Transculturality – the new cultural aspect of language teaching and global education?

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Global English(es): TESOL in Asia

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Summer semester 2019

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Table of Contents

1. Introduction

Culture is an essential part of humanity's life. Since the first people started to build houses and live in communities, cultures have always been there. In today's world, the word culture has gained more and more attention. With the rise of nationalists and conservatives, politicians have received votes when they put emphasis on their national cultural heritage. People of other cultures living in these nations are excluded from that past although they have lived or were born in that country, but their culture is just too different. Even those who do not acknowledge themselves as conservative use the word culture to distinguish them from others. Separation is a strong tool. It does not just divide people into those who belong and who do not belong but also creates categories. They are categorised by age, religion, ethnicity and culture. But is it true that people can be distinguished and categorised by just a term?

Today, teachers teach students about different cultures and countries. They show different ways of communication, different food, different pragmatic rules, different habits etc. All of this is united under the term "interculturality". It seems like cultures define countries and, therefore, people. But how culturally homogenous are they?

In the late 90s, Welsch published his essay (cf. Welsch 1999, 194-213) about transculturality. By examining culture, he found out that the current perspective on culture was wrong and too superficial for a complex society. He presented his own idea in form of a new concept called transculturality. This paper aims to find out if Welsch's idea works in todays' society.

It will examine if Welsch concept is right and if it can hold up to its criticism. Further elaboration will show how transculturality can be integrated into an educational environment and what goals it has. The last topic will be how transculturality can be implemented into an EFL[1] classroom.

2. Transculturality

Welsch's essay on transculturality has created numerous discussions about what transculturality really is. Many authors took it upon themselves to explain this term by analysing it from every possible angle. The following paragraph will present some of these

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[1] English as Foriegn Language

explanations as well as criticism towards Welsch's idea of transculturality and transculturality as a reality.

2.1. Concept of Transculturality

Before Welsch's new concept of transculturality gained popularity, interculturality was a well-known approach for cultural studies. Interculturality is based on the idea that cultures are produced by individuals who simultaneously are its products. Therefore, interculturality deals with the meaning of culture and how cultures and individuals interact with each other. In the ELF classroom the focus lies on all anglophone countries and their intercultural as well as the international exchange. The main goal of the ELF classroom is for students to acquire intercultural communicative competence which is supposed to enable people living together in peaceful multicultural communities (cf. Grimm et al. 2015, 156-158).

However, the concept of transculturality goes even further than the idea of interculturality: Firstly, whereas interculturality sees cultures as homogeneous and closed, transculturality declares them open and flexible. They are not bound to national borders. Cultures are dynamic and can change regarding new contexts. Exchanges happen all the time and new cultures emerge when the global and the local overlap (cf. Wulf 2010, 34). Secondly, transculturality tries to understand and analyse cultural complexity as cultures are differentiated within themselves and networked together. Through their connection and overlapping of cultures, cultural hybrids are being created. Individuals tend to have several cultural identities because they grow up and live in diverse communities. Thus, more concepts of transcultural identities emerge, creating more diversity within the process (cf. Freitag 2010, 125). Thirdly, transculturality works across borders. It is understood as more inclusive, critical and democratic. It acknowledges the idea of humans being cultural products and focuses on individuals and collectives' interactions. It also criticizes ideologies like nationalism and colonialism as these concepts exclude people from societies (cf. Delanoy 2006, 233-234).

To sum it up, transculturality shows that cultures are far more complex than how the concept of interculturality depicts them. Societies and communities are culturally distinctive and intertwined. Individuals live in more than only one cultural community and have more than only one cultural identity.

2.2. Criticism and Concerns

Transculturality has received lots of criticism. As a concept that is not realised everywhere, and individuals might suffer if transculturality is not implemented in the social context. One example of such individuals are children with a migration background. Indeed, there are children who were raised in two worlds/societies/communities and feel comfortable having a multi- or transcultural background. But there are also those who do not feel as if they belong to either one. They feel excluded from both worlds. It gets worse if the language skills are not as developed as the skills of children living in just one society (cf. Delanoy 2006, 235). For students this can be quite stressful as in their puberty they try to define their identity. If they cannot connect to any culture, an inner conflict will arise. Frustration and anger will be the outcome (cf. Göhlich 2006, 5).

