Zofia Chlopek
POLAND

The Intercultural Approach to EFL Teaching and Learning

Nowadays, it is a widely known fact that teaching and learning a foreign language cannot be reduced to the direct teaching of linguistic skills like phonology, morphology, vocabulary, and syntax. The contemporary models of communicative competence show that there is much more to learning a language, and they include the vital component of cultural knowledge and awareness (Bachman 1990; Council of Europe 2001). In other words, to learn a language well usually requires knowing something about the culture of that language. Communication that lacks appropriate cultural content often results in humorous incidents, or worse, is the source of serious miscommunication and misunderstanding. According to Kramsch (1993, 1), culture "is always in the background, right from day one, ready to unsettle the good language learners when they expect it least, making evident the limitations of their hard-won communicative competence, challenging their ability to make sense of the world around them."

However, when writing or talking about "teaching culture," theoreticians and practitioners often restrict themselves to the specific culture of the target language. In English as a Second Language (ESL) contexts, where students live and are immersed in the culture of the English speakers, this may be a satisfactory approach. But in English as a Foreign Language (EFL) settings, this is a very narrow view.

In an EFL class, students are usually monolingual and they learn English while living in their own country (Krieger 2005). They have little access to the target culture and therefore a limited ability to become culturally competent. Importantly, their aim for learning English is not only to communicate with native speakers of English but also with non-native speakers of English, which is why EFL learners are typically learners of English as an International Language (EIL). By learning English, EFL students are enabling themselves to become users of international, or rather intercultural, communication—thus, the target language becomes a tool to be used in

interaction with people from all over the world, where communication in English takes place in fields such as science, technology, business, art, entertainment, and tourism. It is obvious then, that in order to successfully function in a culturally diverse environment, our learners need to develop intercultural communicative competence (Alptekin 2002). This article will discuss the intercultural approach and present ideas and resources for English language teachers who wish to broaden their students' multicultural awareness.

Culture: A multidimensional concept

The true complexity of what it means to know a language is revealed in the useful list of learner competencies produced by the Council of Europe (2001, 101–30). In addition to grammatical competence, a culturally competent learner must possess sociolinguistic competence, pragmatic competence, sociocultural knowledge, and intercultural awareness.

As can be seen, culture is a very broad concept, so to get to know a given culture means to gain extensive knowledge. It seems useful to make a distinction between the so-called *big-C culture* and *small-c culture*. The big-C part of a given culture is usually easy to study, as it constitutes factual knowledge about the fine arts such as literature, music, dance, painting, sculpture, theater, and film. Small-c culture, on the other hand, comprises a wide variety of aspects, many of which are interconnected, including attitudes, assumptions, beliefs, perceptions, norms and values, social relationships, customs, celebrations, rituals, politeness conventions, patterns of interaction and discourse organization, the use of time in communication, and the use of physical space and body language. Needless to say, language is also part of what we call culture, and it also reflects and interprets culture.

Some of the small-c cultural aspects are directly observable, and hence easy to grasp and learn (e.g., celebrations and rituals). However, many dimensions of a given culture are hidden from the eye. Here belong the small-c cultural aspects that, being imparted to us from birth, are deeply internalized and subconscious and are often noticed only in contrast with another culture. It is mainly these non-tangible cultural aspects that have an enormous influence on people's way of thinking and their linguistic/non-linguistic behavior and that, importantly, determine the expectations and interpretations of other people's linguistic/non-linguistic behavior. A person who encounters an unfamiliar culture will lack knowledge of such behaviors, which may lead to amusing situations, and even conflict, caused by miscommunication. This happens because these aspects of culture are unspoken rules created by a community. Because these cultural rules are full of meaning and "allow people to anticipate events, they often acquire a moral rigidity and righteousness that engender stereotypes and even prejudices" (Kramsch 1995, 2).

