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"The role of intercultural competence in language teaching"

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CONTENTS

INTRODUCTION

It is a proven fact that in today's society it is required to develop a continuous sequence of teaching foreign languages at all levels of education. Improving skills of teachers and providing educational establishments with modern teaching materials is no less important. Actually, many innovative teaching techniques and work forms are now increasingly widespread. Their primary aim is to facilitate the learning process.

In the process of reforming the education system of Uzbekistan solid legal, organizational as well as material and technical bases were established. It contributed to the regeneration of the form and essence of teaching process. Special attention has been paid to reforms aimed at improving teaching foreign languages. In particular, on August 11, 2017, the Cabinet of Ministers adopted Act 610 - "On measures for further improvement of the quality of teaching foreign languages in educational institutions" according which a number of privileges have been granted to those who receive a state-recognized qualification certificate on the level of knowledge of a foreign language.

As of 2017-2018 academic year at all stages of the education system the assessment of the level of learning a foreign language started to be conducted on the basis of the listening, reading, writing, and speaking skills defined in the state educational standards.

Nevertheless, there are some problems that need resolving. One of such issues is the need for improving intercultural competence among language learners.

Analysis of the current system of organizing language learning in Uzbekistan shows that learning standards, curricula and textbooks do not fully meet the requirements of modern world, particularly in the use of advanced information and media technologies. There are a number of facts indicating that education in Uzbekistan is mainly conducted in traditional methods and it is frequently asserted that issues like intercultural communicative competence are not considered to be significant. Hence, we consider it as our duty to favour the study of this theme.

It has become apparent that the implementation of CEFR in Uzbekistan is closely related to the selection of appropriate methodologies of teaching and it requires designing new principles and criteria of practical assessment of language skills of students. Naturally, whatever technique is developed it should be based on the principles of the communicative approach.

Nowadays we can see a trend of increased mobility and modern communication that multiplies interactions through the use of new technologies. Actually, it brings about the concern for intercultural competence and more generally intercultural education which reflect changing circumstances across the globe. Learners are more than ever likely to work, live, and communicate with people who are linguistically and culturally different, which sets a priority for educators: to prepare learners for the challenges of the future and work with intercultural encounters resulting from an increased global interdependence.

The objective of language learning is no longer defined in terms of the acquisition of communicative competence in a foreign language, which refers to a person's ability to act in a foreign language in linguistically and pragmatically appropriate ways. As stated by Byram *the success of interaction implies not only an effective interchange of information, as was the goal of communicative language teaching, but also "the ability to decentralize and take up the other's perspective on their own culture, anticipating and where possible, resolving dysfunctions in communication and behavior"*.[1]

The actuality of this work is represented by the fact that intercultural competence is now one of the specific goals in lifelong learning and is understood as a part of one of the key social competences. Intercultural competence will help learners deal with current states of diversity and globalization as it may be defined as complex abilities that are required to perform effectively and appropriately when interacting with others who are linguistically and culturally different.

The aim of this degree work is to enable young learners to develop the skills necessary for effective intercultural communication, to deepen understanding of

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[1] Byram M. Teaching and Assessing Intercultural Communicative Competence. 1997.

the diverse issues associated with an intercultural working environment and to increase awareness and cultural sensitivity.

The object of the thesis is to study the effectiveness of intercultural competence development materials in language teaching.

The subject: intercultural communication, social attributes, thought patterns, and the cultures of different groups of people. It also involves understanding the different cultures, languages and customs of people from other countries.

The novelty of this work is that the activities presented in this paper represent a variety of approaches to teaching and assessing intercultural competence. By including such activities in the foreign language curriculum, students begin to see how their attitudes, knowledge, and language skills can affect their intercultural experiences. As a result, students will gain an understanding of how to enter into intercultural situations with an open mind, resulting not only in more successful communication, but in building meaningful relationships with target language speakers.

The following methods of research have been used in the thesis:

Theoretical: analysing of methodological literature on the theme, studying practical pedagogical experience in teaching foreign language.

Empiric: pedagogical observation, discussion, surveying and testing. The data gained during practical training acted as an empiric source.

Scientific value of the study is clearly seen in some new approaches to forming intercultural communicative competence among young learners have been developed.

Practical value of the work is that a new system of tasks and exercises specially designed for young learners contributes to forming of intercultural competence among them and can be put into practice at high schools.

Field of application. The materials of the work will be useful for teachers and learners at schools, academic lyceums and colleges.

The structure of the thesis: introduction, the main part consisting of six units, conclusion and the list of references.

CHAPTER I INTERCULTURAL COMPETENCE AND ITS ROLE IN TEACHING LANGUAGES

1.1. Intercultural Communicative Competence as an essential part of teaching foreign languages

It is generally acknowledged that ethnic, racial, cultural or gender-related - language use is of vital importance for every speech community and naturally, the influence and power of **language** is meaningful to cultural and ethnic group members. Indeed, each speech community has its norms, forms and codes for communication. We can't deny that the group members share a speech code, a system of symbols, signs, meanings and rules in a specific situation and interaction. Several aspects, like the relationship, age, gender, social status and generation, affect communication. Likewise, the proportion of verbal and nonverbal communication vary in different speech communities.

As a matter of fact, language is not only used as a means of communication, but also as a marker or indicator of the speaker's cultural identity. The identity is communicated through a particular language use during interaction (discourse markers). Naturally, certain types of expressions are used to express belonging to a group, but likewise they are sometimes used to exclude, separate or discriminate. **Intercultural communication** takes place when interacting participants represent a different communication system. Differences may occur in verbal and nonverbal communication, for instance, eye contact, gestures, touch, pauses, turn-taking or use of time.

According to Danielle Trevisani**, Intercultural Communication Competence** is a form of communication that aims to share information across different cultures and social groups. It is used to describe the wide range of communication processes and problems that appear within an organization or social context made up of individuals from different religious, social, ethnic, and educational backgrounds. Intercultural communication is sometimes used synonymously with **cross-cultural communication**. In this sense it seeks to understand how people from different countries and cultures act, communicate and

perceive the world around them.[2]

Many people argue that culture determines how individuals encode messages, what medium they choose for transmitting them, and the way messages are interpreted. One interesting fact to mention is that definitions of intercultural competence grounded in communication have tended to stress the development of skills that transform one from a monocultural person into a multicultural person. *The multicultural person is one who respects cultures and has tolerance for differences*. Chen, for example, identifies four skill areas: *personality strength, communication skills, psychological adjustment, and cultural awareness*.[3]

Personality Strength

Some scholars have suggested that the main personal traits that affect intercultural communication are *self-concept, self-disclosure, self-monitoring,* and *social relaxation*. *Self-concept* refers to the way in which a person views the self. *Self-disclosure* refers to willingness of individuals to openly and appropriately reveal information about themselves to their counterparts. When it comes to s*elf-monitoring,* it refers to using social comparison information to control and modify your self-presentation and expressive behavior. *Social relaxation* is the ability to reveal little anxiety in communication. It is certainly true that effective communicators must know themselves well and, through their self-awareness, initiate positive attitudes. Individuals must express a friendly personality to be competent in intercultural communication.

Communication Skills

Individuals must be competent in verbal and nonverbal behaviors. Intercultural communication skills require *message skills, behavioral flexibility, interaction management, and social skills*. *Message skills*, for example, refer to the ability to understand and use the language and feedback. *Behavioral flexibility*, in its turn, is the ability to select an appropriate behavior in diverse contexts. When we talk about *interaction management* we mean handling the procedural aspects of

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[2] Trevisani. Intercultural Empathy and Emotional Empathy combined. 2005

[3] Belay G. Toward of paradigm shift for intercultural and international communication. 1993, p. 457

conversation, such as the ability to initiate a conversation. Interaction management emphasizes a person's other-oriented ability to interaction, such as attentiveness and responsiveness. *Social skills* are empathy and identity maintenance. While *empathy* is the ability to think the same thoughts and feel the same emotions as the other person, *identity maintenance* is the ability to maintain a counterpart's identity by communicating back an accurate understanding of that person's identity. In other words, a competent communicator must be able to deal with diverse people in different situations.[4]

Psychological Adjustment

We cannot deny the fact that effective communicators must be able to acclimate to new environments. They must be able to handle the feelings of "culture shock," such as frustration, stress, and alienation in ambiguous situations caused by new environments.

Cultural Awareness

It is reasonable to say that in order to be competent in intercultural communication, individuals must understand the social customs and social system of the host culture. Understanding how people think and behave is essential for effective communication with them.

From intercultural perspective

When communicating with people from different cultures, it is important to remember that culture and communication are strongly connected. The way that people view communication—what it is, how to do it, and reasons for doing it— is an essential part of their culture. The chance of misunderstanding between members of different cultures increases when this important connection is forgotten.

In general, people from Western and Asian cultures have the greatest chance of misunderstanding each other. Much of this misunderstanding comes from the fact that Western and Asian cultures have two very different views of

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[4] Byram, M. & Risager, K. (1999). Language Teachers, Politics and Cultures. Clevedon: Multilingual Matters

communication. Western cultures, especially the United States, give higher status to the speaker or "source" of information than to the "receiver," the person who pays attention to the information. Asian cultures, on the other hand, view communication as communicators cooperating to make meaning. This model of communication reflects *oriental mentality* in which respecting the relationship through communication can be more important than the information exchanged.

In intercultural communication situations, it is natural for people to be aware of the potential for various misunderstandings and to want to avoid them. However, despite the best intentions, serious misunderstanding and even conflicts can occur. One reason for this is that even though people are consciously attempting to avoid problems, they still are making ethical judgments as they are communicating. The values that people hold affect both their communication decisions and interpretation of what others communicate.

Western and Asian cultures often have the greatest misunderstandings when ethics are considered. For example, an Uzbek who has a specific view of communication would think it perfectly acceptable to give gifts to business associates and to hire one's own relatives. Both of these actions help maintain social relationships. However, people in the United States would consider these actions bribery and nepotism, both of which are against the law in the United States. So differing ethics can cause conflicts, especially when what one culturemay consider morally wrong, another may actually encourage. When such conflicts occur, people who want to be ethical intercultural communicators should try to understand, respect, and accept each individual's ethical perspective.

Good intercultural communicators have personality strength (strong sense of self and are socially relaxed), communication skills (verbal and nonverbal), psychological adjustment (ability to adapt to new situations), and cultural awareness (understanding how people of different cultures think and act). These areas can be divided into eight different skills: *self-awareness* (using knowledge about yourself to deal with difficult situations), *self-respect* (confidence in what you think, feel, and do), *interaction* (how effectively you communicate with

people), *empathy* (being able to see and feel things from other people's points of view), *adaptability* (how fast you can adjust to new situations and norms), *certainty* (the ability to do things opposite to what you feel), *initiative* (being open to new situations), *acceptance* (being tolerant or accepting of unfamiliar things).

There is a widely held belief that intercultural competence is a continuous learning process throughout a person's whole life; there is not a moment when a person is finally "interculturally competent". Given that it is a permanent learning process, it is important for students to engage regularly in a reflection on their experience of their own learning in this area.

Intercultural competence in teaching languages

Today the goal in language teaching and learning should be intercultural communicative competence. During the communication process, meaning construction depends on the speaker's and listener's assumption. What complicates matters at the intercultural level is that when interlocutors are from different cultures, they share fewer and fewer common things while other variables increase especially those in language, culture and worldview. Language learners carry a dual burden on their shoulders- unfamiliar language plus unfamiliar culture. This heavy load can only be lessened by expanding and developing intercultural communicative competence.

There are some constituent elements of intercultural competence which should be essential components of language teaching process.

Knowledge

• **Cultural self- awareness:** articulating how one's own culture has shaped one's identity and world view

• **Culture specific knowledge:** Analyzing and explaining basic information about other cultures (history, values, politics, economics, communication styles, values, beliefs and practices)

- **Sociolinguistic awareness:** acquiring basic local language skills, articulating differences in verbal/ non-verbal communication and adjusting one's speech to accommodate nationals from other cultures

- **Grasp of global issues and trends:** explaining the meaning and implications of globalization and relating local issues to global forces

Skills

- Listening, observing, evaluating, using patience and perseverance to identify and minimize ethnocentrism, seek out cultural clues and meaning

- Analyzing, interpreting and relating: seeking out linkages, causality and relationships using comparative techniques of analysis

- **Critical thinking:** viewing and interpreting the world from other cultures' point of view and identifying one's own

Attitudes

- **Respect:** seeking out other cultures' attributes; value cultural diversity; thinking comparatively and without prejudice about cultural differences

- **Openness**: suspending criticism of other cultures; investing in collecting 'evidence' of cultural difference; being disposed to be proven wrong;

- **Curiosity:** seeking out intercultural interactions, viewing difference as a learning opportunity, being aware of one's own ignorance

- **Discovery**: tolerating ambiguity and viewing it as a positive experience; willingness to move beyond one's comfort zone

Outcomes

The above knowledge, skills and attitudes lead to internal outcomes which refer to a student who learns to be flexible, adaptable, empathetic and adopts an ethno-relative perspective.

