

Beyond Borders: Integrating Intercultural Competence in Literature Teaching Practices

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Abstract:

Intercultural communicative competence is an integral part of literature instruction in the modern times. It is an instructional example and sample by which students are there for backing up their intercultural development and foreign learning experiences. Thereafter, the present search paper is, without question, for both quantitative and qualitative necessity for teaching literature by intercultural competence. Though, researchers are reconnoitering intercultural competence by a variety of constructs, there is no discrepancy in the approaches utilized for intercultural competence. The germaneness of the research is for gesticulating the need of intercultural competence for highly competent students with intercultural communication competencies for the reason that the intentions and intuitions of teaching literature is, now, for exercising a cultural constituent of a foreign language curriculum in and through teaching literature. Henceforward, the four skills of teaching foreign languages are no longer the only perseverance of language teaching and learning. Thereby, there is a need for the fifth skill of intercultural competence. In this regard, the present paper applies psychoanalytic approach to reach and touch the research findings.

Keywords: competence; foreign language; intercultural; intercultural competence;literature

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1. 1. *Introduction*

The capacity to appreciate and deeply understand cultural differences in addition to communicating and interacting with people from a variety of cultural backgrounds is known as intercultural competence. More than that, it pushes people to make meaningful cross-cultural connections by forcing them to navigate and negotiate through intercultural misunderstandings. The function of intercultural competence refers to one's ability to understand and appreciate cultural differences besides the actual communication and interaction with individuals coming from diverse cultural backgrounds. That is not all; it is actually more challenging since it puts individuals in a position where they have to establish meaningful intercultural contacts by maneuvering and bargaining through intercultural miscommunication. By giving students the competencies to become global, higher education institutions empower a new generation of teachers to meet national and local mandates for improved international and intercultural understanding. It would much more likely lament how an increasingly homogenized, test-driven curriculum further alienates students from the real world, firmly placing literature and social studies into a higher stakes of competitive survival.

2. *Teaching literature with an intercultural Crucible*

It is emerging as a great catalyst in the pursuit of peace on earth, primarily due to the significant potential of enhancement intercultural education that they make in empathy, tolerance, and understanding between various groups. Since such diversity is brought by works from all over the world. It loans a scope to literature and verves beyond national boundaries. These range from the deepest works of literature penned in the English language by writers from across the world, infusing their writing. It is within this rich puddle of literary treasures that intercultural understanding blooms with the everlasting strength of words. Despondently, though, educators all too often fail to understand the potential behind using literature for such important goal lines and guidelines. Far too often, this standard literary curriculum reduces cultures not fitting within the parameters of the Anglo-Saxon heritage to a mere cultural addendum. Therefore, these diverse cultural works are put aside and little or no importance is placed on them, almost as though they were an afterthought. This type of approach truly furthers stereotyping.

This will serve as a good starting point when teaching who do literature studies.

However, this approach also has its disadvantages. Although they will still be exposed to the varied lifestyles of other cultures in a rapidly globalizing world, they may not comprehend why people do certain things. This is because they have a very limited view of the world, and to help them understand the stories of other cultures, teachers have to either teach the students universal norms and values which are often a unscrupulous way to teach the students learn universal norms and values by making their own comparisons by dualistic lens. It is, therefore, more successful for constructing intercultural understanding to show distinctions of two things in order to make clear the similarities.

Culture is one of the most elusive things that the human race has tried to define, and yet it is part of the very fabric that molds each of us into who we are. As a creation of human culture, literature retains some of the values and customs not only of the author's culture but also of the society by which it is produced. There are recurring themes and conflicts in all literature replete with universal truth, across different cultural backgrounds. Human experience is portrayed differently because of cultural differences. Any literary work penned by someone from another culture has to be taught from an intercultural perspective for one to understand what is universal and particular to it. A teacher needs to be aware of the implications of teaching literature from an intercultural approach and to have a tool whereby he or she could read and interpret literary works from that perspective. This is for the simple reason that cross-cultural competence attained from such a study in literature would benefit the reader and become a part of one's education. It is envisaged that intercultural education can be effectively used to increase empathy, tolerance, and understanding among diverse groups and help bring about peace to the world. Literatures from all regions present manifold views regarding varied cultures and can turn out to be of great use in the intercultural understanding process.