Let us consider a few examples of unsuccessful cross-cultural encounters. Such misunderstanding of verbal or non-verbal messages often leads to the formation of a distorted picture of another society and its culture.

- A Polish person in the United States, after being offered a meal and refusing politely, could be unpleasantly surprised to be given nothing to eat, and might even think that Americans are stingy with food. The American host would not realize that refusing food is a sign of modesty and the person offering the meal should insist.
- A German person having a meal with a Taiwanese family might feel highly disgusted if everybody at the table started belching, not realizing that this is a form of complimenting the cook. On the other hand, the Taiwanese family would probably perceive the German's behavior (lack of belching) as impolite.
- A Briton might be amused if a Polish person, on hearing the conventional greeting "How are you?" started complaining about her health; the Pole, on the other hand, would wonder why her interlocutor was amused.

There are innumerable examples of similar cross-cultural encounters (see the Appendix for links), and what they clearly illustrate is that the knowledge of the small-c culture of a given community is of great importance for successful cross-cultural communication. Even if the participants in the above-described situations spoke English fluently and were well informed about cultural facts such as famous works of art and religious celebrations,

this knowledge would be of little help to avoid the misunderstanding.

The intercultural approach

Clearly, if EFL learners are to become successful intercultural communicators, it is essential to provide them with a thorough and systematic intercultural training, and not only of the culture of the main English-speaking countries. EFL students will benefit by gaining solid knowledge of the different world cultures, and they must also develop the ability to compare their native culture to other cultures, to evaluate critically and interpret the results of such comparisons, and to apply this knowledge successfully in both verbal and non-verbal communication, for both transactional and interactional purposes. Since "culture in language learning is not an expendable fifth skill, tacked on, so to speak, to the teaching of speaking, listening, reading, and writing" (Kramsch 1993, 1), it is of paramount importance that the cultures, not simply chosen cultural aspects, are dealt with during EFL lessons.

Successful international communication is reason enough to introduce the intercultural approach into EFL classrooms. However, there is another good reason. In many countries, there is still much intolerance towards and prejudice against other nations and cultures. Intensive intercultural education seems to be a good way to sow the seeds of tolerance, acceptance, understanding, and respect.

Suggestions for intercultural activities

In some EFL settings, classes consist of students of different cultural backgrounds; in others, classes are culturally homogeneous. In the former case, learning about diverse cultures and developing intercultural awareness are often not new issues—in multicultural classrooms, students learn about each other's cultures through various activities, and not only during English lessons. Classes of learners in culturally homogeneous settings, on the other hand, do not present a pressing need to raise cross-cultural awareness, so multicultural education is absent from school curricula.

The following activities that I propose have been designed for culturally homogenous classes. However, many of them can be adapted for multicultural settings. In any cultural setting, the teacher must begin with the students' own cultural background and the cultures that students have direct contact with and then expand from that point until all world cultures have been covered.

These activities have been used with young adults at an intermediate level of English proficiency. Teachers of learners who are less proficient and/or younger may have to make appropriate adjustments before applying these ideas. For example, teachers can (1) conduct parts of the activities in the students' native language, (2) use introductory activities which pre-teach relevant vocabulary or structures and introduce key concepts, (3) simplify texts or design activities in such a way that students can cope with a more difficult text, and (4) adapt activities in agreement with the students' stage of cognitive development. It is essential that intercultural training begin as early as possible; we must not postpone it until our learners are at an advanced language level and/or older. Other possible adaptations will depend on learner characteristics such as readiness to cooperate with peers and willingness to take autonomous actions.

Three general stages that can be used to implement the intercultural approach in an EFL classroom are described below.

Stage One

The focus of the first stage is the students' own culture. The aim of this phase is to help students look at their native culture at the conscious level and perceive it from an objective point of view. The students' own culture, which has always been taken for granted and is as natural as breathing, should be seen from a totally new perspective, not as the point of reference for the perception and evaluation of other cultures, but as one of the many diverse world cultures and part of the world's cultural heritage. Several activities, including those described below, can be used at this stage.

