



Intercultural Communication In Language Education 1st Conference Proceedings



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All articles in these proceedings underwent a single-blind peer review process. The reason for it being "single-blind" as opposed to "double-blind" stems from the fact that, since all submissions were based on a conference presentation that occurred prior to the review, the reviewers had access to the name of the presenters via the published conference program.

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PREFACE

Have you ever had the feeling that something is missing in your language teaching classes? Perhaps something that goes beyond grammar, vocabulary and pronunciation? Or maybe something that transcends and yet permeates content in regular foreign language (L2) textbooks? There is a chance that this “something” that you seek may be related to culture, and that you may be facing the conundrum of wanting to teach your students not only how to improve their mastery of a L2, but also how to successfully communicate across cultures while using said foreign language.

In order to address these types of concerns, the Intercultural Communication in Language Education (ICLE) SIG was founded in June 2018. We are a group of similar-minded educators whose aim is to explore the various ways we could help develop our students’ intercultural minds, foster their cultural self-awareness, and enhance their intercultural understanding.

The ICLE SIG’s *raison d’être* is contextualized by an increasingly interconnected world in which intercultural contact has become an unavoidable reality for many people. Thus, a change in the mindsets of educators and students alike is required in order to embrace the transformations that a multicultural society brings with it. Within this context, the Japanese Ministry of Education, Culture, Sports, Science, and Technology (MEXT) has included intercultural understanding in the Course of Studies for L2 education and is also promoting and supporting programs at the elementary, secondary and tertiary level to support intercultural awareness. For example, the Top Global University Project which commenced in 2014, takes on the mission of developing “human resources with a *global mindset, who are tolerant and accepting of different cultures* [...]” (Ministry of Education, Culture, Sports, Science, and Technology, 2016)

The ICLE SIG’s mission revolves around constituting a platform where language teachers can come together, discuss, present and publish issues related to the intercultural communication demands that our ever-globalizing world and MEXT impose on our practice. Specifically, the SIG’s focus is to address:

(1) various approaches for teaching intercultural communication in a language classroom, allowing educators to become better informed about teaching a L2 from an intercultural education perspective

(2) the development of resources appropriate to a foreign language teaching environment, taking into consideration the practical challenges of bringing culture into the language classroom.

In other words, the ICLE SIG's mission is to bridge the gap between theory and praxis of intercultural communication in language learning.

Our 1st conference, held in July 2021, was devised for directly addressing both of the above-mentioned foci in several ways. First, theoretical aspects of Intercultural Communication in Language Education were thoroughly discussed as a means to ground our praxis as language teachers. Second, best practices were shared between presenters and attendees, effectively bridging the theory with the praxis of bringing culture into the language classroom. Third, a tangible take-away in the form of the proceedings you are currently reading.

These proceedings are meant to serve as a reference for present and future language teachers, guiding them (at least partially) within the intricacies of Intercultural Communication. In this sense, Hale & Shimamoto present an interesting take on how to bring a culturally relevant phenomenon such as the Black Lives Matter (BLM) movement into a language class. Tan discusses the results of a research endeavor which highlights how Intercultural Communication teaching can be brought forth through a synchronous online app; a topic of extreme relevance during this time of technological innovations forced upon educators and students by the pandemic. Ryan demonstrates how to "bring down to earth" complex, culture-related neuroscience concepts in a way that can be both appealing and easy to understand for a language learner. Yoshimura mulls the challenges of teaching the untranslatability of several culture-dependent concepts and ideas from German to Japanese (and vice versa), while at the same time positing an alternative for overcoming these hurdles. Finally, Salazar proposes an innovative way for understanding the logic of Intercultural Communication in the language classroom, as a means for guiding language teachers on the design of teaching materials, syllabi and even textbooks.

It is our sincere wish that this collection of articles will be thought-provoking and useful to you, the language teacher, during your everyday travails of bringing culture into the classroom.

Lastly, we would like to thank all presenters, conference attendees, SIG members and officers for making our 1st conference a reality in the first place. A very special thanks to Gary Ross for his unconditional support in regard to Edzil.la, the online conference management platform he developed which made our own conference possible. Additional thanks to JALT as an organization, without it and its mission, vision and all the officers that tirelessly work to see it through, endeavors such as the ICLE SIG wouldn't even exist. Last but not least, thank you to all authors of these proceedings for kindly accepting to put your thoughts on paper and to all members of the review board for their time and consideration.

Javier Salazar & Gaby Benthien
(Co-editors)

Reference

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Covering Culture in the Pre-service Teacher Practicum

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Abstract

Pre-service teachers attending MA TESOL programs often conduct practicum lessons as part of their degree requirements. Typically, lesson-planning of the practicum is focused on improving teaching skills according to best practices in second language acquisition (SLA). Practica given at the university level (where language-focus learning is supplemented with authentic material) can cause pre-service teachers difficulty as they are generally not experienced with content and language integrated learning (CLIL) or content-based approaches. The study presented here describes one pre-service teacher tasked with delivering a lesson using authentic materials dealing with how the Black Lives Matter (BLM) Movement is interpreted in Japan. The novice teacher needed to design an engaging lesson covering issues related to the topic, such as cultural appropriation, racism and xenophobia. The authors, the master teacher and the novice, each describe how they approached the topic and worked to co-design a lesson that served the intercultural awareness-raising purpose of the unit, while still proving insightful as a practicum experience.

要旨

英語教授法を学ぶ大学院修士課程の学生は、教員養成過程の単位習得の一環として、大学において教育実習を行うことが多い。教育実習の授業計画の際に典型的に用いられるのは、第二言語習得における最も優れた授業実践である。大学で行われる教育実習（外国語使用を重点的に行う授業で、補足教材としてオセンティックな教材を用いる）は、内容言語統合型学習（CLIL）や学習内容に重点をおいた学習法（content-based approach）を行うことの経験が乏しい教育実習生にとって、困難なものとなる。この研究は、1人の教育実習生がBlack Lives Matter (BLM)の社会運動が日本でどのように解釈されているか、授業を行った様子を記述している。この教育実習生は、テーマに関連した事柄、例えば文化盗用や人種差別、外国人恐怖症などを取り扱い、学生の興味関心を引き出す授業を考案する必要がある。筆者ら（指導教員と教育実習生）は各々どのようにテーマを提示したのか述べ、教育実習を意義あるものにするために、異文化に対する意識を高める目的の授業案を共同で作成した。

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In this descriptive, reflective paper, I (Chris) as the “master” teacher and David, as the “novice,” will describe the process we went through in one practicum course. First, I will give an overview of the graduate program at Akita International University (AIU), and the practicum in particular. I will next provide context of the course in which David did his practicum teaching, an undergraduate writing course at AIU and briefly explain the concept of “English for Liberal Arts,” which is an approach to second-language teaching focused on critical thinking and intercultural understanding. Following these descriptions of the context for the practicum, David will provide a discussion of the process from his perspective including some action-research data he collected from the practicum. While this paper is not intended to be a research paper in the Journal Article Reporting Standards (JARS) tradition, David does provide and examine some student conversation data in order to better understand the effectiveness of his lesson, rather than to address a research question or hypothesis. In the graduate program, students are taught conversation analysis (CA) transcription methodology as a means of enhancing their understanding of classroom interaction and the importance of conducting localized action research. By describing the process, and looking at student conversation data, he is able to reflect more deeply about the practicum and explore what changed about his teaching beliefs and how this new understanding will impact his teaching going forward. Finally, I will conclude with my own reflection on the direction of teacher-preparation programs in Japan.

The Practicum

The English Teaching Practices Program at AIU is a graduate program for pre and in-service teachers in Japan. Over their two years in the program, student teachers gain understanding of the field of English as a foreign language (EFL) and learn how to engage in “best practices.” In addition to the courses one would expect to see in a TESOL program (such as second language acquisition, sociolinguistics and pedagogical grammar), a large portion of the curriculum is centered around actual classroom practices. In the three practicum courses students take, they are able to put to use their developing hypotheses about how language is learned and develop and deliver materials they believe would best serve that purpose. As the practica are conducted in “real” classrooms (as guest lecturers), each of the three practica serve as real-world training for the student-teachers. Each practicum is built upon the belief that teachers should reflect on their craft at every stage of their development, and in this way, student-teachers are able to engage in this reflective process at three stages in their development. Student teachers in the program are asked to view teaching from a new lens, one that is tinted with the pedagogical and theoretical knowledge they are gaining throughout the program and “move towards a transformation

of that knowledge, and in the process, of themselves” (Snyder, Hale & Myskow, 2020, p. 181). This reflection process is supported and guided by the faculty in the program, who serve as “master” teachers. The point of this reflective process is to help the novice teachers assume their roles as professional educators and become the models of “best practices” in their future teaching contexts - essentially, to become “masters” themselves.

The EAP and ‘English for Liberal Arts’

In the second practicum, David, a student teacher, observed and taught a series of lessons in my undergraduate writing course in the English for Academic Purposes (EAP) program at AIU. The philosophical organization of the EAP is based on a novel approach to English language teaching in Japan called *English for Liberal Arts* (ELA) (see Nani & Hale, 2020; Hale, 2015; Hale & Wadden, 2013). TESOL professionals working at the tertiary level are generally familiar with language teaching approaches, such as content-based language teaching (CBLT) or English for specific purposes (ESP). ELA goes beyond these familiar approaches in that it uses content and concepts inherent to a liberal arts education. Rather than following a language-learning textbook, teachers design materials that are relevant and can engage students in the moment, such as the Afghan refugee crisis, vaccine hesitancy, or, as in the case presented below, the lack of traction of the Black Lives Matter movement in Japan. The aim is for teachers to guide students towards critical thinking and thoughtful engagements of the topics in an effort to not only understand these complex issues, but to find solutions to them. In this way, the language curriculum is based on the liberal arts model, rather than a separate experience where students “learn a foreign language,” then move on to the “actual” learning that takes place later in their university content courses. An ELA approach prepares students to be proficient English-language users, but more importantly, it gives them the foundation from which to integrate fully into a liberal arts-oriented academic community where they can grapple with the pressing issues facing humanity.

The Assignment

One of the objectives for my (David’s) teaching practicum during Fall semester 2020 was to put together a 75-minute Zoom lesson in Dr. Hale’s academic writing course, which consisted of sixteen high-proficiency students in either their first or second year of undergraduate study. Prior to my lesson, students were assigned an article to read titled, “*In Japan, the Message of Anti-Racism Protests Fails to Hit Home*” (Rich & Hida, 2020). The purpose of my lesson was to enhance students’ understanding of the central concepts addressed in the article and provide them with opportunities to engage with each other to

deepen their interpretation of these concepts and to see that this topic was relevant to Japan by having students explore racism here. In the weeks following my lesson, students were expected to use the contents from this article to write a composition on racism in Japan.

After observing two lessons, I was able to gauge my target students' levels and outline a first draft of a lesson plan. In order to help students understand the Black Lives Matter movement as it pertained to Japan, I selected several important themes from the article, including cultural appropriation, discrimination against minorities, and institutional racism. I planned to introduce these concepts by assisting students in making connections between some key quotes from the article. For instance, I wanted to present three examples of cultural appropriation from the article, and then ask students to analyze these examples to find a core concept that could aid their understanding of cultural appropriation. My overall intent for this activity was for students to glean important concepts from the article, which would serve as a basis for discussion. In reviewing my initial teaching plan with Dr. Hale, I was advised to spend less time on comprehension and put a heavier emphasis on critical thinking. We had a lengthy discussion about how comprehending the language itself should not be overlooked, but, beyond that, the fundamental aim of the lesson should be to push students to re-examine their own perspectives on racism in Japan. Dr. Hale called this "rattling their cage."

With a renewed understanding of my teaching assignment, I went back to the drawing board and overhauled much of my lesson plan. The first of two major changes was to replace the comprehension-based content I had planned with some videos and pictures that would be relevant to students. These included pictures of racial segregation in the U.S. and South Africa, a controversial Katy Perry music video, and an All Nippon Airways (ANA) TV commercial that was controversial in its racial insensitivity and was ultimately banned. It was my hope that tying concepts from the article to media that students were familiar with would stimulate interest and lead to deeper thought and more participation. The second major change was to devise a plan to draw out students' initial opinions on racism, then provide them with important concepts they could use to re-evaluate their initial opinions. For example, in the beginning of class, I wanted to show a picture of a segregated drinking fountain from the U.S. in the 1950's for "blacks" and "whites" to get students thinking generally about racism. Later in the class, after introducing the concept of "institutionalized racism," my plan was to show the same picture again and ask students to analyze it next to images of segregated public spaces in Japan, such as from *onsen* with separate entrances

for Japanese and foreigners and restaurants and bars with “no foreigners” signs posted on their entrances as well as apartment real estate listings which indicate whether or not foreigners are welcome to live there. Through introducing selected content at the initial stages of the lesson, and then re-introducing the same content at later stages of the lesson, my goal was to induce students to see how their thoughts on racial issues changed over the course of the lesson. My hope with this approach was that students who may not have initially seen much relevance with the BLM movement and Japan, would come to recognize that in fact Japan has much to recon with in terms of its own racial discrimination issues.

The Lesson

In this section, I (David) will use student interaction data to describe the classroom interaction that took place during my teaching practicum. The lesson included whole class discussions and small group discussions of three or four students. Video and audio data from both settings were collected and transcribed according to conversation analysis (CA) methodology (see Appendix for transcription symbols), which is taught in the MA program at AIU to encourage reflective action research. Two segments of whole class discussions and two group discussions were transcribed (a total of twenty-five minutes of classroom data). In the transcriptions, students were given pseudonyms to protect their identities.

The transcribed data was useful for me to better understand the effectiveness of my lesson, and to see if students were engaging with the topic in the way I had hoped. Upon analyzing my data, I found a number of salient points, one of which was the level of engagement and introspection displayed by students. Table 1 shows an excerpt from a whole class discussion on cultural appropriation. Students watched a video of a Japanese comedian (Mr. Yamadera) who wore black face paint and did an impersonation of Louis Armstrong. Students were then asked whether or not they could find any elements of cultural appropriation in the video.

Table 1*Getting Permission to Speak*

	Line	Speaker	Talk
→	1	Rina	Can I ask a question to Arisa and Kei?
	2	Teacher	Yes go ahead. Sure.
	3	Rina	nn:: yeah I think this:: Yamadera-san is like the kind of cultural
	4		appropriation. He imitate the actor of not the all black people but
	5		the person- <<Louis Armstrong>>. So I wonder where is the
	6		distinguishing line between the imitation and the cultural
	7		appropriation? So could you tell me how do you think?

This short teacher-student exchange demonstrates the beginnings of cross-discussion, which Lemke (1985) describes as a rare form of classroom interaction in which students talk directly to each other, leaving the teacher as a moderator of discussion. Because much of my teacher-fronted talk was marked by recurring initiation-response-feedback (IRF) sequences, I was pleasantly surprised to see students attempt to wrestle control of the discussion away from me. This showed that they were willing to involve themselves in discussion by questioning and disagreeing with each other on what many would consider a controversial or even “taboo” topic in Japan.

Moments later, another instance of cross-discussion unfolded (Table 2), as Ayaka and Miho talked about the same video of the Japanese comedian impersonating Louis Armstrong.

Table 2*Agreeing to Disagree*

	Line	Speaker	Talk
→	1	Ayaka	Well I think that's the point of it because <u>in Japan</u> people don't see
	2		it as racism or like <<cultural appropriation>> but <u>in the U.S.</u> or
	3		uhm let's say in many parts of the world consider it as cultural
	4		appropriation like for- like what I mean is that in Japan >>not like-
	5		maybe- it's the same<< as any other people imitating uhm other
	6		people but u::h in like many other parts of the world it's considered
	7		as it [so::]
→	8	Miho	[mh] Right. So we have to be careful about the international
	9		ro:le=
	10	Ayaka	=Yee- [yeah] especially in the like age of globalization people can
	11	Miho	[yeah]
	12	Ayaka	easily watch these videos and be offended so:: <<we might be->>
	13		we should probably like (1.0) yeah [be aware of that.]
	14	Miho	[yeah]

The dialogue presented in Table 2 was also notable in that it showed how students were beginning to examine how racism is perceived in Japan, which was my goal. In lines 1-7, Ayaka argues that this video would not be viewed as cultural appropriation in Japan, but in other parts of the world, it would be interpreted as such. This is noteworthy because she touches on an important theme—that in Japan, racism is not understood like it is globally. Miho (lines 8-9), the student who initiated this cross-discussion, acknowledges this point as both students seemed to reach a shared understanding. In reviewing this section of the data, it was encouraging to find that not only did students have strong opinions on the topic, but they also sought out opportunities to explore the thinking of their classmates.

Towards the end of the lesson, I had one culminating discussion planned for students. To this point, students talked about how there was a gap between the public perception of racism in Japan and reality. I assigned students to Zoom breakout rooms and asked them to discuss what might be causing this gap. Students were to share their opinions on this by using Fisher and Adams's (1994) four categories of perception: perception as experiential, inferential, selective, and contextual. Because students read about these categories of perception during a previous unit, this discussion was implemented to help them synthesize information from their previous reading on intercultural communication. Table 3 shows one opinion that was voiced in many of the breakout rooms.

Table 3
Valuing Intercultural Communication

Line	Speaker	Talk
1	Emi	I agree with it to Yuna's opinion. I think there's not much discussion about
2		cultures. Uhm:: when I was in- when I went to America American high school
3		students talked about like different language or cultures like daily basis but
4		in Japan we don't have like have discussion about it. We don't really talk about
5		Uhm how other cultures have like influence on our culture so maybe (1.0) if-
6		>yeah that's< I think that is one of the uhm examples of like lacking of
7		experiences (2.0)

In Table 3, Emi states that topics pertaining to race, culture, and language are not commonly discussed at school, which is one reason why Japanese students may not have sufficient experience to grasp the reality of racism. Emi, like some of the other students in this class, brought in her own stories of being an exchange student to show how experience can shape one's perception of racism. Students in other groups put forward other intriguing opinions as well. One student mentioned that today it is not uncommon to encounter classmates of diverse racial backgrounds at school, yet Japanese people tend to fall back on the excuse that racial insensitivity stems from a lack of experience. Another student talked about how the BLM movement attracted bandwagon supporters on Japanese social

media who simply wanted to follow a trend. These were some examples of students sharing their ideas on what might be causing this gap between the perception of racism in Japan and reality.

Reflection

This practicum experience provided valuable insight into how I need to adapt my teaching style to meet the aims of content-based language education, particularly facilitating critical thinking and learner-centered interaction. Prior to beginning my graduate studies, most of my teaching experience involved language-based curriculum, where motivating students to participate and express their opinions and correcting for accuracy were primary goals. As such, it was a new challenge for me to teach higher-level students who were self-motivated and skilled enough to express themselves on a wide range of academic topics. There were two main takeaways that will undoubtedly prove to be instrumental as I grow into becoming a more multifaceted language educator.

