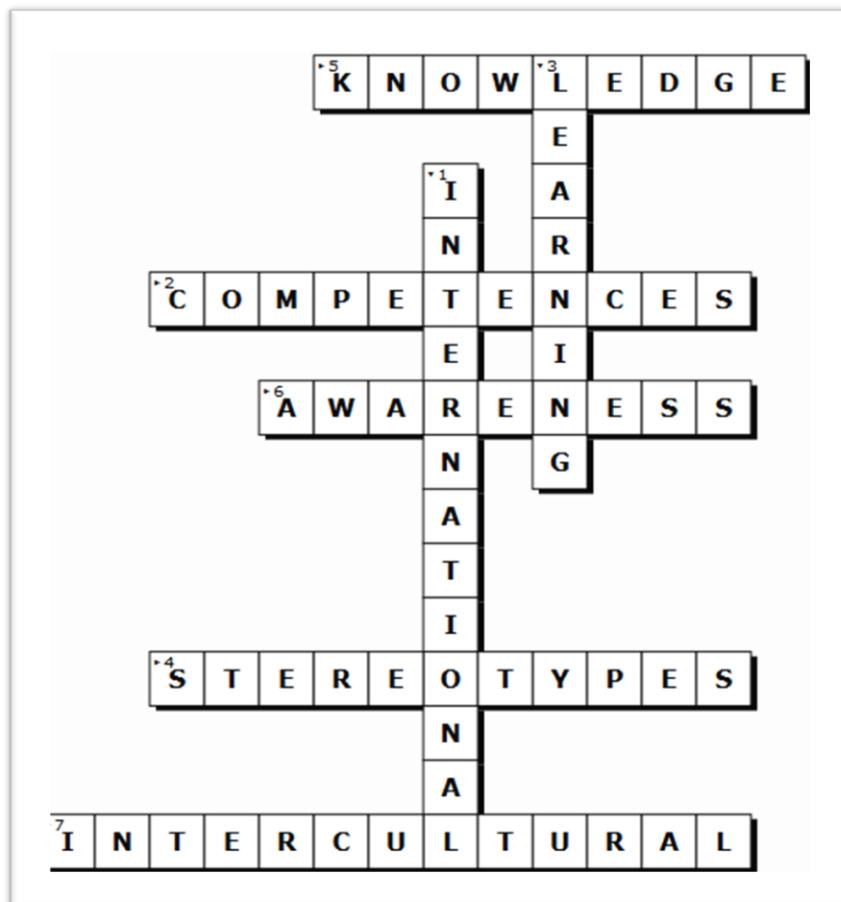


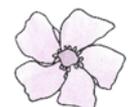
Methods and Media to Develop Intercultural Communicative Competence

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Last updated: December 2021

Intercultural Teaching Methods

Introduction

Globalisation is “the process of interaction and integration among the people, companies, and governments of different nations, driven by international trade and investment and aided by information technology.”¹ In most parts of the world, globalisation has led to increasing contact with people from other cultures. We interact with people from different cultures when we go on a business trip, when we spend a semester abroad as a student, when we have been posted on an international assignment by our company or when we have contact with international customers, colleagues or friends abroad. But we also deal with people from other cultures in our own country as most societies have become more multicultural due to migration. The term *culture* as it is used here encompasses the values, traditions, norms, customs, art, history, folklore and institutions shared by a group of people who are unified by race, ethnicity, language, nationality or religion. Culture consists of three layers: a social (synchronic) layer, a historical (diachronic) layer and a third layer, imagination – shared dramas, fulfilled and unfulfilled fantasies.

Since the 1980s there has been a growing interest in intercultural issues. This is evidenced by the large number of books that have been published on intercultural issues, particularly in areas of business studies such as intercultural management and marketing, as well as in social work, health care and psychology. One possible explanation for this trend is an increased awareness that the norms that apply in one's own culture are not always useful when interacting with members of other ethnic, religious and cultural groups and can lead to misunderstanding and even conflict. This challenge has given rise to the concept of intercultural competence, which can be defined as the ability to establish and maintain relationships and to and communicate effectively when interacting with people from other cultures. This includes knowledge of other cultures, awareness of cultural differences and the ability to act and react appropriately in an international environment, all combined with a positive attitude. The ability to speak a second or third language is another key skill.

Intercultural communicative competence and language teaching

A major concern of current language teaching is facilitating the acquisition of intercultural communicative competence. Claire Kramsch, Professor of German and language acquisition at the University of California in Berkeley, thinks that the role of the language teacher is changing: “...one may want in the future to define the language teacher not only as the impresario of a certain linguistic performance, but as the catalyst for an ever-widening critical cultural competence.”²

In 1997, Michael Byram proposed a model of intercultural communicative competence which comprises certain areas of knowledge and attitudes that are crucial for acting successfully in an intercultural encounter. Byram's model of Intercultural Communicative Competence (ICC) consists of the following five areas³:

¹ <http://www.globalization101.org/what-is-globalization/>

² <http://zif.spz.tu-darmstadt.de/jg-01-2/beitrag/kramsch2.htm>

³ See also https://teachingenglishmf.weebly.com/uploads/1/0/3/4/10340840/byram_icc_model.pdf

