Task Design for Intercultural Language Learning

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Abstract: Nowadays, culture is seen as one of the central concerns for language teaching. Intercultural language teaching focusing on intercultural competence instead of communicative competence makes the language classroom multicultural. For language teachers, integrating culture and language in language learning classroom seems more and more essential, especially for the context of English as foreign language (EFL) classroom. Learners should be encouraged as much as possible to acknowledge foreign cultures through participation and interaction. As a language teacher, in order to be an intercultural speaker, it is very important for me to understand what intercultural language teaching is and how it would be applied in classrooms, especially in an EFL classroom in China. Detailed teaching design and teaching process are elaborated in detail steps are presented in this paper.

1. Introduction

Nowadays, culture is seen as one of the central concerns for language teaching. In order to achieve intercultural competence, as a new emerging teaching approach, Intercultural Language Teaching (ILT) combining both culture and language together during language teaching and learning is getting more and more concerns from a number of people, such as, language teachers and curriculum designers. As a language teacher, in order to be an intercultural speaker, it is very important for me to understand what intercultural language teaching is and how it would be applied in classrooms, especially in an EFL classroom in China. In this paper, I would discuss my understanding of Byram's words first. Then I would state some key scholars' ideas about how to develop intercultural competence or literacy. At the end, I would discuss how ILT suits the context I taught in China and also cite Wang's (2004) research to further demonstrate how the approach of ILT could be applied in specific contexts, and the specific teaching design and teaching process are elaborated in detail[1-6].

2. Literature review

2.1 Byram's quote

As Byram (2008) points out, Communicative Language Teaching or CLT, a most influential teaching methodology today, is still identified to be the methodology that most language teachers use in their classrooms. In Richards' (n.d., p.3) booklet, he depicts the importance of CLT and

shows us the significant impact of CLT on language teaching today since it was first proposed in the 1970s. Richards (n.d.) defines the goals of CLT as the teaching of "communicative competence", compared with the concept of "grammatical competence". He says that it is not sufficient for language learners to only master the grammatical competence in a language. Without communicative competence, learners could not succeed in communicating meaningfully. In regard of how learners learn a language, Richards (n.d., p.4) thinks that in the process of CLT, learning seems to be under "the control of the teacher". CLT puts the focus on the learner (Byram, 2000).

However, Crozet and Liddicoat (1999, p.113) believe that although CLT is in the purpose of teaching learners to communicate in a foreign language, it ignores both the connection between language and culture and the necessity to consider communication as "intercultural communication" between native speakers and non-native speakers rather than "communication" in the target language. As Moran (2001) says, people need language to practice the culture, to express themselves and to communicate with each other. People create language to embody culture. Lo Bianco (2003, p.11) suggests that culture could be clarified into three different dimensions, "visible", "invisible", and "multiple". He also finds that quite recently the role of culture in language teaching turns to be prominent. For this point, Kramsch (1993) has written that we perform a cultural act when we speak and it shows that culture is not a separate skill, which is integrated into other language skills (Liddicoat, 2004). Crozet and Liddicoat (1999, p.113) also mention that "language use is fundamentally cultural". In Liddicoat's (2004) research, he cites Crozet's (1996) words to mention that communication is not only about grammar and vocabulary, but also about culture. To cover the shortage of not considering culture in language education, a large number of people have started to link an intercultural approach to language teaching (Liddicoat, 2004).

