



DEVELOPING INTERCULTURAL COMMUNICATIVE COMPETENCE IN EFL CLASSROOM THROUGH INTERCULTURAL MATERIALS: NECESSITY AND INCORPORATION

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Abstract

This article conceptualizes Intercultural Communicative Competence (ICC) and intercultural materials and shows how they are developed in the English language pedagogy. It attempts to outline how the concept of ICC can build a new dimension of language learning minimizing the communication gap between the speakers of English from different parts of the world by incorporating intercultural materials into EFL curriculum. It brings together the existing literature that prioritize the inclusion of culture in ELT materials. This review paper examines some important principles and theories to focus on the recent changes in the assumptions and exercises of designing culture-sensitive ELT materials. The study finds out that in EFL classes intercultural materials introduce the learners with the multiplicity of cultures across the world. Intercultural materials, in its extended realm, covers a far wider range that opens up immense scope for developing the knowledge and tolerance of other cultures and of the people who practice those cultures. An objective and unbiased mindset can be developed if the intercultural materials are incorporated to the pedagogy that reflect and represent cultures in a positive and balanced way as the principles indicate.

Keywords: Culture, ICC, intercultural awareness, intercultural materials, cultural diversity, tolerance

Introduction

Teaching culture in EFL/ESL is a very popular issue but when there comes the question of practicing it in classroom, it becomes complicated. The foreign language teachers get puzzled how it should be addressed and when they face the uncertainty about which cultural aspects to teach and how to use and adapt authentic materials to integrate course books, it leads to unexpected difficulties (Baccin & Pavan, 2014). Learning and teaching a second or foreign language itself obtains a difficult pedagogical system and the aforementioned uncertainty compels both the teachers and learners to avoid the culture learning intentionally.

The paper attempts to extend discussion addressing the questions as to, i) What role does culture play in teaching and learning language? ii) What is Intercultural communicative Competence or ICC? iii) How can ICC be practiced in EFL classroom? and iv) How to develop intercultural EFL materials for practicing in classroom? To address the questions an extensive literature survey has been done and some materials have been developed to provide an idea of ICC imbued language learning materials that can be practiced in EFL/ESL classrooms.

The aim of this paper is not to configure any specific format or method for developing intercultural materials to use in an EFL classroom; rather it attempts to raise an awareness among the teachers, the learners as well as the materials designers to understand the goals of intercultural materials. The paper tries to outline the principles for developing and designing materials to help them upgrade from communicative competence to a wider range of intercultural communicative competence (ICC). Though this study targets at the secondary to higher secondary level, i.e. the learners from class 6 to class 12 considering their natural inquisitiveness to know unknown people, places and their cultures, intercultural materials are applicable to other levels of students also. Nieto (2002) thinks that comprehending a culture paves the way for “an understanding of how students from diverse segments of society - due to differential access, and cultural and linguistic differences- experience schooling and a commitment to social justice”. The general objective of the study is to focus on the importance of ICC and the procedure of

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incorporating that in EFL materials which is detailed by some specific objectives as to explain ICC, its aspects and its practice in EFL/ESL classroom, to explore the methods and principles of developing IC materials and to provide ideas about the ways of developing IC materials and practicing them in the classroom.

Discussion

Language and Culture

Language is a set of signs with some cultural values embedded in it. In our social life communication is mandatory. Depending on various communication contexts, language incorporates culture in 'multiple' and 'complex' ways (Kramersch, 1998). Language not only conveys the communicable issues among its users but the varied attitudes and beliefs of the individuals also and for that it can be summed up in the way that *language embodies, expresses and symbolizes cultural reality* (Kramersch & Widdowson, 1998; Jiang, 2000; Risager, 2006; Mazari & Derraz, 2016; Swiderski, 1993).

