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INTRODUCTION

Language is a means of forming and storing ideas as reflections of reality and exchanging them in the process of human intercourse. Language is social by nature; it is inseparably connected with the people who are its creators and users; it grows and develops together with the development of society.

Therefore, President I.A. Karimov states: "Currently it is difficult to assess the value of a profound knowledge of foreign languages of our people for our country which is striving to take a worthy place in the world community; for our nation sees its great future in harmony and cooperation with foreign partners" [3;61].

Language incorporates the three constituent parts ("sides"), each being inherent in it by virtue of its social nature. These parts are the phonological system, the lexical system, the grammatical system. Only the unity of these three elements forms a language; without any one of them there is no human language in the above sense.

The phonological system is the subfoundation of language; it determines the material (phonetical) appearance of its significative units. The lexical system is the whole set of naming means of language, that is, words and stable word-groups. The grammatical system is the whole set of regularities determining the combination of naming means in the formation of utterances as the embodiment of thinking process.

Each of the three constituent parts of language is studied by a particular linguistic discipline. These disciplines, presenting a series of approaches to their particular objects of analysis, give the corresponding "descriptions" of language consisting in ordered expositions of the constituent parts in question. Thus, the phonological description of language is effected by the science of phonology; the lexical description of language is effected by the science of lexicology; the grammatical description of language is effected by the science of grammar.

In a language description we generally deal with three essential parts known as phonology, vocabulary, and grammar. These various ranges, or levels, are the subject matter of the various branches of linguistics. We may think of vocabulary as the word-stock, and grammar as the set of devices for handling this word-stock. It is due precisely to these devices that language is able to give material linguistic form to human thought.

Robert Lado wrote that language functions owing to the language skills. A person who knows a language perfectly uses a thousand and one grammar lexical, phonetic rules when he is speaking. Language skills help us to choose different words and models in our speech.

Linguistic studies of recent years contain a vast amount of important observations based on acute observations valid for further progressive development of different aspects of the science of language. The conception of the general form of grammars has steadily developed. What becomes increasingly useful for insight into the structure and functioning of language is orientation towards involving lexis in studying grammar.

Today linguists have well-established techniques for the study of language from a number of different points of view. Each of these techniques supplements all the others in contributing to theoretical knowledge and the practical problems of the day.

This qualification paper is dedicated to the development of intercultural competence through (project-) education. It does so by describing in detail the nature of intercultural competence and its components, namely the specific attitudes, knowledge, understanding, skills and actions which together enable individuals to understand themselves and others in a context of diversity, and to interact and communicate with those who are perceived to have different cultural affiliations from their own. This research also offers a rationale for the systematic development of this competence, and describes a range of

pedagogical and methodological approaches which are appropriate for its development in different educational contexts.

In doing so, it takes full account of research and achievements in this field, including those of other foreign languages.

This paper is designed as a support for any person taking responsibility for learning with regard to intercultural competence. This includes, but is in no way limited to, teachers, teacher trainers, parents and guardians, mentors and coaches, textbook authors, curriculum designers and policy makers in the fields of informal, non-formal and formal education.

The topicality of the qualifications paper is attributed to the inadequacy and dearth of elaborated special analytical researches pertinent to the focused issue and in the detailed analysis of the intercultural competence in terms of new theories and methodology.

The research purpose is to provide orientation, clarification of basic concepts, encouragement to put these into practice, and practical support for the development of intercultural competence in the classroom and other learning contexts. It can also provide the basis for teaching (including classroom management) and school governance.

The paper is intended to act as a gateway to, and serve as reference for, further developments around intercultural competence, for example: policy initiatives for the improvement of mutual understanding, campaigns, and the development of teaching and training resources for different educational contexts and situations and in various languages.

The object of the qualification paper is the intercultural competence in linguistics and pragmatics.

The subject comprises the intercultural competence phenomenon in the English language.

The theoretical value of the research is grounded on the linguistic-pedagogical-methodical analysis and pragmatic substantiation of the intercultural competence.

The practical value of the research work is that the material, adductions and results can serve as a reference-guide in intercultural competence issues.

Analytical, experimental and comparative analysis methods have been applied in the research.

The Structure of the qualifications paper incorporates the Introduction, Two Chapters and a Conclusion which followed by the list of Literature referred to in the work.

Chapter I. The nature and essence of intercultural competence

1.1. Intercultural competence: gist and objective

Mutual understanding and intercultural competence are more important than ever today because through them we can address some of the most virulent problems of contemporary societies. Manifestations of prejudice, discrimination and hate speech have become common, and political parties advocating extremist ideas have gained fresh momentum. These problems are linked to socio-economic and political inequalities and misunderstandings between people from different cultural backgrounds and affiliations.

There is a felt urgency – and it touches many aspects of our lives – for education which helps citizens to live together in culturally diverse societies. The ability to understand and communicate with each other across all kinds of cultural divisions is a fundamental prerequisite for making such societies work. We all need to acquire intercultural competence. For this reason, intercultural education, which aims to develop and enhance this ability, can make an essential contribution to peaceful coexistence.

In order to understand the concept of intercultural competence, it is helpful first to understand a number of related concepts, including the concepts of identity, culture, intercultural encounter and competence.

The term **identity** denotes a person's sense of who they are and the self-descriptions to which they attribute significance and value. Most people use a range of different identities to describe themselves, including both *personal* and *social* identities. Personal identities are those identities that are based on personal attributes (e.g., caring, tolerant, extraverted, etc.), interpersonal relationships and roles (e.g., mother, friend, colleague, etc.) and autobiographical narratives (e.g., born to working class parents, educated at a state school, etc.). Social identities are instead based on memberships of social

groups (e.g., a nation, an ethnic group, a religious group, a gender group, an age or generational group, an occupational group, an educational institution, a hobby club, a sports team, etc.). These multiple identifications with different attributes, relationships, roles, narratives and social groups help people to define their own individuality and to position and orientate themselves in the world relative to other people.

People often draw on different identities in different situations (e.g., husband in the family home, employee in the workplace). However, sometimes people construe themselves much more specifically across a wide range of situations through the *intersections* which are formed by several of their identities (e.g., young caring Muslim male, conscientious working-class liberal teacher).

Cultural identities (i.e., the identities which people construct on the basis of their membership of cultural groups) are a particular type of social identity and are central to the concerns of the current document.

Culture itself is a notoriously difficult term to define. This is because cultural groups are always internally heterogeneous groups that embrace a range of diverse practices and norms that are often contested, change over time and are enacted by individuals in personalised ways.

That said, distinction scan be drawn between the material, social and subjective aspects of culture. Material culture consists of the physical artefacts which are commonly used by the members of a cultural group (e.g., the tools, goods, foods, clothing, etc.); social culture consists of the social institutions of the group (e.g. the language, religion, laws, rules of social conduct, folklore, cultural icons, etc.); and subjective culture consists of the beliefs, norms, collective memories, attitudes, values, discourses and practices which group members commonly use as a frame of reference for thinking about, making sense of and relating to the world. Culture itself is a composite formed from all three aspects – it consists of a network of material, social and subjective

resources. The total set of cultural resources is distributed across the entire group, but each individual member of the group appropriates and uses only a subset of the total set of cultural resources potentially available to them.

Defining ‘culture’ in this way means that groups of any size may have their own distinctive cultures. This includes nations, ethnic groups, cities, neighbourhoods, work organisations, occupational groups, sexual orientation groups, disability groups, generational groups, families, etc. For this reason, all people belong simultaneously to and identify with many different cultures.

There is usually considerable variability within cultural groups because the material, social and subjective resources which are perceived to be associated with membership of the group are often contested by different individuals and subgroups within it. In addition, even the boundaries of the group itself, and who is perceived to be within the group and who is perceived to be outside the group, may be contested by different group members – cultural boundaries are often very fuzzy.

This internal variability and fuzziness of cultures is, in part, a consequence of the fact that all people belong to multiple cultures but participate in different constellations of cultures, so that the ways in which they relate to any one culture depends, at least in part, on the points of view which are yielded by the other cultures in which they also participate. In other words, it is not only identities that intersect with each another; cultural affiliations also intersect in such a way that each person occupies a unique cultural positioning. In addition, the meanings and feelings which people attach to the particular cultures in which they participate are personalised as a consequence of their own life histories, personal experiences and individual personalities.

Cultural affiliations are fluid and dynamic, with the subjective salience of cultural identities fluctuating as individuals move from one situation to another, with different affiliations – or different clusters of intersecting affiliations – being highlighted depending on the particular social context encountered.

Fluctuations in the salience of cultural affiliations are also linked to the changes which occur to people's interests, needs, goals and expectations as they move across situations and through time.

Furthermore, all cultures are dynamic and constantly change over time as a result of political, economic and historical events and developments, and as a result of interactions with and influences from other cultures. Cultures also change over time because of their members' internal contestation of the meanings, norms, values and practices of the group. If, in the process of contestation, new meanings, values or practices emerge which are sufficiently novel, and then become 'fashionable' or attractive to other people within the group, these novel constructions may in turn contribute to the total pool of cultural resources available to group members and therefore change the culture itself in the process.

