DE GRUYTER
OPEN

SEEU
REVIEW
review@seeu.edu.mk

THE CULTURE AWARENESS PROCESS AND THE SEEU MISSION

Dr. Agim Poshka
a.poshka@seeu.edu.mk

Abstract

In the field of language education there are 4 basic skills that are essential in the process of teaching and learning: reading, writing, listening and speaking. In many teaching methodology publications, all these skills are integrated in one particular learning context. However, in the cultural context of Macedonia, although the reality is multicultural there is an element that shadows almost every learning/teaching material and that is the cultural aspect. It is important to be aware that treating culture as a fifth skill widens the horizon of teaching foreign languages which might be interesting and thorny at the same time in the SEEU context. In the last part of the paper, besides the data interpretation and the conclusion, a list of some well known teaching techniques and practices in foreign language methodology is provided.

Key words: culture, foreign language teaching, culture-sensitive techniques, South East European University (SEEU)

The Culture Awareness Process and the SEEU mission

In the field of language education there are 4 basic skills that are essential in the process of teaching and learning: reading, writing, listening and speaking. In many foreign languages teaching methodology publications, all these skills are integrated into one particular learning context. However, in the cultural context of Macedonia although the reality is multicultural, there is an element that shadows almost every learning/teaching material and that is the cultural aspect. Kramsch (1997) was among the first to argue that culture is the fifth skill in teaching. This skill is evident in every step of the process not only in language teaching but also in other fields of study/research. According to Omaggion (1993), teaching culture is considered important by most teachers but it has remained "insubstantial and sporadic in most language classrooms".

South East European University from its very first days has taken a stand regarding multilingualism by insisting on using three languages (Albanian, Macedonian and English) in its official correspondence. This "flexible language usage policy" by SEEU can be considered among the first serious academic effort towards egalitarianism in education in a society that not long ago saw violent clashes between the government and ethnic Albanian guerillas in 2001. The University was born during this period of tension with a clear mission to promote social equity and cohesion, and promote multicultural values in the region. During this study, I will try to reflect on the developments that the institution has undergone and the priorities that naturally change or get adapted in years. Today in its statute (Article 2) and in a number of priorities, its tendency to evaluate and reflect quality on the basis of equity and merit regardless of ethnicity is reflected. The official usage of multiple languages, although it sometimes creates administrative difficulties by being time consuming and sometimes misinterpreted, in itself, also reflects the sense of respect among different ethnic groups and the usage of English as a foreign language as a common ground for all diversities in Macedonia.

This study aims to reflect on language usage when teaching English as a foreign language with regard to the statute of SEEU by promoting and raising awareness on the cultural element that is evident and necessary in the teaching and learning process.

How is this context perceived in cultural studies?

Culture is an essential element in the formation of identity. It reflects a set of rules or behaviors that are common for a particular ethnic group or region. The importance of this element is also reflected in many societies as a competence that is necessary in all aspects of life and if handled properly, makes the educational process more efficient. According to Peterson and Coltrane(2003)

the(American) National Center for Cultural Competence defines culture as an "integrated pattern of human behavior that includes thoughts, communications, languages, practices, beliefs, values, customs, courtesies, rituals, manners of interacting and roles, relationships and expected behaviors of a racial, ethnic, religious or social group; and the ability to transmit the above to succeeding generations" (cited from Goode, Sockalingam, Brown, & Jones, 2000).

Seen from an academic/teaching standpoint, understanding culture and cultural relativism creates a "healthy" ground to build up a culturally sensitive perspective in education, which we may also refer to as multicultural education. In an attempt to clarify the meaning of multicultural education, Brian M. Bullivant(1977) broke the word 'multicultural' down in to its constituent parts: 'multi' and 'cultural'. Knowing the meaning of "multi" as "many", his work aimed at defining culture in a multicultural education context. After analyzing several alternative meanings, Bullivant defined culture "as a social group's design for survival in and adaptation to its environment…" and with this definition in mind he added that one aim of multicultural education would be "to teach about the many social groups and their different designs for living in a pluralistic society"(cited in Davidman & Davidman, p.6).