Brown (1994:164) declares that 'language and culture are intricately interwoven and they cannot be separated without losing the significance of either language or culture' (in Cakir 2006). Skopinskaja (2003) finds teaching foreign language a difficult one for the inseparability of these two. If language is studied solely 'as an abstract system' without referring to its cultural context, as Cunningsworth (1995) thinks, it would not prepare the learners to use it in the real life situations. (quoted in Skopinskaja 2003: 41). Learning a language usually refers to learning the culture of that specific region as well as that of the community that uses the language in their everyday life. To communicate perfectly in a language, one should try to think in that because "thought is extremely powerful" (Tang 1999). A language gets completely understandable when its cultural context is realized because language is deeply inherent in it and comprehending a language is hardly possible without connecting it constantly to the culture where it operates (Byram 1994; Malinowski 1923).

People who are related to language teaching and learning have been debating since the 1970s if the fundamental cultural facts are not included in the curriculum, both acquisition and learning of language may remain only a 'fool's competence'. Highlighting the unavoidability of culture awareness in terms of language teaching, Kramersch (1993) suggests,

"If...language is seen as social practice, culture becomes the very core of language teaching. Cultural awareness must then be viewed as enabling language proficiency ... Culture in language teaching is not an expendable fifth skill, tacked on, so to speak, to the teaching of speaking, listening, reading and writing".

Being knowledgeable of the grammatical, phonological and lexical patterns is not enough for comprehending a language thoroughly; it requires the awareness of the cultural norms and aspects that the language represents. Communication in an international level recommends intercultural communication for which situations will be created where learners will have to face issues of cultural differences. These types of cultural differences are available as the individual aspects of any language such as the points of "silence, tone of voice, appropriate topic of conversation, and expressions as speech act functions (e.g. apologies, suggestions, complains, refusals, etc.)". For that reason, the presentation of a statement which sounds normal and pleasant in one culture may seem "as clumsy and circular by members of another culture". (Smith 1985, *ibid*). Effective intercultural communication is possible when language learners can interact effectively in a new language with members of different cultures (Byram, 1997a). Speakers must be aware of their own and others' cultures, and they must have the linguistic and pragmatic skills necessary to navigate another culture (Guilherme, 2000; O'Dowd, 2003, cited in Kim, 2020).

Foreign language instruction may remain inaccurate and incomplete without the study of culture. (Peck 1998). However, accomplishing the competence of using a language in a culturally perfect way is a prolonged process; Sellami (2000) thinks it is 'a lifeless endeavor' and that is why, to accomplish it, culture teaching should be incorporated in language teaching. According to Lessard-Clouston (1997) language teaching is culture teaching (cited in Merilyn Fleet 2006). The famous hypothesis by Sapir (1962) - Whorf (1956) of "Linguistic Relativity" postulates that, "a) we perceive the world in terms of categories and distinctions found in our native language and b) what is found in one language may not be found in another language due to cultural differences" (in Genc & Bada 2005). The objective of this hypothesis is to connect language and culture and also to discover that it is culture that in fact

outlines and defines language. A language essentially presents those features that the group of people that uses the language believes in and practices as the culture of that community.

Culture in Language Curriculum

Culture is obvious in ESL/EFL curriculum and while teaching a language “one is inevitably already teaching culture implicitly”(McLeod 1976). Teaching culture has been overtly necessitated by Byram (1989) in the whole method of language teaching (Figure 1). He develops a model giving emphasis on combining the awareness of language and culture along with the cultural experiences for foreign language pedagogy.

