

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

Javier Salazar

University of Tsukuba

salazarjavier@gmail.com

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.

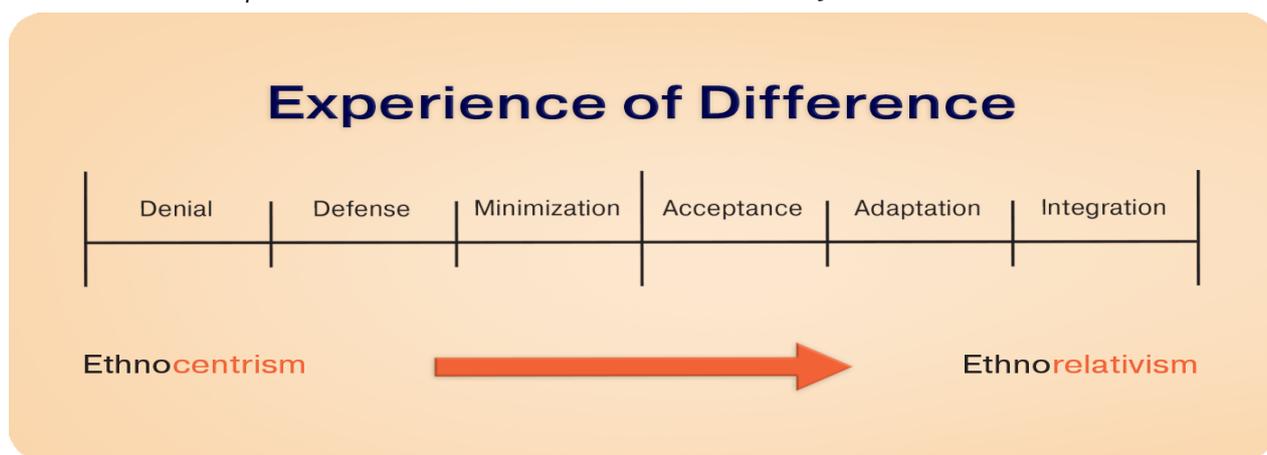
Approaches for Teaching the Experience of Intercultural Communication

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)

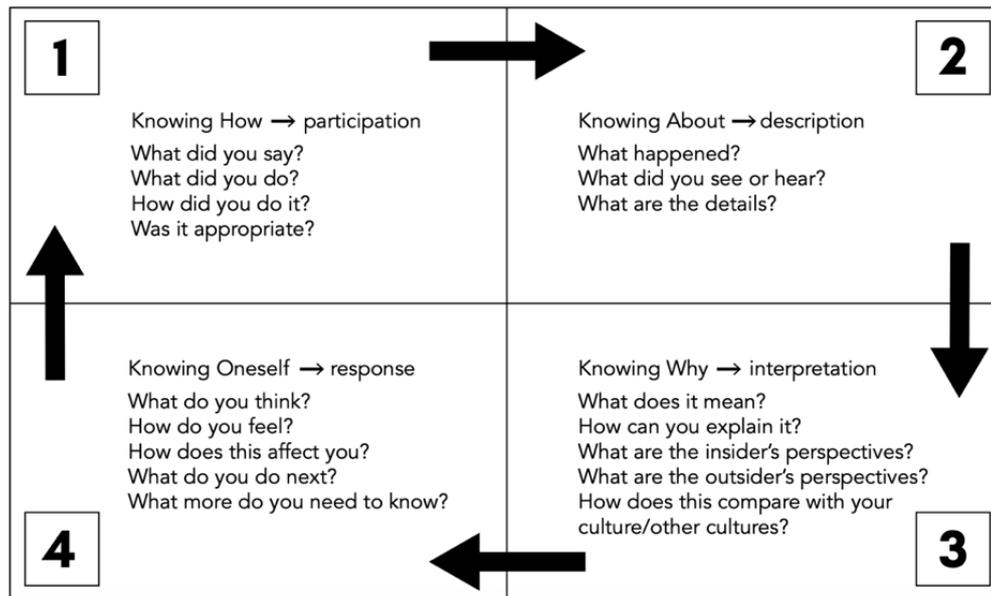
	Content	Activities	Outcomes
Knowing About	cultural information	gathering information	cultural knowledge
Knowing How	cultural practices	developing skills	cultural behaviors
Knowing Why	cultural perspectives	discovering explanations	cultural understanding
Knowing Oneself	self	reflection	self-awareness