In Byram's (2008) quote, he says that for language teachers, it is necessary to consider how intercultural language education is providing new perspectives to language teaching and learning. Crozet and Liddicoat (1999, p.113) think that as the emerging modern approach to language education, Intercultural Language Teaching (ILT) overcomes the main disadvantages of CLT. ILT has changed the goals of language learning from "communicative competence" to "intercultural competence". One's own culture and the culture of the target language are both involved in the implement process of intercultural approach. Intercultural language teaching puts the need to communicate in the first place and aims at developing intercultural communicative skills as well as developing language skills (Liddicoat, 2004). The goals of ILT, according to Crozet and Liddicoat (1999, p.117), are threefold. Firstly, "learning about culture", secondly, "comparing cultures", and thirdly, "intercultural exploration". Learning about culture implies understanding culture as a process. Comparing cultures show learners how to recognize the constructing and reconstructing of their own identity. Intercultural exploration is talking about striving for the third place where one negotiates for oneself in different cultures. The pedagogical principles for developing intercultural language teaching and learning, as Liddicoat et al (2003, p.46-51) has researched, include "active construction", "making connections", "social interaction", "reflection", and "responsibility". Active construction shows that learners need to create their own understanding about the culture when developing an individual perspective on both their native and target culture. Making connections means that learners are inspired to make the links between their existing culture and the new one they are learning. Social interaction allows learners to experience difference during communication. Reflection asks learners to respond to the culture they are learning and acknowledge the impact of the target culture on their understanding. Responsibility makes learners understand that they have a responsibility for successful communication in all of their languages and to value other cultures.

With an intercultural stance, there are also considerations for identity in language teaching and learning. Moran (2001) addresses identity in two dimensions, individual's identity in one's own

culture and that in target language culture. For language teachers, they should not only focus on teaching language, but pay more attention to learners' culture learning (Moran, 2001). When teaching the target language, Crozet and Liddicoat (2000, p.12) propose that in an intercultural approach to language teaching, the teacher becomes the principal mediator between cultures. Language teachers should teach learners how to make their first culture relate to the target culture. Moreover, there are implications for the "pre-service" and "in-service" development of language teachers.

In intercultural language learning, the learning of a new language offers learners opportunities to learn about their own culture as well as learning about the target culture (Crozet & Liddicoat, 2000). In Scarino's (2008) opinion, he suggests that intercultural language learning should be discussed as a way of thinking about communities in language education. In intercultural language learning, students are invited to review their own language and culture, while teachers are invited to grasp and produce the opportunities for students to explore their own culture and that of the target language (Scarino, 2008). In order to develop an awareness of intercultural sensitivity, materials focused on intercultural practices are needed and new language learning curriculums should also be developed which integrate language and culture (Liddicoat et al, 2003). Language teachers around the world are forced to teach more culture in their language classes. The new pedagogy is required for the practice of ILT. A discourse-based pedagogy that views culture as language and language as culture enables teacher to successfully dispose the diversity in the target culture and in the cultures present in their own classrooms (Kramsch et al, 1996).

2.2 Intercultural competence or literacy

Intercultural approach in language teaching and learning means a change in the way in which language is both "conceptualised" and "taught" (Crozet & Liddicoat, 1999, p.122). The ultimate goal of ILT is to lead learners progressively towards intercultural competence (IC) (Crozet & Liddicoat, 1999). That's to say, in order to be effective language users, communicative competence is not really the goal for learners to aim for. Modern language learners need intercultural competence (Liddicoat, 2004). Corbett (2003, p.2) thinks that intercultural competence of language learners covers the ability to comprehend the language and behavior of the target community, and explain it to members of their own community, and vice versa. The long-standing objective of teaching learners to acquire "native speaker proficiency" is displaced by the goal of ILT approach. When intercultural competence is viewed as past of language proficiency, a focus should be placed on the intercultural speaker rather than on the native speaker as the target norm. This has meant a rethinking of the nature of language competence. Language competence needs to seen as more than a simple construct and needs to move beyond grammatically (Liddicoat et al, 2003). Byram (1995) defines the competent intercultural speaker as someone who can operate their grammar competence and recognize the relationship between language and context in which it is used, who can predict misunderstandings caused by differences, and who can deal with the demands on affection and cognition when interacting with others (cited in Crozet & Liddicoat, 1999).

