase students’ dependence on the resources in their social network*” (p,1-17).

Questions

1. How are collectivism and individualism orthogonal to each other?
2. Do they coexist with one another?
3. The authors mentioned Japan as a context for the coexistence of both orientations. Explain!
4. How can you relate locus of control theory to both collectivism and individualism?
5. How does pressure to find a job lead to the coexistence of both individualism and collectivism?

2.2.Conformity, self-esteem, and narcissism

Culture change has also been observed in relation to changes in conceptions of conformity, self-esteem, and narcissism. As to **conformity**, in a study conducted by Bond and Smith (1996), it was found a decline in this collectivist aspect between 1950s and 1990's. As to **self-esteem**, Twenge & Campbell (2001), it was found a decrease in U.S. children's self-esteem from 1965 to 1979, and an increase from 1980 to 1993. This indicates a shift towards individualism. This shift was more apparent as **narcissism**,⁶⁶ Roberts & Helson, argue, increased in U.S. colleges (as cited in [Michael E W Varnum](#) and [Igor Grossmann](#),2017).

Questions

- 1) How does conformity relate to individualism and collectivism?
- 2) How did conformity decline in the above passage?
- 3) What is meant by self-esteem and how does it relate to both concepts?
- 4) How does narcissism relate to individualism and how did it increase in U.S colleges?

2.3.Social capital⁶⁷

As far as the shift from collectivism to individualism is concerned, one may also illustrate it along with changes in social capital, defined as “*the ability of people to work together for common purposes in groups and organizations*” (Fukuyama 1995, p. 10). Putnam (1995, 2000) revealed in his study that, from 1950s to 2000s, the United States experienced a decline with regard to some key features that fall within social capital. Among these features are the following ones: “*membership in voluntary civic organizations(such as bowling leagues, adult fraternal orders, the red cross, the boy scouts), lower levels of voter turnout, and declining trust in government*” (as cited in Michael E W Varnum, Igor Grossmann, 2017). This decline in social capital, Putnam believes, possibly emanates from the following reasons:

- ✓ Active geographic mobility,

⁶⁶Excessive interest in or admiration of oneself and one's physical appearance.

⁶⁷**Social capital** is a set of shared values that allows individuals to work together in a group to effectively achieve a common purpose. 'the ability of people to work together for common purposes in groups and organizations' (Fukuyama 1995, p. 10, retrieved from <https://www.socialcapitalresearch.com/literature/definition/>).

- ✓ female participation in the workforce,
- ✓ family structure changes
- ✓ a move towards solitary forms of entertainment.⁶⁸

Questions

1. How is social capital defined?
2. Do you think you possess social capital?
3. What are the main features of social capital which are mentioned in the above passage?
4. How did social capital in the United States decline from 1950s to 2000s?
5. What might be the main reason of this decline?

2.4. Gender inequality

Among the most prominent markers of culture change, one may cite gender inequality processes over time. That being said, many scholars in social sciences documented various cases of a decline in gender inequality. Taking the time prior to 20th century, women were deprived of their rights to vote. In the UK, men used to control their wives' properties until the last part of the 19th century (Anthony & Kanu, 2012, as cited in Michael E W Varnum, Igor Grossmann, 2017). However, it is important to note that culture change was not established along with giving women their rights only, but it also accompanied supportive attitudes of gender equality. Thornton & Young-DeMarco (2001) stated that there was a noticeable increase in supporting gender equality from 1960s to 2000s. (as cited in *ibid.*)

Questions

1. What is meant by gender inequality?
2. How did it decline over time? Illustrate!
3. How did the change reach attitudes towards gender?

3. Approaches to culture change

⁶⁸Watching movies at home, playing video games, or in more recent times, consuming entertainment online.

Searching for the reasons why cultures change over time, one may refer to different approaches to seek the targeted aim. Psychology, the review of the literature documents, offers several explanations to this natural cultural change. However, before dealing with this point, one needs to underscore the fact that in the past the study of cultural changes was limited to **historians and political scientists**. Nevertheless, as claimed by Michael E W Varnum and Igor Grossmann (2017), these studies considered culture shift “*idiosyncratic and loosely linked to other social aspects*”. They further argue stating: “*However, recent theoretical and methodological advances have led to the emergence of more systematic and rigorous approaches in psychology to understanding cultural change*” (p,1-17).

