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Diploma Programme

Language and culture guide

First assessment 2025

PILOT

This is a pilot course and this subject guide is not to be distributed beyond the group of participating schools

Diploma Programme
Language and culture guide: Pilot

Pilot Published February 2023

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IB mission statement

The International Baccalaureate aims to develop inquiring, knowledgeable and caring young people who help to create a better and more peaceful world through intercultural understanding and respect.

To this end the organization works with schools, governments and international organizations to develop challenging programmes of international education and rigorous assessment.

These programmes encourage students across the world to become active, compassionate and lifelong learners who understand that other people, with their differences, can also be right.

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IB learner profile

The aim of all IB programmes is to develop internationally minded people who, recognizing their common humanity and shared guardianship of the planet, help to create a better and more peaceful world.

As IB learners we strive to be:

INQUIRERS
We nurture our curiosity, developing skills for inquiry and research. We know how to learn independently and with others. We learn with enthusiasm and sustain our love of learning throughout life.

KNOWLEDGEABLE
We develop and use conceptual understanding, exploring knowledge across a range of disciplines. We engage with issues and ideas that have local and global significance.

THINKERS
We use critical and creative thinking skills to analyse and take responsible action on complex problems. We exercise initiative in making reasoned, ethical decisions.

COMMUNICATORS
We express ourselves confidently and creatively in more than one language and in many ways. We collaborate effectively, listening carefully to the perspectives of other individuals and groups.

PRINCIPLED
We act with integrity and honesty, with a strong sense of fairness and justice, and with respect for the dignity and rights of people everywhere. We take responsibility for our actions and their consequences.

OPEN-MINDED
We critically appreciate our own cultures and personal histories, as well as the values and traditions of others. We seek and evaluate a range of points of view, and we are willing to grow from the experience.

CARING
We show empathy, compassion and respect. We have a commitment to service, and we act to make a positive difference in the lives of others and in the world around us.

RISK-TAKERS
We approach uncertainty with forethought and determination; we work independently and cooperatively to explore new ideas and innovative strategies. We are resourceful and resilient in the face of challenges and change.

BALANCED
We understand the importance of balancing different aspects of our lives—intellectual, physical, and emotional—to achieve well-being for ourselves and others. We recognize our interdependence with other people and with the world in which we live.

REFLECTIVE
We thoughtfully consider the world and our own ideas and experience. We work to understand our strengths and weaknesses in order to support our learning and personal development.

The IB learner profile represents 10 attributes valued by IB World Schools. We believe these attributes, and others like them, can help individuals and groups become responsible members of local, national and global communities.

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Purpose of this document

This publication is intended to guide the planning, teaching and assessment of the subject in schools. Subject teachers are the primary audience, although it is expected that teachers will use the guide to inform students and parents about the subject.

Acknowledgment

The IB wishes to thank the educators and associated schools for generously contributing time and resources to the production of this guide.

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The Diploma Programme

The Diploma Programme is a rigorous pre-university course of study designed for students in the 16 to 19 age range. It is a broad-based two-year course that aims to encourage students to be knowledgeable and inquiring, but also caring and compassionate. There is a strong emphasis on encouraging students to develop intercultural understanding, open-mindedness, and the attitudes necessary for them to respect and evaluate a range of points of view.

The Diploma Programme model

The course is presented as six academic areas enclosing a central core (see figure 1). It encourages the concurrent study of a broad range of academic areas. Students study two modern languages (or a modern language and a classical language), a humanities or social science subject, an experimental science, mathematics and one of the creative arts. It is this comprehensive range of subjects that makes the Diploma Programme a demanding course of study designed to prepare students effectively for university entrance. In each of the academic areas students have flexibility in making their choices, which means they can choose subjects that particularly interest them and that they may wish to study further at university.

Figure 1

Diploma Programme model

Choosing the right combination

Students are required to choose one subject from each of the six academic areas, although they can, instead of an arts subject, choose two subjects from another area. Normally, three subjects (and not more than four) are taken at higher level (HL), and the others are taken at standard level (SL). The IB recommends 240 teaching hours for HL subjects and 150 hours for SL. Subjects at HL are studied in greater depth and breadth than at SL.

At both levels, many skills are developed, especially those of critical thinking and analysis. At the end of the course, students' abilities are measured by means of external assessment. Many subjects contain some element of coursework assessed by teachers.

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The core of the Diploma Programme model

All Diploma Programme students participate in the three course elements that make up the core of the model.

Theory of knowledge (TOK) is a course that is fundamentally about critical thinking and inquiry into the process of knowing rather than about learning a specific body of knowledge. The TOK course examines the nature of knowledge and how we know what we claim to know. It does this by encouraging students to analyse knowledge claims and explore questions about the construction of knowledge. The task of TOK is to emphasize connections between areas of shared knowledge and link them to personal knowledge in such a way that an individual becomes more aware of his or her own perspectives and how they might differ from others.

In TOK, students explore the means of producing knowledge within the core theme of "knowledge and the knower" as well as within various optional themes (knowledge and technology, knowledge and politics, knowledge and language, knowledge and religion, and knowledge and indigenous societies) and areas of knowledge (the arts, natural sciences, social sciences, history, and mathematics). The course also encourages students to make comparisons between different areas of knowledge and reflect on how knowledge is arrived at in the various disciplines, what the disciplines have in common, and the differences between them.

Creativity, activity, service (CAS) is at the heart of the Diploma Programme. The emphasis in CAS is on helping students to develop their own identities, in accordance with the ethical principles embodied in the IB mission statement and the IB learner profile. It involves students in a range of activities alongside their academic studies throughout the Diploma Programme. The three strands of CAS are creativity (arts, and other experiences that involve creative thinking), activity (physical exertion contributing to a healthy lifestyle) and service (an unpaid and voluntary exchange that has a learning benefit for the student). Possibly, more than any other component in the Diploma Programme, CAS contributes to the IB's mission to create a better and more peaceful world through intercultural understanding and respect.

The extended essay (EE), including the world studies extended essay, offers the opportunity for IB students to investigate a topic of special interest, in the form of a 4,000-word piece of independent research. The area of research undertaken is chosen from one of the students' six Diploma Programme subjects, or in the case of the inter-disciplinary World Studies essay, two subjects, and acquaints them with the independent research and writing skills expected at university. This leads to a major piece of formally presented, structured writing, in which ideas and findings are communicated in a reasoned and coherent manner, appropriate to the subject or subjects chosen. It is intended to promote high-level research and writing skills, intellectual discovery and creativity. An authentic learning experience it provides students with an opportunity to engage in personal research on a topic of choice, under the guidance of a supervisor.

Approaches to teaching and approaches to learning

Approaches to teaching and learning across the Diploma Programme refers to deliberate strategies, skills and attitudes which permeate the teaching and learning environment. These approaches and tools, intrinsically linked with the learner profile attributes, enhance student learning and assist student preparation for the Diploma Programme assessment and beyond. The aims of approaches to teaching and learning in the Diploma Programme are to:

- empower teachers as teachers of learners as well as teachers of content
- empower teachers to create clearer strategies for facilitating learning experiences in which students are more meaningfully engaged in structured inquiry and greater critical and creative thinking
- promote both the aims of individual subjects (making them more than course aspirations) and linking previously isolated knowledge (concurrency of learning)
- encourage students to develop an explicit variety of skills that will equip them to continue to be actively engaged in learning after they leave school, and to help them not only obtain university admission through better grades but also prepare for success during tertiary education and beyond
- enhance further the coherence and relevance of the students' Diploma Programme experience

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- allow schools to identify the distinctive nature of an IB Diploma Programme education, with its blend of idealism and practicality.

The five approaches to learning (developing thinking skills, social skills, communication skills, self-management skills and research skills) along with the six approaches to teaching (teaching that is inquiry-based, conceptually focused, contextualized, collaborative, differentiated and informed by assessment) encompass the key values and principles that underpin IB pedagogy.

The IB mission statement and the IB learner profile

The Diploma Programme aims to develop in students the knowledge, skills and attitudes they will need to fulfill the aims of the IB, as expressed in the organization's mission statement and the learner profile. Teaching and learning in the Diploma Programme represent the reality in daily practice of the organization's educational philosophy.

Academic integrity

Academic integrity in the Diploma Programme is a set of values and behaviours informed by the attributes of the learner profile. In teaching, learning and assessment, academic integrity serves to promote personal integrity, engender respect for the integrity of others and their work, and ensure that all students have an equal opportunity to demonstrate the knowledge and skills they acquire during their studies.

All coursework—including work submitted for assessment—is to be authentic, based on the student's individual and original ideas with the ideas and work of others fully acknowledged. Assessment tasks that require teachers to provide guidance to students or that require students to work collaboratively must be completed in full compliance with the detailed guidelines provided by the IB for the relevant subjects.

For further information on academic integrity in the IB and the Diploma Programme, please consult the IB publications *Academic integrity, Effective citing and referencing, The Diploma Programme: From principles into practice* and the general regulations in *Diploma Programme Assessment procedures*. Specific information regarding academic integrity as it pertains to external and internal assessment components of this Diploma Programme subject can be found in this guide.

Acknowledging the ideas or work of another person

Coordinators and teachers are reminded that candidates must acknowledge all sources used in work submitted for assessment. The following is intended as a clarification of this requirement.

Diploma Programme candidates submit work for assessment in a variety of media that may include audio-visual material, text, graphs, images and/or data published in print or electronic sources. If a candidate uses the work or ideas of another person, the candidate must acknowledge the source using a standard style of referencing in a consistent manner. A candidate's failure to acknowledge a source will be investigated by the IB as a potential breach of regulations that may result in a penalty imposed by the IB final award committee.

The IB does not prescribe which style(s) of referencing or in-text citation should be used by candidates; this is left to the discretion of appropriate faculty/staff in the candidate's school. The wide range of subjects, three response languages and the diversity of referencing styles make it impractical and restrictive to insist on particular styles. In practice, certain styles may prove most commonly used, but schools are free to choose a style that is appropriate for the subject concerned and the language in which candidates' work is written. Regardless of the reference style adopted by the school for a given subject, it is expected that the minimum information given includes: name of author, date of publication, title of source, and page numbers as applicable.

Candidates are expected to use a standard style and use it consistently so that credit is given to all sources used, including sources that have been paraphrased or summarized. When writing text candidates must clearly distinguish between their words and those of others by the use of quotation marks (or other method, such as indentation) followed by an appropriate citation that denotes an entry in the bibliography. If an electronic source is cited, the date of access must be indicated.

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Candidates are not expected to show faultless expertise in referencing, but are expected to demonstrate that all sources have been acknowledged. Candidates must be advised that audio-visual material, text, graphs, images and/or data published in print or in electronic sources that is not their own must also attribute the source. Again, an appropriate style of referencing/citation must be used.

Learning diversity and learning support requirements

Schools must ensure that equal access arrangements and reasonable adjustments are provided to candidates with learning support requirements that are in line with the IB documents *Access and inclusion policy* and *Learning diversity and inclusion in IB programmes: Removing barriers to learning.*

The documents *Meeting student learning diversity in the classroom* and *The IB guide to inclusive education: a resource for whole school development* are available to support schools in the ongoing process of increasing access and engagement by removing barriers to learning.

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Language and culture

How do the linguistic and cultural practices we engage in help shape our identities? How do we in turn, both individually and collectively, help bring about change in these linguistic and cultural practices? The language and culture course, based on cross-disciplinary studies, engages with questions like these, involving the complex interactions between individuals, societies, languages and cultures. It proposes an examination of language not as a neutral medium for communication but rather as a set of socially embedded practices (Ahearn, 2021). Through the exploration of concepts such as identity, context, power and change, the course invites students to examine ways in which language both shapes and is shaped by cultural practices and values, as well as by social power dynamics.

The course is built on a series of rich connections across disciplines such as critical discourse analysis, linguistics, and social, cultural and linguistic anthropology. Language and culture is a cross-disciplinary course linking specifically the Diploma Programme (DP) subjects of language A and social and cultural anthropology and, more broadly, their corresponding subject groups. Language and culture students will gain cross-disciplinary understanding by integrating concepts and methods from studies in language and literature and individuals and societies. This will enable them to raise new questions in ways that would have been unlikely through a single discipline (Boix-Mansilla, 2010).

The course examines connections between linguistic and cultural practices. It can be studied in multilingual, multicultural contexts where students can be encouraged to engage in a comparative study of languages and/or cultures. Comparative studies of this kind may involve, for example, exploring the different ways in which meanings are constructed in two cultural contexts, how languages interact with one another or the reasons why one particular language thrives while another may be dying out. Not all comparative studies will be across different languages: students may decide to compare and contrast language varieties within a single language, investigate hierarchies and critically explore why certain varieties are sometimes deemed to be the standard or superior ones.

Language and culture aims at developing students' linguistic competences and at encouraging students to activate and productively use all the meaning-making resources at their disposal. It is expected that students will demonstrate their engagement in exploring the different, idiosyncratic ways they can create meaning in their language and culture diaries. The language and culture diary will evidence in this sense how students can move across the different languages they speak in their exploration of the most effective ways of conveying meaning. In doing so, students will be able to reflect on their own and others' complex multilingual and multicultural identities and develop greater sensitivity to how language expresses and shapes such identities.

As a course, language and culture offers students an opportunity to think critically about, and reflect on, the complex relationship between language, culture, society and identity. It fosters the development of global citizens who engage with their local and global contexts and potentially aim to transform them. It engages students in deep reflection about their identities and creates in them an awareness and appreciation of their linguistic and cultural backgrounds, and those of others.

Language and culture draws on the methodology, techniques and knowledge associated with the studies in the language and literature group and those associated with the individuals and societies group. Because it is a cross-disciplinary course, students can study language and culture and have it count either as a studies in language and literature or as an individuals and societies course, or as both. In this sense, as in many others, the language and culture course may address a number of different student needs and interests. The backgrounds and linguistic profiles of students, and their interests and needs, may vary greatly. Students may choose to study language and culture for a variety of reasons. The table below exemplifies how the course may interest a wide range of students.

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Linguistic profile of the students	Language-related interests	Specific motivation
Students competent mainly in the response language …	… who are interested in a deeper study of language.	I always liked language and am interested in how it works and in how it changes. I am very interested for example in inclusive language.
	… who are interested in the study of a particular language they are not proficient in, and which is not offered as a language acquisition course.	My great-grandparents were Jews from Eastern Europe who migrated to America. I don't speak Yiddish, just some words and a few songs, but I would like to know more about this language and my heritage.
	… who would like to focus on the study of non-literary texts.	I enjoy analysing multimodal, non-literary texts. I'd like to be able to comply with the IB requirement of studying a language I'm proficient in by focusing exclusively on non-literary text-types.
Students competent in the response language and in one other language (or more)	… who are interested in a deeper study of language.	I want to know why I feel like my personality changes when I switch between my languages.
	… who are interested in a comparative study of the languages that make up their linguistic repertoires.	I'm wondering why I always felt ashamed whenever I had to translate for my immigrant parents.
	… who would like to focus on the study of non-literary texts.	I find it interesting how widely advertising campaigns of the same product can vary in two countries which speak two different languages.

Cross-disciplinarity in language and culture

Language and culture is a cross-disciplinary subject which brings together the methods, approaches and understandings associated with two groups of subjects: studies in language and literature and studies in individuals and societies. The purpose of cross-disciplinary learning is to benefit from the perspectives of different disciplines to approach an object of study in a way that "better engage[s] with complexity" (IB, 2022, p.3). A cross-disciplinary approach serves also "more specific purposes [which] include problem-solving, issue-focused research, or exploring a theme that is important to learners" (IB, 2022, p.3). The rich and complex interrelations between language and culture, if they are to be explored in the depth they deserve, require such an approach.

