Chapter 14
Deep Culture Learning

Abstract This chapter discusses how the Developmental Model of Linguaculture Learning can serve as a framework for pedagogy oriented toward cultural learning, as when preparing learners to study abroad, or as a content course focused on intercultural communication and awareness. It discusses cultural learning objectives in terms of knowledge, skills, and awareness. It argues for the importance of distinguishing between surface and deep forms of cultural learning, and argues that knowledge, skills, and awareness can be understood as part of a spectrum from surface to deep. It describes the four levels of cultural understanding as conceptualized by the DMLL. It does so in terms of how learners makes sense of culture and culture difference. Intuitive understanding is seen as an important goal of cultural learning pedagogy. Sample materials are introduced that were developed using the deep learning approach.

14.1 Culture Learning Pedagogy

This book has been written largely with the needs of language teachers in mind. The DMLL is not, however, just an approach to language teaching. It can also be used to plan cultural learning pedagogy. It may be useful, for example, to educators and trainers who are preparing sojourners to go abroad, providing intercultural training for expatriates, or teaching a course in intercultural communication.

There is an obvious caveat. Cultural learning contexts vary widely, and no single approach or model will fit every circumstance. The DMLL can offer, however, a cogent approach to thinking about (1) the goals of cultural learning, as well as (2) the developmental processes that help us reach those goals. Cultural learning goals are more difficult to define than language learning goals, because intercultural ability is more subjective than linguistic ability. As we have seen, many conceptualizations are either abstract idealizations (e.g., intercultural awareness), multidimensional constructs (e.g., intercultural competence), or broadly defined traits (openness). We need clear goals, however, in order to focus pedagogy and provide learners with a sense of what they should be learning. Once those goals are defined, however, we still need to understand how to reach them—a set of benchmarks or signposts which help us

judge progress. We need to understand the state of learner development and plan pedagogy appropriately.

With this in mind, this chapter will explore how the DMLL can be used to plan culture learning pedagogy. It will progress from the general to the specific, first laying out some foundational assumptions of a deep learning approach to cultural learning pedagogy. It will discuss the four levels of cultural learning described by the DMLL, and give examples of activities and materials grounded in this approach.

Culture general—culture specific Cultural learning pedagogy is often divided into either *culture specific*, or *culture general* approaches. The former refers to learning about a specific cultural community, as when study abroad students heading to China learn about Chinese society or customs. A culture general approach, on the other hand, focuses on learning that will be useful regardless of the particular intercultural context. Helping study abroad students learn about *culture shock*, for example, is an example of a culture general approach. In practice, intercultural pedagogy often includes some range of specific to general. The DMLL represents a culture general approach, and is focused most specifically on learners who will be dealing with cultural difference in foreign settings. Because it focuses on the experience of cultural difference, as opposed to seeking cultural commonality, it may be less useful for education focused on ethnic or racial diversity within a country, or social and political issues related to multicultural societies.

14.2   Starting Assumptions

A deep culture approach to intercultural education seeks *to help learners gain insight into their intercultural experiences* through a better understanding of mind—how our mental habits and perceptions are shaped by culture; how our mind reacts when confronted with cultural difference; how we can learn to adjust our mental autopilot—to make sense of foreign cultural patterns, look at things from new cultural perspectives, and adjust accordingly. Cultural learning is seen as a trial-and-error process that takes places largely at the level of unconscious awareness. This process is largely intuitive—it results in flashes of insight and the gradual ability to make sense of things in a new way—but it is not mysterious. It has a predictable learning progression that anyone can relate to.

A deep culture approach emphasizes an understanding of the intuitive mind. Such an approach need not be overly technical. The intuitive mind can be conceived of as our autopilot of everyday life. It helps us navigate predictable environments and provides us our sense of what's normal and expected in a given situation. It makes common-sense interpretations of the world, picks up on social cues and reads social expectations, as well as intuiting the intentions of others. It learns habits that allow us to carry out quite complex tasks—driving, cooking, shopping, and interacting—with little conscious effort. These habits of body and mind free up the problem-solving

and reflective processes of the attentive mind—our more active and conscious ability to think things through and make mental plans.

This approach seeks to be fact based—describing what is, as opposed to what should be. A deep culture approach minimizes the use of abstract idealizations—e.g., intercultural awareness or intercultural competence—as primary learning goals. Such qualities are easy to agree on in principle, but risk preaching to the choir—those who value these qualities tend to already have them. Instead, the DMLL focuses on understanding the cultural underpinnings of our own mental habits, and the ongoing process of intercultural discovery and insight. The DMLL assumes that ethnocentrism, bias, misunderstanding, stress, and psychological resistance are all normal parts of the intercultural experience.

This neutral stance may feel insufficient for educators whose work focuses on issues of social diversity, racism, intolerance, and political oppression. The DMLL is not intended, however, to excuse or justify discrimination or prejudice. Rather, the DMLL tries to shed light on the inner developmental process that leads to intercultural understanding. It assumes that intercultural understanding is facilitated by an acceptance of one's own perceptual limitations, including an acceptance of the validity of other worldviews. The DMLL emphasizes the psychologically challenging nature of intercultural understanding, and helps us understand why bias and discrimination can be so hard to overcome. Deeper forms of intercultural understanding are hard work.

