A Review Study of Activities Used in the Development of Intercultural Communication Competence in Foreign Language Classes

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Abstract

One of the long-term goals of the European Union is to incorporate intercultural communication into the lessons of foreign languages. The new concepts present that the linguistic part of foreign language education should be equal to the intercultural part of foreign language education. Nowadays, teachers believe in the importance of developing the intercultural communicative competence of their students. However, studies have shown that teachers of foreign languages do not have sufficient knowledge of how to include intercultural communication (IC) in their lessons. This review provides an overview of activities that are aimed at developing the intercultural communicative competence of the students. The research was conducted in two databases, *Scopus* and *Web of Science,* where specific research studies were found based on the previously set criteria. The results provide the following techniques and activities, such as a flipped classroom method, role-plays, telecollaboration, computer-mediated communication, viewing-listening-speaking method, 360-degree video technology, an online ICC training model, authentic materials, and a scavenger hunt, which can develop the ICC.

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http://dx.doi.org/10.22034/ijscl.2022.556666.2681

1. Introduction

Due to a big wave of globalization in the last century, the use of the internet, and the English language becoming a global language, even more people started to move to foreign countries, whether for education or job opportunities (Kramsch, 2020). Therefore, people started to experience new cultures as well. Language and culture are closely interconnected, and they influence each other as language reflects the culture, and at the same time, culture influences language (Hu, 2001; Zhao, 2011). People from various cultures speak and think differently, and this is because their language enables them to express the world differently (Kramsch, 1998; Reid, 2014). In recent decades, the European Union has started to emphasize the importance of implementing intercultural communication in foreign language education (CEFR, 2001, 2020). In the ideal classroom environment, the knowledge of the language should be complemented by the intercultural competence of the students (Reid, 2014).

Based on the research studies conducted in various Asian and European countries (that are presented in this article), it was revealed that teachers of foreign languages understand the importance of implementing techniques, methods, and activities aimed at the development of intercultural communicative competence in foreign language lessons (Chau & Truong, 2019; Köşker & Gülmez, 2018; Özışık et al., 2019; Safa & Tofighi, 2021; Sándorová, 2017; Zerzová, 2018). Despite this, teachers did not usually know what techniques, methods, and activities could be used in their classrooms, and as a result, they did not include enough of these techniques, methods, and activities. Thus, in this article, eight methods and activities are presented that can be used in foreign language lessons to develop the intercultural communicative competence of students. All chosen methods and activities have already been conducted with students of foreign languages. Therefore, it is possible to see their strong and weak sides. Teachers using these methods and activities can then adapt them according to their needs.

2. Theoretical Framework

People need to be able to communicate with people from other cultures, and this ability is called cultural intelligence (Middleton, 2014). Cultural intelligence means:

> being skilled and flexible about understanding a culture, learning more about it from ongoing interactions with it, and gradually reshaping thinking in order to be more sympathetic to the culture and developing behavior to be more skilled and appropriate when interacting with others from different culture". (Inkson & Thomas, 2011, p. 22)

Early and Ang (2003) describe cultural intelligence as one's ability to successful adaptation to new settings, especially for settings that are not familiar and are connected to cultural context. Cultural intelligence consists of three parts: knowledge of culture, practicing mindfulness, and development of cross-cultural skills (Early & Ang, 2003; Inkson & Thomas, 2011). These parts are connected to each other, and they build on each other.

A perception of culture and the use of language are important elements regarding local, regional, and global life (Mikolič, 2020). According to Csillik (2019), when people communicate with people from different cultures, people also communicate with their different cultural views. People are then exposed to different values, beliefs, meanings, and expectations than their own. Pishghadam (2013, p. 47) created a concept of *cultuling* (by linking *language* and *culture*) which can be described as language representing "the culture of a society". It entails "the structures and expressions of language that instantiate the cultural background of a nation and includes a reciprocal relationship between language and culture" (Pishghadam et al., 2020, p. 20). By identifying and revealing the cultulings, hidden cultural manifestations and beliefs can be uncovered, and at the same time, the main cultural patterns of society can be uncovered as well.