More criticism deals with noticeable or unnoticed and self-chosen or forced transculturality. People who benefit the most from transcultural encounters are intellectuals and/or people with financial resources. The concept alone does not create positive feelings like belonging to specific communities. If people fail to be accepted by them, they feel excluded (cf. Delanoy 2006, 236).

Transculturality can also cause stress. According to the idea of transculturality, diverse people can get along with each other. However, this only works if everybody is willing to find a common ground and interact and exchange. If this does not happen or goes wrong, diverse areas can become stressful. This results in people requiring closed territories for their communities which are subdivided into e. g. religion, ethnicity or political views. This separation undermines every chance of transcultural interaction but creates a "safer place" (cf. Delanoy, 2006).

For educational matters, teachers will have to adapt to this concept. Often students have more transcultural contact than their teachers. It is very important at this point to highlight, that having transculturality mistaken as a tool to differentiate "ours" and "theirs" rather than building and experience transcultural identities, needs to be avoided. It is of great importance that teachers understand the concept of transculturality correctly (cf. Göhlich 2006, 4).

If transculturality is to succeed and become a dominant form of education, schools must adapt as well. Schools and education were always closely connected to nation and tradition. Knowledge that was taught in school was always driven by the political agenda of a nation

and therefore, bound to borders. This stands in contrast to the principles of transculturality.

Although the national-driven lesson plan has changed since the new *Bildungsplan* 2016 schools must keep developing transcultural topics for the classroom (cf. Göhlich 2006, 5).

All in all, transculturality has a lot to offer, yet criticism remains that must be taken in consideration. Some people or students might have difficulties when facing this concept. If they cannot connect to society or community, exclusion and unwellness will be the results. Therefore, people should not feel to be pushed into a situation whose outcome is uncertain. Instead, helping them and enable communication on this sensitive matter is the best option.

3. Transculturality and Education

Now that both sides of transculturality have been elaborated, it needs to be discussed how transculturality and education work together. This chapter will discuss how the theory of transculturality can be implemented within a learning environment. It follows a definition of transcultural competence and it will end with different ways how transcultural education can work.

3.1. Transcultural Approach

Transculturality has developed in many aspects that were originally a part of the intercultural approach. One of the most important aspects is dialogue: As interculturality stresses that interaction and communication are the key to understanding the other, the transcultural approach goes further and even beyond the understanding. It focuses on the development of cultures and their interaction. The interactions of learners' cultural background towards the others' are no longer the main focus and vice versa. Due to the flexible and permeable nature of cultures, new similarities and differences emerge and become new topics. A transcultural driven lesson will always find suitable and interesting new topics to discuss (cf. Blell & Doff 2014, 82).

Just as cultures are always changing, identities are, too. Cultural identities become "floating identities" (Blell & Doff 2014, 82) because of different cultural environments all individuals live in. To understand these new identities, a change of perspective is needed. The more of them

are analysed and discussed the easier it will be to change perspectives. This is highly recommended as it makes it eases students' adaption to new situations.

When dealing with transcultural individuals and cultures, the mistake happens to look at the differences first. It is a normal mode of human behaviour to distinguish themselves from each other. In a transcultural scenario it makes it more difficult to find common ground and enable communicative interaction. Therefore, it is always suggested to find things that both sides have in common and then find differences (cf. Blell & Doff 2014, 82).

As mentioned, new topics will be found. Nonetheless, some of them will always be important. These include gender, language, ethnicity and policy. They all represent an aspect of power. In terms of gender, it deals with the different roles of male and female members of communities and how they act and are treated. For language, it concerns the phenomenon *lingua franca*. English has become one of the most spoken languages in this world. Every matter, whether economic, political, ecological, is talked about in English. For people which are unable to speak or understand English, integration and participation in conversations and discussions will be difficult. Normally, these people are excluded from further discussions. Ethnicity topics refer to minorities and majorities' issues and policies to different ideologies of the "West" and the East". They all relate to the same problem of asymmetrical power discourse and are highly interesting. Students have to acquire a critical conciseness to process, analyse and elaborate these topics (cf. Blell & Doff 2014, 83).

