

Analysis of English Textbooks: How Nonverbal Communication is Included in English Textbooks with Intercultural Topics

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Abstract

This textbook analysis attempts to investigate how nonverbal communication is included as teaching components in EFL Intercultural communication textbooks for university students. Among the 17 textbooks I reviewed 11 textbooks refer to nonverbal communication. These 11 textbooks introduced various issues of nonverbal communication. The most commonly discussed element was kinesics followed by haptics, proxemics, chronemics, and objectics. The textbooks present both theoretical information and anecdotal information as learning resources that often take the form of short essays on the above issues together with deductive and inductive activities to promote nonverbal competence as sociolinguistic competence. The analysis also revealed that different views and approaches of intercultural literacy were observed among the textbooks. These findings suggest that language teachers should be aware of the embedded views in the textbooks when choosing and using them for seeking the most appropriate textbooks for the class they are teaching. Moreover, teachers should reflect on what cultural position they are taking.

Introduction

This paper analyzes how nonverbal communication is treated as a learning component in

intercultural communication textbooks used in the content-based English education. For English education at universities, an increased interest of language and culture has been observed recently, and this tendency results from the society's needs and students' needs as a reflection of globalization. For example, a needs analysis of Japanese university students reported that their interests in learning intercultural communication was as high as learning general English communication (Kusanagi & Kumazawa, 2004).

It is a welcoming trend that more and more institutions, teachers, and students are trying to understand other languages and cultures. It is needless to say, but knowing what communication means and how we actually communicate with someone from a different cultural background helps us conduct more successful communication in a real world situation. Corresponding to the students' and society's needs, more universities offer intercultural communication courses and English content courses which focus on intercultural understanding. As a consequence, many English textbooks include intercultural topics.

Contrary to the demand and the importance of this type of education, there have been great concerns among English teachers. Many English teachers are not confident enough to teach those courses for some reasons. First, ESL/EFL intercultural courses require teachers to instruct more than one subject: English language,

communication (including nonverbal communication), and intercultural communication. Second, their understanding is often based on personal experiences that are anecdotal because they have not received structured education on communication or intercultural communication themselves. The third reason comes from the nature of the subject. The studies of intercultural communication include a variety of topics and issues. These factors make teachers feel that it is challenging to teach English content courses with the intercultural communication theme. As a consequence, I frequently hear them saying, "I don't know how to teach culture." or "I don't know how to use this textbook."

Among the various topics and issues in intercultural communication, understanding and teaching nonverbal communication can be interesting but rather challenging for many teachers because people communicate nonverbally without being conscious of it in L1 and L2/FL communication. As the result, they rely on the contents of textbooks as the main teaching resources. Furthermore, understanding nonverbal communication is not only important for teachers but also for learners. Fluent speakers of English may be misunderstood if they are not knowledgeable with cross-cultural differences in their nonverbal behaviors. Thus, to promote this line of education further, examining what components are included in textbooks is one step forward improving the situation. For these reasons, I will focus on nonverbal communication among the various intercultural issues in this analysis.

First, I will review the literature of intercultural literacy, and nonverbal communication, nonverbal competence as part of L2/FL intercultural literacy for the textbook analysis. Second, I will analyze how nonverbal communication is treated in EFL intercultural communication textbooks. Last, I will discuss what positions the textbooks take for the notion of intercultural communication, and the value of teaching nonverbal communication in language

education.

Review of Literature

Intercultural Literacy

What is intercultural literacy?¹ It refers to "the ability to interact with 'others', to accept other perspectives, to be conscious of their evaluations of difference" (Byram, Nichols & Stevens, 2001, P. 5). According to Kramsch (2005), the notion of intercultural literacy was first proposed in the European context that had increased economical, political, and cultural exchanges for the European Union. In the case of America, intercultural education was introduced to build the "melting pot" society to address the racial, ethnic, religious tensions in the 1930's and the following decades. The emphasis was made into establishing commonalities from sharing experience of immigration among the immigrants from different cultural backgrounds. In the 1970's and 1980's, the focus of intercultural education shifted to create the "salad bowl" society. That is, intercultural education policy emphasized to respect differences or uniqueness rather than commonalities of immigrants' experience.