The first is designing relevant content. Discussing Katy Perry's music video "Dark Horse" turned out to be one of the more thought-provoking moments of the class. In the video, Perry (who is white) is dressed like Cleopatra and carried by slaves (who are all black) in a fantastical world based on ancient Egypt. Many of the students had seen this music video before but, clearly, had not considered it from the point of view of cultural appropriation. It became apparent that their personal interests in Katy Perry as an entertainer and cultural icon came into conflict with what they were learning about racism. In this way, I found that presenting content that students are likely to be familiar with while asking them to view this content from a new vantage point can be a stimulating starting point for discussion. Through such an experience, students can see for themselves how the knowledge they acquire in class can shape the way they view the world around them.

Another important skill that I developed from this practicum was learning how to facilitate discussion. As I mentioned, in my previous teaching experiences, building up students' confidence to speak their minds in class was an achievement in and of itself. In teaching this group of students, I had to change my expectations and, thus, the way I approached interaction with students. Anticipating what students might say, knowing what comments might drive discussion further, and encouraging students to disagree and respond to each other's comments were key skills that I realized I needed to develop. In dissecting my interaction with students, I was able to recognize where I failed to capitalize on some critical opportunities for compelling classroom discussion. By reviewing these segments of the

data with Dr. Hale, I gained invaluable advice on how I can modify my interactional practices with students.

Coupling relevant content with the ability to respond to students in a way that entices further interaction is an essential component of content-based instruction in an English for Liberal Arts approach. My first endeavor into this world of teaching helped me see that an important skill that teachers must possess is the versatility to adjust their interactional practices to meet the goals of their students. Working with highly proficient students in a rigorous undergraduate program opened my eyes to the array of teaching approaches I need to develop in order to be a well-balanced English teacher.

Conclusion

The practicum is an essential “training ground” for pre-service teachers to explore their developing understanding of how best to teach English. As David found, particularly in higher education contexts, there is much more a teacher can do in the classroom than maximize opportunities for “output” and comprehending texts. That is only the first responsibility of the language teacher, and should not be considered the ultimate goal. In a world with so many pressing issues requiring critical thought and intercultural awareness, teachers must choose relevant topics and texts that can move students beyond superficial understanding and towards actually addressing those issues. This approach requires teachers to be more than language experts but also facilitators for their students’ developing self and intercultural awareness. At AIU, it is the goal of the MA program to prepare future English educators for this multifaceted role. The “English for Liberal Arts” approach followed at AIU (and increasingly at other Japanese universities) seems best suited to the task. With the Ministry of Education (MEXT) placing a heightened importance on critical thinking and intercultural understanding in English education, the old ways of preparing teachers for the field are no longer adequate. While the practicum is an essential experience for future teachers, it needs to be coupled with course work that emphasizes and explores the increasingly socially-conscious content that appears in tertiary (and increasingly secondary-school) English curriculums. It is no longer enough to lead students to an understanding of a problem – they are now required to think about the solutions to it.

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Appendix

Conversation Analysis Transcription Symbols

- . (period) Falling intonation.
- ? (question mark) Rising intonation.
- , (comma) Continuing intonation.
- (hyphen) Marks an abrupt cut-off.
- :: (colon(s)) Prolonging of sound.
- wo:rd (colon after underlined letter) Falling intonation on word.
- wo:rd (underlined colon) Rising intonation on word.
- word (underlining)
- word The more underlying, the greater the stress.
- WORD (all caps) Loud speech.
- °word° (degree symbols) Quiet speech.
- ↑word (upward arrow) raised pitch.
- ↓word (downward arrow) lowered pitch
- >>word<< (more than and less than) Quicker speech.
- <<word>> (less than & more than) Slowed speech.
- < (less than) Talk is jump-started—starting with a rush.
- hh (series of h's) Aspiration or laughter.
- .hh (h's preceded by dot) Inhalation.
- [] (brackets) simultaneous or overlapping speech.
- []
- = (equal sign) Latch or contiguous utterances of the same speaker.
- (2.4) (number in parentheses) Length of a silence in 10ths of a second
- (.) (period in parentheses) Micro-pause, 0.2 second or less.
- () (empty parentheses) Non-transcribable segment of talk.
- ((gazing toward the ceiling)) (double parentheses) Description of non-speech activity.
- (try 1)/(try 2) (two parentheses separated by a slash) Alternative hearings.
- \$word\$ (dollar signs) Smiley voice.
- #word# (number signs) Squeaky voice.

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A Research Report on Promoting Intercultural Communication through an Online Communication App

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Abstract

This study assesses the effectiveness of a 10-week project in promoting communication using media and multimodal interaction strategies in Telegram groups among 87 students from seven countries. In the project, students were placed in small groups with a leader in each group and the group members were swapped between groups every block, which consisted of 3 weeks. In each block, participants were expected to upload a video based on given topics the first two weeks and plan for a synchronous online meetup in the third week. After 3 blocks, in the tenth week, a super online meetup was organized for all participants and teachers. A questionnaire was administered at the end to obtain feedback from participants. Correlations between the types of media used and word count were analyzed. It was found that a rather strong correlation was established between the two entities; however, the causal effect remained inconclusive as there were probably other factors that contributed to the level of engagement that needed further investigation.

要旨

本研究では、7カ国から集まった87名の学生を対象に、Telegramグループにおけるメディアとマルチモーダルなインタラクション戦略を用いたコミュニケーション促進のための10週間のプロジェクトの効果を評価しました。プロジェクトでは、学生は各グループにリーダーがいる小グループに分けられ、3週間で構成されるブロックごとにグループのメンバーが入れ替わりました。各ブロックの参加者は、最初の2週間で与えられたトピックに基づいてビデオをアップロードし、3週目にはオンラインでの同期ミーティングを計画することになっていました。3ブロック終了後の10週目には、参加者全員と先生を対象としたスーパーオンラインミーティングが開催されました。最後にアンケートを実施し、プロジェクトの構成を改善するための提案を参加者から引き出しました。また、使用したメディアの種類と単語数の相関関係を分析しました。その結果、2つの団体の間にはかなり強い相関関係があることがわかりましたが、エンゲージメントのレベルに貢献した他の要因があるかもしれないので、因果関係は決定的ではありませんでした。

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Our increasing dependence on the use of various technological tools has impacted every facet of our lives, and social media technology has opened new horizons of developing and learning new information, sharing ideas and connecting with others. Smartphone ownership has become a nearly ubiquitous element of modern life. Consider the role of social media in the humdrum routine of waiting for the train or bus. At train stations or bus stops, it is no longer an uncommon sight to see people have their gaze glued to their mobile devices, scrolling and tapping and smiling to themselves. They may make plans for the weekends with their classmates on messaging apps, like WhatsApp, LINE or KakaoTalk. Others may take pictures of interesting sights and instantly share them through their Instagram Stories, double tap the screen to “like” their friends’ posts of their mundane lunch or write birthday greetings on Facebook to a distant aunt, while continuing to wait. The above example shows how digital technologies play an increasingly crucial role in society and how social media is very much integrated into our social practices. This project utilizes such social practices and the instant virtual connectedness of individuals to promote intercultural communication between students from different parts of the world through the use of Telegram, a popular messaging app.

Background

The current travel restrictions imposed by many countries due to the COVID-19 pandemic has deprived many students of the opportunities to experience intercultural communication through study abroad exchange programs. A 10-week project was designed and implemented that brought 87 university students of different cultural and linguistic backgrounds together through an online semi-synchronous exchange. Participating countries included Japan, Israel, the Philippines, Puerto Rico, South Korea, Taiwan and Turkey. The objectives of this project were to deepen intercultural understanding and to improve communicative strategies and digital competence.

Google was first released in 1996 and those born after the launch of Google are often referred to as the Gen Z adults; they are the current college-going students who are inclined to be more technologically sophisticated and self-directed than previous generations (Gupta & Gulati, 2014; Thigpen & Tyson, 2021). They have lived their whole lives in an internet and social media era, and, as such, social media usage plays an important role in the lives of these young people and therefore opens up new opportunities for intercultural connections across the globe. According to Vannucci et al. (2018), most emerging adults (18-22 years) are adept in using multiple platforms simultaneously and often spend around six hours a day on social media. Based on this premise, the project leveraged the

pervasiveness of social media usage among young people to promote communication through spontaneous authentic contexts of their daily lives.

In addition, the sociocultural approach to language learning posits that language and social interaction play an important role in the construction of shared knowledge between people by using language as a communicative tool for the purpose of making meaning (Lantolf & Thorne, 2007). This project offered a platform for social networking for students through virtual connections with other learners around the world and this could potentially provide a rich environment for sociocultural language exchange (Harrison, 2013). Social networking spaces, such as the project live online meetups through Zoom, also offered possible virtual spaces and opportunities for learning by observation, where learners could observe others, interpret their behavior, and adjust their own social networking interaction style (Ryberg & Christiansen, 2008). The rationale of this study was to establish a structure where students could be productive in their interaction with their counterparts from other countries through the use of messaging apps and to provide a prototype that could be replicated in different settings to benefit language learners.

Methods

This study aims to examine the effectiveness of the structure of the project in promoting conversations among students in small groups through the use of media and multimodal interaction strategies. It also explores the affordances of social network services by using Telegram, a messaging app, to promote intercultural communication. The number of words and the types of media used in the exchange were analyzed for possibility of correlation. At the end of the project, Japanese students ($N=33$) were asked using Google form, "What was your favorite part of the project, and why?" and a content analysis was done based on their responses.

Platform for Communication

Two communication platforms were considered. In the previous project, students from different countries were connected through Flipgrid (<https://info.flipgrid.com>), which is an educational video posting platform with a concept similar to that of an internet forum or message board for a discussion site, except the participants hold conversations in the form of video messages (Tan, 2019). It was thought that Flipgrid conversation was useful; however, unlike a social media messaging app, it does not allow conversational spontaneity, which is an essential element that contributes to the development of communicative

competence (e.g., Andújar-Vaca & Cruz-Martínez, 2017). Hence, a different platform was considered.

The alternative is a social media messaging app that does not require mobile numbers and there are many, such as Skype (<https://skype.com>), Telegram (<https://telegram.org/>), Discord (<https://discord.com>), LINE (<https://line.me>) and Kik(<https://kik.com>). However, Telegram allows for the creation of channels and groups with 200,000 members, and also supports bots, allowing for large videos and other file types. It is available for Android, iPhone, iPad, Windows, Mac, and the Web (Mushtaq, 2020). In addition, the convenience of having an invitation link to individual groups helps to connect the students efficiently and the export function of the chat history and media proved to be useful for research data collection. Hence, Telegram was decided on over other apps.

Through Telegram, participants could engage in conversations using video presentations, voice recording and texting. As shown in Figure A1 (refer to Appendix A), a student demonstrated how to play a clarinet through a video recording, another student talked about making cream pasta by showing what he was doing through a picture, one student responded with a video recording and another with a voice recording. Such dynamic multimodal conversations allow participants to employ various communicative strategies using different media forms to express their thoughts and convey their ideas (e.g., Anduja, 2016; Madden & Foucher, 2019; Madden & Foucher, 2020). Every participant created a Telegram username and submitted it to their teacher. Unlike other messaging apps like WhatsApp, Telegram does not require telephone numbers, except when creating an account. Hence, it does not disclose one's mobile number.

Participants

Second language (L2) speaking anxiety can be debilitating to some learners and the most frequently cited source of anxiety for L2 learners is speaking with a native speaker of the target language (English). Indeed, studies have shown that L2 learners often tend to intensify their level of anxiety when speaking to native speakers; hence, to encourage more participation and induce less anxiety in using English, the participants in this project were all L2 learners of English (Heng et al. 2012; Mak, 2011). There were 33 Japanese, 16 Turkish, 15 South Korean, 10 Puerto Rican, 7 Filipino, 4 Taiwanese and 2 Israeli students who participated in the project, a total of 87 participants.

Project Content

The project was divided into 3 blocks with 3 weeks allocated to each block. During the first 2 weeks in each block, participants were required to upload a 1-minute video to their group based on the themes given. In the third week, the group leaders were required to organize a live online meetup through Zoom, record the meetings and submit the recordings to their teachers. The live online meetups were at least 30 minutes long. The subjects of conversation for the meetups were provided in the form of Google slides, which included topics related to superstitions, weddings and typical communication styles. Participants were allowed to veer from the suggested topics during their online meetups. After each block, participants were regrouped and the cycle was repeated. In the tenth week, all the teachers involved organized a final live online meetup for all the participants. Participation rate was more than 50%. Table 1 summarizes the content of the 10-week project.

Table 1

Content of a 10-week Project

Week 1 - 3 [Block 1]	Week 4 - 5 [Block 2]	Week 6 - 9 [Block 3]	Week 10 [Super Meetup]	Live
1. Getting to know you	4. A virtual tour	7. Teach me something	10. Final live online meetup with all participants (60 min)	
2. Food	5. Five essential items	8. What you want to know		
3. Live online meetup	6. Live online meetup	9. Live online meetup		

Findings

Correlations between Media Used and Word Count

There were a total of 17 groups in Block 3, and only data from seven groups were available for analysis in this paper. Each week the students were given a theme on which the videos they created were based and they were required to share them with the group; however, there were groups that took the initiative to share photographs and snapshots of their daily lives, and this seemed to have a profound impact on the success of the group in generating conversations. Table 2 shows the modes of communication that took place in the third block, showing both the media count input, which is the number of photographs, videos, links, and voice messages uploaded to the Telegram conversations, and the word count

output, which is the total number of words the group members had generated in three weeks.

Correlation analysis was done to study the strength of the relationship between the number of media used and the number of words produced in each group. Referring to Figure 2 and Table 3, word count output was highly correlated, $r=.833$, to media count input, which was the unit sum of different types of media used. In other words, the more media content each group uploaded, the more conversations were generated. The contrary was also true: the group that had the lowest media count input generated the least word count output during the 3-week period. As shown in Table 3, there was a stronger correlation, $r=.825$, between the number of photographs used as compared to the number of videos used, $r=.635$, and the number of words generated in each group discourse. In general, there was a strong correlation between the number of media used and the number of words generated in each group; a correlation between these variables, however, does not necessarily mean that the change in one variable is the cause of the change in the values of the other variable. A closer study on the exchanges that took place in each group was done to investigate the possibility of a causal effect.

Table 2

Media Count Input and Word Count Output in Block 3 for Groups 10 to 16

Grou p	Photo s	Video s	Links	Voice Messages	Total Media Count	Total Word Count
13	27	11	4	1	43	7 826
14	21	16	5	4	46	4 554
16	6	10	4	1	21	3 161
12	5	10	2	6	23	2 724
15	14	5	7	0	26	2 058
10	5	7	7	1	20	2 018
11	10	3	3	0	16	1 416
<i>Mean</i>	13	9	5	2	28	3394
<i>SD</i>	9	4	2	2	12	2202

Figure 2

Scatter Plot Graph: Media Count Input and Word Count Output

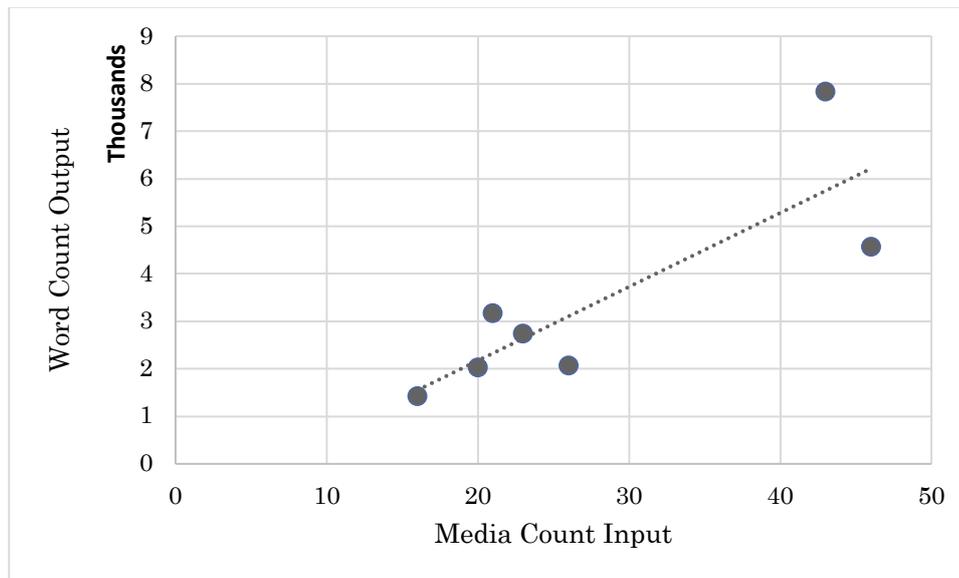


Table 3

Pearson Correlation Matrix

	<i>Photos</i>	<i>Videos</i>	<i>Links</i>	<i>Voice Messages</i>	<i>Total Media Count</i>	<i>Total Word Count</i>
<i>Photos</i>	1					
<i>Videos</i>	0.443	1				
<i>Links</i>	0.078	-0.131	1			
<i>Voice Messages</i>	-0.097	0.630	-0.480	1		
<i>Total Media Count</i>	0.886	0.788	0.079	0.273	1	
<i>Total Word Count</i>	0.825	0.635	-0.146	0.115	0.833	1

The following takes a closer at the exchanges. Figure A2 (refer to Appendix A) shows excerpts of a conversation between students from South Korea, Japan, Turkey and Puerto Rico. The conversation started with a South Korean student posting the process of making his cream pasta lunch. He started with a photograph of him shopping for the ingredients, followed by a photograph on how he cooked his lunch, and finally the plate of cream pasta,

his final product. In between the photographs he posted, they talked about how they could save money by not buying lunch from convenient stores, one student introduced her favorite cooking YouTube channel and talked about how her grandma used to cook during holidays with everyone coming together but how it was no longer possible due to the COVID-19 pandemic, two students talked about the differences between Turkish and Japanese stuffed cabbage, and the conversation went on with more sharing of videos and photographs.