The development of "border literacy" (Blell & Doff 2014, 83) is crucial. It serves as a tool for interaction in between different cultural communities. It helps to analyse and interpret power and culture. This can also help to deal better with diversity and heterogeneity.

Transculturality is the first step towards global education (cf. Blell & Doff 2014, 83). It is important that students understand that there are no isolated or local problems. Everything is interconnected through the process of globalization. Recognizing and solving global issues is the core element of transculturality. These issues for the ELF classroom are:

> *Demographic aspects:* mobility, dissolution of space, spatial 'shrinking', processes of migration, settlement, mass migration, according to countries, cultures, social groups, etc., the politics of migration and immigration
> *Social aspects*: religion, living together in multicultural societies, integration and 'parallel societies'
> *Aspects of peace education and non-violence*: violence and war, racism, armament, refugees, terrorism
> *Social aspects*: human rights, gender issues, child rights, social commitment (e. g., ATTAC, Amnesty International, Terre des Femmes)
> *Political aspects and human rights education*: human rights, global governance, immigration laws, politics of assimilation, multiculturism, integration
> *Ecological aspects and environmental education*: environmental pollution, deforestation, animal

rights, recycling, natural catastrophes, climate change
Cultural aspects: global pop culture, McDonaldization, globalization and localization (local and global interconnections)
Socio-economic aspects: poverty, unequal distribution of wealth, consumer societies, commercialism, financial systems, market economics, fair trade
Technical aspects: traffic, mobility, digitalization
Media aspects: media use, Internet, social networks, global communication, smart phones
Health education: drugs, fighting AIDS and other global diseases, food (fast food vs. Balanced diet)
Language-related aspects: language imperialism (English as 'killer language'), communication problems, English as a lingua franca, business communication (Grimm et. al 2015, 163-164).

All these issues are connected. Students will meet problems that are foreign to them but through teaching they will understand how interconnected they are. They will find similarities and differences. Examples in their everyday life can help to improve their knowledge and skills. It is in the teachers' responsibility to educate their students on these matters:

Be aware of your responsibility to further international understanding through your teaching. Increase language teaching effectiveness so as to enhancement respect, peaceful coexistence, and cooperation across nations. Exploit extracurricular activities such as pen-pal-programs, video exchanges, and overseas excursions to develop international understanding. Lay the basis for international cooperation through classroom cooperation using language-teaching approaches responsive to students' interests and needs (Grimm et. al 2015, 164).

Teaching another language can no longer be done by just observing a different culture. The classroom is the place where students can learn about anything cultural and language related but global issues cannot be dealt with if the outside world is not integrated into the classroom. Teachers need to think globally if they want to succeed in creating globally aware individuals. Contacts to schools from other countries or continents, exchange programs and excursions can help to improve and develop an understanding for global issues. It is even more important as the coming generations will have to face more and more global challenges. Pure observation and language learning are not enough. This is challenging for teachers because more planning and exploring is needed but the rewards of a successful transcultural-global lesson are immense.

There are issues concerning transcultural learning that also need to be faced. One of them is the demand to not just look at anglophone countries but to expand and look at many other countries. Although it would be commendable to have a thorough look on the world and explore unfamiliar territory, it might be too much. Even though every country struggles with many problems that are still interesting and worth to work on the time in the classroom is limited. Meaning that if every country and every issue were to study, other important aspects and topics of the class would be sacrificed. Even if the class had time to get a look at other countries, they would only scratch the surface of the issues. For an in-depth analysis and discussion, again, there is not enough time. Moreover, English, which was constructed as language learning subject, would become a meta-subject. Teachers would always be

conflicted if they should choose culture over language and vice versa (cf. Grimm et. al 2015, 164).

Transculturality is important for a better understanding. However, if the overall goal of the ELF classroom suffers, it is better to take one or two steps back: Firstly, transculturality can be dealt with in different ways. One is to still keep an intercultural perspective. That saves time but allows to have a thorough look at it if time and resources allow it. In case teachers need to decide between cultural and language topics, there are often materials dealing with (inter-/trans-) cultural topics with integrated language learning. Thus, students learn new grammar and vocabulary connected to transcultural and global topics (cf. Grimm et. al 2015, 164).