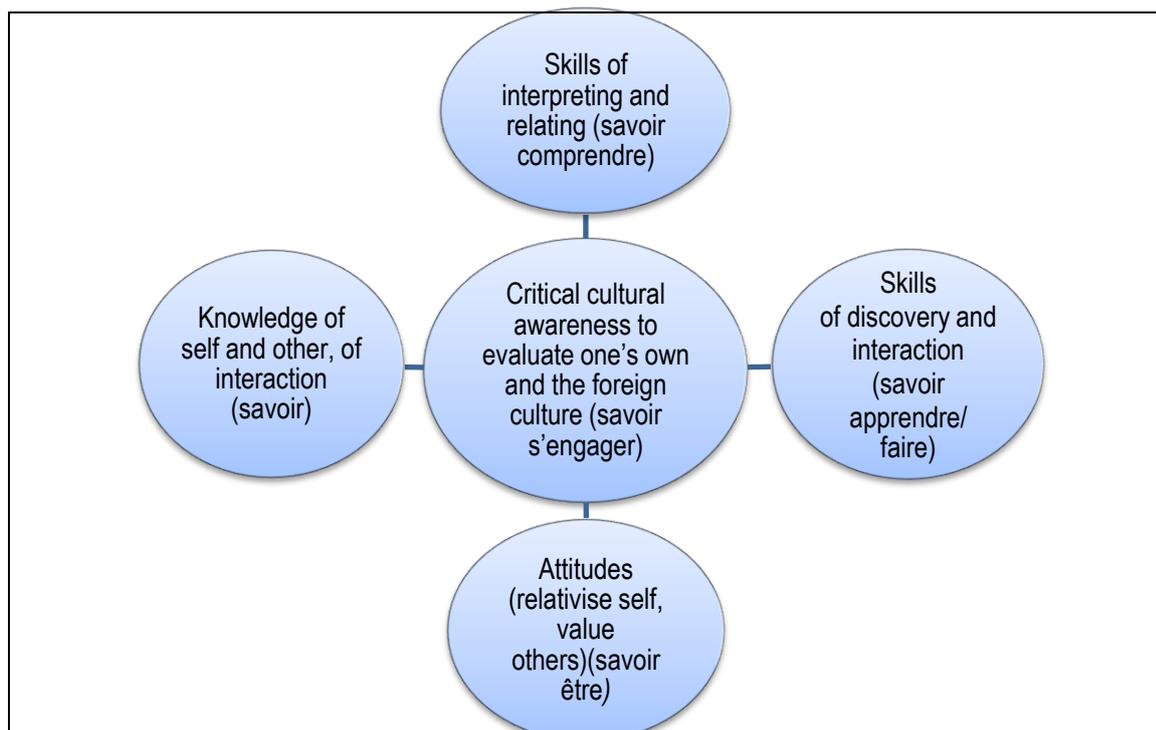


Figure 1 – Byram's ICC model

As Byram's model shows, intercultural competence is not only achieved by acquiring quantifiable knowledge, but it also encompasses 'soft' factors that are more difficult to measure, for example, respect, empathy, flexibility and tolerance for ambiguity. Byram also promotes the idea of an "intercultural speaker" whose ultimate goal is not to achieve native speaker proficiency and assimilation into another culture but to have the ability to mediate between cultures.

In 2001, the Common European Framework of Reference for Languages (CEFR, here also called "the Framework"),⁴ put together by the Council of Europe, was published. Its aims are to foster linguistic and cultural diversity and to promote intercultural learning and plurilingualism while embracing an action-based approach. Chapter 5 of the CEFR describes the user's and learner's competences required in a communicative situation. It states that "all human competences contribute in one way or another to the language user's ability to communicate and may be regarded as aspects of communicative competence." The CEFR differentiates between the **general** and **communicative language competences** of the language learner. The general competences comprise the following aspects:

