

Principles of teaching intercultural communication in TESOL

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Introduction

This chapter outlines reasons why intercultural communication is important in a global Teaching of English to Speakers of Other Languages (TESOL) and develops the application of principles for teaching intercultural communication (IC). These principles come from two sources. First, from the literature in the field of IC we elaborate one set of principles which contributes to effective outcomes. As listed, these are perhaps unfamiliar to TESOL practitioners although they are widely recognized within IC and they do resonate with some strands of TESOL. In the concept of intercultural competences, we link them to educational values, which are important for longer-term TESOL developments. Second, we elaborate another set of principles derived from within TESOL which we apply to teach intercultural communication. These are similar to principles identified within TESOL literature but they are listed here from our teacher training experience. All principles depend on contexts of application and we emphasize that these will be localized. They will be tailored to local circumstances, institutions, teachers and students. They will be contextualized within cultures: ‘cultures’ here refer to practices and values in international, national, regional and local communities. For illustration, we include example activities for developing intercultural skills and communication in English. These illustrate heuristic principles and problem-solving approaches in which students observe interaction, and engage in the local environment with diverse communities.

To briefly define IC, language skills are used for communication between members of different cultural groups and diverse communities. This communication is intended to be meaningful to achieve mutual understanding in a wide range of professional, academic, business and other contexts. Educationally, intercultural communication is a core element of developing intercultural competence; its overall aim is to improve human relationships across differences in such contexts. Developing IC can thus be seen as part of fundamental human learning. While there are certainly technical-linguistic aspects of learning IC, a long-term approach includes relationship values. In some approaches to TESOL these humane values have a long-standing role, but attending to IC in TESOL gives them a central position.

Language proficiency and IC skills are major means to construct ‘the four pillars of learning’, promoted by UNESCO world-wide: ‘learning to live together, learning to know, learning to do, and learning to be’ (Delors, 1996; UNESCO, 2006). In principle, and over the long-term, IC in

TESOL has these worthwhile learning goals. For ‘living together’, IC contributes to develop respect and mutual trust through intercultural dialogue; it creates space for interactions and experiences. For ‘knowing’, it furthers students’ knowledge of cultural others through interaction with them. For ‘doing’, students interpret information about others, apply knowledge gained through activities and acquire more knowledge and skills; and for to ‘be’, IC leads students to reflect on their social selves and their own cultural identities (UNESCO, 2013).

Most countries are now recognizably multi-cultural, multi-lingual and multi-ethnic. In many communities, IC is a practical reality of everyday living. Thus, for many ESOL learners (those developing English as a second or other language), familiar with such communities, IC relates to their everyday experiences and needs. But globally or locally this situation is usually complex. Members of different cultural communities may be speaking what is superficially the same language (e.g. English as a medium) but commonly they use different ways of expression, linguistically and culturally. This may be apparent if there is a substantial cultural distance involved but participants may overlook how unnoticed nuances and variations can cause communication difficulty. Developing IC promotes mindful attention and focussed reflection. It enhances awareness and deepens knowledge and insights for communication in different contexts (Carbaugh, 2010; McConachy, 2018; Abrams, 2020). IC competencies are an advantage for many professions; they seem a necessity for TESOL professionals.

Intercultural communication and global TESOL

The global spread of the uses and variations in English, with ever-increasing numbers of speakers, is one reason for including IC in a TESOL programme. World-wide, a majority of these English users employ the language as their second or other language. Naturally, they use a wide variety of cultural communication resources. Recognizing this marks an evolution of classical ideas about the pedagogic connections between language and culture to go beyond selected English-speaking nations with ‘target cultures’ towards a global TESOL, with specific attention to diverse cultural ways of expression in English. The concepts of global ‘Englishes’ (Kirkpatrick, 2012; Jenkins, 2015) and ‘English as a lingua franca’ (Jenkins et al., 2018) highlight the dynamic varieties and multiple uses of English. For example, some TESOL contexts of schools and universities show international varieties among academics, teachers and students when English is used as a medium of instruction. Contexts within local communities often show diverse roles of English adopted by residents and visitors, workforces and participants in given institutions and neighbourhoods. These situations can be investigated by ESOL students through active engagement (Sorrels, 2021). Global English is not simply for distant international or virtual communication; it is immediate interpersonal communication within a local environment, between international students and staff in education, or in workplaces among minority ethnic communities and migrant workers.

A second reason for including IC is an imperative for developing awareness of oneself and others. This has a counterpart of developing mutual respect for linguistic and cultural identities, which is a priority in intercultural education (Huber, 2012; UNESCO, 2006). ESOL learners are implicitly familiar with some other languages and cultures, but are not necessarily explicitly knowledgeable about either their own culture or those of the diversity of English-using communities. Embracing IC extends intercultural learning to support the development of asking questions and extending thinking about relations between language, culture and identity (Baker, 2017). Reflexively, this is designed to overcome ethnocentrism. It can lead to multiple cultural knowledge, insights and reflections about other cultures *and* one’s own cultures and identities (Martin & Nakayama, 2017; Piller, 2017; Abrams, 2020; Byram, 2020; Klyukanov, 2021). Thus, IC in TESOL is intercultural reflexive learning.

A third reason is an educational one: applying intercultural principles in TESOL consolidates good education aimed at developing desirable humane values. This stance views TESOL as more

than language training for immediate utilitarian benefits. It extends this towards a long-term vision of ESOL learners as intercultural learners (Byram, 2008, 2020; Corbett, 2022). IC engages the development of particular qualities, characteristics and dispositions. These are part of 'good' education in personal, social and moral terms. They are not exclusive to IC, and some resonate with much TESOL, but we list them (see Figure 34.1) as commonly mentioned, though scattered, in the IC literature (e.g. Deardorff, 2009; Spencer-Oatey & Franklin, 2009; UNESCO, 2013; Byram, 2020; Jackson, 2020a, b; Sorrels, 2021; Ting-Toomey & Chung, 2021) and we connect them here explicitly to TESOL. These qualities and characteristics are worthwhile for individuals, institutions and ultimately for sustainable human development.