A transcultural approach can shift a multicultural classroom into a transcultural learning environment in which students acquire language and culture skills. Teachers will have to adopt new strategies and allow a global perspective to enter the classroom. The outside circumstances change with new forms of migration, new politics and new issues, so the learning environment must adapt.

3.2. Transcultural Competence

A new approach demands for a new competence. Is it similar to the intercultural competence? Or is it unique? First off, transcultural competence is defined by the "reflect[ion] on the world and [oneself] through the lens of another language and culture" (Hicks 2015, 2). To understand different world views, it is essential to know that they are based on their historic background and their geographic environment. Therefore, every information that one gets about individuals, cultures and countries is based on its context. This means that information students get is always bound to the cultural perspective of the dominant culture they live in. It is culturally specific. A transculturally competent person knows of this and is critical towards every information they get (Hicks 2015, 3).

Another aspect of the transcultural competence is focused on the individual. To understand oneself, it is crucial to understand the other, the alterity. The competence defines a person who avoids rejection or fear when facing something foreign or unfamiliar. This is caused by the positive feelings one has in their own culture which is regarded as home. Accepting that the other is not frightening, one can be open and curious towards the other (cf. Antor 2007, 114-115).

It is generally good to know how to act towards another person with a different cultural background. The key aspects are mutual understanding and respect. But to become transculturally competent, it is also necessary to be open towards change. One's contact with the alterity may change one's own identity. Only through this, intercultural learning is possible. Rejection or pure imitation waste the chance of experiencing and shaping one's identity (cf. Antor 2007, 118).

Meeting others can often be difficult if both participants have little to no knowledge of intercultural communication. It is important to know one's own culture and the stereotypes that this culture has towards others. This helps to not say or do something that the other finds offensive or rude. But it is also important to know what stereotypes exist towards one's own culture. Therefore, one is prepared to help breaking down these stereotypes and find uncomplicated common ground (cf. Antor 2007, 120).

Last, Byram's model of the intercultural communicative competence is famous. But as the name suggests, it deals with interculturality. The new model, based on the old one, keeps many things but changes some to fit better into the transcultural theory and approach (cf. Blell & Doll 2014, 86): The affective level is still about curiosity and openness, but it also suggests that learners experience that their identities are not set. They are flexible and ever-changing. Thus, new similarities and differences emerge. The cognitive level expresses the need to go beyond the self and other binary as everything is interconnected. Individuals need to understand the asymmetrical power relations on a global scale and be able to use new media and be critical towards their usage. The complexity of cultures and the hybridisation need a higher skill level of discovery and interpreting. Leaners must see that culture's expectation and the individual's desire may differ and look behind the binary. They are welcome to share their experience if they were raised in a multilingual and multicultural environment. This is an enrichment and advantage when dealing with transcultural individuals. A critical transcultural awareness is one of the key elements. Students have the ability to change perspectives easily and be critical. They can see beyond the self and other binary and are aware of cultural interconnection. Further, they can interpret cultural processes and recognize transcultural identities.

Transcultural competence is defined by the network of cultures. A competent person will always know how to behave towards the alterity. They will abandon their insecurity and negative feelings and be open and curious. They will acquire the ability to think critically and go beyond the self and other binary through multiperspectivity.

3.3. Transcultural Education

Transculturality is not just another way of teaching another language. It can be used as educational medium for all aspects of learning. Basically, transcultural education includes education for peace and sustainability as well as violence free intercultural contact (cf. Wulf 2010, 35).

Specially for European students, transculturality is a very interesting and self-reflecting instrument as there are three topics that can help expanding one's horizon: Firstly, logocentrism describes that norms of a dominant culture as higher valued than others in a community. Those who cannot live up to these norms are often degraded and judged. Worst case, they are not even seen as equal. Secondly, egocentrism explains that the individual often thinks higher of themselves at the cost of the community they live in. Thirdly, ethnocentrism is a postcolonial tradition in which European culture is rated higher than other non-European cultures. These three obstacles are in the way of dealing with cultural diversity in a more productive manner. But for children and young adults it is urgent for their personnel development to meet and experience other people from various cultures. Only then, they are able to reflect their own position which is crucial for understanding the alterity. This way, they take their first steps into changing perspectives as well as having and understanding for the feelings and the way of thinking of the other. Hence, there must be an increase in sensitivity and openness to the new and unknown. Logocentrism, egocentrism and ethnocentrism must be dismantled and for a transcultural approach avoided (cf. Wulf 2010, 38).