These qualities are reflected in external outcomes which refer to the observable behaviour and communication styles of the individual. They are the visible evidence that the individual is, or is learning to be, interculturally

competent. For several reasons significance of intercultural competence is indisputable.

First, intercultural competence does not involve abandoning one's own cultural identifications or affiliations, nor does it require individuals to adopt the cultural practices, beliefs, discourses or values of other cultures. Intercultural competence instead involves being curious about, interested in and open to people who have other cultural affiliations, and the ability to understand and interpret their practices, beliefs, discourses and values. Intercultural competence enables students to interact and cooperate effectively and appropriately in situations where cultural "otherness" and "difference" are salient. It also enables people to act as mediators" among people of different cultures, and to interpret and explain different perspectives. That said, encounters with people from other cultural orientations can be a source of personal development and enrichment if their perspectives are integrated into one's own sense of self.

Second, as intercultural competence involves learning about and interpreting other people's cultural perspectives and relating them to one's own, inter-culturally competent individuals are able to use their intercultural encounters to learn about and reflect critically on their own cultural affiliations. Due to the socialization process in which cultural beliefs, values and practices are acquired particularly during childhood and adolescence, it can be difficult to psychologically decentre from one's own affiliations. Inter-culturally competent individuals acquire a more critical awareness and understanding of their own cultural positioning, beliefs, discourses and values through comparing and relating them to those of other people. For this reason, intercultural competence not only enhances one's knowledge and understanding of other people; it also enhances self-knowledge and self-understanding.

Third, it is important to emphasize that language has a privileged role within intercultural encounters because it is the most important (although not the only) symbolic system which enables group members to share their cultural perspectives, beliefs and values. When people interacting have similar cultural affiliations, the

medium of language itself is not usually a salient problem from the point of view of communicating with each other. However, when people with different languages (or sometimes just different language varieties) interact, language becomes highly salient because they are unable to communicate effectively. Thus, multilingual competence and communicative awareness are crucial components of intercultural competence. It is important to acknowledge and understand the relationship between language and culture, and between language competence and intercultural competence.

Because there is no simple, onetoone correspondence between languages, and because languages carry meanings (some of which are unique to particular cultural perspectives), competence in a language is crucial to understanding the cultural perspectives, beliefs and practices to which it is linked. Skills of interacting, as well as other components of intercultural competence, are thus very much dependent on at least one partner in the interaction having competence in the language of the other (or both partners having competence in at least one common language – a lingua franca). Where both partners have multilingual competence which includes the other's language, the interaction will be all the richer and more successful.

Without an alternative form of communication and worldview we are bound to think and perceive in our preset patterns of perception, conceptualization, formulation and expression of our thoughts from a single point. Mono-vision leads to ethnocentric outlook, contempt and hostility on the part of the language learner as he will employ his own cultural frame as a reference to understand the target culture. At this point lies the power of a different cultural experience. In addition to a chance to learn more about another culture, it helps language learners to see their own culture and ways of life in a conscious way and helps them realize that what they take for granted is not objective reality. Therefore, we need intercultural communicative competence, which will take us beyond our mono-vision. Our intercultural communicative competence consists of an extremely complicated set of beliefs, knowledge, feelings, attitudes and behaviour. Irving (1986) defines the

term as "… the ability to understand cultures... one's own and others... by means of objective, non-judgmental comparisons. It is an appreciation for, an understanding of, cultural pluralism...the ability to get rid of our ethnocentric tendencies and accept another culture on its own terms. Many cross-cultural interactions go sour due to a lack of such competence"[5]

Unless there is sufficient competence, there may be misunderstanding. In absence of relevant background knowledge, any meaning may fail to be constructed. The learners should be made tolerant of and should develop an understanding of other cultures. Otherwise, language learners will be unaware of certain kinds of culture specific behaviour and develop hostility and ethnocentrism. For example, in Uzbekistan people avoid contradicting or ridiculing a superior; therefore, you are likely to hear "That must be so" as an answer to your question "Is this the way to the station?" although you are pointing at the wrong direction. Then you may find yourself wondering why the person from the native culture deliberately misguided you and develop hostile feelings to him.

1.2. Incorporating intercultural communication in foreign language learning process

Intercultural communicative competence might be identified as twofold: first, a competence that derives from a wide range of knowledge about the target culture

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[5] Irving, 1986. Communicating with Asia. Understanding people and Customs.

including its ways of organizing public life, time and space, its history, its artistic and scientific achievements, its institutions, its modes of social stratification, its myths about its past and its dreams for the future. Second a competence that manifests itself in an awareness of the rules of language use. As all these are indicators of a given culture, both competencies are intricately and inseparably tied to each other within the frame work of culture.

"Language is a double-edged sword: Language communicates, but it also excommunicates"[6]. In other words, language includes only those who share the system, others are excluded. As during meaning construction, there are several interrelated components, which vary in detail from culture to culture, at work: a linguistic component (sounds, forms and grammar of language), a paralinguistic component (tone, pitch, volume, etc.), an extralinguistic component (non-verbal aspects) and a sociolinguistic dimension. All these are mastered as a part of one's native competence during socialization. Developing intercultural communicative competence is a challenge, but its attainment promises rewards. Intercultural competence offers the possibility of broadening the limitations of one's singular worldview. Just like a fish that is unaware of water in which it has lived or the air outside it, a person who has never experienced another culture is often unaware of his own culture and that of others. Contact with other culture can result in a shift of perspective along with appreciation for the diversity and richness of man.

Cultural information should be presented in a nonjudgmental fashion, in a way that does not place value or judgment on distinctions between the students' native culture and the culture explored in the classroom. Kramsch describes the "third culture" of the language classroom—a neutral space that learners can create and use to explore and reflect on their own and the target culture and language.

Some teachers and researchers have found it effective to present students with objects or ideas that are specific to the culture of study but are unfamiliar to the students. The students are given clues or background information about the objects and ideas so that they can incorporate the new information into their own

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[6] Fantini. Developing Intercultural Competence. 1997

worldview. An example might be a cooking utensil. Students would be told that the object is somehow used for cooking, then they would either research or be informed about how the utensil is used. This could lead into related discussion about foods eaten in the target culture, the geography, growing seasons, and so forth. The students act as anthropologists, exploring and understanding the target culture in relation to their own. In this manner, students achieve a level of empathy, appreciating that the way people do things in their culture has its own coherence.

It is also important to help students understand that cultures are not monolithic. A variety of successful behaviors are possible for any type of interaction in any particular culture. Teachers must allow students to observe and explore cultural interactions from their own perspectives to enable them to find their own voices in the second language speech community.

Finally, for many teachers, culture teaching and learning is a relatively new and unfamiliar venture, especially in the framework of our model of culture learning. The problem is compounded by a lack of concrete examples of how to teach for intercultural competence and by teachers' mistaken belief that they need to be culture experts. Rather, we hope teachers will come to share the view so perceptively expressed by Kane that, "By being the one invested with the knowledge and authority, the teacher's responsibility is to invite - and join - the students in challenging unexamined beliefs and stereotypes". Teachers can become guides and partners in a process of culture learning and discovery with their students, rather than culture expert upon whom their students exclusively rely for cultural knowledge.

Some very simple general guidelines for language teachers and teacher trainers:

- If you do have first-hand experiences from other cultures, take every opportunity to tell your students about these and elicit their reactions as well as their own similar experiences;

- If the course book you use contains culturally-loaded texts (most of them do by definition), make sure you do not only exploit these texts for grammatical analysis and vocabulary building;

- Even grammar practice and vocabulary activities can be sources of cultural knowledge, means of intercultural skills development or ways to form open and accepting attitudes if you do not fail to add those two or three sentences that will help students understand the cultural dimension better;

- When you give writing tasks and tests, do not only assess your students' knowledge of grammar rules and vocabulary items but sometimes ask them to write (guided) reflective compositions about their experiences in other countries or in their home town with people from other cultures;

- Encourage your students to look things up, be open, curious and non-judgmental, establish e-mail partnerships with students in other countries, participate in simulations, role-plays and ethnographic projects during language lessons (see concrete ideas below), and go on study trips if possible.[7]

The role of culture in foreign language teaching materials: an evaluation from an intercultural perspective

Textbooks used in foreign language (FL) instruction are primarily designed to facilitate language learning, but they cannot simply do that since language learning is inseparable from its cultural context. As Cunningsworth states, "A study of language solely as an abstract system would not equip learners to use it in the real world" (Cunningsworth). For that reason, it is usually expected that FL teaching materials (TM) should include elements of the target language culture. Moreover, many documents analysed by Byram highlight three general goals of FL instruction:

- the development of communicative competence for use in situations the learners might expect to encounter;

- the development of an awareness of the target language;

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[7] Myron W. Intercultural Competence. 2012

- the development of insight into the foreign culture and positive attitudes toward foreign people.

But as Byram stresses, these three aims should be integrated. The extent and ways of incorporating cultural aspects in FL instruction vary in different TM, and therefore it is important for the FL teacher to know what to look for in a particular language textbook in order to decide if it is suitable for attaining the aforementioned goals.

One of the most difficult problems confronting FL teachers is the choice of adequate instructional materials. What should students learn about a foreign culture to be able to function in that culture? Different academics offer various suggestions concerning the cultural content of FL TM. In order to answer the abovementioned question, it is essential to examine some ways in which culture is reflected in FL textbooks.

Patrick Moran offers four categories where culture is identified as:

- knowing about, relating to cultural information – facts about products, practices and perspectives of the target culture as well as students' own;

- knowing how, referring to cultural practices in the everyday life of the people of the target culture;

- knowing why, constituting an understanding of fundamental cultural perspectives – beliefs, values and attitudes;

- knowing oneself, concerning the individual learners' self-awareness. In other words, students need to understand themselves and their own culture as a means to comprehending the target language culture. Whereas the categorisation of culture concentrates mainly on description, the treatment of the cultural content in FL materials should also include analysis, comparison and contrast, which is more in keeping with the comparative method suggested by many scholars.[8]

Intercultural awareness, described as "sensitivity to the impact of culturally induced behaviour on language use and communication" comprises awareness of students' own culturally induced behavior, awareness of the culturally induced

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[8] Myron W. Intercultural Competence. 2012

behavior of the target language community, and ability to explain their own cultural standpoint.[9]

ICC, according to Byram, requires certain attitudes, knowledge, and skills to be promoted, in addition to linguistic, sociolinguistic and discourse competence. The attitudes refer to curiosity and openness as well as "readiness to suspend disbelief about other cultures and belief about one's own (Byram). The acquired knowledge is of two kinds: on the one hand, knowledge of social groups and their products and practices in one's own and in the foreign country, and, on the other hand, knowledge of the general processes of individual and societal interaction (Byram).

Finally, the skills comprise those of interpreting and relating, discovery and interaction as well as critical awareness/political education (Byram). Byram also maintains that the FL classroom provides ample opportunities for the acquisition of the abovementioned skills, knowledge and attitudes, provided it proceeds under the guidance of a teacher.[10]

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[9] Stempleski S, Tomalin B. Video in Action. Prentice Hall. 1990 173-p
[10] Kramsch C. Language and Culture. 1998

CHAPTER II. USING INTERCULTURAL COMPETENCE DEVELOPMENT MATERIALS IN TEACHING YOUNG LEARNERS.

2.1. Formation of intercultural competence among young learners

"**Intercultural competence**" is no longer an objective found only in specific courses, it is now often one of the specific goals of vocational education. Thus, formation of intercultural competence among young learners is one of the most pressing issues of modern theory and practice of teaching a foreign language. We know that it is one of the most important goals of multicultural education and provides for the existence of:

• sufficient awareness of the cultural specificity of a particular cultural community (including history, traditions, customs, etiquette, religion, life, etc.);

• A tolerant attitude to all cultural communities existing in a particular society, and their cultural characteristics, especially those that for one reason or another cannot be fully accepted by a person who is self-actualizing in the cultural space;

• the ability, readiness and motivation to act on all cultural communities that are part of the society;

• High level of language and communicative competence for effective communication and interaction in a multicultural society[11]

Foreign language is the means by which this goal is realized. In the process of forming a system of linguistic and speech skills for young learners, it is necessary to use all of its potential for the formation of a world outlook, civic consciousness, readiness for interpersonal and intercultural dialogue, emotional-value attitude to aesthetic culture of the surrounding world.