14.3 Culture Learning Objectives

Defining cultural learning goals and measuring learning outcomes is a central challenge for intercultural learning pedagogy. Learning objectives are sometimes described in broad terms, such as *Help learners develop a more global mindset*, or *Increase students' awareness of cultural difference*, or *Help learners prepare for the challenges of spending time abroad*. It can be hard to translate such general goals into learning activities. Even something which sounds relatively straightforward, such as talking about cultural difference, can be a challenge, as it may slip into stereotyping. And the challenges of spending time in foreign places—such as culture shock—depend very much on the person and context. It's hard to generalize. All of this can make it hard to decide just what learners are supposed to accomplish. Simply providing cultural information can seem shallow, but focusing on more abstract goals such as awareness can seem vague and detached from real life.

14.4 Knowledge, Skills, and Awareness

One common approach to pedagogy is to describe learning goals in terms of *knowledge*, *skills,* and *awareness*. In a more traditional conceptualization, as visualized in Fig. 14.1, cultural knowledge is seen as the facts of a target culture or society.
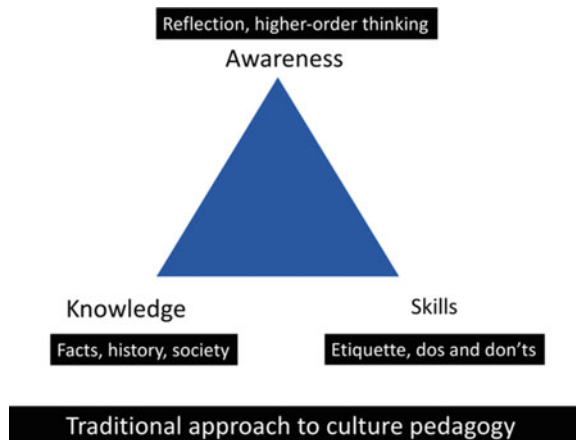
This may mean students must study the history or geography of a region or country, traditional customs, and important facts about living there. The limitation of such knowledge is that it can seem dry and academic—not closely connected to the excitement and adventure of foreign experiences. Also, turning culture into a set of facts risks overgeneralization and stereotyping. Culture is complex, and providing information is simply not enough for deeper understanding.

Cultural skills are another mainstay of more traditional forms of pedagogy, most typically talked about in terms of customs, etiquette, or the dos and don'ts of getting along in a particular place. But this approach is limited by the fact that culture cannot be reduced to a set of rules. Knowing how to exchange business cards, for example, or which fork to use for salad, can provide important guidance in certain situations. But such norms cover only the slightest number of interactions. Most of the time, simple behavioral rules are not enough. Each individual is unique, and their behavior cannot be predicted in such a simple way.

In addition to knowledge and skills, cultural pedagogy often focuses on more abstract qualities such as intercultural awareness. But it can be hard to know how to develop this in practice. Some intercultural pedagogy combines experiential activities, such as simulation games, with reflection and debriefing. This is intended to raise learner awareness of key intercultural issues. Other approaches are more focused on critical thinking about culture. Learners may be asked, for example, to evaluate a photo of an unfamiliar cultural scene, and become aware of the natural tendency to not only *describe* a scene, but also to *interpret* what's happening, and make *judgments* about it. Such activities are intended to raise awareness and encourage meta-level thinking about our own perceptions.

Each of these learning goals—*knowledge*, *skills,* and *awareness*—presents challenges for intercultural educators. What sort of knowledge should be taught? Unlike subjects like math and science, cultural learning content often cannot be easily represented conceptually. How useful is it to learn cultural facts and figures? How can we talk about culture yet avoid stereotypes or overgeneralizations? The idea of skills

Fig. 14.1 Traditional approach to culture pedagogy

Reflection, higher-order thinking

Awareness

Knowledge

Skills

Facts, history, society

Etiquette, dos and don'ts

Traditional approach to culture pedagogy

training can also be problematic—just what sort of skills are necessary? Learners may hope, for example, for practical advice about how to behave in a foreign country. Yet teaching cultural etiquette and behavioral dos and don'ts can be shallow and stereotypical. There's so much situational and personal variation that it's hard to define or describe what is "typical" in a given cultural context. Beyond this, culture is more than a set of behaviors—how people act is a reflection of how they make sense of a given situation and how they see the world more generally. As for more abstract goals such as intercultural awareness, they are easy to agree on in principle but hard to define clearly or quantify. How can educational activities develop such qualities? How can learner progress be evaluated?