In order to develop a more "culture-appropriate" focus, it is desirable to develop content that can relate directly to the cultural norms of the host/mother tongue of SEEU students and also the target/foreign language. This appears as a necessity since the largest publishers in Europe such as Oxford University Press, Cambridge University press and other publishers when designing language books reflect cultural norms which are based on needs-analyses of the largest consumers in the market such as India, China, Germany or Russia, but not on the needs of the smaller markets. We cannot hold publishers responsible for being interested in larger markets; however, we can as academics produce culturally-sensitive materials or manuals that might bring the cultural content closer to the local context. This is the moment when culture becomes the fifth skill in English teaching. Producing or adapting this kind of material is not an easy process but it can be based on the experience and the literature review made at the second part of the 20th century when most of these concepts were explored. In order to start doing this, the first evidence can be gained through analyses of teaching materials used in our classrooms.

Teaching Culture and the SEEU Reality

When analyzing teaching materials used in teaching foreign language skills, we find cultural elements in two different forms:

- through specific texts promoting particular cultural phenomena or norm; or

- through "culture corners".

Via the first form, students learn a particular cultural element, for example in the reading section, in which a particular text describes a specific context such as wedding customs in Polynesia or dress customs in Scotland. This approach raises cultural awareness and reflects the concept of "celebration through diversity" in which the different is seen as a value and not as an obstacle. However, it does not bring specific cultural norms to the class that might incorporate students from different cultures as participants/or members of the community but just as readers/observers. We can say that similar limitations are present in the second form through "culture corners" that you find in some books. These "culture corners" bring interesting cultural information and provoke curiosity among students but do not necessarily get them in touch with their "local culture". By "local culture" I mean an element that is a "real-life setting" for our student, something that he/she can relate to or compare and contrast with his/her culture or everyday life.

What SEEU can take from its complex but balanced reality is to create a cultural awareness reality in which differences can be seen as an opportunity in mounting a new generation of culturally competent intellectuals.

If we look carefully at the mission of SEEU which is also supported in article 2 of the SEEU statute we can find a real devotion toward these aims:

  I. to contribute to higher education in the Albanian language,
 II. to promote inter-ethnic understanding,
III. to ensure a multilingual and multicultural approach to teaching and research, and
IV. to develop our teaching program in a broad international and European perspective.

Aim one(I) intends to contribute to higher education in the Albanian language, while aim three(III) intends to ensure a multilingual and multicultural approach to teaching and research. The question that appears naturally is if we intend to contribute to the Albanian language, the role of multilingualism is minimized and vice versa. However, both of these aims find a touching point and this is in showing respect toward the local culture/cultures while teaching foreign language classes. If in most of the foreign language classes at SEEU the culture awareness factors are respected and considered, the foreign language classroom becomes a common ground and neutral territory for all SEEU students.

Another common area is the process of internationalization/ euro-integration of the region which is seen as inevitable. This element may also become a challenge when you have to include it, particularly in Language curricula.

Based on the above mentioned dilemmas, this study produced the following hypotheses:

- Is a culturally sensitive teacher a must at any Language Centre program including ESP in Faculties?

- Although it is clear that Language and culture are interconnected, does teaching in context also mean teaching culture?

- If one must choose between the target and the local culture, which culture is the most important in order to create an "anxiety free" but also efficient classroom experience?

As mentioned in the introduction, in foreign language teaching methodology there are four basic skills and what SEEU can offer as an extra or fifth skill would be the culture awareness skill. This would be a skill taught through the English language and can involve all SEEU students.

The Research Methodology

During the spring semester of 2012, research was carried out to gain first hand information regarding the presence of the cultural element, from staff teaching English in the Language Department of the Faculty of Languages, Cultures and Communications, and the Language Center. The process involved 22 teachers who answered a quantitative questionnaire (Appendix 2). In addition, some staff took part in interviews.

 The respondents were local teachers (Albanian and Macedonian) and International teaching staff (mostly native speakers of English). The cultural context in the university is quite complex. The majority of the student population is Albanian, but there are also a smaller number of Macedonian, Turkish and Roma students. Although Albanian students are the majority at SEEU, they also speak Macedonian and some speak Turkish. This is quite different from the language breakdown in the country, where Macedonians are majority and their language is official but they do not often speak the language of other communities. Generally at SEEU, the so-called "tri-lingual, flexible-language policy" creates an anxiety-free setting and sometimes English is seen as "neutral territory" in which students are expected to reflect more easily on educational and academic tasks since there is no tension in foreign language classes. This setting creates a safe surrounding to explore if the cultural element can increase learning efficiency. We also need to be aware that inattentively introducing cultural elements might result in difficulties in a territory that

was the centre of ethnic tension for decades culminating in recent conflict.