Cross-disciplinary learning experiences are beneficial to students beyond their approach to the object of study. The literature on cross-disciplinarity highlights among its outcomes how it contributes to "facilitating important elements of constructivist pedagogy such as inquiry learning or problem-based learning" and to "helping students build issues of local concern into education programmes which speaks to student agency, authentic and service learning" (IB, 2022, p.22). Developing in students the inquiry skills and the agency necessary to be able to embark individually and to a certain extent autonomously in an exploration of their linguistic and cultural identities is central to the course and a cross-disciplinary approach is suitable to the study of the course in that sense too.

Language and culture draws on the disciplines of linguistics and anthropology. At the intersection between these two disciplines lies linguistic anthropology, which "is an approach to the study of language that focuses on the relation between language, society, and culture. It is considered by some to be a branch of general linguistics, by others a branch of anthropology, and by still others as an autonomous discipline" (Danesi, 2015, p. 169).

The main goal of linguistic anthropology is "to study languages by gathering data directly through ethnography, or participant observation, relating language structure to how it mirrors social structure and how it informs a specific culture" (Danesi, 2008, p.32). Irrespective of whether it is considered a branch of linguistics, a branch of anthropology or an autonomous discipline, the central object of study of linguistic anthropology as a cross-disciplinary endeavour, and of the language and culture DP course which is inspired by it, is "the interconnections between language, thought and culture" (Danesi, 2008, p.35).

Translanguaging in language and culture

The aims of the language and culture course include developing in students an understanding of the relationships across different languages, encouraging students to reflect on how their own complex multilingual, multicultural identities manifest in language use and providing opportunities for them to use and expand their full semiotic repertoires to communicate in creative ways. For these purposes, the course aims at creating a space in which students can explore, and gain greater insight into, the individual ways in which they create meaning using the resources at their disposal.

Translanguaging is a view of language and language pedagogy which argues for encouraging students to benefit from their full meaning-making potential by not limiting themselves to only one particular language or one particular mode in their repertoire at a time. Translanguaging challenges "the notion of separate, bounded languages as defined by nation-states and their institutions and instead capture[s] the meaning-making potential of the fluid semiotic practices of multilinguals" (García, Kleifgen, 2019, p.6). In questioning the existence of languages as discrete, isolated entities, translanguaging highlights "the actions of multilingual speakers, signers, readers, and writers—actions that include the unbounded dynamic and fluid use of multilinguals' entire linguistic repertoire—a notion which goes beyond traditional understandings of language, literacy, and bilingualism" (García, Kleifgen, 2019, p.2).

The language and culture course creates opportunities for students to engage in such a dynamic and fluid use and exploration of languages. In their language and culture diaries, students will reflect on how the topics studied shed light on their own individual experiences of language and culture. Diaries, being a tool and a medium for individual reflection, can, and in many cases will, be multilingual and they may become a space where students engage freely and fluidly in meaning-making practices which draw indistinctly from all the languages which are part of their linguistic repertoires. The language and culture class itself may become a place where students "translanguage". For this to happen, the language and culture course "requires a different type of teacher, a co-learner":

> It is impossible for teachers to know all the languages of students. But it is possible for teachers to build a classroom ecology where there are books and signage in multiple languages; where collaborative groupings are constructed according to home language so that students can deeply discuss a text in the dominant school language with all their language resources; where students are allowed to write and speak with whatever resources they have and not wait until they have the "legitimate" ones to develop a voice; where all students' language practices are included so as to work against the linguistic hierarchies that exist in schools; where families with different language practices are included. Any teacher, including a monolingual one, can take up translanguaging to enable their bilingual students to make deeper meaning and legitimize their home language practices. (García, 2016)

The language and culture course aims at building this type of classroom environment.

Language and culture and the core

Language and culture and theory of knowledge

The theory of knowledge (TOK) component engages students in a reflection on the nature of knowledge and on how it is constructed and represented. Language and culture similarly engages students in an exploration of the nature of the individual experience of linguistic and cultural practices and of the ways in which it forges knowledge of the self and identity. In relating their studies to TOK, students become aware of the fact that although languages offer a powerful means of access to knowledge, they are nonetheless a construction rather than a perfectly mimetic representation of life and reality.

Additionally, in becoming more aware of the perspectives of others through their studies, students develop a stronger sense of their own individual viewpoints and experiences, such as their position in time and place. The reflection this prompts creates strong links with TOK.

In language and culture, students are constantly engaged with inquiry, critical thinking and reflection as they explore how meaning-making processes differ from person to person. Language and culture therefore enhances the students' ability to examine diverse ways of knowing and of representing and interpreting that knowledge. For example, questions regarding the extent to which language shapes thought or the extent to which cultural practices influence understanding of the self and the world are continuously raised in this course and constitute an important part of the focus of inquiry in it. Further examples of connections with TOK can be found within the description of each of the areas of exploration of the syllabus.

Language and culture and the extended essay

Students are not permitted to complete an extended essay on a pilot syllabus.

Language and culture and creativity, activity and service

Language and culture offers significant potential to complement creativity, activity, service (CAS). In their exploration of diverse linguistic and cultural practices, students achieve a better understanding of others and of themselves while developing the capacity for empathy. The tasks involved in this course are also instrumental in developing critical-thinking skills. The reflection students carry out in their diaries involves an application of the understandings acquired in the study of key language and culture concepts and notions to their own experiences. This application of what was learned to their own lives deepens in turn the students' knowledge and understanding of the subject. The constant interaction between the theoretical and the practical, and between the general and the individual, encourages students to make connections between the school and their local and global contexts which are central to the generation of CAS experiences and projects.

An important aim of language and culture is to engage students in a critical examination of their own beliefs about linguistic and cultural practices. Examining their beliefs in this way may give rise to a similar examination of the practices of the communities in which they participate and might translate into a willingness to commit themselves to a CAS experience or project which aims to make a positive contribution to these communities.

Language and culture and international-mindedness

International-mindedness is at the heart of the IB. It is central to its philosophy, and it inspires and informs its pedagogical principles and practices.

The study of language and culture is instrumental in developing an awareness and understanding of the self, the linguistic and cultural practices in which it participates and of how these relate to those of others. Through the study of languages and cultures, students gain an understanding of the ways in which different languages represent the world and how these can both reflect and help create diverse identities and cultural practices. Students also become aware that representations of the world vary across languages and cultures and are encouraged to consider the reasons why, attaining a better understanding of the different ways in which people experience and represent the world.

The language and culture syllabus encourages students to engage in a critical exploration of their linguistic and cultural practices and to share their findings with other students whose practices and experiences may be different from their own. Language and culture is a course that by design fosters international-mindedness by aiming to represent and include a variety of perspectives and experiences.

The way that language and culture contributes to the development of international-mindedness in students is linked to the way that it contributes to the development of the attributes of the IB learner profile. By exploring their own linguistic and cultural practices and interacting with those of others, students will:

- use critical-thinking skills to be able to understand the complex ways in which language, thought and culture interrelate (thinkers)
- nurture their curiosity in connection with varied linguistic and cultural practices (inquirers)
- engage with issues and ideas of global significance of which they might have been unaware (knowledgeable)

- be encouraged to appreciate the linguistic and cultural practices of others in an inquiring way (open-minded)
- understand that linguistic and cultural diversity ought to be celebrated and that language ideologies should be critically examined and questioned (principled)
- show empathy, compassion and respect for other people, their languages and cultures (caring)
- explore all different aspects of their own linguistic and cultural repertoires (balanced)
- listen carefully to the perspectives of other individuals and groups and express as articulately as possible their own perspectives (communicators)
- question their own views about language and culture (reflective)
- be open to transforming such views and consider how this transformation can lead to action (risk-takers).

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Approaches to the learning and teaching of language and culture

Through the approaches to learning in language and culture, students develop skills that have relevance across all areas in that they help them "learn how to learn". Approaches to learning can be taught, improved with practice and developed incrementally, through implementing a number of approaches to teaching.

The approaches to learning provide a common framework for students to reflect on, and articulate, how they are learning. They prepare students for success in their studies and life beyond school. The study of language and culture should be supported in ways that are consistent with the IB learner profile and the pedagogical principles that underpin the IB programmes: the promotion of critical and creative thinking skills, learning how to learn, and promoting international-mindedness.

When designing their courses, teachers need to embrace the approaches to teaching in order for them to help students identify and develop learning skills in their studies in language and literature courses.

Approaches to learning

Thinking skills

Developing thinking skills is a key feature of the constructivist approach to learning that is a key characteristic of all IB programmes. The teacher in the IB classroom is the facilitator who provides or shapes learning opportunities that allow students to develop skills of metacognition, reflection, critical thinking, creative thinking and transfer. Deliberate thinking in a classroom situation is best achieved through requiring students to come up with responses to questions that do not only require remembering or explaining.

The language and culture course provides numerous opportunities for students to develop their thinking skills. The course encourages students to reflect on, and critically examine, their own attitudes towards linguistic and cultural practices. In their diaries, students will explore their linguistic and cultural identities making creative use of a variety of means. The thinking skills which will probably be most developed in the language and culture course are those related to transfer. In language and culture, students will be permanently applying knowledge acquired through the study of the introductory unit and the prescribed ethnographies to contexts of their own choice. The application of such knowledge to contexts related to students' experiences will in turn generate new knowledge that students can use to reformulate their initial understandings.

Examples of the ways in which thinking skills can be developed in language and culture include:

- asking students to explore, in their diaries, the implications of what is learned in class on their own experience of language and culture
- students focusing on their attitudes to languages and cultures and exploring what gave rise to them
- establishing links between the particular and the general in such a way as to aim at reaching understandings that are applicable beyond individual experiences.

Communication skills

Communication skills are important for success in school but are also essential to create an atmosphere of congeniality in the learning community: they help to form and maintain good relationships between students and between students and adults. Furthermore, being able to communicate well contributes to the development of students' self-confidence and enhances their future prospects.

The language and culture course aims at allowing students to "use and expand their semiotic repertoire to communicate and collaborate in a confident, creative and culturally conscious way". In the language and culture course, students will be drawing from all the linguistic and semiotic resources at their disposal to express meaning in personal, individualized ways that convey what is intended in the most effective way. Students will learn to value and make the best possible use of the meaning-making tools that make up their individual repertoires.

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Examples of the ways in which communication skills can be developed in language and culture include:

- prompting in students a reflection about the tensions between highly individualized expression of meaning and effective communication with others
- deepening students' understanding of how different literary and non-literary text-types create meaning
- developing in students a sense of a voice and an awareness of the idiosyncratic ways in which they express themselves.

Social skills

Social skills are closely connected to communication skills in that they relate to the development of the learner as a whole and in that they both foreground the value of a community for learning. A starting point for developing students' social skills is to acknowledge that people differ greatly in terms of their degree of introversion or extroversion and that these differences should be respected. Similarly, different cultures have different expectations on appropriate behaviours in social situations. To be able to understand the perspectives of others, to form good relationships and to gain an awareness of how one's words and actions have an impact on other people are at the heart of many of the IB learner profile attributes and the aspiration to develop internationally minded students.

The language and culture course will create in students an awareness that language and communication require negotiation and cooperation between participants in order for communication to be attained. Students will develop their capacity for empathy so that they can learn to mediate between different perspectives and make collaboration possible.

Examples of the ways in which social skills can be developed in language and culture include:

- creating, through attitude and example, a safe classroom environment where challenging and diverse texts, languages and cultures can be studied in a respectful manner
- using in a balanced and purposeful way group and private response, group and individual work, and the classroom space for both better classroom interaction and private reflection
- developing an active listening ability that allows students to consider different perspectives and to engage in collaborative negotiation of meaning with the students who hold such perspectives.

Self-management skills

IB students need to learn to persevere and be resilient as individuals. Learning to manage themselves is important for students in any academic programme and is important for competency in later life.

Self-management skills such as organizational skills, goal setting and time management as well as affective skills such as managing state of mind, motivation and resilience are important for success in the language and culture course especially when it comes to making individual choices and navigating self-directed research. Students should demonstrate initiative, perseverance and a strong willingness to learn independently. They should also be willing to embrace the opportunities for individual and personal choices the syllabus allows.

Examples of the ways in which self-management skills can be developed in language and culture include:

- providing students with strategies that will empower them to design and pursue their own courses of study
- instilling in students an interest in exploring that which makes their cultural and linguistic experiences unique
- enabling students to develop their ability to deal effectively with setbacks and difficulties.

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Research skills

While good research skills have always been at the heart of academic endeavour, the availability of digital resources and the explosion of the amount of information easily accessible to students make the development of research skills a particularly pertinent part of today's education. Learning to use those resources and to put those skills into practice in an academically honest way is an important aspect of learning in all IB programmes.

Research skills such as formulating focused and intriguing research questions, selecting the material through which these questions will be considered, and recording, evaluating and synthesizing information are critical skills in language and culture. Research skills in the language and culture course also include the capacity to delve into an examination of the self and its relationship with the communities in which it participates.

Examples of the ways in which research skills can be developed in language and culture include:

- presenting students with ethnographic and autoethnographic texts for them to become acquainted with the methods and approaches behind them
- supporting students in deciding what the most appropriate set of literary and/or non-literary materials is for the study of a given topic
- empowering students for them to embark confidently and enthusiastically on their own language and culture investigation projects.

Approaches to teaching

Teaching based on inquiry

One of the pedagogical principles that underpins all IB programmes is that of teaching based on inquiry. Being inquirers is one of the attributes of the IB learner profile, where the process of inquiry is seen as involving the development of students' natural curiosity, together with the skills needed to enable them to become autonomous lifelong learners. The most significant aspect of inquiry-based teaching is that students are actively engaged in their own learning, constructing their own understandings of interpretations and issues.

The language and culture course provides numerous opportunities for students to engage in autonomous inquiry into texts, languages and cultures of their interest. The introductory unit and the key terms and questions it contains, together with the prescribed ethnography in each topic, act as a springboard from which students can then embark on their own process of investigation of texts of their own choice, in the languages they feel most comfortable with and about the cultures they are most interested in.

Examples of inquiry-based teaching approaches and activities in language and culture include:

- providing scope for, and encouraging, individual lines of inquiry into texts and, through them, into the linguistic and cultural practices these texts portray
- encouraging students to experiment with different types of tasks as they explore their linguistic and cultural identities in their language and culture diaries
- exploring how the cross-disciplinary perspective enriches the understanding of an object of study.

Teaching focused on conceptual understanding

Conceptual understanding consists in establishing connections between factual, procedural and metacognitive knowledge, between prior and new knowledge, and between different types of knowledge acquired through the study of a multiplicity of disciplines. Conceptual understanding allows students to build networks of understandings which are continuously evolving and being reconfigured in response to the acquisition of new knowledge.

Conceptual understanding is supported by concepts, which are central, abstract ideas that have relevance both within and across subject areas. Concepts provide the foundation on which conceptual understanding is built: they invite students to establish the connections that are fundamental to conceptual understanding.

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Connections are central to language and culture. During the course, students will engage in the study of a variety of texts, languages and cultures and will be doing so through the lens of two different disciplines. When coming together as a group, students will contribute varied perspectives resulting from their individual findings. Through establishing abstract bridges between different perspectives and findings, students will be adjusting and expanding their networks of understandings.

Examples of approaches and activities which foster conceptual understanding in language and culture include:

- moving from the concrete to the abstract, and from the discrete to that which is generalizable, for instance by drawing together knowledge acquired from close readings of individual texts or from deep study of different languages and cultures
- applying conceptual and theoretical frameworks to texts and linguistic and cultural practices
- exploring the similarities and differences between apparently disparate texts, languages or cultures.

Teaching developed in local and global contexts

As individuals and as members of local and global communities, students make sense of the world through their life experiences, the communities around them and broader global concerns. Contextualized teaching makes learning meaningful in that it helps students see connections between the school, the self and the world, and aids the development of international-mindedness because it allows students to move between their own situations and the situations of others.

