Glossary

This glossary collects some key words and expressions you will find within the TICKET modules. It includes highly relevant terms in the field of intercultural competence research and related areas, especially when these terms can have several definitions.

Academic culture (Module 3)
"The specialized norms of college life: for example, developing the particular study habits, knowledge of essay citation formats, or stylized speech appropriate for a college-level demographic" (Castillo, 2019: 1).
- Source: Castillo, R. (2019). Building an academic culture for success. *The Nissod Papers*, 12, 1-3. Available from: https://www.alamo.edu/siteassets/pac/news/2019/pac-nisod-castillo-2.2019.pdf

Acculturation (Module 2)
Assimilation to a different culture, typically the dominant one.
- Source: *Oxford Dictionary* (https://www.lexico.com/definition/acculturation)

Critical moments (Module 3)
"Moments in a conversation in which a comment or action is decisive in determining the flow of the rest of the conversation or interaction" (Fisher-Yoshida, 2015: 1).
- Source: Fisher-Yoshida, B. (2015). *Critical Moments. Key Concepts in Intercultural Dialogue*, 54. Available from: https://centerforinterculturaldialogue.files.wordpress.com/2015/03/key-concept-critical-moments.pdf

Culture (Module 8)
"'Culture' is a difficult term to define, largely because cultural groups are always internally heterogeneous and embrace a range of diverse practices and norms that are often disputed, change over time and are enacted by individuals in personalised ways. That said, any given culture may be construed as having three main aspects: the material resources that are used by members of the group (e.g., tools, foods, clothing), the socially shared resources of the group (e.g. the language, religion, rules of social conduct) and the subjective resources that are used by individual group members (e.g. the values, attitudes, beliefs and practices which group members commonly used as a frame of reference for making sense of and relating to the

world). The culture of the group is a composite formed from all three aspects – it consists of a network of material, social and subjective resources. The total set of resources is distributed across the entire group, but each individual member of the group appropriates and uses only a subset of the total set of cultural resources potentially available to them. Defining "culture" in this way means that groups of any size can have their own distinctive cultures. This includes nations, ethnic groups, religious groups, cities, neighbourhoods, work organisations, occupational groups, sexual orientation groups, disability groups, generational groups and families. For this reason, all people belong simultaneously to and identify with many different groups and their associated cultures" (Council of Europe, 2016: 19).

- Source: Council of Europe (2016). *Living Together as Equals in Culturally Diverse Democratic Societies*. Council of Europe.

Cultural awareness (Module 8)

A person's "understanding of the differences between themselves and people from other countries or other backgrounds, especially differences in attitudes and values".

- Source: *Collins Dictionary* (https://www.collinsdictionary.com/dictionary/english/cultural-awareness)

Cultural blindness (Module 8)

"The inability to understand how particular matters might be viewed by people of a different culture because of a rigid adherence to the views, attitudes, and values of one's own culture or because the perspective of one's own culture is sufficiently limiting to make it difficult to see alternatives".

- Source: *APA Dictionary of Psychology* (https://dictionary.apa.org/cultural-blindness)

Cultural distance (Module 9)

The degree of difference (or similarity) between two or more cultural groups.

Cultural or social identity (Module 3)

""Identification with, or sense of belonging to, a particular group based on various cultural categories, including nationality, ethnicity, race, gender, and religion. Cultural identity is constructed and maintained through the process of sharing collective knowledge such as traditions, heritage, language, aesthetics, norms and customs. As individuals typically affiliate with more than one cultural group, cultural identity is complex and multifaceted. [...] In the globalized world with increasing intercultural encounters, cultural identity is constantly enacted, negotiated, maintained, and challenged through communicative practices" (Chen, 2014: 1).

- Chen, V. H.-H. (2014). Cultural identity. *Key Concepts in Intercultural Dialogue*, 22. Available from:
https://centerforinterculturaldialogue.files.wordpress.com/2014/07/key-concept-cultural-identity.pdf

Culture shock (Module 1)
The feelings of confusion, anxiety or irritability experienced by some people when moving to a new country or being immersed in an unfamiliar environment.

Deep democracy (Module 3)
The principle behind a community building process that hears all voices and roles, including our collective experiences of altered states, and subtle feelings and tendencies. It is a principle that makes space for the separable, the barely speakable and the unspeakable.
- Source (adapted from): Mindell, A. (2014). *The Leader as Martial Artist: An Introduction to Deep Democracy, Techniques and Strategies for Resolving Conflict and Creating Community*. Lao Tse Press.