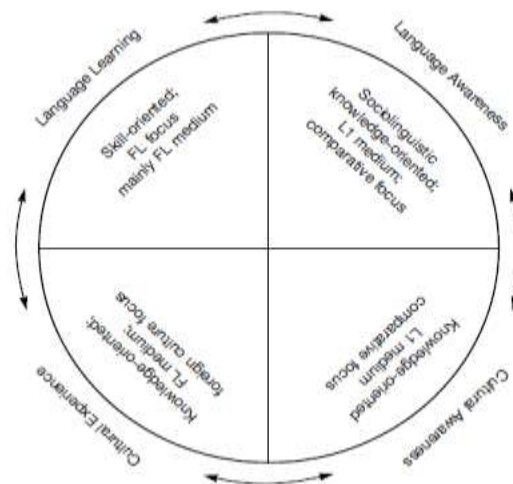


Figure 1. Foreign language teaching model: Byram (1989)

Culture and cultural constituents are intrinsically related to the ESL/EFL programs. ELT proponents agree that it is unlikely that a learner will be able to learn or acquire a language subsiding the intrinsic cultural information of it. Lessard-Clouston (1997) differs from the statement that the introduction of culture is a very recent addition to language teaching. Even in the Grammar-Translation method, the oldest ELT method, second language is taught in such a way that the learners will know about the language and the civilization through the translations of the classic literary texts of that language. They truly represent the culture of that civilization. Byram (1994, quoted in Cortazzi and Jin 1999: 197) sets three goals for foreign language teaching, which are--

- the development of communicative competence for use in situations the learners might expect to encounter;
- the development of an awareness of the target language;
- the development of insight into the foreign culture and positive attitudes toward foreign people.

According to Pulverness (1996), during the 1970s and first half 1980s, core activities of ELT like syllabus designing and materials developing were based on needs analysis, and “culture was subordinated to performance objectives.” Culture had been taken as an integral part of language teaching from then on. Since the middle of the 1980s ‘intercultural competence’ has been a very popular term in the field of second and foreign language acquisition and from then the main focus of teaching English language has been changed considerably. As English is the most popular medium of international communication, the notion of ‘intercultural communicative competence’ occurs as a vital factor of learning the language in the background of ‘global English’.

Language practice is driven by the social and cultural norms and values of the people who use the language where it is evaluated as a social and cultural phenomenon. Each culture has some distinct customs and values that vary from those of other cultures. Most of the time these are revealed in the standards of expression and conversation used by the community. So, strife are natural when people face other cultural contexts that are different. Perhaps they are communicating in a common language, mostly in English; nevertheless, there might be discord if the politeness norms and communication standards in both the cultures are unknown to the speakers.

To answer this problem, the learners should inevitably know the norms as well as the culture-specific behaviors to communicate with the people who practice the culture of the target language. Integrating knowledge and facts of the culture and developing awareness of the language learners about these would be immensely helpful and vital for them.

Following the previous methods, the objectives of English pedagogy had been to develop competencies that help the learners to be successful in the target language setting, or while communicating only with the native-speakers. Those methods mostly had monolingual and monocultural orientation for learning the English language which was achieved by acculturating into the practices, values, behavioral norms and beliefs of the native-speakers of the Anglo-American societies. The available materials for teaching communication situations also used to replicate the contexts and situations where NS-NS (NS= Native Speaker) communications had been presented conforming to the norms and practices of their own culture. There had been barely any NNS-NNS (NNS= Nonnative Speaker) dimension of communication in the materials or in the objectives of the materials e.g. in lessons, activities or tasks though the communicators are from different non-English speaking contexts. However, it is a more realistic demand of most foreign and second language situations because NNS-NNS dimension outnumbers NS-NS situations of communication in the present global world. From this perspective, this study wants to emphasize on the importance of incorporating multicultural norms and practices in the English language learning materials.

The Idea of Intercultural Communicative Competence (ICC)

The term 'intercultural' usually refers to communication in a cross-cultural situation, where speakers from two or more cultures, who may differ in language, religion, nationality, region, sex, social and economic status, etc. are involved. Byram (1997a) distinguishes ICC from Intercultural Competence (IC) as IC "is a competence acquired by the knowledge about different cultures which may be helpful in interacting with people from other cultures while ICC is a competence to communicate with people from other cultures" in a culture-perfect way. This is a complex and specific competence that asks for more comprehensive knowledge of different 'cultures' from a transnational perspective. ICC demands a "more dynamic understanding of how linguistic and cultural flows characterize the world today and foreign- language teaching has the potential to support a transnational approach" (Risager 2007). This is a way to shape a new generation of global citizen characterized by intercultural competence and awareness who can "foster empathy and understanding across social and political divides" (Kim 2020).