Another example of how the use of media generated more conversations took place during the Mothers' Day celebration week between students from Japan, Turkey, Puerto Rico and Taiwan, as shown in Figure A3 (refer to Appendix A), an excerpt of the conversation. The group leader mentioned how she celebrated Mothers' Day by uploading a photograph of her Mother's Day chocolate cake, the Puerto Rican student uploaded a photograph of Ferrero Rocher chocolate and mentioned that she gave that to her mother, and the Taiwanese student stated that the family went to a Chinese restaurant to celebrate the occasion and uploaded a photograph of the Chinese dinner at a restaurant. The Puerto Rican student responded to the photograph with, "In Puerto Rico, Chinese restaurant menu are so different." Another student from Japan responded with, "It looks delicious! Authentic Chinese food is different from my image. In Japan, famous Chinese food are ramen, gyoza (fried dumplings) and fried rice." The Taiwanese student responded to the Puerto Rican student with a question, "Really? Where is the difference?" and received a reply with a photograph that explained everything. From the above anecdotes, it can be said that the number of photographs and videos used in the conversation do have a positive effect on the interaction dynamic in each group. Photographs seemed to be a stronger media to generate conversations compared to videos. Overall, it could be deduced that photographs and videos could provide useful media tools to stimulate and drive conversations in the intercultural communication groups organized within this project. However, this remains a deduction, which is one of the limitations of this study, and the causal effect between the use of media and level of engagement cannot be said to be entirely conclusive, as there are other possible interfering factors, such as fluency level, motivation of group members, group size and so on.

Content Analysis

The content analysis of the qualitative data derived from the question, "What was your favorite part of the project, and why?" shows that participants were driven by the need to communicate with their group members and hence their motivation to learn English had

heightened since the beginning of the project. The following section is devoted to the explanation of the four key themes (meaningful and fun, authentic and spontaneous, cultural understanding and live meetup) identified from responses given by Japanese students (refer to Appendix B).

1. Meaningful and fun – The word “fun” appeared frequently in their responses. Fun itself is an element of intrinsic motivation and the participants derived much satisfaction from interacting with other L2 learners of different linguistic and cultural backgrounds. Their initial inhibitions and anxieties were unwarranted as they started to identify with other interlocutors who made similar grammatical errors as they did and noticed that the errors did not affect speech intelligibility. In other words, participants were intrinsically motivated to use English. It has been shown that interaction using social networking services can produce meaningful output and stimulate students’ interest in language learning (Chartrand, 2012). Proponents of such integration also highlighted the crucial role it has in impacting the development of socio-pragmatic competence in language learners (e.g., Blattner & Fiori, 2011).
2. Authentic and spontaneous – The functional use of the English language became apparent in the process of making new friends, sharing photographs, and engaging in daily conversations. Unlike familiar textbook-based conversational practices, the conversations in this project were authentic and personal, spontaneous and practical. The authenticity of the context made the interactions meaningful, real and enjoyable, which was also highlighted by Kárpáti (2009), where he purported that social networking tools offer the learners an authentic language education environment, which is an important consideration in acquiring high communication skills in a foreign language.
3. Cultural understanding – Interacting with students from other cultures and understanding their daily life firsthand through the group was the best experience. The accessibility of connecting with friends from different cultures gave learning about other cultures a sense of importance and significance. Participants indicated that they had gained an in-depth understanding of other cultures. As shown in figure 4 (refer to Appendix A), participants were able to engage in meaningful conversation and gain deeper understanding about the food culture of their counterparts.
4. Live online meetup – Students enjoyed the live online meetup the most and they wanted to have more of such sessions. It was during such meetups that they were able to have an accurate realization of the English proficiency level of their speaking and listening skills. The meetups created a much closer atmosphere and bonding between the group members. Especially during the current COVID-19 pandemic,

where social distancing and lockdowns have taken away much-needed social connections, such virtual connections become a source of social well-being and the students appreciated that.

Discussion and Conclusion

Based on the observations and qualitative feedback from the participants, it can be said that the objectives of this project were achieved to a large extent. The structure of the project had provided students the opportunities to participate in authentic conversations that promote virtual communication skills. Fellow L2 learners in the groups provided a safe environment for each other to make mistakes and hence students were able to exercise confidence in the use of English through modeling and employing various communicative strategies to create engaging conversations with friends of different cultural backgrounds.

It is of paramount importance to reduce L2 anxiety in the environment because it has a debilitating effect on the oral performance of the speakers. Language anxiety can be attributed to a range of factors, and, according to Woodrow (2006), one of the most frequent sources of anxiety for L2 learners is interacting with native speakers. Yentürk and Dağdeviren-Kırmızı (2020) also mentioned that, "communication apprehension with native instructors is one of the reasons for language anxiety" (p. 1941). For the above mentioned reason, all students involved in this project were non-native speakers of English, thus providing the students an environment where they felt less inhibited in using the target language (e.g., Aydın, 2008; Takkaç Tulgar, 2018).

The analysis of students' interactions is in congruence with the findings of Greenhow and Askari (2017), which is that "learners' experiences in social network sites are shaped by the content they create, upload, and share; by their interaction with other people's content; and by others' unanticipated interactions with their digital creations" (p.5). In addition, students also reported they had learned digital skills and improved their "record screen" presentations from each other, and their proficiency in utilizing online tools to facilitate communication and hold virtual meetings had also improved. It can be said that the results may not be limited to the app utilized in this project but may be replicated elsewhere with other apps. Further research needs to be done related to the optimal group size, the live meetup frequency and the activities that are capable of stimulating deeper conversations.

Despite the success of most groups, there were issues with groups that had low participation due to members who were less proactive. Decisions need to be made on the intervention to help recalcitrant members, such as those who did not upload the required videos or contribute to the conversation. The participation of the members in each group was crucial and the role of the group leaders was also considered to be far more important than anticipated. 98.4% of the participants indicated having a positive experience and wanted to join similar projects in the future. The content and structure of the project would need to be revised to ensure the success of each group in future intercultural virtual exchange projects.

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Appendix A

Figure A1

Examples of Multimodal Conversations in Telegram

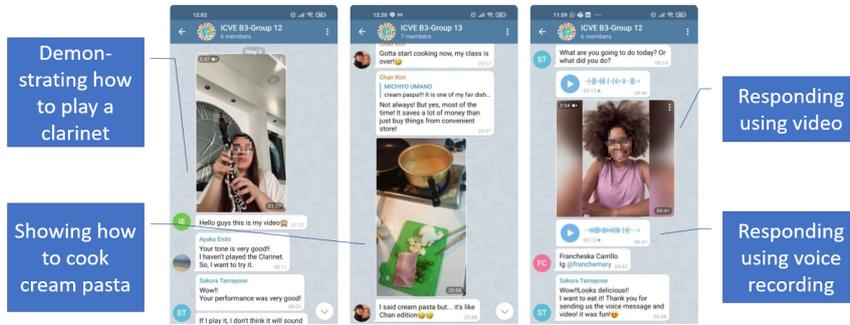


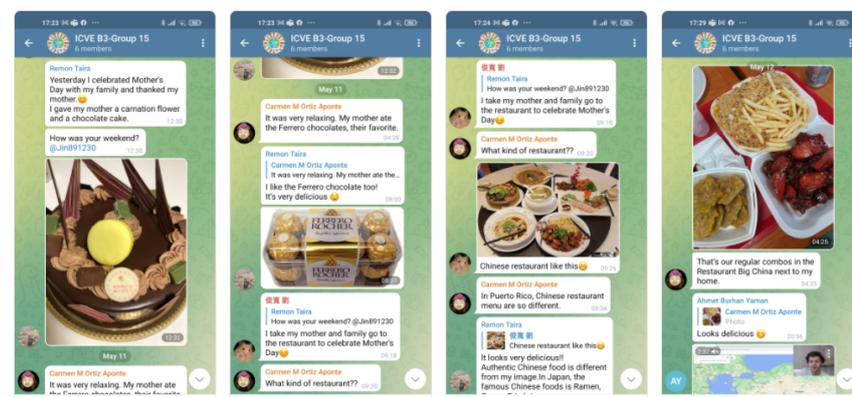
Figure A2

Making Cream Pasta Telegram Excerpts



Figure A3

Mothers' Day Celebration and Chinese Food Telegram Excerpts



Appendix B

Responses from students based on the question, "What was your favorite part of the project, and why?"

- It is sharing picture of each country. Because I can know a lot of things about other country.
- Meeting. Because everyone was kindly with me.
- My favorite part of the project is daily communication. Because I could learn about cultures and their lifestyle
- Meetup project was the best project. It gave me motivation to improve English. And that was so fun.
- I liked talking with other country students because I learn about different cultures.
- One of my favorite parts was texting with other people on telegram every day which made me feel I can communicate with foreign people by using second language.
- When talking about small things. Because I can get a lot of knowledge.
- I did enjoy the live meeting. Because the members can talk as much as they wanted.
- My favorite part of the project is to zoom with members definitely.
- Because I could learn how much I can't speak English and couldn't express my will.
- It drove me up to study and speak English harder!!
- It was group meeting, because I could try my English ability and feel confidence of my skill finally.
- My favorite part of the project was live meetup. Because we can meet using zoom and connect someone who are not English native speaker. We can see each face and hear voice.
- My favorite part of the projects was talking about various countries things within my group and the Super Zoom Meeting. That's because If I hadn't had this project, I couldn't get the chance to talk with people in various countries like Turkey, Korean or Israel.
- Live meeting because we can talk to other countries people.
- Zoom meet. I felt much fun because I can connect foreign people!
- I liked to talk with members about daily life.
- It's because I can see any pictures in their country.
- Improving my listening skill.

- I like second part because I talked with Korean people a lot. It was really fun.
- My favorite project is online talking with Taiwanese students. Because we have almost same English ability. So I can speak English slowly.
- My favorite part is talking on telegram and online meeting, because we can enjoy talking with friends in other countries easily.
- Definitely meetup online! It gave me the courage and confidence to speak.
- It was that there was time enough, I could prepare for what I record as a movie.
- Able to talk to people in different countries. Because I was able to learn about other countries.
- I like to meet up with others. It's because This chance made me realize that I should study English hard more and motivated.
- Telegram, I knew different culture and how to live.
- My favorite part is 5 essential items to take back because I could know other countries culture, famous foods, climate and so on.
- I'm happy by talking with friends. It was fun to send photos.
- I like the video work on souvenirs. Many people were planning a trip to each other's country, and we were able to talk very meaningfully.
- Because I can get to know Japanese culture and I can get to know the culture of other countries.
- Food. I'm really interested in worldwide food.
- Live meetup. Super meetup was very interesting because I talked with many people about each hobby.

Author's Biography

Eng Hai Tan is currently teaching English Communication, Basic Academic English and Business English courses in Japan. His research interests include intercultural communication, pedagogy, educational technology and student motivation.

Life in a Box: A New Take on Intercultural Communication

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Abstract

This paper draws on recent understandings emerging from Brain Science (Clark, 2019; Feldman Barrett, 2021; Liberman, 2013) to present a new view of the human brain's interaction with its environment, its reaction to novelty, and the role of communication. The paper begins with a simple premise: "Imagine you lived in a box with just a few holes in it. How would you survive?" From there, it builds to a holistic understanding of human existence in a changing physical and social environment of which each individual can be only partially aware. The purpose of presenting these ideas is twofold: firstly, the intention is to help teachers to re-think their understanding of Intercultural Communication and some of the basic concepts of the field; secondly, it is offered as a potential framework for introducing such concepts to students. The concepts introduced are easily comprehensible and can be explained in simple language.

要旨

この論文は、脳科学から生まれた最近の理解（Clark、2019; Feldman Barrett、2021; Liberman、2013）を利用して、人間の脳とその環境との相互作用、違いに対する反応、コミュニケーションの役割についての新しい見方を示しています。この論文は、単純な前提から始まります：「あなたがほんの数個の穴のある箱に住んでいたと想像してみてください。どのように生き残りますか？」そこから、各個人が部分的にしか認識できない、変化する物理的および社会的環境における人間の存在の全体的な理解に構築されます。これらのアイデアを提示する目的：まず、教師が異文化間コミュニケーションとこの分野の基本的な概念のいくつかについての理解を再考するのを助けることを目的としています。第二に、それはそのような概念を学生に紹介するための潜在的なフレームワークとして提供されます。紹介する概念は簡単に理解でき、簡単な言語で説明できます。

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Those of us tasked with teaching about Intercultural Communication to students in Japan often face a double challenge. We need not only to inculcate an understanding of a series of novel concepts (bias, allocentricity, stereotyping, etc.), we also have to overcome what our learners think they already know about the topic (“It is about communicating with foreigners;” “We have to learn their strange customs so we can communicate with them;” “We need to study about Americans and their way of thinking;” etc.). This task is not always aided by published materials which were a) prepared with a different learning context in mind (like the field itself, many “beginner” publications are U.S.-centric), or b) written by people with only a superficial understanding of what the field consists of, often sharing many of our students’ preconceptions.

In this paper, I shall lay out a new approach to Intercultural Communication concepts which seeks to overcome these difficulties by eschewing facile comparisons of the stereotypical behaviour of one group with that of another. Instead, this approach begins with an account of the limitations of human perception and the ways in which the human brain has learnt to overcome these limitations. My intention is not only to suggest a fresh approach to presenting ideas to students but also to provide a stimulus for teachers to re-think their own conception of what happens when people encounter difference

The approach draws on understandings about perception and cognitive processing emerging from brain science. It draws principally on the theory of Predictive Processing (Clark, 2019; Hohwy, 2013) as articulated by Feldman Barrett (2017a, 2021) and largely substantiated by Walsh, McGovern, Clark, and O’Connell (2020). In part, too, it draws on Lieberman’s (2013) book on the social brain. In its presentation, though, (both here and to students) it is decidedly non-academic¹. The goal is to present a model in the form of a series common-sense propositions which, when added together, add up to a sophisticated understanding of human cognition. It is hoped that when this understanding is applied to intercultural encounters, it will circumvent the tendency to see them in the terms of us/them, normal/strange, my country/their country which seem to be reflexive for many of our students.

The Box

Imagine you lived your whole life inside a box. You cannot get out of the box. All the sides of the box are opaque. Outside the box is a variety of things you will need to survive and thrive: food, drink, companionship. Unfortunately, also outside the box are a number of

¹ The original “Brain in a Box” idea was suggested by Feldman Barrett (2017b).

things that could end your very existence: fires, precipices, and people/animals with hostile intent. Clearly. You need as much information as you can get about the world outside your box.

The only way of getting this information is through a small number of little holes drilled in the sides of the box. Thanks to these holes, you can see parts of the world outside, detect vibrations, changes in temperature, and in the composition of the immediate environment, but this information is very limited indeed, because the holes are so small. This is the information you must rely on to make decisions about exploiting the resources and avoiding the dangers that lie outside the box. These decisions are what makes your continued survival possible.

Unpacking the Box

The box is, of course, your skull. The “you” in the text above is your brain, stuck inside your skull with only very limited information available, yet with the existence of the whole organism depending on how it chooses to interact with the environment outside the skull. The holes in the box are your senses (sight, hearing, taste, smell, touch), your only source of information about the outside world.

Why are the holes so small / the sensory data so limited? There are two reasons for this: the range and perspective of your senses are limited—you cannot smell, taste, or hear things that are too far away, and your eyes, for example, can only look forward; they are not much use if you want to know what is outside your field of vision. The second reason is that your brain’s bandwidth for receiving and processing sensory data is tiny compared with the vast amount of such data that is available. Zimmerman (1986) has estimated that of the 11 million bits of information available at any given moment from our environment, the brain is capable of consciously processing only 40 bits, or 0.00036%.

Yet, the brain badly needs to understand as much as possible about the environment in order to make good decisions about using bodily resources (oxygen, glucose, neurotransmitters, etc.) to conduct the best strategy for using external resources in order to survive.

How, under these circumstances, have we evolved to overcome the dearth of information and interact successfully with our environment?

The Survival Mechanisms

Let us continue the thought experiment. Logically, what mechanisms would an organism need to develop in order to survive with such little information?

Attention to Difference

Clearly, we must pay attention to difference. There is little point in using our limited sensory resources to pay attention to elements of the environment that are the same from moment to moment. Change is where the opportunities and the dangers are, whether they are predators or potential sources of nutrition.

It is a small wonder then that we are predisposed to notice and pay attention to novel aspects of our environment. A release of the “feel-good” neurotransmitter dopamine rewards attention to novelty, in what is known as the “novelty bonus” reaction (Kakade & Dayan, 2002), thus stimulating alertness to future possibilities of novel sensory stimulation.

Pattern Detection

Once we notice something new and different, the next step is to recognize patterns in the sensory stimulation it causes. There is an element of chicken-and-egg causality here involving this step—pattern detection—and the previous one—attention to difference—since it is only by contrast with an established pattern that novelty becomes salient. Suffice it to say that both of these interdependent mechanisms are necessary.

Our only guide to what is happening around is the impression it makes on our senses. If we considered each stimulus to be a one-off event, we would be constantly reacting to everyday events as though they were happening for the first time (like the proverbial short-attention-span goldfish). It is only by recognizing patterns in the stimulation of our senses that we can begin to make sense of our environment.

Konovalov and Krajbich (2018) report the involvement of the ventromedial prefrontal cortex, a brain area known to be associated with reward, was activated when test subjects succeeded in detecting patterns in scrambled photos shown to them. Again, we see that a reward is triggered by just the kind of behaviour we need to make sense of the world. This accounts for the feeling of satisfaction occasioned by solving any kind of puzzle.

Interestingly, in Konovalov and Krajbich’s study, the rewards were triggered whether or not the participants were able to detect patterns. What was being rewarded was the *attempt*

to find patterns. Pattern detection is so important that there is a reward just for trying to do it. As we often tell our students: if you don't try, you will never succeed.

Prediction

The importance of patterns is not what they tell us about the current situation but what they tell us about possible futures. Nobody knows what the future will bring, but recognising and understanding patterns allows us to make predictions about it. The more experience we have of a particular kind of sensory input, the more accurate our predictions are likely to be.

Predictions are important because they help us to prepare ourselves to get the best from future eventualities. The balance of chemicals in our body can be altered, muscles can be prepared to fire, gastric juices can start to flow. Without this kind of preparation, we would not be in a position to exploit opportunities or to avoid dangers.

Clark (2013) has called the brain as a whole a "prediction machine," concluding that its whole purpose is to make predictions about the future. This assertion is now generally accepted by neuroscientists and the discussion has now moved on to investigate exactly how the prediction mechanism works (Hohwy, 2013).

Feldman Barrett (2017b) illustrates the importance of prediction with an example from the eye-brain connection. We tend to assume that visual input through the eye is communicated to the brain through the optic nerve, and that the visual areas of the brain make sense of the nerve signal with reference to previous signals. In fact, she shows, what happens is quite the reverse: predictions from the brain are first sent to the eye; they are compared with actual visual signals; and only if the sensory data differ from those predicted is a signal (a "prediction error" sent from the eye to the visual areas of the brains. As evidence, she demonstrates that there are ten times as many nerve connections from the visual cortex to the eye (carrying predictions) as there are in the opposite direction (reporting prediction errors).