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)

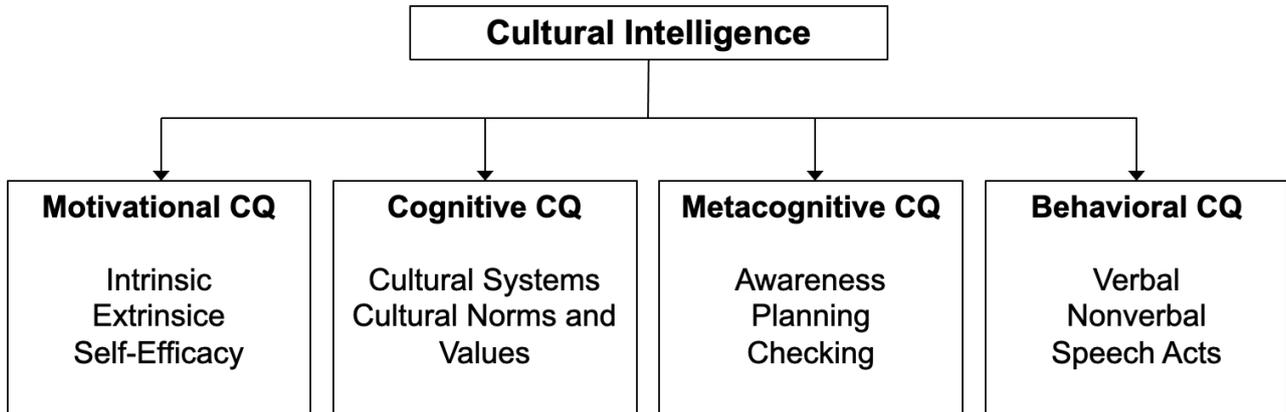


Note: Reprinted from Sample Lesson Plan #1a. In: *Integrating Critical Thinking Skills into the Exploration of Culture in an EFL Setting* [MOOC]. Retrieved on November 7th, 2021 from: <https://learn.canvas.net/courses/2850/files/943077/download?verifier=95t3R9djdCPSzMZyWPxFvP0RiRSg3dJXyzzFAtT4&wrap=1>. 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)