Activity 1

The teacher writes the word *CULTURE* in the middle of the board and encourages students to brainstorm the different associations they have with the term. All ideas are written down, followed by an in-class discussion of the different cultural dimensions. The teacher should add aspects that learners have not thought about. Next, students work in

groups and categorize the different aspects of culture in the form of a mind map, ideally on big sheets of paper. Each group then presents their own mind map to the whole class. For homework, students are asked to observe their own environment carefully and to take note of various aspects of their native culture.

Activity 2

Following Activity 1, students work in groups and compare their observations and then try to step back and look at the collected data critically and reflectively from an objective point of view, as if through the eyes of a representative of another culture (the teacher should make sure that groups deal with many different cultural manifestations). This is followed by a whole-class discussion during which all teams report on what they have found out. For example, students might come up with statements such as: "In Poland, you have to take off your shoes when entering somebody's house. We think this is silly, because it means you have to walk around the house in your socks."

Activity 3

Again working in groups, students invent alternatives to existing manifestations of their own culture. They may come up with ideas such as: (1) instead of shaking hands with people, you might jump three times, and (2) nodding the head could mean "no" instead of "yes." Then, each group prepares a sketch showing the new manifestations and the others must guess what they stand for. Creative students will have no problems with this exercise—and some of their ideas may actually be true of other cultures!

Activity 4

Students are asked to discuss in groups the following question: "Which aspects of my own culture may seem weird to a foreigner?" Then, they read or listen to descriptions of their native culture given by representatives of other cultures, which can be printed out from the Internet or recorded from a TV program. Considering aspects of their own culture as seen through someone else's eyes provides a totally new perspective. What has always been obvious and often subconscious may be perceived differently for the first time—and sometimes noticed for the first time!

For example, on the International Business Center Website (2008), one can read that German businesspeople shake hands each morning even after years of working together, as if they were meeting for the first time. In Germany (and in Poland, too), men usually shake hands when they meet and when they take leave of each other and this is not a formal gesture, but a customary greeting, exchanged even by closest friends. Reading this information, German (or Polish) students may realize that in different cultures a handshake may have different levels of formality. Thus, such information serves a double purpose: informing about some people's habits and informing about other people's misunderstanding of those habits.

As a follow-up to this activity, learners can design a webpage for tourists traveling to their native country. If feasible, this may be done using computers, and each group's webpage can be then placed on the school website. However, designs on paper can be much fun as well.

Activity 5

If feasible, representatives of another culture who have lived in the students' own country for some time are invited into the classroom. Students (who should have some questions prepared) ask the guests about what they find strange, amusing, annoying, or shocking about the students' culture. Writing a report or an interview may be a follow-up activity. (Because such a conversation will necessarily involve making comparisons between the guests' and the students' cultures, this kind of activity can also be used at Stages Two and Three.)

Stage Two

The aim of this stage is to widen learners' perspectives by getting them to know the cultures of the English-speaking countries and to compare those cultures to their own. Since students have already learned to view their own culture from an objective point of view, it should be easier for them to view another culture objectively, not as a curiosity, but simply as an alternative.

Depending on the English language variety students are studying, the teacher should begin with either UK or U.S. culture, and move to other English-language cultures later

during the course. This means that learners will also have a chance to get acquainted with other English varieties, at least receptively. (The fact that the English-speaking countries are far from culturally homogenous must be overlooked at this stage, but it should be taken into account at Stage Three.)

English language textbooks may be of some help at this stage, though they often provide easily taught factual information (typical topics are the British cuisine, the Royal Family, or tourist attractions in the United States) and disregard those deeper cultural dimensions that are more important in cross-cultural encounters. For this reason, apart from using a textbook, the teacher must design additional activities. Whenever possible, authentic materials should be used, as they provide better motivation for students.