Discrimination (Module 5)
"The unequal treatment of members of various groups based on race, ethnicity, gender, gender expression, socioeconomic class, sexual orientation, physical or mental ability, religion, citizenship status, a combination of those identified, and/or other categories" (CSSP, 2019: 4).
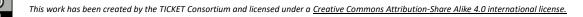- Source: CSSP (2019). *Key Equity Terms and Concepts: A Glossary for Shared Understanding*. Center for the Study of Social Policy. Available from:
https://cssp.org/wp-content/uploads/2019/09/Key-Equity-Terms-and-Concepts-vol1.pdf

Diverse classroom (Module 3)
Classrooms whose components (the students and the teachers) are different from each other in terms of a range of personal and social characteristics, e.g., socioeconomic status, religion, gender, sexual orientation, age, and political beliefs.

Diversity (Module 2)
It can be a synonym for 'variety'. In the case of human beings, the term is used to indicate that individuals or groups of people are different from each other in terms of nationality, gender, religion, etc.

EMI = English as a Medium of Instruction (Module 6, Module 7)

"The use of the English language to teach academic subjects in countries or jurisdictions where the first language of the majority of the population is not English". (Dearden, 2014: 2).

- Source: Dearden, J. (2014). *English as a medium of instruction-a growing global phenomenon*. British Council. Available from: https://www.britishcouncil.es/sites/default/files/british_council_english_as_a_medium_of_instruction.pdf

Essentialism (Module 6)

The tendency to conceive a 'culture' as internally homogeneous and associated with a country and a language. This contributes to the idea that the world is divided into mutually exclusive national cultures; people in one culture are essentially different from people in another.

- Source (adapted from): Holliday, A., Hyde, M., & Kullman, J. (2010). *Intercultural communication: An advanced resource book. Second edition*. Routledge.

Ethnicity (Module 2)

"The quality or fact of belonging to a population group or subgroup made up of people who share a common cultural background or descent".

- Source: *Oxford Dictionary* (https://www.lexico.com/definition/ethnicity)

Faultlines (Module 9)

Possible dividing lines imagined or created within groups, which split the group on the basis of the members' individual characteristics.

- Source (adapted from): Lau, D. C., & Murnighan, J. K. (1998). Demographic diversity and faultlines: The compositional dynamics of organizational groups. *Academy of Management Review*, 2, 325-340.

Formal curriculum (Module 6)

The actual course of study, the planned content, teaching, evaluation methods, syllabi, and other materials used in any educational setting from lecture halls to labs to seminar rooms.

- Source (adapted from): Leask, B. (2015). *Internationalizing the Curriculum*. Routledge.

Co-funded by the
Erasmus+ Programme
of the European Union

ticket

Implicit biases (Module 9)

Associations and assumptions about others which are not completely out of a person's awareness (similar to but distinct from '**unconscious biases**'). Consequently, this concept highlights that each individual and institution is responsible for bias: "We all need to recognise and acknowledge our biases and find ways to mitigate their impact on our behaviour and decisions" (ECU, 2013: 1).

- Source: ECU (2013). *Unconscious Bias and Higher Education*. Equality Challenge Unit. Available from: https://s3.eu-west-2.amazonaws.com/assets.creode.advancehe-document-manager/documents/ecu/unconscious-bias-and-higher-education_1579011683.pdf

Inclusion (Module 2)

"The practice or policy of providing equal access to opportunities and resources for people who might otherwise be excluded or marginalized, such as those who have physical or mental disabilities and members of other minority groups".

- Source: *Oxford Dictionary* (https://www.lexico.com/definition/inclusion)

Inclusive groups (Module 3)

A group which allows all kinds of people to belong to it, rather than just one kind of person.

Hidden curriculum (Module 6)

Pertains to embedded, latent messages within an educational environment that are produced through contradictions and inconsistencies within and between an institution's structures and culture.

- Source (adapted from): Leask, B. (2015). *Internationalizing the Curriculum*. Routledge.

Informal curriculum (Module 6)

Includes the opportunistic, idiosyncratic, pop-up, and often unplanned instruction that takes place between anyone who is teaching (residents, lecturers, etc.) and trainees.