According to Kramsch (2005), there are three types of intercultural literacy: Intercultural literacy in a bureaucratic society, intercultural literacy in an entrepreneurial society, and intercultural literacy in a global networked society. In language education, the first two types are referred to as the foreign-cultural approach and the intercultural approach respectively (Lo Bianco, 2005). In addition, there is another view called the multicultural approach that has been used for the cultural education in the U.S.A. since the late 20th century. More recent cultural education movement was developed from a rapid growth of globalization in the 1990's.

In the view of intercultural literacy in a bureaucratic society, language is seen as a text which helps people transmit knowledge of tradition from generation to generation. Learners are

expected to learn textual or historical knowledge of a target language culture. According to Kramsch (2005), this approach corresponds to the trend of intercultural education in the U.S.A. in the early 20th century.

In the view of intercultural literacy in an entrepreneurial society, language is seen as interpersonal communication. Cultural literacy is expanded from communicative competence which includes awareness of cultural differences and an effort of understanding each other. Thus, a teaching goal is to develop learners to notice differences in their own cultures and others' cultures, and then compare them. This view corresponds to the cultural education in the U.S.A. in the late 20th century (Kramsch, 2005), and has been dominant in some parts of Europe and North America currently (Lo Bianco, 2005).

More recently, intercultural literacy in a global networked society has developed from globalization. The technological development enabled people to communicate beyond the physical borders. Thus language learners are expected to learn cultural differences beyond national borders in unconventional ways, that is, beyond immediate face-to-face encounters. Intercultural literacy includes abilities of multimedia as well as cultural knowledge. Digital globalization and cultural education are linked to the transcultural approach which is based on the idea of hybridization, and this approach has been favored in multi-ethnic societies (Lo Bianco, 2005).

Nonverbal Communication

Communication has three levels; speech, non-speech exchange, and writing. Traditionally, researchers paid attention on speech communication and written communication. It was not until the 1950's, when Birdwistel's (1952) introduction to kinesics and Hall's (1959) introduction to proxemics, that researchers showed interests in nonverbal communication. However, nonverbal communication has been recognized as an important part of communication and a great

number of studies have been conducted since then.

Knapp and Hall (2002) defined nonverbal communication as "communication effected by means other than words" (p.5). The research areas of nonverbal communication range widely and can be classified broadly into three groups: (a) communication environment, (b) communicators, and (c) communicator's behaviors (Knapp & Hall, 2002). Human beings are always under the influence of their surroundings: objects and other people. Thus the communication environment includes space (proxemics), time (chronemics), and other physical environment such as the furniture, lighting, colors, sounds, temperature and the like. Perceptions of space and time tend to differ across cultures (Hall, 1959, 1966). The communicator's messages include their appearances (objectics) and smell associates with the person (olfactics). The communicator's behaviors include paralanguage and prosodic features (vocalics), body touch (haptics), and body movement (kinesics). Vocal behavior deals with how something is said by various vocal cues. Touching behavior may be self-focused or other-focused. Body movement includes facial expression, eye behavior, posture, and gesture (see Knapp & Hall, 2002; Sueda & Fukuda, 2003 for more details).

Nonverbal Competence as Part of L2/FL Communicative Competence

Verbal aspects of language and communication were concerned dominantly in the field of second language acquisition research and its language education. The emergence of communicative language teaching made researchers and theorists begin to consider the importance of nonverbal aspects of language and communication. For example, Brown (1980) and Rivers (1983) have considered that inclusion of nonverbal competence in communicative competence is necessary. Rivers considers the authenticity of student's nonverbal competence and states that students who are competent nonverbally should

know "when and how to use appropriate gestures and body language" (p.15).