The teacher may consider beginning this stage with *Barnga*, a card game with specific rules played by groups of learners who communicate using only gestures and pictures. Every now and then players are told to change groups. What they do not know is that each group has been given different rules. As students move from group to group, conflicts begin to occur! This activity is designed for intercultural courses and meant to simulate real cross-cultural encounters. Its introduction at this stage seems useful because even if students have already learned to view their native culture in an objective way, they may still not realize the difficulties that can occur because of the differences between various cultures. A follow-up discussion should concentrate on the strategies students used to deal with the conflicts. Although learners do not use much English in this activity, it may help them understand the nature of real cross-cultural communicative situations. (For more information on *Barnga*, see Lancaster University [2002].)

After this introduction, activities focusing on the target-language cultures should be introduced.

Activity 1

The teacher prepares copies of excerpts from literature. Students read the excerpts in groups and decide what would be different if a given novel, short story, or poem was written by an author from their native culture. For example, while reading *Harry Potter and the Philosopher's Stone* (Rowling 1997), Polish students might point out the cultural contrasts about mantelpieces (19), cupboards under stairs (20), having bacon and eggs for breakfast (21), and a letter being put through a slot in the door to fall on the doormat (30). When all the ideas have been discussed, students rewrite the literary excerpts so that they are in agreement with their native culture. Next, they compare the different versions.

Activity 2

In this activity the teacher hands out transcripts of real-life conversations copied from newspapers or magazines, printed out from the Internet, or recorded from TV and transcribed. (See the Appendix for sources of transcripts.) To engage the students, the texts should be interesting and possibly involve some controversial topic. First, students decide who the interlocutors are, which genre the conversation belongs to, and what its level of formality is. Next, the teacher explains how to analyze the text, both the content (e.g., the forms of address, the topics, indications of beliefs and values, and ways of expressing speech acts such as greeting, leave-taking, complimenting, interrupting, inviting, and refusing) and the structure (the point in the conversation where the key idea is, the length of openings and closings, the number of interruptions, and the use of discourse markers). Students work in groups and note down the different cultural aspects and decide how much they resemble or differ from their own culture. Each group reports on what they have found out; for example, Polish learners may discover that Poles and Americans have different attitudes towards work and careers. Finally, students rewrite the conversations in accordance with the rules of their native culture and then read the conversations aloud or act them out.

Activity 3

The teacher hands out copies of pictures showing people using various facial expressions and body language. Such pictures can be found in magazines, on the Internet, and in books such as those by Pease (1984) and Pease and Pease (2004). Students work in groups and try to decide what the person in the picture is feeling and thinking. Then the teacher provides them with a multiple-choice quiz,

where for each picture only one description is correct. The students' choices are checked. Next, each group prepares a sketch making use of some gestures or body language, and presents it to the whole class. The feelings and attitudes of the characters in each sketch are discussed. (This activity, with a different set of pictures, can also be applied at Stage Three.)

Activity 4

In this activity students have a British Christmas party. Ideally, it should follow a lesson introducing Christmas customs observed in English-speaking countries. The teacher and students dress up and bring props for the party (e.g., Christmas ornaments, mistletoe, Christmas pudding, stockings, small gifts for others, a recording of the Queen's Christmas speech, and CDs with carols). Now, the party may begin: People unwrap their presents, sing carols, and listen to the Queen. Wherever possible, a short history of the various traditions is mentioned and their meanings are discussed. Differences between the British and the learners' own Christmas traditions should be pointed out. Finally, students play related guessing games, board games, and memory games. (In countries where Christmas is not celebrated, the teacher may decide to find a different occasion for a party.)

