

Language Education: Intercultural Communicative Competence and Curriculum

Mohammad Ali Robotjazi

University of Mysore

Abstract

Life in this contemporary globalized world commands respective challenges in communication and brings nearly everyone into contact with people of other languages and cultures. Through this contact cultures make people require exchanging cognitive notions, thoughts and precepts, and to do so a strong medium is required. Foreign and second language education has developed to unravel the challenges the present and prospective interlocutors encounter, by emphasizing on learning how to communicate successfully with others speaking a different language and living a different culture.

Formal education in any society is based upon various influences and policies. However, there exist some essential sources of impact, which play a vital role in determining the prospect of social foreign literacy, and academic and non-academic communities. Communicative competence, which is tangible to eradicate the borders of differences and challenges, requires enhancing through not only linguistic gain but also more importantly intercultural awareness. Of these basic issues to develop and consolidate the intercultural communicative competence, curricula and syllabuses appear to be strongly influential and determinative. Interculturally loaded foreign/ second language textbooks, designed curricula, syllabi, foreign/ second language teaching methodology, teacher education, etc. command an expectation to be satisfied among the foreign/second teaching practitioners and students.

The premise of the paper is to highlight intercultural communicative competence, objectives followed, and awareness and to suggest an approach to the development of intercultural curricula and syllabuses in order that the concern related to the intercultural incompetence in foreign/second language teaching and learning is reduced or retrenched.

Key words: intercultural communicative competence, culture, threshold, orientation

ABSTRACTO

La vida en el mundo contemporáneo y globalizado en que vivimos ordena retos en la comunicación y reúne a todas clases de personas de otras lenguas y culturas. Es a través de este contacto que las culturas hacen que las personas

precisen intercambiar nociones cognitivas, pensamientos y preceptos mediante un canal fuerte. La educación de un segundo idioma y de idiomas extranjeros se ha desarrollado para revelar los retos que se encuentran los locutores presentes y prospectivos, enfatizando cómo se obtiene la comunicación exitosa a pesar que otros hablen diferentes lenguas y posean diversas culturas.

La educación formal en cualquier sociedad se ve influenciada por varios factores y políticas. Sin embargo, existen algunas fuentes esenciales de impacto que juegan un rol vital en determinar el prospecto de la alfabetización social extranjera y las comunidades académicas y no-académicas. La competencia comunicativa es tangible al erradiar los bordes de la diferencia y los retos, precisando de esta manera el enriquecimiento a través del aumento lingüístico, como también de la conciencia intercultural. Al considerar estos asuntos y para consolidar y desarrollar la competencia comunicativa intercultural, los currículos académicos y los prontuarios de cursos muestran ser factores influyentes y determinantes en el proceso. Textos sobre la enseñanza de un segundo idioma o idioma extranjero que son plagados de nociones interculturales, al igual que un currículo diseñado, prontuarios de cursos, metodologías de enseñanza de segundos idiomas o idiomas extranjeros, el(la) maestro(a) y la educación, entre otros factores, requieren una expectativa de satisfacción entre estudiantes y practicantes del tema.

La premisa de este estudio es resaltar la competencia comunicativa intercultural, los objetivos que se siguieron y la conciencia. Asimismo, se sugiere un acercamiento al desarrollo de currículos y prontuarios interculturales, para así disminuir la incompetencia intercultural del aprendizaje y la enseñanza de un segundo idioma o idioma extranjero.

Palabras claves: *capacidad comunicativa intercultural, cultura, umbral, orientación*

Dr. Robotjazi is a senior teaching fellow at PUC level (Pre-university College) in the Department of Education, Bojnord, Iran. His research interests include second/foreign language teaching and learning, culture pedagogy, and contrastive linguistics.