Cultural Diversity and ICC

Culture varies in communities and in regions; even in the same country different cultures may co-exist and culture changes with time. Any ethnic group may get used to a set of behaviors that can change with time. There are issues that define the cultural identity of any community that include their 'politico-historical identity, geographical positioning, gender, religion, language, ethnic identity etc'. Along with their variation in both literary and non-literary practices, they vary in 'their daily activities, gestures, non-verbal communications, expressions, salutations etc'. Variation remains in their social and conversational activities, introduction, personal relationships, ways of greetings, family values, work place behaviors, educational attitudes, norms of social gatherings etc' (Little 2016). For an instance, eye contact during conversation is not that accepted in Asia, specifically while conversing with elders and teachers, though in many western countries like in America eye contact is a must while conversing because people in America believe that "Never trust a person who can't look in the eyes." (Levine & Adelman 1982). Proverbial beliefs depict the cultural features and values of a community. Awareness of these aspects are crucial not only for learning a language but for evaluating it and also that language community as, 'a central element of critical cultural awareness is an awareness of banal nationalism' (Risager 2007).

Developing Intercultural Competence in Classroom

Before the advent of ICC, objective of mainstream ELT had been to promote Anglo-American culture and acculturation into that culture was an influential aspect of that. With this view, ELT at that time had reflected the native speaker version of manners, morals, values, and the communication and behavior norms. However, ICC

identifies the ‘otherness’ of cultures and puts stress on practice to understand and know how to communicate with people of various cultures without being offensive or impolite.

Practicing culture is equally complicated and debated like the attempt to define the concept of ‘intercultural’. It is decisive for the language learners as well as the teachers to have effective and applicable teaching materials that give a notion of cultural diversity through communicative tasks. A task-based syllabus is suitable in this case. Sincere attention is required in designing the tasks as well as materials. Considering the vastness of culture Stern (1992) asks about the scale of the designer’s task and wants to bring it into light how to address culture knowledge in classroom (in Corbett 2003). Obviously, it is not easy, nor yet feasible for the teachers or the learners to reach at the complete knowledge about every culture or even of any culture specifically. The task gets more difficult in the class. The goal of presenting culture is to develop an intercultural awareness, not as a skill but as a collection of skills and approaches. It can be termed more perfectly as a capability that is known as ICC or Intercultural communicative competence. This capability endeavors to develop the learners’ awareness of their own culture, and by doing that, prepare them to deduce and appreciate the cultures of others. “It is not only a body of knowledge, but a set of practices that involve knowledge, skills and attitudes” (Rose 2004). This attempt, Corbett (2003) thinks, means “going beyond the information gap and making peoples’ use of language a topic of classroom exploration.”

Objectives of Cultural Instruction

As Seeley (1988) points out, cultural instruction will help students develop an understanding that “all people exhibit culturally conditioned behaviors” and they should become “more aware of conventional behavior in common situations in the target culture”. They should be more aware of the cultural connotations of words and phrases in the target language. The students will learn to “evaluate and refine generalizations about the target culture” with the help of cultural instructions. It will help them develop their “skills to locate and organize information about the target culture” and will kindle their “intellectual curiosity about the target culture, and to encourage empathy towards its people”.