14.5   Surface and Deep Cultural Learning

This work argues that a deep culture learning perspective that can provide a new dimension to traditional approaches. The core insight of this perspective is that knowledge, skills, and awareness all exist on a continuum of surface to deep. Surface elements pertain to more conscious, conceptual, and analytic processes of mind, while deep elements relate to more intuitive, complex, and embodied elements of mind and self. Figure 14.2 illustrates this distinction. Whereas, surface learning leads to an understanding of facts, ideas, and concepts, deeper learning leads to intuitive understanding—a feeling for what things mean, or how things work. With enough
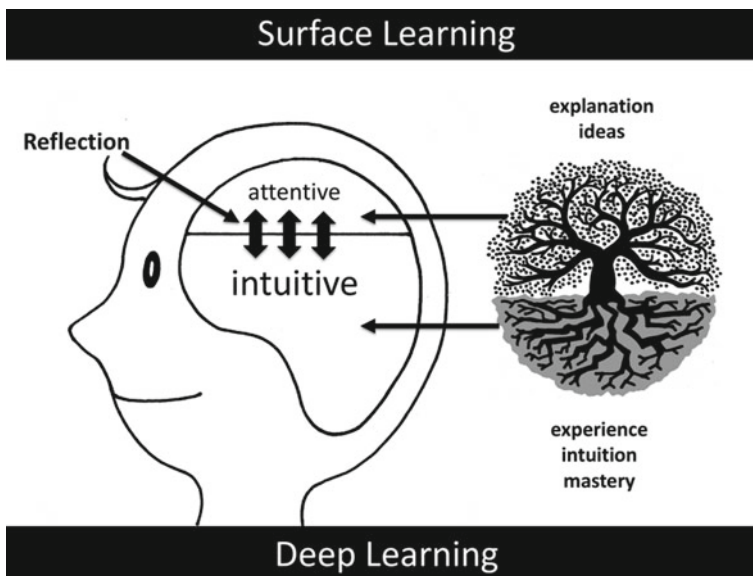

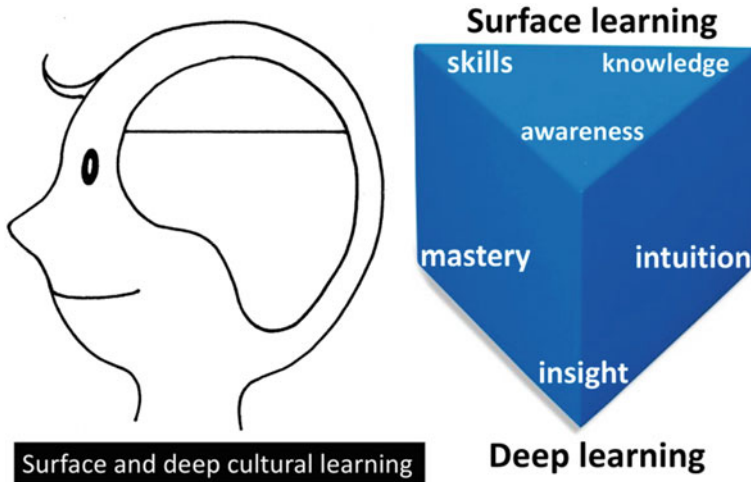**Fig. 14.2**   Reflection and deep learning

Fig. 14.3 Surface and deep learning

practice, learners may gain a sense of mastering new ways of thinking, acting, or being.

This core organizing principle gives us a new way to look at the knowledge, skills, and awareness dichotomy—each of which can be seen as relatively more surface, or deep. While Fig. 14.1 represents a traditional cultural learning dichotomy of knowledge, skills, and awareness, Fig. 14.3 adds the dimension of depth—rendering the conceptualization three-dimensional.

This allows us to make the distinction between more surface and deeper forms of knowledge. Surface knowledge is intellectual and conceptual, whereas deeper forms of knowledge are intuitive, holistic, and more fully embodied. Intuitive knowledge provides a feeling for what things mean, and thus help us better interpret behavior. As discussed in Chaps. 7 and 8, intuitive understanding (as opposed to conceptual knowledge) is a key objective of a deep learning approach. Pedagogy that focuses on intuitive knowledge can do so by emphasizing experiential, holistic, problem-solving activities that provide the intuitive mind the opportunity to develop a richer, more complex, and more dynamic level of understanding. The DMLL describes that process of gaining intuitive understanding.

A deep learning approach also allows us to distinguish between skills that are more surface—they are relatively simple and easier to demonstrate explicitly. Etiquette rules provide one, while deep skills are more complex, intuitive, dynamic, and creative. Complex skills provide a sense of creative mastery—and this, importantly includes language skills. When language learning focuses on intuitive understanding and experiential learning, it leads to a deeper form of understanding and mastery—one that is closely related to cultural understanding.

This three-dimensional view also allows us to distinguish between different forms of awareness. As discussed in Chap. 3, intercultural awareness is often described as

an advanced form of perceiving, one that centers on abstract notions of perception and critical understanding and meta-cognitive abilities. A deep learning approach reminds us, however, that cultural learning is largely experiential, and doesn't depend on such abstract, analytic forms of cognition. Someone with few intercultural experiences may reflect on culture, but still have only shallow insights. Someone else may, on the other hand, have deep intercultural experiences, and thus be very insightful about intercultural issues, all without ever having formalized that understanding using concepts. The deep learning approach proposes that the depth of one's cultural insights is more important than the sophistication of one's conceptualization of those insights.