Activity 5

The purpose of this activity is consolidation of previously gained knowledge about U.S. culture. Groups or pairs of students design and make a board game by first thinking of and writing down some culture-related questions, such as "You are in a restaurant in New York. The meal was huge and there are some leftovers that you'd like to take home. What will you do?" (Asking for a "doggy bag" is not customary in all countries. In Poland, most people would be embarrassed to take their leftovers home.) The teacher brings copies of a map of the United States and the students bring some pens, glitter glue, or stickers, and they set to work designing a "path" across the states. The questions become "obstacles" and must be correctly answered in order for the player to continue on the path. As a follow-up, students play each others' games (dice and counters will be needed). Much fun is guaranteed!

Stage Three

The final stage is one of true intercultural education. Here, students expand their cultural knowledge by learning about all cultures of the world. Obviously, this stage is the longest and most difficult one. However, having studied the native- and target-language cultures, students should already know how to look for and recognize different cultural aspects of other societies.

A few EFL textbooks contain texts and activities providing information about world cultures. Their main advantage is that they are written at a language level appropriate for the learners. Their serious drawback is that they typically present information about foreign cultures with no initial preparation of the students (a foreign culture is very often just a topic suitable for the introduction of some language aspect, such as the function of giving advice). In addition, the cultural facts are usually presented in a very superficial manner. The result is that students perceive such information as a curiosity, not as an important piece of knowledge. Therefore, textbook-based exercises can only play a supporting role in the intercultural approach. To supplement the textbook, a wide range of activities from other sources can be applied. Some examples appear below.

Activity 1

The teacher prints out a few pieces of information about one culture from the Internet (e.g., information about prejudices, conversational topics, body language, and table manners). An abundance of websites offer information about the world's cultures for people doing business internationally and for tourists traveling abroad. But teachers may also decide to write the texts themselves.

First, students brainstorm what they know about a given culture. Then, they divide into teams and each team member receives a different text. Next, learners regroup so that all students with the same text form a new group; they read their texts together, helping each other understand the content. Then they discuss what is new for them (thus becoming "experts" in one cultural aspect). Next the teacher tells the students to return to their original teams and share what they have learned with the rest of their team so that at the end of the activity each team member

possesses all the information (the teacher must prevent them from simply reading each others' texts). To check the students' knowledge, the teacher randomly asks group representatives to answer questions. The teams that answer the most questions correctly can be given some simple, culture-related prizes, such as Chinese chopsticks, Indian fragrance sticks, or Polish paper cutouts.

Activity 2

The teacher hands out copies of the English version of a newspaper (see the Appendix for websites of newspapers in English). In pairs or groups, students look at a story, ad, or other text and compare and contrast its structure and content with a similar text in their native newspapers. Similarities and differences are pointed out during a whole-class discussion. As a follow-up, pairs or small groups write a similar text according to the norms of the culture in question. Students can then exchange their texts and read them; if several texts are produced this way, students can compile them into a newspaper.

Activity 3

Students watch a fragment of a film that vividly shows some aspect of a foreign culture, possibly leading to some kind of misunderstanding or conflict. Alternatively, the teacher may prepare written descriptions of possible cross-cultural encounters, or use transcripts of conversations between people from different cultures. Such transcripts can be found in some research papers (see Günthner and Luckmann 1995; Günthner 1998; and House 1993). Students work in groups and try to decide what the characters in the film or conversation should have known and done in order to avoid the conflict; all ideas are discussed in a class forum. A follow-up activity can be the performance of mini-plays prepared by groups of students, showing their own solutions to the problem.

Activity 4

The teacher uses English transcripts of real-life conversations or his or her knowledge to prepare handouts with conversations between representatives of a given culture. As in Stage Two, Activity 2, students analyze cross-cultural elements of conversations (see also Edwards and Csizér 2004). The teacher ought to make sure that students have recognized and understood the sociocultural and sociolinguistic differences and similarities between their own and the other culture. Next, making use of previously gained knowledge, students role-play "speaking between cultures." The roles—for example, a Japanese Mazda trader and a Polish car dealer—are distributed to pairs of learners, who must be careful to follow the conversational conventions of a particular culture. The teacher must remember that even if learners have been previously provided with a few model conversations, putting theory into practice may be difficult and they will probably require much attention and help. Students can later act out their conversations for the whole class.