Crozet and Liddicoat (1999, p. 116-117) depict that there are three steps to achieve the ultimate goal of ILT, that is the achievement of intercultural competence. Firstly, "learning about culture", secondly, "comparing cultures", and thirdly, "intercultural exploration". Learning about culture implies understanding culture as a process. Comparing cultures show learners how to recognize the constructing and reconstructing of their own identity. Intercultural exploration is talking about striving for the third place where one negotiates for oneself in different cultures. Regarding the point of intercultural exploration, Kramsch (1993, p.13) thinks intercultural competence is more than culture learning and culture contrasting. IC is the ability to create for oneself a "comfortable

third place" between one's own culture and the target culture (cited in Crozet & Liddicoat, 1999).

With regard to the new pedagogy required to implement intercultural language teaching approach to achieve intercultural competence, five main points of ILT pedagogy are described in the research of Crozet and Liddicoat (1999, p.120-122). First, "Culture is not acquired through osmosis. It must be taught explicitly". This principle has enormous implications for language teachers. Teachers have to describe the target culture in all spoken and written forms of the target language before they teach it. Second, "the bilingual/ multilingual speaker is the norm". In ILT, the bilingual or multilingual speaker and a more multicultural view of the world are the goals to aim for. Third, "Conceptual and experiential learning is required to acquire intercultural competence". New concepts about human communication need to be introduced to learners and language teachers need to provide intercultural tasks in the classroom where learners can be exposed to the target language. Forth, "Role of teachers and learners are redefined". Language teachers become not only learners of language but also learners of culture. Learners need to be given the opportunity to explore and to be taught about the culture in the target language. Fifth, "New approaches to language testing are needed to assess intercultural competence". Teaching and assessment are linked. Intercultural competence should be assessed. In regard of the assessment of IC, in Deardorff's (2006, p.241) study, he explores the definition and assessment methods of intercultural competence, and finds that it is possible to assess degrees of intercultural competence, by using quantitative and qualitative methods, including "interviews, observation, and judgment by self and others".

Stevens (2005, p.253) views literacy and citizenship through an intercultural perspective and gives definitions to these two notions: "literacy as broadly covering our ways of appreciating ourselves and our world through language; citizenship as suggestive of the ways of thinking, feeling and behaving which may result from our understanding". In Wang's (2004) study on English as a Foreign Language (EFL) classroom in China, he also agrees that it is necessary to make a shift from teacher-centered learning to student-centered learning. The process of English language teaching itself is a kind of intercultural communication. Teachers should not only teach learners the basic rules about the target language but also develop learners' intercultural competence. He introduces task-based intercultural language teaching as a new strategy in foreign language teaching which puts more emphasis on the process of interaction and exploration in order to achieve intercultural competence, in this sense, learners turn to be foreign language users rather than defective native speakers[7-12].

What does intercultural competence look like? What are the specific characteristics of intercultural competence? Liddicoat (2004) mentions that there are some elements, "intercultural language users are aware that cultures are relative and that different people use language in different ways to achieve similar goals", "intercultural language users know some of the common cultural conversations in the language they are learning", "intercultural language users have strategies for learning more about culture as they interact", "intercultural language users have the capacity to reflect on their own linguistic behaviour and that of their interlocutors". In Moloney's (2007, p.138-141) study, he proves some points of Liddicoat. He investigates the characteristics of IC in young language learners in one Australian primary school. Students see themselves as a "purposeful interactive communicator". Students understand the target language to be the vehicle of the target culture. Some students can critically reflect on their "linguistic and cultural memberships" and negotiate their identity as a non-native language user.

2.3 Comments

When I was working in Minnan University of Science and Technology in 2008, I taught a course called English for USA today – Business, which was a core curriculum in the department of foreign

languages in the university. My target students were junior college students in year two majoring in Business English. The main aim of the course was to teach students how to communicate accurately with foreigners in native English in business environment. The context I was teaching was in an EFL classroom.

Now I look through the teaching plan and teaching files achieved before, I find that the pedagogy used in that course no doubt is Communicative Language Teaching (CLT), which could be seen from two worlds "accurately" and "native" in the teaching aim of the course. If I was teaching the course now, I would definitely use the strategy of Intercultural Language Teaching (ILT) to teach. ILT would suit the aim of the curriculum. As Wang (2004, p.80) says, "ILT is a quite effective strategy in EFL pedagogy".