A deep learning approach provides a new way to conceive of intercultural awareness as it relates to the sorts of reflection activities commonly found in intercultural education. In Fig. 14.2, *reflection* is represented by arrows that link the attentive and intuitive mind. This represents the idea that reflection is grounded in our experience up to that point. Put simply, those who have already had extensive intercultural experiences have more to reflect on—their reflection can lead to deeper forms of insight. More naïve learners, on the other hand, will have more trouble coming to deep intercultural insights. This provides an important guiding principle for intercultural pedagogy—*learners with less intercultural experience require more experiential, trial-and-error, holistic, pattern-rich forms of education and training. Those with more intercultural experience, on the other hand, can gain insight through a reexamination or exploration of their experiences*. For more experienced interculturalists, intercultural education involves providing ways to talk about and reflect on their experiences, whereas less experienced learners need to enrich their experiences to drive deeper learning.

14.6 Levels of Cultural Understanding

The DMLL provides a description of four developmental levels of learning. Figure 14.4 provides a visualization of the DMLL as it relates to cultural learning. These levels were discussed in Chaps. 10 and 11. Each level represents a different way to experience cultural difference and cultural learning. At the i-1 level, cultural difference is perceived in terms of *facts*—culture is seen in absolute terms and knowledge that can be acquired. At the i-2 level, cultural understanding becomes more contextualized, and is seen more as a set of rules to follow, based on a cause–effect sort of thinking. This is often talked about in terms of etiquette and dos and don'ts. At the i-3 level, learners are starting to see cultural difference in more relativistic terms—they see cultural learning in terms of gaining a new perspective. This represents a major shift away from an ethnocentric way of looking at the world, to a more ethnorelative one. This shift has been described by Bennett (1986b) as going from a state of *minimization* (recognizing cultural difference, but still judging it) to *acceptance* (an understanding that cultural difference represents valid but different ways to view a situation). At the i-4 level, cultural difference goes beyond a simple
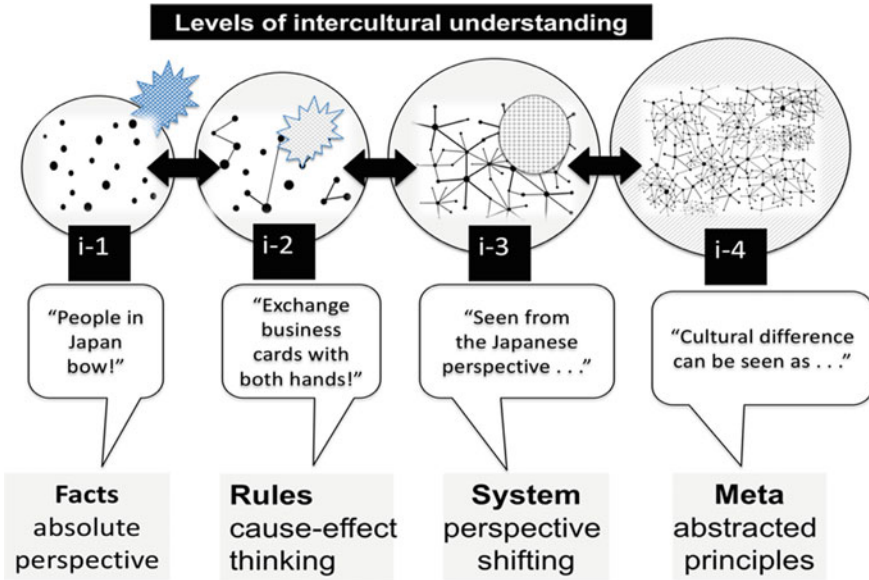
Fig. 14.4 Levels of intercultural understanding

comparison of two cultural points of view, and expands to include a multiplicity of viewpoints, and the ability to experience cultural difference at a more abstracted, meta level.

While these levels are developmental—they represent increasing levels of cognitive complexity—they are not stages of learning. That is to say, they are not intended as a scorecard or scale to measure someone's overall level of intercultural awareness. Rather, they reflect the level of perceptual sophistication in a given moment. People regularly shift between different levels depending on the context. For example, even the most experienced interculturalist—someone with the sophisticated cultural intuitions and awareness of i-4, will also sometimes seek out individual cultural facts; something that is associated with i-1 processing. Naturally, as learners develop, they will spend more time processing their experiences at higher levels of sophistication, whereas more naïve learners may be largely limited to i-1 or i-2 experiences of foreign cultures.