It is an opportunity, however, which is very seldom seized upon by educators, because literature from non-Anglo-Saxon cultures is rarely taught in any manner other than as a to the standard literary curriculum that is, either as a separate focus from the main body of the subject or as an addendum which is often given little more than a cursory glance. Such an approach is unlikely to be very motivating for the students concerned and may even perpetuate negative stereotypes. Even if there is an intention for students to understand the literature in a cultural context, this can sometimes lead to a bipartite approach in which Western students undertake work on literature from their own culture before progressing to literature from the Other, often with markedly different

provisions and prospects. The preparation has been guided by intentions. It aims to make more people aware of the serious imbalance that authors and literature in translation face when dealing with publishing. It has to provide instructors with a theoretical framework and concrete teaching techniques to teach modern language and language instruction of literature in an intercultural perspective. A scheme of this scope, represented by this dimensions, simply marks the beginning of a long overdue initial point. It is a hope that it will spur cooperative efforts between educators, curriculum designers, and publishers in creating resources that will support students engage in critical, compassionate discourse of learning and teaching literature.

3. *Strategies for Enhancing Intercultural Understanding in Literature Classes*

Nowadays, in intercultural settings, knowledge, attitude, and understanding of foreign cultures are not only a skill but a plus. That is why intercultural schemes are so valuable. These arguments underline the importance of intercultural competence in our personal and professional lives. Regardless of whether you learn intercultural competency in an institution or outside, there exist a few more effective approaches out there. Subsequently, this fragment serves with activities, ideas, and resources that may help younger learners extend and balance their knowledge about texts and society without inviting speakers, organizing big projects or events, or participating in face-to-face or virtual exchanges. Intercultural reason is defined by Hill, 2006, as a chain of knowledge, skills, and attitudes. Furthermore, he said that there is much more to learn than mere memorization of some core words and certain traditions in a particular culture. Intercultural teaching strategies are techniques that get students to engage in a way which reinforces the belief that cultures can be linguistically, culturally or even socially different from one's own. Rather than reducing intercultural understanding to merely being the instrument of doing business efficiently across borders; it is for equipping the student with the willingness to take and learn from each other. These strategies, often reflective in the approaches to assessment, serve to help students understand and appreciate cultural differences in order to open up cross-cultural dialogue and communication. Apart from the incorporation of inclusive, respectful, and culturally relevant teaching strategies, intercultural teaching strategies shed light on some of the problems taking place all around the world. For the reason that with their application, students are able to reach a deeper level of understanding regarding educational issues, methodological strategies are important when teaching classes. In

case of expending methodological strategies in a correct way, effective teaching-learning process can be achieved by both teachers and students. There are two basics of the teaching-learning process.

In addition, it clearly emerged from the work how the important role that students' individual experiences with the differences played in acting like a spark toward igniting transformative learning opportunities. These interactions deepen and refine students' knowledge and awareness, significantly different from teaching by conditioning. The critical exertion mainly seeks to empower teachers with invaluable resources that must help them navigate the testing landscape of intercultural understanding development within their classrooms. It places before one the wide array of diverse and innovative strategies pieced together. It has produced a plurality of cultures within many Western societies, and with large diversity among the student body in secondary and postsecondary institutions, there is no time like the present for students to deepen their understanding of people from different cultural backgrounds. This has raised questions as to how intercultural understanding can be provided through education generally speaking. Recently an interdisciplinary group of researchers concerned with intercultural competence sought a definition of the term as it applies to study abroad, defining a range of skills, attitudes and behaviours which correspond to the aims of language and culture studies. It would appear that the literature classroom is the best place for intercultural learning because of the concentration on cultural products and the act of interpretation. Literature teachers accept the role of literature in developing intercultural understanding, even if the assumption has hardly been articulated explicitly, and research is limited on how to effectively use literature as an explicit tool for intercultural learning in higher education. Modern language programs at all levels are responding to these changes in the nature of communication and intercultural contact by realigning the focus of instructional objectives away from linguistic goals and toward cross-cultural competence development. This is seen through the national standards for intercultural communication and, more recently, through the national standards for foreign language learning and teaching