Error Correction

Our predictions will not always be borne out by subsequent sensory evidence (i.e., what actually happens). In fact, when we find ourselves in a new environment, our first predictions are likely to be wildly inaccurate. Because of this, we need a mechanism that will allow us to use new sensory data to help us make better predictions in the future. This mechanism

is known as “prediction error minimisation.” A “prediction error” is the difference between what we thought would happen and what actually happens. We can use this error to fine tune our understanding of the world so that future predictions take account of our new, more nuanced understanding of the patterns in our environment. This process of allowing experience to modify our understanding of the world is called learning.

Communication

One more point needs to be added to our image of the brain in a box. Although each brain is alone in its box, there are other brains in other boxes all around us. This enables a further powerful way (apart from experience) for us to learn about the environment in which we live: communicating with others. Communication allows us to learn from the experience of others, whether those others are in the next box over, on the other side of the world, or they died many years ago. The patterns that others see in their experience (and the predictions they base on them) are just as susceptible to perspective and bandwidth limitations as our own, but they do constitute new sources of data about the world which we may use to improve our predictions.

Lieberman (2013) speaks of the “social brain,” by which he means a brain that learns not only from its own experience but also from that of others. He shows that social learning is both more effective and more long-lasting than the learning done by a single brain in isolation. We have evolved, he says, to learn from each other.

An Intercultural Example

At this point, a worked example might be appropriate. My purpose here is to clarify, for both teachers and students, how the precepts of human understanding outlined above can guide us when we encounter and react to novel experiences. For this, I will use an example from my own life.

I grew up in an environment where the common greeting between strangers and acquaintances was a handshake. Repeated exposure to this form of greeting from an early age helped me to recognise it as a pattern and to predict that each time I met a stranger or acquaintance, one of us would offer their hand for the other to shake. My brain based several actions on this prediction, not only the subtle changes in oxygen delivery to arm muscles which prepare the muscles to raise the hand to a position where it can shake or be shaken, but also a habit of transferring anything I was carrying to my left hand when about to meet someone, so the right hand would be free for shaking.

After several years, though, I found myself in a new environment. Many things in this environment were “novel,” in the sense that they were different from what my previous experience had led me to predict. I found the constant direction and re-direction of my attention to such novelties tiring but rewarding, too. Thanks to my brain’s reward system I felt excited and ready to learn more. I slept well at night, probably because my brain needed time to puzzle out (i.e., find patterns in) all these new experiences.

One of the things I noticed quite early on in this new environment was that handshakes were much less common than I had expected. Many people greeted each other (and me) by bowing. I initially experienced this novelty as an “error”: I was about to reach out my hand to shake when I saw that my new acquaintance was bowing rather than reaching out her hand. I felt confused and disconcerted, but further observation led me to modify my predictions about greetings in this new environment. (In a more modern age, I could have Googled to learn from the experience of others.)

My new set of predictions were much more nuanced than my previous one (greeting = shake hands). They were situational: I had noticed that handshaking was much less common in my new environment than in the previous one, so now my predictions would vary depending on where I was. Later, I would discover cheek-kissing of acquaintances in a third environment. They were also probabilistic: not everybody in my new environment was bowing. Some were offering hands for shaking, perhaps in recognition of my original environment. As time went on, I was able to establish (largely unconsciously) probabilities for the various forms of greetings: say, a 35% chance of a handshake and a 65% chance of a bow. Each subsequent experience allowed me to fine tune those probabilities.

Building on This

The intent of the foregoing examples and explanations has been to set encounters with novelty in the context of a general theory of human perception and cognition (and action—see Clark, 2019), rather than labelling some such encounters as “cultural.” If we can avoid this kind of labelling, we can perhaps overcome the predisposition to think that “cultural” novelty is somehow distinct from other kinds of novelty and merits special treatment.

Let us now see what general lessons we can draw from this approach about dealing with novelty in general, before examining lessons for those entering a novelty-rich environment.

General Lessons

Understanding is only partial and provisional: We may think we have a good understanding of our environment and how to get things done in it, but that understanding is always subject to revision. When we encounter novelty in the environment or a novel environment, a prediction error will be generated which will often result in an update to our understanding of the world.

First impressions are always very rough and very biased: Our first encounter with anything new constitutes a very small sample size (one), the merest glimpse through one of the tiny holes in our box. As such, our impression of the novel element is subject to immediate and repeated revision as we gather more data. The predictions that we base on first impressions will almost always be wrong. We need time and experience to collect enough data to generate a more nuanced understanding of the (new) world around us.

We learn through challenges to our assumptions: Every time we use new sensory data to revise our understanding of our environment, we are learning. This can, depending on the scale of revisions involved and their emotional valence (Immordino-Yang, 2015), be mildly disconcerting, uncomfortable, or even painful. However, upsetting the experience of novelty may be, it is part of the natural process of learning.

Advice to those about to Encounter Novelty

New school, new country, new living arrangement, new colleagues, new working patterns—whatever type of novelty we encounter, here are the things to keep in mind:

It is natural and normal to notice difference: As a matter of survival, your brain has evolved to notice things that are different. These are the things you can learn from. The faster you learn, the easier you will find it to adapt to and thrive in your new environment. On the other hand, being aware of your predisposition to notice novelty will allow you to consciously seek out similarities between the new environment and ones you are more used to. These will help you to build a more accurate picture of your new environment rather than simply feeling that everything is overwhelmingly different.

Look for patterns: There are patterns in people's behaviour, in the way they speak and relate to one another; patterns in the use of time and space; patterns of assumptions and expectations. These are the keys to finding your bearings in the new environment. The

patterns will allow you to make predictions about events around you, and accurate predictions are what enable you to feel comfortable in a place.

Always be open to revising your ideas: You will never reach a point where you know all you need to know about a place or event. There will always be new information, new experiences. After a while, there is a tendency to treat such experiences as “wrong” or “aberrant.” You should resist this tendency. The new information is an opportunity to learn, to enhance your understanding of the place or event.

Get as much as information, from as many perspectives as you can: The view from one box will always be subtly different from the views from others. The perspectives you can get by seeking out, listening to, or reading about how other people understand the situation you are in are a great opportunity to learn. They are not “wrong” or “mistaken.” They are seeing things from another point of view, one that is just as partial, provisional, and biased as yours. By accumulating a variety of points of view, you can develop a richer understanding of the situation. This, too, is learning.

In general, beware of overgeneralisation: If your understanding of the world no longer fits the sensory data you are receiving, it is time to revise your understanding. Models that generated good predictions in one context may not work as well in another context. Adapting to a new context will mean changing your ideas about how things work. You are good at this. It is how your ancestors survived and thrived in a huge variety of environments.

Conclusion

This re-conceptualisation of Intercultural Communication in the context of limitations and mechanisms of human perception has helped me to overcome some of the problems I have found in understanding and teaching about this field in the past. It does not divide people into “them” and “us.” It focuses on reactions to difference rather than trying to catalogue specific differences between (stereotyped) groups. And it directs attention not to “culture” which is somehow out there, beyond everyday experience, but to processes, mechanisms, and events (experiencing novelty) that students can experience in their daily lives.

I hope these thoughts will be of use to teachers seeking to go beyond the rather limiting views of the field often encountered in textbooks and maybe trying out some of these ideas with their students.

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Warp Speed in Language Classes

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Abstract

In interpreter and translator training, great emphasis is placed on the concepts of general untranslatability, linguistic relativity and dynamic equivalence. Even between closely related languages like German and English, there are formidable cultural barriers professionals must overcome. For example, an everyday word like “bread”, can mean something very different across languages and cultures. Untranslatability is magnified between linguistically distant languages such as English and Japanese or German and Japanese. Most Japanese students naively believe that there are one-on-one equivalents in English for all Japanese words. Also, they are puzzled to find quite a few Japanese “meanings” for one English word in their dictionaries. This paper seeks to highlight common phenomena of untranslatability and linguistic relativity as they manifest in elementary German classes taught at university level, and to show how language learning can be carefully designed to enable students to experience and enjoy cultural diversity or the “warp” between cultures.

要旨

欧州の大学・大学院レベルの通訳者・翻訳者教育では翻訳不可能性、言語相対性理論及び動的等価が重視される。ドイツ語と英語のように非常に近い言語間であっても、いざ翻訳しようとするれば異文化の高い壁がそこに立ちはだかる。日常用語である「パン」ひとつとってもその意味は文化的背景によって大きく異なる。日英や日独のように距離の遠い言語間では翻訳不可能性は増幅する。日本の学生の多くは日本語の全ての言葉に対してぴったり当てはまる英語が存在すると考えている。しかし英和辞典を引けば、一つの見出し語に対して複数の「意味」が列挙されていて彼らは困惑する。本稿では翻訳不可能性と言語相対性が大学での初級ドイツ語クラスでいかに現出するかを例示し、受講者達が異文化間のワープを実体験するための方法を提示する。

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In Japan, people frequently use the word Gamba (現場). This word is translatable neither into English nor into German. We can attempt to define the concept as “real place”, “authentic site”, “real world”, “sacred place” and so on. But one would never grasp the true meaning of the word without some real exposure to the Shinto world. In German speaking countries, people often use the word “gemütlich”. We can try to translate this word with “pleasant”, “cozy”, “relaxed” or “laid back”. But none of these English words comes close enough. A German colleague of mine said he would have to write an article of at least three pages to describe the meaning of this word. We may never understand the meaning of the word unless we have experienced German way of life. So many things in our languages are simply untranslatable. In analogy to Einstein’s theory of general relativity we translators and interpreters use the concept of *linguistic relativity* to constantly remind ourselves of immense distances between cultural universes. For our language class students, linguistic relativity reveals itself as formidable barriers. They are often confused and overwhelmed by different ways of perceiving and thinking. A systematic approach can be designed. We start with simple mathematics and natural science and then add more doses of cultural relativity little by little. Intensive recitation exercises with well written simple texts can help our students embarking on linguistic adventures into a distant universe.

General Untranslatability in Languages

I commenced my training as a translator at the Department of Humanities of the University of Vienna focusing on Japanese, German and English. This department contains a Center for Translation Studies (formerly called the Institute for Interpreter and Translator Education). There, great emphasis was placed on translation theories including the concepts of *general untranslatability* (*allgemeine Unübersetzbarkeit*), linguistic relativity² and *dynamic equivalence*. These concepts are based on the understanding that even between closely related languages like German and English, French and English or even French and Spanish there are formidable, unsurmountable cultural barriers professionals must somehow overcome. For example, an everyday word like “bread” can mean something very different across European languages and cultures. “Brot” in German, in fact, triggers images totally different from “bread” in English or “le pain” in French would.

² Also known as Sapir-Whorf hypothesis

Dynamic Equivalence

The term *dynamic equivalence* was coined by Eugene Nida (1964, p.166), an American Bible translator. His efforts to translate the Bible into various languages in the world gave him insights into semantic gaps translators were confronted with.

The three lines below represent translations of Matthew chapter 6 verse 11.

"Give us this day our daily bread!" (King James Version 1611)

"Give us this day our daily rice!" (James Curtis Hepburn 1815~1911)

"Give us this day our daily seal!" (Hans Egede 1686~1758)

When Hepburn (1887) translated this verse into Japanese, the word "bread" in the King James Version transformed itself into "糧 (kate) " or "some rice". So, the verse reads "Give us this day our daily rice!" And when Hans Egede, a Danish missionary to Greenland, translated the same verse into an Inuit language he is said to have used the expression "our daily seal".

This is an example of how fundamental untranslatability can only be overcome with an exceptional level of cultural background knowledge and creativity. In this example, "rice" or "seal" can be seen as dynamic equivalents of "bread". In other words "bread" transforms itself into "rice" or "seal" in an immense WARP leap at the moment of translation.

German and English are both West Germanic languages and are historically very closely related to each other. But once we start translating an everyday English conversation into German we face countless stumbling blocks. Translators use very frequently dynamic equivalents instead of formal equivalents. For example:

"I think she is a good leader.

She is robust.

She will take Boris for a ride quite easily."

"Ich glaube, sie ist eine ziemlich gute Regierungschefin.

Sie ist ziemlich robust.

Sie steckt unseren Boris locker in die Tasche."

German Chancellor Angela Merkel met British Prime Minister Boris Johnson in London in July 2021. The German news broadcast ARD (2021) aired a street interview with a young

(male) passer-by recorded by the NDR in downtown London. This interview may appear to be a relatively straight forward at first glance. But for a translator this interchange is by no means easy to translate. For example, there was in fact a slight pause and sign of hesitation before the interviewed person uttered the words "a good leader". At that time the translator inserted the word "ziemlich" (quite). The word "Führer" for a "leader" is, of course, very inappropriate because in German historically it has been used to refer to Adolf Hitler. Therefore, the translator used the word "Regierungschefin" , which means literally "head of government" . "Head of state" (Staatschefin) could not be used as the two functions are strictly separate in the German political system. The German head of state at this moment is not Angela Merkel but Frank-Walter Steinmeier. A common word like "a leader" in English can contain huge ambiguity depending on the target language's political or legal system. The translator also replaced the image of "taking him for a ride" with the image of "carrying him in a pocket".

Linguistic Relativity

Boroditsky (2011, pp.63-64) studied the Kuuk Thaayorre language spoken in Prompuraaw, a small aboriginal community on the western edge of Cape York in northern Australia and found that the language does not use relative spatial terms such as left and right. Rather, Kuuk Thaayorre speakers talk in terms of absolute cardinal directions (north, south, east, west and so forth). And people in Prompuraaw showed unique cognitive ability to point cardinal directions precisely without a compass. Thanks to their language, they perceive what speakers of other languages cannot perceive.

The concept of linguistic relativity is based on Humboldtian tradition. Wilhelm von Humboldt was a Prussian linguist and policy maker in the 18th century. He researched many distant languages including Basque and concluded that languages are, in fact, "life forms" on their own. Every word reflects and determines the culture, the way of life and the unique way of viewing the world. According to Humboldt (1836, p.50), language is the formative organ of thought. (Sprache ist das bildende Organ des Gedanken).

Johann Wolfgang Goethe, a 18th century German writer said that a language is a "world". He translated works of Shakespeare into German and saw that cultural distance was extremely wide even between these two West Germanic languages. If Goethe had been familiar with modern astronomy, he would have said, "A language is an universe."

Even between closely related languages a translation is a space travel between different *world views* (Weltbilder). Thus, translation is certainly not about just replacing the words. Mechanical or superficial translations are not acceptable. Fundamental impossibility of translation occurs on all levels of linguistic phenomena including lexicology, syntax, and semantics. Most Japanese students naively believe that there are one-on-one equivalents in English for every Japanese word. At the same time, they are puzzled to find quite a few Japanese “meanings” for one English word in their dictionaries. They are confused by the multiplicity of the “choices” they are offered. The students must first understand that the meaning of a word is determined by the sentence. The meaning of the sentence is determined by the co-text. The meaning of the co-text is determined by the context. And the meaning of the context is determined by the unique world in which they live.

For example, the Japanese language is rich in words and expressions related to rain and fish. In fact, there are said to be about 400 different words for “rain”. These include: はるさめ (spring rain) さみだれ (recurring rain in May) ばいりゅう (rainy season rain) 麦雨 (wheat harvest season rain) はくう (sudden rain storm) ゆうだち (evening rain in summer) あきさめ (persisting rain in autumn) きりさめ (foggy rain) しぐれ (sporadic rain in late autumn and early winter) ひさめ (氷雨) (icy rain) みぞれ (sherbet like icy rain) 涙雨 (teary rain) きつねのよめいり (fox wedding rain= unexpected rain shower on a sunny day) etc.

Another example is the fish simply known as yellowtail in English. In Japanese, there is a different name for this fish depending on its size. (出世魚) The Japanese Fishery Research Agency (2021) states five names for this fish.

ワカナ<20cm ツバス<40cm ハマチ<60cm メジロ<cm80 ブリ>80cm

Words also change according to the status and gender of the speaker and the situation. There are many first person singular personal pronouns in Japanese. わたくし、わたし、あたし、うち、ぼく、おれ、小生、わし etc. These must be used properly as their usage can indicate the level of formality inherent in the given situation and as well as indicate gender. Japanese is a so-called high context language. There are often no subjects. And the message in an utterance is conveyed by reading the air as well as understanding the words. There is generally no distinction between singular and plural. Furthermore, there are highly complex rules governing the use of particles. It is a whole new universe governed by totally different sets of laws of physics.

But people do not see the uniqueness of their own language unless you encounter another. We can only see a language's unique beauty when we begin to contrast it with another linguistic universe.

From the perspective of translators, untranslatability, linguistic relativity and dynamic equivalence are three aspects of one reality. Untranslatability must necessarily result from linguistic relativity. And the only solutions available to translators are dynamic equivalents generated by cultural experience, insights and intuitions.

Practical Applications of the Theory of Linguistic Relativity

In Japan, most university students are Japanese natives and have never had deep contact with western cultures. Thus, where should we start the teaching of the basics of German language? Is there any common ground? How can we systematically introduce them into a new world?

Mathematics, for instance, is an example of a common ground, or a bridge between cultures. In the fields of mathematics and natural sciences we use artificial languages specially designed to minimize cultural differences and ambiguity. In order to avoid confronting the students with untranslatability right from the beginning, we start our elementary German classes with *numerals*.

null, eins, zwei, drei, vier, fünf, sechs, sieben, acht, neun, zehn, elf, zwölf etc.

These numerals from 0 to 12 contain already, as you might recognize, a majority of the German consonants³ as well as most of the German vowels including *Umlaut* /ö/ and /ü/. They also contain two of the three German diphthongs.

This means that our students can, through intensive phonetical exercises using numerals in April, acquire basic German sounds in the first few weeks of the first semester. Systematic and intensive trainings in phonetics right at the beginning is crucial.

As soon as our students have become familiar with basic German numerals, we start rolling a dice in small groups. (This can be done also online using a virtual dice). One of the students throw a dice and others say the number in unison. At the beginning, even

³ 15 of 24 Standard German consonants.

pronouncing numbers from 1 to 6 is a challenge. But very soon we start using formulas like this:

$$n(n-1)$$

$$n^2$$

$$10^3 n^2$$

$$10^3 n^2 - 1$$

$$10^6 n^2$$

$$10^6 n^2 - 1$$

$$10^9 n^2$$

$$10^9 n^2 - 2$$

The last formula may, for instance, result in: 35,999,999,998.-

In this way, we can combine language training with a training in mathematics. Some of our students are preparing to become Certified Public Accountants (CPAs) and are already highly skilled in mathematics. So they come up with their own creative formulas. And they become fluent in large numbers in German within a few weeks.

Astronomy offers a common ground to start with as well. Let me give you an example:

Original text in German:

Das Wort von Galileo Galilei (geboren im Jahr 1564 in Pisa/Italien)

(geschrieben von Kensuke Yoshimura)

Ich habe ein Teleskop. Das Teleskop ist sehr stark.

Mit dem Teleskop sehe ich das Sonnensystem.