- Source (adapted from): Leask, B. (2015). *Internationalizing the Curriculum*. Routledge.

Intercultural competence (Module 1, Module 3):

"The [cognitive] skills, attitudes, and behaviours needed to improve interactions across difference, whether within a society (differences due to age, gender, religion,

socio-economic status, political affiliation, ethnicity, and so on) or across borders"
(Deardorff, 2020: Preface).

- Source: Deardorff, D. K. (2020). *Manual for Developing Intercultural Competencies: Story Circles*. UNESCO/Routledge.

Interculturality (Module 1)

Often conceived as a synonym for '**intercultural learning**', which means
development of '**intercultural competence**'.

Intercultural learning (Module 3)

The process through which a person develops **intercultural competence**.

Large and small cultures (Module 9)

Holliday (1999) distinguishes between 'large' and 'small' cultures: 'large' refers to
ethnic, national or religious groups; 'small' signifies any cohesive group, including
professional groups, neighbourhoods, classmates, etc. 'Small' cultures may not be
generally perceived as cultural groups (e.g., a group of social activists, or a basketball
team), as people tend to identify a culture with a 'large' culture (ethnic, national or
religious group). The distinction between 'large' and 'small' does not just refer to size.
It also implies a different approach to culture: 'small' cultures are linked to **non-essentialism**, while an emphasis on 'large' cultures tends to be linked to
essentialism in that it focuses on the 'essence' of ethnic, national or religious
communities.

- Source: Holliday, A. (1999). Small cultures. *Applied Linguistics*, 20(2), 237-264.

Learning patterns (Module 8)

"A comprehensible whole of learning actions that learners frequently use, what they
believe about learning and what motivates them to learn [...]" (Mathwasa & Sibanda,
2020: 237).

- Source: Mathwasa, J. & Sibanda L. (2020). The effect of examination-related anxiety on career pathway for high school graduates. In Taukeni, S.G. (Ed.), *Addressing Multicultural Needs in School Guidance and Counseling* (pp. 216-238). IGI Global.

Learning styles (Module 3, Module 8)

"Every person has his or her own individual way of gathering and processing
information, which means ways of learning and solving problems in day-to-day
situations. These personal cognitive abilities, acquired in the course of a long
socialization process are called 'learning styles'" (Barmeyer, 2004: 578).

Co-funded by the
Erasmus+ Programme
of the European Union

ticket

- Source: Barmeyer, C. (2004). Learning styles and their impact on cross-cultural training: An international comparison in France, Germany and Quebec. *International Journal of Intercultural Relations*, 28, 577-594.

Multilingualism (Module 7)

"The capacity of humans to communicate in different languages, either individually or collectively. Depending on one's linguistic biography, one can be competent in more than one language. At the same time, societies can be composed by groups that use different languages. Both types of this phenomenon are increasingly common in today's world, and monolingualism (either individual or societal) now tends to be the exception rather than the norm" (Soler-Carbonell, 2014: 1).

- Soler-Carbonell, J. (2014). Multilingualism. *Key Concepts in Intercultural Dialogue*, 17. Available from: https://centerforinterculturaldialogue.files.wordpress.com/2014/06/key-concept-multilingualism2.pdf

Narrative (Module 1)

A discourse which serves to share, shape, and represent social and personal identities. A narrative activity allows individuals as well as members of communities to represent and reflect upon past events, thoughts and emotions, and - in doing so - to construct and convey a specific idea of themselves (Ochs, 1997).

- Source (adapted from): Ochs, E. (1997). Narrative. In van Dijk T. A. (Ed.), *Discourse as Structure and Process. Discourse Studies: A Multidisciplinary Introduction, Vol. 1*, (pp. 185-207). Sage.

Non-essentialism (Module 6)

The tendency to conceive a 'culture' as something complex, whose characteristics are difficult to pin down. Any type or size of group for any period of time can be considered 'a culture' (e.g. a professional group). Cultures can flow, change, intermingle, cut across and through each other, regardless of national frontiers, and have blurred boundaries.

- Source (adapted from): Holliday, A., Hyde, M., & Kullman, J. (2010). *Intercultural communication: An advanced resource book. Second edition*. Routledge.

Onboarding (Module 2)

The action or process of integrating a new member (a student, an employee, etc.) into an organization (university, company, etc.), by providing the knowledge and skills they need to become effective members.