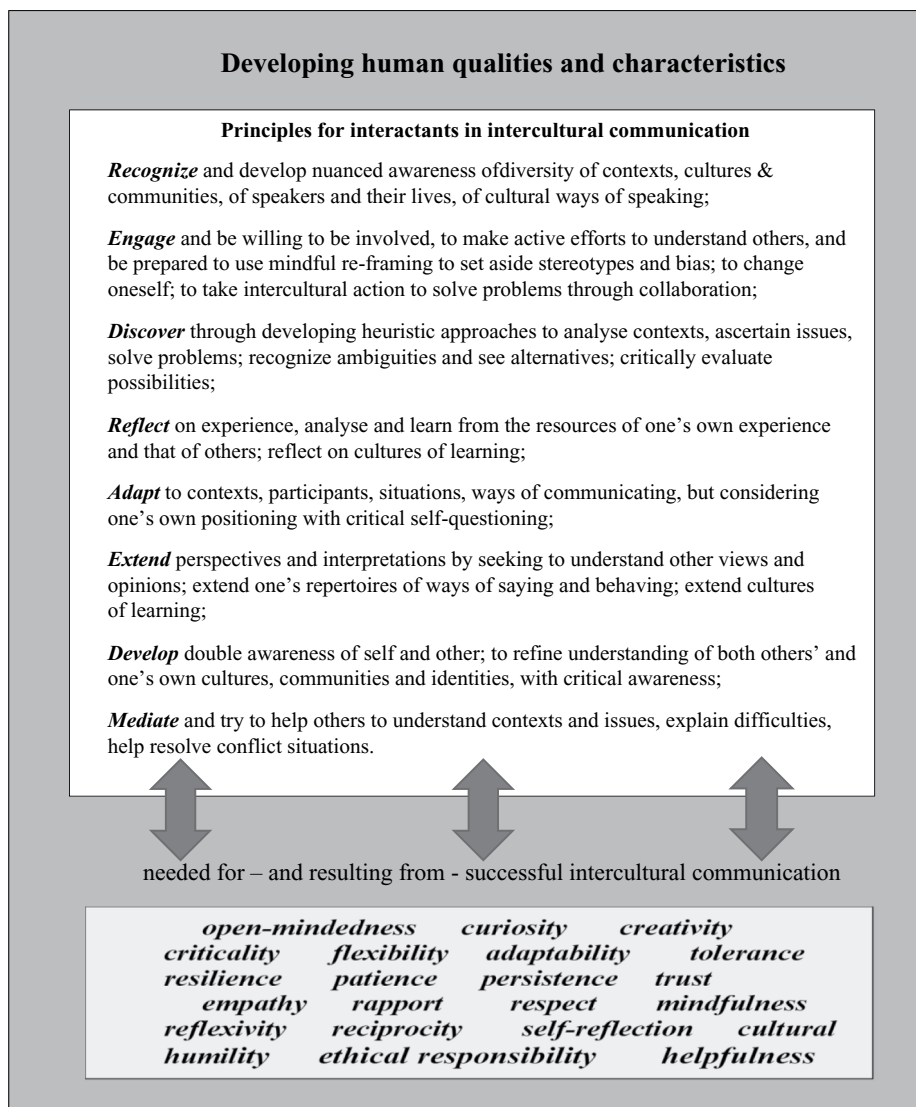


Figure 34.1 Principles for interactants in intercultural communication related to needed human qualities and characteristics

Source: Jin & Cortazzi, for this publication

Teaching IC aims at developing and enhancing appropriate and satisfying communication. Linguistic skills, on their own, are unlikely to be sufficient. Knowledge and understanding of relevant cultures and of the values of their communities is important, together with attitudes like curiosity to ascertain information and open-mindedness to solve problems as a basis for action (Liddicoat & Scarino, 2013; Byram, 2020; Sorrels, 2021). These features of developing IC are not confined to IC, but in IC they emerge as crucially significant. They are combined in the idea of ‘intercultural competencies’. These bring together and coordinate cognitive, affective and behavioural skills and personal characteristics for successful intercultural interaction and collaborative action in different challenging contexts (UNESCO, 2006, 2013; Dearsorff, 2009). This is complicated because these humane qualities like mindfulness, flexibility, adaptability and reflective thinking are among the targets of IC development and the means to achieve improved IC. They are part of human relationships, which in IC are managed across cultures (Spencer-Oatey & Kádár, 2021). For teachers, professionally and personally, no individual knows enough to be expert in all competencies or areas of IC, nor in all relevant cultures and communities. Hence all TESOL professionals are themselves developing and learning IC through applying principles. Over time teachers become models of this learning with principled application to relevant contexts.

Principles of intercultural communication

In TESOL, any principles need to be adapted to varying contexts of practice. This is also a principle of IC: effective and efficient communication is satisfactorily adapted to the context, people and situation in hand. Teaching IC within TESOL has the double adaptation of adjusting the content teaching of relevant knowledge, skills and attitudes in a specific pedagogic context while engaging and preparing learners to adapt communicatively in intercultural contexts. This means encouraging students to be open-minded. Given the variety of TESOL contexts world-wide, it means that there are many ways to develop IC. This variety of IC teaching approaches also stems from the interdisciplinary nature of IC as a field, which can be seen in psychology, sociolinguistics, business and communication studies (e.g. Spencer-Oatey & Franklin, 2009; Jin & Cortazzi, 2017).