In order to verify the abovementioned statements this research project aimed to:

- explore the presence of the cultural element in the teaching materials when teaching foreign languages at SEEU,

- verify the awareness of the teaching staff when dealing with this set of issues and

- analyze needs analyses of the LCC and LC curriculum regarding cultural elements in teaching.

Data interpretation

Almost all interview respondents saw language and culture as strongly related. It was stated by one of the respondents that language was usually the medium by which culture expresses itself, at least in three cases: 1) the speech of the people; 2) the articulations of national artists (poets, novelists, writers of revolutionary songs), and 3) the preservation of specific terms, words, or dialects that define a local group. In the cultural studies theory this would be the distinction between Culture and culture (capital letter "C" and small letter "c") in which the second case(the articulations of National artists) belongs to the "Capital C" in which the highest achievements of a particular community are highlighted. In cases 1 and 3(the speech of the people and the preservation of specific terms, words, or dialects that define a local group) belong to "small c" in which the everyday life of people is reflected. For us as educators, the second category (small "c" culture) is very important since we want to impact positively on our students' everyday life through education and gaining knowledge through this aspect makes teaching more resourceful and teachers more efficient.

When respondents were asked about the images that the teaching materials have for particular communities, the respondents' answers were that although the skills books were more frequently updated, sometimes stereotypes are present. However, what seems to make these books sometimes difficult to use in our local cultural context is that although the majority of them fight stereotypes, they cannot provide local examples since the Macedonian market is not a big consumer for this publisher.

These data analyses bring us naturally to the first conclusion. Since we cannot impact the publishing market, we can at least adapt the books with some local cultural context by a refined and balanced facilitation from the teachers. In order to make this process better structured at SEEU, a cultural awareness booklet could be produced that would include exercises, techniques and different practices from the cultural context that will bridge the ethnic differences among

SEEU students and support the aims of article 2 of the SEEU statute.

When asked about the extent to which the cultural context of teaching material helps in developing students' awareness of different linguistic means to express their attitudes, the majority of respondents believe that this awareness is primarily meta-linguistic, meaning that they already know the basic symbols and metaphors they encounter in the teaching material.

Regarding the extent to which the teaching material encourages comparisons of the foreign culture with the students' own culture—it is the overall impression of most of the interviewees that the teaching materials themselves do not really encourage a compare and contrast approach and it is mostly up to the teacher to develop or use comparisons with the local culture. It is the common position of almost all the interviewees that the majority reflect a multi-cultural context. Whilst the books do not actively provoke students to compare another culture to their own, naturally learning something about other peoples' practices or traditions initiates thought and discussion about that topic. Usually the teacher is the one that prompts the students to compare and contrast the characteristics of a different culture. Almost 65% of the respondents believed that dealing with sensitive issues such as freedom, human rights, religion or sexuality is delicate. Although we believe that is more valuable and constructive to raise such issues than ignoring them, teachers seemed to be very cautious. These sorts of topics need a well structured facilitation by the teacher and by facilitation, not only with classroom management but also appropriate use of language. We have to be fully aware that appropriate language use is an important and delicate issue.

An important element that was present in one of my pervious studies and is clearly evident here is the teachers' creativity, ability to adapt the teaching material and the introduction of authentic materials. This is a factor that always adds points to any teaching context. Defining authenticity is an issue that needs more clarification, and when course conveyers are language instructors from different age groups, with different teaching experiences and different native languages, their answers can lead to many ambiguities. These ambiguities get even more confusing when there is translation in the local languages.

Based on the remarks and data interpretation made earlier it is clear that promoting or seeing culture as the fifth skill in language classrooms can verify the flexible policies that SEEU has regarding language, and the foreign language classes are a logical medium to promote and ensure a multilingual and multicultural approach to the teaching and research values stated in the SEEU mission and Article 2 of the SEEU statute.

Conclusion

Part of the arguments mentioned above might not be completely new ideas to us and their appropriateness also depends on a number of socio-linguistic factors that impact the culture awareness process at SEEU. At this stage, it is important to be aware that treating culture as the fifth skill widens the horizon of teaching foreign languages which might be interesting and thorny at the same time. However, it is fair to conclude that:

- A teacher (particularly an SEEU teacher) must always be culturally sensitive whilst presenting language that will be useful for the students.