Referring to psychology, one may identify many approaches⁶⁹ advanced by psychologists. That being said, these approaches, one needs to emphasize, treated cultural changes as “*psychological and behavioural patterns*” (for more details see Bond & Smith, 1996; Flynn, 1987; Inglehart & Baker, 2000, as cited in Michael E W Varnum, Igor Grossmann, 2017). Recently, many attempts were made so as to explain the reasons why cultures undergo changes, referring to different theories. As to culture change, one may distinguish three main approaches: **the descriptive, the evolutionary, and the ecological approaches**. Michael E W Varnum and Igor Grossmann (2017) state that evolutionary approaches underscore “**transmission**” as the source of change. However, ecological approaches underscore the significance of the environment and the pressure it creates which leads to cultures to change.

Questions

1. How can we understand the reasons of culture change?
2. What is the role of psychology in culture change?
3. How did the two scholars describe the past approaches to culture change?
4. What characterizes recent theories and studies on culture change?
5. How did psychology –based approaches treat culture change?
6. What are the main approaches mentioned in the above paragraph?
7. How did the authors differentiate between the evolutionary, and the ecological approaches?

⁶⁹Until now, however, these approaches have not been compared against each other, and few attempts have been made to integrate the diverse methodologies and theoretical viewpoints underpinning various bodies of research on cultural change. Descriptive research on cultural change has a history dating back to the 1970s (Veroff, Douvan, & Kulka, 1981, as cited in Michael E W Varnum, Igor Grossmann (2017)

3.1.The descriptive approach to culture change

Michael E W Varnum and Igor Grossmann (2017) identified the merits of the descriptive approaches to cultural change stating: *“Descriptive work on cross-temporal research has provided numerous existence proofs of cultural changes in psychology. Psychological processes are not static; understanding of how such processes change with the culture over time have fundamental insights for getting a fuller theoretical and methodological picture about the human condition’* (p,1-17). To begin with, one cannot deny the significance of this approach in providing descriptions, information and details about aspects of culture change; **nevertheless**, it did not take into account **the reasons why** (how) some cultural changes take place. Moreover, it did not relate the past cultural changes to future changes. Criticizing this approach, Michael E W Varnum and Igor Grossmann (2017) comment: *“To do so requires theoretical frameworks grounded in an understanding of how cultures evolve and which ecological pressures may cause change to occur. In other words, one needs to understand the how and the why of cultural change, which we examine next”* (ibid.).They added : *“However, a mere description of cultural changes has limited utility going forward. It does not enable a shift toward a predictive science of cultural change, nor does it provide rigorous insight into the causes and mechanisms enabling such changes”* (ibid.).

Questions

1. What is the nature of the descriptive approach?
2. What are the advantages of this approach?
3. What did it neglect?
4. How did the authors criticize this approach?

3.2.The cultural evolutionary approach

This approach emphasizes understanding **the mechanisms of cultural change**. That being said, it states that evolutions of cultures may be compared to the **biological evolution**, since both of them **underscore reproduction via transmission processes**. The **slight difference** between both types of evolutions is that cultural evolution hinges on the transmission of information rather than **genes** (Campbell, 1965; Dawkins, 1976, as cited in Michael E W Varnum and Igor Grossmann,2017). Michael E W Varnum and Igor

Grossmann (2017) elaborate on the significance of this approach stating: “*Despite such disagreements, the general idea that evolutionary principles can help us to understand cultural change is at the core of research in cultural evolution. Frameworks from cultural evolution yield insights into information transmission processes that enable cultural change*”(p,1-17).

The significance of this approach is, writ large⁷⁰, evident in **critically exploring the nature of information transmission** along with cultural changes. This approach suggests that information transmission is biased. An illustration of information distortion may be taken from the study by Bartlett (1932) on “*serial reproduction*” of short stories”. The aim of the study was to observe the participants’ information transmission when retelling the provided unfamiliar stories to other participants. Michael E W Varnum and Igor Grossmann (2017) reported the findings of Bartlett’s (1932) study as follows: “*Bartlett famously observed a set of systematic distortion biases, including assimilation with culturally typical expectations and norms, leveling of the story by omitting information seen as not essential, and sharpening of the story by changing the order of the story in line with culture-typical expectations*” (p,1-17).