Kopernicus hat doch recht! Die Erde ist nicht das Zentrum des Universums!

Der Jupiter, der Mars, der Saturn und die Venus.

Das sind die Planeten der Sonne. Sie kreisen um die Sonne.

Die Erde ist auch ein Planet und kreist einmal im Jahr um die Sonne.

Die Erde dreht sich auch. Sie dreht sich einmal in 24 Stunden.

Die Erde ist klein. Der Mensch ist klein.

Und das Universum ist unendlich groß.

English translation:

The words of Galileo Galilee (born in Pisa/Italy in 1564)

(written by Kensuke Yoshimura)

I have a telescope. The telescope is very powerful.
With the telescope I see the solar system.
Copernicus was right. The Earth is not the center of the universe.
The Jupiter the Mars, the Saturn, and the Venus.
They are the planets of the Sun. They circle around the Sun.
The Earth is also a planet and circles around the Sun once a year.
The Earth rotates on its axis as well. She rotates once in 24 hours.
The Earth is small. A man is small. And the Universe is endlessly big.

Entering a Different Universe

But already in May, we start using texts with relatively high cultural content like this.

Original German Dialog

Im Restaurant

(geschrieben von Kensuke Yoshimura)

Kellner: Guten Tag!

Gast: Guten Tag!

Kellner: Was möchten Sie gern trinken?

Gast: Ein Glas Riesling bitte!

Kellner: Sehr gerne!

Kellner: Wissen Sie schon, was Sie gern essen möchten?

Gast: Ja, ich hätte gerne eine Gulaschsuppe und ein Wienerschnitzel mit Bratkartoffeln.

Kellner: Möchten Sie einen Salat dazu?

Gast: Ja, einen gemischten Salat, bitte.

Kellner: Bitte sehr! Guten Appetit!

Gast: Danke schön!

Kellner: Hat es Ihnen geschmeckt?

Gast: Ja, sehr gut. Danke!

Kellner: Möchten Sie vielleicht ein Dessert?

Gast: Ja, Ich hätte gerne einen Espresso und ein gemischtes Eis mit Schlagsahne.

Kellner: Sehr gerne!

Gast: Zahlen, bitte!

Kellner: Jawohl! Ein Glas Riesling, eine Gulaschsuppe, ein Wienerschnitzel mit Bratkartoffeln, ein gemischter Salat, ein Espresso und ein gemischtes Eis mit Schlagsahne. Das macht 22 Euro, bitte.

Gast: Auf 25 Euro, bitte!

Kellner: Vielen Dank! Auf Wiedersehen!

Gast: Auf Wiedersehen!

English "translation" using formal equivalents

At a restaurant

(written by Kensuke Yoshimura)

Server: Good afternoon!

Customer: Good afternoon!

Server: What would you like to drink?

Customer: A glass of Riesling, please!

Server: Very well! Do you already know what you would like to eat?

Customer: Yes, I would like a goulash soup and a Vienna schnitzel with fried potatoes.

Server: Would you like a salad too?

Customer: Yes, a mixed salad please!

Server: Here you go! Bon appetit!

Customer: Thank you!

Server: Did they taste good to you/How was your meal?

Customer: Yes, very good!

Server: Would you like a dessert?

Customer: Yes, I would like an espresso and a mixed ice cream with whipped cream.

Server: Very well!

Customer: Check, please!

Server: All right! One glass of Riesling, one goulash soup, one Vienna schnitzel with fried potatoes, one mixed salad, one espresso and one mixed ice cream with whipped cream. That makes €22, please!

Customer: Take €25 please!

Server: Many thanks! Goodbye!

Customer: Goodbye!

This is a typical dialogue between a customer and a server in a restaurant in Germany. I underlined some of the words and phrases that would be unthinkable in a comparable setting in Japan. A Japanese server would never directly ask the customer if he or she liked the dish. And a Japanese server would not understand the meaning of "Take €25 please!". And a dialogue, if any, would be much more formal and never be so lively and interactive, at least not in the Tokyo area.

In late May or early June, our students start *reciting* a text like this. By reciting and acting they get immersed in a different world. They recite with emotion, they act with expressions and they play their roles using eye contact and body language. They experience a different way of thinking and interacting.

To be freed from written texts gives us several advantages. We have more eye contact with our partners, which is very important especially in European cultures. Interactions with others will suddenly become speedier and livelier. And this gives the students more confidence in their new world. A language class becomes a performing arts class with an audience.

Reciting Out Loud

Reciting texts has a very long tradition in human culture. Educated Britons took pride in their ability to recite Shakespeare. Educated Germans took pride in their ability to recite Homer or Goethe. Lorenz (1981, p. 87), a well-known Austrian researcher of animal behaviors, said that slightest hints in conversations could stimulate him into reciting the entire "Faust (Part1)" of Goethe and in fact he had difficulties suppressing this urge. Also in Jewish tradition, reciting the Tora and singing psalms was an essential part of education. And Quran literally means "recitation". The *Yukar* sagas from the Ainu in Hokkaido are another example of how a long rich tradition of oral literature has kept a unique culture alive.

Recitation practice for the purpose of acquiring L2, L3, L4 or more was proposed by Heinrich Schliemann (1822~1890), a German archaeologist who discovered ancient Troy. According to a biography written by Bölke (2000, pp.37-39), Schliemann only started learning foreign languages when he was 19 or 20 years old, well after the onset of puberty. Furthermore, the early 19th century Mecklenburg-Vorpommern area he lived in was not very rich in offering everyday interactions with native speakers of the languages he wished to learn. Even in Amsterdam, he had to learn languages in relative isolation. This is

comparable to the situation many students in Japan are faced with today, especially if they live in rural areas. However, through intensive recitation practice Schliemann became fluent in English in six months. He mastered French in another six months. And then, as his memory grew more and more powerful, he needed no more than six weeks each to become able to speak and write Dutch, Spanish, Italian and Portuguese fluently.

As for my own experience, I learned English for 10 years in a traditional Japanese educational style and never actually knew whether my English pronunciation was correct. In fact, I couldn't understand English nor speak it. I started learning German at the age of 22 by reciting German texts every day, and I became fluent in German in six months.

By starting to recite carefully selected texts we can challenge the established "letter based and silent language classes" in this country and launch a "sound based interactive language training".

The strategy for recitation suggested by Schliemann focuses on three areas. Recitation practice should be highly intensive (Schumann practiced all day long as long as he was **awake**)⁴, be done in short spurts and passages should never be translated.⁵

One of the advantages of recitation practice is, as we noted, that you become free from written texts. And this freedom enables you to practice anywhere and anytime. When I ask my students when and where they practice their recitations, frequent answers include:

- When I am taking a shower.
- When I relax in a bathtub.
- When I am making instant noodles.

Warp speed, in a sense of high velocity leap or rapid progress, can be attained on three levels of language learning.

- 1) Enable travelling from one cultural universe to another.
- 2) Acquiring a second or third language within a short period of time. (For example six month vs. 10 years)
- 3) Acquiring near native listening, speaking, reading and writing *speed*.

⁴ Modern brain science has proven that hippocampus in our brain processes the data when we are asleep and enhances the memory during the night.

⁵ At this stage, attempts to translate would make grasp of the true meaning impossible due to the fundamental untranslatability.

Time-Based Recitation Exercises

Speed is a crucial element. Many foreign language teachers in Japan experience frustration because of the *slowness* of their students' oral output.

This may be due to the following reasons:

- They are mentally *dependent* on written texts and want to cling to them.
- They are *afraid* of making grammatical errors.
- They are *uncertain* about pronunciation.
- They think in Japanese first and struggle to *translate*.⁶

Students need to gain speed, fluency and accuracy at the same time. They must start thinking in German or English. They need to start speaking without missing a beat. Output exercises in our classes are, therefore, time based. We measure our recitation performances with a stopwatch.

In April they need about two and a half minutes on average to recite a 13 line beginners' text in German. They have poor pronunciation. Every sound is a struggle to them. There are a lot of interjections, ramblings and pauses between words and sentences. But after a few weeks of intensive trainings, they begin to show a remarkable acceleration. After a month of daily practice, they needed less than 20 seconds, in average, for the same text. This represents a 7.5 times acceleration in one month. The oral outputs were accurate, smooth and effortless. We add a new text every week. And the texts get longer and more advanced every time. Within three months we have stored a whole repertoire of German expressions in our bodies. We can access and use them anytime with modifications to fit real world situations.

In a survey conducted by the author in July 2021, four out of the six students in a recitation-based class felt that their overall competence in German improved significantly within six months. A more detailed survey conducted in September 2021 showed that four of the six students felt that recitations helped improve their German pronunciation significantly; all six students felt that recitations helped improve the rhythm and melody (prosody) in their output significantly. Furthermore, all students felt that recitation practice enabled them to get used to German syntactical structures subconsciously, that is without a conscious effort to learn the complex rules.

⁶ Linguistic relativity makes such attempts futile.

Possible Pitfalls

Our students may sometimes fall into mechanical, mantra-like reciting. This can be avoided by introducing them into substitution and modification exercises and different dialogue settings.

“Native Language Gravity” may pull our students back to their native tongue structures and affect their performance in their second or third language. This can happen on several linguistic levels including phonetics, prosody and syntax. Their German output may start sounding like Japanese and they start omitting, for example, plural endings of nouns. Native language gravity is strong and can be overcome only by constant, intensive and focused training.

Conclusion

In beginner L2 or L3 classes, a systematic introduction into cultural diversity can be designed based on the concepts of fundamental untranslatability, linguistic relativity and dynamic equivalence. These concepts underline the uniqueness of languages and the universes they represent. Language learning can be a first exciting step into a whole new universe. Intensive recitation trainings can help our students gain confidence, accuracy and speed in their second and third languages.

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Author's Biography

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The Logic Behind ICLE: An Approach for Syllabi and Textbook Design

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Abstract

There seems to be a general consensus regarding the kind of topics and themes that commonly comprise what is understood as “Intercultural Communication” (IC). However, the instructional logic by which they should be taught in a language classroom is a bone of contention. In this article, 12 commercially available IC textbooks were analyzed in order to identify major trends in this regard. In general, most textbooks seem to organize topics in a deductive manner, starting from the most abstract/general concepts and ending on the most concrete ones. Thus, syllabi design based on these kinds of textbooks may eventually lead to product-based syllabi design (deductive) versus process-based syllabi design (inductive) (Wette, 2018). The main argument of this article is that although textbook authors and educators may understand IC in deductive terms, this may not necessarily be the most appropriate way for a language learner to engage with IC themes. Based on evidence that process-based/inductive syllabi design presents pedagogical benefits for language teaching, a tentative model for understanding *the logic behind Intercultural Communication in Language Education (ICLE)* will be proposed.

要旨

「異文化間コミュニケーション」をどのような話題やテーマで捉えるかは意見の一致が得られているが、それらを言語教室でどのような教育的論理で教えるべきかについては、研究者や言語教師の間でもよく議論の分かれるところである。本論文では、一般に販売されている異文化間コミュニケーションの教科書を分析し、この点に関する主要な傾向を明らかにすることを目的としています。一般的には、ほとんどの教科書は、最も抽象的・一般的な概念から始まり、最も具体的な概念で終わるといった演繹的な方法でトピックを整理する傾向を示していることが明らかにされました。したがって、このような教科書に基づいたシラバス設計は、最終的にプロダクトベースのシラバス設計（演繹的）とプロセスベースのシラバス設計（帰納的）になる可能性があります(Wette, 2018)。このような観点から、この論文の主な議論は、専門家は異文化間コミュニケーションを演繹的に理解していても、言語学習者が異文化間コミュニケーションのテーマに取り組むには、必ずしもそれが最も迅速な方法ではないということです。帰納的シラバスの設計が言語教育に教育的利益をもたらすという証拠に基づいて、ICLEの論理を理解するための暫定的なモデルが提案されます。

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Teaching Intercultural Communication (IC) to language learners is a task that is fraught with challenges. First and foremost, there is the issue of “*Why* teach intercultural understanding in a language classroom?” (Dogancay-Aktuna, 2005; Cushner & Mahon, 2009; Derin et al, 2009). It is not uncommon for language teachers (and curriculum planners) to understand language teaching as a means to impart a set of grammar rules, vocabulary, spoken/written communication strategies, etc. and then expect the learner to be able to effectively communicate in a second language (L2). However, Shaules (2015, 2018, 2019) and Eliis (2019) point out there is evidence that this conception may be a fallacy. Even if a given language class is centered only on vocabulary and grammar (and does not intend to expressly deal with IC concepts) the most basic linguistic constituents of a language such as its Syntax-Prosody Interface (Bennett & Elfner, 2019) may be perceived by the language learner as *alien*; i.e. as something that is characteristic of the *Other* (that or who is perceived as culturally different than oneself). Thus, in all language classes, at least some elements of IC are unavoidably being taught, because they inevitably thrust the student into contact with at least some aspects of *otherness of the Other* (the cultural qualities by which the Other differs to oneself).

A Working Definition of ICLE

Under this context, the working definition that the author ascribes to is as follows: *Intercultural Communication in Language Education (ICLE) consists of teaching students how to communicate with the Other by (a) experiencing the contact with the Other and (b) learning about the otherness of the Other in the language of the Other.*

What to Teach as Part of ICLE?

There is a second challenge that revolves around the question: “*What*, then, should be taught in an IC classroom?”. There are too many different conceptions of IC for this article to be able to answer this question in a way that does justice to all of them, but perhaps one of the many over-encompassing ways to do so is by bringing forth Bennett’s (1998) overview of the sort of topics/dimensions that are commonly discussed in the field of IC. *Table 1* shows a summarized tabulation of this overview that posits IC as a multilayered, interrelated set of categories that define the different aspects governing the encounter with (and the dealing with) the Other.

Table 1*Summarized Tabulation of Bennett's (1998) Intercultural Communication Topics*

<p>1. Dealing with Difference</p> <ul style="list-style-type: none"> • Identity and perception of difference (or lack thereof) on the Other • Monocultural Communication (similarity based) vs Intercultural Communication (difference based) 	<p>2. Upper-case Culture and Lower-Case culture</p> <ul style="list-style-type: none"> • Institutions of culture • Objective Culture vs Subjective Culture
<p>3. Levels of Culture</p> <ul style="list-style-type: none"> • Cultural levels of abstraction • The unifying force of national culture • The diversifying force of group cultures 	<p>4. Stereotypes and Generalizations</p> <ul style="list-style-type: none"> • Cultural generalizations • Preponderance of belief • Deductive Stereotyping vs Inductive Stereotyping
<p>5. Assumptions of an Intercultural Communication Perspective</p> <ul style="list-style-type: none"> • Analysis of Personal Interaction • Culture-Specific and Culture-General Approaches • Emphasis on Process and the Development of Competence • Focus on Humanistic Phenomena 	<p>6. Intercultural Communication Processes</p> <ul style="list-style-type: none"> • Language and the Relativity of Experience • Perceptual Reality • Nonverbal Behavior • Communication Styles • Values and Assumptions
<p>7. Cultural Adaptation</p> <ul style="list-style-type: none"> • (Non) Adaptation vs Assimilation • Developmental Approaches to Cultural Adaptation • Development of Intercultural Sensitivity 	<p>8. Ethnorelative Ethics</p> <ul style="list-style-type: none"> • Dualism • Multiplicity • Contextual Relativism • Commitment in Relativism

Hofstede's (2010) and Meyer's (2014) works on cultural dimensions across cultures provides further examples of IC topics. Although these models might not have been expressly created for the language classroom (instead, they were developed for addressing IC issues in the business/corporate world) they can (and have been) used in the context of ICLE (see for example, Thomas, 2019). Both models assign national culture differences to a series of binary continuums, each of which represent a cultural dimension that could be allocated somewhere within Bennett's (1998) overview, shown in *Table 1*.

At this point it is worth mentioning that the "What to teach?" hurdle is not necessarily related to a lack of material. Rather, it is the daunting nature of the myriad of IC concepts which are the challenge. In Japan, the average EFL teacher does not always have a background in IC and may not be aware of the theoretical and practical IC implications embedded in language teaching (Hammond, 2007). Thus, terms such as "uncertainty avoidance",

“ethnocentrism vs. ethnorelativism”, “intercultural sensitivity”, etc. might present an obstacle. Experts in the field of IC might be fluent in all these terminologies, but the majority of language teachers are not. Hence, this situation contributes to the misguided perception that perhaps IC has no place within what is traditionally understood as “language teaching”.

How to Teach ICLE?

All of which leads to the third challenge: “How to approach the teaching of IC in the L2 classroom?”. The abovementioned compendial overviews suggest that IC is a subject prone to be taught using a *deductive logic*, starting by teaching abstract/general categories or dimensions and then positing examples that illustrate these. Indeed, *deductive instruction* does have a role in language education (Takimoto, 2008). However, given that IC has been defined in this article as an *experiential* endeavor, then, how can experiential learning be inserted within this deductive approach? Prince & Felder (2007) sustain that experiential learning is better addressed by an *inductive instruction* approach. In other words, instead of prescribing to students how to “theoretically” or “intellectually” understand the many aspects of IC, it might be better to guide them through the *process* of encountering (and dealing with) the otherness of the Other. In terms of curriculum design, this dichotomy is what Wette (2018) defines as *product-based* syllabi design (deductive) versus *process-based* syllabi design (inductive). Product-based instruction (deductive) is concerned with whether the student acquires the *knowledge* needed to “master” a subject. In contrast, process-based instruction (inductive) is more concerned about mapping the route the learner should take in order to experientially achieve some understanding about a subject. Under this line of thought, teaching IC through a product-based logic would place emphasis in students just *knowing about the otherness of the Other*, whilst doing so through a process-based logic would lead the student to *experience IC through entering in contact with the otherness of the Other*.

Which of the two, then, is the most appropriate pedagogical logic a language teacher should follow in order to teach IC? This question is the driving force behind this article, and is addressed in three main sections. First, major IC pedagogical approaches will be brought forth as a means to establish a consensus (or at least an approximation to it) on how IC scholars view the “experiential teaching of IC”. Second, a sample of commercially available IC textbooks will be analyzed in order to (a) identify common trends in their pedagogical logic and (b) assess whether they are in accordance with the previously described “experiential teaching of IC”. Thirdly, an alternative ICLE logic will be proposed, one that is

specifically geared towards addressing the issues raised by the previously mentioned two sets of analyses.