ESOL students may use English not only with mother-tongue speakers but also with those using English as a second language, or as a *lingua franca*. Some interlocutors with students will have highly proficient levels of English skills, but they may not have highly developed intercultural competencies. IC learners need to be prepared to be adaptive and resilient. They need not only to become more highly aware of ‘the other’, as interlocutor; they may also need to learn to solve communication problems, to clear up their own or others’ misunderstandings. They may need to be mediators (Byram, 2008; Ting-Toomey & Dorjee, 2019) to help others develop IC. Students’ IC skills thus include clarifying, simplifying, re-phrasing and interpreting both their own and others’ communication. These are characteristics of helping others to express themselves in English (normally enacted as meta-communication by teachers). This means that teaching IC develops learners’ awareness of diversity and their ability to respond appropriately in different contexts and to help others to respond (Baker, 2017; Rose & Syrbe, 2020).

Many participants in TESOL classes represent linguistic, cultural and social features of diversity, among themselves or in relation to nearby communities. Their intercultural experiences are resources for learning IC. Some levels of IC are implicitly involved in classroom interaction or out-of-class activities related to a neighbourhood. Features of this IC interaction can be brought out by encouraging a critical awareness of classroom communication from an IC standpoint (Zhu, 2019). Students can examine their own classroom contexts and immediate localities in mini-projects using ethnographic ideas to investigate who uses English (and other languages) to whom, when, where, how and why (Saville-Troike, 2003 Kaplan-Weinger & Ullman, 2015). Social and mass media provide many opportunities for students to investigate further diversity, face-to-face or virtually in

electronically-mediated communication (Martin & Nakayama, 2017; Sorrels, 2021; Toomey & Chung, 2021). Other resources of literature, drama, film and video conferencing further extend contexts vicariously. These can be exploited by organizing IC projects and visits designed to support a sense of community in which ESOL learners join others for common activities. Such projects likely include student presentations and reports using observation, interviews, questionnaires and group discussions, related critically to published resources (Byram & Fleming, 1998; Byram et al., 2001; Aldred et al., 2003; Wagner et al., 2018). These activities develop heuristic principles of intercultural discovery and problem-solving. They include: to observe, to be curious and inquire, to become analysts and critical participants of contexts around them and to learn culturally (Carbaugh, 2010; Liddicoat & Scarino, 2013; Piller, 2017; Byram, 2020; Sorrels, 2021).

Using experiences as resources implies the IC principle that participants are willing to learn and to engage in a shared commitment to exchange meaningful communication for reciprocal benefits (Martin & Nakayama, 2017; Ting-Toomey & Chung, 2021). Since IC involves diversity and sometimes misunderstanding, this means such willingness to apply IC knowledge and skills is coupled with patience and tolerance. It involves developing an ethical sense of responsibility for mutual understanding and social action (Sorrels, 2021). Since these are long-term commitments, this implies persistence with enough resilience and dedication to keep going despite difficulties.

Pedagogic approaches in TESOL are usually framed by an educational institution or commercial organization, and by classroom cultures or local cultures of learning. In a reflexive approach, teachers can focus learners' attention on their expectations of how they learn IC. These ways likely include some previously socialized ways of learning which might be dissonant with those of other participants or of teachers (Jin & Cortazzi, 2011, 2013; Cortazzi & Jin, 2013). For example, 'I will learn from studying the textbook and listening to the teacher, but not from talking to classmates because they are at my level and the teacher knows best.' Some previously developed ways of learning can unconsciously filter or impede IC learning activities. TESOL practitioners consider what cultural kinds of learning are valued by students, and how pedagogic approaches for IC may challenge, match or extend these. Introducing a new way of learning may start from ascertaining students' own cultures of learning. When students consciously widen their repertoires of cultural ways of learning, this is intercultural learning.

Developing IC includes appreciating how diverse communities express themselves and understand others. This includes the full range of linguistic means used in different ways of speaking and parallel patterns in writing, sometimes with different meanings: stress and intonation patterns, tone of voice, discourse patterns and intercultural uses of pragmatics (McConachy, 2018; Abrams, 2020). Ultimately, this requires not only making efforts to understand what people say but trying to understand what they are like, how they think and what their cultural beliefs and human values are. This includes coming to see how interlocutors understand us and what we are saying. Reflexively, this means that developing IC implies coming to understand one's self, one's own cultural behaviour and one's own cultural repertoire of ways of speaking and thinking. This is the twofold effort to understand others and one's self. This entails the ability to observe, analyze and reflect on both the messages and those who communicate, including oneself.

There are barriers regarding making this effort to understand. These include interpreting situations through an ethnocentric lens, which essentially means interpreting what is said (and the person saying it) through a mono-cultural framework which is imposed in unwarranted ways, often invoking stereotypes and bias. Overcoming ethnocentric views usually takes time: it can be greatly helped through active listening and mindful reframing. This reframing avoids the too-swift interpretations and suspends judgements while struggling to understand; it notices and considers alternative perspectives (Ting-Toomey & Dorjee, 2019; Ting-Toomey & Chung, 2021). A measure of cultural humility is needed to recognize how a different interpretation from another cultural viewpoint may be more appropriate.

Figure 34.1 summarizes these IC principles and relates them to human qualities and characteristics in an educational view of IC in TESOL. Applying these principles inevitably depends on the context and aims of a given TESOL programme: is IC a major goal, a subsidiary target, an assessed element of a course or a theme now and then, an occasional added-on element? Does IC have the status of a key competence, alongside traditional oral and literacy skills? How far does a TESOL programme envisage IC for students as a future social/occupational goal or to develop humane values through re-considering their own cultures, languages and communication patterns, and identities? Is the TESOL in a programme *including* IC; *integrating* IC; developing TESOL *through* IC; or variously combining these?