Language and culture gives students the opportunity to explore the linguistic and cultural practices of the communities they belong in, to inquire into how such practices helped forge their identities and shape their perspectives and to identify ways in which those practices relate with those of others. In sharing the outcome of their exploration with the whole group, students become aware of the similarities and differences between different communities and of the connections between the practices of a community and the context in which that community interacts. Context is therefore a central concept in the language and culture course: it provides the background against which the study of language and culture topics is conducted.

Examples of teaching in local and global contexts in language and culture include:

- exploring the context in which texts are created and in which language and culture develop and evolve
- creating an awareness of how linguistic and cultural practices are inextricably related to the contexts in which they take place
- identifying how linguistic and cultural experiences may be similar in spite of occurring in different contexts.

Teaching focused on effective teamwork and collaboration

Collaboration is a key element of learning in the DP. Learning is a social phenomenon that is closely associated with the approaches of shared, situated and embedded cognition, which view learning as the result of a complex interaction of minds within specific contexts. Collaborative learning takes place between students but also between students and teachers as they construct meaning.

The teaching of the language and culture will be in most contexts highly differentiated to cater for a diversity of student needs and interests. The topics studied, however, will most likely be common to all students in a language and culture course. Effective teamwork and collaboration will therefore be the result of how the findings of each student's individual exploration are shared to enrich a group's understanding of a given topic chosen for study during the course, or how students can work collaboratively to explore questions related to the chosen topic. Collaboration will also involve teachers learning alongside students as diverse languages and texts are explored and as teachers support students identify and explore their chosen inquiry questions in the internal assessment.

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Examples of effective teamwork and collaboration in language and culture include:

- groups of students studying the same texts/languages getting together to support each other or working together to explore key questions in the introductory unit or in the two topics
- debriefing sessions where the whole class, after having embarked on a process of individual inquiry, share findings about a given topic and discuss their understanding of the concepts that are central to the course, addressing misconceptions, multiple interpretations and shared understandings
- sharing sessions between students where different methodologies and approaches to the study of a topic are discussed.

Teaching designed to remove barriers to learning

All DP courses should enable every student to develop, pursue and achieve challenging personal learning goals. Removing barriers to learning involves being aware of student variability, assessing students' prior knowledge, planning for scaffolding or extension of learning as needed and supporting language development with consideration for the varied language profiles of students.

The language and culture course has been designed to cater for individual student needs and interests. It is a course that intends to strike a careful balance between a syllabus that is shared by all the students in a group and the highly individualized ways in which students approach its study. The need for individualization of study will be greater in contexts in which there is a wider diversity of student linguistic profiles, but teachers are encouraged to differentiate instruction even in contexts where students' linguistic profiles do not vary significantly.

The support and guidance offered by the teacher in the language and culture course will aim at establishing a solid foundation of understanding of key terms and questions in the subject. It will also encourage students to embark on their own personal inquiry journeys and provide them with the structure and tools to be able to be successful in their individual explorations.

Examples of teaching designed to remove barriers to learning in language and culture include:

- making the students' individual experiences of linguistic and cultural practices the focus of the language and culture course
- allowing, and encouraging, students to choose, for the study of each topic, additional works or bodies of work which cater to their individual interests and needs
- ensuring that the language and culture course becomes a space in which all students can explore and expand their linguistic and cultural repertoires.

Teaching informed by assessment (formative and summative)

Assessment plays a crucial role in both supporting and measuring learning. While formal, criterion-referenced summative assessments are used in the DP to assess overall learning, other assessments, both formative and summative, should be used by teachers to determine levels of learning at different points of the teaching of the syllabus and make decisions about future approaches and engagements. Formative and summative assessments, paired with appropriate feedback, can be powerful tools to improve student learning.

In a course with such an emphasis on differentiated instruction, teachers should be careful to provide students with detailed feedback on their understanding of key terms and questions, and of the central concepts of the course. Teachers should also provide the scaffolding necessary for students to be able to engage in a process of inquiry of texts and linguistic and cultural practices the teacher may not be familiar with. Feedback on students' work will often need to be highly individualized and result from conferencing with each student, and opportunities need to be created for students to reflect and follow up on feedback they receive.

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Examples of teaching informed by assessment in language and culture include:

- the teacher discussing with each student the exploration and reflection that the student is engaging in as part of their language and culture diary work, and providing feedback on methods used, discussing how to link more effectively to the topics studied, or asking probing questions that prompt students to deepen introspection and analysis of the ways in which linguistic and cultural practices shape their identities

- students being provided with a self-assessment framework, including support for students to understand the assessment objectives, which will allow them to make decisions about their own progress in text-, language- or culture-specific aspects of their study

- opportunities being provided for peer-assessment on the application of key terms, theoretical elements and concepts related to the study of language and culture, on the analysis of the ways meaning is created in texts, on the clarity of arguments developed, etc.

Engaging with sensitive topics

Language and culture will provide students with an opportunity to engage with a broad range of texts, approaches, ideas, stimuli and interpretations that address topics of personal, local and global significance. These texts may challenge learners intellectually, personally and culturally, and involve sensitive and mature topics. The course may explicitly address sensitive topics through texts and issues discussed while inviting students to critically reflect on various perspectives offered.

Engaging with sensitive topics in the language and culture course—whether receptively or productively—must be done with every reasonable effort to encourage students to respond with respect for their peers and larger learning communities. Providing a safe environment in which discussion may be facilitated is an important role of the teacher. In general, approaching sensitive topics in language and culture must be done through an intellectually critical lens avoiding gratuitous excess and/or glib treatment and bearing in mind the IB's commitment to international-mindedness and intercultural respect.

Prior learning

There are no formal requirements for students undertaking the language and culture course. There is an expectation, however, of linguistic competence in the response language. Students will often be using as a response language for this course the same language used in other subject groups and are therefore expected to be competent in the language. These students may choose to take a language B course in the response language, if necessary, to further consolidate their level of proficiency in it.

The course may be also taken by students who are proficient in the response language as a complement to, or replacement of, a language A course in that language.

Language and culture students will often have varied language profiles and may be multilingual. Students will often engage as part of the study of the course in the exploration of languages different from the response language. There is no expectation of a proficiency level in these other languages. Students may have an elementary level of proficiency in another language and may still decide to explore some aspects of the linguistic and/or cultural practices associated with that language.

Links to the Middle Years Programme

Subject groups within the Middle Years Programme (MYP) require teachers to design their curriculum with content suited to their context. MYP language acquisition and MYP language and literature are courses, therefore, that look very different from school to school—reflecting the languages and culture of their students.

Schools all over the world contain a rich diversity of students in their communities who help shape MYP courses as they bring varied sociocultural experiences and knowledge into the curriculum. One of the ways in which schools affirm students' cultural identity is to recognize and value the dynamic ways in which multilingual learners use all of their linguistic resources in both social and cognitive engagement with the world by embracing translanguaging. This opens a space for a variety of pedagogical approaches that can empower learners to reach their full potential.

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By actively encouraging the continued development of a student's full linguistic repertoire and intercultural understanding throughout the MYP (in the language subjects and beyond), students are well positioned to further their language development through the pathway of the DP language and culture programme.

The MYP also places special emphasis on transfer across disciplines, with its focus on conceptual understanding, application to local and global contexts, and purposeful interdisciplinary learning.

DP language and culture builds on these aspects of an MYP student's experience in several, quite special, ways. Designed as a truly cross-disciplinary course, it not only supports but requires that this integration of language learning with culture continues and evolves. This creates a learning environment where a student's ability to integrate knowledge from multiple disciplines may develop—a skill that has been shown to improve metacognition and critical thinking. Teachers of this course can develop their understanding of what makes a learning experience truly cross-disciplinary, rather than opting for a simpler 'modular' approach that is possible with integrated courses that are not designed in this way.

In short, DP language and culture does not simply build on the learning of the language subject groups in the MYP, but builds on its central tenets as a programme focused on holistic learning in and with the world.

Links to the Career-related Programme

The key aim of the Career-related Programme (CP) is to provide a choice of different pathways for students aged 16 to 19, enabling them to become self-confident, skilled and career-ready learners.

A key feature of the CP is that it provides flexibility to allow for local differences. Schools can provide a highly respected IB education by creating their own distinctive version of the CP geared toward the needs and backgrounds of students while meeting local, regional or national education requirements, as well as addressing industry and government priorities.

CP students undertake a minimum of two IB DP courses, a core consisting of four components and a career-related study. For CP students, DP courses provide the theoretical underpinning and academic rigour of the programme; the career-related study further supports the programme's academic strength and provides practical, real-world approaches to learning; and the CP core helps them to develop skills and competencies required for lifelong learning.

Taking the language and culture course will support the aims of the CP by developing analytical skills, enhancing understanding and appreciation of cross-disciplinary learning, and developing awareness of the complex interactions between individuals, societies, languages and cultures.

The CP core and the DP language and culture course can support and enhance each other in various meaningful ways.

The language and culture course encourages students to explore and critically engage with multiple perspectives through inquiry into the relationship between language, text and culture. This naturally links to the theme of intercultural understanding in the personal and professional skills (PPS) course and supports students' ability to consider different perspectives in their analysis of an ethical dilemma in the reflective project. It also aims to enable students to develop a sensitivity to how meaning is constructed in a range of texts, in a variety of media and forms, from different periods, styles and cultures. This bears natural links to the theme of effective communication in PPS.

The language and culture course enables students to develop an understanding of language as a form of social action, inseparable from the cultural context and power structures in which it is produced. This can inspire and inform meaningful service learning engagements to address authentic community needs, for example around language rights. Consideration of perspectives and understanding of how meaning is constructed and expressed will enhance student engagement and understanding of issues in diverse communities.

Language development and the language and culture course can strengthen one another in enabling students to explore connections between linguistic and cultural practices, to expand their repertoire to communicate and collaborate in a culturally conscious way, and to reflect on their own and others' complex multilingual multicultural identities and on how these manifest themselves in language use.

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While there are no restrictions associated with the DP language and culture course in relation to the choice of other subjects or of language in language development, it will be important to ensure that the content of the provision of language development is an extension or complementary to the DP coursework, in case the same language(s) are explored. For example, while language development will focus on developing language proficiency and intercultural communication skills, possibly tailored to the students' career-related studies, the DP language and culture course will provide students with the opportunity to access and analyse ethnographies, works and/or bodies of work in the language(s) studied.

The DP language and culture course and the CP core components can also strengthen each other through shared pedagogical approaches that recognize that students bring valuable, rich, complex linguistic repertoires to the communication and learning process, and that their repertoires are inextricably linked to their identities. Embracing translanguaging fosters student agency and enables students to draw on all their linguistic resources to communicate and make meaning (García, Wei, 2014). By providing opportunities for students to make connections between their languages, to draw on prior knowledge and to select from their entire repertoire, teachers facilitate effective learning while affirming identity.

The DP language and culture course may be chosen by CP students with an interest in languages and the humanities as expressed by their choice of career-related study as well, or it may be chosen to provide a different focus. If similar in focus, it is essential that the content of the students' career-related study is distinct to and meaningfully complements the DP language and culture course. If the career-related study is not related, DP language and culture offers a valuable course by providing students with the opportunity to think critically about the complex relationship between language, culture, society and identity, developing cross-disciplinary understandings and fostering a lifelong interest in and enjoyment of languages and cultures.

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Language and culture aims

The aims of the language and culture course are to enable students to:

1. develop a sensitivity to how meaning is constructed in a range of texts, in a variety of media and forms, from different periods, styles and cultures

2. develop an understanding of language as a form of social action, inseparable from the cultural context and power structures in which it is produced

3. develop an awareness of the dynamic nature of language, an appreciation of linguistic varieties and an understanding of the relationships across different languages

4. reflect on their own and others' complex multilingual multicultural identities and on how these manifest themselves in language use

5. use and expand their semiotic repertoire to communicate and collaborate in a confident, creative and culturally conscious way

6. explore and critically engage with multiple perspectives through inquiry into the relationship between language, text and culture

7. develop an understanding of the connections between language and people as social and cultural beings

8. foster a lifelong interest in and enjoyment of languages and cultures.

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Assessment objectives

Having followed the language and culture course, students are expected to demonstrate the following assessment objectives.

Know, understand, apply, analyse, evaluate and synthesize:

1. areas of exploration related to the study of language and culture, and the topics they include
2. key terms, theoretical elements and central concepts related to the study of language and culture
3. the ways meaning is created in variety of texts and modes
4. research methods
5. the ways in which linguistic and cultural practices interact with one another and with contextual elements
6. the ways in which linguistic and cultural practices shape their identities and those of others.

Develop and refine language and culture skills including:

7. utilizing ethnographic, autoethnographic and non-ethnographic materials to formulate arguments and come to conclusions
8. comparing and contrasting the way meaning is created in different text-types, modes, language varieties and/or different languages
9. exploring their own linguistic repertoires and their attitudes towards linguistic and cultural practices, and those of others.

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Assessment alignment

Assessment alignment in language and culture	Paper 1	Paper 2	Internal assessment
Know, understand, apply, analyse, evaluate and synthesize:			
areas of exploration related to the study of language and culture, and the topics they include		✓	✓
key terms, theoretical elements and central concepts related to the study of language and culture	✓	✓	
the ways meaning is created in variety of texts and modes	✓	✓	✓
research methods			✓
the ways in which linguistic and cultural practices interact with one another and with contextual elements	✓	✓	✓
the ways in which linguistic and cultural practices shape their identities and those of others			✓
Develop and refine language and culture skills including:			
utilizing ethnographic, autoethnographic and non-ethnographic materials to formulate arguments and come to conclusions	✓	✓	✓
comparing and contrasting the way meaning is created in different text-types, modes, language varieties and/or different languages	✓	✓	✓
exploring their own linguistic repertoires and their attitudes towards linguistic and cultural practices, and those of others			✓

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Syllabus outline

Syllabus component	Teaching hours
Introductory unit This unit introduces students to the key terms of this cross-disciplinary subject and provides a framework for how students will engage with the course.	30
Meaning-making This area of exploration introduces students to the study of how meaning is constructed through a variety of semiotic modes and highlights how the construction of meaning in itself is a socially embedded practice.	120*
Connections This area of exploration focuses on the study of the connections between texts, languages, modes, cultures and individuals.	
Time and space This area of exploration focuses on how language both shapes and is shaped by situated contexts and power dynamics over time and space.	
Total teaching hours	**150**

*SL students will study two topics from two different areas of exploration, and devote 60 hours to each.

The recommended teaching time is 240 hours to complete HL courses and 150 hours to complete SL courses as stated in the general regulations (in *Diploma Programme Assessment procedures)*.

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The language and culture model

Language and culture is a cross-disciplinary subject linking language A with social and cultural anthropology. It is built on the notion of conceptual learning in which students engage with central concepts of studies both in language and literature and in individuals and societies. In language and culture, students engage with a variety of different text-types in order to explore key notions related to language and culture through them and become flexible, critical readers. The model below portrays the main areas of study of the course, the central concepts in it and the way it relates to the principles at the core of the DP.