The ways in which individuals relate to the cultures to which they are affiliated are complex. Because cultural participation and cultural practices are context-dependent and variable, individuals use the multiple cultural resources which are available to them in a fluid manner to actively construct and negotiate their own meanings and interpretations of the world across the various contexts which they encounter in their everyday lives. However, cultures also constrain and limit the thoughts and actions of individuals. Cultural affiliations influence not only how people perceive themselves and their own identities, but also how they perceive others, other groups and other ways of acting, thinking and feeling, and how they perceive the relationships between groups.

In addition to the cultural identities which people subjectively use to describe themselves, further cultural identities may be ascribed to them by other people. However, these *ascribed identities*, which are often based upon visible characteristics such as ethnicity or gender, may not be identities to which individuals themselves attach any great importance. The inappropriate ascription of identities by others, and the experience of discrepancies between one's own

preferred identities and other people's perceptions of the self, have been found to have adverse effects on people's psychological well-being and social adaptation.

In short, all people participate in multiple cultures, and all cultures are internally variable, diverse and heterogeneous. Cultural affiliations are personalised, and people's multiple cultural affiliations interact and intersect with each other. The way people participate in their cultures is often context-dependent and fluid, and all cultures are constantly evolving and changing. Cultural affiliations not only enable but also constrain people's thoughts, feelings and actions. Finally, people's sense of well-being and social functioning can be adversely affected if others ascribe inappropriate identities to them.

An **intercultural encounter** is an encounter with another person (or group of people) who is perceived to have different cultural affiliations from oneself. Such encounters may take place either face-to-face or virtually through, for example, social or communications media. They may involve people from different countries, people from different regional, linguistic, ethnic or religious backgrounds, or people who differ from each other because of their lifestyle, gender, social class, sexual orientation, age or generation, level of religious observance, etc. *An interpersonal encounter becomes an intercultural encounter when cultural differences are perceived and made salient either by the situation or by the individual's own orientation and attitudes*. Thus, in an intercultural interaction, one does not respond to the other person (or people) on the basis of their own individual personal characteristics – instead, one responds to them on the basis of their affiliation to another culture or set of cultures. In such situations, intercultural competence is required to achieve harmonious interaction and successful dialogue.

There are diverse ways in which the term **competence** is used, including its casual everyday use as a synonym for 'ability', its more technical use within vocational education and training, and its use to denote the ability to meet

complex demands within a given context. For current purposes, competence is understood not merely as a matter of skills which are applied in a given context, but as a combination of attitudes, knowledge, understanding and skills applied through action in any relevant situation. Competence is the capacity to respond successfully to types of situations which present tasks, difficulties or challenges for the individual, either singly or together with others. Intercultural encounters are one such type of situation. Since situations of the same type may vary in a range of different ways, competence is always susceptible of enrichment or further learning through exposure to, and acting in response to, this variation.

Intercultural competence is therefore a combination of attitudes, knowledge, understanding and skills applied through action which enables one, either singly or together with others, to:

- understand and respect people who are perceived to have different cultural affiliations from oneself
- respond appropriately, effectively and respectfully when interacting and communicating with such people
- establish positive and constructive relationships with such people
- understand oneself and one's own multiple cultural affiliations through encounters with cultural 'difference'

Here, the term 'respect' means that one has regard for, appreciates and values the other; the term 'appropriate' means that all participants in the situation are equally satisfied that the interaction occurs within expected cultural norms; and 'effective' means that all involved are able to achieve their objectives in the interaction at least in part.

Communication and interaction in face-to-face intercultural encounters require individuals to draw upon their plurilingual competence, that is, their repertoire of languages and language varieties acquired in formal education or otherwise. Intercultural competence therefore involves an awareness of the role of language competences in intercultural encounters. It also involves an

awareness that, within intercultural encounters (as in all interactions), participants may have different levels of competence in the language(s) being used, which can create asymmetries or power differentials within the interaction. More generally, how people interpret, and communicate within, intercultural encounters is shaped by the languages and cultures which they bring to those encounters.

An individual's intercultural competence is never complete but can always be enriched still further from continuing experience of different kinds of intercultural encounter.

While the definition of intercultural competence provided above states that such competence involves respecting people who are perceived to have different cultural affiliations from oneself, it is important to distinguish between respect for people and respect for actions. Human beings and their inalienable human rights, and the dignity and equality of all people, should always be respected, but there are limits on the respect which should be accorded to actions: respect should be withheld from actions which violate the fundamental principles of human rights, democracy and the rule of law. Actions which violate these principles should not be condoned on the grounds of 'cultural difference'.

1.2. The components of intercultural competence

Over five decades of scholarly research has investigated the nature of intercultural competence, with much of this research producing detailed lists of its components. The following lists of the components of intercultural competence are intended to be indicative rather than exhaustive, and focus primarily on those components which lend themselves to development through education. In reading these lists, readers should keep in mind the description of culture given in the previous section.

The components of intercultural competence may be broken down into attitudes, knowledge and understanding, skills and actions.

The **attitudes** involved include:

- Valuing cultural diversity and pluralism of views and practices
- Respecting people who have different cultural affiliations from one's own
- Being open to, curious about and willing to learn from and about people who have different cultural orientations and perspectives from one's own
- Being willing to empathise with people who have different cultural affiliations from one's own
- Being willing to question what is usually taken for granted as 'normal' according to one's previously acquired knowledge and experience
- Being willing to tolerate ambiguity and uncertainty
- Being willing to seek out opportunities to engage and cooperate with individuals who have different cultural orientations and perspectives from one's own

The **knowledge** and **understanding** which contribute to intercultural competence include:

- Understanding the internal diversity and heterogeneity of all cultural groups
- Awareness and understanding of one's own and other people's assumptions, preconceptions, stereotypes, prejudices, and overt and covert discrimination
- Understanding the influence of one's own language and cultural affiliations on one's experience of the world and of other people
- Communicative awareness, including awareness of the fact that other peoples' languages may express shared ideas in a unique way or express unique ideas difficult to access through one's own language(s), and awareness of the fact that people of other cultural affiliations may follow

different verbal and non-verbal communicative conventions which are meaningful from their perspective

- Knowledge of the beliefs, values, practices, discourses and products that may be used by people who have particular cultural orientations
- Understanding of processes of cultural, societal and individual interaction, and of the socially constructed nature of knowledge

The **skills** involved in intercultural competence include skills such as:

- Multiperspectivity – the ability to decentre from one's own perspective and to take other people's perspectives into consideration in addition to one's own
- Skills in discovering information about other cultural affiliations and perspectives
- Skills in interpreting other cultural practices, beliefs and values and relating them to one's own
- Empathy – the ability to understand and respond to other people's thoughts, beliefs, values and feelings
- Cognitive flexibility – the ability to change and adapt one's way of thinking according to the situation or context
- Skills in critically evaluating and making judgements about cultural beliefs, values, practices, discourses and products, including those associated with one's own cultural affiliations, and being able to explain one's views
- Skills of adapting one's behaviour to new cultural environments – for example, avoiding verbal and non-verbal behaviours which may be viewed as impolite by people who have different cultural affiliations from one's own
- Linguistic, sociolinguistic and discourse skills, including skills in managing breakdowns in communication

- Plurilingual skills to meet the communicative demands of an intercultural encounter, such as use of more than one language or language variety, or drawing on a known language to understand another ('intercomprehension')
- The ability to act as a 'mediator' in intercultural exchanges, including skills in translating, interpreting and explaining

While attitudes, knowledge, understanding and skills are all necessary components of intercultural competence, possessing these components alone is insufficient for an individual to be credited with intercultural competence: it is also necessary for these components to be *deployed and put into practice through action* during intercultural encounters. People often profess attitudes and often acquire knowledge and skills which they fail to put into practice. For this reason, in order for an individual to be credited with intercultural competence, they must also apply their intercultural attitudes, knowledge, understanding and skills through actions.

Relevant **actions** include:

- Seeking opportunities to engage with people who have different cultural orientations and perspectives from one's own
- Interacting and communicating appropriately, effectively and respectfully with people who have different cultural affiliations from one's own
- Cooperating with individuals who have different cultural orientations on shared activities and ventures, discussing differences in views and perspectives, and constructing common views and perspectives
- Challenging attitudes and behaviours (including speech and writing) which contravene human rights, and taking action to defend and protect the dignity and human rights of people regardless of their cultural affiliations

This last may entail any or all of the following actions:

- Intervening and expressing opposition when there are expressions of prejudice or acts of discrimination against individuals or groups
- Challenging cultural stereotypes and prejudices
- Encouraging positive attitudes towards the contributions to society made by individuals irrespective of their cultural affiliations
- Mediating in situations of cultural conflict

In short, at the level of action, intercultural competence provides a foundation for being a **global citizen**. Intercultural competence has strong active, interactive and participative dimensions, and it requires individuals to develop their capacity to build common projects, to assume shared responsibilities and to create common ground to live together in peace. For this reason, intercultural competence is a core competence which is required for democratic citizenship within a culturally diverse world.

Because intercultural competence involves not only attitudes, knowledge, understanding and skills but also action, equipping learners with intercultural competence through education empowers learners to take action in the world. Insofar as Education for Democratic Citizenship (EDC) is also concerned with empowering learners “to value diversity and to play an active part in democratic life”[18;7], and Human Rights Education (HRE) is concerned with empowering learners “to contribute to the building and defence of a universal culture of human rights in society”, the development of learners’ intercultural competence forms one of the key objectives for both EDC and HRE. Thus, intercultural education, which has as its own key objective the development and enhancement of learners’ intercultural competence, is closely related to and supportive of both EDC and HRE.