Orientation to the consistent formation of intercultural competence among young learners involves the solution of the following tasks:

• teaching norms of intercultural communication in a foreign language;

• Sociocultural development of students (studying the native language and

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[11] Korotkikh, U.U. Didactic requirements for formation of intercultural competence. 2007. p 387-389.`

native culture and foreign language and culture of the native speaker of a foreign language, developing the ability of schoolchildren to present their country and culture in conditions of foreign-language intercultural communication);

• formation of respect among schoolchildren for other peoples, readiness for business cooperation and interaction, joint solution of common human problems[12].

However, for the formation of intercultural competence, only one positive attitude to the culture is insufficient. Direct contact with the native speaker is necessary.

Undoubtedly, the most effective way of forming intercultural competence is to stay in the country of the target language, immersion in the very atmosphere of culture, traditions, customs and social norms of the country of the target language. However, in view of the fact that not all students and teachers of English in our country have such an opportunity, it is necessary to search for effective ways of developing intercultural competence outside the language environment.

As E.V. Schumann notes, "Today it is very difficult to organize natural communication of students in the lessons of a foreign language, touching on issues of interest to them, related to their daily lives directly in a foreign language"[13]. It is even more difficult to organize communication outside the language environment within the framework of the dialogue of cultures. According to A.V. Vartanova even within the educational audience of students of a linguistic university, it is not possible to reproduce the process of real (natural) intercultural communication, "since both the teacher and students are representatives of the same culture". In the conditions of school education it is practically impossible.

Hence, the teacher's task is to create in the lesson a so-called "immersion atmosphere", to create conditions (situations) that are close to a foreign language environment, touching on those vital problems that are of interest to high school students. At the same time, it is necessary to introduce the types and forms of work that are of interest to students in the teaching.

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[12] Solovova, E.N. Methodology of teaching foreign languages: basic course lectures, 2006.
[13] Schumann, E.V. Opportunities and perspectives of intercultural competence at school

In practice, the realization of the task posed implies the expansion of the content of education by including a number of components in the English language curriculum aimed at creating intercultural competence - sociocultural, sociolinguistic, pragmatic, linguistic-cultural studies.

The provision on the need to study a foreign language in indissoluble connection with the culture of the people - the bearer of this language has long been perceived in the methodology of teaching languages as an axiom. That is why modern methodological studies are based on a linguistic and cultural approach to teaching the language.

The principle of the linguistic and cultural orientation of the process of teaching a foreign language is determined by the goals of instruction and is based on the following provisions: the universal use of authentic materials in the educational process and the expansion of the background knowledge of students, the lexical minimum in vocabulary with a national cultural component, subjects, creating conditions for modeling situations of intercultural communication in the learning process. The main goal of teaching a foreign language in a high school is the development of the student's personality in close connection with the teaching the culture of the country of the language being studied, contributing to the desire to participate in intercultural communication and to independently excel in the acquired activity. But mastering a foreign culture implies not only the assimilation of cultural knowledge (including examples of non-verbal communication), but also the formation of the ability and readiness to accept the culture of the speakers of the language being studied. The work is based on a constant comparison of cultures, history, literature, traditions and customs[14].

The use of regional information in the process of teaching a foreign language provides an increase in the cognitive activity of students, examines their communicative opportunities, favors their communicative skills, as well as positive motivation, provides an incentive for independent work on the language and helps

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[14] Korotkikh U.U. Formation of intercultural competence in teaching English at high school. 2008. – p. 156-160

solve educational problems.

Linguistic aspect contributes to the enrichment of the substantive content plan. More thorough selection and earlier use of foreign language in school instruction is one of the requirements of increasing its effect. On the basis of the linguistic and cultural component, students form knowledge about the realities and traditions of the country, join the dialogue of cultures, get acquainted with the achievement of national culture in the development of universal human culture.

Linguistic component, which is also included in the structure of intercultural competence, includes the followings:

• traditions, holidays, customs of the people of the language being studied;

• Songs, dances, poetry, games;

• proverbs, sayings, various cliches, and sayings of poets and writers;

• the religious attitude of the people[15]

Knowledge about holidays, songs, customs, poetry means being acquainted with the country of the target language. The introduction of a linguistic and cultural component into a foreign language lesson by the teacher in an interesting, lively form (games, singing songs, conducting holidays in the classroom according to the traditions and religious customs of the English-speaking people) will interest the students, bring them closer to the foreign language environment, create some ideas about the culture of the country being studied and will increase the motivation for learning the subject.

The main object of linguistics is traditionally considered the background knowledge of native speakers, their verbal behavior in communication process. Meanwhile, linguistic culture does not reflect the whole range of knowledge, expertise and skills associated with foreign language culture. Students should get acquainted with the language units that most clearly reflect the national characteristics of the culture of the people - the bearer of the language and the environment of its existence.

Knowledge of the realities, customs, traditions of the country of the target

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[15] Vasilyeva N.N. Intercultural competence: strategy and technics of achieving it. 2004. p. 12-17

language is formed on the basis of sociocultural component of teaching a foreign language. The content of national culture includes knowledge and skills of communicative behavior in acts of speech communication; skills and abilities of verbal and non-verbal behaviour[16].

Interest in the problem of the formation of intercultural competence as an ability and readiness to carry out foreign language communication arose long ago, but close attention to its socio-cultural aspect is relatively new. In the 1990s, the socio-cultural context of the study of foreign languages in Uzbekistan and other countries has radically changed, which could not but lead to the emergence of new needs for the study of languages and cultures. The culture of the country of the target language is understood as elements of social communication, features of the national mentality, spiritual and material values that form the national treasure[17].

The sociolinguistic component involves knowledge of the basics and practical communication skills, including through the language of non-verbal communication. Verbal communication is understood as language communication, expressed in the exchange of thoughts, information. In the process of teaching a foreign language, it is advisable to include speech patterns and clichés used in various communication situations. Under non-verbal - a set of non-linguistic means, signs and symbols used to convey information in the process of communication (facial expressions, gestures, movements, postures, orientation of the look)[18].

The sociolinguistic component also includes the formation in the personality of such qualities as tolerance, empathy, benevolence in the process of teaching a foreign language.

The pragmatic aspect of learning arises when non-linguistic information among communicants in intercultural communication is not identical, culturologically distanced, requires interpretation and knowledge of the cultural

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[16] Krichevskaya K.S. Materials familiarising students with the culture of people speaking the target language. 2006. p. 13-17

[17] Novitskaya, A.V. The formation of intercultural competence in different types of cross-cultural communication. 2008. – p. 211-221.

[18] Sadokhin A.P. Intercultural communication. 2004. – p. 288

plan. "Culture" includes the following: 1) strong beliefs, values and norms of behavior that organize social ties and make possible a general interpretation of life experience (U. Becket); 2) inherited inventions, things, technical processes, ideas, customs and values (B. Malinovsky); 3) language, beliefs, aesthetic tastes, knowledge, professional skills and all sorts of customs (A. Radcliffe-Brown); 4) the general and accepted way of thinking (K. Jung).

A part of the culture of the language that can be taught by pragmatic instruction in foreign languages is understood as a body of knowledge and experience that allows young learners to be adequate participants in intercultural communication. This includes understanding the subtextual meaning and different coloring of the statement, the correct interpretation of cultural, historical episodes and realities when reading newspapers, magazines, books, watching movies and television programs, communicating with native speakers and culture, understanding behavior and increased tolerance[19]. Discursive strategies and their correct use in the communication process presuppose knowledge of nationally marked features of the discourse of a particular language. Discourse analysis allows to reveal important parameters of interaction between communicants, including characteristics of their speech behavior, communication of communicative intentions and goals with the choice of language units, as well as cultural-specific features of the implementation of communicative and discursive strategies.

At the present stage of the development of the methodology of teaching foreign languages, there is a need and need of educators to strengthen the socio-cultural component in the formation of intercultural competence. Studying a foreign language, students are attached to a different culture. L.I. Grishaeva notes: "Teaching languages is always intercultural communication".

Particular attention in the socio-cultural aspect should be given to the formation of the following skills in students:

- the ability to tolerate the manifestations of a different vision of the world

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[19] Sheina I.M. Linguistic premises of successful intercultural communication. 2009. – p. 190

and the way of life, to be able to empathize with representatives of foreign culture;

- to identify in the dialogue of the native and foreign culture their similarities and differences;

- not to oppose, but to compare cultures, refusing hasty assessments and judgments (or convictions).

It is advisable to take into account the knowledge of the cultural and psychological characteristics of communicants.

Under the cultural and psychological features, we mean the ethnically conditioned features of consciousness and mentality, which are actualized through the behavior of the participants in the interaction, giving it a socio-cultural specificity[20]. In the process of developing this component, high school students learn to develop in themselves such personal qualities as tolerance, empathy, goodwill, learn to give a critical assessment of foreign culture.

The educative nature of learning is reflected in the selection of content and the didactic organization of the educational process. In this regard, the criteria for selecting linguistic and cultural content for the formation of intercultural competence of high school students were defined:

• the correspondence of educational and linguistic materials to the educational opportunities, interests and needs of students, including the inclusion of samples of youth culture;

• high theoretical and practical significance of texts, their educational and developmental value;

• The theory of the didactic unity of the substantive and procedural aspects of the content of education;

• the inclusion of functionally appropriate cultural-oriented texts in the content of teaching a foreign language.

A realistic approach in terms of translation includes all issues arising from a different understanding of the word as a sign and messages by participants in the process of inter-linguistic and intercultural communication and different

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[20] Markova N.G. Tolerance as an indicator of culture of international relations. 2009. – p. 178

interpretations of their content depending on linguistic and extralinguistic meanings. The pragmatic component of intercultural competence is conditioned by different cultural and historical traditions. With a realistic approach, the content of the teaching of a foreign language includes elements of additional information about the cultural characteristics of the described subject, phenomenon.

According to the rules of pragmatic coherence and the need to take into account pragmatic conclusions in intercultural communication, the utterance, message represents a unity of verbal, paralinguistic and non-verbal content within the framework of one culture.

Knowledge or ignorance of the above defining components of intercultural competence, the ability to further apply the knowledge gained in the practice of intercultural interaction reflects the level of intercultural competence of the individual, on which the effectiveness of intercultural communication will largely depend. The low level of intercultural competence of the individual is today a very serious problem, making communication of different cultures difficult. It entails cultural intolerance, religious misunderstanding, and interethnic aggression develops.

The teacher's ability to correctly and interestingly introduce the above components into the learning process will improve the communicative abilities of young learners, form personal qualities, increase the students' motivation for learning the language, and broaden their horizons.

Thus, in connection with the expansion of intercultural professional, political, economic contacts, the society's need for specialists with different proficiency in English is increasing. Ability to go for international contact is the key to successful professional cooperation. The need for the formation of intercultural competence is conditioned by the development of the modern information society.

The teacher's task is to find effective ways of forming the intercultural competence of senior pupils in the process of teaching a foreign language. The solution of this problem becomes today really a priority of pedagogical science and practice.

Materials for development of intercultural competence

In the following, the review of some tools for intercultural competence development, which may facilitate and enhance the developmental process, is presented.

Classical tools for development of intercultural competence.

Verbal or written description. The description must be supplemented by verbal or written descriptions of the same event or behavior provided by other people, preferably with different cultural backgrounds, who see them from different perspectives. This tool develops learner's empathy, non-judgmental thinking and skills of observation, interpretation, comparing, analyzing, and openness as the personality trait. The discussion helps to answer the questions, why people tend to see the same event or behavior differently, and what happens, when we misjudge people on the basis of first impressions, preliminary assumptions or stereotypes. The debriefing is necessary for reflection of experiences. This tool can also be used in the resolution of real conflicts among the multicultural members of group and could develop the intercultural competence as well.

Narration of stories. This tool may help learners to decentrate from their own values, norms and beliefs by taking the perspective of people involved in the stories. The storytelling supports learners in exploring each other as a complex individual despite the over-simplification of their identities. The stories could be real or fictional or pulled together to exemplify the group's cultural diversity.The diversity can be reflected and analyzed by each learner during the discussion.

Role play, simulations and drama. This tool develops learners' intercultural competence through acting very differently from usual ways, norms and standards, and "taking a new identity". Learners experience what is to be different, excluded and criticized, and discover the fact that these differences do not make them less valuable. The discussion is very useful after each role play or simulation. The learners may reflect their experience and reveal clearly what happened during the

role play or simulation. This tool can help to develop empathy, attitudes of respect and curiosity, and skills of adapting. The implementation of role play, simulations and drama in the development of intercultural competence assist to gain knowledge about similarities and differences, assumptions and prejudices, and verbal and non-verbal communicative conventions. It should be noted that when this tool is implemented incorrectly, it can lead to reinforcement of stereotypes and prejudices. Discussion about the stereotypes' creation and maintenance, their helpfulness and harmfulness, reduction and change is needed as well. The role plays, simulation and drama were evaluated by experts as a promising tool for the development of intercultural competence[21].