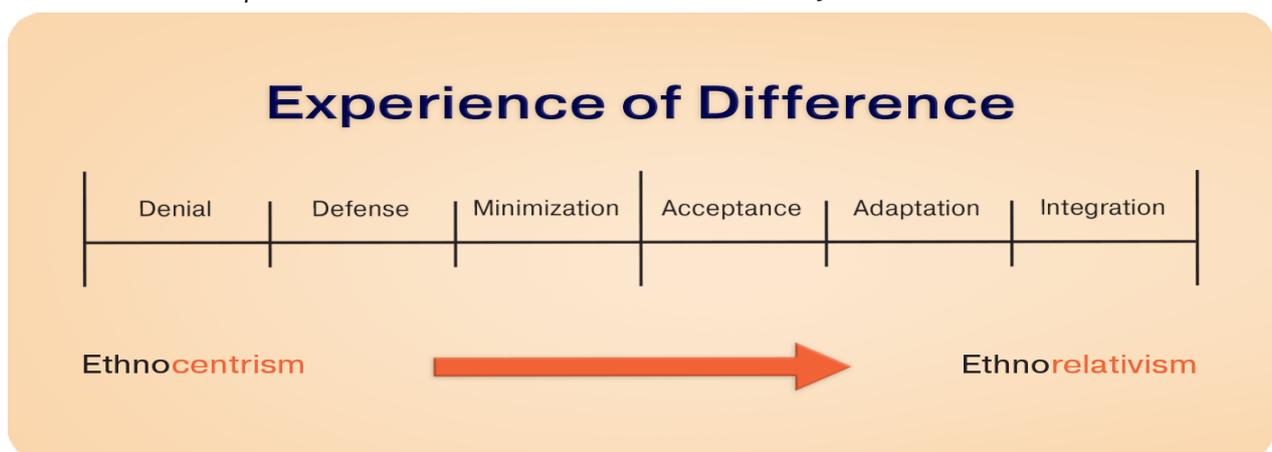
Approaches for Teaching the Experience of Intercultural Communication

Presenting all the possible ways by which IC can be taught is beyond the scope of this article. Instead, a set of leading IC approaches were selected under the basis of how well they fit the definition of ICLE that underpins this study. That is, all of the following approaches view IC as a *process*, on which *the individual learns how to deal with the otherness of the Other by experiencing it*.

Bennett's (1986, 1993, 2004, 2017) Developmental Model of Intercultural Sensitivity (DMIS) views the process of encountering the otherness of the Other in a linear manner; as a set of successive stages that are positioned along a continuum of increasing sensitivity to cultural difference (Figure 1). Based in notions from constructivist psychology and communication theory, the basic assumption of the model is that as one's experience of culture becomes more complex and deep, so does the potential for developing a higher level of competence for dealing with IC and thus, interacting with the Other. From a pedagogical standpoint, the model prescribes what sort of cultural dimensions/topics/issues should be triggered/experienced/addressed by the learner in order to facilitate development along a continuum that goes from ethnocentrism towards ethnorelativism.

Figure 1

Bennett's Developmental Model of Intercultural Sensitivity (DMIS)



Note: Reprinted from *The Developmental Model of Intercultural Sensitivity (Revised 2014)*, by The Intercultural Development Research Institute, 2014. Retrieved on November 5th 2021, from: <https://www.idrinstitute.org/dmis/>. Copyright 2018 IDRInstitute.

Moran's (2001) Cultural Knowings Framework categorizes "knowing" about the otherness of the Other into pedagogically manageable swaths of information (Figure 2). Although the label "Knowings" might suggest that this model is of a deductive nature (you must first

“know” about IC in order to understand the Other), from a pedagogical point of view this approach actually seems to equate “cultural knowing ” with the *experience* of encountering the Other. In the author’s words, “[cultural learning] is best seen as a lived experience, as a personal encounter with another way of life” (Moran, 2001:3).

Figure 2

Moran’s Cultural Knowings Framework (Moran, 2001)

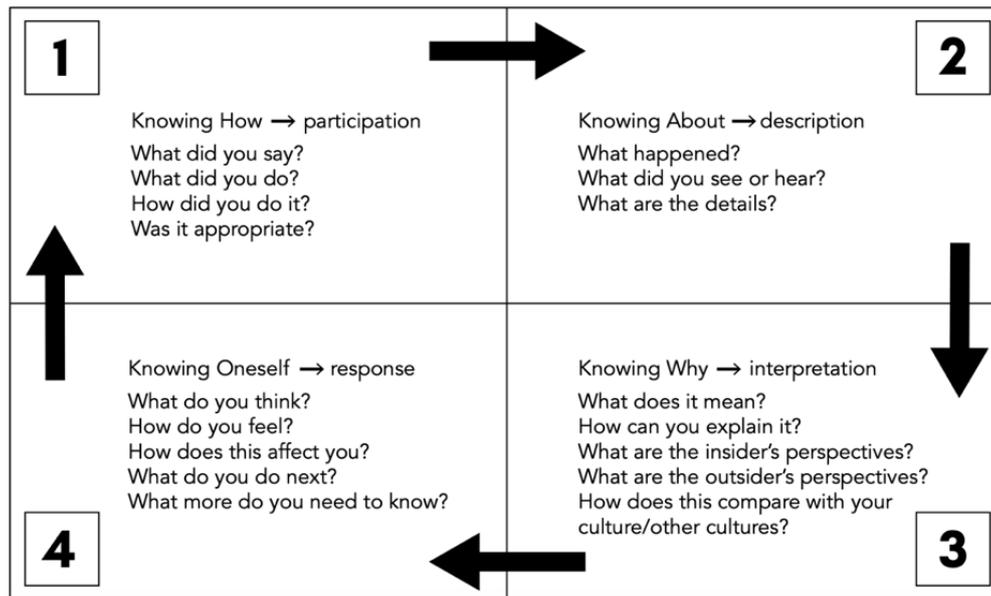
	Content	Activities	Outcomes
Knowing About	cultural information	gathering information	cultural knowledge
Knowing How	cultural practices	developing skills	cultural behaviors
Knowing Why	cultural perspectives	discovering explanations	cultural understanding
Knowing Oneself	self	reflection	self-awareness

Note: Adapted from *Teaching culture: Perspectives in practice* (p. 18) by Moran, P. R. (2001). Copyright 2001 by Patrick R. Moran.

Moran also conceptualizes this experiential learning as a cycle. For instance, *Figure 3* shows and adaptation of this model on which its assumptions are allocated within a 4-step cycle that begins (and ends too) with the *experience* of perceiving cultural differences.

Figure 3

An Adaptation of Moran's Model (World Learning, 2018)

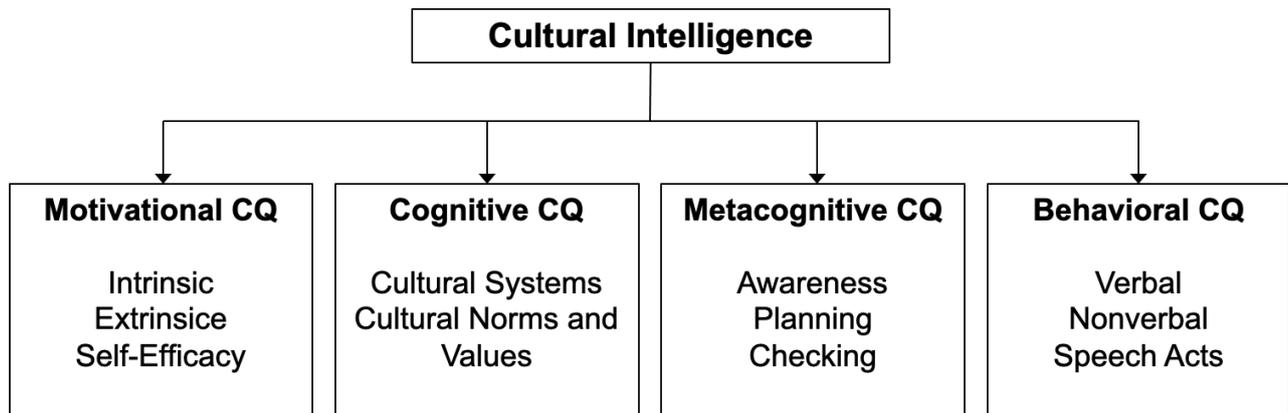


Note: Reprinted from Sample Lesson Plan #1a. In: *Integrating Critical Thinking Skills into the Exploration of Culture in an EFL Setting* [MOOC]. Retrieved on November 7th, 2021 from: <https://learn.canvas.net/courses/2850/files/943077/download?verifier=95t3R9djdCPSzMZyWPxFvP0RiRSg3dJXyzzFAtT4&wrap=1>. Copyright 2017 by World Learning. This work is licensed under the Creative Commons Attribution 4.0 License.

In corporate contexts, IC competence is sometimes seen as equivalent to the *Cultural Intelligence (CQ)* construct. Earley & Ang (2003) first defined CQ as the capability of an individual to function effectively in culturally diverse settings; and later on Ang & Van Dyne (2008) expanded the CQ concept as a four-factor construct that includes metacognitive, cognitive, motivational, and behavioral dimensions, as illustrated by Figure 4. CQ is being posited as a *measurable* quotient to predict and/or assess an individual's performance in business/corporate centric IC aspects such as expatriate performance, global leadership, intercultural negotiation and multicultural team processes, among others (Van Dyne et al, 2012).

Figure 4

The Four Factor Model of Cultural Intelligence (Van Dyne et al, 2010)



Note: Adapted from *Cultural intelligence: A pathway for leading in a rapidly globalizing world* (p. 134) by Van Dyne et al, 2010. Copyright 2008 by L. Van Dyne and S. Ang.

As CQ is used in corporate cross-cultural communication training settings, it has pedagogical relevance for this article. It has also been adapted in the form of a cycle (Figure 5) composed of successive stages of increased IC competence; based upon having had equally increasing levels of contact with the Other. In fact, scholars and IC trainers that are adept to this model are encouraged to use it for designing experiential learning interventions, such as intercultural simulations and behavioral role-play exercises (Bücker & Korzilius, 2015; Fischer, 2011; and Van Dyne, et al. 2008).

Figure 5

An Adaptation of The Four Factor Model of CQ (HR Concept, 2020)

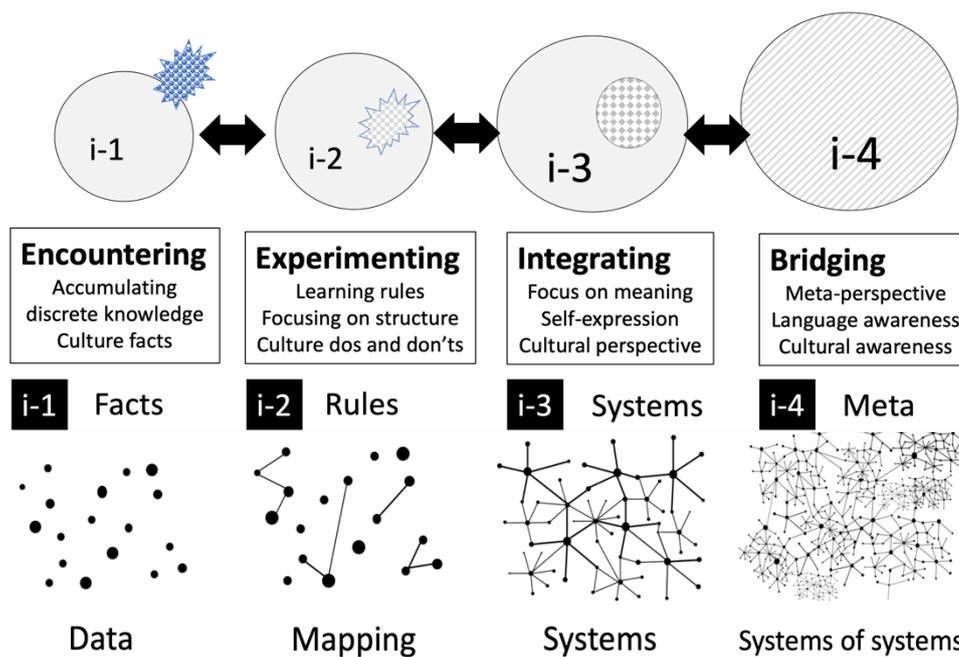


Note: Reprinted from *What is Cultural Intelligence (CQ)?* by HR Concept, 2020. Retrieved on November 7th, 2021, from: https://hrconcept.com.pl/en_US/what-is-cultural-intelligence-cq/ . Copyright 2020 by HR Concept.

Shaules' (2019) Developmental Model of Linguaculture Learning (DMLL) is another representative example. The core assumption is that language and culture learning follows the developmental progression of dynamic skills theory; stipulating four successive levels of learning associated with increasingly elaborated cognitive structures. *Figure 6* illustrates this connective process: each stage (encountering, experimenting, integrating, bridging) progressively integrates intuitive forms of understanding about both the self and Other.

Figure 6

The Developmental Model of Linguaculture Learning (Shaules, 2019)



Note: Adapted from slides presented at the *Brain, Mind & Culture Masterclass* by Shaules, J. & van der Pol, Y. (2021). Webinar by the Japan Intercultural Institute, held from January to March 2021. Copyright 2019 by Joseph Shaules.

Of all the models analyzed in this article, DMLL is perhaps the one that adheres the most to an inductive pedagogy framework. This is because it not only centers language & culture learning in an *experiential* manner, but it goes even further: it posits IC learning as an *embodied* process; i.e. an experience that requires a great deal of self-adjustment, internalization of patterns of understanding and in turn, personal transformation. This use of the term of "embodiment" is not new (in fact, Salazar, 2020; traces its roots from centuries ago in the field of Cultural Anthropology) and perhaps if one were to read between the lines of the other models analyzed (DMIS, Cultural Knowings, CQ) it could be inferred that all of them allude to this process in one way or the other. Nonetheless, DMLL explicitly addresses embodiment in terms of its pedagogical power, to the point that its author (Shaules, 2019) unambiguously proposes the model as a "roadmap for educators" (p. 21).

Another notable feature of DMLL is its *iterative* processual logic. Whereas DMIS follows a *linear* logic, Cultural Knowings and CQ a *cyclical* one, DMLL instead assumes that “learning does not progress predictably from one stage to another without going back [...] (it) can involve sudden leaps of insight, learning plateaus, and an unpredictable developmental trajectory” (Shaules, 2019: 20).

Common Threads for Textbook and Syllabi Design

Three common threads can be extracted from the models introduced in this section:

- 1- IC Learning must be seen as a process on which the educator serves as a guide for navigating a set of successive stages/levels of intercultural understanding.
- 2- Mere intellectual knowledge about culture, cultural differences, cultural dimensions, etc. does not equate to becoming competent in IC. Certainly, teaching IC concepts or dimensions might facilitate the process, but doing so should not necessarily be seen as an end in itself.
- 3- The main focus of IC education should be the *experience* of encountering (and learning to deal with) the otherness of the Other. It is through the learner’s own perceptions, patterns of understanding, insights, realizations, internalizations, and transformational processes that IC learning can happen.

This leads us to the second set of driving question of this article: To what extent do commercially available IC textbooks adhere to the abovementioned decanted assumptions of IC teaching? This question underpins an even higher stake in terms of the everyday praxis of language teachers who are interested in including IC in the curriculum. More often than not, curriculum and syllabi design are directly influenced by the ways the available textbooks construe a given subject. Under this assumption, then: What sort of obvious lesson plans and syllabi can be derived from commercially available IC textbooks?

Intercultural Communication Textbooks

A set of 12 commercially IC textbooks were analyzed in terms of their instructional logic. *Table 2* shows a tabulated list of the specific textbook taken into consideration by this study.

Table 2*Tabulated List of the Studied Textbooks*

Author(s)	Year	Title & Publisher
Datesman, M. K., Crandall, J. A., Kearny, E. N., & Kearny, E. N.	2005	<i>The American ways: An introduction to American culture</i> . Third Edition. Pearson Education Longman.
Goodmacher, G. & Kajiura, A.	2016	<i>Cultural Issues ← → Environmental Issues</i> . Nan'un-do Co. Ltd.
Honna, N., Takeshita, Y. & D'Angelo, J.	2016	<i>Understanding English across Cultures</i> . Second Edition. Kinseido Publishing Co., Ltd.
Honna, N., Kirkpatrick, A. & Takeshita, Y.	2018	<i>Across Cultures: For Better English Communication and Understanding</i> . Shanshusha.
Hollyday, A., Hyde, M. & Kullman, J.	2010	<i>Intercultural Communication: An advanced resource book for students</i> . Second Edition. Routledge.
Ikeguchi, C. & Yashiro, K.	2015	<i>Beyond Boundaries: Insights into Culture and Communication</i> . Second Edition. Kinseido Publishing Co., Ltd.
McConachy, T., Furuya, S. & Sakurai, C.	2017	<i>Intercultural Communication for English Language Learners in Japan</i> . Nan'un-do Co., Ltd
Nishimoto, T., Sugimoto, N., Yuasa, F., Nobuhisa, H., Bruce, J.C. & Carrick, B.E	2001	<i>Bridging Cultures : English for Global Communication</i> . Kinseido Publishing.
Richmond, S. & Vannieu, B.	2021	<i>Ibunka! Intercultural Communication in Everyday Life</i> . Alma Publishing.
Shaules, J. & Abe, J.	1997	<i>Different Realities: Adventures in Intercultural Communication</i> . Nan'un-do Co., Ltd.
Shaules, J., Tsujioka, H. & Iida, M.	2004	<i>Identity: Student Book with Audio CD</i> . Oxford University Press. Nan'un-do Co., Ltd.
Silva, T.	2011	<i>Us and them: An Intercultural Communication Textbook for Japanese University Students and their Teachers</i> . Second Edition. Amazon Services International.

There are two main limitations that need to be made explicit before further proceeding into the analysis:

1. This sample of textbooks is in no way meant to be representative of all commercially available IC textbooks in the market. This is a corollary of the selection criteria used, as these textbooks were chosen because: (a) the author of this article teaches IC within the Japanese context so they needed to be available in Japan and (b) the author was able to acquire/consult them within the timeframe in which this article was written. Consequently, while this selection may not be a representative sample, this study can give insights about how IC is approached in this particular selection of textbooks.
2. The study cannot be classified as an exhaustive content/textual analysis of the sampled textbooks. This article is not concerned with studying *what* are these textbooks

teaching, but instead *how* are they teaching it. In this sense, a generalized claim can be made about the sampled textbooks: *content-wise*, all of the IC topics, dimensions, categories, etc. brought forth by all 12 textbooks can be allocated within the previously referenced *Table 1*. The preponderance given to the tabulated categories varied per textbook, and some even used different/similar nomenclature from the topics shown in *Table 1*. Regardless, the study found that there is at least some level of consensus among the sampled textbooks in terms to *what* content should be considered within the limits of IC teaching. Even so, this finding is not the main focus of this study; the objective is to extract common trends in the instructional logic(s) present in the textbooks. In other words, it is not about which IC topics a given textbook chooses to address/teach, it is about which pedagogical strategies the textbook chooses to use for teaching the IC topics it contains.