A further connection between language and culture can be identified in *communicative competence, intercultural competence,* and *intercultural communicative competence,* which are defined according to the Council of Europe (2001, 2020). Thus, communicative competence is seen as one's ability to behave in a linguistically, socio-linguistically, and

pragmatically appropriate way when using one's own and a foreign language. Linguistic competencies comprise lexical, phonological, and syntactic knowledge and skills. Sociolinguistic competencies refer to norms of behavior and politeness, norms that define relations between generations, sexes, classes, and social groups (i.e., socio-cultural conditions of language use). Pragmatic competencies deal with the mastery of discourse, phrases, idioms, offers, requests, or irony (CEFR 2001, 2020). Průcha (2010) says that communicative competence can be defined as the ability to apply diverse skills of verbal and non-verbal communication in social situations.

Byram (1997) defined intercultural competence (IC) as one´s ability to speak in their language with people from other countries and cultures. A further example of this competence is one's ability to interpret a translated document that comes from another culture. Byram (1997, p. 71) states that this does not "require knowledge of the language but does involve the skills of interpreting and relating" and, of course, knowledge of other cultures as well. Boye (2016) explained Byram's definition of intercultural competence as a need for learners of foreign languages to understand the language on a deeper level than handling, for example, a tourist situation. The intercultural dimension was not explored enough by teachers and was not taught to learners (Boye, 2016). As far as intercultural communicative competence (ICC) is concerned, it refers to the ability to speak a foreign language with people from different countries and cultures (Byram, 1997). Byram (1997, p. 71) states that the knowledge of "other cultures is linked to the language competence through the ability to use language appropriately- sociolinguistic and discourse competence- and the awareness of the specific meanings, values, and connotations of the language". Furthermore, he indicates that all learners need to acquire intercultural communicative competence as it is needed for communication with people from other cultures, social backgrounds, or values. A more recent explanation of ICC can be found in Fantini (2019, p. 34), who describes ICC as a "complex of abilities needed to perform effectively and appropriately when interacting with others who are linguistically and culturally different from oneself". He further explains that it is necessary to evaluate own performance in

a foreign language, so whether the performance was effective.

Implementing intercultural communication in foreign language education underwent many changes throughout history (Reid, 2014). Literature and culture became a part of foreign language education in the 19th century, but until the end of the 20th century, they were considered to be less important than the linguistic part of the language. The most significant changes started at the beginning of the 21st century. The known stimuli for these changes are globalization and the use of the internet as a communication tool (Kramsch, 2020; O´Dowd, 2007). Nowadays, there is a strong emphasis on intercultural competence in foreign language education. Intercultural communication in education aims to explore social, cultural, and political aspects of language (Dombi, 2021). This significance was influenced by the Common European Framework of Reference for Languages by the Council of Europe (CEFR, 2001). CEFR (2001) provided numerous reforms which state that the speakers of a foreign language should be able to strengthen their abilities to think and act independently and be able to socialize within a pluralist society (Reid, 2014). CEFR (2001, 2020) highlights the knowledge of day-to-day living but also the knowledge of the values and beliefs of foreign cultures. Therefore, one of the main goals of language learning is to acquire intercultural communicative competence. This competence should underline the students' cultural sensitivity as well as their ability to switch between different cultural perspectives when communicating (Byram, 1997; O´Dowd, 2007).