The two most accepted communicative competence models in L2/FL studies are proposed by Swain (1980) and Bachman (1990). They also include nonverbal competence in their models. In these models, there are two areas that nonverbal competence takes important roles: strategic competence and sociolinguistic competence. Strategic competence encourages speakers to handle communication breakdowns with any means of communication available (i.e., in different communication modes) in an authentic communicative context. Swain (1980) and Bachman (1990) have included nonverbal competence as a component of strategic competence. Swain (1980) states:

This [strategic competence] component will be made up of verbal and nonverbal communication strategies that may be called into action to compensate for breakdowns in communication due to performance variables or to insufficient competence. Such strategies will be of two main types: those that relate primarily to grammatical competence (e.g., how to paraphrase grammatical forms that one has not mastered or cannot recall momentarily) and those that relate more to sociolinguistic competence (e.g., various role-playing strategies, how to address strangers when unsure of their social status). (pp. 30-31)

Sociolinguistic competence is made up of sociocultural rules of use and rules of discourse (Swain, 1980). Swain has not clearly stated the inclusion of nonverbal competence in sociolinguistic competence, but he considers the importance of nonverbal competence as part of sociolinguistic competence as the above quote shows.

Bachman (1990) sees language competence into two larger categories, organizational and pragmatic competence in his communicative competence model. The first category consists of

grammatical and textual competence, and the latter category consists of illocutionary and sociolinguistic competence. For this model, Bachman (1990) states, "Nonverbal manifestations of strategic competence...are clearly an important part of strategic competence in communication" (p. 100).

Sociocultural rules determine the ways that speakers produce and understand speech and nonverbal signs appropriately to the communicative event in a particular context. Thus sociolinguistic competence is related to authenticity of the target language production. Canale and Swain (1980) have also pointed out the role of nonverbal competence as part of sociolinguistic competence as well as strategic competence. In Canale's (1983) model, grammatical competence involves mastery of paralanguage, sociolinguistic competence includes mastery of appropriate use of kinesics and proxemics, and strategic competence comprises mastery of other nonverbal strategies.

In any case, the ideas of nonverbal competence are strongly related to the notion of authenticity. Brown (1980) has said that nonverbal competence in communicative competence is "knowledge of all the varying nonverbal semantics of the second culture and an ability both to send and receive nonverbal signals unambiguously" (p. 202).

At the empirical level, Jungheim (1991) investigated the effect of explicit gesture instruction on acquisition of English emblems (culturally coded gestures) among Japanese learners. The results suggest that deductive teaching works better than inductive teaching for the learners' understanding of target language gestures. At a pedagogical level, researchers have stressed the importance of teaching nonverbal competence as part of sociolinguistic competence in L2/FL especially instructing authentic gestures called emblems in the targets language culture because they are used in everyday life (Al-shabbi, 1993; Antes, 1996; Carels,

1981; Pennycook, 1985; von Raffler-Engels, 1980). Hassanain (1994) has argued for the importance of kinetic behaviors especially in greeting rituals in Arabic and pointed out the risk of communicative conflict in the target language community. Violation of the local rituals could have serious consequences. Lawrence (2003) also has emphasized the need for teaching cross-cultural nonverbal communication to students who would be encountering cross-cultural differences in the current multi-ethnic business world.

As the theorists of communicative competence have claimed, some researchers have confirmed that the impact of nonverbal competence in learners' oral abilities is a crucial factor. Nonnative speakers' kinetic behaviors (e.g., facial expressions, eye contacts, gestures, postures, body orientation, proximity, and physical contact) influence the evaluation of their oral test results. Jenkins & Parra's (2003) study revealed the impact of nonverbal competence on face-to-face interaction. The authors investigated the role of nonverbal behaviors (kinetic behaviors and paralinguistic features/vocal extra linguistic features) in conversations as an assessment of nonnative speaker's oral proficiency. Their study revealed that the test takers' nonverbal behaviors worked as important evaluation signals both positively and negatively. The test takers who could present appropriate nonverbal cues were judged to be proficient.

