

and linguistic knowledge and add culturally responsive skills and dispositions that better connect us to ourselves and our “others.” Other “deeper” level cultural constructs have been created to assist us with this transformation.

Weaver (1986) used an iceberg metaphor to illustrate the many layers of culture and language associated with culture. Weaver conceptualized culture as containing three advancing and concentric levels referred to, in turn, as “surface,” “folk,” and “deep” culture (see Figure 2.1). As one views an iceberg, one will notice that the majority of the iceberg is out of view of the observer, not apparent and out of consciousness. However, this unseen aspect of the iceberg encompasses most of its power. This out-of-awareness portion of the iceberg or “culture” is referred to as “deep” culture. One’s metaphysical, axiological, and epistemological orientations are often manifested at this “deep” structural level of culture that is usually not explored or challenged. As an example, concepts of beauty, sin, justice, ordering of time, and concepts of past and future are contained in the “deep” structural layer of culture. Contrariwise, elements of

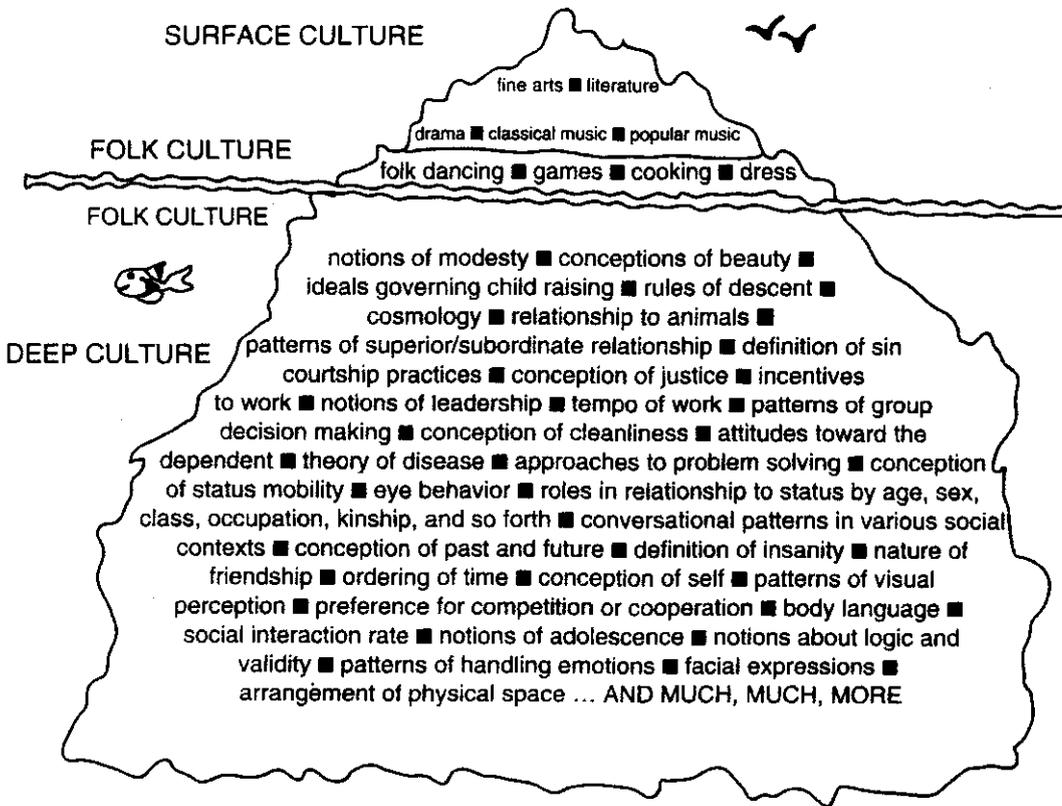


FIGURE 2.1 Iceberg Model of Culture

Source: From "Understanding and Coping with Cross-Cultural Adjustment Stress," by G. Weaver, 1986. In R. Paige (Ed.), *Cross-Cultural Orientation: New Conceptualizations and Applications* (pp. 137-167). Copyright 1986 by University Press of America. Adapted with permission of the author.