If transcultural education wants students to live with the other in a peaceful coexistence, there need to be a normative common ground. Avoiding violence needs to be a normative rule. This also includes passive ways of violence like the reduction of the other. This can be accomplished by change of perspective. This change leads to a development of a heterological thinking and consciousness. The consequence of this development means that people start to question many aspects of their daily life that they took for granted and thus reflect on them (cf. Wulf 2010, 39).

The way individuals deal with differences shows how they express themselves because without differences, there cannot be identity. Based on differences, certain people are in- or excluded from rituals. Regardless of how society looks at differences, dealing with them is important for cultural diversity, "which is created by acts of differentiation" (Wulf 2010, 40). While these acts of differentiation are mostly done unconsciously, transgressions are far more visible. Crossing laws, normative rules or boundaries, transgressions happen all the time when

cultures encounter each other. It can be non-violent, but it can also be more aggressive. Nevertheless, when dealing with cultural diversity cultures can change or even emerge. Changes can happen very fast due to faster communication. Elements of different cultural systems are often mixed and shift according to their context. New cultural identities, hybrids, are developed. In this case, there is no distinction of oneself to the other but "assimilating oneself to the other" (Wulf 2010, 40). In the end, these three approaches can prevent violence or even war between people of different cultures. Hence, education for peace is the very key for global transcultural learning.

Two factors of education deserve further clarification. The first one is education for peace. Peace is of the essence for coexistence. Without it, violence is the consequence. To maintain peace, there must always be reasons why to keep it. "Organised lack of peace, structural violence and social [in]justice" (Wulf 2010, 41) are the focus. Overcoming these issues, peace must be the unconditional goal. The second factor is education for sustainable development. This goal is, just like the first one, crucial for the survival of humankind on this planet. The ultimate goal is to "design an ecologically sane, economically productive and socially just environment" (Wulf 2010, 42). Therefore, one must consider global aspects as well and take part in political debates. Both factors are not just important for reflective and critical thinking in a transcultural classroom but also for humanity's survival. It is a lifelong learning process (cf. Wulf 2010, 41-43).

As the word transculturality applies to cultures as systems or entities, culturing is described as actions within and between individuals and people (cf. Aldridge et. al 2014, 108). The word *trans* can be interpreted in different ways which are to be explored: The first one is transferential culturing which describes the interaction and the usage of a dominant culture's expressions of cultural minorities in this context. A tool, that can help to navigate through different situations, is code-switching. It is important because it eases communication although it is challenging, especially for teachers, if they are confronted with various cultures in class. The next term is transactional culturing. It deals with the "construction of knowledge within and among diverse individuals and groups participating in the teaching-learning-process" (Aldridge et. al 2014, 110). If students have diverse cultural background, the class will have a lot to learn from and by them and vice versa. The third term, transformational culturing, embraces the idea that through teaching students can transform their own culture and correct issues within while also be able to have an impact on the world. This can be an issue for itself as problems differ. To make it even more complex, how are students supposed to have an impact on the

world if they or their parents cannot support themselves properly. The next term is transmutational culturing. It suggests that the current culture changes into a higher form. What higher means, is still a topic for discussion but what is very interesting is that if humans are products and producer of culture, how much does this change effect every individual? The last and perhaps the most fascinating term is transcendent culturing. It might be the goal of transcultural education as it surpasses cultural barriers when interacting with other cultures. Boundaries and stereotypes are deconstructed, and more inclusive and flexible communities can be established (cf. Aldridge et. al 2014, 109-112). These fives aspects of transculturality are not absolute. They present different strategies on how to tackle transculturality and diversity when faced by them. Some question issues regarding individuals as products and producer of culture and give justified doubts. How can students connect if cultural hybrids like them are not represented in literature or other media? How do teachers deal with students who are discriminated in the countries they migrated from? How do teachers avoid too sensitive topics like religion if religion is a part of culture? In the end, transcultural education must be progressive. It is important that students become aware of (global) problems and challenge them to think critically so that they do not repeat what was said. As culture can shape individuals, so people can shape their culture. Therefore, everybody should have the obligation to change society (cf. Aldridge 2014, 112-116).