Theatre, poetry and creative writing. The watching plays and reading poems facilitate learning about otherness of people, cultural affiliations, and variety of perspectives. The learners can explore and reflect experiences they never had in their real life. Plays and poems could be discussed, illustrated by drawings, and creatively rewritten from the learners' point of view. This tool for the development of intercultural competence is based on literature. It helps to acquire knowledge about people that learners may have never met and to imagine the lives they have never lived. The result of the application of this tool in practice could be learners' willingness to protect and to respect cultural diversity. Writing the dialogue between two persons belonging to different cultures may stimulate learners' empathy and efficient communication skills too.

Ethnographic tasks. The tasks can be given to learners to explore the real life in the real world by using the observation and an interview. The main objectives are to ascertain how people live, think, feel, sense, respond and what verbal and non-verbal means they use to express their cultural diversity. Ethnographic tasks can stimulate learners' self-reflection, when they accumulate

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[21] Hiller, G. (2010). Innovative Methods for Promoting and Assessing Intercultural Competence in Higher Education. Proceedings of Intercultural Competence Conference, 1, 144–168.

the experience of daily multiculturalism[22]. The observation and interview processes help to develop the cultural awareness, deep understanding of knowledge of culture, skills of observation and listening, and ethno relative view. The learners' interview with their grandparents may provide knowledge about how their own culture can change over the time. The results of observations and interviews may be analyzed, summarized, interpreted and presented.

Watching short films. The learners should explore actors' cultural identity and gestures, customs and stereotypes, manifestations of racism and nationalism during film watching. According to F. Onorati and B. Bednarz, mapping the ideological field - especially that concerning ethnic differences - outlined by the media through the way in which messages are constructed and organized within a communicative project, and highlighting the social characteristics of such a terrain where power relations are at work, are integral goals of any intercultural education project based on a holistic approach to knowledge and, consequently, to competency.[23] Depending on the choice of the film such a tool can potentially enhance intercultural competence when discussing and dealing with conflicts and tensions related to diversity in contexts which may never be physically accessible to the learners.

Presentations. Presentations about one's own country and the countries of others could be helpful for the development of intercultural competence. The aim of this tool is to raise interest for the country the learners live in and to increase the motivation to deepen knowledge about other countries. Personal approach is the key to the development of intercultural competence by this tool. Learners' attempts to compare an aspect of their own culture with that aspect in the foreign culture or making association with similar situations in their own country could be appreciated. The CDs, videos, internet texts, applications, photos, animations and

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[22] Campbell, N. (2012). Promoting Intercultural Contact on Campus: A Project to Connect and Engage International and Host Students. Journal of Studies in Intercultural Education, 16(3), 205–227.

[23] Onorati, F. Bednarz (Eds.). Building Intercultural Competences: A Handbook for Professionals in Education, Social Work and Health Care (p. 161–180). Leuven: Acco.

special effects - everything that makes data more interesting - may be used to illustrate such presentations.

Still image making. This tool of the development of intercultural competence may be applied through creation of images using a number of learners. The task is to assemble a group of people who will create a new group of people collaborating efficiently and using non-verbal communication exclusively. The new group must represent some event and relate to various aspects of different cultures. More complex image making may lead to such tools as role plays or drama. Still image making provides an opportunity for learners to develop attitudes of openness and curiosity, and the skill of adapting to cultural situations or contexts.

On-line communication. The learners can exchange their views and opinions with other people or groups of people whom they may never meet in the real life. The on-line communication encourages the learners to interact with culturally different people. Despite relevant risk, this tool assists to the exchange of even radical opinions and can be used as the powerful tool for the development of intercultural competence in the learning context. On-line communication develops deep understanding and knowledge of cultures, sociolingvistic awareness, adaptability and flexibility, skills of listening and interpreting. The issues of ethnicity, religion or gender often become insignificant during on-line conversations and learners' communication gradually becomes interculturally competent. This tool may be the first and the most convenient technique for learners to interact with people from completely different cultural backgrounds. The discussions about miscommunication or difficult on-line communication and harmful effects of on-line communication could facilitate the process of intercultural competence development.

Project works. This tool of the development of intercultural competence has become very popular recently and is suitable for different ages and levels. The topic could be appointed to or chosen by the learner and then the learner must organize his/her own activities and manage his/her own time to solve the problem

or investigate a phenomenon. The learner creates his/her own learning material and presents it for the evaluation.

Innovative tools for development of intercultural competence.

Concept mapping. The use of concept maps in intercultural competence development helps to organize intercultural knowledge structurally and to find the relationships between different concepts. Concept mapping makes learning meaningful.This tool enables the learners to use knowledge in new contexts and to store it in their memory for a longer period of time. "Concept mapping, then, could be a productive analytical tool to investigate intercultural dialogues, share concepts and knowledge, find shared solutions to problems and difficulties, make shareable decisions."[24]

Use of media. Media is not a neutral way to transmit information. It is a rather ideological means to impact on one's beliefs and attitudes. The use of photos for the development of intercultural competence makes, for example, the analysis of racist messages conveyed by these photos possible. It is important that photos would be selected for the fulfilment of actual objectives. The first step in the development of intercultural competence would be the discussion about what intercultural message is encoded in the photo. Movies and films from various sources (for example YouTube) can be used alongside the other media instruments through which beliefs and attitudes could be affected. Some activities of learners using media for the development of intercultural competence contribute to the development of inter-media literacy too, because learners can learn how to use computers for making complex media products.

Intercultural shock. Unpleasant feeling, following the experience of a different and unknown cultural environment, is known as an intercultural shock. It can occur when the learners are travelling, studying or working abroad and even in their own country. Intercultural shock results in miscommunication in most cases.

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[24] Indirli, C. (2010). Building Intercultural Competences: A Handbook for Professionals in Education, Social Work and Health Care (p. 133–145). Leuven: Acco.

Intercultural shock may be provoked for educational purposes, for example, by presenting particular movie scenes, however, visiting other places and having contact with people from different cultural backgrounds is a more effective way to develop intercultural competence. "Thanks to cultural shock analysis, participants start to question assumptions that appear self-evident, either because they are considered to be scientifically proven or "natural"[25].

City exploration. Observation, exploration and analysis of multicultural areas of the host town help to translate theoretical understanding about different culture into practice through face to face contacts. The learners receive the task to explore some cities and find out their similarities and differences in cultural matters. When analyzing their experiences afterwards, the learners may compare the new experiences with these in their home country. As is asserted by R. Görgöz, the method of city exploration is an interesting way to develop students' intercultural competences. It is a varied teaching method and leads to unforgettable experiences among students and also tutors.[26]

Case studies. This tool of the development of intercultural competence includes the search for alternative solutions on the basis of interesting topics about real life. It fosters critical thinking and develops problem-solving skills. The preparatory, discussion and analytical phases could be identified during the application of this tool. "It encourages participants to reflect on their own views and to discuss alternative solutions to problems where no simple answers exist."[27]

Reflective diaries. The reflective diary writing helps to personalize and deepen the development of intercultural competence, and also to deal with information obtained and activities conducted.

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[25] Görgöz, R., Claeys, T., Hoozee, J. (2010). Confronting Interculturality Using City Exploration. In M. Onorati, F. Bednarz (Eds.). Building Intercultural Competences: A Handbook for Professionals in Education, Social Work and Health Care (p. 181–193).

[26] Görgöz, R., Claeys, T., Hoozee, J. (2010). Confronting Interculturality Using City Exploration. In M. Onorati, F. Bednarz (Eds.). Building Intercultural Competences: A Handbook for Professionals in Education, Social Work and Health Care (p. 181–193).

[27] Rimpioja, P., Salmenkangas, M. (2010). Case Studies and Interdisciplinary Teams in Solving Intercultural Challenges. In M. Onorati, F. Bednarz (Eds.). Building Intercultural Competences: A Handbook for Professionals in Education, Social Work and Health Care (p. 195–207).

2.2. Improving intercultural competence among high school students

Nowadays, schools are becoming increasingly diverse, both culturally and linguistically. As a result, teachers need to be more cross-culturally competent. Needless to say that intercultural competence is especially important among the modern day high school students. The aim of this unit is to discuss this issue and suggest some strategies and activities which both raise intercultural awareness and maintain students' sense of ethno-cultural pride and identity.

Why develop intercultural competence in schools?

It is an undeniable fact that immigration has dramatically increased in recent decades in the world, and as a result intercultural classrooms are a growing phenomenon. However, are teachers ready to face this challenge? How can they effectively engage students from diverse backgrounds? Are they ready to prevent prejudice and discrimination and raise intercultural awareness? These are questions that many teachers face at the beginning of the school year, and, of course, there isn't a magic formula for solving these issues. However, there are many useful resources that may help educators to understand this phenomenon. The duty of any teacher is to become cross-culturally competent and understand how different cultures affect the way in which our students behave and impact what they learn. The more teachers learn about their students of diverse backgrounds, the better they become as cross-cultural communicators, and the more likely they will be to contribute to optimal student learning outcomes.

Why interculturalism instead of multiculturalism?

Multiculturalism refers to two or more cultures coexisting in the same space and at the same time, not necessarily integrating their respective values, belief systems, and ideologies. By contrast, interculturalism implies contact between cultures with minds open to accepting and listening to one another. As educators, we are not only looking for an agreement such as this, but also a deeper understanding among learners from different backgrounds, which helps us to dispel long-standing prejudices.

Different strategies for introducing interculturalism

We firmly believe teachers always do their best in the classroom. However, there may be some cases where circumstances are quite new and difficult for them to adapt to. If we have been used to teaching a monolingual class of twenty students, and suddenly we are faced with a class of twenty where half the students are local learners and the other half are immigrants, what are we supposed to do? We can ignore the new circumstance and teach the class the same as we normally would, or we can try to identify and adapt to the new situation in a positive manner. For teachers who are confronted with such a situation, the following tips may be helpful:

Offer a wide variety of different activities. Using variety provides the learners with opportunities to learn in ways that are responsive to their own learning styles. It is important to bear in mind that each student learns following different paths. Don't use activities that focus on just one skill. Try to provide student-centred activities which may help them develop and strengthen other approaches to learning.

When developing learning aims, we should take into account students' cultures, facilitating opportunities for all kinds of students. It is important to pay special attention to those students who differ in race, sex, ethnicity or religion, in order to promote the same learning opportunities. Only by taking into account all these factors will we find the best way all learners can achieve their aims.

Keep students actively involved in the lessons and try to work in cooperative learning groups, empowering them to participate more fully. Cooperative groups help learners develop their interpersonal and intrapersonal intelligence, and strengthen their social skills and their empathy towards their classmates. These cooperative groups have proven to be more effective in working through projects, as the burden of the learning process is on learners, and it brings teaching from abstract knowledge to real world application. Moreover, working on projects provides a framework for creating classes that are interesting and address students' needs.

Build relationships with students and their parents. We must show them we care by getting to know their individual needs and strengths and sharing their problems, joys and hopes. Students must feel that they belong and are accepted. Understanding our students' lives will enable us to enhance the significance of lessons and will make examples more meaningful. If we get parents to be involved in different activities, learners will achieve the aims more efficiently.

Maintain high standards for all students. Thus, they will be challenged and their learning will accelerate, regardless of their backgrounds. It is clear that students learn more if they are challenged by teachers who have high expectations for them. Therefore, it may be useful to involve students in problem-solving activities, where they are required to use analytic skills and make connections.

Identify and dispel stereotypes. Most students show prejudices towards different cultures. At the beginning of a course, it may be worth giving them a test in order to check negative attitudes towards other cultures, and also to use open interviews in order to highlight the main points to focus on. An easy starting point may be to point out any sexist language or ethnic, racial or gender stereotypes that appear in everyday instructional materials.

Choose materials that incorporate and reflect students' heritage. Our students' self-esteem will be strengthened if they see and read about the contributions made by their own ethnic groups to the history of our country. Whenever possible, adapt the curriculum to focus lessons on topics that are meaningful to learners. This allows them to practice their skills in real situations. Moreover, they will realize that teachers value and care about each student's culture and language.

Assess in multiple forms (reading, written, spoken and aural). Some students are stronger in different areas, so assessing in multiple forms will allow all students to demonstrate their strengths. It is also worth mentioning that, rather than relying on a single standardized test, authentic assessments such as performance tasks, exhibitions and portfolio are preferable since this assessment takes into account input, as well as process and output.