By joining the four levels of cultural learning with the idea of deep learning, we are able to see the developmental progression of cultural learning as taking place at different depths. This is represented in Fig. 14.5. More surface forms of cultural knowledge are represented by i-1 facts; 1–2 rules; 1–3 explanations; 1–4 abstractions. Each represents a richer conceptual understanding of culture. At the deeper level of the intuitive mind, however, these four levels can be understood as i-1 experiences; i-2 expectations; i-3 insider perspective; i-4 multiple perspectives. As seen at the bottom of the figure this is encapsulated in four statements that reflect that state of mine: i-1 *Been there, done that*; i-2 *I know how things work*; i-3 *I understand*
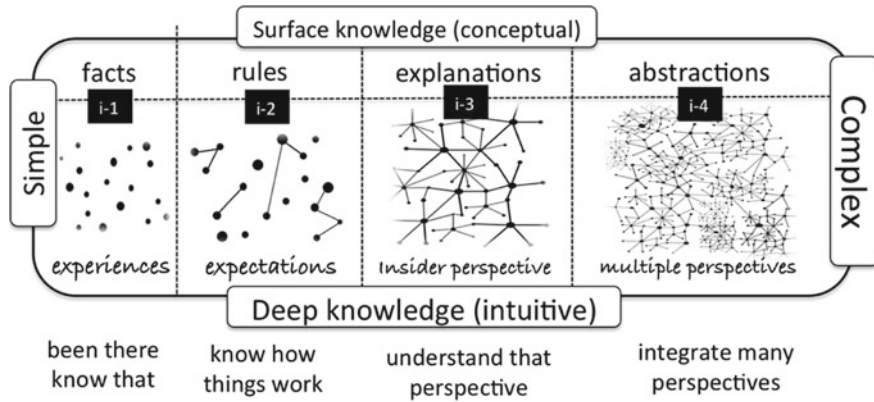
Fig. 14.5 Surface and deep knowledge

that perspective; i-4 *I've integrated multiple perspectives*. Overall, this progression represents development from simpler forms of understanding, to more complex.

14.7   The Phenomenology of Cultural Understanding

An important goal of the DMLL is to help shed light on how cultural difference is experienced at different levels of learning. In this view, the way we think about cultural difference is reflected in how we talk about it. Thus, by listening closely to how learners talk about culture and cultural difference, we can gain a sense for the level and depth of their cultural understanding. With that in mind, we'll look at each level of the DMLL in turn.

14.7.1   Encountering (i-1)

Those with limited cultural learning experience often have naïve or simplistic under-standings of culture and culture difference. This is primarily a form of ignorance and a lack of more complex perceptual categories, although it may include prejudice and negative stereotypes that have been learned. Learning at the i-1 level can be seen as an encounter with cultural otherness. Foreign people or customs may be seen as alien, exotic or strange, and may be seen in simplistic or stereotypical terms. Cultural learn-ing is seen primarily as information and facts to be memorized and studied, and there is a tendency to see things in terms of "right answers" and knowing. Cultural infor-mation sometimes relates to objective facts, such as "Big Ben is a famous clock in London" and learners feel that cultural competence revolves around being informed about a cultural topic. If asked to talk about their own cultural background, they may

focus on factual or symbolic things, such as food, traditional arts, and ceremonies. Learners often experience cultural difference in terms of simplified images such as *Indians eat curry* or *South Americans are romantic*. These are often seen as factual statements. People from foreign places may not be thought of as individuals with distinct personalities, but rather as simply representing an archetype.

14.7.2   Experimenting (i-2)

When experiencing the world at i-1, learners perceive culture as a series of facts to know or memorize. At i-2, learners move beyond simple images of foreign people and places simply being alien, and start to understand that things are done differently in foreign cultural communities. At i-2, learners may show interest in cultural taboos, etiquette rules and stories of unusual or foreign behavior. Conversely, they may resist what they see as exotic or unreasonable behavior. They often see cultural learning in terms of rules about right and wrong behavior. Learners at the i-2 level often see foreigners and foreign cultural communities in monolithic terms. They may not perceive that within any cultural community an individual may be relatively typical or atypical.

i-2 processing often involves simple cause-and-effect conclusions about people based on where they are from, such as "Oh, you are from France. So you like wine, right?" The experience of culture as a set of rules involves a kind of Newtonian logic that attempts to find absolute explanations. People from community X do this because of Y. They may be surprised to meet a British person that doesn't like tea, or an American that's never been to Disneyland. i-2 learning is less simplistic than i-1 because it sees cultural diversity as representing systematic differences, but the understanding of those systems is highly simplified.

14.7.3   Integrating (i-3)

As we've seen, i-2 cultural learning involves seeing culture in broad cause-and-effect terms. As learners gain intercultural experience, however, they realize that cultural labels are poor predictors of individual behavior. Not all French people eat baguettes and not all Californians hang out at the beach. They start to see that culture cannot be reduced to a series of predictable rules or absolute truths. This brings learners to an important shift in the perception and experience of culture—they see that individual cultural differences represent one pattern that is part of a larger dynamic system. This represents a more ethnorelative experience of cultural difference—a recognition that understanding a foreign cultural community requires suspending one's normal way of perceiving the world, and attempting to step into a different cultural worldview. There is an intuitive recognition that what is normal for one cultural community, may seem strange or unreasonable to another. This doesn't mean that one will always agree

with the cultural norms and values of foreign cultural communities. It does mean, however, that one recognizes that there are competing systems of behavior, thought and meaning at play.