⁴ https://www.coe.int/t/dg4/linguistic/source/framework_en.pdf

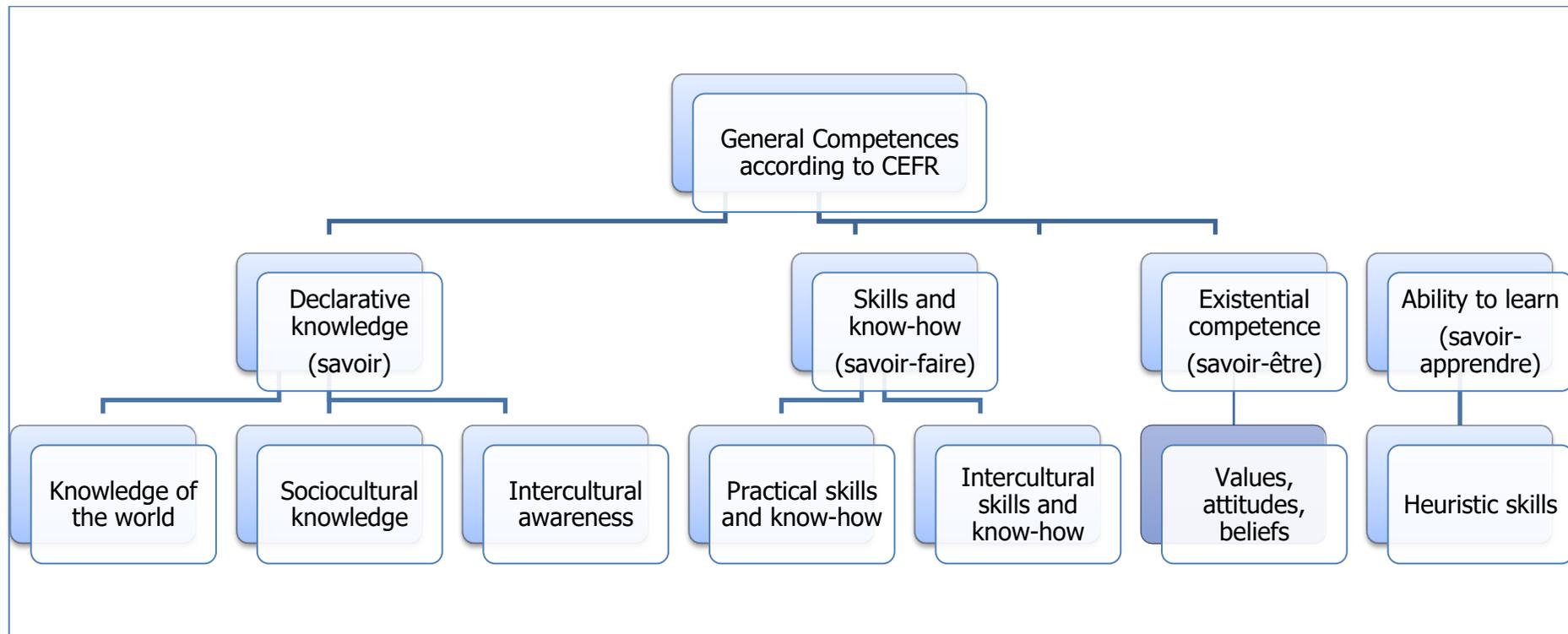


Figure 2 – CEFR general competences

Let us now take a closer look at the areas that relate to intercultural competences. **Declarative knowledge** consists of world knowledge, intercultural awareness, sociocultural knowledge and intercultural awareness. **Knowledge of the world** is the “factual knowledge concerning the country or countries in which the language is spoken, such as its major geographical, environmental, demographic, economic and political features”, while **intercultural awareness** is defined as follows: “Knowledge, awareness and understanding of the relation (similarities and distinctive differences) between the ‘world of origin’ and the ‘world of the target community’ produce an intercultural awareness. It is, of course, important to note that intercultural awareness includes an awareness of regional and social diversity in both worlds” (112). **Sociocultural knowledge** comprises, among other things, everyday living, living conditions, interpersonal relations, body language, social conventions and ritual behaviour (111-112). The CEFR recommends users of the Framework to consider “what prior sociocultural experience and knowledge the learner is assumed/required to have; what new experience and knowledge of social life in his/her community as well as in the target community the learner will need to acquire in order to meet the requirements of L2 communication; what awareness of the relation between home and target cultures the learner will need so as to develop an appropriate intercultural communicative competence” (113).

The Framework also mentions **intercultural skills and know-how**, referring explicitly to the role of the cultural intermediary who has “the ability to bring the culture of origin and the foreign culture into relation with each other; cultural sensitivity and the ability to identify and use a variety of strategies for contact with those from other cultures, the capacity to fulfil the role of cultural intermediary between one’s own culture and the foreign culture and to deal effectively with intercultural misunderstanding and conflict situations; the ability to overcome stereotyped relationships” (113-114). Moreover, the CEFR recommends that “users of the Framework may wish to consider and where appropriate state: what cultural intermediary roles and functions the learner will need/be equipped/be required to fulfil; what features of the home and target culture the learner will need/be enabled/required to distinguish; what provision is expected to be made for the learner to experience the target culture; what opportunities the learner will have of acting as a cultural intermediary” (114).

Another important aspect is existential competence which includes **values, attitudes and beliefs**. Desirable attitudes are “openness towards, and interest in, new experiences, other persons, ideas, peoples, societies and cultures; willingness to relativise one’s own cultural viewpoint and cultural value-system; willingness and ability to distance oneself from conventional attitudes to cultural difference” (114).

Finally, under **Ability to learn**, the Framework lists some heuristic skills, among them “the ability of the learner to come to terms with new experience (new language, new people, new ways of behaving, etc.) and to bring other competences to bear (e.g. by observing, grasping the significance of what is observed, analysing, inferencing, memorising, etc.) in the specific learning situation” (117). The ability to use new technologies, particularly for research, is also mentioned.

The second group of competences laid out by the Framework is **communicative language skills** consisting of linguistic competence, sociolinguistic competence and pragmatic competence.