1.3. The significance of intercultural competence

Several aspects of intercultural competence warrant further comment. 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 open to, curious about and interested in people who have other cultural affiliations, and the ability to understand and interpret their practices, beliefs, discourses and values. Intercultural competence enables people 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, because intercultural competence involves learning about and interpreting other people's cultural perspectives and relating them to one's own, interculturally competent individuals are able to use their intercultural encounters to learn about and reflect critically on their own cultural affiliations. Due to the enculturation 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. Interculturally 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 emphasise 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, pluri-lingual 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, one-to-one 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 plurilingual competence which includes the other's language, the interaction will be all the richer and more successful.

Fourth, it is important to acknowledge that intercultural competence alone may not always be sufficient to enable individuals to engage in successful intercultural dialogue. This is because there are often systematic patterns of disadvantage and discrimination, and differentials in the allocation of resources within populations, which effectively disempower many groups of individuals with particular cultural affiliations from participating on an equal footing in such dialogue (irrespective of their levels of intercultural competence). These inequalities and disadvantages are often further compounded by disparities of power and by institutional constraints and biases which lead to the terms of the

dialogue being dictated by those occupying positions of privilege. It is for these reasons that the Eminent Persons report recommends the adoption of “special measures to ensure that members of disadvantaged or marginalised groups enjoy genuine equality of opportunity” [19; 6]. Thus, in order to achieve harmonious societies in which all are able to participate fully in intercultural dialogue, the development of intercultural competence through education needs to be implemented *in conjunction with and along side-measures to tackle inequalities and structural disadvantages*, including giving special assistance to those with socio-economic disadvantages, taking action to counter discrimination, and remedying educational disadvantages.

Finally, there has now been a considerable body of research into intercultural competence. Significantly for present purposes, this research has shown that intercultural competence may not be acquired spontaneously by individuals, and it may not be acquired simply through exposure to and encounters with people with other cultural affiliations if the contact takes place under unsuitable conditions. However, intercultural competence *can* be enhanced through a range of intercultural experiences, for example by participating in intercultural events that have been organised in an appropriate manner and by attending educational institutions which have a non-discriminatory environment. It has also been found that intercultural competence can be enhanced through intercultural education and training. Moreover, the research indicates that intercultural competence is a lifelong developmental process, and that there is no point at which someone achieves ‘full’ intercultural competence.

Chapter II. Developing Intercultural Competence through (Project-) Education

2.1. Developing intercultural competence through education

Intercultural education refers to a *pedagogy* – aims, content, learning processes, teaching methods, syllabus and materials, and assessment – one purpose of which is to develop intercultural competence in learners of all ages in all types of education as a foundation for dialogue and living together.

Intercultural competence can be developed in different ways through different types of education. Three types of education exist and for the purposes of this paper are defined following the Council of Europe (2010) Charter on EDC and HRE [21; 8]:

- *Informal education* means the lifelong process whereby every individual acquires attitudes, skills and knowledge from the educational influences and resources in his or her own environment and from daily experience and conversation (family, peer group, neighbours, encounters, library, mass media, work, play, etc.).

In informal education – for example in what is learnt from parents, carers, peers, journalists and others in one's social environment – intercultural competence is acquired with differing degrees of deliberate activity on the part of parents, carers, peers, journalists and others. Parents, for example, may have a *pedagogical approach* to developing intercultural competence which is more or less conscious and deliberate, or bring up their children with no deliberate intercultural purpose at all.

- *Non-formal education* means any planned programme of education designed to improve a range of skills and competences outside the formal educational setting, and throughout lifelong learning.

In non-formal education – as provided for example by local communities, NGOs, youth work, adult education and social work – intercultural competence is a *pedagogical goal* pursued through deliberate inclusion of specific activities for learning.

- *Formal education* means the structured education and training system that runs from pre-primary and primary through secondary school and on to higher education. It takes place, as a rule, at general or vocational educational institutions and usually leads to certification.

In formal education, the *pedagogy of intercultural competence* involves the planned inclusion of learning outcomes defined in terms of the components of intercultural competence. In formal education, with its high degree of planning, responsibility for developing intercultural competence in learners reaches across the explicit and the 'hidden' curriculum, and is shared by all teachers albeit to differing degrees.

Each type of education involves a relationship between a 'facilitator of learning' and 'learners'. In informal learning there are, for example, parents and children, or adults learning together, for example politicians, artists, professionals in the media, religious, spiritual or community leaders, work colleagues or fellow students learning from each other; in non-formal education there are, for example, for example, youth workers and young people or trainers and adults; in formal education there are teachers/lecturers and pupils/students.

'Facilitators' usually have intentions or purposes throughout their interaction with those in their charge. Teachers, youth workers and adult education tutors, for example, are trained to plan and design their lessons and activities, and do so in a conscious way, whereas parents may sometimes consciously plan activities for their children, or follow advice from books, or imitate their own parents, or adopt what is customary in their community, or follow practices they see on television, and do so intuitively. In informal learning, where people are constantly learning from each other, they can have

the intention, more or less conscious, of influencing others. However, informal learning can also sometimes take place through observation and imitation, without any intentions to influence by the person whose actions are imitated by the learner.

Principles of planning

Planning and pursuing the development of intercultural competence amongst learners is thus important for all facilitators of learning. Some will do so deliberately as a professional task as teachers, youth workers, social workers, for example; others will do so less deliberately, as an inherent aspect of their role as parents, employers, politicians, etc.; and yet others will do so often without any conscious planning or awareness of what they 'teach' by what they do or say.

In most cases there are some principles of planning which are related to the different components of intercultural competence described earlier. Facilitators need to include in their planning:

- *Experience*: Developing attitudes of respect, curiosity and openness, as well as acquiring knowledge about other cultural orientations and affiliations, are best pursued through directly experiencing how people act, interact and communicate – from their perspective. Facilitators may well provide opportunities for learning through experience, which can be either 'real' or 'imagined'; learners are able to gain experiences, for example, through games, activities, traditional media and social media, through face-to-face interaction with others or through correspondence. Parents may select books for their children or travel with them to other neighbourhoods, regions and countries; youth workers may organise training events and international meetings for young people; or history teachers may plan dramatic reconstructions or activities that aim to develop multiperspectivity. All of these examples can provide opportunities for challenging one's assumptions through *comparison* and *analysis.*

- *Comparison*: In order to encourage understanding and respect for people who are perceived to have different cultural affiliations from themselves, learners can benefit from exposure to ‘difference’. Learners often compare what is unfamiliar with what is familiar and evaluate the unfamiliar as ‘bizarre’, or as ‘worse’ and even as ‘uncivilised’. Facilitators need to be aware of this kind of ‘comparison of value’ and replace it with ‘comparison for understanding’, which involves seeing similarities and differences in a non-judgemental manner and taking the perspective of ‘the other’ in order to ‘see ourselves as others see us’. In other words, learners can be encouraged to develop an understanding of how what is normal for them can be regarded as ‘bizarre’ or ‘uncivilised’ from someone else’s perspective and vice versa, and that both are simply ‘different’ in some aspects and ‘alike’ in other aspects. Learners thus 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’.

- *Analysis*: Behind similarities and differences, there are explanations for the practices, the values and the beliefs which many people of a particular cultural affiliation may share. Facilitators can support their learners in the analysis of what may lie beneath what they can see others doing and saying. This can be achieved, for example, by careful discussion and analysis, through inquiry based methods, of written or audio/video sources. The analysis can then be reflected back on the learners so that they may question their own practices, values and beliefs.

- *Reflection*: Comparison, analysis and experience need to be accompanied by time and space for reflection and the development of critical awareness and understanding. Facilitators, especially in non-formal and formal education, need to ensure that such time and space is provided in a deliberate and planned way. For example, teachers may ask students to discuss their experiences, encourage students to keep a logbook to keep track of their learning, and write or draw or share or otherwise respond to what they have

learnt; but parents may also sit quietly with their children to talk about an experience.

- *Action*: Reflection can and should be the basis for taking action, for engagement with others through intercultural dialogue, and for becoming involved in cooperative activities with people who have different cultural affiliations. Facilitators may take the responsibility of encouraging and even managing cooperative action, for example in making improvements in the social and physical environment (through 'whole school' approaches or school partnerships) and should emphasise that all action should be responsible and respectful.

Methods of learning and teaching

Experience, *comparison, analysis, reflection* and *cooperative action,* as briefly outlined above, are most effectively implemented in non-formal and formal education if teaching and learning *methods* are in line with the educational aim of developing intercultural competence in any subject matter. There is much research indicating that learners learn better in contexts where lecturing from the front and transmitting information is minimal, and where pedagogical approaches, methods and techniques that encourage learners to become actively involved in discovery, challenge, reflection and cooperation are used instead. The most effective learning activities engage learners as whole persons and address their intellectual, emotional and physical potential. This also applies to the development of intercultural competence. 'Co-operative learning' embodies principles which are central to intercultural competence: learners work together to achieve a common goal in a respectful, appropriate and effective way, using their pluri-lingual competence.