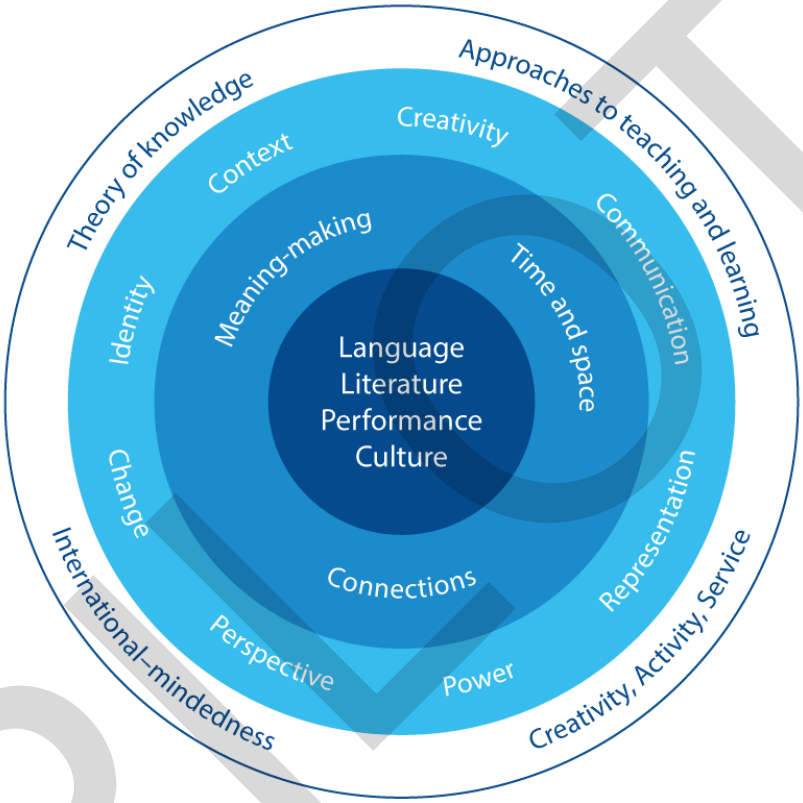

Figure 2

Language and culture model

At the heart of the model lie the domains which bring all studies in language and culture courses together, the domains of language, literature and performance. These domains are emphasized to different degrees in each of the studies in language and literature courses, but are present in each of the courses to some extent. A fourth domain is added in the case of the language and culture course to highlight the centrality of culture in the subject and how language, literature and performance are approached as socially embedded practices in it.

The study of language and culture is divided into three areas of exploration—the exploration of the different means and processes involved in meaning-making; the exploration of how texts and linguistic and cultural practices interact with time and space; and the exploration of the varieties of connections between texts, between languages, between cultures and between disciplines. Although these three areas each approach the study of the subject through a different lens, they are bound together by a set of concepts and notions which are central to the course.

The entire pursuit of language and culture is tied to core elements of the DP and to the overarching principles of IB learning, theory of knowledge (TOK), creativity, activity and service (CAS), the extended essay, the approaches to learning and approaches to teaching, and international-mindedness.

PRE-PUBLICATION

What students will learn in the language and culture course

In the language and culture course, students will learn that language is not a neutral medium for communication but rather a set of socially embedded practices, which will enable them to start thinking critically about the complex relationship between language, communication, culture, society and identity. Students will reflect on how people's ideas about language and culture affect their perceptions of others as well as of themselves. In engaging in such a reflection, students will become aware of their own potential to bring about change in the linguistic and cultural practices of their own communities. They will learn that it is through individuals' interactions with others in their communities that linguistic and cultural practices come into being, become transformed and sometimes cease to exist.

Throughout the course, students will learn to employ the central concepts, listed in full below, together with key terms and theoretical elements in order to gain a deeper understanding of how language both shapes and is shaped by cultural practices and values, as well as by social power dynamics. Students will become aware of the processes by which some languages and cultural practices are favoured and therefore strengthened, while others become suppressed, endangered or completely extinct.

The language and culture course is a cross-disciplinary subject. In it, students will develop cross-disciplinary insights arising from the interactions between studies in language and literature with studies of individuals and societies, while acquiring knowledge and skills associated with individual disciplines (such as critical discourse analysis, linguistics, and social, cultural and linguistic anthropology).They will also become aware of how a cross-disciplinary approach enriches the exploration of an object of study and allows for depths of understanding that would not have been possible with discrete disciplinary approximations.

In the language and culture course, students will engage with ethnographic texts. Through them, they will gain an understanding of the ethnographic approach to the study of linguistic and cultural practices. Students will also engage in the study of literary works and/or non-literary bodies of work. These will provide both further illustration of relevant linguistic and cultural practices, and opportunities for exploration of how meaning is created in them and for application of the insights gained through ethnographic study.

Conceptual understanding in language and culture

The central concepts offer powerful, pervasive and debatable perspectives and provide insight for inquiry into the areas of exploration. Concepts are also related to the key vocabulary of language and culture which students need to learn and understand to guide their inquiries. Students are encouraged to regard concepts as powerful analytical tools to critically explore, and potentially deconstruct, disciplinary knowledge in order to reach and construct cross-disciplinary understandings. In this sense, concepts invite students to consider the cross-disciplinary perspectives contributed by language A and social and cultural anthropology as they approach topics, to consider guiding questions and to initiate their inquiries within the areas of exploration.

The eight concepts which structure the learning and teaching of the language and culture course have been selected because of the central position they occupy in its study. They foreground aspects of linguistic anthropological study that have been the focus of much attention and inquiry.

Brief explanations of the eight central concepts are provided below. These explanations are not meant to be exhaustive, although they will serve as a guiding set of ideas for the course.

Change

Language use is intertwined with, and takes place in relation to, cultural practices and social relations. As a result of this interaction, some linguistic and/or cultural practices may cease, others may evolve into different forms and some new practices may be introduced. The concept of change may be studied in this course in relation to social, political or economic dynamics and processes. Change may be explored through a variety of lenses and methods, and bearing in mind the complex interactions between individuals, societies, languages and cultures. Change is a central aspect of linguistic and cultural practices, and a key inquiry focus of this course. It allows for consideration of how these practices vary, evolve or disappear over time and space.

Context

Meaning-making does not happen in a vacuum. Contextual elements interact in complex ways with the communicative practices that happen in a given time and space. The study of these interactions is central to the study of the language and culture course. Sociohistorical contexts may lead individuals to choose certain meaning-making practices over others. The study of the contexts in which languages are used may help understand the processes by which some of them are strengthened while others may be valued less and eventually become endangered. The comparative exploration of different contexts is instrumental in the

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understanding of change (both the emergence and disappearance of a language), and in the interpretation of the differences across languages.

Creativity

Creativity plays a crucial part in the way that individuals actualize their linguistic repertoire in particular contexts. Language use is inherently creative. In order to achieve a specific communicative aim in a given sociocultural context, individuals make use of the linguistic resources available to them in order to convey their intended message as effectively as they possibly can. In certain contexts, the combination of linguistic resources from different languages may more successfully convey a message. The discussion of the concept of creativity in this connection focuses on the decisions individuals and groups make when choosing from a wide range of linguistic resources. Effective communication will frequently require individuals to resort to modes beyond the linguistic mode. Creativity in this sense involves the use of wider semiotic, multimodal resources to maximize communicative potential, combining them in such a way that they support and complement each other. The concept of creativity also highlights the extent to which individual linguistic and cultural practices can bring about broader collective change. Creative, poetic, idiosyncratic uses of semiotic resources tend to expand the boundaries of their established collective use.

Communication

The concept of communication explores the relationship that is established, in a given context, between individuals through language or any other semiotic mode. Communication is an attempt to construct shared meanings which can never be viewed or understood in isolation from the sociocultural context in which it occurs. Its success depends on mediation, cooperation and negotiation in meaning between individuals in order to bridge any potential gap in cultural or symbolic capital. Meaning is never univocal: the concept of communication is in this sense very closely connected with the notion of indeterminacy, and the question about whether full communication between individuals is indeed possible.

Identity

The language and culture course aims at an exploration of identity in all its multilingual and multicultural complexity. Individual identities are the result and product of the interaction between an individual and a multiplicity of present and past linguistic and cultural practices. The course invites a reflection on how linguistic and cultural heritage, in its interaction with specific contextual elements, helps shape individual identity. It also encourages an exploration of the idea of a collective identity, and the process through which it is defined. Through engaging in a study of identity, students will gain an understanding of the unique relationships with, and combinations of, linguistic and cultural practices that gave rise to their linguistic repertoires and cultural backgrounds.

Perspective

The concept of perspective highlights the importance of understanding meaning as being grounded in specific social, cultural, political and historical contexts. Language use is deeply interwoven with these contexts: meanings emerge in social interaction and are constitutive of social reality. The course encourages students to explore how different perspectives emerge from these contexts, and how they are expressed through language. The course also aims at creating an awareness in students of their own culture-based assumptions and social biases, understanding that there are always multiple, sometimes conflicting perspectives and interpretations on any aspect of language, society or culture. The concept of perspective is also key to the epistemological and methodological approaches in the subject. Terms such as insider/outsider views, intersectionality, positionality and reflexivity relate to the concept of perspective and to the understanding of knowledge as partial and situated.

Power

Power can also be seen through the prism of its dynamic nature as power relations, which are exercised through the production and exchange of signs/systems of communication and therefore deeply embedded within everyday social and linguistic interactions, leading often to inequalities and subordination of particular groups (who gets to speak/be heard). As power contributes significantly to the production of reality and meaning, this will be a key concept to explore the relationships among language, agency and meaning-making. One of the most useful terms for our understanding how power intersects with language, culture and society is hegemony, defined as a dynamic process of domination based not so much on violence or merely on the economic control, but rather on political, cultural and institutional influence. Hegemony stands for a particular way of seeing the world and human nature and relationships, which could be both challenged and resisted (via counter-hegemonic linguistic and cultural practices).

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Representation

The concept of representation will be a central one in understanding the way in which form and structure interact with, and relate to, meaning. The way in which language relates to reality and meaning-making has been the subject of long running debate among linguists, linguistic anthropologists and literary theorists. In language and literary studies, we learn how authors have made claims about this relationship, which range from affirming that literature should represent reality as accurately as possible, to claiming art's absolute detachment and freedom from reality and any duty to represent it in the work of art. This concept also poses powerful questions about issues of representation and misrepresentation, about what a representation includes and what it excludes, what it foregrounds and makes visible and what it relegates to the background and renders less visible.

Course requirements

All students must study the introductory unit. Additionally, SL students must study two topics from two different areas of exploration; HL students must study three topics, each from a different area of exploration.

A full-length ethnography must be studied for each topic chosen. Additionally, for each of the chosen topics, students will complement the prescribed ethnography with at least:

- a second full-length ethnography or a collection of shorter ethnographic texts, and a work or body of work

or

- a work and a body of work

or

- two bodies of work

or

- two works.

These complementary ethnographies, works and/or bodies of work will be related to the language(s) and culture(s) studied by each student, and can be either in the language of the course or in a different language.

Works

A work is defined for studies in language and literature courses as one single literary text, such as a novel, autobiography or biography; two or more shorter literary texts such as novellas; 5–10 short stories; 5–8 essays; 10–15 letters; or a substantial section or the whole of a long poem (at least 600 lines) or 15–20 shorter poems.

Where more than one text is studied as part of a work, texts must be from the same author and belong to the same subcategory within one literary form.

A list of literary text-types students could engage with in the course is provided in the "Appendices" section of this guide.

Bodies of work

A body of work is defined for studies in language and literature courses as an extended, full-length non-literary text or a group of shorter non-literary texts that are of one same text-type and that share the same authorship. For the purposes of the language and culture course, the definition of "body of work" will exclude ethnographies and autoethnographies, in spite of these being non-literary text-types.

A list of non-literary text-types students could engage with in the course is provided in the "Appendices" section of this guide.

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Ethnographies

An ethnography is defined by the *Social and cultural anthropology teacher support material* as writing culture; articles and books written by anthropologists following fieldwork research; the process of participant observation or fieldwork.

The ethnographies studied in the language and culture course will be linguistic ethnographies. Linguistic ethnography is intrinsically cross-disciplinary and it refers to an approach which combines theoretical and methodological approaches from linguistics and from ethnography, to research social questions which in some way involve language. Linguistics affords sensitive attention to language, and a large and historically well-developed toolbox of specific analytic approaches which can provide precise accounts of meaning-making processes as they happen. Ethnography adds reflexivity about the work of the researcher; attention to people's emic perspectives; sensitivity to in-depth understandings of particular settings; and openness to complexity, contradiction and re-interpretation over time. (Tusting, 2020, p.1)

Authors

One same author cannot be studied twice within a language and culture course. Additionally, a language and culture candidate may not study:

- an author that they may already be studying as part of another studies in language and literature course
- an author that they may already be studying as part of the social and cultural anthropology course
- an author that they may already be studying as part of a language B course.

Introductory unit—engaging with language and culture

This unit of study introduces students to some of the key terms of this cross-disciplinary subject as well as its practice, providing a framework for how students will engage with the course. While “Engaging with language and culture” will be introduced initially in the course as a discrete unit of study, the questions and issues raised will be revisited and integrated throughout the rest of the course. The content in this unit will help to inform student understanding of the areas of exploration.

What is language?

The starting point for the cross-disciplinary language and culture course is this fundamental principle: language is inherently social. Language is not just a means through which we act in the social world; instead, it is a form of social action. How we speak, write or gesture is thoroughly intertwined with our social relations and cultural identities. Language both shapes and is shaped by cultural norms and social status.

As students may be used to thinking of language as a neutral medium that simply conveys meaning from one person to another, the language and culture course starts with a unit that presents the tools to approach language differently. Through this introductory unit, all students of language and culture will become familiar with the key terms and methods for studying what Mikhail Bakhtin (1981/1935) called the socially charged life of language. These will form the lenses through which students will study topics in the three areas of exploration.

What is culture?

Culture is often understood as an organized system of symbols, ideas, explanations, beliefs and material production that humans create and manipulate in the course of their daily lives. Culture refers to the shared social construction of meanings, but simultaneously culture is often also a site of contested meanings.

Central to this course are the terms culture and society. These closely related concepts have been debated and defined from many theoretical perspectives, especially within social and cultural anthropology. Whereas culture generally refers to meanings, ideas and symbols, society refers more directly to people—their relationships, ways of interacting and forms of organization. Kinship, forms of government and economic relations are all aspects of society. These formulations recognize that both culture and society may be the subject of disagreement and conflict within and among societies. Cultures and societies are not static, homogenous or bounded but dynamic and fluid. In this course, students will engage with material that helps to denaturalize essentialist assumptions about the relationships among language, culture and society.

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Example guiding questions

- In what ways is culture shared and not shared?
- In what ways are languages shared and not shared?
- How does social transformation occur, and how can language help to either bring it about or resist it?
- How does language change occur, and how can people help to either bring it about or resist it?

Key terms in language and culture

Signs and symbols

The linguistic sign was defined by Ferdinand de Saussure (1959/1916) as the arbitrary link between that which is being signified (for example, the idea of a tree) and the signifier (the sounds that make up the word "tree"). Charles Sanders Peirce (1940) revised the concept of the sign substantially and proposed three main types of signs:

- icons—signs that resemble that which they represent, such as a smiley face emoji representing happiness
- indexes—signs that point to, or are contiguous with, that which they represent, such as smoke indexing fire, or a regional dialect indexing a person's birthplace
- symbols—signs that are connected to what they represent in an arbitrary manner, which is the case for most words. For example, there is nothing directly connecting the concept of "tree" to the English word "tree": indeed, French speakers use *arbre*, Spanish speakers use *árbol* and Nepali speakers use *rukh* to represent this concept.

Most language use—whether spoken, signed or written—is symbolic and therefore arbitrary, so it must be learned and continually reinforced or transformed through linguistic interactions. Some instances of language use, however, interweave all three types of signs: iconic, indexical and symbolic.

Example guiding questions

- What are some examples of icons and indexes that are also partly symbolic?
- What kinds of cultural norms come to be associated with different types of signs?

Indexicality

Certain words, intonations, accents, grammatical forms and other linguistic practices point to—or "index"—social status, cultural meanings or types of identities. The concept of indexicality helps us make sense of these fascinating interconnections. Certain ways of speaking might index an ethnic group, a high or low socioeconomic status, a gender, or any number of other social or cultural identities or affiliations.

Example guiding questions

- Exactly how does something like a regional dialect or an upper-class accent both reflect and reinforce social status?
- How does the concept of indexicality help us understand how language, culture and society are related?