The use of storytelling for raising intercultural awareness

All this theory may seem easy to assimilate, but once we are in the class with our students, what can we do in order to raise intercultural awareness at the same time as learning English? One specific activity that has proven successful in the acquisition of intercultural competence is storytelling through literary texts.

One of the main arguments for integrating literary texts in the second-language classroom is that works of literature enable the reader to observe the world from multiple perspectives and to appreciate diversity. Specifically valuable in this respect is immigrant literature, which is an ideal source for examining cultural differences and making cross-cultural comparisons, as protagonists often have to face such differences. Within literary texts, storytelling is worth mentioning, as the stories that teachers choose to tell in class help learners to enhance their sense of identity without losing a sense of community.

Kevin Cordi, a professional storyteller, believes that stories help us make sense of the world around us. He claims that 'by sharing our stories, communities enrich each other. We become vaster, wiser, and more compassionate. Without telling our stories, the land and those who inhabit it become alienated'. Moreover, in order to acquire knowledge about other countries or communities, we need to read and become familiar with their history and their culture. Folktales and traditional stories provide insights into cultural aspects of a group along with its values and customs. Thus, the use of literary texts and storytelling has been recognized in education as an essential tool by which we make sense of the world we live in. Crucially, it contributes to raising awareness of one's own cultural patterns, as well as fomenting contact with different cultures.

But what happens if we are not good at telling stories? Don't worry. The most important point is to become aware of the need to develop intercultural competence among our learners. Activities should be student-centred, so if you don't feel comfortable telling stories, let your students do it. Look for diverse tales from different countries your students may enjoy, and plan your lessons around them. One option is to split your students into cooperative groups and give each

group one story to deliver. Each group should work on their story, focusing on characters and settings, and developing different points of the culture mentioned in the story. After practising it in their groups, they can act it out in front of their classmates, telling them the story. When the groups have all performed their stories, they can choose their favourite story and draw a comic of it. Finally, they can exhibit those comics around the classroom so that the whole class can read them and learn about them. In order to assess the students, give them a quiz related to the different cultures you want to work with before doing any type of activity, then give them the same quiz once the activity has taken place to see what they have learned.

We can't ignore change or turn a blind eye. We must get ready to face it in a positive manner. The more cross-culturally competent we become, the more we will understand how our students behave, and the more we will contribute to creating a better learning environment. Interculturalism must serve to enhance different values coexisting together, and, indubitably, storytelling is a key tool in working towards this goal. So, what are you waiting for?

When an intercultural classroom environment is described, student learning is frequently depicted as learner-centered, engaging, interactive, participatory, and cooperative. Much of the inquiry into intercultural competence defines the student as a researcher, or discoverer of knowledge, viewing the learner much like an anthropologist who explores and investigates a topic both in and outside of the classroom. Furthermore, 21st century foreign language teachers are no longer expected to transmit detailed information about the culture being studied to learners, rather the teacher assumes the role of facilitator as she guides the learning process in order to actively involve learners as they explore, discover, analyze, and evaluate meaningful information through primary and authentic texts, audio, video, and media. In such a learning environment, knowledge is shared, new values and opinions are considered, and students take ownership of their own learning.

Based on the standards found in the Council of Europe's Common European Framework of Reference for Languages, Byram emphasizes the fact that since

culture is an ever-changing force, foreign language teachers must be prepared to create an environment of curiosity and inquiry in order to guide learners toward intercultural competence. The authors recommend creating an open atmosphere in the classroom and offer an example that allows learners to compare travel guides between the native culture and the target culture. In this situation, the teacher's job is not to provide specific questions and answers in relation to the artifact, rather to pose some open-ended questions to guide learners toward independent discovery of differing worldviews based on common textual material. This places the learner in the role of active gatherer of knowledge and information, thereby minimizing judgment about the culture.

In Byram's Model of Intercultural Communicative Competence[28], foreign language teachers are asked to guide learners through the process of acquiring competencies in attitudes, knowledge, and skills related to intercultural competence while using a foreign language. Teachers must lead students through activities in which attitudes about the "other" are considered, and ideally transform the learner.

The goal for the students is to start by questioning their preconceived ideas before entering into a process of discovery about the "other" with the intent of becoming more willing to seek out and engage with otherness in order to ultimately experience relationships of reciprocity. As students continue to engage in analysis of other cultures, certain knowledge must be acquired. It is imperative that the foreign language educator allows time to explore the national identity of the home culture and the target culture in relation to history, geography, and social institutions. Once learners have taken time to discover the similarities and differences between their culture and that of the target culture, the teacher must craft activities that will prepare students to build relationships with people of diverse backgrounds and languages. Next, foreign language students must be provided the time and the space to develop skills in interpreting and relating. When students begin to identify ethnocentric perspectives and misunderstandings related

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[28] Byram M. Teaching and Assessing Intercultural Communicative Competence. 1997.

to cross-cultural situations, they become able to understand and then explain the origins of conflict and mediate situations appropriately in order to avoid misinterpretations.

Finally, skills in discovery and interaction allow intercultural speakers to identify similarities and differences between home cultures and foreign cultures resulting in successful communication and the establishment of meaningful relationships[29] (Byram, 1997). A successful intercultural speaker seeks out opportunities to meet individuals from diverse cultures in order to share information through communication in a foreign language.

Based on the information provided in Byram's Model of Intercultural Communicative Competence, foreign language teachers must reconsider methods for teaching language and culture in the classroom if the goal is to create true interculturally competent speakers of the language. Traditional methods for teaching foreign languages emphasized the importance of students practicing language structures, pronunciation and vocabulary in order to become native like speakers. van Ek explains that putting the focus on the creation of native speakers actually sets most students up for failure because they are asked to detach from their own culture while accepting the fact that the native speaker holds the power in the interaction. This inhibits growth toward intercultural competence, as the learner is not given equal opportunity to bring his/her beliefs into the conversation. Rather than pushing students toward using a foreign language like a native speaker, language teachers should guide students toward using language that structures new discoveries about the "other" and about themselves. The focus shifts from preparing students to communicate without error in order to survive a foreign culture to communicating openly in order to build relationships so that they can thrive in a foreign culture.

When the teaching of intercultural communicative competence includes models of reciprocal relationships in which students play the role of a "social actor", students experience the mutual discovery of another language and culture,

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[29] Byram M. Teaching and Assessing Intercultural Communicative Competence. 1997.

and language classrooms become places where students and teachers consider questions of values and morals, which can ultimately promote the notion of democracy.[30]

Within the research and survey implemented, developmental levels are an important factor when considering the range of competencies in students. Intercultural competence should and can be promoted at all language levels, and there is research that supports this. As intercultural competence encompasses a variety of knowledge and skills, certain components can be taught and used at different levels. Byram does not necessarily offer research in relation to age and development, but Bennett offers suggestions and research within his methodology specifically related to the various developmental levels of learners. Bennett proposes that his model is not simply an acquisition of content or knowledge, but supports the ability to shift cultural perspectives, which can be integrated into the present curriculum with an intentional framework. First, the model can be used at the most basic levels because it supports the realization of the "inter-relatedness" between the native language and target language through cultural self awareness, in which Bennett advocates that we do not know our first language until we study a second language. This is a concept that can be supported at the beginning levels and age groups as students are making language progress in L2, which furthermore is inclusive to building connections with both cultures. Next, Bennett notes that as language is a communication endeavor, language competence is associated with the ability to use the language as an "insider," which is parallel to building cultural competence and being able to act culturally as an "insider," and only when these are both supported in the classroom there is full communicative competence within the target culture and target language. When teaching any level, Bennett maintains that first the instructor must build a system of challenge and support. This will encourage a continuous process within the language classroom. This means challenging students with content, and making activities and applications easier, or vice versa.

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[30] M. Byram, M. Flemming: Intercultural Experience and Education. 2003 (p. 55)

In general, topics about cultural difference will be difficult at younger ages and language levels. But, as their growth increases, a parallel correlation between intercultural competence and use of target language seems to be prevalent. Therefore, in creating a balance of challenge and support and focusing on activities appropriate for intercultural stages of the learners, instructors should be able to find activities that foster development and meet the current needs of the students. The below model is an adaptation of Janet Bennett's model of "Development of Intercultural Sensitivity in the Language Classroom"[31].

Bennett's model is made for a curriculum focus, and not necessarily for individual learner competencies, however the model offers a structured pattern that is logical for the development of most students. To apply this framework, Bennett offers several suggestions for activities and assessment, as do various other scholars. The following information will include specific examples of intercultural activities for novice language learners, and later, appropriate assessment and questions. Generally, this topic is too broad and vast for many language teachers to fully implement, a few starter examples from Bennett's framework, and similar pedagogical stances, should be provided.

At the denial and defense stages, the language learner is typically at novice and early intermediate levels with their language skills, and therefore intercultural competence activities must be low-risk, engaging, and allow for simple vocabulary to be used if the instructor wants maximum language use as well. For the denial stage basic activities that language instructors already use, such as shopping simulations, celebrating holidays, and talking about important people, are used at this stage. At this point, there must also be opportunities for subjective culture to encourage movement into the next stage, this should include room for the comparison of culture and recognizing what specific cultures value or appreciate. The important recommendation for instructors teaching at this language level is not

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[31] Bennett, M. (2004). Becoming Interculturally Competent. In J. Wurzel (Ed.). Toward Multiculturalism: A Reader in Multicultural Education (p. 62–77). Newton: Intercultural Resources.

to aim too high. In the stage that follows, defense, students are also at a novice level of language competency. For this stage, instructors should focus on similarities only for this stage, as the learners need much support to realize that transition and difference is good, but also that they may share commonalities with the target culture. Again, one of the most important things is not to be too ambitious with this level of intercultural competence, but still find small ways to allow students to develop to the next stage, minimization. At the minimization stage, the last stage that will be presented that poses relevance to the paper because of its novice-level focus, students should be early-intermediate language learners.

These students have moved past defense and are recognized as "down-playing" or minimizing differences in cultures. Students often have a picturesque view of subjective culture that "we're really all the same on the inside" although they may recognize arts, music, and politics as different. The key part of this stage is encouraging the students that they too have their own subjective culture and then separating culture into specific categories such as "Big C" culture, non-verbal communication and culture-specific patterns of communication. By the end of this stage students should have acquired several skills in the classroom such as personal culture awareness, a non-judgmental disposition for interaction and listening skills.[32]

Overall, according to the research, the novice-level foreign language teacher should be including intercultural activities that focus on comparisons, introductions to subjective culture and reflections on personal learning processes. Although Bennett doesn't suggest explicitly that all of these activities be conducted in the target language, by focusing on level appropriate activities in intercultural competence, both Bennetts' models show that there is a similar parallel to language ability. Though Bennetts' (Janet and Milton) models are not the only intercultural competence methodology that offers activities and lessons, Bennett's development

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[32] Bennett, J. M. (2004), "Becoming interculturally competent", in J. Wurzel, Toward multiculturalism: A reader in multicultural education (pp. 62-67). Newton, Massachusetts, USA, Intercultural Resource Corporation.

model is applicable to any classroom and presents key objectives for the teacher to incorporate into established curriculum or create new lessons and activities.

One of the most significant changes over the past few decades has been the recognition of the cultural dimension as a key component of language studies. This has transformed the nature of the experience of teaching and learning languages to a great extent and the traditional aim of developing linguistic skills modeled on the norms of native speakers has lost ground. According to the intercultural model, languages are related to the cultures, communities and societies that use them for communication and language learners should be encouraged to become competent intercultural speakers. For this purpose, language teachers are expected to guide students in the acquisition of various skills, contributing to the development of their knowledge and understanding of a target language and culture(s), and helping them reflect on their own culture as well. Thus, language teachers have to be familiar with what lies behind the new skills and strategies their students are expected to acquire for intercultural understanding.

The fact that foreign language learning and culture learning are closely connected with each other was established by the linguists and anthropologists a long time ago. For instance, the American Council on the Teaching of Foreign Languages came to the conclusion that through the study of other languages, students acquire knowledge and understanding of the cultures that use the language. In addition, students cannot truly master the language until they have also mastered the cultural contexts in which the language occurs. Linguistic competence alone is certainly not enough for learners of a language to be competent in that language. From simple, everyday things, like forms of address to appropriate ways of expressing disagreement, culture forms an integral part of the language learning curricula. Anyway, in order for communication to be successful, language use must be associated not only with linguistic rules in the narrow sense but also with other culturally appropriate behavior.