In conclusion, appropriate use of nonverbal cues affects native speaker's assessment of L2/FL learner's English ability in face-to-face communication. Therefore, raising learner's awareness toward the significance of nonverbal communication is recommended for learner's benefit.

Research Questions

There are two primary goals for an intercultural communication course in the English program in Japan: Improvement of English abilities and understanding intercultural

communication. This study focuses more on the latter goal. For the reason I presented in the earlier section, I will limit the analysis on nonverbal communication. I will also examine the underlined viewpoints that intercultural education textbooks imply. More specifically, I will ask the following questions,

1. What elements of nonverbal communication do English textbooks of intercultural communication present?
2. What intercultural viewpoints English textbooks of intercultural communication imply?

Method

Data and Materials

I collected and analyzed 17 widely used English textbooks with intercultural communication themes for undergraduate students in Japan which introduce nonverbal communication as learning topics (see the textbook list in Appendix 1).

Analysis

In the process of analysis, I reviewed chapters and sections that discuss nonverbal communication in the chosen textbooks. The analysis included illustrations as well as texts. Six textbooks were excluded from the analysis because they did not introduce nonverbal communication in their discussions of intercultural communication (see Appendix 1 for the excluded textbooks). After reviewing 11 textbooks, I classified noticeable information, and then examined what it implied.

Results and Discussion

Key Words: Nonverbal Communication and Body Language

The terms nonverbal communication and body language are frequently used in the

textbooks, but the meaning varies slightly among the textbooks. This may be a reflection of the nature of nonverbal communication because it covers multiple areas. Moreover, in many cases, nonverbal behaviors often co-occur and deliver more than one piece of information or an intention. This nature creates vagueness among the areas of nonverbal communication, and their roles in communication.

Among the textbooks I reviewed, *Different Realities* gives the most detailed explanation of the key words. In a chapter called "Communication without Words," the intercultural aspect of nonverbal communication is the focus. It says, "Nonverbal communication happens without words, is influenced by culture... Two important elements of nonverbal communication are gestures and body language" (p. 32). In a broader idea of nonverbal communication, (see the literature review above) gestures are elements of body language (kinetic behaviors). This textbook considers various kinetic behaviors such as posture, facial expressions, and touching as body language. In addition to gestures and body language, the book states that space and distance are also powerful elements of nonverbal communication, but these topics are treated secondly to the first two elements.

This is Culture has one chapter called "Nonverbal Communication: Gestures and Body Language." It also introduces examples of kinetic behaviors (i.e., head movements, smiles, gestures, facial colors and expressions, eye behaviors) as nonverbal communication. The essay also explains that the body language used for these kinetic behaviors differ from culture to culture. In the exercise of emblematic gestures, the term body language is used interchangeably with gestures. This textbook introduces one chapter each on for touching/space and time. While touching and space are clearly stated as elements of nonverbal communication, time is not. This book also includes essays on clothes entitled "More than Words can Say."

English across Cultures restricts the discussion of nonverbal communication to emblems only among various types of gestures. Greeting rituals and eye contact are also considered as body language elements.

As the title indicates, *Kiss, Bow, or Shake Hands* discusses various elements of nonverbal communication (e.g., kinesics, haptics, proxemics, chronemics, and objectics) in English essays and Japanese columns. However, it does not give a definition of nonverbal communication. A chapter on space and touch offers a Japanese column with the title "Body Language" which is about a writer's observation of touching behaviors across cultures. This column does not state what body language is either.

Identity has a similar outlook as *Kiss, Bow, or Shake Hands*. In a chapter called "Body Language and Customs," it says, "Every culture has customs that are related to body language or nonverbal communication" (p. 18). The main topic in the chapter is touching rituals for greetings (i.e., hugging, kissing, and bowing) across cultures.