Principles of TESOL practice for teaching IC

These IC principles (Figure 34.1) can be linked to TESOL principles (see Figure 34.2). We have used these in teacher training to help teachers design classroom lessons and to adapt, develop and use materials. Our working contexts are those of teaching English as a foreign language, as a second language, for academic purposes, as a medium of instruction and as an additional language (giving migrant children language-supported access to school curricula). These principles are consonant with published TESOL principles (e.g. Paton & Wilkins, 2009; Matsuda, 2012; Brown & Lee, 2015; Helman et al., 2018). However, they differ in that they consist of *continua* or *polarities* in which both poles of a scale are necessary though they will be enacted in different ways at different times in different contexts. In these principles of the concept of ‘context’ are central to both the starting points and outcomes, and to the intervening pedagogic processes: ‘contexts’ embrace linguistic, educational, social and cultural situations of learning and using English.

Sense-making: Meaning – Relevance

In lesson planning, overall significance is given to extend learners’ ability to access and express meaning-making. The search for making sense and communicating meaning drives language learning. However, meaning is generally interpreted in frameworks of relevant contexts, so teachers strive to make meaning relevant to what students already know. In IC, however, a tendency to use what is culturally familiar can lead to wrong interpretations by imposing presumed meanings which may not be the interlocutor’s intended meaning. Therefore, teachers need to extend learners’ frames of relevance. Meaning and relevance complement each other in increasing nuances of extending knowledge, skills and attitudes. To make IC concepts relevant to known or imagined contexts of language use, teachers use strategies for localization.

Notions of relevance in communication may be different in cultural orientations to contexts. An accessible example is ‘high’ and ‘low’ contexts. In a high context, shared knowledge is assumed and much meaning is gathered through clues in a situation so communication can be indirect, and relatively less information is made verbally explicit. In a low context, relatively more information is made verbally explicit, communication is more direct, specific and literal, with less attention placed on gathering meaning from the context since meanings are mainly in the words (Zhu, 2019; Sorrels, 2021; Ting-Toomey & Chung, 2021). To help ESOL learners, these tendencies are easily visualized in diagrams (Lewis, 2008, 2018). These are tendencies which can also be seen within a single culture and not every individual conforms. When speakers depend on different scripts, following high or low contexts in their interaction, misunderstandings can occur: suggestions and hints made on a high context assumption may not be perceived, communication seems vague and ambiguous, while direct messages from a low context perspective may be misinterpreted as impolite, pushy or aggressive. The high–low distinction may be helpful as part of IC repertoires of principles, or critically evaluated. Overall, TESOL teaching strives to balance making meanings relevant and relating what is relevant to new meanings.

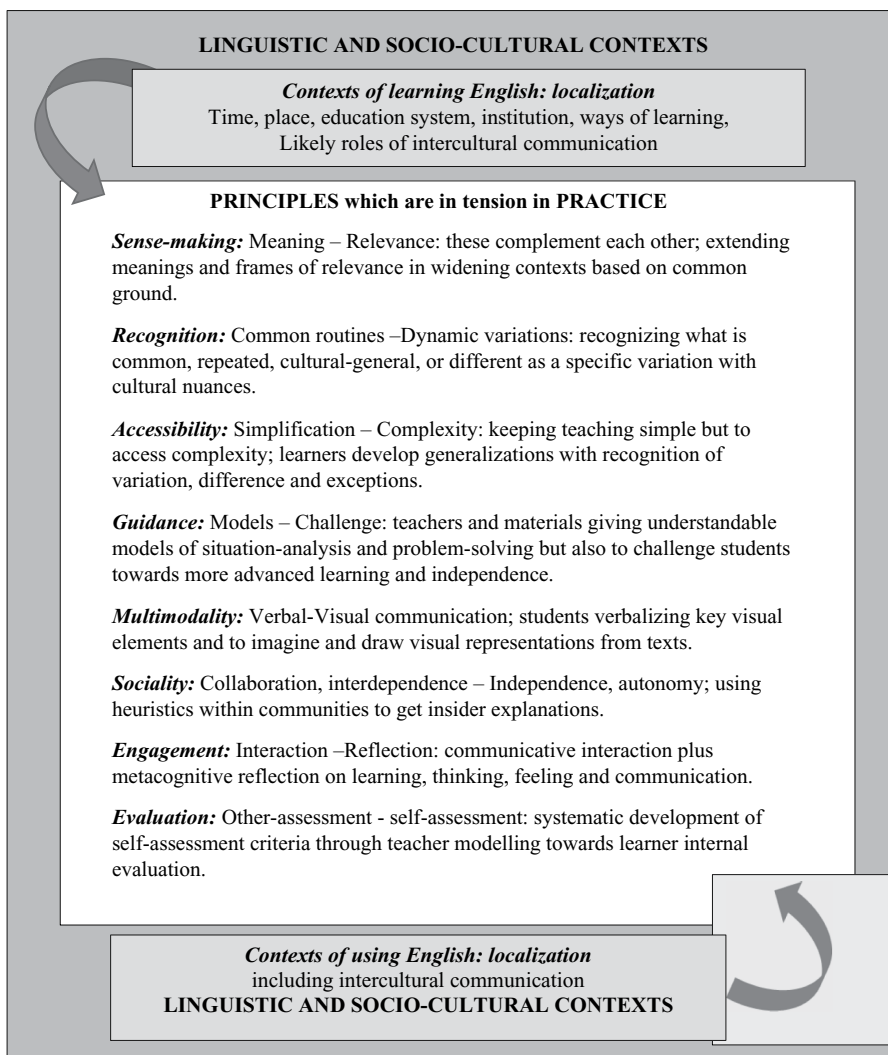


Figure 34.2 Some principles of TESOL activity design related to teaching intercultural communication

Source: Jin & Cortazzi, for this publication

Recognition: *Stable routine – Dynamic variation*

A basic issue for ESOL learners is to recognize, culturally, what is the same (or common) and what is different (or a variation). Sameness in education is evident in familiar routines which meet a learner's need for repetition to consolidate knowledge. Examples in TESOL are formulaic phrases or expected communicative sequences. However, without some variation or extension through new elements learners lose involvement and interest. Variety keeps language learning flexible, but too much variation can cause confusion. Some language variations in the same context have recognizably similar functions but may have different nuances of cultural values.