Culture is often taught implicitly, as a part of the linguistic forms that students are learning. To get students to be aware of the cultural features reflected in the

language, teachers can make those cultural features an explicit topic of discussion and bring them to the forefront when appropriate. It is of great significance that cultural information be presented in a nonjudgmental way which doesn't evaluate the distinctions between the students' native culture and the culture explored in the classroom. Claire Kramsch uses the term "third culture" of the language classroom to describe an ideal learning environment, one where learners can explore and reflect on their own and the target culture and language.

However, it is also important to help students realize that cultures are not monolithic and various successful behaviors are also possible for any type of interaction in any particular culture. Teachers can make it possible for students to observe and explore cultural interactions from their own perspectives to enable them to find their own voices and language egos in the second language speech community.

There are several practical ways to effectively teach culture, along with teaching a language. Here are some of them:

• **Provide students with authentic materials** – watching films, news broadcasts or TV shows can provide students with ample information about non-verbal behavior, such as the use of personal space, eye contact or gestures. On the other hand, reading authentic fictional or non-fictional materials can also be a good introduction about the values and norms of the target language culture. These materials also help the students improve their language skills, especially in terms of listening and understanding written texts.

• **Compare and contrast proverbs** – apart from being very informative about the two cultures, proverbs can lead to a discussion about stereotypes or values represented in the proverbs of both cultures. Moreover, proverbs and idioms form a significant part of every language and knowing them is a plus for every learner.

• **Use role plays** – they especially support students in making the shift in perspective from their own culture, which can become a strange one and is looked at from the outside, and the target culture, which becomes more familiar. In the process, students practice speaking and using language in unpredictable situations.

• **Research cultural items** – while also practicing their presentation or writing skills in the target language, the students can inform their classmates about an assigned item from the foreign culture and contextualized the knowledge gained.

• **Students as cultural resources** – many classrooms nowadays are very culturally and ethnically diverse and they often have exchange students from foreign cultures or returnees from an exchange program in the target culture. They can be invited to the classroom as expert sources and share authentic insights into the home and cultural life of native speakers of the language.

Higher and secondary special education operates in a new environment characterized by globalization, new communicative technologies, increased competition and commercialization, English being the language of international communication. Therefore, the importance of learning foreign languages and their role in the labor market as a whole has increased and is leading to a higher motivation in the study of foreign languages.

The integration into the international community sets a new goal before the education system of Uzbekistan – the formation of personality of students who perceive themselves not only as representatives of one particular culture, but as world citizens, conscious of their importance and responsibility in the global human processes taking place in Uzbekistan and in the world as a whole.

Learning foreign languages is one of the basic tools of education of individuals with planetary thinking. Foreign language as the means of international communication can foster students' bilingual social competence, including the formation of such qualities as tolerance, open-mindedness towards other cultures, peoples and countries. Studying the language and culture of other nations, students have the opportunity to expand their social-cultural knowledge.

The international organization of the Council of Europe has taken the task of assisting the European countries to agree on the goals and content of foreign language teaching. There has been developed a system of levels of language proficiency and the system of description of these levels using the standard

categories. These two complexes provide a network of concepts, which can be used to describe any certification system and any training program in a standard language, starting with setting goals and ending achievable resulted competencies.

The developed specifications for the foreign language teaching are based on the main principles which are level approach to the presenting linguistic-didactic items and communicative-oriented approach to the selection of educational material content. The process of the formation of the text at the level of sentences, that is grammar and vocabulary, is considered not as an educational goal but as means for communication purposes.

The study and use of a foreign language include human's actions developing a number of competences: General competence and Communicative language competence. The competence is referred as the amount of knowledge, skills and personal qualities that allow a person to perform different actions.

General competences include: ability to learn; existential competence; declarative knowledge; skills and know-how. General competences are not linguistic ones, they mean any activity, including communicative one.

Communicative language competence includes: linguistic components (lexical, phonological, syntactical knowledge and skills); social-linguistic component; pragmatic component (knowledge, existencial competence and skills and know-how relating to the linguistic system and its sociolinguistic variation) and allows to carry out activities with the use of linguistic resources.

There are following components of communicative competence:

1) Grammatical or formal competence or linguistic competence is systematic knowledge of grammar, vocabulary and phonetics units, which convert the lexical items into a statement.

2) Social-linguistic competence is the ability to select and use appropriate language forms and tools depending on the purpose and the situation of communication, social roles of participants of the communication process.

3) The Discursive competence (discourse competence) is the ability to build integrated, coherent and logical expressions of different functional styles in speech

and writing, based on understanding the different kinds of texts for reading and listening, involves the choice of linguistic means, depending on the type of utterance.

4) Social-cultural competence is knowledge of the cultural characteristics of native speakers, their habits, traditions, ethics and etiquette and the ability to understand and use them properly in the process of communication. The formation of social competence involves the integration of personality in the worldwide and national cultures.

There have been two main approaches in the history of foreign language teaching: a) the study of language based on the rules, and b) the study of language-based communication.

The first approach is conducted with the help of grammar-translation system in the process of foreign languages teaching. According to it, the process of teaching is based on the study of grammar and vocabulary with the next generation of the transition to the formation and decoding of the speech (reading and understanding spoken speech). Using the rules and vocabulary of the language, students must re-create (generate) a new language. The way of learning the language passed through a huge number of errors that reduced any interest in its study. Experience has shown that this approach is not very effective.

The study of language-based communication is performed through imparting or exchanging of information by speaking, writing, or using some other medium. This approach is considered more effective, although it contains a number of disadvantages. Lack of awareness of the foreign language rules both extends the process of study and reduces the quality of the foreign-language speech.

As a result, there has been a convergence of these two approaches of teaching a foreign language. That is, the unity of language rules and actions has been experimentally proved to be valid. The main action being developed with the help of a foreign language is a communication process, or speech communication. In the process of communication there is not only an exchange of views and feelings,

but also the development of linguistic resources. Language rules perform an auxiliary function showing the use of linguistic phenomena in speech.

Thus, a foreign language can be considered as a means of developing communicative competence. This means the ability to adequately clothe communication goals and strategies of their achievement into proper language forms, as well as the ability to use the rules of speech etiquette and social behavior in the situations of intercultural communication, where updated knowledge of the situational and social-cultural contexts is a matter of topical interest.

CHAPTER III PRACTICAL PART

3.1. Designing intercultural competence development materials

We can help students develop Intercultural communicative competence if we take into consideration the following learning goals:

• To communicate with others using their ways of expression, both verbally and non-verbally

• To think critically

• To analyse own culture, including data gathering, in order to contrast it with other cultures

• To empathize, to have sensitivity to others

• To tolerate ambiguity in self and others

• To adapt to changing social and environmental factors

• To listen actively to those from a different culture

• To be able to give and receive feedback interculturally

• To adapt behaviour in another cultural setting

• To negotiate tension and conflict that is culturally based[33]

In the light of these learning goals, the question that arises is of how we can develop them in foreign language teaching scenery. The next part it is an attempt to show how, by means of materials, we might develop the students' ICC.

The role of language materials in the development of intercultural competence

The majority of teachers who use course books in their language classrooms supplement them with materials of their own choice or adapt them to the particular teaching circumstances and learning groups. Without doubt, materials are influential tools that function as sociocultural mediators. As mediators, materials

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[33] Fennes, H., & Hapgood, K. (1997), Intercultural learning in the classroom. Crossing borders, London UK, Cassell Council of Europe Series.

should bridge the gap between communities and make possible the intercultural encounters.

Materials might contribute to broaden students' perceptions about cultures and empower them to develop social behaviours such as tolerance and respect towards diversity.[34]

Through materials students are aware of how other people do things differently. How people live and behave in different ways. Also they can develop positive social attitudes towards difference. These are fundamental behaviours individuals require for the development of ICC. It is true that materials are culturally loaded and are influenced by social context. Of interest here is to mention that despite innovative ideas of how to bring cultural explanations to the classroom, course-books stay with the idea of language training. Pulverness asserts that in some ELT course-books iconic, tourist brochure images of Britishness have been replaced by material that is more representative of the multicultural diversity of contemporary British life.

The idea of language training remains but the new texts and visuals are just contextual backdrops to language tasks. Additionally, `the majority of course-books are designed to function in as diverse a market as possible, materials design is rarely capable of encompassing the learners' cultural identity as part of the learning process. At most, learners may be called upon to comment on superficial differences at the level of observable behaviours'[35].

Clearly, cultural information in course books is still treated incidentally or even worse it is treated as additional information. Students are not required to compare cultural similarities and differences, or integrate new information to their scheme of thought, or to relate their experiences with the experiences of others. In

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[34] Rico Troncoso, C. (2010), "The effects of language materials on the development of intercultural competence", in B. Tomlinson, & H. Masuhara, Research for materials development in language learning (pp. 83-102), London, Continuum.

[35] Pulverness, A. (2003), "Materials for cultural awareness", in B. Tomlinson, Developing materials for language teaching (pp. 426-438), London, Great Britain, Continuum.

conclusion, `the subculture of the language learner and the small culture of the classroom tend not to be addressed'

Specific principles for the development of materials for ICC

Although we have mentioned some foundation principles of ICC, we need to know which specific principles are linked to the purpose of developing materials for ICC. These can be grouped in three main categories which are related to whether materials allow learners to have intercultural experiences. Materials for ICC should promote among other things:

• An experiential learning

• A structured approach to intercultural learning

• An intercultural learning linked to language learning

It is not sufficient to read books or to listen to lectures about other cultures. It is necessary to be confronted with new unknown situations, to experience insecurity, fear, rejection as well as security, trust and sympathy, and to deal with the subject of culture on an emotional level.

In fact, this is one of the main characteristics of the `Text Driven Approach for materials development: learners experience texts emotionally. Generally texts, in this approach, are characterised as cultural artefacts: a piece of literature, an article, a song etc., which enable learners to acquire a language.

The approach of learning experientially is linked to the left and right hemispheres of our brains. According to Fennes&Hapgood, `the left hemisphere is concerned with learning that is analytical, rational, intellectual and numerical, whereas the right hemisphere deals with the experiential, the visual, the imaginative, the intuitive and the spatial. Since culture is reflected in both parts of our personality, materials should address both parts to guarantee an intercultural learning experience.

Fennes and Hapgood, assert that `the concept of experiential learning means moving in circles from experience to reaction to reflection to conceptual

understanding to change behaviour. This means that a pedagogic concept for experiential learning activity has to refer to both cognitive and the affective components of the learning process'.

This experience takes place not only in multicultural classrooms where students hold personal encounters with people from other countries or cultures. It also happens in monocultural scenarios where students although belonging to the same culture, yet have different backgrounds. We do not have to forget that misunderstandings happen in every human interaction. What seemed to be self-evident suddenly is not clear.

One's own behaviour, which can be perceived as completely normal, results totally differently when we relate to the other. Fennes and Hapgood claim that intercultural education is a synonym for conflict pedagogy. In interactions we have to cope with different value systems, beliefs, attitudes, views of life and of the world, consequently it implies conflict. We know that conflicts are part of being human and should not be avoided. We also learn through crisis. Sometimes there are conflicts we cannot solve and we have to learn about them. It is important that we learn to `recognize, to accept and to carry out the conflict in a democratic way. This process is not pleasant. It can be painful and therefore requires an adequate pedagogy'[36].

Experiential learning also implies an exercise of consciousness. When we are exposed to a different culture, we start developing our consciousness. We are aware of our own values, beliefs, lifestyles, habits, norms and therefore culture. It is clear that this experience is fundamental for being able to perceive cultures without judging them.

In respect of the structured approach to intercultural learning, we know that intercultural learning does not happen incidentally or by chance. Meeting people from different cultures does not assure the development of intercultural communicative competence. Fennes and Hapgood affirm that `pupils will tend to

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[36] Fennes, H., & Hapgood, K. (1997), Intercultural learning in the classroom. Crossing borders, London UK, Cassell Council of Europe Series.

avoid communication if their language skills are not sufficient or if there is no specific need for communicating with the other cultural group'. Also meeting people from different backgrounds does not guarantee that pupils change their prejudices or stereotypes.

In this regard, intercultural learning materials should expose pupils to different cultural situations where they have to confront their own cultural behaviours and reflect upon them. Maybe this is one way pupils gain an awareness of how cultural behaviours differ one from another. In so doing, Fennes and Hapgood suggest an important element of a pedagogic concept for intercultural communication which is the `triangular didactic' as opposed to a `dual didactic'.

At the beginning this is very stimulating as we have seen in some Communicative Language Teaching - CLT activities, where students get to know each other by communicating about each other's personality, but after a while it becomes superficial.