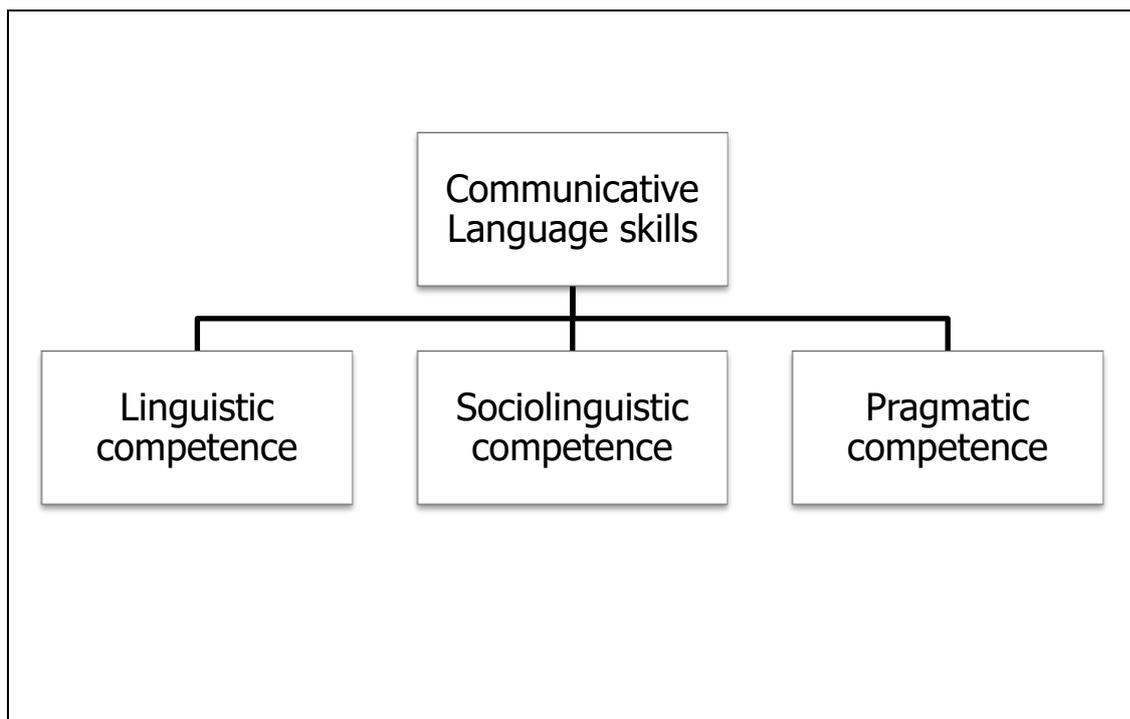


Figure 3 – CEFR communicative language skills

The **linguistic competences** comprise the following: lexical competence; grammatical competence; semantic competence; phonological competence; orthographic competence and orthoepic competence (concerning the relationship between the pronunciation of a word and its orthography or spelling). All of these aspects are relevant when someone communicates in an intercultural situation. Lexical competence, for instance, involves a knowledge of expressions that include formulaic sentences used for socialising or in business English situations, such as meetings, negotiations and presentations, and fixed phrases like phrasal verbs and idioms. **Sociolinguistic competence** refers to the knowledge and skills required to deal with the social dimension of language use, such as linguistic markers of social relations (for example, using titles, first names or surnames); politeness conventions; expressions of folk-wisdom; register differences; and dialect and accent. **Pragmatic competence** can be described as “the ability to use language appropriately in a social context” (Taguchi 2009, 1).⁵ Speech acts, such as thanking someone, complimenting someone or asking for permission not only depend on the context in which the utterance is made but may also be performed differently in different cultures. Studies have shown that pragmatic failure can create a negative impression of the speaker. The descriptors of the linguistic, sociolinguistic and pragmatic competences as well as the plurilingual and pluricultural competences can be found in the CEFR Companion Volume⁶, which is intended as a complement to the CEFR.

While communicative language teaching frequently takes into account some of the sociolinguistic aspects, it is less concerned with the general competences. However, in order to become an interculturally competent speaker, it is important for students to acquire intercultural awareness and skills as well as sociocultural knowledge and to learn to reflect on

⁵ Taguchi, N. (2009): “Pragmatic competence in Japanese as a second language: An introduction.” In N. Taguchi, (ed.), *Pragmatic competence*. Berlin: Mouton de Gruyter, 1-18.

⁶ <https://rm.coe.int/common-european-framework-of-reference-for-languages-learning-teaching/168074a4e2>

their own values, beliefs and attitudes. Consequently, they need to develop these skills alongside linguistic competence.

Objectives and methods of intercultural training

Based on the models described above, the following objectives are considered important in intercultural training:

- Awareness of one's own culture, values and culturally determined behaviours and attitudes;
- Interpreting different forms of verbal and non-verbal communication and acquiring pragmatic, socio-cultural and socio-linguistic skills in order to interact appropriately in different intercultural situations and acquire skills and strategies to act as a cultural mediator between one's own and another culture, such as conveying specific information in text and speech;
- Recognising one's own auto-stereotypes (opinions that an ethnic group has about itself) and hetero-stereotypes (ideas and prejudices used to define other ethnic groups);
- Becoming aware of possible sources of cultural misunderstanding and conflict and being able to deal with ambiguity;
- Addressing affective goals such as interest in other cultures and developing understanding and empathy for different lifestyles, behaviours, communication, etc.
- Knowledge of the regional and social diversity of the country or some of the countries where the language is spoken;
- Be familiar with the sources of country-specific information on geography, history, social and political aspects;
- When using a lingua franca such as English, be aware that there are no universally accepted standards of politeness and relationship building.

Even at beginner level, teachers can include material that raises awareness of stereotypes and provides basic socio-cultural knowledge about everyday life, such as food and drink, mealtimes, table manners, work practices and leisure activities, as well as punctuality, gift-giving, and behavioural and conversational conventions and taboos. Learners need to reflect on what is normal for them and develop an awareness of different paradigms of politeness and relationship building. They can also be made aware of some aspects of verbal and non-verbal language and practise them in simple role-plays and carry out basic linguistic and cultural mediation tasks, e.g. explaining some of the customs and celebrations of their country or region or the customs and traditions of the target culture.