- Since our local languages form only a small part of the publishing market and therefore we cannot influence it, we can at least adapt the books with some local cultural context through a refined and balanced facilitation from the teachers. In order to make this process better structured at SEEU, a "Culture Awareness Booklet/Manual" can be produced. This booklet could include exercises, techniques and different practices from the local cultural context that would bridge the ethnic differences among SEEU students and would support the three imperative aims of the SEEU mission.

- Language and culture are interconnected but it is important to mention that teaching in context does not necessarily mean teaching culture. The teacher teaches in context in order to create a real-life situation for students' comprehension but this context is not always culturally related. It is the role of the teacher to facilitate cautiously a setting in which equality and respect are evident.

- -If one must choose between the target and the local culture, the most important element is the culture of the English learners. The foreign culture (be it English, Irish, American or Australian) should adapt to the host culture (that of the learner). This would increase comprehension and minimize stereotypes. Although teachers choose to ignore delicate issues, it is obvious that sensitive issues should be included in a well structured and facilitated way but not ignored.

- Language and Culture coexist together in the process of teaching foreign languages, but in the classroom setting, no matter how hard the teacher tries, it is impossible to have a precise balance between them since the classroom environment is an artificial medium for teaching the particular culture. This is the moment when the teacher can bring examples from local culture and customs since they are not apparent in the teaching material.

- Promoting (formally/informally) culture as the fifth skill in language classrooms can verify the flexible policies that SEEU has regarding language usage and support the SEEU mission and article 2 of the SEEU statute. Based on the abovementioned, the foreign language classes at SEEU are a logical medium to promote these values since foreign language classes are a "neutral territory" in which students should be relieved from any cultural anxiety. A number of these courses (including ESP) are a good setting since they are taught in every faculty at SEEU and could have greater impact.

A next stage for this research would be the actual design of a "Culture Awareness Booklet/Manual". This would support SEEU teaching staff in adapting the international teaching texts with some local norms and flavors in order to create a more realistic setting for the teaching goals but also promote cultural cohesion and understanding. The booklet would also have authentic materials from local newspapers, artistic publication, Pop-culture and significant examples that reflect mutual understanding among all ethnic groups at SEEU and in the region. A first step toward this goal is appendix 3. Based on the literature review regarding this issue, I gathered and interpreted some teaching techniques and methods that are reported as efficient in particular studies in the US and Europe and should be considered for class activities at SEEU. The suggestion would help in providing some missing techniques, open a discussion regarding culture oriented topics and materials and may be expected to increase confidence in discussing culturally sensitive issues in multicultural classes at SEEU.

References

1. *American Council of Learned Societies, 1952. Structural Notes and corpus; A Basis for the preparation of Materials to Teach English as a foreign Language. Washington, D.C.: American Council of Learned Societies.*
2. *Allen, V.F. 1965. On teaching English to Speakers of other languages. Champaign, III. : National Council of Teachers of English.*
3. *Baker, C. (2001). Foundations of Bilingual Education and Bilingualism (3rd Ed). Bristol, PA: Multilingual Matters, Ltd.*
4. *Boas, F. (1940) Race, Language and Culture. New York: Free Press.*
5. *Bennet, C.I.(2003)Comprehensive Multicultural Education: Theory and practice Fifth edition. Pearson Education, Inc.*
6. *Byram,M.1997 Teaching and Assesing Intercultural Communicative Competence Clevedon: Multilingual matters.*
7. *Byram, M and Earste- Sarries. V 1991 Investigating Cultural Studies in Foreign Language Teaching: A Book for Teachers, Clevedon: Multilingual matters.*
8. *Byram, M.,Morgan,C et al (1994) Teaching and Learning Language and Culture Clevedon: Multilingual matters.*
9. *Brown, H.D.1980. Principles of Language Learning and Teaching. Englewood Clifs, N.J.: Prentice Hall.*
10. *Skehab, P.1998. A cognitive Approach to Language Learning. Oxford: Oxford University Press*
11. *Evans, K.M. (1984). Planning Small Scale Research, Windsor: NFER-Nelson.*
12. *Davidman, L. & Davidman P.T (1997). Teaching with a Multicultural Perspective; A Practical Guide (Second Edition) New York: Longman.*
13. *Fennes, H., & Hapfgood, K(1997)Intercultural Learning in the classroom; Crossing Border" London , Cassell.*
14. *Garcia, R.L. (1991)Teaching in a pluralistic society: Concepts, models, and strategies. New York: HarperCollins.*
15. *Fleet, M. 2003 Culture teaching: Beyond the classroom experience Memorial University of Newfoundland – Canada.*
16. *Paige, R. Michael; Jorstad, Helen; Siaya, Laura; Kline, Francine; Colby, Jeanete, 1995. Culture Learning in Language Education Centre for advanced Reearch on Language Acquisition, University of Minesota.*
17. *Del Rio,P. 2002 The External Brain: Eco-Cultural Rots of Dstancing in Meditation Culture and Psychology , SAGE Publications.*
18. *Horumi, 2002 New Cultural Framework, SAGE Publications.*