In other words, people realize that the only way to provide harmonious co-existence and mutually advantageous co-operation of the representatives of different cultures is by means of development of intercultural competence. Yet there is no agreeable definition for what it means to understand another culture or how that might manifest in interactive terms. Such questions are hard to answer. The skill of

successful cross-cultural communication is becoming increasingly of critical importance in this century. The aim here is to incorporate intercultural understanding into the language program curriculum and to many subjects in monocultural societies, than merely to enable students to become proficient language learners.

However, teaching languages and cultures via literature is the major focus here. Stereotypes and prejudice can erode multicultural societies' ability to coexist peacefully by fostering intercultural resistance. Literature can be used to help in improving cross-cultural relationships apart from providing dimensions of information concerning other cultures, particularly when it projects cultural perspectives that conflict with one another. This is true more so when the literature is taught in such a way that helps the students make a comparison between their own cultural attitudes and behaviors with the author's cultural experience. In case, the culture of that students are indirectly related, with the presence of the author not there to make things clear, the result is likely to be some sort of cultural misunderstanding with a very possible misconception of the meaning of the author. Even though the principal purpose of this work is to present ways of promoting intercultural understanding in literature classes, there are other latent purposes that relate to the issue at large.

4. Assessing Intercultural Competence in Literary Studies

During this period of new interests in intercultural communication in the global context, there was a turning point and attracted the attention of a group of interculturalists. The latter prompted many professionals from diverse fields to begin looking for some type of intercultural training that helps avoid misunderstandings and promotes insights or aids in solving problems between people from different national, ethnic, and organizational backgrounds. There are hot debates regarding national cultural identity and the institutionalization of cultural policy. Later phases have seen the rise in social and political pressures between diverse cultural people both locally and internationally with a sudden rise in conflicts and border crossing of working professionals, owing to the rapid pace with which the technology is developing and the ease with which international travel, education, and development is facilitated. There have been several phases of development of the language and intercultural competence standards supporting foreign language teaching, learning, and teacher education. These efforts have culminated a foundation for a meaningful discussion as to the role of intercultural learning within foreign language programs. The meanings of cultural knowledge and intercultural competence were discussed on several circumstances. It is

considered intercultural competency as an important tool to forge positive relations with other nations while exploiting regional and international opportunities.

The purpose of the assessment was originally to provide data that would support and improve instructional strategies, so the learning process is emphasized, not merely the final product of the grade, students will obtain.

Hence, even the assessment tasks reflect this formative approach. This may include indicative standards that provide students with a clearer idea of what is expected of them, and more specific feedback on their performance than that given for other assessment tasks. It also endeavors to give departments or programs information regarding the areas in which their curriculum excels and fails in terms of helping students become interculturally competent. It can be used to identify the most effective approaches to facilitate learning in this area, as well as for curriculum reviews. The assessment aims to deepen debates within the disciplines of higher education and culture in all their forms. This might include questions of intercultural competence in general, standards interpretation, or pedagogic practice specifically. Periodic reports on the research involved in developing the assessment will be published, since it is a major topic in its own right. The basic assumption of the present work is that the meaning of intercultural competence for literary analysis are known.