Perceiving cultural difference as a competing view of the world, and not simply as a different set of behavioral rules, doesn't happen all at once. Rather, as we get used to foreign patterns, and we start to see how they make sense within the context of a particular cultural community, we start to gain an intuitive sense of how things work, what is expected, what is valued, and so on. This intuitive sense for a new cultural world can be disconcerting, as we recognize that our own values and habits of mind may be less universal than we had realized. This intuitive shift involves a de-centering process in which we are able to shift back and forth between competing views of a situation. At the integration stage, one may say *It depends on whether we look at this from the Turkish perspective, or the German perspective.* Those with multicultural backgrounds may talk about being a chameleon, and the ability to shift between different cultural worlds, value systems, and ways of communicating.

As with language learning, integration typically requires a long process of experimentation, and trial and error in a wide range of situations. Yet while becoming culturally fluent in a new cultural community may take years, integration is marked by a crucial insight that can happen in a sort of *A ha!* moment. There seems to be a certain threshold that some people cross easily, with others never fully reaching it. Arriving in a foreign country for the first time, a sojourner may intuitively understand that this foreign place is a different world, and that only by attempting to see the world from the local perspective can it be fully understood. Surface behaviors are understood to be part of very fundamental differences in cultural values and assumptions. This fundamental recognition is represented within the i-3 circle by a network which has formed into a cohesive whole, unlike the piecemeal connections and structures within the i-2 circle.

While integration represents a greatly enriched experience of cultural difference, it can be challenging as well. If foreign behavior, norms, and values are interpreted as a different but equally valid way of seeing the world and ordering human behavior, one can feel torn between competing worldviews. One loses the secure standpoint of ethnocentrism, and must now navigate multiple perceptual realities. Learners may question the cultural values that they were raised with. They may struggle to find their place in different cultural communities. Because they recognize the difference between the perspective of a cultural insider and a cultural outsider, they may feel they lack firm ground to stand on, or feel unsure of where they belong, or what their values should be.

14.7.4 Bridging (i-4)

For most people, the intuitive insights of integration are enough to navigate different cultural worlds. The very act of shifting between different modes of perceiving, however, opens one up to the possibility of an even more complex level of intercultural

understanding. Whereas, i-3 processing (integration) entails shifting between cultural worlds, this is largely experienced in binary terms, as a form of comparison and contrast. Attention is often focused on understanding the ins and outs of a new cultural community, and then noticing how it differs from what is more familiar. This sort of either/or thinking is not sufficient when trying to understand multiple cultural communities, or when trying to understand cultural difference at a more meta-level of analysis or experience. By way of example, a Chinese sojourner may equate individualism with English values, due to experience in the United Kingdom, as contrasted with more collectivist Chinese values. Additional experience in the Netherlands, however, may help her realize that the notion of individualism is more varied, abstract and complex than they had realized. Individualism in the Netherlands may be quite different from that in the UK. Whereas, i-3 thinking seeks mastery and understanding of a particular cultural domain, i-4 thinking builds bridges to new domains, seeking a more meta-level understanding of cultural phenomena.

The i-4 (systems of systems) level of experience seeks to integrate multiple domains into a more macro system level of understanding. i-4 thinking is characterized by meta-level understanding—the ability to abstract general principles from particular cases. For cultural learners, this may start with the recognition that it is impossible to have deep insider knowledge of more than a few cultural communities around the world, since gaining deep understanding of any given cultural community can take years of lived experience. This is analogous to the impossibility of learning more than a few languages in a lifetime. In addition, there is a great variety in terms of cultural distance. Just as German speakers will find Dutch easier to learn than Arabic, it will normally be easier for someone raised in Italy to adapt to life in Spain, than to rural Yemen. A fundamental recognition of cultural variety and depth forces cultural learners to come to larger, more abstract, meta-level conclusions about the nature of culture and the human experience. A systems of systems understanding of culture can only emerge as multiple cultural domains, and a variety of approaches to understanding them, have been able to be integrated into higher level principles.

Among intercultural professionals, i-4 understanding is most typically discussed in terms of meta-level organizing principles that help identify patterns found in all cultural groups. Edward Hall, for example, described how cultural communities vary in terms of high versus low context communication (Hall 1976; Hall and Hall 1987). In Japan, leaving things unspoken and the ability to read between the lines (high context communication) is valued, whereas in countries such as Germany, saying precisely what one intends without ambiguity is particularly valued. Such meta-concepts involve recognizing patterns that extend beyond any particular cultural community, and act as superordinate categories of understanding. Approaches to cross-cultural comparison are often grounded in such meta-level thinking, including Kluckhohn and Strodbeck's (1961) idea that cultural communities vary in how they deal with universal problems related to time, nature and each other, or Hofstede's use of constructs from social psychology—such as power distance, or uncertainty avoidance—to describe cultural value orientations (Hofstede 1983). More recently, cultural psychologists have been describing these meta-level patterns in terms of

cognition and identity. Examples include Markus and Kitayama's (1991) conceptualization of independent versus interdependent construal of self, and research work contrasting East Asian and Western patterns of cognition and perception (Han and Northoff 2008).