Intercultural methods and suitable media

According to Jürgen Bolten, Professor of Intercultural Business Communication at the University of Jena, Germany, intercultural methods can be divided into **culture-specific methods** (referring to a certain culture) and **culture-general methods**. It is also possible to distinguish between **cognitive** and **interactional** training. Cognitive training is suitable for conveying a wealth of knowledge at a theoretical level, for example, about cultural models, while interactional methods emphasise the learners' experience.

Methods used in intercultural training

Various methods are used in intercultural training and while some of them, such as role plays or lectures, are also employed in general language teaching, others may be less familiar. Some of these methods are explained below.

Critical incidents are short descriptions of situations in which a misunderstanding or problem has occurred due to cultural differences. Enough background information is provided for students to understand what happened. A description of the reactions and feelings of the people involved can also be given, but underlying communication patterns and values are not explained, as they are discovered and discussed in the course of the exercise. Critical incidents do not necessarily imply a single solution for resolving the conflict or misunderstanding but different solutions are accepted. See below for an example of a critical incident:

Sabine has sent an article criticising Japanese working habits to Koji, a Japanese friend she met on a language course in the UK. In her email, she asks him to comment on the article as she needs the information for a school project. Koji did not reply for several weeks. Finally, an email arrives in which he writes: "I'm sorry, I accidentally deleted your article and honestly don't remember what it said. Sabine is disappointed by Koji's behaviour, which she finds unhelpful.

Critical incidents on the internet

Critical Incidents Videos by NorQuest College, Canada

<https://www.norquest.ca/norquest-centres/centre-for-intercultural-education/projects/completed-projects/critical-incidents-for-intercultural-communication-in-the-workplace.aspx>

Intercultural training films by the European University Viadrina (mainly in German):

<https://www.youtube.com/watch?v=V4-0GGqNoCw&list=PL641D10442CF7A4C5>

Central Connecticut State University describes the method of the **cultural assimilator** as follows: "The culture assimilator (also called the intercultural sensitizer) is one of the most popular methods of intercultural training. It uses a series of scenarios, or critical incidents, that involve some sort of culture clash or misunderstanding to prepare people for interacting effectively with culturally different others. The trainee is asked to read the incident and then select the best one of several attributions (explanations) for the incident. The trainee then

receives feedback on the appropriateness of his or her choice.”⁷ See the file indicated in the footnote for an example of a cultural assimilator.

Role plays and **simulations** can prepare students for interacting in specific, possibly challenging, real-life situations such as a negotiation or a meeting, and provide a dry run that allows them to practice their language, social and professional skills in the safe, no-stakes environment of the classroom. Depending on the type of game, learners may need to be taught in advance the formulaic phrases and fixed expressions used in situations such as meetings and negotiations. In a role play, learners take on a role, while in a simulation they play themselves. Sometimes game-like elements and rules are added to a simulation. An intercultural simulation may involve people from two fictional countries meeting each other whose behaviour, communication patterns and attitudes are very different. The aim is to improve the intercultural competence of the participants. A well known game is BaFá BaFá by R. Garry Shirts. Teachers can use ready-made role plays and simulations or write their own based on their students' specific situation.

Role plays and simulations on the internet

A collection of **classroom activities** by INTERCULTURAL LEARNING

<http://intercultural-learning.eu/wp-content/uploads/2018/11/ICL@School-Toolbox-final-1.pdf>

Simulation “Brief Encounters”

Exploring cross-cultural differences through simulation

http://www.acadiau.ca/~dreid/games/Game_descriptions/Brief_Encounters.htm

Simulations related to international relations and business:

“Journey to Shahrada” by Global Edge

https://globaledge.msu.edu/content/academy/exercisessimulations/journey_to_sharahad.pdf

“A trip to Mintana” by Global Edge

https://globaledge.msu.edu/content/academy/exercisessimulations/trip_to_mintana.pdf

“A visit with the Amberana” by Global Edge

https://globaledge.msu.edu/content/academy/exercisessimulations/visit_amberana.pdf

⁷ www.ccsu.edu/d designation/files/culture_assimilator.pdf

When conducting a **field study**, students observe certain sociocultural, communicative or behavioural phenomena in-situ, for example, in the street, a shop or the pub. The learning can range from cognitive to affective outcomes. The following questions may be explored when conducting a field study in a market or supermarket:

Questions for a field study of a market or supermarket

What staple foods, such as bread, are sold?

What fresh produce (fruit, vegetables, dairy products), meat and fish are sold?

How much convenience food (ready meals) is sold?

Which national and regional products are sold?

Which products are sold in smaller/higher quantities than in your home country?

How much space is devoted to pet food?

How many products are imported?

What are the prices compared to the same products in your home country?

Are alcoholic drinks available, and if so, what kind? How are they priced?

Describe the communicative exchange between the checkout assistant and the customer.

In an **intercultural project**, participants complete a task in intercultural teams. They can work in traditional face-to-face teams, where people are physically close to each other, or in virtual teams, where members are in different locations and work together using communication tools. Virtual teamwork can be facilitated by communicating via email or chat rooms, by collaboratively modifying the content of a document such as a wiki, or by meeting online via Skype. One possible task is for team members to exchange information on a particular topic, such as customs and traditions or advertising campaigns in their respective countries, and then to produce a report. In this way, learners practise both content and process skills. It is recommended to structure the project phases, for example as shown in Straub's PROGRESS method, which consists of a preparation phase, a start phase, self-directed work in small groups, exchange of information between small groups, information processing and a conclusion phase⁸.