Introduction

Learning a foreign or second language is not simply mastering an object of academic study, but more appropriately focused on learning a means of communication. Communication in its deep conceptualization in the real and given situations is never out of context- even if it might seem as fatigue communication- and because culture is a part of context, communication is seldom culture-free. Thus, it is today increasingly recognized that language learning and learning about target cultures cannot realistically be separated (Kramsch 1993; Valdes 1986). In Britain and the USA, for example, many newly developed foreign language standards are set to be practiced or are being already practiced now. Accordingly, it seems crucial that foreign language learners should become interculturally aware of both their own culture and, more importantly, that of others; otherwise, they will interpret the foreign language messages based on their own cultures, whose intended meanings might well be interpreted on different cultural grounds and frameworks. So culture as having different meanings shall be based on its specific framework and presented to the language learners in its own turn.

By virtue of this stream of thought, even communicative competence, which is divided into the aspects of grammatical, sociolinguistic, discourse, and strategic competences (Canale & Swain, 1980), can be too general a term and in part insufficient unless it is accompanied with intercultural competences, a concept which has been widely used in social psychology and studies of communication (Wisemar & Koester, 1993). In the fields of psychology and communication, this term- intercultural competence- is seen as social effectiveness (the ability to achieve instrumental as well as social goals) and appropriateness (accepted communication in a given cultural milieu). It has been defined in foreign language learning as the ability of a person to behave adequately in a flexible manner when confronted with actions, attitudes and expectations of representatives of foreign culture (Mayer, 1991).

However, it does not seem so challengingly impeding to develop students' intercultural competence. In this contemporary globalized world, one does not necessarily have to travel overseas to acquire the culture and language of a people; media of instruction can be developed and adopted to meet the intercultural needs to a large extent; popular music, the media, large population movements, tourism, and the multicultural nature of many societies combine to ensure that sooner or later students will encounter members of other cultural groups. Developing students' skills in intercultural communication is thus necessarily a part of language teaching. According to Damen (1987) the point can be summarized: The current dedication to the development of intercultural communicative skills and an understanding of the processes of culture learning is on the part of the students and teachers alike.

By the same token, EFL or ESL curriculum and textbooks are expected to reflect a range of cultural contexts and to include intercultural elements. They are hoped to elevate students' intercultural awareness and conceptualizations, thus resulting in their successful and effective communication.

Communicative Competence

Communicative competence is nothing modern but a traditionally different snapshot previously felt of little importance. However, the convenience of communication and getting in touch with otherness etc. has necessitated a much more serious and thorough look at the term 'communication' which has in turn required an easy medium of meeting the needs of communication felt heavily urgent by the people encountering the rapid growth of communication trends, and that is nothing but foreign/second language teaching arts.

The concept 'C C' was developed in the Anglophone world by Hymes's critique of Chomsky and in the Germanophone literature by Habermas (Van Ek, 1986). Hymes maintained that linguists, desiring to decipher foreign language acquisition, must take into consideration the way in

which not only grammatical competence, but also the ability to use language appropriately is acquired (ibid). Thus, he commenced to emphatically focus on sociolinguistic competence and this concept turned to serve as fundamental to the development of communicative language teaching where there was a great transfer from description of first language acquisition and communication to the description of aims and objectives of foreign language teaching.

Van Ek (1986) presents what he calls a framework for comprehensive foreign language learning objectives, which are explicitly developed in the context of this view of how FLT/SLT must be justified through its contribution to learners' general education. He emphasizes that FLT/SLT is not just concerned with training in communication skills, but also with the personal and social development of the learner as an individual. Therefore, his framework indicates reference to 'social competence', 'the promotion of autonomy', and 'the development of social responsibility', which are perhaps inherent in the original discussions of communicative competence, but certainly not central and explicit.