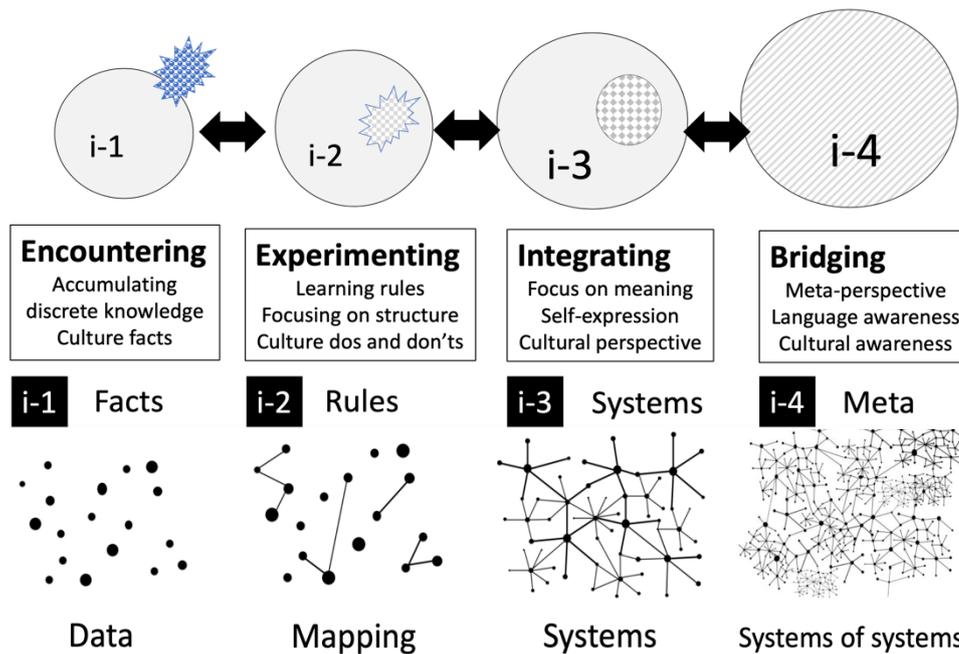


Note: Reprinted from *What is Cultural Intelligence (CQ)?* by HR Concept, 2020. Retrieved on November 7th, 2021, from: https://hrconcept.com.pl/en_US/what-is-cultural-intelligence-cq/ . Copyright 2020 by HR Concept.

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.

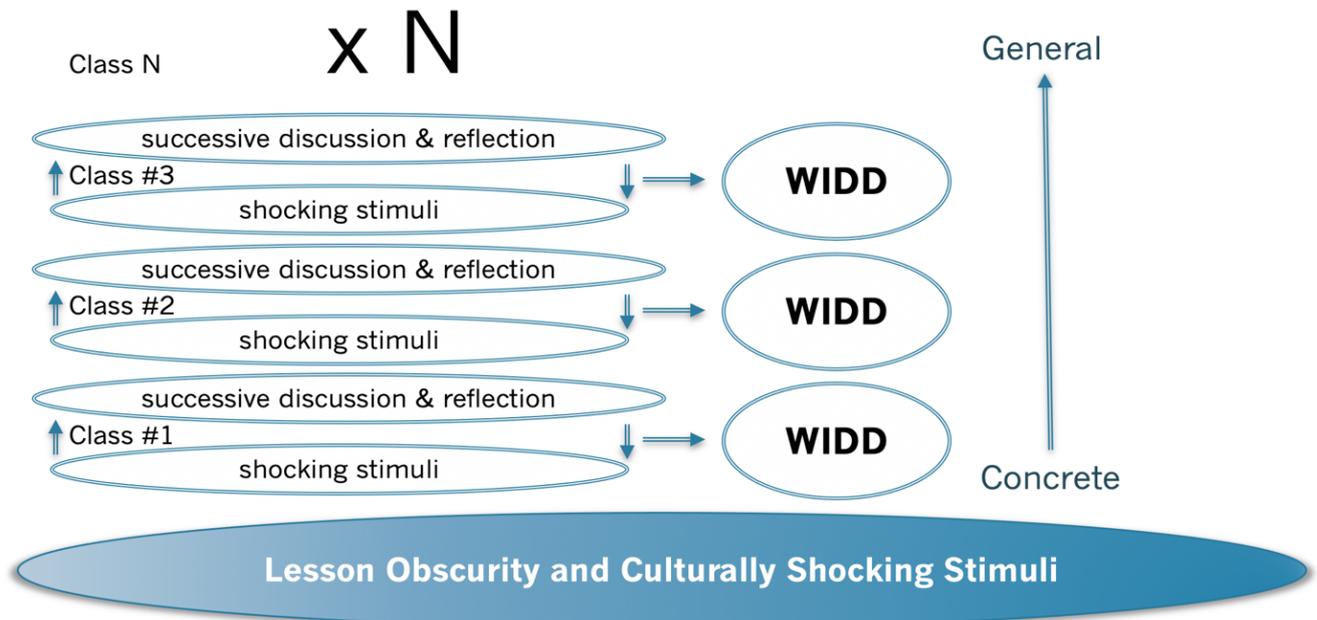
Strategy #3: A Model for Successive Iterative Shocking Stimuli & WIDDs

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.