Accessible examples can be observed in greetings and farewells. This topic arouses curiosity: ESOL students can draw on their own languages and cultures besides interacting with other cultural

communities to discover more details. Students quickly observe the variation of greetings in English, often associated with formality, the setting and how well interactants know each other ('Hi', 'How are you?' 'How's everything?'). These may be associated with body language (hand-shakes, hand waves, nods, eyebrow flashes). One issue for learners is when and where to conform to English-using cultures or how to maintain their identity through using their own ways of greeting. If students are familiar with greetings using a cheek-kiss (France, Latin America), a bow (Japan) or prayer gesture (a 'wai' in Thailand, 'namaste' in India), can they use these in greetings in English? Does this depend on being a host or guest, or on features of age and gender? Then what topics of general conversation follow a greeting? Is it OK to ask about a person's family, religion, occupation or salary?

Translating greetings from different languages into literal English reveals variations of inquiry, exclamation or invocation, with nuances of social functions or cultural values. Thus, students can inquire among international students or local communities, or conduct internet searches about greetings formulae: 'Peace be upon you!' (Arabic), 'Rejoice!' (Greek), 'What's the news?' (Malay), 'Where are you going?' (Fijian), 'How's your family?' (Ibo), 'Have you eaten?' (Chinese), 'May you not die this morning!' (Yoruba) and 'Don't steal, don't be lazy, don't tell lies!' (Quechua). This is complemented by farewells. Some languages for leave-taking share a translation equivalent of the English 'See you again!' (Chinese, French, German, Italian, Russian); others refer to God ('To God, go with God' (Spanish); 'God protect you' (Persian) and 'Goodbye' abbreviates an older English form, 'God be with ye'). Some languages have different phrases said by the person staying or the person leaving (Turkish staying, 'Go smiling, go happily' + leaving, 'Stay safe'; Malay staying, 'Have a good road' + leaving, 'Have a safe life'). The Hawaiian 'Aloha' for both a greeting and farewell is used by many Americans in English; it means 'the presence of the divine breath'; it shows warmth, care, affection, co-ordinating mind and heart in human relationships. Such examples alert ESOL learners to discover heuristically about English-using behaviour and to reflect on underlying values, maintaining respect towards cultural diversity.

Of course, greetings are usually starting points: these examples could be extended to plan IC-related activities in themes that greetings are meeting people in locations and spaces for living, while leisure and landscapes are cultural features of living which exemplify diverse cultural values (see Figure 34.3). Each theme has IC strands related to thinking, feeling and acting or behaving. Activities include a heuristic approach to engage ESOL students in communication out-of-class through visits to the local environment, observing and interacting with communities of local residents and visitors, culminating in group presentations. Some communication could be online or using social media.

Accessibility: *Simplification – Complexity*

All teaching simplifies. As a pedagogical principle, TESOL practitioners simplify IC content to make material accessible and learnable. A problem in lesson planning is how to keep the language at an appropriately simplified level while including cognitively appropriate content that is engaging. Simplification needs to be balanced not only with actually increasing the learning complexity but with learner awareness that what is presented simply is really more complex. In IC, simplification may be associated with stereotypes of cultural communities and their ways of speaking: the simple becomes simplistic and distorts. A general social trend can be mis-interpreted as a stereotype which is damagingly imposed on individuals. IC teaching respects cultural others to recognize their dignity and the complexity of identities. This principle helps to avoid false perceptions of 'the other' by recognizing that generalizations are balanced by learner awareness of complexity and that such complexity by definition embraces individual and in-group differences.

An example of this principle is for students to analyze an apparently simple term which is frequent in general communication, such as 'fair' or 'fairness' (in Figure 34.4). This can be complex in

	GREETING	USES OF SPACE	LIVING SPACE	LEISURE SPACE	LIVING ENVIRONMENT	
THINKING	ways of greeting + gestures	uses of personal space	living space in residences	restaurants coffee bars fast food	city architecture green spaces	culture + landscape
FEELING	emotions displayed in gestures in cultures	interpreting feelings – proxemics in cultures	housing dreams ideal / real across cultures	formulaic service language in counter exchanges	responses to local heritage architecture + parks	feelings within worldviews
ACTING	role play initial meetings in cultural contexts	observe different local groups + video clips	analyse adverts about living + interview residents	observe counter exchanges + creative role play	analyse photos + interview tourists + visitors	investigate intercultural case studies

critical reflection on interpretations through journals and group presentations

LANGUAGE AND SPACE

Figure 34.3 A possible sequence of topics and activities to develop intercultural learning spread within a TESOL programme