Van Ek's model of 'communicative ability' (1986), cited in Byram, (1997), comprises six 'competences', together with autonomy and social responsibility. His approach is like someone observing a globe by circling around it and stopping at six points. At any one point, one aspect will be central but others, and the relationship to the aspect, will also be in view. The model van Ek proposes looks like what has come below (Byram, 1997):

1. Linguistic competence: the ability to produce and interpret meaningful utterances, which are formed in accordance with the rules of the language.
2. Sociolinguistic competence: the awareness of ways in which the choice of language forms is determined by such conditions as setting, relationship etc.
3. Discourse competence: the ability to use appropriate strategy in the construction and interpretation of texts.

4. Strategic competence: when communication is difficult, we have to find ways of ‘getting our meanings across’ or of ‘finding out what somebody means; these are communication strategies, such as rephrasing, asking for clarification.
5. Socio-cultural competence: socially and culturally, languages are differently framed. Being in one specific cultural or social situation or trying to master it outside the context requires a specific reference frame, and
6. Social competence: involves both the will and the skill to interact with others, involving motivation, attitudes, self-confidence, empathy and the ability to handle social situations.

This dichotomy of competences is quite practically understandable but not completely perfect. If socio-cultural non-verbal competence were added to the list, it would appear more demanding. Though some are nonverbal, gestures, body language, facial expressions etc., they are culturally and socially bound and differ from one language to another.

All in all, communicative competence draws on how one foreign or second language learner uses his foreign/second language command and what he in different settings and interactions utters as appropriate; however, linguistic awareness may never be sufficient unless it is along with cultural awareness.

Intercultural Communicative Competence

The qualifications and skills required of ‘the sojourner’ (Byram, 1997) can be the componential elements of what to call “Intercultural Communicative Competence”. This idea promotes the notion of communicative competence, but in more significant ways. FLT/SLT is expected to contribute to the development of what “a sojourner” requires to successfully communicate with others, but a student is more than a sojourner in that he/she is solely dependent on the school or institution where he/she is learning the hows and whats of communication in ‘other’ language. There might be claims that a student can confront other cultures through such

other subject matters as geography, history, etc., but it can be stated that F/SLT has the experience of otherness at the center of its concern, as it requires learners to engage with both familiar and unfamiliar experience through the medium of another language. Furthermore, as Byram (1997), notes, FLT has a central aim of enabling learners to use that language to interact with people for whom it is their preferred and natural medium of experience, those we call native speakers, as well as a means of coping with the world for all concerned.

FLT/SLT is therefore concerned with communication, but this also has to be understood as more than the exchange of information and sending of messages, which has dominated communicative language teaching in recent years. Even the exchange of information is dependent on understanding how what one says or writes will be perceived and interpreted in another cultural context; it depends on the ability to de-center and take up the perspective of the listener or reader. However successful, communication is not judged solely in terms of efficiency of information exchange but it is focused on establishing and maintaining relationships. In this sense, the efficacy of communication depends on using language to demonstrate one's willingness to relate, which often involves the indirectness of politeness rather than direct and efficient choice of language full of information.

Teaching and Learning Intercultural Communicative Competence in an Educational Setting

Much acquisition of ICC is tutored and takes place within an educational setting. The formal education with specific attention to the intercultural aspects is politically, religiously and socially influenced, which at times and in some places impedes the process of communicative language learning and teaching. However, there are some general objectives set for FL teachers and students and in general for foreign language education to be followed.

Doye (1993), cited in Byram (1997), draws parallels between foreign language education and 'politische Bildung' as understood in the German tradition of schooling. He bases his analysis on

Gogel's (1983) distinction of three kinds of orientation to be offered across all subjects to young people during their general education:

1. cognitive orientation: the acquisition of concepts, knowledge and modes of analysis for the understanding of different phenomena,
2. evaluative orientation: the explanation and mediation of values,
3. action orientation: development of the ability and the readiness for different types of engagement. These three orientations can be closely followed in FL/SL classrooms to gain the ability to communicatively express oneself.