The practice does not yet fully reflect this. Recent research studies conducted in Europe and Asian countries (Chau & Truong, 2019; Köşker & Gülmez, 2018; Özışık et al., 2019; Safa & Tofighi, 2021; Sándorová, 2017; Zerzová, 2018) revealed that in-service teachers of foreign languages were aware of the importance of implementing the activities developing the ICC into their lessons. Despite this, the findings showed that teachers usually did not know which activities, techniques, and methods could be used in order to do so. Based on interviews with teachers, Sándorová (2017) and Zerzová (2018) revealed that often teachers did not know what could be used to develop ICC among students because they did not have

sufficient education on such topics during their university education. On the other hand, Garcia (2022) revealed that in the Philippines, the interviewed sample of high school teachers evaluated their own ICC as high. Moreover, in their classes, they include activities that develop the ICC frequently. Apart from the textbooks, the teachers use role-plays and authentic materials, and they link culture to communication (Garcia, 2022). In connection to developing intercultural communicative competence, Mashudi et al. (2022, p. 106) revealed that when teaching grammar points (e.g., relative clauses and compound sentences) through English cultural material, students had "better performance" on the grammar test and "English cultural awareness could assist the culture group in boosting their grammar knowledge". Similarly, Menacho-Vargas et al. (2021) tested students' speaking abilities based on whether they got culturally-based instruction or normal instruction. In this study, the outcomes "demonstrated that culturally-based conversations could develop students' speaking skill" as "by providing cultural information orally, one can help learners to understand and speak English more successfully" (Menacho-Vargas et al., 2021, p. 115). These two research studies connect language and culture in practice and show that culture has a beneficial influence on students even when they learn linguistic competence of a foreign language.

Based on the previous paragraphs, which revealed that teachers did believe in the importance of implementing techniques and activities aimed at the development of the ICC, but they did not know what techniques and activities to use, the purpose of this review is to provide information about the implementation of successful activities that focus on the development of the ICC in foreign language classes. This study focuses on research studies conducted at universities as the provided activities could then easily be adapted to other universities in the world. Furthermore, as stated above, in-service teachers expressed their lack of knowledge of what techniques and activities to use to develop the ICC, and the authors of this study believe that such education should be provided during the teacher training programs at universities. The research questions are as follows:

1.   What kind of activities can enhance the development of intercultural communicative competence?

2.   Which of the presented activities are stimulating for students of foreign languages, and why?

3. Methodology

3.1. Search Strategy and Selection Criteria

The methodology followed the PRISMA guidelines (http://www.prisma-statement.org/) for systematic reviews and meta-analyses. The search for suitable research studies was conducted in two well-established databases, *Scopus* and *Web of Science.* The search was not limited by a time period, but the end was January 2022. However, most of the articles date back to the last three years anyway. Even though the authors of this study are teachers of the English language, they focus on other foreign languages as well. However, the articles had to be written in the English language. The search for the studies was performed during weeks eight and nine of the year 2022.

3.2. Search Terms

In order to obtain only relevant research studies, the main collocation phrases used for searching the documents were as follows: *intercultural communicative competence* and *intercultural communication.* These were combined with the words *activities/ activity* and *development.*

3.3. Application of Inclusion and Exclusion Criteria

The detected research studies needed to be further examined based on the inclusion and exclusion criteria. As far as the inclusion criteria are concerned, the search focused on the experimental, peer-reviewed journal articles written in English and the articles that belonged to the open-access category. Furthermore, the implementation and evaluation of the ICC activities and methods had to be performed. Case studies, surveys, theoretical studies, reviews, conference proceedings, abstract papers, posters, presentations, scientific event programs, literature reviews, book reviews, editorials, and grey literature were excluded. The authors of this study decided to apply these criteria to ensure that the activities were tested in practice. Articles that were not written in the

English language and non-open access articles were excluded as well.