A `triangular didactic' involves a three-point relationship: you, me and a common theme or project that is pursued jointly. `Working together on a specific project makes cultural differences and cultural conflicts visible. Intercultural learning means how to deal with these differences and conflicts when doing a common task. We can have a list of projects but, of course, they change according to the curriculum and the school. It could be something of general concern, like environmental issues, nuclear energy, International integration, etc. Or, It could be related to politics, economy, society or the culture of the countries, such as comparisons of the educational systems, political decision-making processes, lifestyles, etc. It could also be related to specific subjects like history, science, business, etc. The idea of the projects is that pupils will be learning together and learning from each other.

Finally, we have to say that language learning is an essential element of intercultural learning. In bicultural or multicultural classroom situations, a major emphasis is put on the minority cultural language group(s) to learn the teaching language, which is normally the language of the majority culture or language

group. Fennes and Hapgoog states that `ideally, teaching would be done bilingually' For the minority culture group(s), being able to communicate in the language of the majority culture and thus to participate -at least to some extent- in its social life is not a choice.

Regarding the approach to language learning in bicultural or multicultural classes, Fennes and Hapgood propose, 'the intercultural language trading'. This refers to a pupil-centred language learning methodology where two people from different cultures, speaking different languages teach each other their language simply by speaking to the other in their own language until communication is established. Here, the process is interactive and the teacher's role is just to structure and monitor the learning process, to suggest themes, to give assignments and consult with the high school students on how they can learn the language from each other

If materials, and specifically course books, are developed from the perspective of an intercultural approach they should be designed with the intention of helping learners become adapted to a new culture. In other words, materials should encourage learners to function within a new culture, while maintaining their own identity. The basis of Acculturation or adaptation process is the idea that the more learners know their culture, the more they understand the other's culture. Valdes states that 'once people recognize that they are, truly, products of their own cultures, they are better prepared and more willing to look at the behaviour of persons from other cultures and accept them non-judgmentally'.[37]

From this perspective, it is clear that materials should allow students to develop their abilities to function more appropriately within the new culture. It does not mean that students have to absorb the new culture; on the contrary, they should try to understand and empathize with it. Therefore the idea is not to create a `new person' as in the melting-pot effect. The idea is to educate a bicultural or multicultural person who can deal appropriately with people with different cultural

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[37] Corbett J. (2003), An intercultural approach to English language teaching, Clevedon, Great Britain, Multilingual Matters.

backgrounds. From my perspective this is what our Ministry of Education should address within the policy of bilingualism.

Additionally, students perceived that the course book was more inclined to provide knowledge and information of the target culture. According to the students' answers course books should be more concerned with topics related to festivities, historical events and celebrities. In this respect, the course book sees culture as 'the uppercase culture', it means the kind of things that everyone should know in area studies or history courses (i.e. literature, drama, fine arts, music, etc). In this sense, culture is referred to as `the visible parts of the iceberg such as laws, rules, customs and traditions.[38]

Students must understand that an appropriate course book enables them to develop their language skills. Particularly the ones required to deal with people who are linguistically different. These skills are referred to the process of understanding and producing messages. The question that arises is whether these abilities are enough for the development of ICC. According to Deardorff learners should identify two types of skills in intercultural learning: communicative and cognitive skills. The first ones are related to the ability to understand and produce messages within processes of interaction. The second ones allow students to process information by means of using their capacities (i.e. capacity to compare, relate and think critically).

Evaluating a course book, teachers should be ready to affirm that it has interesting communicative activities for students to think and talk, they must be exploited completely. Activities are to be designed for students to develop their abilities to negotiate and mediate in intercultural encounters. They must be designed for students to express their point of view concerning any cultural or social issue.

In the same vein, Byram states that in intercultural encounters, learners need to develop their skills to interpret an event or episode from another culture, to

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[38] Kramsch C. (1998), Language and culture, Oxford, Oxford University Press.

explain it and relate it to events or episodes from one's own (savoir comprendre). Also it is equally important that learners acquire the skills of finding out new knowledge and integrating it with what they already have (savoir apprendre /faire).

Now, with regard to knowledge most students agreed that the course book enabled them to expand their knowledge about the target language and culture.

We have to clarify that knowledge is understood by students as the amount of data they possessed. This information is linked to facts, events, places and people. If students see that the course book copes with this, thus it contributes to expand their knowledge of the target culture.

As I mentioned before, knowledge (savoirs) embraces the understanding of the social groups and their products and practices in one's own and the other's context. In ICC, the intercultural speaker should be aware of the different types of knowledge such as culture specific (everyday life behaviour) and culture general (topic-related knowledge). Additionally, he/she should consider the knowledge of self and other, knowledge of interaction (individual and societal) and insight regarding the ways in which culture affects language and communication.[39]

During the process of material design I could infer from the students' answers that the biggest problem found in some course books was the lack of activities to develop language/cultural awareness and the proficiency level.

According to students, those books did not give them the chance to think and reflect upon things they do in their own culture and compare to others. It means that the course books we tried did not encourage them to develop their ability to evaluate critically, and on the basis of explicit criteria, perspectives, practices and products in one's own and other cultures and countries.

Without doubt, language and culture awareness should be visible in course books. They should enable students understand the nature of language (learning and acquisition) and develop positive and realistic attitudes towards language

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[39] Sercu L. Bandura E., Castro P., Davcheva L., Laskaridou C., Lundgren U., et al. (2005), Foreign language teachers and intercultural competence: an international investigation, Clevedon UK, Multilingual Matters.

learning. Also, course books should encourage students to draw conscious attention to the similarities with and differences between students' first language and another language.[40]

Furthermore, from an intercultural perspective, course books should include activities where students can develop their ability of standing back from themselves and become aware of their cultural values, beliefs and perceptions that are different from the others. In this regard, students understand that people interpret and evaluate things in different ways. In so doing, they start developing awareness of why they do things in the way they do and why they react in any particular way.

3.2 Implementing intercultural competence development materials into the English language classroom

Different types of tasks

Among educators and theorists, not only how to define a task has been discussed, but also how to differentiate between different tasks. As stated by the *CEFR*, tasks can be extremely varied in nature, and may involve language activities to a greater or lesser extent. Not only the form and purpose of a task vary, but also where they are placed within a textbook. Task can be placed either pre-, while- or post-reading

Comprehension tasks

Comprehension tasks are "tasks that are designed to obligate learners to process a specific feature in oral or written input" (Ellis, 2003, p. 157). This kind of tasks is typically efferent and closed. Comprehension tasks can of course lead to a development of *savoir,* but arguably less so in relation to the other aspects of ICC, as these require more and deeper involvement of the pupil. When tasks connected to literary works in textbooks mainly focus on comprehension, it goes against the conception that tasks connected to literary works should be non-finite

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[40] Buttjes D., & Byram M. (1991), Mediating languages and cultures, Clevedon, Avon, Multilingual Matters.

and open to learners' interpretations and opinions, especially if the aim is for the pupils to develop ICC.

Problem-solving tasks

One of the most important aspects of including fictional texts in language learning is that such works open up for an exploration of meaning in different ways than non-fictional texts do.[41] Lund states that "A task that has only one, clearly defined outcome cannot be said to encourage the type of dialogic process that seems to be crucial for the development of new knowledge and insight" Lund goes on to state that "rather than establishing 'a regime of truth', texts, tasks and suggested activities in the textbooks can open for the students' choices, for the voicing of personal opinions and concerns, for reflection and an active negotiation of meaning". One way of facilitating such processes in language learning is having pupils work with *problem solving*-tasks.[42]

Problem solving-tasks entail "cognitive processing directed at achieving a goal when no solution method is obvious to the problem solver".[43] This kind of processing entails reasoning, decision-making, critical and creative thinking, which are all important to the development of ICC. This is also noted by the Council of Europe, stating that experimental learning or "learning by doing" is the most effective in relation to the development of ICC.

Within the categorization of *problem solving*-tasks, one can identify many subcategories, thereof *reflection, discussion* and *role-playing tasks*. Fenner states that "textbooks should include tasks which encourage learners to speak about their own cultural background" as well as "tasks which require comparison between cultures". After all, "*Bildung,* intercultural competence, and individual personal development can only result from *savoir s'engager*" and it is therefore, according

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[41] Kramsch C. & Kramsch O. (2000) 'The Avatars of Literature in Language Study'. The Modern Language Journal, pp. 553- 573.

[42] Lund, R. E. (2007) Questions of culture and context in English language textbooks. A study of textbooks for the teaching of English in Norway.

[43] Mayer, R. E., & Wittrock, R. C. (2006) 'Problem solving'. In P. A. Alexander & P. H. Winne (Eds.), Handbook of educational psychology. 2nd ed. Mahwah, NJ: Erlbaum, pp. 287–304.

to Fenner, "vital that the tasks involve the learners", which the three aforementioned subcategorizes all do to a large extent.[44]

According to the Council of Europe's publication "Developing intercultural competence through education" (Barrett et al., 2014), facilitators need to include experience, comparison, analysis, reflection and action in their planning. Because tasks in textbooks are so important to how teachers carry out their lessons, such elements should also be focused upon by textbook writers. As previously stated, working with fictional texts can be a great alternative to directly experiencing how people of foreign cultures act, interact and communicate. One way of experiencing can be through comparison. Through comparison, pupils can be exposed to "difference". When encountering foreign cultures, it is easy for pupils to deem what is unfamiliar as something "weird" or base their views on other possible negative connotations.

Here the aforementioned key words cultural sensitivity, tolerance, respect of otherness and empathy play an important role. It is not about identifying with every member or element of a foreign culture, but being able to develop an understanding of the perspectives of others, as well as understanding how their perspectives might differ from one's own, and "that both are simply different in some aspects and alike in other aspects". This way, learners "reflect on and are engaged in a conscious comparison of their own values and attitudes with different ones, in order to better realise how they construct the other.[45]

Arguably, textbooks should include tasks which foster comparison between different cultures, and especially make pupils' compare their own cultures to foreign ones. When working with prose fiction, comparison is strongly connected

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[44] Fenner, A. (2012) 'Promoting intercultural competence and Building through foreign language textbooks'. In Eisenmann, M. & Summer, T. (eds.), Basic issues in EFL Teaching. Heidelberg: Universitatsverlag Winter.

[45] Barret, M., Byram, M. Lázár, I. Mompoint-Gaillard, and P. Philippou, S. (2014) 'Developing intercultural competence through education'. In Josef Huber & Christopher Reynolds (eds.), Pestalozzi series, 3. Paris: Council of Europe Publishing.

to analysis. Facilitators should make pupils aware of the fact that behind possible cultural similarities and differences, lie explanations as to why, and pupils would benefit from analysing "what may lie beneath what they can see others doing and saying". In relation to analysis, tasks can help enabling the process. Also, what the tasks should also reflect is turning the analysis "back on the learners so that they may question their own practices, values and beliefs". As result, one can argue that comparison and analysis are of great relevance to ICC, but at the very core of both activities one finds reflection.

Role-playing tasks

The importance of communication is strongly emphasized by sociocultural learning theory, which accentuates participation in conversation, dialogue and collaboration as key elements of learning. Especially the work of Lev Vygotsky has been, and continues to be, important within the field of learning theory. Vygotsky's term *zone of proximal development* is widely recognized, and can be defined as "the distance between the actual developmental level as determined by independent problem solving and the level of potential development as determined by problem solving under adult guidance or in collaboration with more capable peers".[46] Peer collaboration can therefore also be very useful in relation to pupils developing ICC. Fiction makes it easier for the pupils to relate to and identify with particular individuals and situations rather than the general, both from the past and the present. Also, through engaging with fiction, "characters, plot, setting, and theme of the narrative text, the drama, or the poem offers them possibilities to widen their perspectives, their view of self, and their cultural capital". One especially beneficial way of facilitating or emphasizing such an engaging encounter, both between pupil and text, but also between pupils, is for pupils to use fictional texts as a starting point for role-plays.

During the 1970s and 1980s the use of role-play increased and role-play is now common-place in university curricula, business, and industrial training

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[46] Chaiklin, S. (2003) 'Locating the Zone of Proximal Development'. In: Kozulin, A. (ed.), Vygotsky's Educational Theory in Cultural Context. Cambridge: Cambridge University Press.

programs. Role-play is "a technique in which students are presented with a real or artificial environment and they are exposed with some kind of case or situation and they need to exhibit the same in form of roles". Ultimately, role playing can function as "a multi-skill where the students not only develop a broader perspective about a new role but also the horizon of understanding others' behavior resulting in empathy, team work, better communication, interpersonal skills", all of which are essential to developing ICC.