19. *Skopinskaja, L 2001 The Role of Culture in Foreign Language Teaching Materials:an evaluation from the intercultural perspective The European Centre for Modern Languages in Graz Austria.*

20. *Schroder, K. 2006 How to Turn English as FL into a Gateway to Languages and Cultures ELT Conference 2006, British Council, Berlin.*

21. *Peterson, E., Coltrane, B(2003) Culture in Second Language Teaching, Center for Applied Linguistics, Washington, DC.*

22. *Poshka,A.(2010) Evaluating the Cultural Element in ELT; The Research Office, SEE University, Tetovo.*

23. *Bullivant, B.M (1983)The pluralistic dilemma in education; Six case studies; George Allen & Unwin Inc.*

24. *Bennet, C.I.(2003)Comprehensive Multicultural Education: Theory and practice Fifth edition. Pearson Education, Inc.*

25. *Byram, M and Earste- Sarries. V 1991 Investigating Cultural Studies in Foreign Language Teaching: A Book for Teachers, Clevedon: Multilingual matters.*

26. *Goode, T., Sockalingam, S., Brown, M., & Jones, W. A planner's guide . . . Infusing principles, content and themes related to cultural and linguistic competence into meetings and conferences. Washington, DC: Georgetown University Center for Child and Human Development, National Center for Cultural Competence. Retrieved October 28, 2003, from www.georgetown.edu/research/gucdc/nccc/ncccplannersguide.html*

27. *Kramsch, C. (1993). Context and culture in language teaching. Oxford: Oxford University Press.*

28. *Krasner, I. (1999). The role of culture in language teaching. Dialog on Language Instruction, 13(1-2), 79-88.*

29. *National Standards in Foreign Language Education Project. (1996). Standards for foreign language learning in the 21st century. Yonkers, NY: Author.*

Appendix 1:

The culture awareness questionnaire:

1. Do you think language and culture are interconnected? How?
2. To what extent do you offer in your class's a mutual representations, images and stereotypes of the students' own and the foreign culture?
3. To what extent does the cultural context of your teaching material develop students' awareness of different linguistic means to express their attitudes?
4. From a scale from 1 to 10, to what extent does your teaching or you teaching material develop students' awareness of the paralinguistic means to express their attitudes?
5. From a scale from 1 to 10, to what extent do you take in consideration the register appropriate to the students' needs (formal-informal, slang, regional idioms, etc.)?
6. To what extent is the material used in the texts, exercises, tapes, etc., authentic? Do you sometimes need to adjust your teaching materials in order to relate to the local cultural norms?
7. To what extent do your teaching materials encourage students to compare the foreign culture with their own (namely, to observe and analyze similarities and differences between their own and the foreign culture)?
8. Does teaching in context mean teaching culture through the language or language through the culture, or none of the above?
9. Do you think teaching in context also promotes social values among students?
10. Is language Teaching also Culture teaching?
11. Do you think the French immersion programs promote intercultural awareness? (please, leave blank if you are not familiar with the program)
12. If you are asked to design an ENGLISH Language Teaching book in Macedonia for Albanians students or Vice versa do you think it is necessary to involve more local culture dimension/elements or it should be oriented toward the English/American Cultures?
13. Can you think of a way of making measurable the impact of the American/English culture in our teaching materials?

Appendix 2:

Tips on developing Culture sensitive manual/activities

Throughout the 1960s, 1970s and 1980s, a number of techniques were designed to adapt to the so called "Culturally Conditioned behavior". These techniques have remained in different forms in language education and are believed to reflect efficiency in different contexts.