3.4. Synthesis Strategy

The collected papers needed to be checked individually to discover whether they were relevant for this study. The initial search in the databases *Web of Science* and *Scopus* generated 202 articles. However, after implementing the inclusion and exclusion criteria, eight articles were found suitable for this study. These articles, which fully complied with the terms and the inclusion and exclusion criteria, were then analyzed in a systematic review process. The descriptive articles that focused on presenting methods and activities (but not implementing them in a classroom) were also identified, and some of their methods and activities are then described in the discussion part of this review.
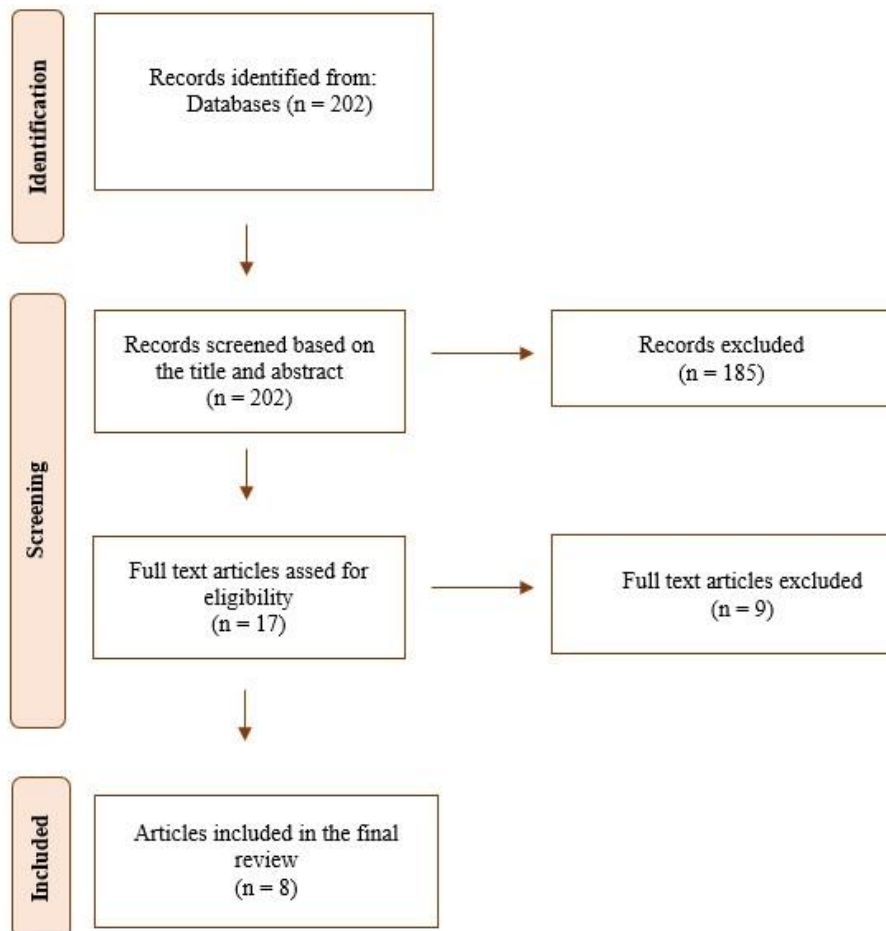

Figure 1
PRISMA Flow Diagram for Study Selection

4. Results

The articles which were chosen for this research study originated in different parts of the world. Countries of origin of the studies include Ukraine, China, Colombia, Japan, and Indonesia. Two studies were collaborations between countries, the first one between students from Japan and students from the United States of America and the second one between students from China with students from Indonesia. Thus, the findings demonstrate that such research studies are scarcely performed in European countries, too.

Two research studies focus solely only on one activity aimed at the development of the ICC of the students (telecollaboration, scavenger hunt). One research study offers five activities within one topic (working with authentic materials). Two research studies provide information about three and more activities that

were carried out within the estimated time of a course (flipped classroom method- role-plays, cross-cultural communication in religious tourism; viewing-listening-speaking method). Three research studies focus on techniques and activities used in an online environment (computer-mediated communication, 360-degree video technology, and online ICC training model). The number of participants in the samples ranges from twenty students to forty-two students in one study. In all research studies, students who participated in these studies were university students. In one research study (Shadiev et al., 2021), high-

school students participated as well. The classes were either classes for English for specific purposes (ESP) or general English (GE) classes. The outcome knowledge was checked by the researchers by observing the lessons, using questionnaires, surveys, interviews, and teacher notes and journals. In one case, students were asked to create vlogs about their experiences. In one research study, the researcher was able to record discussions with the students. Table 1 below provides an overview of the key findings from the detected articles.