Transcultural education is not an universal remedy for all global problems but it tries to be a beginning. Where politics and agendas can try to divide, transcultural education can be a guide on how to find common ground and avoid obstacles. The only way to achieve this is to start thinking globally and critically.

4. Transculturality in the ELF Classroom

The following chapter will examine how to implement transculturality in the ELF classroom. Different ways and strategies will be elaborated. The first chapter will explain why transculturality is important for the EFL classroom. The next will examine how and what literature can help students to understand the complexity of cultures and what kind to use. Following, the modality concept will be presented to gain a better understanding how senses can play an important role when learning. The last chapter will show the risks for a transcultural classroom when using Google.

4.1. The Importance of Transculturality in the ELF Classroom

Two arguments will make clear why transculturality deserves its place in the ELF classroom. The first one concerns the different ways of how to experience transculturality. The cultural exchange, the change of perspective and the process of hybridisation can be experienced and learnt. Furthermore, transcultural concepts allow insight into internal networking, differences and transgressions. These aspects, terms and skills are very much needed in our interconnected and globalised world to navigate and interact between cultures. The second argument explains that students need a place where they get a sense of cultural meaning. This place is called "third space" (Freitag 2010, 126). There, students can modify and transform their former assumptions and cultural influences. This is also the place where textual work on culture can be very beneficial. Texts which deal with one's own and foreign culture are discussed alongside with transcultural texts. In the end, all three texts give an insight into the meaning of culture. Students become intercultural actors by participating, discussing and showing hybridisation and complexity of cultures and identities (cf. Freitag 2010, 226-228; Alter 2014, 55-56).

When given a chance, this can snowball and create new didactics and learning processes as well as new methods, approaches and texts, all regarding transculturality.

4.2. The Role of Literature in the ELF Classroom

As the concept of transculturality is rather complicated to understand at first, students will need guidance and support. The teacher alone cannot do this by themselves. A medium is needed that can provide understanding and give a basis for discussion: literature.

A good start is to find postcolonial literature. It helps to get a good insight into unfamiliar cultures and to introduce new issues. When reading, students might notice, if the texts are written that way, different varieties of English. This serves as a good discussion topic about language and language imperialism. It shows the natives' struggle to adapt to a new language. Furthermore, postcolonial literature is full of people with different origins. They let students experience hybrid characters whom students can relate to. Through contemporary relevance, they can identify with the characters and gain more insight into them. They learn how the world and the society are changing according to the context. They realise the relevance for the global world by showing them problems that started long ago and have endured until today. Different

concepts of sexuality, age, youth, marriage etc. are presented to the reader and how they are specific to time and culture (Volkmann 2007, 147-150).

Good transcultural literature deals with complexity. Current themes include broken families, violence, children as part of ethnical minorities. It may sound like a very good idea to have these kinds of literature in the classroom, but they should be treated with caution as problems relating to the protagonists' ethnical backgrounds can send wrong signals. This is even worse if protagonists are abused, cast out or ignored by society due to their background. Students coming from minorities would get the impression that this cultural backlash was their destiny in society. Thus, new transcultural literature is urgently needed. As Canadian transcultural literature has proven, there are two perks of good transcultural literature: First off, there are not ethnic categories like white or coloured. Instead, there are only different cultural identities. Therefore, the self and other binary is no longer focus of culture. Complexity and diversity play a major role. The other perk defines the protagonists as problem solvers. As the protagonists' role in novels and texts are to solve a conflict, they are often the cause for it because of their ethnical or cultural background. Now, their background serves as link between them and the reader. The characters are not defined by it, but they are a characteristic property. Students can now relate to them without having the assumption that specific ethnicities will be disregarded or abused due to their background (cf. Alter 2014, 57-62).