Source: Cortazzi & Jin, teaching materials

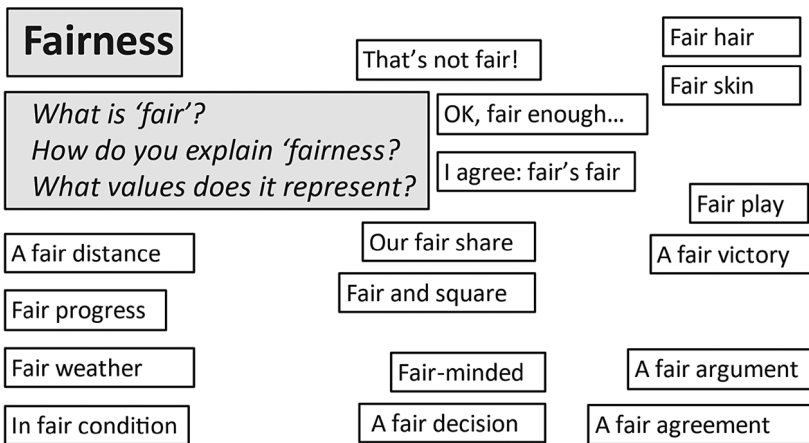


Figure 34.4 Examples of expressions with uses of 'fair' for student exploration of a complex cultural concept

Source: Cortazzi & Jin, teaching materials

English-using cultures and may have resonances which are not always evident in dictionaries. The main idea is that learners investigate meanings in different contexts to gain insights into the complexity of a term, while advancing their knowledge of English use and cultures. 'Fairness' is perceived as essential in British and some other culture communities because it conceptualizes ideas about impartiality, consideration and honesty, judgement and evaluation, equity and justice, in such contexts as sports conduct, commercial deals, argument and academic discourse, and legal agreements.

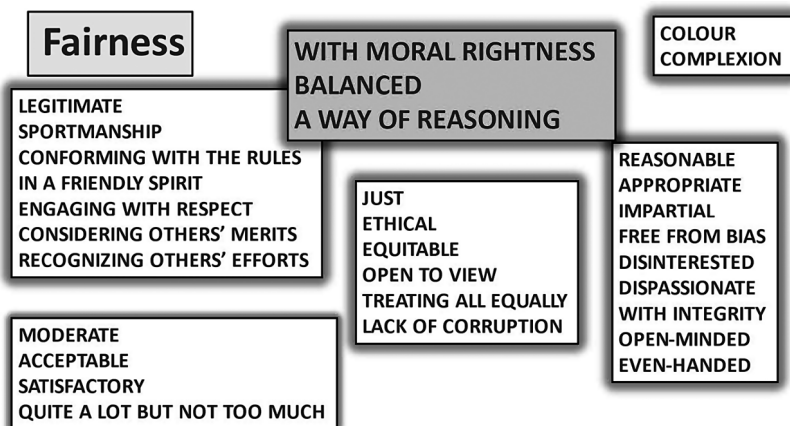


Figure 34.5 Examples of analyzing ‘fair’ to cluster meanings through heuristic activities to show complexity

Source: Cortazzi & Jin teaching materials

As an activity, the ‘Fairness’ example (Figure 34.4) was given to experienced ESOL teachers and some students. In discussion, groups of participants imagined contexts for the examples and analyzed major clusters of meanings of ‘fair’. They considered contexts of use, such as refereeing sports, academic argumentation and children’s stories in English. They were given further challenges. They attempted translating ‘fair’ into other languages, and to see which elements seem similar in other cultures. They interviewed English speakers to ask them what ‘fair’ means, and comment on how significant ‘fairness’ is in English-using cultures. A final challenge was to formulate simple but empathetic explanations of ‘fair’ and ‘fairness’ for different audiences (children, teenagers, parents and professionals). Further development could use corpora resources to explore varieties of English and ‘fairness’ in different genres (Figure 34.5).

Guidance: Models – Challenge

Models and challenges are significant in all teaching. Models directly exemplify principles, give manageable overviews abstracted from details of content and demonstrate how to solve problems. Indirectly, they show students ways to learn (and show teachers ways to teach). However, learners cannot merely copy and apply models: applications vary in different contexts and are less relevant in some situations. Students need to internalize but go beyond models. They need to learn independence in application and thinking, developed through meeting appropriately matched challenges. Too much challenge can be overwhelming; too little challenge can restrict achievement. These ideas need to be balanced.

In teaching IC, some models take the form of simple rules of behaviour (‘dos and don’ts’). While an isolated list can be misleading, this is useful as a summary to apply points of a contextualized discussion (e.g. Jackson, 2020a). Other models present large-scale dimensions of IC by analyzing national or regional trends with a limited number of categories of cultural values which are used to derive national profiles to serve as a framework to predict or explain IC situations based on widely researched trends (see Jin & Cortazzi, 2017). Examples of well-known models derived from research (e.g. by Hofstede, Trompenaars and GLOBE teams) are introduced in most IC textbooks, with application and critical discussion (e.g. Spencer-Oatey & Franklin, 2009; Lewis, 2018; Sorrels, 2021; Ting-Toomey & Chung, 2021). A challenge for students is to understand how identified national

After-class group task:

Collect two types of visuals (e.g. photos, videos, adverts, etc.): one type with two people gazing into each other's eyes; and another type with two people avoiding looking at each other's eyes.

Your group should interview 30 participants in total with these two visuals to ask:

- In each visual display, what does gazing into, or not looking at, each other's eyes mean?
- What do participants think the people in the visuals would believe when the other person is, or is not, looking into their eyes?

Your in-class presentation slides should be made by using nonverbal communication methods. Try not to display sentences, but use signs or symbols. You can explain your findings orally.

Figure 34.6 A group task for a class presentation later about interpreting non-verbal communication

Source: Jin & Cortazzi, teaching materials

trends or profiles apply without stereotyping to more personal or face-to-face professional situations: without a principle of variation and localization some will find it difficult to challenge the model.