Plurilingualism (Module 7)
See '**Multilingualism**'

Prejudice (Module 5)
"A preconceived opinion or assumption about something or someone rooted in stereotypes, rather than reason or fact, leading to unfavorable bias or hostility toward another person or group of people. Literally a 'pre-judgement'" (CSSP, 2019: 8).

- Source: CSSP (2019). *Key Equity Terms and Concepts: A Glossary for Shared Understanding*. Center for the Study of Social Policy. Available from: https://cssp.org/wp-content/uploads/2019/09/Key-Equity-Terms-and-Concepts-vol1.pdf

Race (Module 2)
"A social and political construction — with no inherent genetic or biological basis — used by social institutions to arbitrarily categorize and divide groups of individuals based on physical appearance (particularly skin color), ancestry, cultural history, and ethnic classification. The concept has been, and still is, used to justify the domination, exploitation, and violence against people who are racialized as non-White" (CSSP, 2019: 9).

- Source: CSSP (2019). *Key Equity Terms and Concepts: A Glossary for Shared Understanding*. Center for the Study of Social Policy. Available from: https://cssp.org/wp-content/uploads/2019/09/Key-Equity-Terms-and-Concepts-vol1.pdf

Relative status (Module 9)
According to Lücken and Simon (2005), we subconsciously rank cultures in terms of status and compare our cultural group's status to other cultural groups. So the 'relative status' of cultures in our minds can affect the way we interact with each other in teams. For example: minority and majority groups are defined on the basis of social status and power. "Such definitions assign low-status or relatively powerless groups a minority position and high-status or relatively powerful groups a majority position, even when the numerical relation is balanced or reversed. For instance, in most societies, women would then be considered a social minority and men a social majority" (Lücken & Simon, 2005: 397).

- Source: Lücken, M. & Simon, B. (2005). Cognitive and affective experiences of minority and majority members: The role of group size, status, and power. *Journal of Experimental Social Psychology*, 41, 396-413.

Small culture (Module 9)
See '**Large and small cultures**'

Stereotype (Module 1, Module 5, Module 6)
The attribution of certain characteristics to a person based on that person's membership to a social group and the assumption that all members of that group share those characteristics (IEREST, 2015).

- Source (adapted from): IEREST (2015). *Intercultural educational resources for Erasmus students and their teachers*. Annales University Press. Available from: http://www.ierest-project.eu/sites/default/files/IEREST_manual_0.pdf.

Teaching styles (Module 3, Module 8)
An educator's predilection toward specific teaching behaviours, which are based on the congruence between what she/he does in class and her/his teaching beliefs. Thus, different from methods or practices, styles are sustained by educational philosophies and are persistent across class contents, materials, activities, etc.

- Source (adapted from): Heimlich, J. E. & Norland, E. (2002). Teaching style: Where are we now?. *New Directions for Adult and Continuing Education*, 93, 17-26.

Tolerance for ambiguity (Module 3)
"The degree to which an individual is comfortable with uncertainty, unpredictability, conflicting directions, and multiple demands. Tolerance for ambiguity is manifest in a person's ability to operate effectively in an uncertain environment" (Skaggs, 2014: 6).

- Source: Skaggs, P. (2014). *Tolerance for Ambiguity.* Available from: https://www.idsa.org/educationpaper/tolerance-ambiguity

Unconscious biases (Module 5)
"The associations that we hold which, despite being outside our conscious awareness, can have a significant influence on our attitudes and behaviour. Regardless of how fair minded we believe ourselves to be, most people have some degree of unconscious bias. This means that we automatically respond to others (e.g. people from different racial or ethnic groups) in positive or negative ways. These associations are difficult to override, regardless of whether we recognise them to be wrong, because they are deeply ingrained into our thinking and emotions". Partially different from **implicit bias**,
"unconscious bias refers to a bias that we are unaware of, and which happens outside of our control. It is a bias that happens automatically and is triggered by our brain making quick judgments and assessments of people and situations, influenced by our background, cultural environment and personal experiences" (ECU, 2013: 1).

- Source: ECU (2013). *Unconscious Bias and Higher Education*. Equality Challenge Unit. Available from: https://s3.eu-west-2.amazonaws.com/assets.creode.advancehe-document-manager/documents/ecu/unconscious-bias-and-higher-education_1579011683.pdf