Experiencing culture in such complex ways can lead to new forms of identity that go beyond membership in individual cultural communities or being a bridge between different worlds, or having contrasting cultural viewpoints. Bennett (1993) describes someone who is "struggling with total integration of cultural relativism" in terms of an experience of marginality in which "there are no unquestioned assumptions, no intrinsically right behaviors, nor any necessary reference group" (p. 43). Such an individual must construct a sense of self and make sense of the world in a way that goes beyond any single cultural frame. Integrating a multiplicity of viewpoints, a wide range of experiences, and a complex understanding of cultural difference and shared humanity requires time and experience. For educators, some degree of meta-understanding is needed in order to guide pedagogy. Education and training that stops at the i-3 level will tend toward explanations about how things work in a particular cultural community, but may have trouble going beyond that to broader principles of cultural learning.

14.8   The Importance of Intuitive Understanding

Some individuals have a sophisticated intellectual understanding of intercultural concepts, but lack basic intercultural insight. They may have extensive knowledge of culture or cultural concepts, without noticing their own ethnocentrism. They may understand intercultural theory, without demonstrating cultural sensitivity in practice. As is true in many domains, intellectual or conceptual understanding is not the same thing as the deeper insight and mastery that is earned through lived experience.

For intercultural educators, the distinction between surface (intellectual) and deep (intuitive) forms of cultural knowledge is important. Deep (intuitive) cultural understanding is grounded in experience, *A ha!* moments of insight, the ability to enter into multiple cultural perspectives, and an increasing comfort with the intercultural complexity of everyday life. And while experiential learning and insight has long been important in intercultural education and training, it has most frequently been discussed in terms of intellectual awareness and intelligence, with little attention paid to the intuitive forms of cognition that guide us in our everyday lives. At its worst, this can lead to a shallow, overly intellectualized, ideological and naïve form of intellectual understanding.

Shallow intercultural understanding is a result of sophisticated conceptual knowledge that is grounded in simplistic or undeveloped intuitive knowledge. The author has spoken with study abroad students, for example, who learned about the concept of culture shock before going abroad. They understood the idea without any problem, and believed it wouldn't happen to them. Such individuals may then go on to suffer from culture shock without recognizing what's happening to them—they don't make

the connection between their intellectual understanding of culture shock and their lived experience of the same phenomenon. In contrast, some individuals experience culture shock without ever learning the term. Later, when they learn the concept of culture shock, they immediately have an intuitive understanding of it.

14.9   The Pedagogy of Intercultural Insight

A deep learning approach emphasizes insight over conceptual understanding. It seeks to ground conceptual understanding in lived experience. The term *insight* itself reflects the importance of intuitive knowledge—it involves a sensation of inner recognition, of making mental connections, intuitively grasping higher principles, or experiencing mastery through subtle understanding. Insight is experienced at different levels of complexity. A single experience—landing in a foreign country for the first time—may provide deep insight into the singular fact of cultural difference—that foreign places represent different worlds of experience where everything is different from back home. Stated as a fact—foreign countries are very different from back home—this insight may sound banal. When grounded in experience, however, such an insight can be life changing. More complex forms of insight may provide a feel for how people act in a given situation (i-2) or a sense for how to view things from an alternative cultural perspective (i-3) or more meta-level insights about culture (i-4).

Focusing on insight reminds educators of the need to keep a balance between experiential learning and conceptual input. Some intercultural learning activities are highly experiential. One example is the role-playing game BaFa' BaFa', which sets up two cultural groups (Alpha and Beta), and which has participants experience the disorientation and discomfort of attempting to interact with a group that is behaving in an unfamiliar way. Debriefing is critical for such activities, because participants need to come to a conceptual or intellectual understanding of their experience. Failure to do so sufficiently, or to show how these insights can be helpful in real-world situations, can lead to the feeling of "it was fun, but I didn't learn that much". At the opposite extreme, simply studying terminology or theory related to culture, without connecting this intellectual knowledge to learner experiences, can seem abstract and impractical. One student of the author, who enjoyed learning about how culture shapes cognition, said "Learning how culture affects my mind is a lot more interesting than all definitions of culture I had to study."

The way that cultural concepts are explained or demonstrated is important. For example, a description of collectivism as "valuing the group over the individual" will give learners a particular intuitive understanding of that term—one that may contrast greatly with saying that collectivism relates to "being loyal to those who are close to us". Both statements may be intellectually defensible, but generate different forms of intuitive understanding. This is particularly important when dealing with foundational concepts. One educator might say that culture relates to the communities we belong to, and that the goal of intercultural understanding is to respect different cultural communities. Another might say that culture relates to how we make sense

of the world, and that cultural understanding relates to learning to appreciate new perspectives. Both statements may be useful and contain important truths, but they contrast greatly in terms of intuitive understanding. The first is most easily related to in terms of fairness, whereas the latter is more easily related to in terms of stepping outside of one's normal way of looking at things. These examples highlight the importance of thinking of pedagogical content in terms of the intuitive foundations of the ideas we are discussing.