A well-tried approach to present challenge is to give learners case study examples of critical incidents to analyze. Often these are scenarios based on observed intercultural uses of language and behaviour. Learners may be given options from which to choose solutions, followed by provision of feedback. In a heuristic approach, students ask questions to elicit further information from the teacher, before suggesting a solution. An example (Figure 34.8) is about forms of address: a problem of how students address their teachers in English in university. While many English medium universities world-wide maintain a traditional way of addressing teachers by their titles and family/last name (TLN, e.g. 'Professor Smith'), it is common in 'Western' universities for students to use only teachers' personal/first names (FN, e.g. 'John'). This informality is sometimes considered disrespectful by some students within their own cultural practices; many would rather maintain the more traditional address terms. Students can simply follow institutional practices. There are cultural alternatives. Some students, for example from Malaysia, use a title plus first name (TFN, e.g. 'Professor John') or just a respectful title without a name ('Teacher', 'Miss', 'Professor'). The example incident (Figure 34.8) shows that conforming to the expected practice of a host community can go against other cultural preferences. The teacher may not have all the information students ask for (e.g. the university location); but students, through asking the teacher questions, can get enough information and consult in groups, formulate an analysis and suggest solutions and ways to mediate. Further investigations examine naming practices (e.g. in some Asian languages the order is family name + personal name). In fact, in global English various name orders are available (to follow the widespread English practices or keep those of another culture in English use) and, in fact, there are mixed practices. Further factors implied in this scenario (Figure 34.8) are the age, gender, seniority and rank of the teachers, and their individual personality and experiences.

Multimodality: *Verbal – Visual*

Verbal elements are salient in TESOL communication, but non-verbal and visual elements are significant in multi-modal ways of learning. The pedagogic principle here is to use the complementarity of visual elements (including gestures and non-verbal communication) and verbal expression. One approach is to use learner competences in interpreting visual representations (commonly seen in flow charts, tables or diagrams) alongside understanding related content in a written text. Simple

Through intercultural communication learners can develop:

- ✓ **Interest** and open-mindedness about communication, communities and cultures
- ✓ **Confidence** to engage in, explore, and critically analyse intercultural situations
- ✓ **Awareness** of diverse communication styles, cultural ways of interaction
- ✓ **Flexibility** to use English in a wide range of contexts with diverse interactants
- ✓ **Imagination** to consider differing viewpoints, visions and values with understanding and empathy
- ✓ **Skills** to make explicit language difficulties and explain cultural practices
- ✓ **Ability** to negotiate misunderstandings and mediate in conflict situations
- ✓ **Identities** which include intercultural features with self-esteem regarding their own cultures

Figure 34.7 Some aims for ESOL learners regarding intercultural communication

Source: Jin & Cortazzi, 2018, p. 33

visuals can represent IC text structures or portray conversational moves. An example is a diagram which helps students understand the discourse moves of Situation, Problem, Solution, Evaluation (see Figure 34.8). Working with these orally before tackling an accompanying text can be a useful pre-reading activity. Correspondingly, a text may be tackled with a post-reading activity of completing a chart or table to represent essential text information. So, key visuals can help with student understanding and verbal expression. Some IC materials notably use extensive drawings and diagrams to illustrate IC concepts and models (Uttley, 2004; Lewis, 2008, 2018; Murdoch-Kitt & Emans, 2020). These can be used directly in IC teaching in developing these verbal–visual correspondences.

Students can investigate problems with out-of-class participants, including seeking interpretations from participants, to raise their own awareness of intercultural learning. The requirement of a task (see the example in Figure 34.7) can inspire students to be creative in how they present data and findings.

Sociality: *Collaboration – Autonomy*

In TESOL classrooms, collaboration and teamwork is always significant in pair and groupwork. However, a balance is needed: ESOL learners need to develop independence. Ultimately, they need access to heuristics as ways to ascertain communication patterns for themselves in new contexts. Revealing profound sociality, IC inherently requires collaboration. ESOL students need to learn appropriate ways to ask for interlocutor co-operation in the forms of repetitions, clarifications and explanations to help them understand what is going on. More challengingly, ESOL students, as individuals, need to elicit explanations from the ‘other’ to get insider interpretations of linguistic and cultural events and formulate guidance about how to participate (see Figure 34.6). So, while some IC development is collaborative, e.g. through project investigations, autonomy remains necessary.

Engagement: *Interaction – Reflection*

While student–teacher and peer–peer interactions are mainstays in TESOL practices, there is a recognized need for students to reflect regularly on their own communication and learning. Engagement thus refers to both social interaction and to mental engagement through reflection. This is a meta-cognitive perspective: students are led to explicitly monitor their own learning to enhance their own learning strategies, e.g. through discussion and reflective journal writing. For IC, developing reflective awareness is vital and this can be mirrored in TESOL activities. For example, in three steps

students can 1) verbalize beforehand how they will approach a particular IC task (e.g. establishing the focus of questioning in the scenario in Figure 34.8), 2) note how they are actually doing it and learning (in the Figure 34.8 scenario, to identify the IC principles involved) with participants' feedback; and 3) after completing it, note what they achieved and how they did so (e.g. to make a group presentation or write a concise report), with further reflections on improvement (e.g. follow up with a further group/investigation with local and international students). For IC, such reflective engagement (e.g. in groups, after the follow-up investigation) includes thinking about participants' interaction and learning (thinking, feeling, doing in Figure 34.3), together with what they thought others perceived and understood about a communication process and its outcomes (e.g. in Figure 34.8). This process has been implemented in IC teaching with effective outcomes [source: Jin, teaching materials].