Authors use the terms for different behaviors or phenomenon in the textbooks, especially for the term body language. Though the term body language is widely used in the textbooks, theorists seldom use the term in order to avoid mixed-up uses of words and concepts. Textbook writers may have used this term because it is commonly used in daily conversation. However, using the term without an explanation may confuse readers.

Elements of Nonverbal Communication Introduced in the Textbooks

Various elements of nonverbal communication are covered in the analyzed textbooks to promote nonverbal competence as sociolinguistic competence (see Appendix 2).

Kinesics. The most frequently discussed elements is kinesics (i.e., gestures, head movements, facial expressions, posture, eye contact, and

bowing) and six textbooks introduce it (*Culture in Action; Different Realities; English across Cultures; Kiss, Bow, or Shake Hands; This is Culture; We are not Gaijin*). Four textbooks show glossaries of emblematic gestures.

Proxemics and haptics. The topic of personal space is found to be popular, and five textbooks (*We are not Gaijin; Beyond Your Own Culture; Kiss, Bow, or Shake Hands; This is Culture; Culture in Actions*) introduce it. Personal space is often discussed with touching (haptics), and five textbooks (*Different Realities; Kiss, Bow, or Shake Hands; Identity; Many Voices; This is Culture*) discuss body touch including hugging and kissing. For instance, *Different Realities* introduces an example of how these two are closely related:

One subtle yet powerful element of nonverbal communication is the use of space. An English (or Japanese) visitor to the Middle East may feel people are friendly, or pushy, or even aggressive, in part because (same sex) touching is more common in Arab culture than in British (or Japanese). (p.34)

This is Culture also treats these two issues together in one chapter called "Touch and Space." It offers an essay with explanations of body touch and space, how these two are used, and how they are perceived across cultures followed with various activities.

For the use of space, there are two other subtopics. *Beyond Your Own Culture* introduces a topic of the relationships between seating arrangements and social status in one chapter that lets students observe different spatial norms in Japanese culture and English culture.

Chronemics. The issues related to time are introduced in four textbooks (*Cultural Conundrums; Different Realities; Kiss, Bow, or Shake Hands; This is Culture*). The following statements from an essay called "The Value of Time" in *This is Culture* gives a typical position

of this topic.

The way we use or regard time communicates a message just like the way we dress or the expression on our face...different cultures value and use time differently, which, as with other aspects of culture, can cause serious communication problems. (p. 27)

This is Culture and *Kiss, Bow, or Shake Hands* introduce how people perceive or value time differently in different cultures by showing some anecdotes about waiting and arriving in terms of punctuality. *We are not Gaijin* introduces simple yet complicated questions in anthropology and philosophy, "Where is the future?" and "Is time a line?"

Vocalics. Silence has a powerful communicative function in face-to-face communication as Conversation Analysis claims because it regulates a conversation. Tolerance of silence in interpersonal communication differs cross-culturally. Only one textbook (*How Culture Affects Communication*) introduces the use of silence in a conversation. The essay discusses different cultural norms and expectations of silence in Japanese and English communication styles. The essay concludes with "Japanese use more silence and non-verbal cues to communicate, while English speakers are forced to communicate clearly using words" (p. 10).

Objectics. The topic about how people dress are introduced by two books, *Kiss, Bow, or Shake Hands*, and *This is Culture*. *This is Culture* gives an idea that clothes are message senders in communication. The essay "More than Words" claims, "We also encode messages in the clothes we wear" (p.26), and what we wear indicates our identity to the community as "I belong to this group," or "I am unique." (p. 26), and respect to the others at the same time. *Kiss, Bow, or Shake Hands* emphasizes the aspect of formality in dressing across cultures, and introduces examples in Asian and European countries.