Facilitators who aim to develop intercultural competence are encouraged not only to activate learners' intellectual understandings but also to address their emotional stances as well as to support new action and participation. 'Learning

by doing' approaches, acknowledging and drawing upon learners' previous experiences, and promoting community outreach and partnerships, are just a few examples of practices which are best suited to develop learners' autonomy and responsibility in the matter of intercultural competence.

Implementation

The implementation of learning activities takes place in varying degrees of formality in the three kinds of education. The following paragraphs describe how intercultural competence can be implemented in different learning contexts, and link the descriptions to the concepts and to the components of intercultural competence developed earlier in this document.

(a) Informal education

Informal education works through conversation and the exploration and enlargement of experience, with friends, with parents, with colleagues, and also within action we undertake alone for ourselves. It is characterised by spontaneity and unpredictability, and can take place in any context.

Those responsible for the upbringing of young people may plan their approach in intuitive or conscious ways. They may, for example, feel they need to break with traditional ways of dressing children – choice of colours for clothing for example – in order to challenge the boundaries of gender; parents and others may buy toys for boys which are typically offered to girls and vice versa; they may decide against the acquisition of some games which encourage attitudes of which they disapprove; and they may decide to take their children to places where they can encounter people from a variety of backgrounds. This begins very early in the lives of children. A parent or carer who develops no specific approach to education for intercultural competence is in fact 'educating by default' and thus is communicating, in a non-conscious way, values which may be the antithesis of intercultural education. On the other hand, informal learning continues throughout life ('lifelong learning') and adults are more likely to take responsibility for their own learning by seeking new experiences

and interactions with people. The new experiences are focused on interactions with people of other cultural affiliations, and on action and reflection and the development of new skills and attitudes, and a continuous enrichment of their intercultural competence.

(b) Non-formal education

The inclusion of the values of intercultural education and its implementation in order to develop intercultural competence should lead to non-formal education activities which focus on the *attitudes, knowledge and understanding, skills* and *actions* described earlier. The planning of non-formal education – in youth work or adult education for example – is governed by pedagogical traditions which are both general (such as those found in statements made by politicians and others about the political, social, religious, philosophical or other purposes of education) and specific (e.g., the formulations of the aims of youth work or the specific purposes of teaching history in adult education). In many situations of non-formal education, the ideals complement and sometimes challenge the established policy aims laid down by those responsible for the education and upbringing of young people or for the personal and professional development of groups of parents, NGOs, a national government or a corporate institution. Non-formal education is often rooted in partnerships and community action. For example, a football club may organise events for their supporters in preparation for a game in another country; an employer may offer meetings or a formal course when there are new employees from other cultural affiliations – for example, from other countries or other religions – as a consequence of a merger; a school might offer preparation for parents whose children are to be involved in an exchange visit with children from another country.

(c) Formal education

Teachers in formal education, whatever the age of their learners and whatever the subject they teach, have a general responsibility for implementing

intercultural education. In formal education, implementation means the teaching of planned lessons, lectures, workshops, etc. In many countries this is controlled through the *official curriculum* and systems of *inspection* of educational institutions by external bodies such as a national inspectorate or a professional body responsible for certification and public recognition of schools, higher education institutions and similar establishments. Furthermore, in some contexts *existing textbooks and teaching materials* wield substantial influence on choosing and planning learning activities.

For intercultural competence to be developed, therefore, teacher education, inspection, control and textbook authoring could include criteria derived from the principles of intercultural education and the definition of intercultural competence outlined earlier in this document.

In some educational systems, teachers are supported or facilitated by clear policies and official curriculum intent and content on intercultural education; in other situations, though intercultural education is adopted at the official curriculum discourse level, it is not supported by other practices; and in other contexts there is no official or other support and whether intercultural education is somehow pursued depends largely on the teacher.

For some teachers, intercultural education and competence are obviously central to their concerns and planning because they teach about the social world and/or the world of the individual human being. For others, intercultural education and competence appear distant from their focus since they teach about the natural world.

In the first group, those teachers who deal with matters of language and communication within and between groups of people are particularly responsible for intercultural competence. These include teachers of national languages (and literatures), teachers of other languages, teachers of media studies, etc. Teachers of social sciences such as history, geography, civics, sociology and psychology should also take responsibility for developing the

attitudes, knowledge and understanding, skills and *actions* which are elements of intercultural competence. Teachers in the humanities may also contribute substantially; for example in the teaching of literature, including literature in translation, there is much potential for developing the fundamental attitudes of intercultural competence and the abilities to compare, reflect on and question what is taken for granted.

For teachers in the physical and life sciences, despite appearances, the skills as well as the attitudes of openness and curiosity, or the ability to see phenomena from multiple perspectives when observing and analysing the natural world, are also related to the components of intercultural competence. In addition, the way conflicting views, for example about the nature and origins of the natural world, and the rejection of new insights by the persecution of scholars, are handled in a physics, chemistry or biology class, and the way the learning process is organised by the teacher, can also develop learners' intercultural competence.

Evaluation and assessment

The planning and implementation of activities to develop intercultural competence in each kind of education is usually accompanied by *evaluation* and, in formal education especially, *assessment*.

The distinction between 'evaluation' and 'assessment' is important. For the purposes of this document, they are defined as follows:

- *Evaluation* is the observation and measurement of the effectiveness of a lesson, course, or programme of study whose aim includes the development of learners' intercultural competence
- *Assessment* is the measurement or systematic description of a learner's degree of proficiency in intercultural competence

In all types of education, *evaluation* should include measurement of the effectiveness of the development of intercultural competence through planned activities. There are many tests of intercultural competence and these can be

used by institutions for both formative and summative evaluation purposes, for example for self-evaluation by institutions or in international comparisons by external bodies, respectively.

In both formal and non-formal education, it is possible to use different approaches to evaluation of teaching and learning and to use methods of various kinds to measure or describe the degree of effectiveness of an activity or programme. In informal education, the *Autobiography of Intercultural Encounters* [20;14] can be recommended for use, for example by parents and guardians with children from early childhood onwards or by young people and adults.

Assessment in general is often associated with tests, but there are many additional kinds of instrument to use in assessment – for example, portfolios and learner-diaries – and assessment can be carried out by teachers, or by learners themselves and their peers, in self-assessment or peer-assessment. Here too there is a role for the *Autobiography of Intercultural Encounters*.

Since an individual's intercultural competence can always be further enriched by experience of varieties of intercultural encounters, their proficiency cannot be assessed in terms of progress towards a finite goal. It is their proficiency – the extent to which they are able to respond appropriately, effectively and respectfully – in an intercultural situation which has to be measured or described. In addition, since intercultural competence is a combination of *attitudes, knowledge and understanding, skills* and *actions*, assessment needs to include both analytical measurement/description – involving multiple measures – and holistic and reliable judgements of individuals' performance, either singly or together with others.

External assessment of learners' degree of intercultural competence carried out for educational purposes, including examinations and certification, has not yet been developed to any substantial extent. There are many instruments for measuring individuals' mastery of the various components of

intercultural competence, and these can be used for research purposes and for evaluation. They are not however suitable for educational assessment and certification through examinations.

There is a need then for research and development in educational assessment which can be used in examinations and related types of assessment since the ‘backwash effect’ of examinations on teaching is crucial in ensuring that learners and teachers pay serious attention to intercultural competence and include it in a systematic way in their planning and implementation of the curriculum, and in their feedback to learners.

2.2. Approaches and activities to develop intercultural competence

This paragraph of the qualification paper starts with a short introduction to a variety of approaches to the teaching and learning process that have proved to be conducive to the development of intercultural competence. It then provides short descriptions of a few activity types that can be adapted by education professionals to help the development of the components of intercultural competence in their own contexts. Most of these activities can be used in both non-formal and formal educational settings and some of the ideas can also be adapted to informal learning contexts. Suggestions are also included for teachers of mathematics and natural sciences for whom the development of intercultural competence may seem less obvious, as this development can be pursued by all educators across the curriculum. Components of intercultural competence that the activities develop are highlighted in the descriptions for the sake of clarity and easier orientation. At the end of this section, a sample activity is described in detail to help readers follow the procedure and understand the aims of the activity and how its processes and expected learning outcomes support the development of some of the components of intercultural competence described in section two of this research.

Pedagogical approaches

As described in the previous section, research has shown that teaching can be significantly more effective when lecturing, or transmitting knowledge to passive receivers, is reduced to a minimum. Where real changes in *attitudes, knowledge and understanding, skills* and *action* are desired, lecturing does not have much of an effect. For instance, lecturing about democracy, respect and the importance of intercultural competence will not be credible and is not likely to have an impact if teachers do not apply and model the same principles in their communication, and general approach to the teaching and learning process. On the other hand, **experiential learning** or ‘learning by doing’ involving

experience, comparison, analysis, reflection and cooperative action are most effective in non-formal and formal education if these teaching and learning methods are supported by the official national and local curriculum and education authorities.

In the last two or three decades there has been a change of focus in education as competence development gains ground. Many innovative teaching techniques and work forms are now increasingly widespread with the aim of facilitating the learning process in both non-formal and formal education today.