Deductive Textbooks

Of the textbooks analyzed, 6 out of 12 followed a *deductive instructional logic* in the way they thrust the student into the contact with the Other. The units in the textbooks inside this category follow a common structure:

- 1- The lesson/unit starts with a reading or series of readings that contain information about IC topics. These tend to be abstract, of a theoretical nature, although they are sometimes exemplified or illustrated with facts, figures or a specific story. Nonetheless, the emphasis and main purpose of the readings is to frame the understanding of the given topic within a set of commonly-agreed-upon categories or generalizations about it.
- 2- Then, comprehensive reading tasks ensue, seemingly to assure intellectual and linguistic understanding of the content. These tasks range from vocabulary exercises, multiple selection questions, fill the gap activities, etc. Grammar exercises are sometimes featured, perhaps as a way to frame the usage of the textbook as a CLIL (Content and Language Integrated Learning) resource.
- 3- The unit/lesson often concludes with self-reflection or discussion tasks, with the apparent aim to shift the focus towards the student's own frame of reference/worldview. This prompts the students to relate to the topic on a personal level after having had intellectually understood the content.

Appendix A shows which of the studied textbooks are included in this category. Perhaps the most representative one is McConachy et al's (2017), as it closely follows the above-mentioned progression. This textbook, along with Ikeguchi & Yashiro's (2015), Honna et al's (2016) and Honna et al's (2018) are all clearly directed towards the Japanese IC learner, as their final self-reflection tasks are framed within the Japanese cultural context. Other textbook in this category is Goodmacher & Kajjura's (2016), which differs from the previous four in the sense that is clearly meant to be a CLIL resource. It is geared towards raising awareness of environmental issues and their relation with culture and IC. In addition, it's the only book in this category that makes a slight attempt at the beginning of the unit to refer to the student's frame of reference, but since it quickly shifts its focus into general statements (and facts and figures) about culture then that is why it was included within this category. Datesman et al's (2005) is a slight outlier within this category in the sense that it is national-culture-centric: its purpose is to acquaint the learner with American culture through describing/explaining facts, figures, traits, etc. of American history, geography, socioeconomics and culture. It also does not tend to place much emphasis on focusing on the student's own frame of reference. The basic assumption of the latter is that the mere knowledge of this content will prepare the learner to encounter and interact with the otherness of the American Other.

If a language teacher were to design syllabi and lesson plans strictly based on the pedagogical logic of these textbooks, then the result will most surely be *product based*, as described by Wette (2018). This means that teaching IC through these textbooks may revolve around the learner *knowing about* IC, but not necessarily becoming competent in communicating across cultures. Certainly, all of the IC models analyzed in this article do include (in varying degrees) a cognitive component, thus intellectual knowledge about IC might indeed help when it comes to understanding the Other. Nevertheless, these models place emphasis in learners *experientially* navigating through successive stages of cultural understanding on which intellectual knowledge serves as a mediator or catalyst, but not necessarily as the main driving force. By starting the instruction with readings and such containing theoretical/common sense generalizations about IC, the textbook is already prescribing to the student how to perceive, feel, elaborate upon, etc. the experience of IC. Succinctly, it is almost as if the textbook/teacher is taking the journey into IC in lieu of the student. Consequently, this study concludes that the *deductive pedagogical logic* that these textbooks follow may not be the most appropriate one for teaching IC. While they may be sufficient for English as a medium of instruction (EMI) courses or CLIL contexts, they do not offer students an experiential approach to learning. Thus, they may be insufficient as a stand-

alone resource for courses in which learners are expected to develop competencies for actually understanding and communicating with the Other.

Analogical/Abductive Textbooks

As shown in *Appendix A*, the analysis identified a category of textbook (5 out of the 12 analyzed textbooks) that has been labeled as *analogical/abductive*. These textbooks initiate IC learning by narrating an intercultural encounter/cross cultural communication experience of a (usually) fictional character, one that perhaps the student can relate to. This experience is subsequently deconstructed as a means for the student to extract core IC concepts and dimensions. This type of instructional design follows an *analogical reasoning*, because the basic assumption seems to be that students can begin to develop IC competence based on the observation/analysis/awareness of someone else's journey into IC. In other words, the process by which the character in the narrative encounters (and learns to deal with) the *otherness of the Other* is construed as analogous to the student's own IC developmental process. The units in this type of textbook commonly progress using the following structure:

- 1- A story is narrated in which a given character(s) experiences some kind of cultural shock/Oz moment when entering into contact with the culture of the Other. Usually this situation causes distress/confusion in the protagonist, and the narrative tends to emphasize the contrast in the differing worldviews between the protagonist and the Other. Effective and ineffective coping mechanisms for affronting this clash of frames of reference are also usually included in the narrative. The story ends either by: (a) the character(s) resolving the situation and acquiring higher levels of intercultural understanding as a result from it, or (b) leaving the situation unresolved (positing it as a cautionary tale of sorts) and focusing the next steps of the unit/lesson in guiding the students towards finding possible solutions.
- 2- Then, the story is "taken apart" through different means. In some textbooks the authors tend to explicitly deconstruct the narrative as a separate reading (or series of readings), delineating relevant IC concepts and dimensions that can be used to describe or explain what happened. In this sense, the focus shifts toward a more "intellectual understanding" of both the topic and the narrative. In other textbooks the tendency is to put the onus of this task in the learner, sometimes by dividing the explanation in chunks and then following through with multiple choice questions, fill the gap exercises, etc. Discussion or communicational activities may follow, on which

students need to elaborate upon (either in written form or verbally) questions such as “What would you do if it were you?” or similar.

- 3- The unit/lesson usually ends with prompting the student to reflect upon/internalize the lessons that can be learned from the unit, emphasizing how it might have affected the student’s understanding of the topic as well as his/her general worldview. Some textbooks, however, either give very little emphasis to this step or just skip it completely.

Shaules et al’s (2004) textbook is representative of the abovementioned unit progression. Shaules & Abe (1997) is too but with the difference that it contains longer readings on which the authors are the ones that explicitly deconstruct the story, whilst the former makes an emphasis in tasking the student to do so (Vilina et al, 2004). Hollyday et al’s (2010) is similar to Shaules & Abe’s in terms of the long and detailed author-led deconstruction. Silva’s (2011) also does the above but in a more simplified manner, however step 3 cannot always be clearly inferred from it. Nishimoto et al (2001) is the only textbook in this category that seems to skip step 3 completely.

At this point, a second-tier characterization of this category needs to be posited: these textbooks follow an *analogous reasoning* as well as an *abductive logic* in their instructional design. Abductive logic refers to believing that a given premise/assumption must be true just because it is a corollary of a major premise/assumption that has already been proven (or is evidently) true (Moscoso, 2019). The textbooks described in this category are centered around the premise that, although (usually) fictional, the process by which the character in the story engages with the *otherness of the Other* should be analogous to the student’s. It is reasonable to believe that this assumption is true, because (a) both the protagonist of the story and the student are human beings and (b) all the IC developmental models described in this article assume that all human beings follow the same process. Nonetheless, parting from this “true” premise, the textbooks in this category further assume that because the process is analogous then:

- The student will relate with/see him or herself reflected in the protagonist of the story and thus
- Be able to learn from the situation in the same (or similar) way the protagonist does so and thus

- Be able to cope with the same (or similar) situation should it happen in the students real life... just because he/she already experienced it vicariously through a fictional story.

These corollary statements are not necessarily untrue. They are based on a process of natural consequence and hence, might have a role in leading the student towards more evolved forms of cultural understanding. However, from a pedagogical perspective, the problem lies in the word "might" in the previous sentence. *Abductive reasoning must necessarily accept that the corollary premises might not be true, even if they do derive from a higher premise that is true* (Moscoso, 2019). Thus:

What would happen to the students' IC learning if only some or none of these corollary premises apply to their own IC developmental processes?

Or worse still, if a student "learns" how to interpret/react to/cope with the *otherness of the Other* via reading how somebody else does so ... *Isn't this another form of deductive reasoning?* After all, the story in itself (and its ensuing deconstruction) could potentially curtail or impose a way to engage with the Other, because it can lead to patterns of thinking along the lines of "Because X in the story reacted to/cope with the situation by thinking/doing Y, then if this happens to me I must/must not do Y".

Of course, the reflective processes a student must engage in order to figure the above-mentioned conundrums do carry some pedagogical power in terms of IC competence development. After all, the IC developmental models presented in this article place importance on the introspective, self-reflective nature of IC. Concomitantly, the abductive logic of this type of textbooks is, in a sense, one of their strengths.

Notwithstanding, it is also one of their weaknesses. These *textbooks thrust the student into the otherness of the Other through somebody else's eyes (the character in the story), not their own*. Yes, the textbooks may later guide the student towards relating the lessons from the stories with their own experiences/frames of reference but still, the starting point was not their own story. Students may or may not feel identified with it, and the character's stories already include preconceived ideas on how to react/cope. This analogical/abductive logic is somewhat at loggerheads with the IC developmental models that guide this article, because all of them give primacy to the learner's own experience when encountering with the Other. Hence, from a pedagogical point of view, syllabi and lesson plans designed

following this logic might produce mixed results in terms of developing IC competence (as stipulated by the analyzed IC models).

Inductive Textbooks

An outlier amongst the 12 books analyzed is Richmond & Vannieu's (2021) textbook. It was the only one that could be classified as following a purely *inductive logic* (see *Appendix A*). The textbook starts each unit prompting the student to reflect/elaborate upon their own worldviews/frames of reference in relation to a given topic. It barely defines, or describes, or categorizes the topic in order not to curtail the students' own perceptions about it with preconceived ideas or dimensions about culture. It then presents to the students its own version of the kind of stories that appear at the beginning of the analogical/abductive textbooks; but it must be stressed that they appear *after* the student has already come up with its own, personal opinions or positions regarding the topic. Units end by further guiding the student towards extracting learnings from the stories. All other textbooks in this analysis introduced some kind of intellectual explanation or theoretical categorization of the topic addressed in each unit, but this book makes such thing an optional endeavor by allowing the teacher to:

- (a) leave the students suspended in their own elaborations about the topic, and hence, thrusting them into their own personal IC journey , or
- (b) use a set of optional materials (placed as appendixes in the textbook), on which a deeper examination of the topic is attempted whilst making explicit certain cultural patterns that can potentially lead to higher levels of IC understanding, or
- (c) use any other resources that might help students achieve a more detailed theoretical perspective on the topic, if needed.

If a language teacher were to design syllabi or lesson plans strictly based in the pedagogical logic followed by this textbook, it will most likely result in a *process-based* design. This is the epitome of an inductive pedagogy, and Prince & Felder (2007), Takimoto (2008) and Wette (2018) advocate for its need in the context of language teaching. These authors sustain that *process-based* syllabi are more suited for making the instruction *truly* student-centered, because they start from the learner's own worldviews as the raw material, and then guide the learner into processing them into more grounded forms of understanding. The IC developmental models described by this article view cultural learning in the same way, consequently, this study concludes that the *inductive logic* exemplified by the textbook in this category is better suited for translating these IC models into the classroom.

The Logic Behind ICLE: An Alternative Approach

This article could have ended at the point where it identified at least one IC textbook that follows and inductive logic, but instead it will go even further. I will now elaborate upon an approach on which IC can be brought into the classroom irrespective of the textbook the teacher chooses to use, or even if the teacher chooses not to use any textbook at all.

Strategy #1 :Lesson Obscurity and The Culturally Shocking Stimuli

One of the difficulties of translating IC developmental models into the language classroom is that these models describe the processes that ensue during real, actual encounters with the *otherness of the Other*, not necessarily the hypothetical encounters that are commonly referred to in textbooks. In fact, it can be said that the educational setting in itself is part of the problem: If an IC teacher starts the class by saying "Hello students, today we will be talking about Communication Styles", at that very moment the encounter with the Other already became artificial. In "real life", cross-cultural contact does not happen following neatly organized, easy-to-digest theoretical categories. Culture shock happens because we experience the otherness of the Other in all its messiness and complexity, all at once. Thus, the moment that a teacher (or a textbook) labels and compartmentalizes the set of categories to be discussed in class, it is already somewhat precluding the shock that would happen if this situation was actually experienced in all its rawness.

Thus, the first step to achieving realistic culture shock is to not give away the contents of the course: *not to inform, label, explain, make aware of, publicize etc. the topic of an IC lesson before it starts. Instead, let it become obvious to the student as the lesson progresses.*

This might sound counterintuitive in an educational setting: How can I *not* tell my students what content they are about learn? There might be even institutional barriers for this, since making the syllabus available to potential students is a common request/imperative in educational institutions. One way to handle this is shown in *Appendix B and C*. The former shows the syllabus class contents in the order the instructor plans to teach them. This is the one the author of this article uses for his own personal records and whenever it must be disclosed higher up in the institutional hierarchy. The latter is the one that the instructor gives/makes public to the students. As shown in *Appendix C*, the contents of IC specific classes have been purposely obscured by labeling them as "Intercultural Topics # X".

With students being unaware of what will be discussed or taught on these classes, we now proceed to the second tier of this strategy:

Start each class with a Culturally Shocking Stimuli. This can be any video or enactment that puts the student directly into contact with the otherness of the Other. The idea is to produce a “mini” Culture Shock in the classroom. The stimuli are of course related with the intended topic of the class, but at this point students are not aware of this.

Appendix D gives an example of how to accomplish this in a class that is meant to teach Stereotypes as an IC topic. The class starts by telling students that the topic is “Nationalities” (which is purposely misleading, the idea is for students not to become preemptively curtailed by the negative connotations of the word “stereotype”). Then, a series of very stereotypical images of people from different nationalities are shown, and students are asked to talk about the “image they have of people from X country”. Students will then inadvertently start to make explicit the stereotypes they personally hold. Next, the shocking stimuli comes when students are told that they have spent 20 minutes not talking about nationalities, but just flat-out stereotyping other human beings. The rest of the class is based on this realization: students are guided towards understanding stereotypes over the basis of the stereotypes they unconsciously hold and made explicit at the beginning of the class.

Strategy #2: The What If Disorienting Dilemma.

As stipulated by the IC developmental models, navigating the encounter with the other is a process that is supposed to be transformational, i.e. the learner is intrinsically and qualitatively changed by it. This idea of transformation is not new in education, in fact, it predates the transformational claims of these IC models by decades. Mezirow (1995) started developing the Transformative Learning Theory (TLT) in the early 1970s and by the 1990s it was already a recognized focus for research educational psychology. TLT posits the notion of *disorienting dilemmas* as triggers of transformative learning. A disorienting dilemma is a situation where the learner is confronted with a challenge on which his/her available frames of reference might not be sufficient for solving/tackling it. Students are then encouraged to use critical thinking towards achieving a meaningful learning that transforms problematic frames of reference, making them more inclusive, discriminating, reflective, open, and emotionally able to change. (Mezirow, 2009). Although TLT is not usually considered as an “IC theory”, it has been indeed applied for conceptualizing Intercultural learning (see for example, Taylor, 2001, 2017).

Under this context, the approach being laid out in this article uses an adaptation of Mezirow's disorienting dilemmas as a pedagogical artifact for eliciting transformative learning in the IC classroom. The What If Disorienting Dilemma (WIDD) is a hypothetical situation (but one that can potentially happen, i.e. become real) created by the student as a thought exercise for reflecting how to deal with the encounter of the otherness of the Other In a context that is meaningfully relevant for the student. The basic structure of the WIDD is as follows:

Imagine yourself as X, in the near future. What would you do if due to Y; Z happens? How would you face / solve this intercultural communication challenge?

It is of utmost importance for the WIDD to be framed in a context that can both actually happen and that implies high stakes for the student's future professional success or general well-being. For example, in *Appendix D*, the "Stereotypes" class ends with such an hypothetical construction:

Write about a hypothetical situation in which you graduate from University, and on your first job you happen to have work colleagues who belong to the group(s) you have stereotypes about, the same stereotypes you made explicit at the beginning of the class. How do you think this will affect your ability to communicate/work with such colleagues?

The basic idea is to end the class with the student suspended within his/her own frame of reference. In a way, the WIDD is a strategy for making the class feel *real*, for it to "touch home". Additionally, whereas the shocking stimuli at the beginning of the class was a means to reproduce a "mini" culture shock, the WIDD is a means to suggest a culture-shock-before-the-fact. Therein lies its pedagogical usefulness within the context of ICLE.

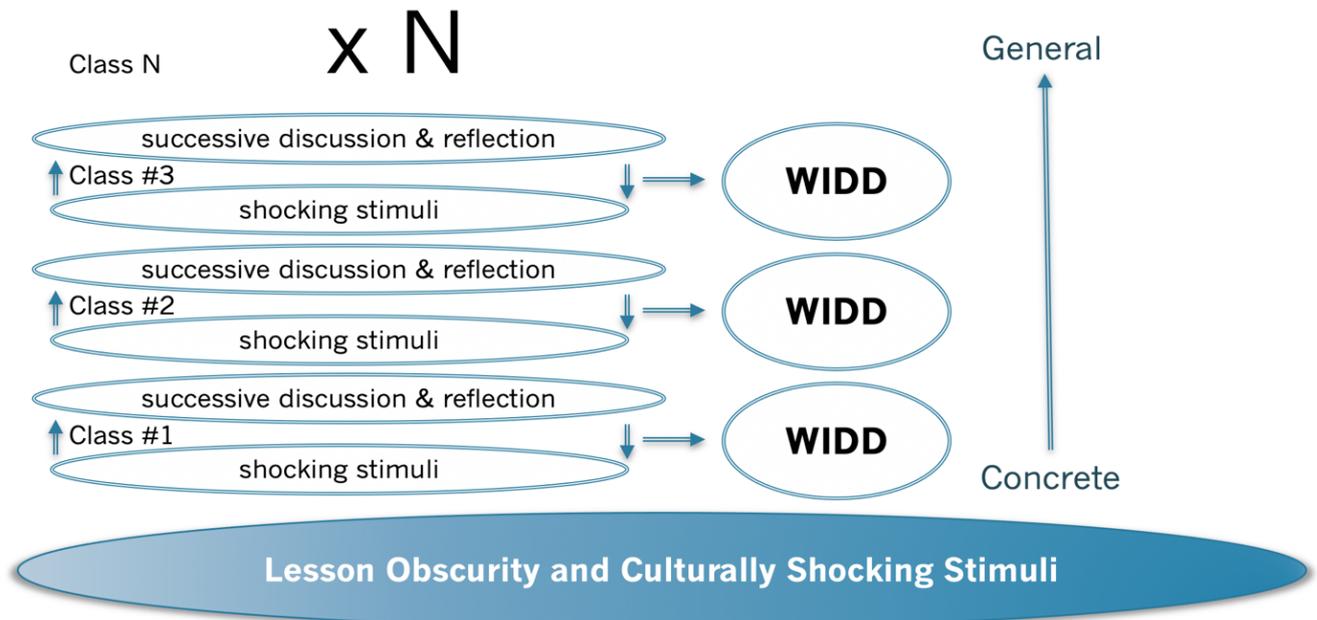
Strategy #3: A Model for Successive Iterative Shocking Stimuli & WIDDs

Now that the basics of the first two strategies of this approach have been explained, it is time to chain them in successive loops all throughout the lesson and even the semester. *Figure 7* shows a graphical representation of this iterative process, on which all relevant IC classes begin with a culturally shocking stimuli upon which students reflect and discuss, rinse and repeat, and then eventually a WIDD (or a series of) are elicited in order to keep the content meaningful within the student's worldview. The inductive logic is also put in a loop, since the experience of the shocking stimuli (concrete) is being analyzed and discussed towards higher levels of abstraction, but then it is made concrete again via the

WIDD. It can also be applied to the organization of the topics of the course *per se*. Appendix B shows how the course starts from the most concrete IC topics (surface culture topics such as food, music, etc.) and then as the course progresses the topics become increasingly more abstract. The course literally ends with the most abstract of all the topics in IC: *the definition of Culture*.