Nonverbal Competence

Two types of activities, deductive and inductive activities, are included to teach nonverbal competence as part of sociolinguistic competence and intercultural literacy in the textbooks. For teaching gestures, more deductive activities are introduced. For instance, actual forms and meanings of gestures in Japanese culture and other cultures are presented with illustrations or photographs. These cultural norms are often presented at the early stage of a lesson. While for haptics, chronemics, and proxemics, more inductive activities are often introduced. One of the common activities is asking learners conditional questions such as "Imagine ...," "Would you do this...?" "How would you feel if ...?" Typically, the activities show observable facts and then ask learners to think how they would act in the given situations in L1 culture and L2/FL culture. These activities aim to raise their consciousness towards the differences among cultures, and allow students to think how they would cope with the situation.

One textbook, *We are not Gaijin*, suggests that we should use movies and TV dramas as learning materials for observing peoples' nonverbal behaviors. For example, one activity asks students to watch a foreign movie or drama, find some noticeable nonverbal behaviors (i.e., greetings, gestures, facial expressions, posture, gaze, and proximity), and discuss the findings with classmates. Another activity asks learners to watch a foreign movie or drama without sound first and with sound next. These activities are good examples of inductive activities for raising students' interests and consciousness towards the importance of nonverbal communication as researchers suggest (Al-Shabbi, 1993; Antes, 1996; Soudek & Soudek, 1985).

Theoretical Knowledge and Anecdotal Knowledge

There are two typical ways to present topics of nonverbal communication. One way is to introduce a short essay that summarizes widely

accepted ideas on nonverbal communication (e.g., *Different Realities* and *This is Culture*). Another way is to introduce a short essay that reflects the writer's observation based on his/her personal experience. The latter one often takes a form of personal narrative or reproduction of anecdotes.

As I mentioned earlier, the textbooks have different approaches for raising learners' interest. They are used effectively when teachers are aware of the importance of the two issues: theoretical information and personal experiences (including forthcoming experiences). The essays with theoretical information seem reader friendly to my eyes, but they can be brand new for undergraduate students who are not majoring in culture or communication. From my teaching experience, teachers need to give a short lecture to explain key academic words and their concepts (see Appendix 2) with some easily understood anecdotes or simple examples for learners.

The teacher's role at this stage of the lesson is to present knowledge, and then to help students connect the new knowledge (i.e., lesson topics) with their old knowledge (i.e., learned knowledge and personal experiences). Then learners can broaden their perspectives on intercultural communication through reflective thinking. Thus for the use of a theory-based essay, teachers need to know who they teach, what they teach, why they teach, and how they teach.

The same can be said for the anecdotal essays. The teacher's job is to help students notice the intention in communication, and ways people communicate by analyzing episodes. When introducing these essays, teachers must have good knowledge of theories because key issues are often embedded within an essay.

Finally, teachers need to know the danger of overemphasizing differences between nonverbal signs across cultures. It may reinforce stereotyped images of particular cultures. Even in intercultural communication, people also greatly share universal expressions of nonverbal

communication. This aspect of communication is neglected in the textbooks. The universal aspect of communication is scarcely mentioned in the analyzed textbooks except for *Different Realities*. I believe that discussions on stereotypes prevent learners from having stereotyped ideas for foreign cultural norms.

Intercultural Literacy

The university textbooks draw learners' attention not only to English language cultures but also other language cultures such as Arabic, Asian, European, and Spanish and Portuguese used in South America. The textbooks have relativist's position and introduce how people communicate nonverbally in these diverse cultures. Despite their relativistic position, their observational viewpoints of intercultural communication differ. The prefaces of the textbooks often show how they consider intercultural communication.

One view is the foreign-cultural approach; comparing Japanese culture and English cultures in order to understand English people's ideas and cultures, and Japanese people's ideas and culture. *How Culture Affects Communication* and *We are not Gaijin* take this view. In the preface of the latter book, the authors say that the title "We are not Gaijin" means "we are not gaijin (foreigners) to each other." In other words, "we can understand each other when we talk." The transition from the foreign culture approach to the intercultural approach is observed in this view.