Multifunctionality

People do many things with words, to paraphrase the philosopher of language J. L. Austin (1962). Language accomplishes much more than simply labelling objects or conveying information. One of the first scholars to propose a framework for the many different functions of language, Roman Jakobson, identified six different functions (Jakobson, 1960). Only one of those functions, the referential function, relates to "referring" to things. The others are deeply embedded in the context of the interaction, which other scholars such as Erving Goffman (1981) have described in a much more nuanced way than the overly simplistic speaker–hearer model. Throughout the course, students will have many opportunities to explore the multifunctionality and indeterminacy of even the most mundane linguistic interactions.

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Example guiding questions

- How do gestures and other modalities (for example, online communication or literature) contribute to the multifunctionality of particular uses of language?
- Might an utterance serve contradictory functions? How might we determine whether one function predominates in a given text or interaction?
- Is the meaning of an utterance univocal? Can we ever fully determine what is meant by an utterance?

Paralinguistic features

Paralinguistic features (from the Greek para—beside or beyond), which are present in spoken, written and signed language, are those aspects of language use other than the words themselves. Examples include intonation, pauses, emphasis (as in italic font in written language, duration of the sign for sign language, or volume for spoken language), speed, sighs, groans, laughter, gestures and facial expressions. Paralinguistic features remind us that meaning does not reside (solely) within words but within contexts of use.

Example guiding questions

- How can differing paralinguistic features dramatically shift meanings?
- How does the interpretation of paralinguistic features depend on familiarity with cultural conventions?

Multilingualism and interculturalism

There are many different manifestations of multilingualism at the individual and community level. There are also various ways that languages and cultures overlap or diverge; there is no one-to-one mapping. Linguistic practices of multilingual and intercultural individuals and communities in an increasingly interconnected world transformed by colonialism and post-colonialism can be illuminated through concepts such as diglossia (when two languages or variants of very different status exist in the same community), code-switching or translanguaging (shifting between two languages or language variants such as dialects), heteroglossia (the multiplicity of socially and politically inflected ways of speaking in any community) and language endangerment (the actual or potential loss of many of the world's estimated 7,000 languages).

Example guiding questions

- What constitutes a speech community? Can someone belong to multiple speech communities?
- What are the politics of language at the national level in particular countries? Which languages are designated as "official" languages?
- How are certain endangered languages being revitalized? What are the connections between these languages and related cultural practices?
- What is the effect of translanguaging on languages?

Discourse

Within linguistics, discourse refers to a unit of language that is longer than a sentence—sometimes much longer. Discourse more broadly defined can also refer to written, spoken or signed language associated with particular professional, political or social domains, such as legal discourse or environmental discourse. Theorists such as Michel Foucault (1981) consider discourse to be an historically specific system that produces knowledge and meaning. As it is co-constructed by the people using it, discourse both shapes and is shaped by power and social dynamics.

Example guiding questions

- How might different discourses shape how topics are discussed—or even which topics get discussed at all?
- What connects discourse at the individual level with discourse at the societal level?

Genre

In the broadest sense of the term, a genre refers to a category of literary, musical or other type of composition that is characterized by similarity of content, form and style. Mikhail Bakhtin, a Russian literary critic, applied the term to speech and distinguished between primary and secondary speech genres (1981/1935). Primary

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speech genres, according to Bakhtin, are conventions for using language in everyday contexts, such as chit-chatting before the serious business of a gathering begins, locker-room talk before or after a game, or the sharing of memes online. Secondary speech genres are more formal, such as love sonnets, political speeches or scientific journal articles.

Example guiding questions

- How does being able to recognize a genre contribute to the meanings that might be constructed from it?
- In what ways does the concept of genre relate to the understanding of language as a form of social action?

Language ideologies

Language ideologies are the opinions, biases, attitudes or beliefs—conscious or unconscious—that we all have about language. Examples of statements that express language ideologies include: "French is such a romantic language" or "it's impolite for children to refer to older people by their first names". Language ideologies are always about much more than particular linguistic practices such as accents or "proper" usage; in actuality, they are about the people who engage in those linguistic practices. They are therefore about status, cultural norms and social relationships.

Example guiding questions

- How do people's language ideologies influence their behaviour?
- How do language ideologies influence their perspectives about their identities and those of others?
- In what ways do language ideologies link language with cultural practices and social dynamics?

Hegemony

Political, cultural or social dominance of one group over another is known as hegemony. Ways of speaking or behaving are termed hegemonic if they are consistent with dominant, popular or authoritative approaches. Hegemony is often exercised through cultural norms, indirect influence and an assumption that "it's just the way things are".

Example guiding questions

- What ways of speaking and behaving are hegemonic or counter-hegemonic in your experience?
- How can hegemony be identified or measured?
- How do hegemonic views of language and culture marginalize, exclude or silence non-hegemonic groups?

Symbolic power

In everyday life, power is most often exercised not through outright physical violence or even coercion but is rather transformed into cultural, social or linguistic forms that are not recognized as power at all. Instead, these forms of systemic, symbolic power are "misrecognized" as legitimate. As Pierre Bourdieu notes, "It is a power which exists because the person who submits to it believes it exists" (1991, p.192). Examples of symbolic power include viewing one's own dialect as inferior to other ways of speaking or allowing a biased test to determine one's sense of self-worth.

Example guiding questions

- How does symbolic power help to create and maintain social hierarchies?
- Since symbolic power is just "the way things are," how can it be resisted?

Agency

As a provisional definition, agency—a complex, contested term—can be understood as the socioculturally mediated capacity to act. It is not a synonym for "free will" or for "resistance". Instead, it is a term that encompasses the social and cultural embeddedness of human behaviour. Exactly how agency and linguistic practices are intertwined is one of the main concerns of the course.

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Example guiding questions

- Must all agency be human? Can there be non-human agents? (technology, viruses, robots, forces of nature, supernatural beings)
- What are the differences between individual and collective agency?
- Are all linguistic practices inherently agentive?
- What kinds of agency can be expressed through language?

Research methods and analysis

Language and culture draws on methods and analysis from different fields. The course is grounded in knowledge, skills and processes associated with individual disciplines, such as linguistic anthropology, sociolinguistics and rhetoric, while also developing cross-disciplinary understandings generated from the interactions between the subject groups of studies in language and literature and individuals and societies.

The course's main goal is to explore language uses in actual social and cultural contexts. Methods well suited for this approach include the following.

- Conversation analysis
- Discourse analysis, including Critical Discourse Analysis
- Ethnography and autoethnography
- Interviewing—structured, semi-structured or unstructured

Other methods utilized by scholars within this field include surveys, censuses, questionnaires, experiments, inventories, catalogues, photographs, and audio or video recordings of events. Sources such as historical documents, political speeches, everyday conversations, storytelling performances, archival documents, personal letters, newspaper articles, emails, social media videos and many others may provide relevant materials for research.

Analysis and interpretation: Researchers analyse and interpret their findings, identifying consistencies and other recurrent patterns. This process often relies heavily on the researchers' theoretical frameworks. Description and analysis always involve selection and interpretation.

Ethics: Researchers are bound by ethical principles governing their conduct as scholars and as professional practitioners. Among other things, these principles dictate that the researcher respects the dignity of the research participants and recognizes any power differentials between the parties involved in fieldwork. Ethics is also concerned with the relationship between researchers and their colleagues, students and audiences. What constitutes ethical conduct is often the subject of debate and is best understood in context.

Suggested reading for the introductory unit

Ahearn, L. M. (2021). *Living language: An introduction to linguistic anthropology* (3rd ed.). John Wiley & Sons Ltd.

Duranti, A. (1997). *Linguistic anthropology*. Cambridge University Press.

Duranti, A. (Ed.) (2001). *Key terms in language and culture.* Blackwell Publishing Ltd.

Duranti, A. (Ed.). (2009). *Linguistic anthropology: A reader*. John Wiley & Sons.

Macaulay, R. (2006). *The social art: Language and its uses*. Oxford University Press.

Tusting, K. (Ed.) (2020). *The Routledge handbook of linguistic ethnography*. Routledge.

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Area of exploration—meaning making

This area introduces students to how meaning is co-constructed within social and cultural contexts and through a variety of semiotic modes. Because language use is a form of social action, the course will emphasize students' agency and the role it plays in generating or co-creating meaning. Students will move from personal response to understanding influenced by the classroom's multilingual and multicultural community. They will be invited to explore the ways meaning is inherently social as it is constructed, negotiated, expressed and interpreted through a range of texts and contexts, in a variety of languages and media and from different periods and societies.

This area will examine the creativity of language to convey meaning—in particular, how language both shapes and is shaped by social power dynamics and cultural practices and values. Students will engage with texts—defined broadly as spoken, written, gestured or signed linguistic practices—as powerful means to express, understand and influence both individual and collective experiences. A variety of semiotic forms will enable students to develop an understanding of language as a form of social action and a cultural resource, inseparable from the contexts and power structures in which it is produced. For example, students may analyse their own and others' linguistic interactions in order to understand better how meanings, cultural norms, individual identities and social relations emerge from even the most mundane conversations. Other texts could include political cartoons, social media videos, literary works or indigenous stories. The students' reflections on their own perspectives as social beings with complex linguistic and cultural identities will be integral to the learning process throughout the course. Students' assignments will involve moving between personal and academic responses and between the creative and the expository.

This area of exploration aims to introduce students to the skills and approaches required to closely examine the links between meaning, identity and culture as well as to introduce metacognitive awareness of the nature of the discipline by considering the following topics, each of which is accompanied by illustrative questions.

Language as a form of social action and a cultural resource

Example guiding questions

- How do cultural norms and social relations get created, reproduced or challenged through language?
- In what ways can language serve as a cultural resource for people?

Examples of relevant ethnographies

- Agha, A. (2006). *Language and social relations*. Cambridge University Press.
- Austin, J. L. (1962). *How to do things with words: The William James Lectures delivered at Harvard University in 1955*. Clarendon Press.
- Basso, K. H. (1996). *Wisdom sits in places: Landscape and language among the Western Apache*. University of New Mexico Press.

Multifunctionality of language

Example guiding questions

- How can a simple utterance accomplish many things linguistically, socially and culturally?
- How do multiple meanings and functions emerge from even the most mundane conversations?

Examples of relevant ethnographies

- Duranti, A. (1994). *From grammar to politics: Linguistic anthropology in a Western Samoan village*. University of California Press.
- Goodwin, M. H. (1990). *He-said-she-said: Talk as social organization among Black children*. Indiana University Press.
- Jakobson, R. (1960). Closing statement: Linguistics and poetics. In T. A. Sebeok (Ed.), *Style in language* (pp. 350–377). MIT Press/Wiley.

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Modes and meaning—verbal, nonverbal and written modalities

Example guiding questions

- Why is it that how something is conveyed (verbally or in writing, for instance, or loudly or softly) can be as important as the words themselves?
- How do the multiple modes of communication sometimes reinforce and sometimes contradict one another?
- How do online interactions through social media or videoconferencing compare to in-person interactions?

Examples of relevant ethnographies

- Gershon, I. (2010). *The break-up 2.0: Disconnecting over new media*. Cornell University Press.
- Jones, G. M., & Schieffelin, B. B. (2009). Enquoting voices, accomplishing talk: Uses of be + like in instant messaging. *Language and Communication*, *29*, 77–113.
- Katila, J., Gan, Y., & Goodwin, M. H. (2020). Interaction rituals and "social distancing": New haptic trajectories and touching from a distance in the time of Covid-19. *Discourse and Society 22(4)*, 418–440.
- McCulloch, G. (2020). *Because internet: Understanding the new rules of language.* Riverhead Books.
- Rich, M. (2008, July 27). Literacy debate: Online, R U really reading? *New York Times*. http://www.nytimes.com/2008/07/27/books/27reading.html.
- Sicoli, M. A. (2020). *Saying and doing in Zapotec: Multimodality, resonance, and the language of joint actions*. Bloomsbury Publishing.
- Wolkomir, R. (1992). American sign language: "It's not mouth stuff – it's brain stuff". *Smithsonian, 23*, 30–41.

Language socialization

Example guiding questions

- How do children become culturally competent members of a community at the same time that they are learning to speak?
- How are adults socialized into new speech communities such as professional associations or college dorms as they learn new ways of speaking?

Examples of relevant ethnographies

- Berman, E. (2019). *Talking like children: Language and the production of age in the Marshall Islands*. Oxford University Press.
- Fader, A. (2009). *Mitzvah girls*. Princeton University Press.
- Heath, S. B. (2001). What no bedtime story means: Narrative skills at home and school. In A. Duranti, *Linguistic anthropology: A reader* (pp. 318–342). Blackwell.
- Jacobs-Huey, L. (2006). *From the kitchen to the parlor: Language and becoming in African American women's hair care*. Oxford University Press.
- Lo, A., & Fung, H. (2012). Language socialization and shaming. In A. Duranti, E. Ochs, & B. Schieffelin, (Eds.), *Handbook of language socialization* (pp. 169–189). Wiley-Blackwell.
- Mertz, E. (2007). *The language of law school: Learning to think like a lawyer*. Oxford University Press.
- Ochs, E. (1988). *Culture and language development: Language acquisition and language socialization in a Samoan village*. Cambridge University Press.

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- Ochs, E., & Schieffelin, B. (1984). Language acquisition and socialization: Three developmental stories and their implications. In R. A. Shweder & R. A. LeVine (Eds.), *Culture theory: Essays on mind, self, and emotion* (pp. 276–320). Cambridge University Press.

Language, thought and culture

Example guiding questions

- Does the particular language you speak influence how you perceive the world? If so, how?
- How does being bilingual affect cognition?
- What is the relationship between habitual cultural practices and ways of speaking?

Examples of relevant ethnographies

- Cohn, C. (1987). Sex and death in the rational world of defense intellectuals. *Signs: The Journal of Women in Culture and Society*, *12*, 687–718.
- Danziger, E. (2001). *Relatively thinking: Language, thought and kinship in Mopan Maya*. Oxford Studies in Anthropological Linguistics. Oxford University Press USA.
- Deutscher, G. (2010, August 26). Does your language shape how you think? *New York Times Magazine*. http://www.nytimes.com/2010/08/29/magazine/29language-t.html.
- Harding, S. F. (1987). Convicted by the Holy Spirit: The rhetoric of fundamental Baptist conversion. *American Ethnologist, 14(1)*, 167–181.

Language and performance

Example guiding questions

- How does language both signal the onset of a performance and heighten the experience of it?
- In what ways are identities and social relations created or performed through language?

Examples of relevant ethnographies

- Cameron, D. (1998). Performing gender identity: Young men's talk and the construction of heterosexual masculinity. In J. Coates (Ed.), *Language and gender: A reader.* Blackwell.
- Faudree, P. (2013). *Singing for the dead: The politics of indigenous revival in Mexico*. Duke University Press.
- Jones, G., & Shweder, L. (2003). The performance of illusion and illusionary performatives: Learning the language of theatrical magic. *Journal of Linguistic Anthropology, 13(1)*, 51–70.
- Pascoe, C. J. (2005). "Dude, you're a fag": Adolescent masculinity and the fag discourse. *Sexualities, 8(3)*, 329–346.
- Wirtz, K. (2014). *Performing Afro-Cuba: Image, voice, spectacle in the making of race and history*. University of California Press.

Possible links to TOK

Links to TOK in this area revolve around the question of what kind of knowledge can be constructed from written, verbal or nonverbal texts and interactions, how that knowledge is constructed and the extent to which meanings can be considered fixed.

Examples of links to TOK include the following.

- What do we learn about the world through the study of spoken, written and signed languages?
- In what ways is the kind of knowledge we gain from the study of language and culture different from the kind we gain through the study of other disciplines?

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- How much of the knowledge we construct through understanding and interpreting a written text or a spoken utterance is determined by intention, by the recipients' class, race and cultural background, or by the values of a wider community?

- Are some interpretations of a text more valid or relevant than others? Why do some interpretations gain more prominence? How are multiple interpretations best negotiated?

- In what ways do strategies vary when interpreting a literary work versus a non-literary work, such as dance, film, ethnographies, etc.?