Where FL/SL teachers are not comfortable with political or religious orientations, they can base their intercultural communicative competence differently on morale or other aspects of values. FL teaching within a school or institution has this responsibility to establish an awareness of the values and significance of cultural practices in the other and own culture. What in effect proves critically needed and crucial is that in any way possible, whether registered techniques or even innovative of the teachers themselves, the teachers and learners shall try to attain competence in intercultural communication through a language and its relationship to the cultural practices and identities interlocutors bring to an interaction.

Intercultural Communicative Competence and the Objectives

Comprehensiveness, coherence and transparency (Foreign Language Council of Europe, 1993) as well as precision play a great role in intercultural communicative competence awareness and teaching. It should be ensured that all aspects of intercultural communicative competence are included (comprehensiveness), that their relationship to teaching others is made evident (coherence) and that they can be understood and agreed by all involved. The search for precision is of particular value in the detailed planning of curricular and the realization of curricula in teaching, learning and assessment processes. However, actual performance of teachers and students in the actual situation

or academic milieu would manifest the factors (Byram, 1997), attitudes, skills, knowledge and education, towards which one is bound and through which he is moving.

Curriculum Planning, Syllabus Design, Integration, and Material Development

In order to have a valid and affective outcome of foreign/second language teaching process, the macro and micro policies with special attention to curriculum planning, syllabus design and integration and presentation plans should be closely taken into consideration, and eventually assessment, which is based on what has been covered- whether interculturally loaded and presented- illustrates the efficacy of those policies and actions. The introduction of concept of curriculum puts a further responsibility on the teacher: to determine the order in which learners encounter and hopefully acquire different aspects of intercultural communicative competence. This responsibility is often shared with others: with curriculum designers who provide a more or less detailed framework; with other teachers and with writers of teaching materials; with learners who specify their needs and interests. The curriculum is therefore more than a syllabus- both terms are frequently used in a variety of ways- in that a syllabus is a list of what is to be taught, sometimes including a list of appropriate materials, whereas a curriculum involves a proposal for ordering what is to be taught in order to arrive at specific objectives, which may themselves be ordered and integrated into the curriculum. On the other hand, material development and evaluation are a step-by-step procedure emphasizing, on a very small scale, on what to include and what not to include into one portion of a textbook so that they can meet the criteria and objectives set by the macro policy makers.

Concept of Progression

In FLT/SLT, progression in learning is usually thought of as linear and cumulative, with each stage depending on preceding ones, ‘a journey or pilgrim’s progress, a series of steps up a

mountain, a straight and narrow path beset with difficulties and dangers, towards a distant goal which few but the truly devoted ever reach (Trim, 1978), the early steps easier than later ones. The images arise from ways the grammar, for example, of a language is taught in pedagogically appropriate ways, some of which are intuitive or claim to be logical, others related to anticipated use of the language by learners, and the others derived from the order of learning by native speakers, and the rest again appearing to arise from the structures of the language. Moreover, a pedagogical grammar may involve simplification of language structures in the early stages of learning, returning to present the full complexity at a later stage. In fact, it is only at the earlier stages of learning that the notion of each step depending on previous ones is evident. At later stages, the image of climbing a ladder can be replaced by the metaphor of completing a jigsaw puzzle, where the early stages have provided the edges and corners and at later stages learners, sometimes with the help of teachers, gradually complete elements of the whole picture without necessarily making connections among them until the picture is complete. Moreover, to set the curriculum and syllabus more complete, a threshold of intercultural communicative competence should be integrated, which maintains the notion that a foreign/ second language learner should reach full native-like command of the language he/she is taking (Van Ek, 1980). However, this definition of intercultural communicative competence threshold appears far to be fetched easily, so it is modified: one has reached the threshold when he/she is able to communicate with others (foreigners whose language he has been taking) successfully, when he can easily get his ideas across and leaves no burden of misinterpretation or misconception due to his cultural unawareness. Therefore, this modified level in the intercultural communicative competence threshold is more likely to be attained.