The second view, the intercultural approach derives from the notion of World Englishes. More and more non-native speakers of English use English as a means of communication when they speak to both native and non-native speakers of English. *English across Cultures* mentions this fact and states that the book shows possible cultural encounters for Asian people communicating with someone in English. *Many Voices* addresses why and how misunderstandings occur, how to deal with the problems, what is expected

of us to live in a multicultural society.

The third view is based on the intercultural approach with emphasis on interpersonal communication in business and traveling. *Kiss, Bow, or Shake Hands* is designed for students to learn cultures, customs, and communication styles. For this purpose, *Identity* states that students need to have knowledge of the culture they are visiting, and need to be able to talk about themselves. *Cultural Conundrum* aims at breaking stereotyped images through learning English and culture. This view shows a typical idea of the intercultural approach.

The fourth view is based on the progressive intercultural approach. *Different Realities* and *Culture in Action* stress the needs of learning intercultural communication for solving economic and political imbalances and for creating a global cooperative society and peace. The goal of intercultural communication is to change established images and ideas. It will be achieved through encountering people from other cultures, understanding them, and acculturating them.

The fifth view originates from the multicultural approach; it weighs more on tolerance to the others rather than acculturating them. *Beyond Your Own Culture* says that cultural differences cause misunderstanding and conflicts. The textbook is designed for learners to think about an anecdote deeply in order to avoid conflicts. *This is Culture* also stresses tolerance to the others. By learning with this textbook, learners are expected to gain a better understanding of their own cultures while learning about the cultures of others, develop greater tolerance toward other peoples and their cultures, acquire intercultural communication skills, and become compassionate and sensitive persons to the interconnected world's needs.

In sum, writers' viewpoints are embedded in intercultural communication textbooks for English learning as reviewed. I suggest that language teachers should inspect what views

candidate textbooks for their courses at the textbook selection stage.

Summary of Answers to the Research Questions

1. What elements of nonverbal communication do English textbooks of intercultural communication present?

Various elements of nonverbal communication are observed as teaching topics, contents, and activities in the analyzed textbooks. The most commonly discussed area is kinesics followed by haptics, proxemics, chronemics, vocalics, and objectics. The reviewed textbooks show both theoretical and anecdotal knowledge as teaching contents that often take a form of short essays on the above issues together with deductive and inductive activities.

2. What intercultural viewpoints do English textbooks of intercultural communication imply?

Various views and approaches of intercultural literacy are observed among the textbooks I analyzed; the foreign language approach, intercultural approach, progressive intercultural approach, and multicultural approach. The analysis revealed that the intercultural approach and multicultural approach are the popular approaches among the textbooks.

Pedagogical Implications

The textbooks I analyzed offer various topics and detailed observation of intercultural communication and nonverbal communication. Novice teachers can teach intercultural courses by following the syllabi of the books. Nevertheless, the philosophies, contents, and activities differ according to the textbooks. Thus teachers should be aware of the "varieties" and have "eyes" to select the most appropriate textbooks that match their own educational policies and contexts. To meet the local climate, teachers also need to

provide supplemental materials and activities for learners' better understanding of language and culture.

In addition, teachers should be given training to understand and teach intercultural communication. It would be helpful to them if workshops or seminars by experts were offered both inside and outside Japan. Another beneficial support could be the formation of peer support groups in the local area. Participants would be able to deepen understanding through discussion, and create good activities and materials through idea exchange.

Teacher's manuals provided by publishers usually give answers for exercises and scripts for listening exercise only. Inclusion of some cultural information and activities would be helpful particularly for novice teachers. Including voices of nonnative speakers of English is also expected in textbooks in the future in order to promote different viewpoints from multiple cultures.

Lastly, I would like to stress the importance of observing intercultural communication in a holistic way. It is easier for us to find contrasts. However, human communication has great deal of universal commonalities. Without having this idea, we may mislead learners. Teachers must be aware of the impact of what they teach. I believe that analyzing textbooks is one first step in understanding these complicated but important issues.