Activity 5

The teacher and students bring real-life objects connected with a particular culture into the classroom, such as figurines, foodstuffs, clothes, jewelry, masks, musical instruments, and tapes or CDs with traditional music. The class discusses the uses and symbolic importance of these cultural artifacts. Short personal stories connected with them can be told as well (e.g., a student can tell about the occasion when she purchased a piece of jewelry at a Turkish bazaar). The whole activity is more enjoyable if some of the objects can be actually tried out (foodstuffs smelled and tasted, and musical instruments played).

Generally, activities applied at Stages Two and Three should provide students with a lot of input to work on. Students have to be actively involved in discovering intercultural information. They must also be given a chance to practice their intercultural knowledge. It is not enough for our students to assimilate new information—they need to digest it, feel it, and experience it!

Additional ideas

Student exchanges

Teachers can make use of student exchanges (short visits to another country organized by two cooperating schools). Learners going on an exchange should be appropriately prepared so that they are able to research certain cultural aspects by talking to and observing people. On their return, they should report to others on what they have found out.

Email exchange

Nowadays, technology allows students from different cultures to "meet" in virtual reality. As described by Ho (2000), email exchanges between two classes from different countries are becoming a popular alternative to traditional in-person exchanges. Pairs of students from different parts of the world may also work in tandem, using email or chat programs. In case of technology-based contacts, just like with traditional exchanges, the teacher must direct learners about proper ways of getting to know other cultures. Appropriate activities must also be designed so that students can share the new information with the rest of the class.

Project work

An extremely useful technique that can be successfully used in the intercultural approach is project work. Groups of students may discover various facts about a given culture when working on a project and preparing a presentation. First, students find information about the given culture, using various sources (the Internet, newspapers and magazines, TV, people they know, or their "key-pals"). The next step is a synthesis of the collected information and, very often, some artistic preparation. The results of learners' work should be presented to others, which can be the whole class or even the whole school. Students may give a lecture (the teacher should prevent them from simply reading their texts aloud), prepare a performance, create a newsletter, or even organize a culture day in their school, with poster displays, slide shows, dance performances, food tasting, quizzes, and competitions. Students can be very creative and imaginative, and many project presentations are really interesting. A follow-up, in-class discussion is necessary, concentrating on the content of the end-product (not on language form).

Project work lends itself very well to the development of learners' intercultural knowledge because it is typically content-oriented. Additionally, it has a lot of other advantages. It develops students' language skills, problem-solving skills, creativity, imagination, research skills, and teamwork skills. There is much emphasis on individualization and the development of students' interests. The end-of-project presentation of students' work is usually a very important event for them, which contributes to sustained motivation during project work. Because the responsibility and choice are theirs, each project is a unique, personal, and memorable experience for students.

In addition, project work can allow students to learn in an autonomous way. In assigning projects, good foreign language teachers help their students develop the ability to learn about the world's cultures without supervision. Effective projects, and learning activities in general, teach students where to look for information, how to infer cultural information encoded in a written or spoken text, how to make comparisons between different cultures, and how to make use of the new knowledge. Students ought to have a chance to make their own choices and to work independently of the teacher, individually or in cooperation with peers.

Implementing the intercultural approach

Teachers wishing to implement the intercultural approach in the EFL classroom must consider possible problems and ways of dealing with them.

Motivating students

A good foreign language teacher starts a course by conducting a needs analysis in order to be able to teach according to the students' language needs and objectives, present level of knowledge, learning preferences, and, especially, what they find interesting and engaging. It is very possible that not all students will be interested from the start in learning about foreign cultures. The teacher's task is to convince them that intercultural training is in fact an indispensable element of modern education. The teacher may use accounts of real-life encounters where the lack of intercultural awareness led to amusing, embarrassing, or even dangerous situations.