Planning a Curriculum for Intercultural Communicative Competence

Politically, religiously, and socially speaking, planning for intercultural communicative competence seems slightly difficult, although there are universal and general grounds on which all academic communities with different cultures can base their foreign/second language policies. These grounds may prepare the foreign/second language teaching with better chances to meet the issues related to intercultural communicative curriculum planning and syllabus design.

The Geo-political Context

An analysis of what might be meant by intercultural communicative competence in the situation in question. If learners live in a situation where they have no face-to-face interaction with native speakers of a language, their needs will be different from those who are in constant contact, as visitors or hosts, or those who mainly use the language as a lingua franca. This analysis has to draw upon a societal as well as an individual perspective; individual learners' foreseeable needs may differ from the general level of intercultural contact in a society as it currently exists and as its body politic perceives the future.

The Learning Context

This factor concerns the analysis of learning locations and other parameters. In some circumstances, the option of fieldwork may not exist or opportunities for independent learning through the media may be limited. Since curricula are usually determined to some degree by bodies rather than the teacher and learners, it is also necessary to analyze the parameters set by such bodies in order to see whether there are constraints imposed which contradict the objectives of intercultural communicative competence.

The Development Factor

This factor in its turn deals with the analysis of cognitive and affective development of the learners. Although individual learners develop at different rates and in different ways, consideration must be given to this element in the teaching and learning. It need not be a constraint in that teachers may decide that exposure to certain kinds of learning experience in various locations can be successful despite the apparent lack of readiness of the learners involved. It may however be the case that the teacher decides that some objectives are inappropriate for their learners.

Identification of Objectives

The decision about which objectives should be set as the guidelines for the curriculum is made in the light of the preceding stages of analysis. Objectives in foreign language curriculum design and material development shall not be excluded; rather they must be interculturally developed so that the real communicative teaching and learning standards are guaranteed. Whatever purpose the language learner may foster in his mind, the communicative competence need, where cultural competence is contained, will never be ignored.

The Intercultural Communicative Competence Threshold

The foreign/second language policy makers need to have a clear definition of intercultural communicative competence threshold. The communicative competence, which enables the language learner to use the language successfully without misconceptions and cultural ambiguities, can be regarded as intercultural communicative competence threshold. This level can be influenced by geo-political, commercial and other relevant relationships with the countries where the language is spoken. However, at any stage the universal objective(s) of foreign language teaching and learning to communicatively equip the language learner for the communicative needs cannot be neglected.

Sequence in Curriculum

As for linguistic components, cultural component presentation can be hierarchically analyzed. Stereotypes of the people whose language is being taught can be included in the early stages of objectives and more complex and analytical portions can be postponed to later levels as it takes place in real cultural context. Some intercultural practices can be prioritized such as geographical factors and historical events. Abstract phenomena such as relations and affections and interpretations can be analyzed later in time and level. However, culture is not only capital “C” culture but more importantly small “c” culture that in detail deals with what people really in common do and act.

Materials as Cultural Elements

Designing foreign language curriculum and syllabus appears challenging and requires a lot of time and energy to focus on all linguistic and cultural aspects to be covered. However, there are ways to cope with challenges.

Culture as a content and dynamic process should be incorporated into the second language classroom in a contextualized manner, which also includes textbooks. The teacher is responsible to highlight the cultural concepts of the textbooks and directly involve students in the activities, which are aimed to provoke cultural points. FL/SL textbooks not only reflect the target culture, but also the source culture and international cultures.