Tomalin & Stempleski (1993) substantiated the goals with some practical teaching principles for designing lesson plans to be practiced in an intercultural English Language learning class. They are—

- The culture should be accessed through the language which is being taught
- It should be ensured that the study of the cultural behaviors is added as an integral part of each lesson
- The socio economic competence that the students prioritize and wants to achieve should be aimed at
- An understanding in cross-cultural level that is, the learners are not only aware of their home culture but that of the target culture should be an objective
- Awareness and tolerance of the influence of the cultures affecting one’s own and others’ behaviors considering that all teachings cannot change behavior

Practicing Interculturality in Classroom

The content and elements of culture are enormous and it includes almost every aspect of life like subcultures, art, music, education, economy, politics, technology etc. For that it is difficult to cover all of them under the common sphere of ‘intercultural’.

Mckay (2002) postulates that cultural materials should be used in class so that they inspire the learners to contemplate on their own culture as well as create a ‘sphere of interculturality’ (Kramersch: 1993). In this sense, IC prioritizes skills rather than knowledge. Rose (2004) tries to mark it as not only a skill, “but a collection of skills and attitudes better thought of as a competence” (p. 4). These attitudes and skills turn into ‘competence’ when the learners can—

- Observe, identify and recognize
- Compare and contrast
- Negotiate meaning
- Deal with or tolerate ambiguity
- Effectively interpret messages
- Limit the possibility of misinterpretation

- Defend one's own point of view while acknowledge the legitimacy of others
- Accept difference (Rose 2004)

Clandenfield (2008) has added some skills that are required to develop to increase intercultural competence. She thinks that interculturally competent learners will —

- “Ask questions in culturally acceptable ways
- Listen and seek for clarification
- Negotiate and identify common ground
- Avoid prejudging or stereotyping”

How to Accomplish ICC

Before attempting for the ‘competence’, it is the duty to develop ‘intercultural awareness’ in both the teachers’ and the learners’ ends. Rose (2004) marks four perspectives in communicating with different cultures. It means that the learners can—

- “look at their own culture from the point of view of their own culture (i.e. have a good understanding and awareness of their own culture)
- be aware of how their culture is seen from outside, by other countries or cultures
- understand or see the target culture from its own perspective (i.e. understand and be aware of what other people think of their own culture)
- be aware of how they see the target culture”

According to Rose (2004) students need to be inspired to develop their own learning materials for practicing in the class to develop ICC. They can enjoy the freedom to choose the sources of their materials. For example, as she suggests, learners can produce guidebook, poster, and webpage for those who will visit their place in which they will inform the visitors and advise them about things they might find strange or different about their own culture along with the most important spots to visit or foods to taste. The learners can also be asked to read the books, news reports, features, published online or off line that are written by people who have visited their country or locality. This will help them know about others’ opinion or reaction about their place or practices. The learners can also follow the travelogues through some social media. Rose (2004) puts emphasis on media and entertaining sources as important materials as she says,

“Students will be familiarized with sources of information about the target culture. Again, newspapers and websites can be an invaluable source of reading materials here. Films and literary texts often depict and interrogate their own cultures. (For the UK, for example, popular films such as *The Full Monty*, *Bend it like Beckham*, *East is East*, *Billy Elliott* or *Calendar Girls* are vital and engaging depictions of contemporary British culture).” Teachers of second and foreign language who are non-native have “a valuable role to play here, being a person from one culture who has a certain amount of knowledge and/or experience of the target culture.” (Rose 2004)

If students have visited the target culture, they can recount their experiences—perhaps by giving a written or oral presentation with advice for other students. If such sources are not available students can imagine a visionary journey into the target culture and predict the ‘problems and misunderstandings’ they possibly may encounter and the ways to resolve them.