Literature is a great way to get students motivated to experience transculturality. If used correctly, fruitful discussions will be the reward. Teachers should have an eye on the literature that is recommended. They can avoid those literature that will spoil their teaching goal.

4.3. Multimodality of Learning

For transcultural learning, there are four dimensions that need to be considered: learning to know, to do, to be and to live with others. This is a life-long learning process. Additionally, learning does not just work through one sense. For it to work, different modes offer new perspectives. The first perspective deals with mimetic learning. Mimetic processes are directed at individuals, objects as well as facts about other cultures. Young students are motivated to try and find their own approach towards the foreign culture. As it involves the body and all other senses, pupils can use every type of body language. The teacher examines and interprets and thus imitates. The students do not copy the teacher's behaviour but rather use it as a guide. Performative learning describes the connection between speaking and using

body language and gestures. Gestures and expressions help learning as language is a performative act. Inquiry learning deals with how one learns. It examines one's learning strategies by using different material. A great deal of self-responsibility is needed as students can rely on themselves and manage their learning process. They use the classroom as open space for learning and are quite independent. The rituals of learning and communication show that rituals of any form create communities and that repetition of these rituals strengthens relationships between students but also between students and their school. Learning itself is considered as ritual. In a transcultural learning environment, knowledge transfer can shift into active learning by ritualization. By using all senses, learning can be implemented as class activity that students enjoy doing. This approach can help students to not only exchange their concepts of who they understand culture but also to monitor themselves as well (cf. Wulf 2010, 43-45).

4.4. Google and the Internet

Students are certainly going to come across Google. They will use it for research at home or at school. Regarding their research for educational matters, Google is not yet built to be a platform for transcultural friendly research. There are two issues that need further elaboration: Firstly, Google's top results on the first page are what is interesting for the cultural majority of users. Larger and longer existing sites are more likely to be a top priority than newer and perhaps minority-oriented ones. If any are featured at all, they are rarely on the first page. Adding to this are that personalised search hides or filters one's search information. This makes it difficult to access new information and requires more time to filter the results personally. Secondly, as the algorithms behind Google's search engine are made by humans, the question must be asked how judgemental and objective they are. As it turns out, they are very judgemental towards racial or cultural stereotypes. These algorithms represent "a particular knowledge logic, one built on specific presumptions about what knowledge is and how one should identify its most relevant components" (Hicks 2015, 5). When Google autocomplete is used the results for minority groups display negative information. For teaching, teachers must be aware of that fact how Googles displays minorities and stereotypes. It must also be considered what top results are shown on the first pages. Thus, teachers can make the students aware of it as well. Class activities can be implemented to test Google's search engine and to make sure what topics this concerns (cf. Hicks 2015, 1-13).

5. Conclusion

The concept of transculturality is still something scientists discuss. Welsh's essay has started a discussion that lasts until today. Tough, it has changed the perspective of how people look at culture.

Now that cultures are declared to be open, flexible and very homogeneous, the relations between cultures are also different. Cultures are not separated but interconnected. Every individual realises that people have far more incoming than ever. Everything that was foreign to people fifty years ago, has become very familiar through the process of globalisation. Although differences between countries from Western Europe and South-East Asia or West Africa are still huge, they are not foreign anymore. Transculturality should not become a political agenda but rather a tool that helps people to interact with each other.

In case for transculturality as an educational matter, it can help to raise awareness for global issues. Through interconnection, isolated problems are now belonging to the past. Every issue can have either short-term or long-term consequences for the global population. Even if they happen a world away, people will still be affected by that. Teachers have the great responsibility to educate students so that they are able to face these challenges. It is also important to show them that cultural hybrids and culturally diverse communities are not regarded as disadvantages but open new possibilities for communication and interaction.

As shown, there are ways to implement transculturality into the EFL classroom. Literature can be a great addition and help students to connect to the topic and to identify themselves with transcultural protagonists. Although Google is available for everybody one has to stay cautious and be aware of the issues regarding the search engine.

Transculturality is a new aspect for language teaching but it should not be too overrated by people as it and its approaches still have unanswered questions. Furthermore, there need to be more studies to prove how effective this concept can be inside the classroom.

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