Besides of teaching students how to communicate with foreigners in relative business activities, such as, offer, counter offer, price negotiation, packing, shipment, contracts, insurance, claims and compliant, business etiquette is one more important aspect to focus on teaching. For example, there is a typical situational dialogue in business English teaching, which is about an employee is asked to pick up a foreign customer at the airport. Besides welcoming utterances, like "how do you do", "nice to meet you", sometimes gesture language would also appear. In china, it is very common to shake hands in business. But what would happen when foreign customers are more used to kissing, bowing, or hugging? When students are watching the video about the situational dialogue, I would ask students to think about what is happening in the video? How would you do if you were the customer in this video? If you were the employee, how would you feel when the customer would like to kiss your cheek, bow to you, or hug you to show his/her friendliness? What is the difference of actions between Chinese and the foreigner in their first meet? A series of questions like these would adapt the principles of ILT (Liddicoat, 2004) to make students notice, reflect and compare cultures during language learning. Under ILT, business English students would notice cultural differences when learning how to communicate with foreign customers.

In Wang's (2004) paper, Task-based Intercultural Language Teaching in EFL Classroom, he shows another context in China which the approach of intercultural language teaching suits well. His target students are first-year English major students in China. The input material is an essay, an extract from the Internet, called Barbeque in Australia. The author shows us that through carefully designed ILT tasks, both linguistic and intercultural competence could be developed. There are four steps in his pedagogical sequences, "warm up", "set tasks", "solve problems", "make comments" (Wang, 2004, p.75). First, warm up. He introduces background information, vocabulary, language and context for tasks. Second, set tasks. He gives students the authentic material of barbeque in Australia and asks them to collect the information of BBQ in China and Australia, such as, meat, food, beverages, and music. Then he makes the students to discuss in groups about the differences in BBQ in China and Australia. Third, solve problems. He shows students a situation which is about Arjad was treated with beer and steak at a BBQ who did not drink alcohol or eat meat as a Hindu, and asks students to discuss if they were Arjad, what would they do and write and essay about how to communicate with people from another culture based on Arjad's story. Four, make comments. Comments from both the teacher and the students are preferred[13-16].

According to Wang's (2004) research, he sets up a series of tasks (linguistic task, communicative task, and intercultural task) to help students to build both linguistic and intercultural competence through participation and interaction in the EFL classroom. With ILT applied in classroom, students could catch "two birds" (linguistic and intercultural competence) in hand with "one stone" (process focused on task based ILT approach) (Wang, 2004, p.80).

3. Using texts to teach interculturally

3.1 Learners and materials

Both the teaching and learning would take place in an EFL (English as foreign language) classroom. My target students would be junior college students in year two majoring in Business English, aged from 20 to 21, in upper intermediate level. It is very important for them to learn culture and think interculturally when learning how to communicate with foreign customers in business in English. However, in China, most students in private colleges do not have much interest in learning English, even those who are majored in English. In order to arouse students' learning interests, it is a good way to teach English by watching movies. As Pegrum (2008) suggests, foreign film in particular is a vehicle for exploring intercultural literacy, through which people may encounter other cultural discourses. Culture is the concentrated embodiment of a country or nation's spiritual beliefs, lifestyle and social ideals. As a cultural product, film also reflects the basic judgment in the fields of politics, society, ethics and art. It is one of the most influential forms of culture. It is not only art, but also entertainment, which can arouse people's emotional resonance. Films have the ability to cross borders, languages and cultures to resonate strongly on a global scale. As an expression of cross-cultural art form, film has a unique power to promote dialogue and understanding between different cultures. Through the transmission of images, stories and emotions, film is able to break through the limitations of language and geography, enabling viewers to experience and better understand and respect the ideas and values of others. With an intercultural stance, I would like to teach a course which might be called *Culture in Movies*.