The Intercultural Campus was founded in 2008 by the University of Jena and other partners. A number of universities in different countries are involved in the learning platform and others can join under certain conditions. Participants can communicate and collaborate on projects to improve their intercultural skills and take part in cross-border studies by attending virtual lectures from other universities, complete e-learning modules and collaborate with students from other locations on video projects, podcasts and business games. Virtual teaching can be combined with face-to-face teaching when professors visit other universities as guest lecturers. www.intercultural-campus.org

⁸ Böing, M. (2016): Interkulturelles Lernen in Projekten. *Der Fremdsprachliche Unterricht Französisch*, 141, 2-8.

Feature films can be used in the classroom to explore intercultural aspects such as traditions, behavioural patterns, perceptions of time, features of verbal and non-verbal communication, and racism. In most cases, it is not necessary to watch the complete film but it is sufficient to analyse some relevant scenes.

Information on intercultural films and using them for teaching available on the internet

Filmblog: Teaching culture through film

<https://www.teaching-english-and-spanish.de/blog/>

Intercultural training with films (suggestions for using films in intercultural teaching and a list of suitable films)

https://americanenglish.state.gov/files/ae/resource_files/48_2-etf-intercultural-training-with-films.pdf

Outsourced: Using a comedy film to teach intercultural communication

<http://ced.cele.unam.mx/blogs/invlenguasext/files/2013/01/descriptivo.pdf>

Intercultural Films: Film List (Spokane Falls Community College)

<http://libguides.spokanefalls.edu/interculturalfilm>

Intercultural films that can be used for teaching

<https://foxhugh.com/2011/09/01/intercultural-films-that-teachers-can-use/>

20+ Films You Need to Watch About Race in America

<http://nofilmschool.com/2016/07/20-films-you-need-to-watch-about-race-in-america>

Advertisements and commercials, especially tourism and food commercials (e.g. for mineral water or alcoholic beverages), focus on the visible elements of a culture and often use national or regional stereotypes such as auto-stereotypes (an auto-stereotype is an opinion that an ethnic group has about itself) or hetero-stereotypes (ideas and prejudices used to define other ethnic groups). Tourism adverts can be accessed by typing 'tourism' and the country in question into the YouTube search box.

They can be used in the classroom to analyse current social and political issues facing a country. Depending on the origin of the cartoon, an emic view from within the social group or culture (an insider's perspective) or an etic view from outside (an observer's perspective) will be provided. Appropriate cartoons can be found by typing "cartoon" and the topic into the Google Images search box. A guide to cartoon analysis is available at

Questions to ask when exploring an advertisement

- What places and objects are shown?
- Who are the people?
- What are their roles/professions and what are they doing?
- What ideas/stereotypes are portrayed?

Political cartoons use visual elements and stylistic devices such as irony to convey a critical message. They can be used in the classroom to analyse current social and political issues facing a country. Depending on the origin of the cartoon, an emic view from within the social group or culture (an insider's perspective) or an etic view from outside (an observer's perspective) will be provided. Appropriate cartoons can be found by typing "cartoon" and the topic into the Google Images search box. A guide to cartoon analysis is available at

They can be made use of in the classroom to analyse topical social and political issues a country is facing. Depending on the origin of the cartoon, an emic view from within the social group or culture (an insider's view) or an etic view from outside from the perspective of the observer) is provided. Suitable cartoons can be found by typing "cartoon" and the topic in the search box of Google Images. A guide for analysing cartoons is available at <https://www.wikihow.com/Analyze-Political-Cartoons>.

Advantages and disadvantages of some of the methods used in intercultural teaching

The main advantages and disadvantages of some widely used intercultural training methods are listed in the table below. The methods have been classified according to the type of learning they provide, i.e. cognitive, interactional or affective learning, and whether they are culture-specific or culture-general.

Method/ Medium	Advantages	Disadvantages
<p>Lecture about a specific culture or culture in general cognitive learning</p>	<ul style="list-style-type: none"> - Fast and efficient transmission of information - Can be prepared and clearly structured - Suitable for large groups 	<ul style="list-style-type: none"> - Limited to cognitive learning - The learning effect depends on the knowledge and presentation skills of the speaker. - Does not normally lead to deep learning.
<p>Guest speaker from another country or culture about a specific culture cognitive and possibly affective learning</p>	<ul style="list-style-type: none"> - Authentic - First-hand information - Students can identify with the speaker. May appeal to students' emotions. 	<ul style="list-style-type: none"> - The learning effect depends largely on the personality, attitude and skills of the speaker. - May reinforce stereotypes and prejudices (one person representing a whole culture).
<p>Case Study about a specific culture cognitive learning</p>	<ul style="list-style-type: none"> - A specific real-life case is dealt with. - Situation-specific learning 	<ul style="list-style-type: none"> - Learning is only cognitive. - The case may not relate to the students' situation.
<p>Critical incident about a specific culture cognitive learning</p>	<ul style="list-style-type: none"> - Specific case - Applies to a real-life situation. 	<ul style="list-style-type: none"> - Learning is only cognitive. - Some students may not relate to the incident. - Danger of stereotyping - Sometimes criticised for focusing on differences and misunderstandings.