Project-based Education

Project-based education is an instructional approach that seeks to contextualize language learning by involving learners in projects, rather than in isolated activities targeting specific skills. Project-based learning activities generally integrate language and cognitive skills, connect to real-life problems, generate high learner interest, and involve some cooperative or group learning skills. Unlike instruction where content is organized by themes that relate and contextualize material to be learned, project-based learning presents learners with a problem to solve or a product to produce. They must then plan and execute activities to achieve their objectives.

Projects selected may be complex and require an investment of time and resources, or they may be more modest in scale. Examples of projects include a class cookbook, an international food bazaar, a folktale-based story hour at a local library, a neighborhood services directory, or a class web page. In the selection of projects and activities, it is important to include learners' input, as well as to consider carefully how the project will fit with overall instructional goals and objectives.

Project work, for example, has become very popular in the teaching of many subjects in schools. It involves topic or theme-based tasks suitable for various levels and ages, in which goals and content are negotiated by all

participants, and learners create their own learning materials that they present and evaluate together. Naturally, with such new work forms and new approaches to the learning process, teachers' and learners' roles have also changed.

When pedagogical approaches, methods and techniques that encourage learners to become actively involved in experience, discovery, challenge, analysis, comparison, reflection and cooperation are implemented, learning activities tend to be very effective as they engage learners as whole persons and address their intellectual, emotional and physical potential. Such a specific approach to learning and teaching that has proved to promote the development of intercultural competence regardless of the subject matter is cooperative learning.

Cooperative learning refers to the way the learning process is organised and it does not only mean that learners often collaborate in groups in non-formal or formal classroom settings. Cooperative learning is a specific kind of collaborative learning in which students or participants do not simply work on unstructured tasks in pairs or small groups but work together on activities that have specific cooperative principles built into the very structure of the tasks.

In cooperative learning, pupils, students or participants are individually responsible and accountable for their learning, and the work of the group as a whole is also assessed. The smaller the group, the more likely it is that all members will contribute, which ensures personally inclusive interaction.

Cooperative groups work face-to-face or online and this teamwork ensures that there is constructive and encouraging interdependence among the group members leading to *improved social skills and conflict resolution strategies, and a gradual decrease in labelling and exclusion of individual members*. In this pool of attitudes, knowledge and skills, every member brings their strengths to the work but also acquires new knowledge and develops regardless of whether the subject matter is linked to the humanities and social sciences or to mathematics and the natural sciences.

In order to create an environment in which cooperative learning can take place, learners need to feel safe and comfortable, and the task and its goals must be clearly set for them to feel appropriately challenged and to work together efficiently. Learners participating in cooperative tasks soon realise that in order to be efficient, they need to be respectful, attentive, honest and empathic. When cooperative groups are guided by clear goals and the task requires positive interdependence, group members engage in numerous activities that improve their understanding of equal access and participation as well as the topics explored.

Cooperative learning applies some of the principles of constructivism and lends itself well for an inquiry-based approach. Since cooperative techniques revolve around small group work, they can be used complementary to almost any other educational strategy, approach or teaching method, and as described above they develop many of the components of intercultural competence regardless of the subject matter where they are implemented.

What follows is a brief description of activity types which are suggested as conducive to the development of intercultural competence through education.

Activity types

1) Activities emphasising multiple perspectives

Activities to raise awareness of different perspectives will develop learners' *skills of observation, interpretation and decentring* as well as their *openness and non-judgemental thinking*. These activities may take the form of a verbal description or visual recording of an event, action or phenomenon that can be supplemented by or juxtaposed to descriptions or visuals of the same event, behaviour or phenomenon provided by others who see these from different perspectives. For example, it is interesting to read, compare, analyse, discuss and perhaps even act out three different accounts of the same day's events in a school or summer camp written in a diary form by three children coming from very different backgrounds with different values, norms, skills and

knowledge and perhaps with different languages. The debriefing of the activity is important to reflect and conceptualise the experience and to show how the genre and the language used affect the understanding of the experience. Facilitators need to discuss with the members of the class or group why people tend to see the same phenomena, events or actions differently and what happens if we misjudge people on the basis of first impressions and widespread but often misguided assumptions.

Such activities that analyse multiple perspectives can be used in non-formal or formal educational settings to develop intercultural competence. For example, historical events are often described differently by two historians living in different parts of the world and writing in different languages. As much as portraits of the same person are painted differently by two artists, drawings of a classroom sketched by people sitting in different corners of the same classroom will also be different. World maps based on projections not usually encountered, or using maps upside down, may stimulate discussion on points of view that are frequent or dominant, and others that are less customary. The same is true for descriptions of natural phenomena that are often presented in natural science classes. While variations on this activity develop participants' observation and communication skills, they also promote *analysis from multiple perspectives,* enhance *empathy and non-judgemental attitudes,* and highlight *the misleading nature of first impressions and stereotypes*. Comparing perspectives can also be used in the treatment of real conflicts among the members of any group or class, or even within a family, to develop the same skills and attitudes while solving the involved persons' own conflicts or problems.

Multiperspectivity can also be enhanced through storytelling and the construction of narratives by learners. The narration of stories, which could be real or fictional, involves the ability to narrate whilst taking the perspective of specific people involved and distinguishing these from one's own perspective. Such narrations help participants to *decentre from their own values, norms and*

beliefs and from what is normally taken for granted, and the explanation of matters that would otherwise be omitted. This process may be fuelled by an audience's questions in informal settings, but it can also be designed as such in non-formal and formal education. Stories in the latter settings could be purposefully drawn from the learners' own biographies, which can also be pulled together (e.g., through 'American quilt' or 'puzzle' activities where each biography forms a piece of the puzzle) to exemplify the group's diversity and to facilitate learners in exploring each other as complex individuals beyond over-simplified identities and labels which constrain members' understanding of each other. Finally, beyond the discussion of each individual biography or story, the compilation of all of them creates yet another level of rich pedagogical material which can be further analysed, discussed and reflected upon in relation, for example, to the kinds of diversity encountered in the group, whether or how it is related to the broader social context, or the kinds of socio-historical influences that brought it about.

2) Role plays, simulations and drama

Role play, simulation and drama activities in foreign, second or native language and literature classes or in non-formal educational settings can help develop learners' intercultural competence. For example, teachers or facilitators can give out role cards according to which learners have to act completely differently from their usual ways, norms and standards, and they have to solve a problem, carry out a task or discuss an issue in groups following the norms of their assigned 'new identity'.

The benefits of role plays, simulations and drama for the development of intercultural competence are numerous. Learners experience what it is like to be different, to be looked on strangely, to be criticised or even excluded. They can also discover that, although people may show differences in every aspect from eye-contact through language use to basic norms, beliefs and values, these differences do not make them less valuable as human beings. The debriefing

discussion with the class or group is very important after each role-play or simulation to raise awareness of what happened during the 'game'. Eliciting from the students or participants what they have discovered while playing – what was easy, difficult, strange, or life-like; how they were able to imagine the norms of their assigned 'new identity'; and whether their character was genuine or stereotypical – will help them reflect about the experience. As a result, such activities can help to develop *attitudes of openness, curiosity and respect,* as well as *a willingness to empathise and suspend judgement.* They also develop *skills of observation and interpretation, skills of learning about one's own culture and discovering others* as well as *skills of adapting and empathy.*

Care has to be taken that such activities do not lead to over-generalisations about other groups of people, and that they do not reinforce stereotypes instead of challenging them. When stereotypes surface in the discussions, either about the self or about the other, the teacher or facilitator can seize such opportunities to discuss these and support learners in reflecting about how stereotypes are created, why they are sustained, how they can be as harmful as helpful, and how they need to be challenged. When appropriately implemented, such role plays, simulations and drama also raise awareness of and build *knowledge about similarities and differences, assumptions and prejudices, and verbal and non-verbal communicative conventions.*

3) Theatre, poetry and creative writing

Another group of activities that help to develop intercultural competence is theatre, poetry and creative writing. When we watch or read plays in our spare time because someone in the family or among our friends or colleagues recommended them, we learn about *other people of diverse cultural affiliations with a variety of perspectives*. Reading plays in literature or foreign language classes helps students learn from and through theatre in many different ways. Staging theatrical works takes this learning even further as acting out enables

people to explore and reflect on experiences that they would probably never encounter otherwise.

Many short stories and poems also lend themselves well to the development of intercultural competence. They can be read, enjoyed, discussed, illustrated with drawings, retold or – with a little bit of imagination and creative writing skills – even rewritten from the learners' own perspectives.

These learning activities based on literature, obviously appropriate for the language or literature class but also adaptable to other subject matters, allow learners to gain *knowledge about people they have never met*, and to *learn about lives they have never imagined*. These processes can help learners to develop *a willingness to question what is usually taken for granted in their own environment*, and *to challenge their stereotypes concerning other people*. Depending on the content or message of the poem, short story or play that teachers and facilitators select for use, these activities may even help learners understand how society and individuals can protect the dignity and human rights of people regardless of their cultural affiliations.