Below are a few techniques that are widely acknowledged:

- Culture Capsule
- Culture Clusters
- Culture Assimilator
- Culture Mini-dramas developed by Seeyle (1984)
- Deriving Cultural Connotations developed by Seeyle (1984)
- Hypotheses Refinement developed by Jorstad (1981)
- Artifact Study developed by Galloway (1985)
- Decreasing Stereotypic Perceptions
- Using proverbs in teaching cultural understanding
- Humor as a component of culture
- Exploring Cross-Cultural Differences

In the following paragraphs are briefly described a few techniques that might prove useful.

Culture Capsule

This technique was first developed by Darrel Taylor and John Sorensen in 1961. It involved describing in one or two paragraphs one negligible difference between American culture and the target culture. This is also accompanied by illustrative photos, slides or realia, and can be used in small groups activities, full class or independent studies.

In 1977 Lett suggested these steps for constructing a culture capsule:

1. Select a topic of cultural contrast, coordinating it with topics being treated in the textbook
2. List differences and similarities between target culture and home culture customs in relation to this point of contrast.
3. Define student leaning objectives.

4. Organize outline specific content.

5. Write the capsule in language that would be comprehensible to the students who will use   it (i.e., at an appropriate level of proficiency).

6. Check the accuracy of the content and language of the capsule with a native speaker and/or other colleagues.

7. Rewrite as necessary.

8. Prepare or collect appropriate multimedia aids (visuals, slides, clippings, realia, etc).

These capsules can be read in class or the teacher can record it. After these procedures Lett (1977) proposed the following activities:

- Students perform role-play based on the capsule, with situations and/ or scripts provided by the teacher.

- Groups of students write role-plays based on the information in the capsule.

- Individuals or groups write new capsules on closely related topics, creating "culture cluster" (discussed in the next major section)

- Individuals or groups research and report on related topics of special interest suggested by the capsule. (Cited in Hadley, 1993)

The content of the capsule is integrated into language-learning activities, such as listening and reading comprehension exercise, communicative oral exercises, and written follow-up activities (dictation, rewriting, short compositions, resumes, and the like).

Culture Clusters

Culture Clusters was developed by Meade and Morain in 1973. It included three culture capsules that developed in 30 minutes simulations which integrated the information from the capsule and dramatized it through a skit or situational role-play (Seyle 1984). It is suggested that the technique works best if central theme is selected and then working backwards to reach to three or four components.

Culture Assimilator

The culture assimilator was first developed outside the classroom setting to help students or individuals to adjust to the new culture. The technique was developed by the socio-psychologists (Fiedler, Mitchell and Triandis, 1971)(cited in Hadley, 1993) and it consists of 75 to 100 incidents and misunderstandings among member of American and different cultures as a result of a cultural gap or lack of cultural framework in understanding each other or the incident.

According to Let (1977) (cited in Hadley, 1993) there are three component of each episode:

1. A critical incident occurs, illustrating some kind of miscommunication between an American and a member of the target culture. This incident may be presented as a dialogue or in narrative form.

2. Students are then presented with four possible explanations of the source of the conflict in multiple-choice form.

3. As students make a choice of explanation, they are directed to a paragraph that provides them feedback about whether or not their choice was correct. Feedback paragraphs may provide additional cultural information to further clarify the cultural point around which the critical incident has been designed. Distracters are designed to be attractive to students who are operating under false stereotypic perception or ethnocentric interpretation of the situation (cited in Hadley, 1993).

Culture Mini-dramas

Cultural mini-dramas are performance in three or five acts in which a cultural conflict or miscommunication is presented and reflected upon class discussion. Seyle(1984) explains that the function of this technique is to lead to students to explain the vagueness of much cross-cultural communication due to different assumptions in the two cultures about the connotation of words or about everyday events and practices. (cited in Hadley, page 396).

The following techniques are considered to be also efficient although majority of them come from the 1980's such as Deriving Cultural Connotations developed by Seeyle (1984), Hypotheses Refinement developed by Jorstad (1981), Artifact Study developed by Galloway (1985). The following techniques are also perceived useful such as: Decreasing Stereotypic Perceptions, Using proverb in Teaching Cultural Understanding, Humor as a Component of Culture, Exploring Cross-Cultural Differences.