<p>Cultural assimilator</p> <p>about a specific culture</p> <p>cognitive learning</p>	<ul style="list-style-type: none"> - Specific case - Applies to a real-life situation. - Students don't have to come up with their own explanations but can discuss the options that have been provided for them. 	<ul style="list-style-type: none"> - Learning is only cognitive. - Some students may not relate to the incident. - Danger of stereotyping
<p>Feature films</p> <p>about a specific culture</p> <p>cognitive learning with affective elements</p>	<ul style="list-style-type: none"> - Entertaining - Multi-sensory - Appeal to emotions. - Can offer different or unusual points of view. - Can offer a visual portrayal of abstract theories and concepts⁹. - Allow learners to study verbal and non-verbal communication - Some films can be used to expose stereotypes and train critical media skills. 	<ul style="list-style-type: none"> - Passive (students cannot intervene) - Spoken language can be difficult to understand due to slang, unfamiliar accents, background noise or poor sound quality. (Subtitles can be a solution in some cases.) - Films should be carefully selected so that they do not reinforce stereotypes. - Time may be an issue if a full-length feature film is watched. - Scenes taken from films need to be contextualised. - Not all films are suitable for all audiences.
<p>Role play</p> <p>about a specific culture or culture in general</p> <p>interactional learning</p>	<ul style="list-style-type: none"> - Participative and experiential - Interpersonal and communicative skills are practised in a safe setting. 	<ul style="list-style-type: none"> - Students may not act the same as in a real situation; artificial if students cannot relate to their role or lack the necessary experience. - If the group is large, it is difficult to monitor the exercise. - Debriefing and giving feedback to individual participants can be difficult in large groups.
<p>Simulation</p> <p>about a specific culture or culture in general</p>	<ul style="list-style-type: none"> - Experiential learning - Can be emotional - May be entertaining 	<ul style="list-style-type: none"> - If the setting of the simulation is fictitious, the transfer to real life can be difficult.

⁹ J. Champoux, "Film as a teaching resource," *Journal of Management Inquiry* 8, (1999): 206.

<p>interactional learning with affective elements</p>		<ul style="list-style-type: none"> - A game may last for several hours and debriefing may also be time-consuming. - An effective facilitator is required for debriefing.
<p>Field study</p> <p>about a specific culture</p> <p>experiential and cognitive learning, possibly with affective elements</p>	<ul style="list-style-type: none"> - Experiential learning - Students are trained to observe sociocultural and sociolinguistic phenomena. 	<ul style="list-style-type: none"> - Normally, students have to live in the other culture in order to be able to observe it. - Observations have to be put into perspective by the facilitator.
<p>Intercultural projects</p> <p>about a specific culture or various cultures</p> <p>interactional learning with affective elements</p>	<ul style="list-style-type: none"> - Authentic - Interactive and experiential - Content and process orientation 	<ul style="list-style-type: none"> - A partner or various partners are needed, which makes it more difficult to organise. - Suitable communication technology is needed for virtual teams. - An experienced facilitator is required to guide students through the phases (PROGRESS model) and reflect on their experiences during project work. - Poorly conceived projects may increase prejudices.
<p>Literature dealing with intercultural topics</p> <p>about a specific culture</p> <p>mainly cognitive learning</p>	<ul style="list-style-type: none"> - Students see the world from someone else's point of view and can empathise with the protagonist. - Students can read the novel at their own pace at home. - A common basis for discussions is provided. 	<ul style="list-style-type: none"> - Reading a novel requires considerable time outside the classroom and may provoke students' resistance due to high workload. (Short stories can be a good alternative.) - Book discussion sessions have to be planned. - May not be compatible with curriculum.
<p>Commercials and ads</p> <p>about a specific culture</p>	<ul style="list-style-type: none"> - Short and engaging - Appeal to emotions - Often exploit stereotypes 	<ul style="list-style-type: none"> - Teacher needs time to find suitable commercials/ads. - Tend to quickly become outdated.

cognitive and affective learning		
Articles and editorials in newspapers and magazines about a specific culture cognitive learning	<ul style="list-style-type: none"> - -Students are familiarised with current political and social issues. - An insider's view or a view from outside the culture is conveyed and the views can be compared. 	- Learning is only cognitive.
Artefacts about a specific culture mainly cognitive learning	<ul style="list-style-type: none"> - Objects of everyday life, such as handcraft, items of clothing and objects related to rituals, for example the German candy cone that go back to the often remote past can be explored. - Stimulate interest - Students can explore a tangible aspect of culture, its origin and underlying values. 	<ul style="list-style-type: none"> - Inherent danger of simplification and folklorisation of a culture - It may be difficult to obtain some artefacts outside their culture of origin.
Images about a specific culture cognitive learning	<ul style="list-style-type: none"> - Visualise sociocultural aspects, for example regarding everyday living, living conditions, traditions and social conventions. - Raise interest and create a springboard for an exchange of impressions and opinions - Can be easily accessed, for example through the internet 	Danger of promoting stereotypical ideas and stressing folkloric and/or exotic aspects of a culture
Political cartoons about a specific culture or culture in general cognitive learning with affective elements	<ul style="list-style-type: none"> - Students are familiarised with current political and social issues. - Visual impact of cartoons - An insider's view and/or a view from outside the culture is conveyed and the different views can be compared. 	<ul style="list-style-type: none"> - Suitable cartoons have to be found. - Cartoons may soon become outdated.