How to Use ICC based Materials

The developed sample materials are meant to be used from secondary to higher secondary level (Class 6-class 12). I have developed a set of materials incorporating the aspects mostly talked of and used in cross-cultural and intercultural communication. Two sample lessons have been added in this paper. The most prominent aspects of intercultural communication have been selected as the titles of the lessons. The whole pack of materials have been divided into some units and the units are segmented into several lessons. Each of the lessons comprises three distinct steps i.e. ‘pre’, ‘while’ and ‘post’ reading steps. The lessons start with the learning objectives that foreshadows the learning outputs also. In the pre reading steps, there are some activities that are not directly about

the text but it creates or prepares a situation that would try to attract the learners to think of or discuss the topic of the lesson. This would work as a warm-up or ice - breaking step. In the second step, the students will go through the while reading stage. They will read the text and get ready to answer the comprehensive questions set on the text. In the last or third step, they will complete some tasks in the post reading stage. Pair work, group work, oral or written presentations, role play or simulations etc. can be assigned. The tasks might not be directly related to the text they have read but they will create a scope to act on or study further on the specific topic.

Conclusion

Materials used for teaching and learning language that encompass the learner's as well as other cultures of the world into consideration are important for language learning . Different varieties of English have emerged as a result of the attempts for integrating local culture in the curricula and teaching-learning materials. As a global citizen, a person of the present world should have idea about the variations for culturally appropriate communication. To meet the demand of international communication in the present context EFL/ESL learners need to be introduced with materials embedded with 'small c' culture or everyday cultures of different communities from different parts of the world as well as the 'big c' culture that refers to the acquired culture, i.e. art, music, history, literature etc. The materials need to be designed in such a way that the learners can be benefitted to act successfully as 'bilingual and intercultural individuals' in both 'local and international settings' (Alptekin 2008:63). Incorporating communication norms in various cultures is essential for developing the ability of tolerance and reverence to cultural variety and small 'c' culture need to be integrated in the linguistic code that are reflected through the 'daily customs and ways of life, and mainstream ways of thinking and behaving.' (Alptekin 2008:59). ICC creates the opportunity to raise the awareness invalidating the myth of 'standard English'. The materials designed in this study are meant to give a glimpse of various cultures of the world from a 'small c' culture perspective.

Communication is a buzz-word in the present world of globalization and ICC is a systematic solution to avail that. ICC is mandatory to qualify as the global citizens. Being connected in all aspects will not meet up the demand completely; the global citizens should also know how to understand others and be understandable; they should know to respect the people and practices of different cultures and at the same time negotiate for their own cultures; and to communicate with others it is essential to know about others' culture. To follow the present international trend of growth and undercurrents in economy, science and technology of the world and to understand the current meanings of personal, cultural and national identities it is necessary to be connected and to develop communication with others that need to be culturally perfect .ICC can be an effective solution to avail that. Therefore, it is essential that ELT curricula of the present time address the demand of modification to provide the learners with active and constant motivation to learn and acquire the language and it will be a vital contribution to ELT in the contexts of EFL/ESL.

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Appendix:

Selected and Developed ICC Based Materials

Unit One: Communication in Global Settings Lesson1: Beginning a Conversation



Beginning a conversation

Objectives: In this lesson students will

- discuss how people start a conversation
- read a dialogue with starter
- know some other conversation starters
- write dialogues and role play

Activities:

A. In pairs discuss the following

1. How do you begin a conversation in your country?
2. Which topics do you usually talk on?
3. Do males and females begin with the same topic?
4. How do the young and elderly people do that? Is that different in rural and urban culture?

B. Initiating and maintaining a conversation is a way of communication and the skill of it is needed when one is learning a new language. To initiate a conversation one of the speakers must ask the other questions.

Now read some dialogues between two strangers. After reading, discuss the following questions:

Text 1

: "It's really cold today, isn't it?"
: "Yeah, what crazy weather we've been having!"
: "I am Peter. What's your name?"
: "My name is Paul"
: "Where are you from Paul?"
: "I am from Buenos Aires"
: "I am from Buenos Aires, too!"
: "Really! Where did you live in?"
: "In San Telmo"
: "What a coincidence! I also lived in San Telmo!"
: "That's very interesting! Did you enjoy Tango?"
: "Yes, of course. I used to go to a Tango bar on each weekend. But now it has lost much of its charm, you know."
: "you are right. But this should not happen..."