4) Ethnographic tasks

Ethnographic tasks involve learners in going outside to explore life in the real world in order to bring back experience and knowledge that they can compare, analyse and reflect on, a process which can also promote self-discovery and self-reflection. Learners in a class or participants in non-formal training sessions can be assisted in compiling an observation grid to explore how people greet each other, how long they wait in certain situations, what verbal and non-verbal means they use to express respect, gratitude, anger or any other emotions. Another task could be for them to interview people to find out how people in a certain neighbourhood live, think or relate to specific questions. The results can again be presented, compared and analysed in the classroom or training room in order to develop some of the attitudes, knowledge or skills required for intercultural competence. These reflective discussions about the

learners' ethnographic experiences will help them think about their reactions to what they observed, especially their interpretations of why they reacted in certain ways and not others to what they had experienced during 'field work'.

Parents can also make conscious decisions to organise outings for their children where they can observe and learn about *the norms, behaviour or social practices of people with different cultural affiliations and belonging to different ethnic, religious, or socio-economic groups.* These opportunities can be used to *compare and raise awareness of their own norms and practices*.

A related but distinct methodology within ethnographic approaches is oral history. In non-formal and formal educational settings, oral history can be an approach mobilised by facilitators, trainers or teachers for engaging learners with the past through the use of interviews with people as 'living sources', and through the process of developing social science research ethics towards others and their views of the past. As interviews need to be conducted with sensitivity, patience and with as little influence on the interviewee as possible, learners acquire experience of *active listening, respecting other views or accounts, and allowing, indeed facilitating, these to be voiced even if they do not (fully) agree with them*. *Multi-perspectivity* is also practised here, since a grandfather's memories from school may be quite different from those of a grandmother, for example.

Witnessing oral history may also be relevant in informal education when, for example, grandparents narrate stories of their childhood to grandchildren – younger generations are often surprised at the differences between how they are growing up, playing and attending school and how these activities were experienced by parents and grandparents; or when grandparents relate how, in spite of broader cultural norms, they challenged these through their own life choices. Although such conversations may often happen in an incidental manner, they provide opportunities for learners to explore *how their own culture*

is in constant change over time, and how cultures are often challenged from within.

5) Use of films and texts

Watching films or reading various types of texts are activities often encountered in informal education as leisure activities amongst adults, youth, children and families. Depending on the choice of film or text and the kind of interaction which takes place before, during and after viewing or reading, such experiences can potentially enhance intercultural competence by parents or carers, as films and texts in generalcan be a key for *self-reflection* and for *openness to explore other places as well as conflicts and tensions related to diversity*, either in the past or in the present, in contexts which may never be physically accessible to learners.

With regard to films and texts, in non-formal and formal educational settings, facilitators or teachers may purposefully select films, film scenes or extracts from written sources to discuss where diversity becomes crucial, either by asking learners to discuss their view of the events or to *take the perspective of and empathise with the people* involved in a given scene or passage. These discussions may focus especially on why they think these people talk to each other but fail to really communicate, whether intercultural competence is manifested, and whether and why cultural diversity fuels tension and conflict in the selected extracts. At a more advanced level, learners may engage in activities which require them to take the perspective of the director, screenplay writer, or author to discuss their possible intentions or message with the given film or text, and its potential use or misuse by groups advocating for or against the need for intercultural communication. Such activities raise learners' *awareness of multiple perspectives* and develop their *critical thinking* as films and texts are created by directors and writers to be consumed in certain ways by the audience, and it is the latter's 'responsibility' to critically deconstruct, rather than passively consume any moving image or written text.

6) Image making/still images in class

This type of activity is more appropriate for non-formal and formal educational settings. Facilitators or teachers encourage learners to use their bodies and each other to make a still image involving a number of people. This image may be an effort to re-create a group of people they have seen or create a new or imaginary person or group of people. As they need to collaborate to complete such a task (differing levels of difficulty could involve engaging in the task without talking and only using non-verbal communication, or re-creating an image which is no longer present for them to refer to), they need to communicate appropriately and efficiently. Furthermore, if the image to be re-created relates to aspects of cultures, then the learners need substantial knowledge to take postures or to use non-verbal language in culturally appropriate ways to the time, setting and context of the event re-created. In addition, the 'still image' may become a moving and talking image, thus encouraging learners to move and speak in ways fitting to the event. Alternatively, the rest of the group or class may take pictures or videos of the still or moving image and create speech-bubbles and dialogues to be enacted, which would again require and develop intercultural competence, as the content and style of these conversations would need to be appropriate, possibly using a different language from the one usually used in class. Advanced and more complex image making may easily lead into drama or role-play activities as described above.

Such types of activities provide opportunities for learners to develop *attitudes of openness and curiosity to learn about other people, skills of changing or adapting one's way of thinking according to the situation or context,* and *awareness and understanding of one's own and other people's assumptions, preconceptions, stereotypes, and prejudices* in addition to raising *communicative awareness*.

7) Social media and other online tools

Encountering others online inherently carries elements of intercultural communication. The internet enables the exchange of views and opinions between large and diverse groups of people that would otherwise hardly cross paths and interact. Within this context, the spread of social media both reflects and encourages people's need to interact: the internet is an important space for informal education for young people as well as adults who come to be users and producers of content. Despite the possible negative influences and the inherent risks, using social media and other online tools can also develop intercultural competence.

Along with teleconferencing and online video conferences, social media (platforms, chat rooms, public for and other tools) represent powerful tools for facilitators and teachers to develop intercultural competence in any learning context. As issues of class, religion, ethnicity, gender or sexual orientation often become salient in these interactions, interculturally competent communication in these contexts implies both cultural awareness and sensitivity, so that the views, opinions and comments exchanged are respectful even if they reflect disagreements. Willingness to engage with 'otherness' and to experience intercultural encounters may be encouraged through the use of these media. Learners of any subject sharing a lingua franca, or groups (classes) of foreign language learners can be involved from all over the world in online web collaboration projects lasting from a few sessions to several months. In such web collaboration projects, learners present themselves, interview each other, discuss issues and complete tasks designed and prepared by their teachers or moderators prior to the start of the project. For many, this experience may be the first in encountering people from completely different cultural affiliations.

When carefully moderated, online social networks may also contribute to the development of intercultural competence when they are centred around topics, issues or themes which are directly relevant to intercultural competence, global citizenship or barriers to intercultural dialogue such as conflict resolution,

peace, local and international conflicts. For example, discussing a variety of factors in the generation and resolution of conflict requires intercultural competence but also develops it further.

Online communication also develops *communicative awareness and awareness of one's own 'voice'*. Learners gain knowledge and understanding of how they and other people convey a message, directly and implicitly (between the lines), and realise how paralinguistic features permeate communication in both face-to-face and online settings.

The development of intercultural competence may also occur through the sheer diversity of resources, materials and opinions made available online, although guided use in informal, non-formal and formal educational settings can ensure that users engage in activities that require them to understand and interpret information sources. Finally, the current growth of online communities of practice (gathering professionals and activists in collaborative knowledge construction) will potentially increase the exchange of ideas and creativity around the question of how education can contribute to the development of intercultural awareness and intercultural competence.

Though the whole range of these experiences can be useful, facilitating and guiding participants' reflection upon these experiences is of key importance. Incidents of mis- or difficult communication can be seen as pedagogical challenges for further improvement, rather than be conceptualised as 'problems' or 'obstacles'. Discussions over what went wrong, what intended or unintended messages were harmful to the communication and how future communication can be more interculturally sensitive will entail more appropriate engagement in such encounters in the future.

When appropriately accompanied and moderated, these online activities through social media allow learners to develop *attitudes that help them deal with their emotions when faced with ambiguity and uncertainty*; it may enhance their propensity to *cooperate with individuals from other cultural affiliations*; to gain

skills of 'listening' to people in order to understand their meanings and intentions; and to develop *communicative awareness, including awareness of the fact that other peoples' languages may express shared ideas in a unique way or may express unique ideas that seem difficult to access through one's own language(s).*

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 (trainees, students or pupils). 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.

Pestalozzi training resource: The neighbourhood yard

Aim

The aim of the activity is to raise learners' awareness of the psychosocial dynamics of inclusion/exclusion, co-operation/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 4 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' foreheads. 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 are expressed at this point: the feeling of loneliness, being lost, or opposite feelings might be expressed; 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 real life situations. Often the conversation will lead the group to discuss the feeling of powerlessness in situations where one cannot make oneself understood, about language barriers and non-verbal 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, 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 intercultural competence (empathy, diversity, cooperation, interdependence) 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 cooperating 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.

2.3. Teaching communicative competence through the four skills: A focus on intercultural competence

In trying to develop learners' overall communicative competence in the target language through the four language skills, we have decided to focus particularly on the intercultural competence as being the approach less taken in the language class. Linguists give the following three main reasons for such neglect. First, teachers usually have an overcrowded curriculum to cover and lack the time to spend on teaching culture, which requires a lot of work. Second, many teachers have a limited knowledge of the target culture and, therefore, are afraid to teach it. Finally, she argues that teachers are often confused about what cultural aspects to cover. In an attempt to help language teachers tackle cultural aspects in the language classroom, the purpose of this final section is that of proposing a cultural project for building learners' communicative competence in the target language. The project is organized around three main stages: explanation, collection and implementation, which are described in turn.