Role-playing becomes especially relevant to ICC when the character, setting or any other element of the process connects them to a foreign culture, as it then becomes an intercultural experience. Arguably so, it will make the strongest impression if a pupil is to play a character from a culture different from their own, and thereby somehow have to adopt the character's mindset and actions, which can be different or similar to that of the pupil herself/himself. Not only is role-play important because it can make pupils more aware of social contexts and social roles, but also due to the fact that the pupils are given an ideal opportunity to practice how to communicate within such contexts and roles. Teachers might easily think that role-playing is too challenging for pupils who are shy and not that outspoken, but role play can actually help by "providing a mask, where learners with difficulty in conversation are liberated". Additionally, role-playing is often acknowledged by pupils as being fun, and "enjoyment leads to better learning".[47] Ultimately, role-playing can lead to the world of the classroom being "broadened to include the outside world – thus offering a much wider range of language opportunities". In addition to role-playing tasks, another type of tasks which often involves collaboration with peers is tasks related to discussion.

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[47] Dorathy, A. & Mahalakshmi, S.N. (2011) 'Second Language Acquisition through Task-based Approach – Role-play in English Language Teaching'. English for Specific Purposes World.

Discussion tasks

Samuda and Bygate distinguish between one-way tasks and two-way tasks. One-way tasks are "when one speaker has information to give to the other and two-way tasks where both or all speakers have information to give and therefore also have information to receive".[48] Tasks which ask pupils to discuss are therefore two-way tasks, and can be influential in the process of working with fiction and developing ICC in more ways than one. However, it is important to note that *discussion tasks* can vary in terms of being open or closed, as this depends on the wording of the task. Therefore, discussion tasks "may be comprehension, reflection and enactment tasks". As a result, due to each task type carrying different potential in relation to developing ICC, tasks related to discussion constitute a subordinate category in the present study. The subordinate category includes tasks where pupils are asked to "discuss", "express opinions" and "compare answers" orally, as well as "talk about it" with peers.

According to Laila Aase, having conversations or discussions connected to literary works in the classroom is crucial in connection with developing ICC. One of the reasons for this is that it creates a community where "reading experience and interpretation is expressed". Also, as it reflects a democratic practice where everyone contributes and everyone must be heard, irrespective of whether the participants agree or not, a literary conversation models what the pupils will encounter outside school and can be beneficial in terms of developing tolerance, respect for otherness and empathy, which are important elements of *savoir être.* Throughout, pupils can 41 also improve and develop skills of relating and interacting. As literary conversations revolve around negotiation, pupils' views might be challenged, and, as a result, pupils can end up with an altered or broadened understanding of the topic in question, as well as of their peers or other participants in the conversation, and ultimately the cultural diversity which is

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[48] Samuda V. & Bygate M. (2008) Tasks in Second Language Learning. New York: Palgrave Macmillan.

present in such a conversation. Also, as stated by Fenner, listening to other learner's views can "enhance their own understanding of the text".

Due to the influence textbooks have in relation to classroom practice and learning in general, thereof the pupils' development of ICC, it is crucial that they include tasks that initiate or facilitate different types of problem-solving tasks, such as reflection tasks, discussion tasks, and role-playing tasks as they can, as discussed, be of great benefit to the pupils' development of ICC. However, also included in relation to prose fiction texts are what one can refer to as linguistic tasks.

A sample activity described in detail

This section provides a concrete example of how a planned learning activity can develop intercultural competence. The activity is described for a group of 20 learners. It can be used as an introductory activity to give learners the opportunity to start reflecting on issues of intercultural communication. The boxes within the description contain information about the teaching and learning process for facilitators of learning.

Aim

The aim of the activity is to raise learners' awareness of the psychosocial dynamics of inclusion/exclusion, cooperation/competition, discrimination and prejudice. It may be exploited to develop learners' reflection on their own attitudes, beliefs and values, and to help them gain new skills and develop their knowledge of important concepts related to intercultural competence such as identity, discrimination, otherness, empathy, diversity, cooperation and interdependence.

Resources

• A large uncluttered space, stickers of four colours

Time

• Activity 15 minutes; debriefing 30 minutes

Procedure

1. In this activity, learners are asked to form a circle. The facilitator gives them the following instructions:

"We are going to start an activity. In this activity you are not allowed to talk at all. First I will ask you to close your eyes and then shortly after you will be able to open them again. But you still must not speak. It is very important that you never speak throughout this exercise. Now, please close your eyes."

2. The facilitator then silently sticks small coloured stickers on participants' fore heads. For example, with a group of 20 participants, the distribution may be the following:

• Majority = blue stickers on 8 participants' forehead

• Second majority = green stickers on 6 participants' forehead

• First minority = yellow stickers on 3 participants' forehead

• Second minority = red stickers on 2 participants' forehead

• One participant remains without a sticker

The number of stickers of each colour is meant to model social inequalities. Very quickly, participants in the majority group are likely to feel more confident than others and will tend to become leaders in the task.

3. The facilitator gives the following instruction to the group:

"When I say so you will open your eyes but you will not be able to talk. Your task will be to group yourselves (the facilitator says this clearly, twice). Now you may open your eyes … and group."

The formulation of the question is important. Although participants are not told to group by colour, that is what they are most likely to do as the facilitator has not given any instruction or any criteria for grouping. Because of people's habit of classifying things in the surrounding environment, the group will separate into subgroups of blues, greens, yellows and reds, and leave the participant without a sticker all alone and isolated.

4.   The group works for as long as it is comfortable, while the facilitator observes the participants' behaviours and attitudes and makes notes to use during the debriefing of the activity.

As participants (adults, children, young people, politicians, etc.) do the exercise, they realise that because they don't know what is on their forehead, they need to rely on each other to complete the task. Only the others can see what colour they belong to and they cannot talk to each other to communicate. It will take about 10 to 15 minutes for the group to sort this difficulty out. It takes trust, cooperation and creativity to complete the assigned task. It is a very powerful exercise and the debriefing part always brings in a lot of material for reflection.

5. Participants can remain where they are after the silent grouping activity, but of course they can now speak. The facilitator will introduce some prompts for the debriefing session:

"How did you feel when you had your eyes closed?"

Participants can reflect on their experience during the activity: not being able to use language to communicate, standing without seeing others. In many instances, a discussion about living with disabilities and how it must feel to be in such situations in real life will emerge. Some feel this part of the activity to be threatening and express uneasiness.

"What was your first reaction when you opened your eyes?"

Discussing our feelings is an important component of intercultural competence development and learning. Many feelings might be expressed at this point: the feeling of loneliness, of being lost or even opposite emotions – how we feel when we become aware of being perceived and evaluated on the basis of criteria that are unknown to us. As participants express themselves, the facilitator can introduce certain concepts such as identity, discrimination or the notion of otherness and perception of self by the other.

"How did it feel not to be able to talk?"

The group will reflect on parallels with reallife situations. Often the conversation will lead the group to discuss the feeling of powerlessness in situations where one cannot make oneself understood, or to discuss language barriers and nonverbal language.

"What strategies did you think of to do the task?"

By discussing the instructions and how they were understood, participants will gradually realise what types of behaviour they displayed in the group. Participants need to understand during the debriefing discussions that they could have chosen alternative grouping methods and that nothing in the instructions given by the facilitator should have led them to segregate and form red, blue, green and yellow groups: they could have formed as many sub-groups as possible composed of all the available colours (a rainbow group, for example, thus accepting difference within their group), or they could have decided not to leave anyone isolated and incorporated the "loner" in any group. This question is central to the learning process that will bring participants to realise how they jumped to conclusions, or to critically analyse their own propensity to segregate, to reflect on the unconscious level of their decision-making and understand why these strategies were chosen and not others. The group can then develop further by studying other options

that could have been taken; the facilitator can decide to conceptualise further by introducing notions that are central to inter-cultural competence and identify attitudes, skills and knowledge that can prompt behaviours that uphold human rights and social inclusion.

"What does this make you think of if you compare it to real-life situations?"

At this point, participants can start to generalise what they have learned to different contexts, and apply it to their own experiences and conversations. Often the discussion will bring the group to realise the implications of overt and covert discriminative behaviours in small groups, social groups as well as on a global level.

6. Tips for facilitators: the vast majority of groups manage the task, but on some rare occasions a group will experience so many difficulties co-operating that they will not find a solution; this is very rare, but if it does happen the facilitator has to feel and decide when it is a good time to stop the group work.

This activity can be done in a lesson, or in a workplace training session, in teacher education or in youth work, etc. Its length (approximately 45 minutes, together with the debriefing discussion) permits a teacher to fit it into a classroom session. Possible fits with the school curriculum are: civic education, education for democratic citizenship/ human rights education, language and communication, philosophy and ethics, life skills and class management.

CONCLUSION

Having investigated the theme of our graduate qualification paper we came to the following conclusions:

The process of globalization has embraced all spheres of human life today, including the sphere of culture. In connection with the development of information technology, interest in communication problems has increased. At present, the education is faced with a difficult task - to prepare schoolchildren for life in the context of a dialogue of cultures, i.e. to intercultural communication. Education should equip schoolchildren with competencies that would help them successfully live in a multicultural society, such as understanding differences and similarities in the culture of their own and foreign countries, respecting each other, the ability to live with people of other cultures, languages, religions.

After conducting relevant research work we understood that intercultural competence is the ability of an individual that allows a linguistic personality to go beyond its own culture and carry out mediatory activity without losing its own cultural identity, that is, its formation is also associated with different disciplines and depends on the possession of specific knowledge of linguistic culture concepts. It is also a component of communicative competence. The structure of intercultural competence includes personal qualities, knowledge of culture, communication skills and so on. The main components of intercultural competence are: sociocultural, sociolinguistic, pragmatic and linguistic-cultural studies.

Formation of intercultural competence in the school seems appropriate. Having studied the structure and specificity of intercultural competence, we came to the conclusion that its formation is facilitated by the inclusion in the educational process of a number of components, namely socio-cultural, sociolinguistic, pragmatic and linguistic-cultural studies.

The linguistic-cultural component involves studying by students of foreign-speaking countries, in particular, the country of the language being studied (the political system of the country, the economy, etc.).

Sociocultural - the students' knowledge of the country's mentality (traditions and customs of the people).

Sociolinguistic (speech) means the ability to speak the language, the knowledge of verbal and non-verbal communication.

The pragmatic aspect of intercultural competence includes knowledge of the facts of language in the aspect of human activity and studies the language in terms of its functional use.

Communicatively-pragmatic components of intercultural competence are determined by the chosen language techniques and means used by the speaker to achieve successful communication.

Having studied the structure of intercultural competence, we examined all possible means of its formation and came to the conclusion that only textbooks, as the main means of teaching a foreign language, do not fully provide for the formation of intercultural competence. Modern forms, methods and means are needed, such as: interactive and project teaching methods, exercises on the development of skills for understanding a foreign language speech, exercises to develop the skills of the language, realization of intention, communicative intention with a given social role, situation of communication, exercises that stimulate the free expression of thought, special tasks for the formation of intercultural competence, as well as the use of the Internet, which serves as both a source of information and a means of communication.

We conducted a pedagogical experiment and practical work on the formation of intercultural competence in high school students. The study consisted of three stages: ascertaining, formative and control. The initial study showed a relatively low level of the formation of intercultural competence in both the control and experimental groups. After this, a forming experiment was carried out. It assumed the inclusion of sociocultural, sociolinguistic, pragmatic and linguistic-cultural components in the educational process, using the most effective methods of formation, singled out by academic pedagogues. Formation of intercultural competence was carried out with the introduction of the following teaching

methods: the method of projects, the method of reading authentic literature, the method of using authentic films.

In the control experiment, significant differences in the levels of the formation of the components of intercultural competence among students in the experimental group were revealed. Analysis of the results of experimental training showed that after the completion of the experimental work using the proposed technology, the students of the experimental group achieved the following changes in comparison with the students of the control group:

- **on the cognitive level**: they have cognitive constructive skills (they separate and correlate the necessary information, correlating individual parts of the text with each other: they build facts / events in a logical sequence, generalize, synthesize certain facts of linguistic and cultural-valuable information (cultural phenomena, realities, specific and the general picture of the world, traditions);

- **on the emotional-assessment level**: they have developed the ability to a positive, emotional-value, tolerant attitude to the values of another country, are ready for an adequate perception, understanding and acceptance of a partner in intercultural interaction; know ways and methods of independent cultural research activity; possess the skills of cultural and contrast analysis: they deduce opinions / draw conclusions based on facts, assess the presented facts, the content as a whole, the nature of the implementation of the author's intention, interpret the text.

- **at the communicative and activity level**: they have the ability to reflect their own learning activities in the process of cognition, determine their place, role, significance in intercultural interaction in a multicultural environment; own strategies for intercultural interaction: use the necessary models of behaviour in intercultural communication, depending on the purpose and situation of communication, can differentiate and activate knowledge in the field of native and foreign-speaking cultures, conducting a reflexive analysis of their activities.

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