Studies carried in relation to cultural evolution outlined the **biased nature of information transmission**, identifying four types of biases. The first one, known as **conformity bias**, represents individuals’ attempts to copy others by adopting their ideas; given the fact these ideas are widely spread. However, **prestige bias** is practiced via adopting the ideas and behaviours which are believed to have high status (Boyd & Richerson, 1988, as cited in Michael E W Varnum and Igor Grossmann (2017)). Another type of bias is called **self-similarity bias**, defined as to adopt the ideas of behaviours of people and groups which look similar (Chudek, Muthukrishna, & Henrich, 2015, as cited in *ibid.*). The last type of bias is known as “**innovation bias**” which is established along with the creation of new ideas and behaviours (Henrich, 2001, as cited in *ibid.*).

Scholars who employed this evolutionary approach sought identifying the main features which enable successful information transmission. That being said, **survival** was listed among the most important features of transmission processes. In other words, the information chosen to be transmitted was the one which has “*a bearing on one’s survival.*” Other types of information, such as **information which communicates threat and feeling of disgust** are

⁷⁰obvious

also part of the debated process (Schaller, Faulkner, Park, Neuberg, & Kenrick, 2004 ; Heath, Bell, & Sternberg, 2001). Not to forget **information communicated to children** which- as it carries morals-receives more much bias. One may cite the example of “**Mozart effect**” that holds the belief that children who listen to Mozart are likely to become more intelligent(Bangerter & Heath, 2004, cited in Michael E W Varnum and Igor Grossmann,2017). **Another feature of the transmitted information is its rate of predictability.** For instance, stories which are “**minimally counterintuitive** (those which have minimal variations)are better recalled than those who are highly intuitive (less predictable) (Norenzayan, Atran, Faulkner, & Schaller, 2006, as cited in *ibid.*). In line with the previously mentioned argument is the claim advanced by Conway & Schaller, 2007 who suggest that information transmission is said to be successful in case **it contradicts certain stereotypes and refers to pre-existing schemas.** That being said, these biases are believed to make this information memorable (as cited in *ibid.*).

An important contribution of evolutionary approach to culture change may also be identified in **explaining the reasons why certain cultural practices and contents emerged.** One may illustrate its significance when unveiling the sources of “**the culture of honour**”. The latter is believed to generate **retaliation intents** as a response to, say, aggression and insult. In a study conducted by Nowak et al. (2016) testing Nisbett and Cohen’s (1996) hypothesis, it was suggested that the cultures of honour are the outcome of a particular environment that displays harsh conditions and weak institutions. On the other hand, **rational behaviour** (opposite to retaliation and aggression) is the outcome of an environment whereby institutions are strong (as cited in [Michael E W Varnum](#) and [Igor Grossmann](#),2017).

The importance of the cultural evolutionary approach may also be identified in its **usefulness in understanding societies’ development of strong and weak social norms.** That being said, one may identify **strong social norms** in contexts of threats like wars, since deviance is harshly punished (Gelfand et al., 2011, as cited in Michael E W Varnum , Igor Grossmann,2017). The positive side of these strong social norms, however, may be identified in facilitating coordination. Despite the contributions of this approach to understanding cultural changes, other views see it as **complementary to the ecological approach.**[Michael E W Varnum](#) and [Igor Grossmann](#) (2017) comment: “*Thus, some might argue that, in fact, this approach answers questions not only about how but also about why cultural changes (including specific changes) occur. However, we suspect that many kinds of cultural changes*

along dimensions of interest to psychologists are at least in part responses to ecological changes” (1-17).

Questions

1. What is meant by evolution?
2. How does it relate to biology?
3. What is the main difference between both fields?
4. How does this approach help us understand culture change?
5. How does it approach information?
6. How does it relate between information and biases?
7. What does the study by Bartlett (1932) suggest?
8. What are the different biases identified in information transmission? Explain them!
9. What are the main features which enable successful information transmission?
10. How do survival, threat, disgust, predictability, stereotypes' contradiction, and children information enable successful information transmission? Why?
11. This approach enables understanding the reasons of certain culture changes, how can you illustrate this argument along with the culture of honour?
12. How may this approach enable us to understand the reasons why certain societies develop strong social norms while others develop weak ones?

3.3. Ecological approach to culture change

This approach to culture change is based on the theories of **behavioral ecology**⁷¹ (Davies, Krebs, & West, 2012, as cited in Michael E W Varnum, Igor Grossmann, 2017). It suggests that different ecologies (environments) generate different behaviours, norms, values, as a means to adapt to certain circumstances. Using scientific terms, this approach refers to “**inclusive fitness**⁷²” to explain certain human behaviors which are developed to increase the transmission of their genes in an indirect way (relatives, etc.) (Hamilton, 1964, as cited in *ibid.*). To elaborate more, this approach argues that human beings possess certain “**psychological adaptations**” that enable them to acquire new cultural elements such as ideas. These psychological mechanisms allow them to develop their inclusive fitness, to meet the

⁷¹Behavioural ecology is **the study of behavioural interactions between individuals within populations and communities, usually in an evolutionary context**. It looks at how competition and cooperation between and within species affects evolutionary fitness (Retrieved from <https://www.google.com/search?q=behavioural+ecology>).