Needless to say, intercultural lessons need to be interesting for students and should take place in a friendly, relaxed atmosphere. Students need to be active class participants, making choices and taking decisions. Interested, involved, responsible students are motivated students.

Encouraging appropriate attitudes

It is vitally important that students do not treat the information about the world's

cultures as a curiosity, or, even worse, ridicule it. The teacher has to see to it that students make a serious attempt to get to know and understand other cultures (even if they may not agree with some aspects of those cultures). Both the teacher and the students have to fully understand that intercultural knowledge is indispensable for successful communication all over the world.

Stereotyped views and prejudices will prevent students from developing intercultural competence. The teacher must help students understand that there can be different sets of behaviors, beliefs, and values, and the fact that we represent just the one that we have been "born into" is pure coincidence. As Kramsch writes, "breaking down stereotypes is not just realising that people are not the way one thought they were, or that deep down 'we are all the same.' It is understanding that we are irreducibly unique and different, and that I could have been you, you could have been me, given different circumstances" (1995, 3).

Of course, there are aspects of some cultures that students need not accept, such as inequality between men and women or an inhuman attitude toward animals. The teacher's task is not to "convert" the students to other cultures; the role for the EFL teacher is to help students get to know and understand different cultures because this knowledge and understanding are indispensable for successful cross-cultural communication.

Considering students' ages

The intercultural approach is certainly easiest to implement with adult learners, as they will see its usefulness clearly, and so will be motivated to learn. Adolescents will perceive the purposefulness of intercultural education less vividly, and for children it will be too abstract to comprehend. Teaching these younger age groups is certainly a bigger challenge for an EFL teacher. On the other hand, intercultural lessons can be easily made learner-centered, interesting, and fun, and for this reason they may be successful with all age groups.

Conclusion

Implementing the intercultural approach is a challenging, demanding task for the language teacher, who must possess at least some intercultural knowledge and very often keep developing it alongside his or her students. What must not be overlooked is that intercultural education leads, to a certain extent, to the acceptance of values, beliefs, and behavior that may conflict with one's own. "The language teacher, in guiding the learner to new perspectives and new identities, is tampering with fundamentals of human identity" (Gee 1988, 220). Therefore, the EFL teacher must implement the intercultural approach in a tactful, skillful, and conscious way.

Systematic intercultural training is a precondition for educating a new generation of young people who will not only tolerate, but also understand, accept, and respect people from different world cultures, will communicate with them successfully, and will learn from them through that communication.

References

Alptekin, C. 2002. Towards intercultural communicative competence in ELT. *ELT Journal* 56 (1): 57–64.

Bachman, L. F. 1990. *Fundamental considerations in language testing*. Oxford: Oxford University Press.

Council of Europe. 2001. *Common European framework of reference for languages: Learning, teaching, assessment*. Cambridge: Cambridge University Press. www.coe.int/t/dg4/linguistic/Source/Framework_EN.pdf

Edwards, M., and K. Csizér. 2004. Developing pragmatic competence in the EFL classroom. *English Teaching Forum* 42 (3): 16–21.

Gee, J. P. 1988. Dracula, the vampire Lestat, and TESOL. *TESOL Quarterly* 22 (2): 201–25.

Günthner, S. 1998. Language and culture: An analysis of a Chinese-German conversation. Erfurt Electronic Studies in English. www.uni-erfurt.de/eestudies/eese/artic98/guntner/2_98.html#conv

Günthner, S., and T. Luckmann. 1995. Asymmetries of knowledge in intercultural communication: The relevance of cultural repertoires of communicative genres. Working Paper 72, Department of Linguistics, University of Konstanz, Germany. http://ling.uni-konstanz.de/pages/publ/PDF/ap072.pdf

Ho, C. M. L. 2000. Developing intercultural awareness and writing skills through email exchange. *The Internet TESL Journal* 6 (12). http://iteslj.org/Articles/Ho-Email.html

House, J. 1993. Toward a model for the analysis of inappropriate responses in native/nonnative interactions. In *Interlanguage pragmatics*, ed. G. Kasper and S. Blum-Kulka, 161–83. Oxford: Oxford University Press.