Interculturally speaking, an FL/SL textbook can be analyzed as having important functions on several levels. The levels are: a teacher; a map; a resource; a trainer; an authority; a de-skinner; and an ideology. It is considered to be a *teacher* in the sense that it contains material that is intended to instruct students directly about the target culture. It is considered to be a *map* in the sense that it clearly gives an overview of the structured program of linguistic and cultural elements to be covered in a specific period of time. A textbook is a *resource* in the sense that a set of materials and

activities from which the most appropriate or useful items are selected is presented. It is also regarded as a *trainer* in the sense that it teaches not only the teachers, but also the students how to proceed and what the feedbacks must be. As an *authority*, a textbook appears very reliable, valid, and written by experts. Therefore, the cultural content is taken for granted. A textbook in the form of *de-skinner* is supposed to analyze the skills in their own turns systematically and teachers get free from this task. And finally, a textbook is an *ideology* in the sense that it reflects a worldview or cultural system, a social construction that may be imposed on teachers and students and indirectly constructs their view of a culture- another world. In one word, it can be said that textbooks- culturally designed- are one important angle of the triangle of teaching and leading a foreign/second language classroom, the two other angles of which are teachers and students, (Cortazzi & Jin, 2000).

Does Authenticity Help Incorporate Culture?

The issue of authenticity in foreign/second language teaching materials is one with a substantial history and development. Proponents of using authentic materials, defined as the 'real language created by native speakers of the language in pursuit of communicative outcomes (Little, Devitt & Singleton, 1989), believe that the stamp of using authentic texts in foreign/second language education ensures a direct relationship to educational objectives. Academic communities inclusive of teachers and language learners have become more enthusiastic and eager to have more access to authentic materials since, communicatively speaking, they believe that they can get appropriate language input and can more easily solve the communicative issues. Accordingly, more and more material developers have tried to integrate materials in the way they can help the foreign language learners satisfy their enthusiasm. The studies conducted all indicate the positive feedback of the interculturally loaded materials. Authentic materials not only motivate the learners, but also provoke teachers to better handle the foreign/second language culture they are teaching.

The development of the intercultural communicative competence approach to teaching a foreign/second language brings up rise to a new perspective in using authentic materials in textbooks. In principle, Byram and Esarte-Sarries (1991) point out that the content of a textbook need to be realistic and the culture should be presented in a textbook as “it is believed and talked about by people who are credible and recognizable as real human beings.” Risager (1991) and Byram & Esarte-Sarries (1991) emphasize the balance and comprehensiveness of the images of the cultures under study. Byram and Esarte-Sarries (1991) propose four dimensions for evaluating textbooks for their being culturally based:

1. analysis at the micro-social level of the social identity of individuals (small “c”), of their social environment, and of their personality;
2. analysis at the macro-social of socio-economic, geographic and historical representations;
3. analysis of the viewpoint taken by the author, either explicitly or implicitly;
4. analysis at the intercultural of mutual representations and recognition by the nature and foreign culture.

With these four dimensions in mind, they also argue that the textbooks should be loaded not only with the culture of target language but with native language culture as well. These authentic materials defined are apparently more likely to develop students’ alternative perspectives to view the world, i.e. to make them intercultural speakers, (Byram, 1997; Kramsch, 1998).

An Intercultural Framework

The texts selected to serve as textbooks for the students should be interesting, informative and enlightening, and to achieve this, a team of textbook writers experienced in sociology, anthropology, science and culture is needed. What features do culturally informative texts have? How are different cultures and people represented in these texts? What classroom tasks are designed

in these textbooks to help learner exploit the texts? These issues should be interculturally considered in designing and developing materials.

Intercultural representations. Finding similarities and differences themselves can help learners get a general view of the two cultures, and textbook writers should have a comparative look at both the foreign or second language culture and the native one. These representations are crucial because learners consciously or unconsciously internalize and distinguish the cultural elements in the texts; hence, they can improve the existing framework of culture-specific references and extend them. Before foreign/ second language learners get involved with more complex phenomena of culture, they had better be familiar with stereotypes of the target culture groups and their own national group (Byram, M. et al, 1994). However, most textbook writers worriedly neglect the representations fearing that students may not be interested in those texts selected. The main hurdle originates from the choice not from the cultural competence inclusion.