Area of exploration—connections

This area of exploration encourages students to consider what it means that every word is "half someone else's," as Mikhail Bakhtin (1981/1935) noted: "All words have the 'taste' of a profession, a genre, a tendency, a party, a particular work, a particular person, a generation, an age group, the day and hour," he wrote. Each word tastes of the context and contexts in which it has lived its socially charged life; all words and forms are populated by intentions. (p.293)

In this area of exploration, students will more deeply study indexicality (one of the key terms from the introductory unit)—how certain ways of using language connect with, point to or "index" cultural norms or social relations. So, for example, students will examine how certain accents, languages or dialects index stigmatized identities, while others index high social status. Students will learn that these sorts of associations, stereotypes or beliefs, which are called "language ideologies" (another key term), are always about much more than language and are often related to power and agency.

A core notion in the connections area of exploration is "speech community". Students will interrogate this term and several of its alternatives by reviewing the scholarship defining, critiquing and expanding on the notion. Students will come to appreciate the different kinds of heterogeneity exhibited by communities. They will also come to understand that it is through individuals' interactions with others in their communities that new linguistic practices—or sometimes entirely new languages—come into being, become transformed and sometimes cease to exist.

In the connections area of exploration, students will learn about multilingualism and will interrogate how and why people translanguage. Even within a single language, speakers routinely code-switch between different "registers", or ways of speaking, such as to their friends, their boss or their parents. Students will also explore the challenges involved in translation; as poet and scholar A. K. Ramanujan (1989) wrote, "The chief difficulty of translation is its impossibility".(p.47) And yet digital translation tools provides convenient glosses; what, if anything, gets lost in these translations, and what is gained?

As is the case throughout the course, students will be offered the chance to reflect on how their own experiences with language run parallel to, diverge from or expand upon those described in this area of exploration, such as the following topics and illustrative guiding questions.

Multilingual and multicultural identities

Example guiding questions

- Why and how do people translanguage across languages, dialects or registers? What does this add to communication?

- How are language and cultural identity shaped by the experiences of migration and mobility?

- How does language help or hinder intercultural relations?

- How can translanguaging enable bilingual or multilingual people to use their full linguistic repertoire?

Examples of relevant ethnographies

- Bilaniuk, L. (2005). *Contested tongues: Language politics and cultural correction in Ukraine*. Cornell University Press.

- Blommaert, J., & Rampton, B. (2011). Language and superdiversity. *Diversities, 13(2)*, 3–21.

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- Das, S. N. (2016). *Linguistic rivalries: Tamil migrants and Anglo-Franco conflicts*. Oxford University Press.
- Romaine, S. (2001). Multilingualism. In M. Aronoff & J. Rees-Miller (Eds.), *The handbook of linguistics* (pp. 512–532). Blackwell.
- Tetreault, C. (2015). *Transcultural teens: Performing youth identities in French cités*. John Wiley & Sons.
- Woolard, K. A. (2017). *Singular and plural: Ideologies of linguistic authority in 21st century Catalonia*. Oxford University Press.
- Wroblewski, M. (2021). *Remaking Kichwa: Language and Indigenous pluralism in Amazonian Ecuador*. Bloomsbury Publishing.

Speech communities

Example guiding questions

- What are the characteristics of a speech community? How big or small does it have to be?
- What exactly is shared within a speech community, and what is not?
- What are some critiques of, and alternatives to, the concept of speech community?

Examples of relevant ethnographies

- Alim, H. S. (2006). *Roc the mic right: The language of hip hop culture*. Routledge.
- Eckert, P. (1990). Cooperative competition in adolescent girl talk. *Discourse Processes, 13(1)*, 91–122.
- Jackson, J. (1974). Language identity of the Colombian Vaupés Indians. In R. Bauman and J. Sherzer (Eds.), *Explorations in the ethnography of speaking* (pp. 50–64). Cambridge University Press.
- Mendoza-Denton, N. (2008). *Homegirls: Language and cultural practice among Latina youth gangs*. Blackwell.

Indexicality

Example guiding questions

- How do aspects of language use such as word choices or grammatical forms index social identities and statuses?
- How do genres of written texts such as legal briefs or love letters index specific emotions, professions or identities?

Examples of relevant ethnographies

- Bucholtz, M. (2011). *White kids: Language, race, and styles of youth identity*. Cambridge University Press.
- Mertz, E. (2007). *The language of law school: Learning to think like a lawyer*. Oxford University Press.
- Moore, E., & Podesva, R. (2009). Style, indexicality, and the social meaning of tag questions. *Language in Society, 38*, 447–485.
- Peterson, M. A. (2011). *Connected in Cairo: Growing up cosmopolitan in the modern Middle East*. Indiana University Press.

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Translation

Example guiding questions

- What is lost and what is made possible through translation? How can we ensure that less gets lost in translation?
- Can translation take place across modalities?

Examples of relevant ethnographies

- Eco, U. (1990). *The limits of interpretation*. Indiana University Press.
- Ortega y Gasset, J. (1992/1937). The misery and splendor of translation. Trans. E. G. Miller. In R. Schulte & J. Biguenet (Eds.), *Theories of translation: An anthology of essays from Dryden to Derrida* (pp. 93–112). University of California Press.
- Ramanujan, A. K. (1989). On translating a Tamil poem. In R. Warren (Ed.), *The art of translation: Voices from the field* (pp. 47–63). Northeastern University Press.
- Rodríguez, J. L. (2020). *Language and revolutionary magic in the Orinoco Delta*. Bloomsbury Publishing.

Intertextuality: voices and texts

Example guiding questions

- How are meanings co-constructed with others in conversations within speech communities?
- What kinds of dialogues take place across texts and modalities?
- How can two or more voices be heard in the same word or utterance—what Bakhtin called "heteroglossia"?
- Whose voices other than our own are present in the way we speak?

Examples of relevant ethnographies

- Bakhtin, M. (1981/1935). Discourse in the novel. In M. Holquist (Ed.), *The dialogic imagination: Four essays* (pp. 41–83). Trans. C. Emerson & M. Holquist. University of Texas Press.
- Bauman, R. (2004). *A world of others' words: Cross-cultural perspectives on intertextuality*. Blackwell Publishing. [selections]
- Tomlinson, M., & Millie, J. (2017). *The monologic imagination*. Oxford University Press.
- Wirtz, K. (2014). *Performing Afro-Cuba: Image, voice, spectacle in the making of race and history*. University of Chicago Press.

Language and belonging

Example guiding questions

- How can specific ways of using language make us feel like we belong to a community?
- When does not knowing the culturally or socially appropriate way to speak, write or sign lead to feelings of exclusion?

Examples of relevant ethnographies

- Eckert, P. (1990). *Jocks and burnouts: Social categories and identity in the high school*. Teachers College Press.
- Haynes, N. (2016). *Social media in northern Chile*. UCL Press.
- Hoffmann-Dilloway, E. (2016). *Signing and belonging in Nepal*. Gallaudet University Press.

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Possible links to TOK

Links to TOK in this area revolve around multiple connections between languages, cultural and social practices, and knowledge.

Examples of links to TOK include the following.

- To what extent are meanings shared, even when speaking the same language?
- How can meanings be shared across different languages?
- What happens to the knowledge that is embedded in endangered languages when those languages disappear?

Area of exploration—time and space

In the time and space area of exploration, students will explore concepts and theories that will help destabilize assumptions and naturalized associations between culture and language, allowing them to develop an awareness of the possibilities of social change and cultural transformations through language. This area will encourage students to rethink concepts and ideas of community, identity, and cultural difference and understand that new possibilities continually open up. Expanding the scope of our dialogue and making a conversation of human life itself (Ingold, 2017), we may reflect upon new possibilities for our common future. Students will explore some relevant research fields, themes and key issues, understanding theory as an ongoing process of thinking and inviting students to join in the process. Students will think deeply about the big questions that affect us all, about the linguistic terms in which they are cast, and about how they might be imagined differently.

In this area of exploration, students will investigate how language can create, reinforce or challenge social inequalities across lines of race, gender, sexuality, class, caste, age or other dimensions of difference. Students will study a wide variety of texts that explore language in diverse contexts, with the purpose of engaging with the world. Students will also learn about endangered languages and attempts to revitalize them before they disappear.

Time and space invites teachers and students to inquire into the relationships across language, culture and society through the lenses of power and agency. The area of exploration will examine the roles that language plays in the construction of social realities and in both reflecting and shaping individual and collective identities. Questioning some common assumptions about language and culture will help students gain a richer understanding of power dynamics as well as individual and collective agency.

Language endangerment and revitalization

Example guiding questions

- What is lost when a language dies?
- How appropriate is it to refer to language death as “extinction”?
- How are speakers and advocates of endangered languages attempting to revitalize these languages before they die out completely?

Examples of relevant ethnographies

- Davis, J. L. (2018). *Talking Indian: Identity and language revitalization in the Chickasaw renaissance*. University of Arizona Press.
- Kolbert, E. (2005, June 6).“Letter from Alaska: Last words, a language dies. *The New Yorker*.
- Perley, B. C. (2011). *Defying Maliseet language death: Emergent vitalities of language, culture, and identity in Eastern Canada*. University of Nebraska Press.

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Language, gender and sexuality

Example guiding questions

- Do we speak differently depending on our gender and sexuality? If so, how, and in which languages or communities? If not, why is it so often said that we do?
- How does language both reflect and shape gender and sexuality?
- How does language intersect not only with gender and sexuality but also with other dimensions of difference and inequality (e.g. social class, race, ethnicity, neurodiversity)?

Examples of relevant ethnographies

- Billings, S. (2014). *Language, globalization and the making of a Tanzanian beauty queen*. Multilingual Matters.
- Cameron, D. (1998). Performing gender identity: Young men's talk and the construction of heterosexual masculinity. In J. Coates (Ed.), *Language and gender: A reader* (pp. 47–64). Blackwell.
- Cameron, D. (2007). *The myth of Mars and Venus: Do men and women really speak different languages?* Oxford University Press.
- Gaudio, R. P. (2011). *Allah made us: Sexual outlaws in an Islamic African city*. John Wiley & Sons.
- Goodwin, M. H. (2006). *The hidden life of girls: Games of stance, status, and exclusion*. Blackwell.
- Jones, L. (2012). *Dyke/girl: Language and identities in a lesbian group*. Springer.
- Kulick, D. (1998). Anger, gender, language shift, and the politics of revelation in a Papua New Guinean village. In B. B. Schieffelin, K. A. Woolard, & P. V. Kroskrity (Eds.), *Language ideologies: Practice and theory* (pp. 87–102). Oxford University Press.

Language, race, ethnicity and class

Example guiding questions

- How can ways of speaking reinforce or challenge hierarchies?
- How can language perpetuate or transform cultural norms?
- How does language intersect not only with race, ethnicity and class but also with other dimensions of difference and inequality (e.g. gender, sexuality, neurodiversity)?

Examples of relevant ethnographies

- Alim, H. S., & Smitherman, G. (2012). *Articulate while Black: Barack Obama, language, and race in the U.S.* (pp. 1–30). Oxford University Press.
- Bucholtz, M. (2001). The whiteness of nerds: Superstandard English and racial markedness. *Journal of Linguistic Anthropology, 11(1)*, 84–100.
- Bucholtz, M. (2011). *White kids: Language, race, and styles of youth identity*. Cambridge University Press.
- Hill, J. H. (1998). Language, race, and white public space. *American Anthropologist, 100(3)*, 680–689.
- Hill, J. H. (2009). *The everyday language of white racism*. John Wiley & Sons.
- Nuhrat, Y., Patton, M., Bowen, D. L., & Schulthies, B. (2014). Reinserting race as a relevant social category in Turkish football. In D. L. Bowen, E. Early, & B. Schulthies (Eds.), *Everyday life in the Muslim Middle East* (3rd ed., pp. 420–431). Indiana University Press.
- Rosa, J. (2019). *Looking like a language, sounding like a race: Raciolinguistic ideologies and the learning of Latinidad*. Oxford University Press.

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- Roth-Gordon, J. (2016). From upstanding citizen to North American rapper and back again: The racial malleability of poor male Brazilian youth. In H. Sami Alim (Ed.), *Raciolinguistics* (pp. 51–64). Oxford University Press.

- Urciuoli, B. (2013). *Exposing prejudice: Puerto Rican experiences of language, race, and class*. Waveland Press.

Language ideologies

Example guiding questions

- Who defines "correct" or "incorrect" uses of language?

- What are some of the concrete effects of the judgements made about the ways people speak?

- How might people's ideas about language (for example, what "good" language is and who can speak it) affect their perceptions of others as well as themselves?

- How does "standard English" (or any other language) reflect language ideologies and instantiate power?

Examples of relevant ethnographies

- Carr, E. S. (2010). *Scripting addiction*. Princeton University Press.

- Jaffe, A. (2013). *Ideologies in action*. De Gruyter Mouton.

- Woolard, K. A. (2016). *Singular and plural: Ideologies of linguistic authority in 21st century Catalonia*. Oxford University Press.

Language and agency

Example guiding questions

- How can the words and signs we choose contribute to our ability to shape the world?

- In what ways does language both enable and constrain our agency?

Examples of relevant ethnographies

- Abu-Lughod, L. (2016). *Veiled sentiments: Honor and poetry in a Bedouin society*. University of California Press.

- Ahearn, L. M. (2001). *Invitations to love: Literacy, love letters, and social change in Nepal*. University of Michigan Press.

- Ahearn, L. M. (2010). Agency and language. In J. Verschueren, J. O. Östmanand, & J. Jaspers (Eds.), *Handbook of pragmatics* (pp. 28–48). John Benjamins.

- Duranti, A. (1994). *From grammar to politics: Linguistic anthropology in a Western Samoan village*. University of California Press.

- Gilmore, P. (2015). *Kisisi (our language): The story of Colin and Sadiki*. Wiley-Blackwell.

Literacy practices

Example guiding questions

- Does literacy always empower people?

- What kinds of language ideologies are associated with different types of literacy practices?

Examples of relevant ethnographies

- Ahearn, L. M. (2001). *Invitations to love: Literacy, love letters, and social change in Nepal*. University of Michigan Press.

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- Barton, D., & Hamilton, M. (2000). Literacy practices. In D. Barton, M. Hamilton, & R. Ivanic (Eds.), *Situated literacies: Reading and writing in context* (pp. 7–15). Routledge.
- Besnier, N. (1995). *Literacy, emotion, and authority: Reading and writing on a Polynesian atoll*. Cambridge University Press.
- Choksi, N. (2021). *Graphic politics in eastern India: Script and the quest for autonomy*. Bloomsbury Publishing.
- Cody, F. (2013). *The light of knowledge: Literacy activism and the politics of writing in South India*. Cornell University Press.
- Faudree, P. (2013). *Singing for the dead: The politics of Indigenous revival in Mexico*. Duke University Press.

Possible links to TOK

Links to TOK may be based on the relations between language, power and knowledge. Discussions around regimes of truth or language, may shed light and encourage these connections.

Examples of links to TOK include the following.

- To what extent is it possible to compare cultures and languages across time and space?
- How do people come to know the world in different ways; is language related to that?
- Does knowledge depend on language and classification?
- Can an “emic” view of the world be distinguished from an “etic” view?
- What is the role of literacy in knowledge?
- To what extent is it possible to know others?
- To what extent is it possible to be read and to be readable across time and space?
- To what extent is knowing the language of the “group” necessary to share a sense of belonging?

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Assessment in the Diploma Programme

General

Assessment is an integral part of teaching and learning. The most important aims of assessment in the Diploma Programme are that it should support curricular goals and encourage appropriate student learning. Both external and internal assessments are used in the Diploma Programme. IB examiners mark work produced for external assessment, while work produced for internal assessment is marked by teachers and externally moderated by the IB.

There are two types of assessment identified by the IB.