Answer the following questions:

1. What do you think is the relationship between the two persons in the dialogue—formal or informal? Can you guess where they are meeting?
2. How did they start the conversation?
3. What is the subject of their talking?
4. Do you know what Tango is?
5. Do you know where Buenos Aires is? If you have any world map in your class, try to locate the place.

The best way of continuing a conversation and for making the communication successful is to add some extra information to a one-word response; otherwise it may become monotonous and any of the speakers might feel frustrated that ends in an ineffective communication.

Now read another dialogue between Rick and Debbie in a party:

Text 2

Rick: Hello where are you from?
Debbie: From New York. Where are you from?
Rick: I am from Texas. Why did you come to California?
Debbie: To study. Are you also studying?
Rick: No, I am working here. I am a Laboratory Assistant in a high school. What are you studying?
Debbie: Solar energy. That's my favorite subject.
Rick: That's great! I also like the subject. How long do you plan to stay here?
Debbie: Two years. Then I'll try to switch to Cambridge.
Rick: That'll be wise. When did you come?
Debbie: Three weeks ago.

Discussion Questions:

- i. How did Rick and Debbie start the conversation?
- ii. What is the subject of their talking?
- iii. What is Rick in California for?
- iv. What is Debbie's plan about study?
- v. Do you consider the conversation meaningful?

C. Notice the following conversation starters .In pairs discuss how the starters have been used. Then write short dialogue using each of the starters. Then role play in pairs using those dialogues.

1. Hi, what have you been up to since I last saw you?
2. Good to finally meet you, how have you been?
3. What line of work are you in?
4. Do you have kids?
5. Where did you grow up?
6. Hi, good to see you again. Hey, I like your jacket/bag/shoes etc.
7. Hi Jim, Long time no see!

Unit One: Communication in Global Settings Lesson 2: Introduction: Use of Titles

Objectives: In this lesson students will

- discuss different manners of introduction and addressing
- read a text on styles of addressing in different cultures
- write dialogues and role play dialogues

A. What do you say and do when you introduce someone and are introduced to someone? How do people address you in different settings? Do you like the addressing? If, yes/no, why? What, according to you, should be the proper manner of addressing others?

B. Have you noticed how people in Western world address each other? Can you see any difference?



Introducing and greeting

B. Look at the picture. Notice how they are introducing themselves? Now read the following excerpt about addressing people and answering questions.

Often when there is a difference in status or age between two individuals, formal titles and last names are used unless the person of lower status is told to use the first name.

For example:

ACCOUNTANT (age 50).Hello, my name is Bob Thomas.

STUDENT (age 20).It's nice to meet you, Mr. Thomas.

ACCOUNTANT. Please just call me Bob.

In informal introductions there is a tendency to reduce status differences by using first names. In more formal situations, the title along with the last name is appropriate.

For example, when a student introduces herself/himself to a university professor, she might speak as Susan does in the utterance below:

SUSAN (student). Hello, Dr. McCarrick. My name is Susan Hall and I would like to ask you about your course.

C. Now read the text (within the box) on how people address each other in Bangladesh.

In Bangladesh, it is considered impolite to address a person with the first name if he/she is senior by age. It is usual to address them as brother or uncle even if they are just introduced. In official environment, people who are in higher position should be called 'Sir'. People in Bangladesh can not think of addressing teachers with their names or titles as it is taken as a serious offence. They should only be addressed as 'Sir'. People who are in the same rank or of the same age use each other's first name, surname or title. Typically colleagues do that to communicate among themselves though high officials and senior colleagues address the lower officers and juniors with their first names and titles.

Calling women with their titles is very rare in Bangladesh. In an informal setting they are called 'sister' or 'aunty' if senior by age. In a formal setting they are called 'Madam'. Female teachers are also called madam.