Besides, a syllabus would be designed to develop students' knowledge and awareness of importance of culture learning in intercultural business communication. Syllabus is an important tool for organizing teaching activities, which plays an important role and significance for educational institutions and teachers. Syllabus can help the teacher to keep the teaching process organized; syllabus can ensure comprehensiveness and consistency in teaching, enabling learners to acquire knowledge and skills and improve their learning outcomes. There are three main purposes in this syllabus. First, arouse students' interest in English learning. Second, fill cultural gaps. Third, improve students' listening, speaking, reading, and writing skills, for example, by learning movie lines to learn pronunciation and tone and means of expression, by collecting background information of movies to improve the reading and by assigning a short essay on analyzing the cultural phenomena in a specific movie to increase their writing level. I would select five movies which contain explicit cultural phenomena running through the whole semester in 13 weeks, give students the movie list at the very beginning of the semester and tell them that they could see the movies first using their leisure time. The pattern of this course would be two or three lessons for each movie.

The movie I choose for this task design is *Forrest Gump*, which is available on YouTube from http://www.youtube.com/watch?v=v8JFWHT24rQ. The movie depicts the whole life of low I.Q. Forrest Gump portrayed by Tom Hanks through six periods, early years, college, in the army, Washington, D.C., shrimping boat captain, home in Alabama, running, and back to the present. The story in the movie follows the life of Gump and his meeting with the love of his wife Jenny. He is running through childhood with his best and only friend Jenny. His "mama" teaches him the ways of life and leaves him to choose his destiny. Forrest joins the army for service in Vietnam, finding new friends called Dan and Bubba. Forrest wins medals, creates a famous shrimp fishing fleet, inspires people to jog, starts a ping-pong craze, creates the smiley, writes bumper stickers and songs, donates to people and meets the president of United States several times. Descriptions of the magic stories about *Forrest Gump* reflect the American culture from 1950s to 1980s after Second World

War. Important historic events in America are showed through Forrest's life story, such as, Ku Klux Klan, the little Rock incident, Vietnam War, Ping Pong diplomacy, Watergate scandal and so on.

The main aim of my teaching in this task is to make students recognize historic events in America through the cultural phenomena in the movie, with sub focus on students' speaking skill in discussion. The focus theme is how the movie *Forrest Gump* reflects American culture.

3.2 Lesson design

This lesson would be given after students have been organized to watch the movie *Forrest Gump*. After watching, students have been asked to research about the background, the plot summary, and related movie comments. It would take one lesson (about 60 minutes) to teach the American culture based on the movie *Forrest Gump*. Twenty five students would attend this class.

Step 1

I would present a screen still of *Forrest Gump* (see figure 1) on PowerPoint to students, and ask them the following questions to remind them of the movie that they have watched in last lesson. The questions are as follows: Does anyone remember the name of this movie? Who is the main character in the movie? Who can say something about the plot?

Figure 1: Forrest Gump1

Step 2

I would ask some students to talk about the plot they still remember. After checking the answers with students, I would give them a handout with screen still (see figure 2) and plot summary to deepen their impression of the movie.

Plot summary: A man with a low IQ has accomplished great things in his life and been present during significant historic events - in each case, far exceeding what anyone imagined he could do. Yet, despite all the things he has attained, his one true love eludes him. "Forrest Gump" is the story of a man who rose above his challenges, and who proved that determination, courage, and love are more important than ability. (from http://www.imdb.com/title/tt0109830/plotsummary)

Figure 2: Forrest Gump2

Step 3

I would show students some screenshots of the movie on PowerPoint and ask them to remember these frames in the film. Then I would tell students that each screenshot represent an event or a famous person in American history. Students are asked to discuss the events and persons in small

groups.

Step 4

After discussion, I would make some groups to present their ideas. Then I would show students the event or the person in each screenshot.

Step 5

I would discuss with students about certain screenshots in detail. They are about Ku Klux Klan, the little Rock incident, Vietnam War, Ping Pong diplomacy, and Watergate scandal.