- Formative assessment informs both teaching and learning. It is concerned with providing accurate and helpful feedback to students and teachers on the kind of learning taking place and the nature of students' strengths and weaknesses in order to help develop students' understanding and capabilities. Formative assessment can also help to improve teaching quality, as it can provide information to monitor progress towards meeting the course aims and objectives.

- Summative assessment gives an overview of previous learning and is concerned with measuring student achievement at, or towards the end of the course of study.

A comprehensive assessment plan is viewed as being integral with teaching, learning and course organization. For further information, see the IB Programme standards and practices document.

The approach to assessment used by the IB is criterion-related, not norm-referenced. This approach to assessment judges students' work by their performance in relation to identified levels of attainment, and not in relation to the work of other students. For further information on assessment within the Diploma Programme please refer to the publication *Assessment: principles and practice—Quality assessments in a digital age*.

To support teachers in the planning, delivery and assessment of the Diploma Programme courses, a variety of resources can be found on the programme resource centre or purchased from the IB store (store.ibo.org). Additional publications such as specimen papers and markschemes, teacher support materials, subject reports and grade descriptors can also be found on the programme resource centre. Past examination papers as well as markschemes can be purchased from the IB store.

Methods of assessment

The IB uses several methods to assess work produced by students.

Assessment criteria

Assessment criteria are used when the assessment task is open-ended. Each criterion concentrates on a particular skill that students are expected to demonstrate. An assessment objective describes what students should be able to do, and assessment criteria describe how well they should be able to do it. Using assessment criteria allows discrimination between different answers and encourages a variety of responses. Each criterion comprises a set of hierarchically ordered level descriptors. Each level descriptor is worth one or more marks. Each criterion is applied independently using a best-fit model. The maximum marks for each criterion may differ according to the criterion's importance. The marks awarded for each criterion are added together to give the total mark for the piece of work.

Markbands

Markbands are a comprehensive statement of expected performance against which responses are judged. They represent a single holistic criterion divided into level descriptors. Each level descriptor corresponds to a range of marks to differentiate student performance. A best-fit approach is used to ascertain which particular mark to use from the possible range for each level descriptor.

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Analytic markschemes

Analytic markschemes are prepared for those examination questions that expect a particular kind of response and/or a given final answer from students. They give detailed instructions to examiners on how to break down the total mark for each question for different parts of the response.

Marking notes

For some assessment components marked using assessment criteria, marking notes are provided. Marking notes give guidance on how to apply assessment criteria to the particular requirements of a question.

Inclusive access arrangements

Inclusive access arrangements are available for candidates with access requirements. Standard assessment conditions may put candidates with assessment access requirements at a disadvantage by preventing them from demonstrating their attainment level. Inclusive access arrangements enable candidates to demonstrate their ability under assessment conditions that are as fair as possible.

The IB document *Access and inclusion policy* provides details on all the inclusive access arrangements available to candidates. The IB document *Learning diversity in IB programmes: Removing barriers to learning* outlines the position of the IB with regard to candidates with diverse learning needs in the IB programmes. For candidates affected by adverse circumstances, the publication *Diploma Programme Assessment procedures* (updated annually), which includes the general regulations, provides details on access consideration.

Responsibilities of the school

The school is required to ensure that that equal access arrangements and reasonable adjustments are provided to candidates with learning support requirements that are in line with the IB documents *Access and inclusion policy* and *Learning diversity and inclusion in IB programmes: Removing barriers to learning*.

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Assessment outline

First assessment 2025

Assessment component	Weighting
External assessment (3 hours)	**70%**
Paper 1: Guided ethnographic analysis (1 hour 30 minutes) This paper is based on the key terms and related questions studied in the introductory unit. It focuses on ethnographies as a text-type and requires students to draw on their experience of ethnographic texts throughout the course. The paper consists of an extract (700–900 words) from an unseen ethnographic text which focuses on issues related to language and culture. Students answer **three** compulsory questions based on it. (20 marks)	**35%**
Paper 2: Comparative essay (1 hour 30 minutes) The paper consists of four questions, each one based on one of the central concepts of the course. In response to **one** of those questions, students write a comparative essay based on two works, two bodies of work, or a work and a body of work studied as part of the course. The comparative essay must include references to the contexts of production and reception of the material studied and support from theoretical elements studied during the course (20 marks)	**35%**
Internal assessment This component is internally assessed by the teacher and externally moderated by the IB at the end of the course. **Language and culture autoethnographic study/reflection** On the basis of the work done in the language and culture diary, students present an autoethnographic text focused on an inquiry question related to one of the two topics studied, which demonstrates personal, reflexive and reflective engagement with the topic. Each student should submit a 1500-word autoethnographic text which uses evidence from the language and culture diary to engage in an exploration of the chosen inquiry question and evidence understanding of it. The examples from the diary can be multimodal. They can also be multilingual if care is taken by the student to make accessible to the external moderators any text that is in a language other than the response language. (30 marks)	**30%**

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External assessment

Two different methods are used to assess students in the language and culture course.

- Markbands
- Assessment criteria

Both the markbands and the assessment criteria are published in this guide. For paper 1, there are markbands. For paper 2, there are assessment criteria. The markbands and the marking criteria are related to the assessment objectives established for the language and culture course.

The external components contribute 70% to the final assessment of the course.

External assessment details—SL

Paper 1: Guided ethnographic analysis

Duration: 1 hour 30 minutes

Weighting: 35%

Paper 1 is based on the key terms and related questions studied as part of the introductory unit. It focuses on ethnographies as a text-type and requires students to draw on their experience of ethnographic texts throughout the course.

The paper consists of an extract (700–900 words) from an unseen ethnographic text which focuses on issues related to language and culture. The extract will be accompanied by three compulsory questions.

Competences assessed

- The purpose of the unseen text is to assess the students' ability to undertake critical reading of ethnographic materials in relation to their knowledge and understanding of central notions in the study of language and culture.
- The critical reading requires an ability to recognize the conceptual framework evident in the unseen text. It asks students to engage with the way meaning is constructed in the text and it requires students to analyse and interpret the text and compare it with other ethnographic material studied during the course, applying their own conceptual knowledge and understanding of language and culture.
- Students must use evidence from the text and also be able to refer to ethnographic material covered in the course in order to identify points of commonality and difference with the unseen text.

Questions

The questions on the unseen text require analysis and interpretation of how meaning is constructed in a text, definition and application of key terms, and comparison and contrast of ethnographic texts in relation to key language and culture questions.

Question 1: Analysis and evaluation

The question will focus on a technical or formal element that is central to the way meaning is constructed in the text. Students are expected to analyse and evaluate how this element helps convey meaning and create an effect on the reader.

Question 2: Definition and application

Students are expected to demonstrate their knowledge and understanding of a given key term and be able to apply this to the provided ethnographic text.

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Question 3: Comparison and contrast

Students are expected to show an ability to think about the text in relation to other ethnographic texts and to draw explicit comparisons. The comparison and contrast of ethnographic texts will revolve around a central question which is part of the introductory unit.

Mark allocation

The allocation of marks for each question is indicated on the paper. The maximum number of marks for this paper is 20.

Paper 2: Comparative essay

Duration: 1 hour 30 minutes

Weighting: 35%

Paper 2 contains four questions inspired by the central concepts of the subject and which require students to write a comparative essay referring to:

- two works or
- two bodies of work or
- one work and one body of work

studied during the course. Students are required to answer one question only. It is not possible to use ethnographies for this component.

In answering the question, students must demonstrate knowledge and understanding not only of the texts studied but also of the sociocultural contexts in which they were created. Knowledge and understanding of the sociocultural contexts associated with a text implies reflecting on the texts in the light of the way in which the contexts of production and reception affect their meaning.

Students must also support their conclusions about the texts by making reference to theoretical approaches. Theoretical approaches in paper 2 should be understood as having a broad meaning and may include references to key language and culture terms studied during the course or to the central concepts of the course.

The essay is written under examination conditions, without access to the studied texts. Students will be expected to compare and contrast two of the texts studied in relation to the question chosen. Any text studied during the course can be used for paper 2 with the exception of ethnographic texts.

Attention should be paid to the relevance of the argument to the question chosen and to the appropriateness of the texts selected by the student to address the question. Students are expected to make detailed reference to the texts in their answer, but they are not expected to include quotations from them.

The paper is assessed according to the assessment criteria published in this guide. The maximum mark for paper 2 is 20.

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External assessment markbands

Paper 1

Question 1: Analysis and evaluation

Marks	Level descriptor
0	The work does not reach a standard described by the descriptors below.
1	The response is descriptive and/or demonstrates little relevant analysis of the technical or formal element the question focuses on.
2	The response demonstrates some appropriate analysis of the technical or formal element the question focuses on, but is reliant on description.
3	The response demonstrates a generally appropriate analysis of the technical or formal element the question focuses on.
4	The response demonstrates an appropriate and at times insightful analysis of the technical or formal element the question focuses on. There is a good evaluation of how the element focused on shapes meaning.
5	The response demonstrates an insightful and convincing analysis of the technical or formal element the question focuses on. There is a very good evaluation of how the element focused on shapes meaning.

Question 2: Definition and application

Marks	Level descriptor
0	The work does not reach a standard described by the descriptors below.
1	The definition provided demonstrates limited understanding of the key term. There is little attempt to relate the key term to the text. Examples from the text are scarce or not relevant.
2	The definition provided demonstrates partial understanding of the key term. There is some attempt to relate the key term to the text. Examples from the text are at times appropriate.
3	The definition provided demonstrates an understanding of the key term. There is a generally appropriate application of the key term to the text, but there are some inconsistencies. Examples from the text are generally relevant and mostly support the application of the term to the text.
4	The definition provided demonstrates clear understanding of the key term. There is an appropriate and at times insightful application of the key term to the text. Examples are relevant and support the application of the term to the text.

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5	The definition provided demonstrates thorough understanding of the key term. There is an insightful and convincing application of the key term to the text. Examples are carefully chosen and effectively support the application of the term to the text.

Question 3: Comparison and contrast

Marks	Level descriptor
0	The work does not reach a standard described by the descriptors below.
1–2	There is no comparison and contrast between the two sources of ethnographic material. The relevance to the question is superficial or not established. There is no reference to either source. The identification of ethnographic material is missing.
3–4	There is little comparison and contrast between the two sources of ethnographic material. The response is not entirely relevant or lacks detail. There is an attempt to analyse and interpret the ethnographic material in relation to the question, but it lacks clarity and coherence. The identification of ethnographic material is partially complete.
5–6	The response presents a comparison and contrast between the two sources of ethnographic material which is mostly relevant to the question. There is some analysis and interpretation of the ethnographic material and passage but there is a limited or undeveloped argument. The identification of ethnographic material is mostly complete.
7–8	The response presents a comparison and contrast between the two sources of ethnographic material which is relevant to the question. Analysis and interpretation support the development of a reasoned argument; however, minor inconsistencies hinder the strength of the overall argument. The identification of ethnographic material is mostly complete.
9–10	The response presents a detailed comparison and contrast between the two sources of ethnographic material which is relevant to the question. Analysis and interpretation support the development of a reasoned argument; any minor inconsistencies do not hinder the strength of the overall argument. The identification of ethnographic material is complete.

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External assessment criteria

Paper 2

There are four assessment criteria for paper 2.

Criterion A	Knowledge and understanding of texts and contexts	5 marks
Criterion B	Application and interpretation of theoretical approaches	5 marks
Criterion C	Analysis and evaluation	5 marks
Criterion D	Focus and organization	5 marks
	Total	**20 marks**

Criterion A: Knowledge and understanding of texts and contexts

- How much knowledge and understanding of the studied texts and their contexts has the candidate demonstrated in relation to the question answered?

Mark	Level descriptor
0	The work does not reach a standard described by the descriptors below.
1	Little knowledge is demonstrated of the texts.
2	Some knowledge of the texts and their contexts is demonstrated, but understanding is limited.
3	Knowledge and understanding of the texts and the way in which their contexts affect their meaning are adequately demonstrated.
4	Knowledge and understanding of the texts and the way in which their contexts affect their meaning are substantially demonstrated.
5	Knowledge and understanding of the texts and the way in which their contexts affect their meaning is thoroughly demonstrated.

Criterion B: Application and interpretation of theoretical approaches

- To what extent does the candidate apply relevant theoretical approaches to draw conclusions about the studied texts?

Mark	Level descriptor
0	The work does not reach a standard described by the descriptors below.
1	There is little attempt to relate theoretical approaches to the texts. There is little attempt at an interpretation of the texts in relation to the theoretical approaches chosen. There is no development and little support.
2	There is some attempt to relate theoretical approaches to the texts. There is some attempt at an interpretation of the texts in relation to the theoretical approaches chosen but it is not sufficiently developed and is occasionally supported by examples.

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3	There is a generally appropriate application of theoretical approaches to the texts, but there are some inconsistencies. There is an attempt at an interpretation of the texts in relation to the theoretical approaches chosen but it is only partially developed and is not always supported by examples.
4	There is an appropriate and at times insightful application of theoretical approaches to the texts. The interpretation of the texts in relation to the theoretical approaches chosen is generally effective and is supported by examples.
5	There is an insightful and convincing application of theoretical approaches to the texts. The interpretation of the texts in relation to the theoretical approaches chosen is effective and is adequately supported by examples.

Criterion C: Analysis and evaluation

- How effectively does the candidate use analysis and evaluation skills to compare and contrast the studied texts in relation to the question chosen?

Mark	Level descriptor
0	The work does not reach a standard described by the descriptors below.
1	There is little meaningful comparison and contrast of the texts used in relation to the question.
2	There is a superficial attempt to compare and contrast the texts used in relation to the question.
3	The essay offers a satisfactory analysis of the similarities and differences between the texts used in relation to the question.
4	The essay offers a convincing analysis of the similarities and differences between the texts used in relation to the question. There is a good evaluation of how each of the texts can be used to explore the chosen question.
5	The essay offers an insightful analysis of the similarities and differences between the texts used in relation to the question. There is a very good evaluation of how each of the texts can be used to explore the chosen question.

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Criterion D: Focus and organization

- How well structured, balanced and focused is the presentation of ideas?

Mark	Level descriptor
0	The work does not reach a standard described by the descriptors below.
1	The essay rarely focuses on the task. There are few connections between ideas.
2	The essay only sometimes focuses on the task, and treatment of the texts may be unbalanced. There are some connections between ideas, but these are not always coherent.
3	The essay maintains a focus on the task, despite some lapses; treatment of the texts is mostly balanced. The development of ideas is mostly logical; ideas are generally connected in a cohesive manner.
4	The essay maintains a mostly clear and sustained focus on the task; treatment of the texts is balanced. The development of ideas is logical; ideas are cohesively connected.
5	The essay maintains a clear and sustained focus on the task; treatment of the texts is well balanced. The development of ideas is logical and convincing; ideas are connected in a cogent manner.

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Purpose of internal assessment

Internal assessment is an integral and compulsory part of the course. It enables students to demonstrate the application of their skills and knowledge, and to pursue their personal interests, without the time limitations and other constraints that are associated with written examinations. The internal assessment should, as far as possible, be woven into normal classroom teaching and not be a separate activity conducted after a course has been taught.

Guidance and authenticity

The autoethnography submitted for internal assessment must be the student's own work. However, it is not the intention that students should decide upon a line of inquiry and be left to work on the internal assessment component without any further support from the teacher. The teacher should play an important role during both the planning stage and the period when the student is working on the internally assessed work. It is the responsibility of the teacher to ensure that students are familiar with:

- the requirements of the autoethnography
- the language and culture course ethical guidelines
- the assessment criteria; students must understand that the work submitted for assessment must address these criteria effectively.

Teachers and students must discuss the internally assessed work. Students should be encouraged to initiate discussions with the teacher to obtain advice and information, and students must not be penalized for seeking guidance. As part of the learning process, teachers should read and give advice to students on one draft of the work. The teacher should provide oral or written advice on how the work could be improved, but not edit the draft. The next version handed to the teacher must be the final version for submission.