Explanation

In the first stage, i.e. *Explanation*, the teacher explains to learners the concept of intercultural competence in order to make them aware of the importance of paying attention to the culture of the target language. Once the concept has been introduced, learners are told they are to explore the culture of the target language and they are presented with a list of key areas that offer the possibility for developing intercultural competence, including *Family*, *Education*, *Law and Order* or *Power and Politics* among others. The choice of topics follows Duffy and Mayes' (2001) project on how best to explore another culture. To alert learners to the content of the topics, the *five word technique* developed by Cain (1990) could be of help. In such a technique, learners are requested to note down the first five words they think of in relation to each topic presented by the teacher and then learners' individual lists are discussed at

length. This work is a simple way to get learners to activate their cultural background knowledge on the topics to be covered.

Collection

In the second step, *i.e. Collection*, learners are given the task to gather material outside the classroom in relation with the cultural topics they have agreed to work with in the first stage. Learners are recommended to collect material from a variety of sources including photocopied information from different printed materials, photo documentaries, pictures, video or DVD scenes, recorded material like interviews to native speakers, excerpts from the internet and the like. The good thing of this activity is that learners' cultural awareness is further increased through having to question themselves what is culturally representative of the given topic. Once learners have collected all the material, they are required to hand it in to the teacher at appointed office hours in order to allow him device activities in the four language skills that are to be implemented in the next stage of the project.

Implementation

In the third stage, i.e. *Implementation*, learners work with a variety of activities that require their use of the four skills (i.e., listening, speaking, reading and writing) in order to develop their overall communicative competence, and promote their cross-cultural awareness and understanding.

Listening skill: Sample activities

Activities such as video-taped cultural dialogues, audio- or video-taped cultural misunderstandings and taped-recorded interviews with native speakers, among many others, could promote listening skills with a special emphasis on the intercultural competence.

− In *video-taped cultural dialogues*, the learners view a video sketch where two people of different cultures are discussing an area of a cultural topic that the project focuses on. One of them is from the learners' own culture whereas the other is from the target culture. The teacher plans pre-, while- and

post-listening questions to raise learners' cross-cultural awareness while practicing listening. For example, a prelistening question could request learners to predict the opinion of the two persons with regard to the given topic. While-listening question could require them to confirm or reject their predictions made on the pre-listening phase. Finally, the postlistening question could ask them to critically discuss the opinion of the person from the target culture. Once discussion on content is over, learners could also be requested to identify differences (if any) among the two persons interacting in the scene with regards to pauses, changes of intonation, voice quality or periods of silence on the one hand, and with regard to non-verbal means of communication (i.e., body movement, facial expression, eye contact, etc.) on the other hand.

− Listening to audio- or video-taped *intercultural misunderstanding* (Lynch and Mendelsohn, 2002) is another useful activity to further sharpen learners' awareness of cultural differences. Learners can be required to listen to a situation that reports a real-life intercultural misunderstanding that causes people to become confused or offended and can then be asked to get into pairs or groups in order to come up with an explanation of such misunderstanding, which will inevitably increase their intercultural awareness.

− *Taped-recorded interviews with native speakers* is another useful activity type particularly suitable for practicing the intercultural competence. Here learners get into groups and are assigned the responsibility of tape-recording an informal interview with a native speaker they know. Learners should choose a cultural topic the project is based on and prepare questions on that topic for the interview. In class, the interviews are played and learners compare the opinion of the interviewee on the particular topic with their own opinion (adapted from White, 2006). These spontaneous recorded conversations offer two benefits. First, they give learners the chance to be exposed to natural language by listening to the native speaker's responses, something which is difficult to find in scripted material. Second, they encourage learners to become

aware of their common problems with grammar, pronunciation, intonation, vocabulary and the like by listening to themselves.

− Moreover, songs, jokes or anecdotes from typical films from the target culture could be an excellent source of listening material to transport learners to the target culture and prepare them to communicate naturally.

− Finally, all recorded material gathered by the learners in the second stage of the project (i.e., interviews, TV or radio news, films, documentaries, songs, jokes or anecdotes, among others) could be used as the starting point of a modest *Listening Library* of culture-specific material for the class. Material should be organized into different thematic packets and accompanied with worksheets of structured exercises prepared by the teacher in order to develop all components underlying listening.

Speaking skill: Sample activities

Activity formats such as face-to-face tandem learning, making up questions to a native speaker or role-playing, among others, may develop speaking skills with a particular emphasis on the intercultural component.

− *Face-to-face tandem learning*, that is, collaborative oral learning between speakers of different languages is a type of activity particularly suitable for fostering learners' intercultural communicative competence. This activity can easily be developed in instructional settings with the *Erasmus* scheme, which involves student exchanges among European Union countries. Typically, teachers arrange opportunities for all learners to get engaged in face-to-face tandem, and once learners have got to know their partners and have arranged the time and place for the tandem sessions, they are asked to choose a particular cultural topic among those dealt with in the project and talk about it with their corresponding partners. Learners are requested to tape-record all conversations (with the permission of the Erasmus student) and then prepare an oral report for the particular topic they have been talking about in the sessions. The aim of this oral report is to encourage a more in-depth reflection about the topic being

discussed while speaking skills are being promoted. All recorded tandem conversations could be added to the *Listening Library* of the class and be used as the basis to prepare additional activities that make learners reflect on linguistic, pragmatic, intercultural-related issues (e.g., tone of voice, silence) and strategic features underlying these oral interactions (Martinez-Flor and Uso-Juan, 2006).

− The activity of *Making up questions to a native speaker* could also be an interesting one. A native speaker in the target language (for example, a foreign exchange student) could visit the class and learners could be assigned the task of preparing questions in small groups in order to interview the visitor. Questions should include items about the topics the project is dealing with, such as education in his country, what he likes doing at the weekend, eating habits or politics. Once the interview is over, the teacher's crucial task is to lead follow-up discussion so that the responses provided by the native speaker can be interpreted or possibly re-interpreted by the learners (adapted from Omaggio, 2001).

− Another activity that may work well in the oral skills class is *role-playing*. In particular, this activity has been claimed to be suitable for practicing the cultural variations in speech acts such as apologizing, suggesting, complimenting, among others (Lanzaron, 2001). Olshtain and Cohen (1991) suggest a five-step process for the teaching of speech acts. The first step involves what they call diagnostic assessment in which the teachers determine the learners' level of awareness of the speech act to be taught. In the second step, the teacher presents learners with examples of the speech act in use (i.e., model dialogues) and learners are to guess details with regard to participants, such as their social status or role-relationship, as well as to the particular speech act, that is, whether an apology could be considered an offense, for example. In the third step, learners are given a variety of typical situations in the target culture and they have to evaluate how contextual variables affect the choice of the linguistic form of the speech act. In the fourth step, learners perform a role-

play as a final practice. Here, as highlighted by the authors, the important thing is to supply learners with a lot of details about the role-relationship between the interlocutors as well as about the situation. This practice is followed by feedback and further discussion, the final step of the approach, to further help learners be aware of similarities and differences between speech act behavior in their own culture and in the target culture.

− By and large, all aural, visual and reading materials gathered by the learners in the second step of the project, can be utilized in some productive activities as background for promoting speaking. For example, as suggested by Shumin (2002) nonverbal videos can be played in class to have learners act out or describe what they view. This activity is particularly suitable to make learners focus on body language and help them to gradually assimilate the nonverbal behavior in the target culture. Alike, pictures, short scenes from films or documentaries can be used to elicit learners' opinion on a given cultural topic.

Reading skill: Sample activities

A variety of activities may be used in the language class to develop reading skills with a focus on the intercultural component. This section mentions a few, including critical reading, cultural bump activities, activities that focus on written genres or cultural extensive reading, among others.

− C*ritical reading*, that is, reading to make judgments about how a text is argued, is a beneficial reflective activity type for promoting learners' intercultural competence while practicing the reading ability. In carrying out this activity, the general framework based on pre-, during-, and post-reading instruction could be of help. For example, as a pre-reading activity learners could be asked to determine the content of the reading by strategically previewing the passage and then judge whether the identified content is representative of their own culture or of the target culture. As while-reading activity, learners could be requested to focus not only on *what* the text says (typical of close reading exercises) but also, and most important, on *how* the text

portrays the given topic (i.e., author's choices of language and structure). Finally, as post-reading activity, learners could be asked whether the content of the text would vary if it was written by another writer or read by another reader in a different cultural context (adapted from Uso-Juan and Martinez-Flor, 2006 b).

− Teachers can also make learners read situations in which there is a *cultural bump*, that is, a situation that cause people to become uncomfortable or strange given particular cultural beliefs and attitudes. Then, different written interpretations of the behavior of the people involved in the situation can follow the account in a multiple choice format to allow class discussion and subsequently, check whether learners have correctly interpreted what went wrong and why people acted as they did, which will definitively help learners become aware and understand behavior in a target culture (Williams 2001).

− Learners could also be required to analyze two written texts which have a similar genre as for example, reading advice columns in daily newspapers but which are from different cultures in order to compare if concerns and debates vary between cultures (Williams 2001).

− The sentences of a cultural anecdote could be scrambled by the teacher and then learners could be requested to put the anecdote in sequence. This activity type is a useful one in order to help learners discern organizational issues in a given text (Celce-Murcia and Olshtain, 2000).

− All material gathered by the learners in the second stage of the project could serve as the basis to prepare additional activities that make learners develop in activating all competencies of the communicative competence construct. Word association activities where learners associate words in a given text to a given cultural topic could be helpful to promote learners' linguistic competence. Analysis of the text devices that convey the intended meaning of a given cultural text could serve to promote learners' pragmatic competence. Furthermore, the practice of previewing or making guesses about the content of

a given cultural text both before and while reading could work to develop learners' strategic competence.