Step 6

Then I would give students a handout about the general information of the historic events discussed in step 5. (from http://en.wikipedia.org/wiki/Main_Page)

Ku Klux Klan, often abbreviated KKK and informally known as the Klan, is the name of three distinct past and present far-right organizations in the United States, which have advocated extremist reactionary currents such as white supremacy, white nationalism, and anti-immigration, historically expressed through terrorism.

The Little Rock Incident was about a group of African-American students enrolled in Little Rock Central High School in 1957. The ensuing Little Rock Crisis, in which the students were initially prevented from entering the racially segregated school by Arkansas GovernorOrval Faubus.

The Vietnam War was a Cold War-era military conflict that occurred in Vietnam, Laos, and Cambodia from 1 November 1955 to the fall of Saigon on 30 April 1975. This war followed the First Indochina War and was fought between North Vietnam, supported by its communist allies, and the government of South Vietnam, supported by the United States and other anti-communist countries.

Ping pong diplomacy refers to the exchange of table tennis (ping-pong) players between the United States and People's Republic of China (PRC) in the early 1970s. The event marked a thaw in U.S.–China relations that paved the way to a visit to Beijing by President Richard Nixon.

The Watergate scandal was a political scandal that occurred in the United States in the 1970s as a result of the June 1972 break-in at the Democratic National Committee headquarters at the Watergate office complex in Washington, D.C., and the Nixon administration's attempted cover-up of its involvement. The scandal eventually led to the resignation of Richard Nixon, the President of the United States, on August 9, 1974, the only resignation of a U.S. President.

Richard Nixon (born January 9, 1913, Yorba Linda, California, U.S.—died April 22, 1994, New York, New York) 37th president of the United States (1969–74), who, faced with almost certain impeachment for his role in the Watergate scandal, became the first American president to resign from office. He was also vice president (1953–61) under Pres. Dwight D. Eisenhower.

Lyndon B. Johnson (born August 27, 1908, Gillespie county, Texas, U.S.—died January 22, 1973, San Antonio, Texas) 36th president of the United States (1963–69). A moderate Democrat and vigorous leader in the United States Senate, Johnson was elected vice president in 1960 and acceded to the presidency in 1963 upon the assassination of Pres. John F. Kennedy. During his administration he signed into law the Civil Rights Act (1964), the most comprehensive civil rights legislation since the Reconstruction era, initiated major social service programs, and bore the brunt of national opposition to his vast expansion of American involvement.

John F. Kennedy (born May 29, 1917, Brookline, Massachusetts, U.S.—died November 22, 1963, Dallas, Texas) 35th president of the United States (1961–63), who faced a number of foreign crises, especially in Cuba and Berlin, but managed to secure such achievements as the Nuclear Test-Ban Treaty and the Alliance for Progress. He was assassinated while riding in a motorcade in Dallas. He was the youngest man and the first Roman Catholic ever elected to the presidency of the United States. His administration lasted 1,037 days. From the onset he was concerned with foreign affairs. In his memorable inaugural address, he called upon Americans "to bear the burden of a long

twilight struggle…against the common enemies of man: tyranny, poverty, disease, and war itself."

John Lennon (born October 9, 1940, Liverpool, England—died December 8, 1980, New York, New York, U.S.) leader or coleader of the British rock group the Beatles (a rock group from Liverpool who between 1962 and 1970 produced a variety of hit songs and albums), author and graphic artist, solo recording artist, and collaborator with Yoko Ono on recordings and other art projects. Lennon's most enduring political commitment was to feminism.

Marilyn Monroe (born June 1, 1926, Los Angeles, California, U.S.—died August 5, 1962, Los Angeles) American actress who became a major sex symbol, starring in a number of commercially successful films during the 1950s. Her vulnerability and sensuousness combined with her needless death eventually raised her to the status of an American cultural icon.

Elvis Presley (born January 8, 1935, Tupelo, Mississippi, U.S.—died August 16, 1977, Memphis, Tennessee) American popular singer widely known as the "King of Rock and Roll" and one of rock music's dominant performers from the mid-1950s until his death. Presley became the teen idol of his decade, greeted everywhere by screaming hordes of young women, and, when it was announced in early 1958 that he had been drafted and would enter the U.S. Army, there was that rarest of all pop culture events, a moment of true grief. More important, he served as the great cultural catalyst of his period.