Discussion Questions:

- i. What do people say in the West when they are introduced to others?
- ii. Why do they use first names in informal introductions?
- iii. How do people in Bangladesh address a just introduced person? Can you explain why they do so?
- iv. Can you mark two distinct qualities of these two nations from their style of addressing others?

D. Suppose you are in a party in the UK and have just been introduced with Mr. Joe Philipson , who is a University professor. Draft a conversation between you two and role play that with a partner.

**Unit One: Communication in Global Settings
Lesson 3: Greetings in Europe**



Objectives: In this lesson students will

- discuss rude and polite manners of greetings
- know about the manners of greetings across cultures/contexts
- write a passage

A. What do you do and say when you meet somebody for the first time? Discuss what language and manners are considered rude and polite for greetings in Bangladesh.

B. Look at the picture below, and discuss how the two persons seem to greet each other. How is it like or unlike the greetings in Bangladesh? What do you think is the relationship—(formal or informal) between the two?

C. Now read the following text about greetings in different countries and discuss the questions below it:



Eye Contact and Handshaking in Introductions

Italy

Italians greet friends with two light kisses on the cheek, first the right and then the left. Even if you are merely acquaintances, this form of greeting is usual, both on arrival and on departure. When groups are splitting up, expect big delays as everyone kisses everyone else. When being introduced, a handshake is usual; although not necessarily the firm businesslike shakes other nationalities may be used to.



Hugging in cordial introduction

Britain

On meeting someone for the first time, British people only shake hands in a formal situation, especially at workplaces or even just smile at each other. They rarely come to physical contact. But if it's a friend or casual acquaintance, they would hug or (between two women or a man and woman) make one kiss on the cheek. Different areas of UK sometimes have their regional greetings. For example in Yorkshire it's common to say Alright! instead of "hello, how are you?".

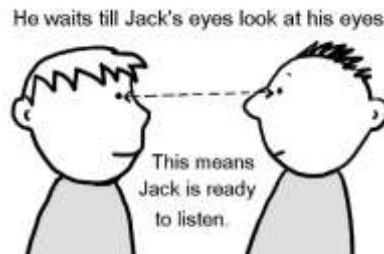
Finland

When greeting, the parties shake hands and make eye contact. A full bow denotes special respect — in normal circumstances, a nod of the head is enough. A Finnish handshake is brief and firm, and involves no supporting gestures such as touching the shoulder or upper arm. Embracing people when greeting them is rare in Finland. A man greeting someone in the street should raise his hat; in the cold of winter, a touch of the hand to the brim of the hat is enough.

Germany

German culture can be quite formal and hierarchical, so titles, honorifics, and last names are commonly used in introductions. Germans offer a firm, but brief, handshake as a greeting. Handshakes between a man and a woman or

between two women will likely be less robust. It is customary for people to also shake hands upon departing from one another. Eye contact is generally expected during the course of the introduction and conversation.



France

The French culture is a formal culture. This applies to the language spoken and greeting styles. The usual French greeting is a quick, lightly gripped handshake. An overly firm handshake may be considered impolite. When leaving, a handshake is repeated to say goodbye. Proper etiquette dictates that visitors should greet and shake hands upon arrival and departure with everyone, including children. Friends and family will often exchange a quick kiss on both cheeks.



Kissing on cheeks in introduction

Discussion Questions:

- i) When do Italian people kiss each other?
- ii) How do British people greet a friend?
- iii) What is the sign of special respect in Finland?
- iv) What is the usual trend of German people for handshaking?
- v) How do the French people take leave?
- vi) Say **whether the following are true or false:**
 - a. Italians prefer firm handshakes when being introduced.
 - b. Finnish people touch the brim of hat while greeting others in winter.
 - c. An overly firm handshake is not considered very warm and friendly in France.
 - d. People embrace while greeting in Finland.
 - e. French culture is a formal culture.

C. Write a short passage to be published in any English daily on “Eye contact and handshaking in Bangladesh and their impact in different situations”.