It is the responsibility of teachers to ensure that all students understand the basic meaning and significance related to academic integrity, especially authenticity and intellectual property. Teachers must ensure that all student work for assessment is prepared according to the requirements and must explain clearly to students that the internally assessed work must be entirely their own. Where collaboration between students is permitted, it must be clear to all students what the difference is between collaboration and collusion.

All work submitted to the IB for moderation or assessment must be authenticated by a teacher, and must not include any known instances of suspected or confirmed malpractice. Each student must confirm that the work is their authentic work and constitutes the final version of that work. Once a student has officially submitted the final version of the work it cannot be retracted. The requirement to confirm the authenticity of work applies to the work of all students, not just the sample work that will be submitted to the IB for the purpose of moderation. For further details refer to the IB publication *Academic integrity, The Diploma Programme: From principles into practice* and the relevant general regulations (in *Diploma Programme Assessment procedures*). Authenticity may be checked by discussion with the student on the content of the work, and scrutiny of one or more of the following.

- The student's initial proposal
- The first draft of the written work
- The references cited
- The style of writing compared with work known to be that of the student
- The analysis of the work by a web-based plagiarism detection service such as www.turnitin.com

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The same piece of work cannot be submitted to meet the requirements of both the internal assessment and the extended essay.

Note that students cannot undertake an extended essay on a pilot course.

Time allocation

Internal assessment is an integral part of the language and culture course, contributing 30% to the final assessment. This weighting should be reflected in the time that is allocated to teaching the knowledge, skills and understanding required to undertake the work, as well as the total time allocated to carry out the work.

It is recommended that sufficient teaching time should be allocated to the work. This should include:

- time for the teacher to explain to students the requirements of the internal assessment
- time for students to work on their language and culture diaries, which will constitute the source of material for the autoethnography
- class time for students to work on the internal assessment component and ask questions
- time for consultation between the teacher and each student
- time to review and monitor progress, and to check authenticity.

Requirements and recommendations

The autoethnography of each student will result from the work they have done throughout the course in their learner diaries. Students should be made aware of this from the very beginning of the course, and should be encouraged to reflect about how the texts studied, the key terms learned and the ethnographic approaches they have been exposed to can shed light on their own experience of the cultural and linguistic practices they participate in.

The introductory unit and each of the topics in the areas of exploration all contain questions which students should be encouraged to explore also from the point of view of their own personal experiences. This will make it easier for them to identify and formulate an inquiry question that resonates with them when the time comes to write their autoethnographies.

Using assessment criteria for internal assessment

For internal assessment, a number of assessment criteria have been identified. Each assessment criterion has level descriptors describing specific achievement levels, together with an appropriate range of marks. The level descriptors concentrate on positive achievement, although for the lower levels failure to achieve may be included in the description.

Teachers must judge the internally assessed work against the criteria using the level descriptors.

- The aim is to find, for each criterion, the descriptor that conveys most accurately the level attained by the student, using the best-fit model. A best-fit approach means that compensation should be made when a piece of work matches different aspects of a criterion at different levels. The mark awarded should be one that most fairly reflects the balance of achievement against the criterion. It is not necessary for every single aspect of a level descriptor to be met for that mark to be awarded.
- When assessing a student's work, teachers should read the level descriptors for each criterion until they reach a descriptor that most appropriately describes the level of the work being assessed. If a piece of work seems to fall between two descriptors, both descriptors should be read again and the one that more appropriately describes the student's work should be chosen.
- Where there are two or more marks available within a level, teachers should award the upper marks if the student's work demonstrates the qualities described to a great extent; the work may be close to achieving marks in the level above. Teachers should award the lower marks if the student's work demonstrates the qualities described to a lesser extent; the work may be close to achieving marks in the level below.

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- Only whole numbers should be recorded; partial marks, (fractions and decimals) are not acceptable.
- Teachers should not think in terms of a pass or fail boundary, but should concentrate on identifying the appropriate descriptor for each assessment criterion.
- The highest level descriptors do not imply faultless performance but should be achievable by a student. Teachers should not hesitate to use the extremes if they are appropriate descriptions of the work being assessed.
- A student who attains a high achievement level in relation to one criterion will not necessarily attain high achievement levels in relation to the other criteria. Similarly, a student who attains a low achievement level for one criterion will not necessarily attain low achievement levels for the other criteria. Teachers should not assume that the overall assessment of the students will produce any particular distribution of marks.
- It is recommended that the assessment criteria be made available to students.

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Internal assessment details

The language and culture autoethnography

Weighting: 30%

The nature of the task

An autoethnography is a story "of/about the self told through the lens of culture" (Adams et al., 2015, p.1). Autoethnographies are similar to autobiographies or memoirs in two senses: they are of a narrative nature and they focus on the self. Autoethnographies are different from autobiographies and memoirs in that there need not be, in an autoethnography, an aesthetic purpose. Autoethnographies, unlike autobiographies and memoirs, always seek an answer to a research question related to cultural practices.

The autoethnographies students write in the language and culture course are stories of or about themselves through the lens of their experience of linguistic and cultural practices. The language and culture autoethnographies are focused on answering an inquiry question on a particular linguistic and cultural practice students participate in. Students' autoethnographies will be largely the result of the reflective and reflexive exploration they carry out in their language and culture diaries throughout the course.

The language and culture diary

The language and culture diary plays a central role in the preparation of the autoethnography. It is the space where, as a result of their exploration of literary and non-literary text-types through the lens of big language and culture questions, and concepts and key terms, students make themselves, and their own experiences of language(s) and culture(s), the object of reflection. In the language and culture diary, literary works, non-literary bodies of work and ethnographies all become means through which students aim at achieving a better understanding of themselves, of their identities and of their linguistic and cultural repertoires.

As they engage in the study of the introductory unit and its key terms and questions, and as they embark in the study of the chosen topics in the areas of exploration, students are expected to reflect on how what they learn sheds light on their own linguistic and cultural experiences. The language and culture diary provides a space where students can make sense of what they study through conducting a personal, introspective inquiry about how key language and culture notions apply to their lives.

Students will carry out this reflective, reflexive process through the creation of text. The diary will include, but will not be limited to, entries about the students' past or present experience of language and culture. Diary entries which delve into how what is being studied resonates with the student will pave the way for the creation of the story of the student in language and culture which is the focus of the internal assessment. Diary entries, however, need not be the only text-type which students resort to in order to engage in autoethnographic study. The forms autoethnographic study "might take are as diverse as the kinds of texts [one] read[s] and enjoy[s], whether [one] want[s] to create a more traditional research report or monograph or […] use creative forms such as narrative, poetry, performance, spoken word, song, film, photography, or dance" (Adams et al., 2022, p.83). Students may feel that more creative, performative text-types may allow them to explore their linguistic and cultural identities in deeper, more illuminating ways. The language and culture diary could in this way very well be multitextual and multimodal.

Autoethnographic studies frequently "use selfhood, subjectivity, and personal experience […] to describe, interpret and represent […] beliefs, practices, and identities of a group or culture" (Adams, Herrmann, 2020, p.2). Though it is not the expectation of the language and culture autoethnographic study that students should aim at analysing experiences beyond their own, a student may decide also to include, in their diaries, conversations they have had with people who share their linguistic and cultural practices. Recorded interviews, or their transcriptions, can in this sense provide useful support for the exploration that students develop.

Students should be encouraged to shape the diaries in ways that allow them to independently record their explorations. The type of diary the students keep—digital or non-digital, traditional or multimodal—will be dictated by individual learning preferences. Students should be allowed to explore different options freely.

Language and culture diaries can also be multilingual. Students studying this course will frequently be multilingual and have a complex repertoire of tools for the creation of meaning. These tools may include a variety of modes and a number of languages that students can resort to in order to convey their intended meanings. The diary can be a manifestation of the range of semiotic and linguistic means which are available

to students. In this sense the diary could move back and forth between modes and languages as needed and be a clear example of a transmodal, translingual construct.

Explanation of the task

The language and culture autoethnography is a story of the self in relation to an inquiry question which arises from one of the topics studied, or from the introductory unit. It is expected that, throughout the course, students will engage with a number of inquiry questions. Students will decide which inquiry question the autoethnography will focus on as a result of the work they do in their diaries.

This story of the self will draw from the autoethnographic material that students have created in their diaries. In telling their story, students are expected to refer to or include at least three artefacts from their diaries,

The autoethnography cannot exceed 1500 words, including the quotes from their diaries. The quotes should be integrated as seamlessly as possible into the narrative of the text. In the case of visual or multimodal texts, images or stills should be embedded into the autoethnography at the relevant places so that the discussion or analysis of them is easier to follow for the reader.

If any of the artefacts chosen by students from their diaries is in a language different from the response language, then the reference to it must be made accessible to the teacher and to the examiners through translation. Students are free to decide if the in-text citations will be in the original language with footnotes including the corresponding translation into the response language, or if the in-text citations are the translations into the response language of the original quote which is included as a footnote.

It is not necessary for students to refer explicitly, in their autoethnographies, to theory or to findings about the wider community they belong in. If they choose to do so, these references must be fully integrated into the narrative and not be perceived as foreign to it.

Voice

An autoethnography is not an expository text which states objective facts about language and culture. An autoethnography is an account of a person's individual experience of language and/or culture. Experiences about aspects so closely related to our identities such as linguistic and/or cultural practices are bound to be highly personal. Although there may be points of contact and similarities between the experiences of different people, in essence the way each one of us experiences language and culture is unique. The autoethnographies students write in the language and culture course should aim at capturing that uniqueness.

Voice in a language and culture autoethnography will be the result of conscious choices students make in relation to the use of language, tone, point of view and perspective as they tell their individual stories. It will also be influenced by the selection and integration of material from the language and culture diaries into the story each student tells.

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Internal assessment criteria

The language and culture autoethnography

There are three assessment criteria for the language and culture autoethnography.

Criterion A	Knowledge and understanding	10 marks
Criterion B	Analysis and evaluation	10 marks
Criterion C	Cohesion and voice	10 marks
	Total	**30 marks**

Criterion A: Knowledge and understanding

- To what extent does the candidate evidence knowledge and understanding of a language and culture topic studied as part of the course?

Marks	Level descriptor
0	The work does not reach a standard described by the descriptors below.
1–2	The text demonstrates little knowledge and understanding of a language and culture topic studied as part of the course.
3–4	The text demonstrates some knowledge and understanding of a language and culture topic studied as part of the course.
5–6	The text demonstrates satisfactory knowledge and understanding of a language and culture topic studied as part of the course.
7–8	The text demonstrates good knowledge and understanding of a language and culture topic studied as part of the course.
9–10	The text demonstrates perceptive knowledge and understanding of a language and culture topic studied as part of the course.

Criterion B: Analysis and evaluation

- How effectively does the candidate select and make use of personal experiences to analyse and reflect on linguistic and/or cultural practices?

Marks	Level descriptor
0	The work does not reach a standard described by the descriptors below.
1–2	The text is descriptive and/or demonstrates little relevant analysis of personal experiences.
3–4	The text demonstrates some appropriate analysis of personal experiences to reflect on linguistic and/or cultural practices.

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5–6	The text demonstrates a generally appropriate analysis of personal experiences to reflect on linguistic and/or cultural practices.
7–8	The text demonstrates an appropriate and at times insightful analysis of personal experiences to reflect on linguistic and/or cultural practices. There is a good evaluation of how such experiences illuminate the understanding of the inquiry question.
9–10	The text demonstrates an insightful and perceptive analysis of personal experiences to reflect on linguistic and/or cultural practices. There is a very good evaluation of how such experiences illuminate the understanding of the inquiry question.

Criterion C: Cohesion and voice

- How cohesively are examples from the language and culture diary integrated into the text?
- How much of a sense of a personal narrative voice is conveyed by the text?

Marks	Level descriptor
0	The work does not reach a standard described by the descriptors below.
1–2	Supporting examples from the diary are scarce and are not integrated into the flow of the text. There is no sense of a personal voice in the narration.
3–4	Supporting examples from the diary are partially integrated into the flow of the text. There is little sense of a personal voice in the narration.
5–6	Supporting examples from the diary are sometimes well integrated into the flow of the text. There is some sense of a personal voice in the narration.
7–8	Supporting examples from the diary are mostly well integrated into the flow of the text. There is a recognizable sense of a personal voice in the narration.
9–10	Supporting examples from the diary are well integrated into the flow of the text. There is a clear sense of a personal voice in the narration.

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Glossary of command terms

Command terms for language and culture

Students should be familiar with the following key terms and phrases used in examination questions, which are to be understood as described below. Although these terms will be used frequently in examination questions, other terms may be used to direct students to present an argument in a specific way.

Command term	Definition
Analyse	Break down in order to bring out the essential elements or structure.
Apply	Use an idea, equation, principle, theory or law in relation to a given problem or issue.
Compare	Give an account of the similarities between two (or more) items or situations, referring to both (all) of them throughout.
Compare and contrast	Give an account of similarities and differences between two (or more) items or situations, referring to both (all) of them throughout.
Contrast	Give an account of the differences between two (or more) items or situations, referring to both (all) of them throughout.
Describe	Give a detailed account.
Discuss	Offer a considered and balanced review that includes a range of arguments, factors or hypotheses. Opinions or conclusions should be presented clearly and supported by appropriate evidence.
Evaluate	Make an appraisal by weighing up the strengths and limitations.
Examine	Consider an argument or concept in a way that uncovers the assumptions and interrelationships of the issue.
Explain	Give a detailed account including reasons or causes.

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Explore	Undertake a systematic process of discovery.
Identify	Provide an answer from a number of possibilities.
Interpret	Use knowledge and understanding to recognize trends and draw conclusions from given information.
Justify	Give valid reasons or evidence to support an answer or conclusion.

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Glossary of subject-specific terms

Subject specific terms and their exact meaning in the context of the language and culture are to be identified during the pilot.

Glossary term	Glossary definition

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Literary and non-literary texts

"Text" in this subject is defined as anything from which information can be extracted, and includes the widest range of oral, written and visual materials present in society. This range will include single and multiple images with or without text, literary and non-literary written texts and extracts, media texts (for example, films), radio and television programmes and their scripts, and electronic texts that share aspects of a number of these areas (for example, video-sharing websites, web pages, social media messages, blogs, wikis and tweets). Oral texts will include readings, speeches, broadcasts and transcriptions of recorded conversation.

The tables below include different text-types that can be explored in the language and culture course. These lists are not exhaustive.

Literary text-types

Graphic novel	Poem
Novella	Short story
Novel	Song lyrics
Play	

Non-literary text-types

Advertisement	Infographic
Appeal	Interview
Blog	Music video
Brochure/leaflet	Photograph
Cartoon	Radio broadcast
Diagram	Report
Electronic text (for example, social media posts)	Screenplay for TV or film
Encyclopedia entry	Set of instructions
Film/television	Textbook
Guide book	Work of art

Text-types that could be literary or non-literary depending on the specific text*

Autobiography/biography	Manifesto
Autoethnography	Memoir
Diary entry	Opinion column
Essay	Parody
Ethnography	Pastiche
Letter	Speech
Magazine article	Travelogue

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* Some of the manifestations of these text-types are literary, usually within the category of prose: non-fiction. The decision about whether a given text belonging to these text-types is literary or non-literary must consider whether its author is on the prescribed reading list or recognized for being a literary writer, or whether the text has a clear aesthetic purpose. In any of these cases, the text cannot be considered non-literary and must be studied as part of a literary work.

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Bibliography*

This bibliography lists the principal works used to inform the curriculum review. It is not an exhaustive list and does not include all the literature available: judicious selection was made in order to better advise and guide teachers. This bibliography is not a list of recommended textbooks.

This bibliography includes only the texts which were quoted in the guide. It excludes the prescribed and suggested ethnographies, and other recommended readings included for the different parts of the syllabus.

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