It gives students a concrete objective, which may be personally gratifying and extremely useful within our multicultural society. A target such as understanding and interpreting cultural difference in a foreign text develops motivation and can instill positive attitudes towards language learning. This is a much more engaging way to apply the skills learned in language classes. This would be more likely to happen, for example, in an undergraduate literature course with modern languages students where there was some degree of choice, independence, and visibility of the relevance. It is of pivotal importance to equip the next generation with the necessary skills and knowledge to live in a world comprising many different cultures and cultures within cultures at a time of increasing cross-border mobility. For those who deal with people from other culturally different societies, the capacity to understand and interpret cultural practices and attitudes of foreign societies is a very significant element in intercultural competence. This is very important, especially in countries and regions with large immigrant populations. The assessment of intercultural competence in study has to be established what is to be measured. Keeping in mind that language skills and cultural knowledge go hand-in-hand, and an increase in one will affect an increase in

the other, it is clear that this is the case. The context for the assessment will be for a long term.

5. *Literature Teaching Intercultural Competence: Expectations and Aspirations*

The literature about intercultural competence and intercultural communicative ability is reviewed and condensed for a better understanding of how these ideas will bear upon the social component of the foreign language program. These examples show some of the social functions that help develop intercultural communicative competence and demonstrate contemporary good practice in language teaching and learning. Drawing on different models of intercultural communicative competence, they are designed for use in the classroom. Teaching and learning intercultural languages recapitalizes the aim of education from a holistic aim of intercultural communicative competence to a more restricted communication competence target. Speaking like a native remains less relevant to develop than effective intercultural communicative ability. It includes, for example, understanding the relationship between attitude and language. When language proficiency and intercultural competence are intertwined inside the classroom, language learners will grow in such a manner that best prepares them to partake in the global community. A review is how the literature regarding these constructs is best understood, as this section explains what an impact these beliefs will have on the social component of the foreign language: cultural empathy while engaging in global citizenship. Intercultural competence is also one of the attentions of much global education, and as such enjoys a considerable research base, including: There is broad agreement that intercultural competence forms a core aspect of higher education's definition of global citizenship. Some have also identified this as a key employability skill. The literature is very rich in studies related to intercultural competence, intercultural communicative competence, and intercultural competence in learners; however, it is relatively poor regarding studies where teachers' intercultural competence is investigated. Processes of intercultural education involve teachers as chief protagonists. Among these loads of issues, expression of values, recognition of cultural differences, and intercultural problem-solving are some of the major issues faced by students.

Since most of the research on a pedagogy for intercultural competency has been conducted in classrooms, where content teachers are using the foreign language to teach their subject, "where foreign language instruction is thematically based and content from other school subjects is used in the language class" (Cenoz, 2015, p. 28).

The current study investigates the challenge of enhancing intercultural competence in the secondary level setting through literature teaching. The research enquiry was refers to the process of developing intercultural communicative competence in addition to linguistic competence. Effective communication in is not accomplished by merely possessing linguistic skills such as vocabulary, grammar, and pronunciation but also by. Intercultural competence is often defined as the ability to understand and further negotiate structures of cultural communication, such as norms, values, and social conventions. On the other hand, intercultural teaching competency institutionalizes intercultural competency within the classroom and provides backing for global issue discourse through inclusive, respectful, and culturally appropriate teaching practices.

The definition of intercultural teaching competence is defined as "the ability of instructors to interact with students across a very wide definition of perceived difference and group identity in a way that supports the learning of students who are different from the instructor or from each other in linguistic, cultural, social, or other ways" (Dimitrov et al. al. 2014, page. 89). Drawing on established theoretical frameworks of interculturality, the activities presented in the present work illustrate a range of practices in teaching for and assessing intercultural competence. Engaging in these activities as part of the foreign language curriculum, learners are given the opportunity to realise how their attitudes, knowledge, and language level may impact on their intercultural encounters. Therefore, students will be able to demonstrate openness while interacting with other cultures. This will further help them communicate well and in turn, allow those speaking the target language to bond more closely and develop closer relationships. To change student attitudes toward the different, the teacher must first guide students through actions that telescope those attitudes. Students then progress to analysis and synthesis .