Figure 7

An Alternative Logic for Intercultural Communication in Language Education



Further Pedagogical Considerations of the Model

The pedagogical power of this model rests on the belief that it is not prescriptive of which textbooks, topics or IC developmental model the language teacher may choose to use/adhere to. Although it does follow an inductive logic, it can be superimposed in courses that choose to select deductive or analogical/abductive textbooks. In this sense, the textbook becomes a tool for facilitating the flow of the class within the course of the model. Deductive textbooks can reinforce the intellectual understanding during the discussion or reflection of the shocking stimuli and/or WIDDs. Analogical/abductive textbooks can be used to give alternative views or voices for interpreting the shocking stimuli and WIDDs, through doing thought exercises on which the protagonists of the narratives are hypothetically confronted with the shocking stimuli or WIDDs (e.g. What would X do if he/she would have been in this situation?). Inductive textbooks are naturally at home as support tools for this pedagogical model. DMIS, Cultural Knowings, CQ and DMLL are not a in discordance with

the logic of this model either. In other words, the model has been designed as an easy-to-understand, down-to-earth alternative for those language teachers that desire to include IC in their classes but are daunted by the many challenges of doing so.

Conclusion

The main driving force behind writing this article was to raise awareness about the implications that choosing a given IC textbook may have in terms of syllabus/lesson plan design. This was done by contrasting the embedded pedagogical logic present in a small sample of textbooks with the logic of leading IC developmental models, and determining to what extent they are in concordance. The three categories identified by this analysis (*Appendix A*) are then, one of the main contributions of this article. This was done not just as a means to prompt educators to think about the ramifications of textbook choice, but also to highlight the importance of, first and foremost, reflecting deeply of what sort of instructional logic is the most appropriate for an ICLE context. The model proposed in *Figure 7* should be seen as just one alternative in this regard, and it is thus, the second main contribution of this article.

The model itself is not without its limitations though. First and foremost, it is grounded in the ICLE definition and the IC developmental models expounded in this article, but as mentioned before, these do not account for all the available theoretical currents in IC scholarship and research. Second, this article is the very first attempt by the author to publish this model, but since it may be admittedly perfectible, the author might modify/expand it in the future to account for new insights taken from his praxis as an IC instructor and researcher. In other words, the model is being presented now as a work in progress.

Future directions for this study can be envisioned in terms of expanding the sample of IC textbooks analyzed, as it may be possible that the three instructional logics identified in this study might not be the only ones being used amongst the vast array of available IC educational resources. Another future line of research could be conducting deeper textual/content analyses of said textbooks, in order to focus not only on *how* they teach, but also to take a closer look at *what* they teach. For example, the sequential order by which topics are organized in the analyzed IC textbooks is an issue that was not included in this study. For last but not least, lines of research centered around the applicability of the proposed model across different language teaching settings can also be derived from this study. For this to happen, the first priority for the author is to design and publish more lesson plans based on the instructional logic that is being proposed in this article. Doing so

would make available several practical examples that are ripe for experimentation and research by IC scholars.

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Appendix A

Tabulation of textbooks analyzed in this study

Category	Textbook	No. of books in this category
DEDUCTIVE	McConachy, T., Furuya, S. & Sakurai, C. (2017). <i>Intercultural Communication for English Language Learners in Japan</i> . Nan'un-do Co., Ltd	6
	Ikeguchi, C. & Yashiro, K. (2015). <i>Beyond Boundaries: Insights into Culture and Communication</i> . Second Edition. Kinseido Publishing Co., Ltd.	
	Honna, N., Takeshita, Y. & D'Angelo, J. (2016). <i>Understanding English across Cultures</i> . Second Edition. Kinseido Publishing Co., Ltd.	
	Honna, N., Kirkpatrick, A. & Takeshita, Y. (2018). <i>Across Cultures: For Better English Communication and Understanding</i> . Shanshusha.	
	Goodmacher, G. & Kajiura, A. (2016). <i>Cultural Issues ← → Environmental Issues</i> . Nan'un-do Co. Ltd.	
	Datesman, M. K., Crandall, J. A., Kearny, E. N., & Kearny, E. N. (2005). <i>The American ways: An introduction to American culture</i> . Third Edition. Pearson Education Longman.	
ANALOGICAL / ABDUCTIVE	Shaules, J., Tsujioka, H. & Iida, M. (2004). <i>Identity: Student Book with Audio CD</i> . Oxford University Press. Nan'un-do Co., Ltd.	5
	Shaules, J. & Abe, J (1997). <i>Different Realities: Adventures in Intercultural Communication</i> . Nan'un-do Co., Ltd.	
	Hollyday, A., Hyde, M. & Kullman, J. (2010). <i>Intercultural Communication: An advanced resource book for students</i> . Second Edition. Routledge.	
	Silva, T. (2011) <i>Us and them: An intercultural communication textbook for Japanese university students and their teachers</i> . Second Edition. Amazon Services International.	
	Nishimoto, T., Sugimoto, N., Yuasa, F., Nobuhisa, H., Bruce, J.C. & Carrick, B.E. (2001). <i>Bridging Cultures : English for Global Communication</i> . Kinseido Publishing.	
INDUCTIVE	Richmond, S. & Vannieu, B. (2021). <i>Ibunka! Intercultural Communication in Everyday Life</i> . Alma Publishing.	1

Appendix B

Intercultural Communication Course Weekly Schedule:

Week 1: Class Introduction	Week 9: Communication Styles #1
Week 2: Communication Skills Workshop #1	Week 10: Communication Styles #2. Speaking Test Explanation.
Week 3: Communication Skills Workshop #2	Week 11: Cultural Values & Norms
Week 4: Surface Culture (Food, Music, Dance, Clothing, Behavioral Customs)	Week 12: Identity & Intercultural Self #1. Essay Explanation
Week 5: Body Language	Week 12: Identity & Intercultural Self #2.
Week 6: Personal Space & Cultural Proxemics	Week 14: Deep Culture and Student's Personal Definitions of Culture
Week 7: Time Across Cultures	Week 15: Speaking Test Session #1
Week 8: Stereotypes	Week 16: Essay Submission & Speaking Test Session #2

Appendix C

Intercultural Communication Course Weekly Schedule:

Week 1: Class Introduction	Week 9: Intercultural Topics #6
Week 2: Communication Skills Workshop #1	Week 10: Intercultural Topics #7. Speaking Test Explanation.
Week 3: Communication Skills Workshop #2	Week 11: Intercultural Topics #8
Week 4: Intercultural Topics #1	Week 12: Intercultural Topics #9. Essay Explanation
Week 5: Intercultural Topics #2	Week 12: Intercultural Topics #10
Week 6: Intercultural Topics #3	Week 14: Intercultural Topics #11
Week 7: Intercultural Topics #4	Week 15: Speaking Test Session #1
Week 8: Intercultural Topics #5	Week 16: Essay Submission & Speaking Test Session #2

Appendix D

Lesson Plan: STEREOTYPES¹

Salazar, Javier

1. Objectives

Learning Objectives

General Objective	<ul style="list-style-type: none">To elicit awareness of the stereotypes students may have of people with other nationalities.
Specific Objective	<ul style="list-style-type: none">To identify differences in the meaning of words such as “nationality”, “ethnicity” and “affiliation”.To identify the information sources that contribute to the student’s own personal stereotype formation processes.

2. Activity Materials & Prep

Activity Duration

Total duration in minutes:	About 90 minutes, minimum.
How many sessions?	1 session of 90 minutes or 2 of 45 minutes.
Any homework?	Yes, optional. To be assigned at the end of the class.

¹ An expanded, more detailed version of this activity was already published as :
Salazar, J. (2021). *Nationalities vs. Stereotypes: An Intercultural Communication Lesson*. Japan Association for Language Teaching (JALT) Intercultural Communication in Language Education (ICLE) Special Interest Group (SIG). Activity Initiative. <https://sites.google.com/view/jalt-icle-sig/publications/activity-initiative>
The version shown in this appendix is a simplified version, made for the purpose of this article.

Materials

Material # 1 Title:	Nationalities Slideshow
Material Type:	Digital Slideshow
Material Access:	Link

Material #2 Title:	Japanese Modern Day Ninja News Stories
Material Type:	Webpage
Material Access:	Link 1 , Link 2

Material #3 Title:	Japanese Modern Day Ninja News Videos
Material Type:	Youtube video
Material Access:	Link 1 , Link 2

Material #4 Title:	A stereotype causes more than 220.000 yen in losses
Material Type:	Webpage
Material Access:	Link 1 (in English) , Link 2 (in Japanese)

3. Activity Description

Set-Up Instructions

1. For this activity to produce the desired effects, **students must NOT know/be aware that the topic/theme of the class is "Stereotypes"**. It is of utmost importance that the actual content of the class not to figure in any sort of syllabus, class schedule or class handout given before the class. The reason for this is that, as explained in the activity instructions below, students will be "tricked" into saying which stereotypes they have about people from other nationalities. If they know beforehand that the class is about stereotypes, given that the word "stereotype" can have negative connotations, then they might become resistant to explicitly speaking about their stereotypes and thus, hampering the process of becoming aware of their own stereotypes.

Activity

Suggested Time	Activity Instructions
Part 1	
1 min	Introduce the class by informing students that today's topic is "Nationalities of the World". You may show Slide #1 of Material #1.
4 min	<p>Put students in pairs or trios. Instruct students that you are about to show them a few slides of people from other countries. They are to discuss with their peers what they know/what they have heard/what image do they have of people from the nationalities shown. If necessary, you may introduce target language such as:</p> <p>"Q: What image do you have of people from _____?"</p> <p>"A: I think that people from _____ are _____."</p>
20 min	<p>Show slide #2. Give students 2 minutes to discuss. Then show slide #3 and ask them to do the same. You may ask them to change conversation partners every 2 or 3 slides, so students have the chance to speak with more than one or two of their classmates.</p> <p>At this point in the activity, you must be very careful of the national background composition of your class. Refrain from showing a slide from a nationality of one of your students, as it might produce a situation in which a student expresses negative stereotypes about another student's nationality. If you need to vary the slides in the attached material, you may use other nationality(ies) taken directly from the creator of the slides at:</p> <p>https://www.mes-english.com/flashcards/files/nationalities_flash.pdf</p>
Part 2	
2 min	<p>Here is where you disclose to your students that you have been tricking them all along so they could make explicit the stereotypes they (consciously or unconsciously) hold of people from other countries. You may do so by asking the class:</p> <p>T: What is today's class topic?</p> <p>Ss: Nationalities!</p> <p>T: No, that is not what you have been talking about for the last 20 minutes. I did tell you that the topic was "Nationalities", but what you have actually been</p>

	<p>speaking about is the STEREOTYPES you have about the people from those countries!</p> <p>You may show slides 11-13 for this effect.</p>
15 min	<p>Have students discuss give you their own personal definition "stereotype". Then, Stress that it is completely normal and human to have them (so students do not feel that the lesson's purpose is to accuse them of stereotyping others). Explain the basics of stereotype formation. Stress that, even if a particular stereotype might be based in <u>some</u> element of truth, it is usually an exaggerated/selective/unrepresentative version of "truth". Hence the offensive/demeaning/discriminatory/mistaken nature of certain stereotypes.</p> <p>You may show slides 14-16 for this effect.</p>
5 min	<p>Here you should introduce how stereotypes are not only formed on the basis of "nationality" but, also on locality, affiliation, ethnicity, gender/sexual orientation, etc.</p> <p><u>If you are using this activity in a Japan-centric context</u>, you may use slide #17 to elicit responses from your students (either by you asking them directly or putting them in pairs/trios so they can discuss it) about which other stereotypes they have of other non-nationality based groups.</p> <p><u>If you are not using this activity in a Japan-centric context</u>, then you may adapt the slides for discussing groups that are relevant to your context.</p>
<p>Part 3</p> <p>(This part is entirely Japan-centric. If you are using this activity in another context then you may either adapt this part or skip it and go directly to Part 4)</p>	
5 minutes	<p>It's time to turn the tables. Here you use an example of a stereotype some foreigners have about the Japanese to elicit the discussion of the origin of stereotypes.</p> <p>Show slide #19. Then ask students to wonder why some foreigners might have that stereotype of the Japanese (either by discussing it in groups or by asking them directly).</p>
10 minutes	<p>Either have students read the news stories from Material #2 (if they have the English mastery level to do so) and/or show the videos of Material #3.</p> <p>Use these materials to make students realize the role that media (news stories,</p>

	movies, manga, anime) have on the formation of stereotypes. Have them discuss what other sources might influence the stereotypes some foreigners have about the Japanese.
10 minutes	Now let's examine more stereotypes about the Japanese. Show, slides #20-25 and have them discuss in pairs or trios these stereotypes. Have them wonder to what extent these stereotypes have an element of truth or not. Likewise, keep compelling them to identify the reasons/sources by which foreigners might have this image about the Japanese.
5 minutes	Stress that not all stereotypes are necessarily negative. Show slides # 27 & 28 for this effect. Do the same as the step before, in terms of having them discuss the "truth" and source of these stereotypes.
5 minutes	It's time to turn the tables one more time. Put students in pairs or trios. Ask them to discuss the stereotypes they uttered at the beginning of the class when the "nationality" slides were shown. Ask them to address: "Now that you know what stereotypes some foreigners might have about you, how do you think they feel about the stereotypes you have about them?"
Part 4	
5 minutes	Have students read the news story of Material #4. In English if they have the required mastery level, in Japanese if they don't.
5 minutes	Put them in pairs or trios. Have them discuss the questions on slide # 29. The idea is to highlight the fact that stereotypes have REAL consequences... they are not just an interesting topic to be discussed in a class. This is essential for the last step.
5 minutes (Optional)	For homework, ask students to write a short essay (3 paragraphs, number of words to be decided by you) about how they think the stereotypes they have about foreigners might hamper their ability to effectively communicate with them in the future. Tell them to write about: 1 st Paragraph: A stereotype(s) they've identified they had about a particular culture, nationality, ethnicity, affiliation. Etc. 2 nd Paragraph: Ask them to write about a hypothetical situation in which they graduate from University, and on their first job they happen to have work colleagues who belong to the group(s) they have stereotypes about (the ones they wrote in the 1 st paragraph). How do they think this will affect their ability to communicate/work with such colleagues?

	3 rd Paragraph: Ask them to write about what possible solutions they can think of to what they wrote in the 2 nd paragraph.
5 minutes	Have students read the news story of Material #4. In English if they have the required mastery level, in Japanese if they don't.
5 minutes	Put them in pairs or trios. Have them discuss the questions on slide # 29. The idea is to highlight the fact that stereotypes have REAL consequences... they are not just an interesting topic to be discussed in a class. This is essential for the last step.

6. Additional Information

Post-activity suggestions:

After students hand in their essays, it's a good idea to do a follow-up discussion about what they wrote. Put them in pairs or trios and ask them to verbally share with their groupmates their reflections from the essay.

Acknowledgements:

All of the nationality slides were taken from MES English (<https://www.mes-english.com/>) . The author of this activity has no link nor affiliation with the author of the slides but would like to acknowledge and send words of gratitude to the author. MES English specifies on its website that their resources can be used freely as long as they are credited to them. It is in this spirit that this resource is being used.

Author's Biography

Javier Salazar is a EFL lecturer that is interested in the intersections between Culture, Language, Brain & Education. He has an academic/research background in Psychology, Cultural Anthropology and Human Informatics. His research themes include: Intercultural Communication, Communicative Competence Development, Self-Regulated Learning and the use of Gamification methods and Humor in the EFL classroom.



JALT ICLE SIG 1st Conference



July 10th 2021 (online on edzil.la)

- 9:45 - 10:00 Event opens via edzil.la
- 10:00 - 10:15 Opening address
- 10:15 - 11:30 Workshop: “Promoting Intercultural Competency in the ESL/EFL Classroom: Connecting Goals with Practical Learning Activities” with Prof. Jon Dujmovich (Keio University)
- 11:30 - 12:00 Lunch break (while learning about the ICLE SIG’s Initiatives!)
- 12:00 - 12:45 Interview with Prof. Joseph Shaules (Keio University)

TIME	BREAKOUT ROOM 1	BREAKOUT ROOM 2
13:00- 13:30	Covering culture in the pre-service teacher practicum (Chris Carl Hale, David Shimamoto – Akita International University)	An overview of a MOOC for intercultural learning (Gareth Humphreys – Sojo University)
13:30-14:00	Intercultural conversational strategies in multimodal conversation groups (Eng Hai Tan- Meio University)	Expressing emotions in intercultural interactions (Roxana Sandu – Toyo University)
14:00- 14:30	Life in a box: New take on life, difference and IC (Stephen M. Ryan – Sanyo Gakuen University)	Cultural barriers and solutions in work, the workplace and with the workforce (Mat Davies – Concord College)
14:30- 15:00	Re-defining features for intercultural encounters (Cecilia Silva – Tohoku University)	Shared reality and cultural logic (Chrystabel Butler- University of Queensland)
15:00- 15:30	Warp speed in language classes (Kensuke Yoshimura – Chuo University)	Holding an international design workshop in the age of Covid-19 (Andrew Johnson, Nam-Gyu Kang, Adam Smith – Future University Hakodate)
15:30- 16:00	PenPal Schools: Connecting globally (Khadijah Omar – Saga University)	Intercultural awareness can unlock communication (Stephen Paton – Fukuoka University)
16:00-16:30	On the logic of ICLE: An approach for textbook and syllabi design (Javier Salazar – Tsukuba University)	

16:30 – 17:00

Closing remarks



SIG

Our **mission** is to address various approaches for teaching intercultural communication in a language classroom.

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