International Business Center. 2008. The web's leading resource for international business etiquette and manners. www.cyborlink.com

Kramsch, C. 1993. *Context and culture in language teaching*. Oxford: Oxford University Press.
——. 1995. The cultural component of language teaching. *Language, Culture and Curriculum* 8 (12): 83–92.
Krieger, D. 2005. Teaching ESL versus EFL: Principles and practices. *English Teaching Forum* 43 (2): 8–17.
Lancaster University. 2002. The interculture project. Department of European Languages and Cultures, Lancaster University, UK. www.lancs.ac.uk/users/interculture/pcat6.htm
Pease, A. 1984. *Body language: How to read others' thoughts by their gestures*. London: Sheldon Press.
Pease, A., and B. Pease. 2004. *The definitive book of body language*. London: Orion Books.
Rowling, J. K. 1997. *Harry Potter and the Philosopher's Stone*. London: Bloomsbury.

Zofia Chlopek holds a PhD in language teaching methodology and is a lecturer at the University of Wroclaw, Poland. She has taught courses in English as a Third Language, Methodology of Third Language Teaching, Intercultural Education, and English-German Translation.

Appendix Intercultural Internet Resources for Teachers

Cultural and Multicultural Lesson Plans

National Geographic Xpeditions
www.nationalgeographic.com/xpeditions/lessons/10/g912/smile.html
www.nationalgeographic.com/xpeditions/lessons/04/g68/cultureshock.html

Peace Corps: Coverdell World Wise Schools
www.peacecorps.gov/wws/educators/lessonplans/

Hotchalk: Ideas for Teaching about Different Countries and Cultures
www.lessonplanspage.com/SSLAOCICountriesandCulturesIdeas18htm

Edchange Multicultural Pavilion
www.edchange.org/multicultural/activityarch.html
www.edchange.org/multicultural/teachers.html

Cloudnet: Multicultural Lesson Plans and Resources
www.cloudnet.com/-edrbsass/edmulticult.htm

California State University—Lesson Plans with a Multicultural Focus
www.library.csustan.edu/lboyer/multicultural/lesson2.htm

Education World: Multicultural Education
www.education-world.com/preservice/learning/multicultural.shtml

Gayle's Preschool Rainbow: Preschool Multicultural Activities
www.preschoolrainbow.org/multicultural.htm

Cultural Guides for Tourism and Business Travel

Cyborlink: International Business Etiquette and Manners
www.cyborlink.com/default.htm

Getting Through Customs Article Library
www.getcustoms.com/2004GTC/articles/html

Continued on page 27

The Intercultural Approach to EFL Teaching…

(continued from page 19)

Appendix Intercultural Internet Resources for Teachers

The Intercultural Approach to EFL Teaching and Learning • **Zofia Chlopek**

MGE Lingual Services: Bridging Your International Communications Gaps
www.mge-lingual.com/resources.html

Tales from a Small Planet: Avoiding the "Ugly American" Stereotype
talesmag.com/tales/practical/ugly_american.shtml

Fact Monster: People in the World
www.factmonster.com/ipka/A0769651.html

Sources of News

Worldwide News in English
www.thebigproject.co.uk/news.htm

World Newspapers, Magazines, and News Sites in English
www.world-newspapers.com/

CNN Transcripts
transcripts.cnn.com/TRANSCRIPTS/

Tests of Cultural Knowledge

The Original Australian Test of Intelligence
www.wilderdom.com/personality/intelligenceOriginalAustralian.html

Family Education Network: Don't Gross Out the World
www.fekids.com/img/kln/flash/DontGrossOutTheWorld.swf