⁷² Indirect transmission of genes (from relatives)

requirements of ecological conditions (Gangestad, Haselton, & Buss, 2006; Schaller & Murray, 2011; Thornhill & Fincher, 2014, as cited in *ibid.*). Michael E W Varnum and Igor Grossmann (2017) explain the nature of this approach stating: *“In this approach to cultural change, predictions linking changes in ecological pressures to certain kinds of cultural change are largely derived from research that seeks to explain variations across human societies based on ecology”*(p,1-17). They add: *“Studies using this approach typically contrast several theoretically derived ecological predictors and assess their relative effects on levels of a psychological or behavioral tendency (or cultural products that may be a correlate of such trends) over time within a society”*(*ibid.*).

The interplay between culture change and ecology was established in a study conducted by Grossmann and Varnum (2015) relating individualism and collectivism in the United States for 150 years to certain ecological dimensions such as climate, density and socio-economic status. The study revealed a logical link between levels of **occupational status** and factors such as **resource scarcity** and **abundance**. Similar results were found by Bianchi (2016) when exploring the relationship between unemployment (ecology) rates and individualism (cultural behaviour) in the time of the 1st economic recession. In simpler words, it was found that **individualism is higher** in the United States when **unemployment rates are lower** (as cited in Michael E W Varnum, Igor Grossmann, 2017). Michael E W Varnum and Igor Grossmann (2017) explain this rapport stating: *“Overall, these findings are consistent with the idea that increases in the abundance of resources reduce people’s need to rely on others and favor a focus on individual goals”* (p,1-17).

Questions

1. What is meant by behavioural ecology?
2. How is ecological approach to culture change defined?
3. How do we relate between this approach and inclusive fitness?
4. How do human beings acquire new cultural elements?
5. What is the significance of psychological adaptation with regard to ecologies?
6. How do the studies conducted by Grossmann and Varnum (2015) and Bianchi (2016) illustrate the interplay between culture change and ecologies ?

3.4. The interplay of both approaches

As it was explained above, both the evolutionary and ecological approaches to culture change display certain features and aims. That being said, many studies attempted combining both approaches to cover the complexities of culture change. One may cite the following scholars: (Nowak et al., 2016; Oishi, Kesebir, Eggleston, & Miao, 2014; Roos et al., 2015, as cited in Michael E W Varnum and Igor Grossmann, 2017). Michael E W Varnum and Igor Grossmann (2017) elucidate the interplay of both approaches stating: *“Thus, one area in which cultural evolution may inform research using the ecological approach will be to help identify the relative contributions of evoked and transmitted responses to cultural change in response to particular environmental pressures. We suspect that one way in which ecological shifts may lead to cultural change first is by first eliciting behavioral and psychological responses in individuals, which in turn are transmitted to others, ultimately leading to changes in the values, attitudes, products, and practices of society”* (p,1-17).

It may be suggested that the reciprocity between both approaches may be identified along with the **pressure of certain ecologies** that lead to different means of cultural transmission. These modes of transmission impact practices like retaining, receiving and transmission of information (Conway & Schaller, 2007) which generate unique types of culture change. One may illustrate this argument mentioning the rapport between ecologies (like higher level of **pathogens**) and higher levels of conformity (Murray et al., 2011, 2012, as cited in Michael E W Varnum and Igor Grossmann, 2017), with conformity being an adaptive response to the mentioned ecology.

Using both approaches in studying culture change may reveal how changes in societies may lead to certain changes in ecologies. That being said, many scholars of cultural evolution such as Richerson & Boyd (2000) and psychological scientists confirm the outlined link. One may cite Oishi (2014) who argued that certain constructions (buildings) are a response to certain human **psychological tendencies** (what people feel at ease with (inside).This would be illustrative of **chain stores** in places with high residential mobility, the use of headphones in places with population density, and seeking privacy in crowded places. In line with this, [Michael E W Varnum and Igor Grossmann](#) (2017) comment: *“Thus, humans may attempt to modify their ecologies to suit their psychological needs”* (p,1-17).