− Finally, as happens with listening, all reading material gathered by the learners in the second stage of the project (newspapers, magazines, books, comics, anecdotes, etc.) could be used as the starting point of a modest extensive *Reading Library* of target culture-specific topics. Extensive reading should be promoted both in and out of the classroom. In the classroom, learners could engage in 10 minutes of *sustained silent reading* to read individually what they select from the class library. Out of the classroom, learners should be encouraged to take reading material home and respond to it by i) answering questions prepared beforehand by the teacher, ii) writing summaries, iii) writing reactions reports, or iv) giving oral presentations (Day and Bamford, 1998: 141).

Writing skill: Sample activities

Activities such as tandem e-mail learning, designing stories and story continuation, among others, may develop writing skills with a particular emphasis on the intercultural component.

− *Tandem e-mail learning* has been regarded as an effective activity to promote cross cultural dialogue while it is also a means of engaging learners in extended writing in a motivating way (Dodd, 2001). The idea is that two native speakers of different languages help each other to learn each other's language through the use of e-mail, communicating 50% of the time in each other's language. Once all technical aspects have been solved, learners are first introduced themselves and they are then requested to engage in a written dialogue based on a given cultural topic of the project. For in-class work, learners are requested to bring into the class the printed copy of all e-mail exchanges in order to prepare a brief report in which they synthesize how the topic discussed in the e-mail conversations is represented in the partners' culture. For such an activity, learners are encouraged to follow Kroll's (2006) suggested sequence of steps from the setting of an assignment to the point at

which the learners submit the complete text including, preparation for the given task (here the re-reading of all e-mail exchanges), drafting and feedback, which may be repeated as many times as needed prior to submitting the final written work for evaluation. All these printed e-mail conversations could be added to the *Reading Library* of the class to be used as the basis for additional written assignments (Uso-Juan et al., 2006).

− *Designing stories* is another activity type that could be used to promote learners' cultural imagination through writing. Here the teacher collects some magazines and first selects a variety of pictures that depict people in strange situations in the target culture, and then divides the class into small groups making each group responsible for describing what is happening in a particular picture. Once the groups have had the chance to generate their own opinion about what is happening in the picture and the group leader has informed the rest of the class, learners have to retell the story either individually or in groups, making sure the written account is coherent and cohesive (adapted from Omaggio, 2001).

− Likewise, learners' cultural imagination can be promoted through writing by selecting passages with cultural misunderstanding. Ideally, passages should be narrative texts with different paragraphs each leading toward the intercultural misunderstanding. Typically, the teacher covers all but the first paragraph in which the situation is presented and learners are then asked to read this first paragraph and continue the story in the way they think is most likely. In such a process, learners should be encouraged to plan, draft and revise as many times as needed before it is ready for submission (Uso-Juan et al., 2006).

− Similar to the speaking skill, all aural, visual and reading materials collected by the learners in the second step of the project could serve as the basis for engaging learners in the *preparatory* activities that precede the learners' drafting of a written text, which is essential if learners are to master the skill of writing. At the end of the implementation stage, learners reflect on their

experience and exchange opinions about the topics being dealt with in the project. This discussion encourages them to take an evaluative and critical position in relation to the cross-cultural awareness activities in which they have participated.

CONCLUSION

Intercultural encounters have now become an everyday occurrence for large numbers of people in many countries. Such high levels of physical and virtual intercultural contact have the potential to lead to self-enrichment and benefit, as encountering ‘otherness’, or what is perceived to be ‘different’, provides an opportunity for learning from, with and about each other and about oneself. To benefit from diversity, it is vital that discrimination, inequalities and structural disadvantages are tackled, to ensure that all are able to enjoy genuine equality of opportunity and to participate in intercultural encounters and dialogue on an equal footing. It is also vital that people’s intercultural competence is developed in order to enable them to understand, appreciate and respect each other across cultural differences, and to enable them to contribute actively to societies that benefit from diversity.

Developing intercultural competence through education is a powerful tool for achieving intercultural understanding, appreciation and respect. It can help people to develop the competence which they need for engaging in meaningful intercultural dialogue and for living in harmony with those who are perceived to have different cultural affiliations from themselves. This document has presented a conceptual framework for intercultural competence, as well as the pedagogical principles upon which its development can be enhanced, a framework that may be deployed within informal, non-formal and formal educational settings. This approach moves away from assumptions around formal schooling as (the only) key to social change, and acknowledges the role and significance of all three types of education. It thus recognises that the development of intercultural competence is a responsibility of both individuals and institutions, and that its pursuit is an ongoing, complex and dynamic process across our life-span as learners.

For intercultural competence to be developed, therefore, teacher education, inspection, control and textbook authoring could include criteria derived from the principles of intercultural education and the definition of intercultural competence outlined earlier in this document.

In some educational systems, teachers are supported or facilitated by clear policies and official curriculum intent and content on intercultural education; in other situations, though intercultural education is adopted at the official curriculum discourse level, it is not supported by other practices; and in other contexts there is no official or other support and whether intercultural education is somehow pursued depends largely on the teacher.

For some teachers, intercultural education and competence are obviously central to their concerns and planning because they teach about the social world and/or the world of the individual human being. For others, intercultural education and competence appear distant from their focus since they teach about the natural world.

Developing learners' communicative competence has long been among the major goals of L2 instructional programs. It is our position that crucial to that development is an understanding of discourse as the key competence with the rest of the competencies (i.e. linguistic, pragmatic, intercultural and strategic) shaping it. Accordingly, we have argued that the four language skills play a key role in fostering learners' communicative competence since they are the manifestations of interpreting and producing a spoken or written piece of discourse, as well as a way of manifesting the rest of the components of the communicative competence construct. In this paper, and taking the intercultural competence as the point of departure, we have presented a sampling of activities in the four language skills for helping learners to communicate fluently and appropriately in the target language and culture. Although the four language skills have been presented separately for clarity purposes, the design of most activities has considered all the skills conjointly, consistent with how people

interact with each other in real life. As a final remark therefore, we hope that the activities proposed in this paper may help learners see language learning not merely as *language practice* but as a *communicative activity*.

The successful development of intercultural competence, and the realisation of the social vision upon which it is based, relies crucially upon the commitment and support of a wide range of stakeholders, including politicians, policy makers, education and training professionals, religious, spiritual and community leaders, parents and carers, and of course learners themselves. To enable the development of intercultural competence through education writ large, the committed support of all these stakeholders is required. This document aims at inspiring such support.

SUMMARY

Today linguists have well-established techniques for the study of language from a number of different points of view. Each of these techniques supplements all the others in contributing to theoretical knowledge and the practical problems of the day.

This qualification paper is dedicated to the development of intercultural competence through (project-) education. It does so by describing in detail the nature of intercultural competence and its components, namely the specific attitudes, knowledge, understanding, skills and actions which together enable individuals to understand them and others in a context of diversity, and to interact and communicate with those who are perceived to have different cultural affiliations from their own. This research also offers a rationale for the systematic development of this competence, and describes a range of pedagogical and methodological approaches which are appropriate for its development in different educational contexts.

This paper is designed as a support for any person taking responsibility for learning with regard to intercultural competence. This includes, but is in no way limited to, teachers, teacher trainers, parents and guardians, mentors and coaches, textbook authors, curriculum designers and policy makers in the fields of informal, non-formal and formal education.

The topicality of the qualifications paper is attributed to the inadequacy and dearth of elaborated special analytical researches pertinent to the focused issue and in the detailed analysis of the intercultural competence in terms of new theories and methodology.

The research purpose is to provide orientation, clarification of basic concepts, encouragement to put these into practice, and practical support for the

development of intercultural competence in the classroom and other learning contexts. It can also provide the basis for teaching (including classroom management) and school governance.

The paper is intended to act as a gateway to, and serve as reference for, further developments around intercultural competence, for example: policy initiatives for the improvement of mutual understanding, campaigns, and the development of teaching and training resources for different educational contexts and situations and in various languages.

The object of the qualification paper is the intercultural competence in linguistics and pragmatics. The subject comprises the intercultural competence phenomenon in the English language.

The theoretical value of the research is grounded on the linguistic-pedagogical-methodical analysis and pragmatic substantiation of the intercultural competence. The practical value of the research work is that the material, adductions and results can serve as a reference-guide in intercultural competence issues. Analytical, experimental and comparative analysis methods have been applied in the research.

The Structure of the qualifications paper incorporates the Introduction to clarify research background, explains the importance and purpose and the objectives of the present study. Chapter one is a review of the most recent literatures in the field of intercultural competence; Chapter two is devoted to developing intercultural competence through (project-) education; drawn some conclusions and suggestions for teaching and research, and list of references.

GLOSSARY

Action

Attitude

Analysis

Culture

Competence

Comparison

Cooperative learning

Experience

Evaluation and assessment

Formal education

Global citizen

Intercultural competence

Intercultural encounter

Intercultural education

Informal education

Implementation

Non-formal education

Project approach

Principles of planning

Pedagogical approaches

Project-based Education

Project work

Reflection

Role plays

Simulations and drama

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