<p>Coaching</p> <p>about a specific culture</p> <p>experiential learning</p>	<ul style="list-style-type: none"> - Tailored feedback in specific situation 	<ul style="list-style-type: none"> - A trained coach is required with specific intercultural background - Higher costs involved
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Some novels dealing with intercultural topics

Ali, Monica: Brick Lane (Black Swan, 2003)

The story of a Bangladeshi woman who goes to the UK at the age of 18 due to an arranged marriage describing her life in London's East End.

Blackmann, Malorie: Noughts & Crosses (Penguin, 2001)

A story about racism where the noughts (whites) are second-class citizens and the crosses (blacks) are the ones who rule the country.

Boyle, T. C.: The Tortilla Curtain (1995)

Although not well received by all critics, the novel is a vivid portrayal of the opposing worlds of two undocumented Mexican immigrants and of a prosperous American couple and their neighbours.

Dirie, Waris: Desert Flower (Virago Press, 2001)

Autobiography of Waris Dirie who was raised in a Somalian nomad family and became a famous model after living in London for some time.

Fowler, Therese Anne: A Good Neighbourhood (St. Martin's Press, 2020)

A gripping novel about class, racism and teenage love in modern-day America (St. Martin's Press, 2020)

Hashimi, Nadia: When the Moon is Low (Harper Collins, 2015)

The story of a middle-class woman in Afghanistan after the rise of the Taliban and her flight with her children to England

Jones, Tayari: An American Marriage (Algonquin Books, 2018)

A novel that describes the marriage of a middle-class African-American couple, Celestial and Roy, who live in the Southern state of Georgia before and after Roy is wrongfully convicted of a rape.

Korte, Barbara und Sternberg, Claudia (editors): Many Voices – Many Cultures – Multicultural British Short Stories (Philipp Reclam jun., 1997)

Lahiri, Jhumpa: Unaccustomed Earth (Bloomsbury, 2009)

Eight short stories that deal with the immigrant experience

Lahiri, Jhumpa: The Namesake (Harper Collins Publ., 2004)

The Namesake describes the experiences of an Indian family who leave their tradition-bound life in Calcutta to settle in the United States, a country very different from their homeland.

Ng, Celeste: Everything I Never Told You (Penguin, 2014)

The story of a mixed-race family composed of an American mother and a China-born father and their children, their dreams and their problems, set in 1978.

Rai, Bali: (Un)arranged marriage (Corgi Childrens, 2001)

A novel about a young Punjabi man who was raised in the UK and is torn between his family's expectations and Western values.

Tan, Amy: The Kitchen God's Wife Flamingo, 1992); The Bonesetter's Daughter (Flamingo, 1970); The Joy Luck Club (Vintage 1991)

Amy Tan is a Chinese American writer whose novels are based on the cultural and generational differences experienced by Chinese American women and their families.

Useful internet resources

Although the internet is no substitute for intercultural training that is tailored to the needs of the participants, it can be used as a source of information and ideas and can supplement intercultural training activities and be used in combination with other training formats to develop intercultural skills. The following websites can be recommended for an introduction to intercultural aspects, accessing information on cultures and finding an e-tandem partner.

The Pacific Education Institute's What's Up With Culture? online course is designed to help students make successful cultural adjustments both before they go abroad and when they return. Designed primarily for US undergraduate students, the material provides an opportunity to explore various aspects of intercultural communication that are known to affect all study abroad experiences. The site consists of three modules and is self-guided and self-paced, but should not be used as a stand-alone distance learning course. Instead, it could be part of a university course dealing with intercultural issues.

<http://www2.pacific.edu/sis/culture/>

The Intercultural Training Channel

Various videos related to intercultural topics

https://www.youtube.com/channel/UCqj1kC8_jBDeGcG0qqaVNaw

Interculture TV

Videos on intercultural methods, some critical incidents in German, English and other languages

<https://www.youtube.com/user/IntercultureTV>

Commisceo Global Country and Culture Guides provide information on the culture and business etiquette of various countries. These guides provide a useful overview of cultural etiquette in different countries although the free short versions cannot provide detailed information.

<http://www.commisceo-global.com/country-guides>

“all different all equal” education pack by the Council of Europe

This site provides ideas, resources, methods and activities for informal intercultural education for children, adolescents and adults.

<http://www.eycb.coe.int/edupack/>

Seagull Tandem Project

The project aims to support tandem learning in various ways. SEAGULL stands for Smart Educational Autonomy through Guided Language Learning. Its aim is to bridge the gap between an autonomous learning approach while at the same time being accompanied by the need for a systematic support. 20 partner institutions from all over Europe and outside Europe have developed learning materials for autonomous tandem learning in 11 languages.

<http://seagull-tandem.eu/>

My Language Exchange

You can find a partner at the online community and practice your second language with a native speaker who is learning your language.

<http://www.mylanguageexchange.com/>

Books about teaching culture for teachers:

Tomalin, Barry and Stempleski, Susan: Cultural Awareness (Oxford University Press)

Contains 70 ready-to-use activities.

Johnson, Gill and Rinvoluceri, Mario: Culture in our Classrooms (Delta Teacher Development Series, 2009)

Contains an introduction to the concept of culture, classroom activities and activities for teacher development.

Conclusion

Intercultural communicative competence and language competence are two issues that are inextricably linked and therefore need to be addressed in the language classroom. Teachers can choose from a variety of methods to teach intercultural communicative competence, depending on their target group and learning objectives.