Intentions and interpretations. The selected authentic texts carry an intended connotative meaning on the one hand and interpreted meaning on the part of learners and teachers on the other. Kramsch (1998) notes that the responsibility of the language teacher is to teach culture as it is mediated through language. This strongly suggests that, in classroom situations, authentic texts should be exploited through negotiations or open comparison between the meaning ‘intended’ and the meaning(s) interpreted.

Diachrony vs. Synchrony. Culture is subject to changes as language is. Over time, it changes and transforms into a new form. People live the new life with new forms, so the textbook writers shall go with all changes the culture has been exposed to; since today’s young are tomorrow’s adults by the society is run. Texts should mostly be inclusive of contemporary cultures, but this does not

propose that they all be exclusive of the traditions and folklore. Nevertheless, the representations must be accurate and comprehensive.

Image representations. A true representation of a culture and people depends on the writers' cultural awareness, their philosophy of education and political needs for foreign/second language education. Writers should have sufficient information about history, geography, cultural stereotypes of these peoples, and their customs and traditions, important people and events etc. Writers' own educational background at times impacts the choice of texts and they may negatively or solely positively view the target culture and get one sided. Hence, they have to keep a balance and observe the golden mean at viewing a people and culture. Politically speaking, the writers should not be biased and strictly influenced by the policies running in their country because policies are never fixed.

Contrivance of authentic texts. Although adaptation and amendment of authentic texts lessens authenticity of a text as discourse, contrivance is unavoidable for some religions, political or even pedagogical reasons. The hierarchal difficulty of the texts selected is one of the reasons, which induce the writers to amend the text. To adapt the text to the learners' level, the writer may commit unforgivable mistakes, which spoil the cultural and even linguistic connotations. The writer should keep the text intact unless he feels it extremely urgent and necessary, and it should be done through a team inclusive of target language speakers whose views are taken into consideration.

It goes without saying that textbooks play a significant role in foreign/second language education. They can be of practical use to not only current students, but also to the prospective language learners. Textbooks should help language learners to eventually deal with communicative tasks in real contexts. The following measures could be taken to achieve high degree of intercultural authenticity.

1. Textbook writers should not be strictly politically or religiously biased in selecting texts.

Not all texts are against or different from their biases and values. If one needs the language, he surely needs the culture too, since language and culture are not separate, and if they are separated, one in turn will never be perfect in its own identity. In selecting texts, they are not to devalue the original text in order to adapt it to the values of one's own people and culture. That is the way people live their life. Being different does not necessarily mean being against others' values and culture. Different peoples' values everywhere are respectable.

2. Linguistically, sociologically, anthropologically, scientifically, culturally, geographically etc. the textbook writers should be competent enough. The texts written should be properly and adequately loaded with the sufficient information of all just stipulated.

3. Texts should be according to the interest and favors the learners have. Frequency of materials based on learners' favors and interests heightens their knowledge faster and positively provokes them to take more practical measures even outside the classroom and textbooks. Texts should encourage them to trace the stream of thought through media available in their country.

4. Texts selected as authentic for the textbooks should be the result of writers' eagerness to study new approaches and methods of language teaching and learning. Textbook writers should be empirically aware and active in researching. They can even propose techniques to present the material in the classroom.

5. Constant changes in cultures and languages command newness and recentness. Textbook writers' views and actions should be kept as up-to-date as possible to meet modern and novel needs and expectations of the society.

Conclusion

By way of conclusion, I have to reiterate that foreign or second language education has culturally and interculturally grown and come to this conclusion that foreign/ second language learners should be interculturally equipped to enjoy a successful communication in this (being) globalized community. Textbooks evidently play a great role in this demand and authenticity of materials with all intercultural factors and objectives is, needless to say, a requirement hitherto neglected to some extent. Authenticity of the texts shall be kept intact and, if felt extremely necessary, they can be amended without losing its genuine message.

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