<i>Discourse categories</i>	<i>Information for teachers; ESOL participants should seek information via questions to their teachers</i>	<i>Likely questions from students to ascertain available details</i>
SITUATION	<p><i>Teacher 1 (T1) is a junior ethnic minority north American; Teacher 2 (T2) is a senior and older Chinese.</i></p> <p>In many English medium universities, many students call teachers by their personal/ first names; some do not, instead, they use title + family name. Other language and cultures have different naming practices to address teachers.</p>	<p><i>Who are the participants?</i></p> <p><i>Should we address everyone in the same way to show respect?</i></p> <p><i>Can we address individuals differently?</i></p>
PROBLEM	<p><i>A Chinese postgraduate student orally and in writing addressed T1 by her first name only and addressed T2 by her title and family name. T1 became offended and questioned the student for having a bad attitude and of not showing proper respect to T1. The student became upset, feeling that this was unfair as he has respect to both teachers. He thought he had conformed to the way of addressing T1 according to western expectations, but felt it was difficult to address T2 by the first name as Chinese students would never address a much older and senior person by the first name. He feels T1's interpretation will affect his academic progress.</i></p> <p><i>T1 felt that she had previously experienced racism in a university context. Thus, she might believe this issue of addressing could be caused by a racist attitude. T2 is a more senior, more experienced Chinese academic, who is used to being addressed by either her first name or title + last name.</i></p>	<p><i>What happened?</i></p> <p><i>Who said what?</i></p> <p><i>What is the problem?</i></p> <p><i>How are teachers' identities implicated if I address them in the same or different ways?</i></p> <p><i>What are the likely contributing factors?</i></p> <p><i>What are the different perspectives?</i></p> <p><i>What are the feelings involved?</i></p>

Figure 34.8 A heuristic approach to investigate an intercultural scenario to ascertain likely issues and possible solutions

(Continued)

<i>Discourse categories</i>	<i>Information for teachers; ESOL participants should seek information via questions to their teachers</i>	<i>Likely questions from students to ascertain available details</i>
SOLUTION	<p>T2 tried to arrange a meeting to discuss intercultural naming practices before they both met the student. But this meeting did not happen.</p> <p>It would be helpful to discuss this matter openly so that an acceptable practice for addressing teachers is found. Students may learn to treat individuals differently rather than to assume everyone in one community conforms. Both teachers and students can investigate naming practices in different cultures. Both consider respecting individuals' preference of naming and addressing and tell others explicitly what they prefer.</p>	<p><i>How can we find out from individuals how they prefer being addressed?</i></p> <p><i>What shall we do in a similar situation?</i></p> <p><i>How can we mediate?</i></p> <p><i>What is a good mediation strategy here?</i></p> <p><i>How can we help explain different practices and reasons for different forms of address?</i></p>
EVALUATION	<p>T1 needs to know more about intercultural naming practices for Chinese contexts. The student remains worried and upset. T1 remains offended and feels unhappy.</p>	<p><i>What do participants feel after this incident?</i></p> <p><i>What are the various possible interpretations?</i></p> <p><i>How can we help different parties to express their feelings explicitly?</i></p>

Source: Jin & Cortazzi, teaching materials

Figure 34.8 A heuristic approach to investigate an intercultural scenario to ascertain likely issues and possible solutions

Evaluation: *Other-assessment – Self-assessment*

This principle attends to using criteria for assessment and diagnosing future learning, and how such criteria may initially be external (from teachers, in textbooks and materials, and in marking assessments) but should develop to include self-assessment by learners themselves. through the internalization of criteria. This develops the uses of criteria towards autonomy.

In IC, this self-assessment is ultimately bound up with developing relevant human values and competencies, which in the end are self-generated. There are several classroom stages (Jin & Cortazzi, 2017, 2018). At first, in advance, the teacher gives explicit criteria related to an IC activity. Outcomes and communication processes are then evaluated using the criteria as assessment for further learning. The teacher demonstrates how different criteria work (a model: 'Here, I evaluate like this'). Over time, criteria become progressively more demanding and more sophisticated. ESOL students explicitly reflect on the criteria as they become more complex. Later, the teacher and learners together make other criteria and apply them for varying activities, introducing explicit principles of IC (a transitional collaboration: 'Together, we evaluate like this'). Ultimately, the students formulate their own criteria and use them for self-assessment (agreed but independently operated: 'We agree to evaluate like this'). Criteria include drawing on principles of IC and critically evaluated ideas about cultures and communities. Criteria include how others perceive and feel about interaction, what cultural beliefs and values are involved and how others might interpret some given communication. Over time, as ESOL learners engage in these principles they can achieve a range of benefits, including those summarized in Figure 34.7 as aims.

Conclusions

Ideally, IC would be appropriately engaged in most TESOL, modestly integrated in classroom activities. It would relate to pronunciation matters, vocabulary, grammar use, discourse skills, intercultural pragmatics and appropriate behaviour. It would be an expected strand of textbooks. It would be a key element of teacher training. If IC is not explicitly part of available materials, teachers can use existing materials so that learners interrogate them with critical awareness and supplement them with IC activities (Cortazzi & Jin, 1999, 2018; Liddicoat & Scarino, 2013; McConachy, 2018; Jin & Cortazzi, 2018).

Here, we have outlined two sets of principles. Classroom teachers mediate these principles to learners, as professional and personal models. Some current ESOL learners become leaders in their fields later, to enact realizations of these principles in society. Some educationally oriented TESOL programmes already give attention to the human values emphasized in these IC principles. These principles can become more central to help orient TESOL practices towards global English for students with personal, community and international benefits. In the big picture of life on this planet, IC is not a luxury extra. It is vital. IC is located within ‘imperatives’ for developing economies, technologies, peace and ethical relations (Martin & Nakayama, 2017). An interculturally aligned TESOL helps towards world-wide intercultural competences (UNESCO, 2013) which themselves fully support the educational strand of the 17 goals of the 2030 Agenda for Sustainable Development (United Nations, 2015). Language, especially global English, is the medium for the achievement of these goals. IC helps to locate TESOL within this international picture of collaboration to sustain humanity.

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