Questions

1. Are the two approaches to culture change mutually inclusive or exclusive?
2. How does the cultural approach complete the ecological approach?
3. How does ecological pressure urge the need for both approaches?
4. How do ecologies change in response to culture change (human psychological tendencies)? Illustrate from the above passage !

 ***Summary, discussion, and perspectives***

- *Summarize the main points discussed in the lecture and discuss them with your peers!*

End of Lecture Nine

Lecture Nine: Culture Change

Glossary I

Culture change: The term "cultural change" is used by sociologists and in public policy to denote the way society is changed. The society takes on new cultural traits, behavior patterns, and social norms, and creates new social structures as a result. This level of societal change occurs from contact with another society (for example, through war or mass migration), invention and diffusion of innovations (automobiles or a smart phone in every pocket?), and discovery (<https://www.betterup.com/>).

Conservatism: political doctrine that emphasizes the value of traditional institutions and practices (www.britannica.com).

Semi-authoritarian: The term semi-authoritarian is used to refer to a state or regime that shares both democratic and authoritarian features. According to Marina Ottaway, such states are `ambiguous systems that combine rhetorical acceptance of liberal democracy, the existence of some formal democratic institutions, and political liberties with essentially illiberal (www.encyclo.co.uk).

Heterogeneous societies: heterogeneous society” we mean such a society which consists of different kinds of people from various reason of the world-which is basically a society that is ethnically heterogeneous (discover.hubpages.com).

Ethnic homogeneity: relating to or characteristic of a human group having racial, religious, linguistic, and certain other traits in common (www.google.com).

Social orientations: Social orientation refers to the theory that explains why a person has particular behaviors, relationships and adaptations with other people and/or society in general. Also referred to as social dominance orientation in some disciplines, professionals use this theory to predict behaviors, particularly with inter-group attitudes and behaviors (www.reference.com).

Individualis: political and social philosophy that emphasizes the moral worth of the individual (www.britannica.com).

Collectivism collectivism: any of several types of social organization in which the individual is seen as being subordinate to a social collectivity such as a state, a nation, a race, or a social class (www.britannica.com).

Narcissism: Narcissism is extreme self-involvement to the degree that it makes a person ignore the needs of those around them. While everyone may show occasional narcissistic behavior, true narcissists frequently disregard others or their feelings (www.webmd.com).

Locus of control: is a psychological concept that refers to how strongly people believe they have control over the situations and experiences that affect their lives. In education, locus of control typically refers to how students perceive the causes of their academic success or failure in school (<https://www.edglossary.org/>).

Social capital social capital: in social science that involves the potential of individuals to secure benefits and invent solutions to problems through membership in social networks (www.britannica.com/).

Gender inequality: Gender inequality is **discrimination on the basis of sex or gender causing one sex or gender to be routinely privileged or prioritized over another**. Gender equality is a fundamental human right and that right is violated by gender based discrimination (<https://www.google.com/>).

Biological evolution: Biological evolution is **the change in inherited traits over successive generations in populations of organisms**. Evolutionary modification of traits occurs when variation is introduced into a population by gene mutation or genetic recombination or is removed by natural selection or genetic drift (<https://www.google.com/>).

Mozart effect: The Mozart effect is **the theory that listening to the music of Mozart may temporarily boost scores on one portion of an IQ test**(<https://www.google.com/>).

Counterintuitiv: different from what you would expect : not agreeing with what seems right or natural (www.britannica.com).

The culture of honour: Culture of Honor Definition. A culture of honor is **a culture in which a person (usually a man) feels obliged to protect his or her reputation by answering insults, affronts, and threats, oftentimes through the use of violence**. Cultures of honor have been independently invented many times across the world (<https://www.google.com/>).

Retaliation: If you **retaliate** when someone harms or annoys you, you do something which harms or annoys them in return (www.collinsdictionary.com).

Rational behaviour: Rational behavior refers to **a decision-making process that is based on making choices that result in the optimal level of benefit or utility for an individual**. The assumption of rational behavior implies that people would rather take actions that benefit them versus actions that are neutral or harm them (<https://www.google.com/>).

Behavioral ecology: a branch of ecology concerned with the relationship between an animal's behavior and the conditions of its environment (www.merriam-webster.com).

Inclusive fitness: Inclusive fitness theory captures how individuals can influence the transmission of their genes to future generations by influencing either their own reproductive success or that of related individuals (<https://www.sciencedirect.com/>).

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