Step 7

I would ask students to select the posters randomly which I prepared in advance. These posters are pictures which could reflect the specific historic events we discussed in detail with a short gloss in each picture. The events are about Ku Klux Klan, the little Rock incident, Vietnam War, Ping Pong diplomacy, and Watergate scandal.

Step 8

Students are made to be divided into five groups with five students in each group. Then they are asked to discuss the event on the poster on their hands, considering the information on all the handouts I give them, and think about the questions:

1) What did Forrest do during the period when the event happened? Or how did the protagonist relate to the event?

2) Is it possible that you would have the same experience with Forrest Gump?

3) What would you do if you had the trouble as same as that of Forrest Gump?

Then students are asked to present their discussion in open class. Students would be encouraged to start finding a foreign movie which they could use as the source in their final essay of analyzing cultural phenomena in the film they choose.

Crozet and Liddicoat (1999, p.116-117) say that intercultural competence requires at three stages of training, which are "learning about cultures, comparing cultures, and intercultural exploration". My task is designed to follow these three stages. Being immersed in such a text which is full of cultural phenomena, students definitely have to think questions interculturally. As Crozet and Liddicoat (1999) suggest, culture must be taught explicitly. First, students are asked to learn a lot about the culture with input of pictures, summary, and introduction of historical events. Students' attention is drawn to cultural phenomena through discussion and analysis. Second, after having a strong understanding of the culture reflected from the events, students are asked to think about if it is possible that he/ she would have the same experience with Forrest Gump, which ask students to compare cultures and appreciate cultures. Third, students are further asked to think abut what he/ she would do if he/ she had the same trouble with Forrest Gump, which helps students to build his or her own "third place", shaping their identities, linguistic and non-linguistic (Crozet & Liddicoat, 1999, p.118).

3.3 Annotated bibliography

Crozet, C. and Liddicoat, A.J. (1999). The challenge of intercultural language teaching: engaging with culture in the classroom. In J. Lo Bianco, A.J. Liddicoat and C. Crozet (Eds.), *Striving for the third place: intercultural competence through language education* (pp. 113-125). Melbourne, Australia: Language Australia.

In this article, Crozet and Liddicoat propose a framework for understanding the aims of Intercultural Language Teaching, discuss some approaches for depicting culture in spoken, writing and reading texts on the basis of successful ILT in the language classroom, and discuss the core features of the new pedagogy required for the practice of ILT. This article is useful to my task design and forms the basis, because it shows the training steps required for gaining intercultural competence which is also the designing principle for my task.

Pegrum, M. (2008). Film, culture and identity: critical intercultural literacies for the language classroom. *Language and Intercultural Communication*, 8(2), 136-154.

In this article, Pegrum mentions the purpose of language teaching is shifted from communicative competence to intercultural competence. He says that film is an ideal medium to teach languages for the exploration of visual literacy and intercultural perspectives. A model of intercultural literacies is proposed in his article as a practical guide for the pedagogical use of films in language courses to develop students' intercultural competence. This article is helpful to my task design, which offers me some significant ideas in using films in language task design to engage students interculturally. It would definitely be useful for me to do a further research on how to implement the medium of movie in language courses.

4. Conclusions

Intercultural language education is developing a new understanding of what language teaching and learning actually are (Byram, 2000). Although CLT is in the purpose of teaching learners to communicate in a foreign language, it fails on two counts. Intercultural language teaching focusing on intercultural competence instead of communicative competence makes the language classroom multicultural. As Crozet and Liddicoat (1999) say, ILT is a language teaching approach in which both teachers and students are engaged. For language teachers, integrating culture and language in language learning classroom seems more and more essential, especially for the context of English as foreign language (EFL) classroom. Learners should be encouraged as much as possible to acknowledge foreign cultures through participation and interaction.

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