¹In the literature of intercultural communication, the terms "intercultural competence" and "intercultural literacy" are used interchangeably. In the present paper, I will use the term intercultural literacy because experts have preferred to use the term literacy to competence lately.

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Appendix 1

Textbooks Used for Review and Analysis

- Abe, J., Nebashi, R., Sasaki, Y., & Shaules, J. (1998). *Culture in action: Classroom activities for cultural awareness*. Tokyo: Nan'un-do.
- Asama, M., & Sloss, C. (2003). *Cultural conundrums: Contentious problems to stretch your mind*. Tokyo: Eihosha.
- Chiba, R., Tabei, K., & O'Connor, W. F. (2002). *Cultural diversity: Know your neighbors*. Tokyo: Sanshusha. *
- Hakes, T., Honna, N., & Wakatsuki, T. (1993). *We are not gaijin*. Tokyo: Sanshusha.
- Honna, N., Kirkpatrick, A., & Gilbert, S. (2001). *English across cultures: Ibunka communication eno michi*. Tokyo: Sanshusha.
- Kaiiura, A., & Goodmacher, G. (2005). *This is culture*. Tokyo: Nan'un-do.
- McConnell, J. (1992). *Language, culture and communication*. Tokyo: Seibido.*
- Muramatsu, M. (1996). *Cultures! Interviews with people from around the world*. Tokyo: Kiri-hara Shoten. *
- Onaka, N., & Sakamoto, R. (2003). *Many voices: English for global interaction*. Tokyo: Kinseido.
- Powell, R. (1994). *Kiss, bow, or shake hands*. Tokyo: MacMillan Languagehouse.
- Shaules, J., Abe, J., & Rikkyo University Zengaku Kyoutsu Curriculum Eigo Kenkyushitsu, (1997). *Different realities: Adventures in intercultural communication*. Tokyo: Nau'un-do.
- Shaules, J., & Katsura, H. (1998). *Culture riddles-America: Solving dilemmas in intercultural communication*. Tokyo: Nan'un-do. *
- Shaules, J., & Miyazoe, T. (2005). *Insights: Critical thinking through cross-cultural essays from the Japan Times*. Tokyo: Nau'un-do.*
- Shaules, J., Tsujioka, H., & Iida, M. (2004). *Identity*. Oxford University Press.
- Stapleton, P. (2005). *How culture affects communication*. Tokyo: Kinseido.
- Sumida, W., & Miyazato, K. (2002). *Beyond your own culture*. Tokyo: Eihosha.
- Yoshida, K., & Sophia University Applied Linguistics Research Group. (2000). *Heart to heart: Overcoming barriers in cross-cultural communication*. Tokyo: MacMillan Languagehouse. *

Note: The titles with asterisks were excluded from the analysis because they do not discuss nonverbal communication.

Appendix 2

Elements of Nonverbal Communication Introduced in the Textbooks

Element of NVC	Key Word	Textbook
Kinesics	body language, bowing, eye contact, facial expression, gaze, gestures,	6 textbooks (<i>Culture in Action; Different Realities; English Across Cultures; Kiss, Bow, or Shake Hands; This is Culture; We are not Gaijin</i>)
Proxemics	distance, personal space, proximity	5 textbooks (<i>We are not Gaijin; Beyond Your Own Culture; Kiss, Bow, or Shake Hands; This is Culture; Culture in Action</i>)
Haptics	hug, hold hands, shake hands, kiss, pat, touch	5 textbooks (<i>Different Realities; Identity; Kiss, Bow, or Shake Hands; Many Voices, This is Culture</i>)
Chronemics	monochromic time (M-time), polychromic time (P-time), punctuality, waiting time	4 textbooks (<i>Cultural Conundrums; Different Realities, Kiss, Bow, or Shake Hands; This is Culture</i>)
Objectics	clothes	2 textbook (<i>Kiss, Bow, or Shake Hands, This is Culture</i>)
Vocalics	silence, nonverbal feedback	1 textbook (<i>How Culture Affects Communication</i>)