14.10   Sample Materials

A focus on insight and deep understanding can help decide what cultural content to focus on. Naturally, the specific content of a given course or intervention depends largely on the needs of particular learners. There is no one-size-fits-all list of content areas for intercultural education. With that limitation in mind, Fig. 14.6 reproduces a program overview for a 4 hours workshop given to approximately 40 college students from various countries visiting Japan for two weeks. Figures 14.7, 14.8, 14.9, 14.10, 14.11 and 14.12 reproduce some of the materials used.

Program overview
Program theme: Understanding Japan Through Deep Culture Learning
Program length: Four hours.
Participants: Forty students from various countries on two-week study abroad program to Japan.
Learning objectives: Help participants to get the most out of their stay by looking beyond surface culture, and gaining insights into deeper elements of Japanese culture and their own cultural learning processes.
Major themes covered: Cognition and culture; The Oz moment; Culture and the individual; the intercultural mind
Evaluations Learners were evaluated through group presentations about their learnings throughout the program. In similar courses that required final exams, students were given a written test which asked about the key concepts covered in class. Students also did in-class presentations in which they connected class material to their own intercultural experiences. Grading of presentations was based on the effort and originality put into a presentation outline.

Fig. 14.6   Program overview

Cognition and culture: Introduces program goals in terms of having a deep cultural learning experience while in Japan; introduces the fields of cultural neuroscience and cultural psychology as a source of research and insight into mind and culture: learn about the attentive and intuitive mind; explore the difference between surface and deep cultural learning; emphasize the need for learners to look beneath the surface of their experience and find deeper cultural patterns; encourage dialogue between visiting students and local students through discussions of patterns of deep culture in Japan. See figures below.

Fig. 14.7 Cognition and culture materials

14.11 Toward Deep Culture Learning Pedagogy

The brief overview in this chapter, and the sample materials presented, provide a small taste of how the deep learning perspective can be put into practice. This book has focused primarily on presenting the theoretical underpinnings of the DMLL, leaving little space to explore practice. The ultimate goal of this book, however, has been to show that it's not necessary to conceive of language learning and cultural learning as separate processes. The approach outlined in this book seeks to go beyond the notion of language learning as an accumulation of knowledge or a set of skills to practice, and to show that cultural learning—as with language learning—happens most importantly at the intuitive level of self. Ultimately, language and cultural

The Oz moment: Introduce the concept of the Oz Moment—the feeling of disorientation when we notice small cultural differences that may be reflective of deeper cultural patterns; recognize that we respond to cultural difference on both the conscious and unconscious level; explore the impact that intercultural experiences can have on our thinking or perceptions. For sample of materials used, see figure below.

Oz Moment: Aki in LAX

Arriving in the Los Angeles airport from Japan on her first trip abroad, Aki entered a restroom and was surprised because . . . the doors of the toilet stalls didn't reach to the ground. She was like Dorothy in the Wizard of Oz. She wasn't at home anymore. Can you think of times you've experienced Oz moments? What was happening inside of you at that time? What can we learn about the deeper processes of cultural learning from these experiences?

Fig. 14.8 "Oz Moment" materials

Culture and the individual: This section explores the notion that every individual is cultural, and that being a unique individual does not contradict the idea of shared deep culture patterns; explores the notion of deep culture as the "rules of the game" through which we express our individuality.

Fig. 14.9 Culture and the individual materials

learning processes are not a mystery—they can be made sense of as part of human's broader capacity to learn complex skills of all sorts. This can lead to profound forms of learning that transform the way we see the world and present ourselves in it.

The intercultural mind: Explores the nature of cultural learning; introduces four levels of cultural learning; Used as a way for learners to see how they can deepen their understanding of cultural difference while they are abroad. Learners are asked to rank four individuals in terms of sophistication regarding cultural difference. Their guesses are then compared to the four levels of cultural learning of the DMLL. Overall, cultural learning goals are described gaining an intuitive understanding of new cultural patters and understanding local perspectives. See figures below.

Fig. 14.10   The intercultural mind materials

Deep culture difference: Introduces recent research into cultural difference in cognition; focuses on contrasting cognitive styles and forms of identity; asks students raised in Japan to share their perspective on deep cultural patterns in Japan.

Fig. 14.11   Deep culture difference materials

Cross-cultural comparison: Introduces the basics of dilemma theory as it relates to cultural comparison; explores collectivism and individualism in terms of dilemma theory; explores achieved and ascribed status; connects these concepts to Japanese social structures; asks students raised in Japan to share their experiences related to these cultural values.

Deep culture logics	Competing cultural "logics"
Hanako joined the tennis circle because she loved tennis but she discovered that many members were more interested in drinking after practice than in exercising. Hanako doesn't like drinking so she didn't join them. Some members started to think she was unfriendly. She tried explaining but it didn't solve her feeling that there was a problem. What should she do?	Stay in the group / Quit the group Behavior Solve problems together / Solve problems yourself Norms Cooperation and loyalty / Autonomy and independence Values Everyone benefits when each of us is responsible for everyone / Everyone benefits when individual is personally responsible Assumptions **Collectivist construal** **Individualist construal**

Fig. 14.12   Cross-cultural comparison materials