Intercultural competence is one of the prominent aspects of education in the globalized world today. Through this, students can gain knowledge and respect for various cultures, customs, and viewpoints. Intercultural competence is important in the provision of curriculum designed to help in the development of open-mindedness and empathy towards others among students. It equips learners with relational skills and collaborative skills towards people who are different from themselves. This ability to find success is underscored both at home and in professional circles; after all, it evokes collaboration, creativity, and innovations. Secondly, the creation of an inclusive and fair learning environment can be assisted by the promotion of intercultural competence within the classroom. Eventually, it helps to create a more unified and peaceful society

by encouraging students to confront prejudice, discrimination, and stereotypes. A comprehensive approach should therefore embrace the integration of education in intercultural competence with extracurricular activities, community service, and cross-cultural interactions.

The constraints of intercultural competence and the boundaries of intercultural competence effects have not been explicitly addressed in most studies. The trait activation theory makes it much easier to theorize the boundary conditions at the task, social, and organizational level. Intercultural competence effect boundary conditions could theoretically be identified by applying recent extensions of trait activation theory that posits that the variables at all three levels can activate traits that attenuate intercultural competence's effects. In dispersion models, students need more than just high mean levels of intercultural competence; they also need not to have extreme variation in intercultural competence between team members.

Inappropriately, most of the available models of intercultural competency tend to simplify or decontextualize intercultural competences. A person with exceptional intercultural ability tends to give away a lot of information about his traits, worldviews, and capacities—not only the physical attributes. It is assumed that outer appearance plays a role in the functionality of interculturally qualified persons across different intercultural contexts. In sharp contrast, real activities of interculturally competent persons within a given intersocial business context are not very well documented. A pyramid model symbolizes the acquired prerequisite competencies and skills that reflect the intended external and internal outcomes. Intercultural teaching competence also implies the readiness to become a role model of intercultural competence for students and to promote debates on global issues in class using inclusive, respectful, and culturally sensitive kinds of teaching techniques. An interculturally competent teacher would give an assurance for multiple perspectives to be ventilated.

For this intercultural concept in language education to evolve, there must therefore be a realization that these goals are those of developing learners' intercultural and communication skills, preparing them for interaction with people from different cultures, helping them recognize and accept people from different cultures as unique individuals with different perspectives, beliefs, and behaviors, and inspiring them with the idea that participating in a lot of action is a rewarding experience. This new view of the role of culture in language learning has led to what scholars have termed

intercultural language teaching and learning. It is, however, the intercultural approach which emphasizes the fact that students are going to learn about not only one culture but also their own, deepened in their knowledge of both cultures and languages while studying the target language's culture and its relation to the language. Although teaching language and culture are two independent fields, in order to support the development of language learners' intercultural competency, culture has to be an essential and integral part of language teaching and learning. In this respect, critical incident tasks were utilized in the present work for the purpose of enhancing the intercultural competency of EFL students. Intercultural teaching competence means the ability of educators to engage students in ways that foster their learning.

6. Conclusion

In the conclusion of the present work of search, definitions and descriptions reflect the scope of situations in which intercultural competence assists students and teachers. Increasing frequency of contact with people from other nations makes intercultural competency a very significant element. Moreover, the instructing should render students globally competent and interconnected in the modern world is slowly entering into discourse. Speaking or knowing a foreign language is not seen to be a prerequisite for intercultural competence in this text and context. Most frameworks related to intercultural competence, global competence, and global citizenship emanate from a predominantly intercultural context. Thereafter, it is expected that teachers from different backgrounds would rate their intercultural competency in terms of knowledge, attitudes, and skills differently. The results indicated that the more experienced teachers rated their attitudes to intercultural competences far lower than the less experienced teachers, and that teachers without previous experience teaching students appraised their knowledge and skills lower compared to teachers with corresponding experience.

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