Table 1
An Overview of the Key Findings from the Detected Studies

Study (author, year, country)	The objective of the study	Research sample	Activities	Outcome measures	Findings
Bahlai (et al. 2019); Ukraine	To develop students' ICC through several techniques and methods.	37 master's degree students majoring in international tourism from Lviv Polytechnic National University, Ukraine.	**Flipped classroom method Role-plays Cross-cultural communication in religious tourism**	The researchers observed the lessons and at the end of the course, the students completed a questionnaire.	The course promoted students' interest in other cultures; students had the opportunities to realize (amongst other skills) the values of their own and other cultures, especially their customs, beliefs, thinking patterns, and behavior.
Benabdelkader (2019); England	To obtain the intercultural communicative tendencies of language learners, especially in intercultural (mis)understandings.	3 native English speakers (from the University of Southampton), 2 native French speakers (living in the UK for 5 months), 1 native Algerian speaker (living in the UK for 1 year)	**Computer-mediated communication (CMC)**	The researcher observed the online conversations and took notes.	Except for acquiring new information, grammatical forms, and linguistic terms, participants acquired new socio-cultural knowledge.

Bernal Pinzón (2020), Colombia	To identify the role of authentic materials and tasks, based on cultural topics, in the development of the ICC.	22 students in English language class at a private university in Tunja, Colombia.	**Authentic materials**	Two surveys were conducted-one at the beginning of the course and one at the end. Oral semi-structured interviews and teacher notes were used to collect data.	Students' awareness and attitudes towards different cultures changed; students learned things about their own culture, they realized the worth of their own culture, and they were able to compare it with another culture. Students became more open-minded towards foreign cultures and showed more respect towards them as well.
Hirotani & Fujii (2019), Japan	Learning proverbs through telecollaboration with Japanese native speakers.	19 novice-level learners of Japanese (university in the Midwestern US), 21 Japanese undergraduates (GE course, Japan).	**Telecollaboration**	The learners of Japanese were asked to complete a self-evaluation questionnaire.	The ICC (amongst other skills) of the learners of Japanese improved after telecollaboration. Students were able to compare their own culture and Japanese culture, realizing the differences.
Liu (2021), China	Improving students' ICC skills via viewing-listening-speaking courses.	20 non-English major Chinese undergraduate students with CET 4 certificates.	**Viewing-listening-speaking**	Students were tested (on whether they understood the video). The discussions and the role-plays were recorded. The students completed questionnaires.	The research revealed that this method provided a very different perspective on cultural phenomena. 95% of students agreed that an inclusive and open cross-cultural attitude was significant in intercultural communication.

Santoso (2020), Indonesia	To detail the scavenger hunt technique as a tool for enhancing culture learning and intercultural communication practice.	29 students of the English Language Education Program taking the Language, Culture, and Identity course at a private university in Central Java.	**Scavenger Hunt**	The data from the vlogs were processed by a qualitative content analysis approach.	The intercultural knowledge and skills which were developed include the more visible culture, e.g., food, toys, cultural places, similarities and differences, and expressions of greetings, the less visible culture, e.g., interactions with foreigners and other ethnic groups in Indonesia, and intercultural encounters and adaptation. Other learning includes developing their own information technology skills for making vlogs.
Shadiev, Yu & Sintawati (2021), China	To investigate the impact of 360-degree video technology on EFL learning, development of ICC, and knowledge sharing.	35 second-year students of EFL from a vocational school in China were partnered with a group of 5 university students from Indonesia.	**360-degree video technology**	Data was collected through questionnaires, tests, observation, and interviews.	The everyday life cultural topics supported students' interests in the study and based on their answers, the use of the 360-degree video technology helped them to improve their ICC.
Shem (2021), China	To explore the application of the online ICC training model in four stages: attitude development, knowledge construction, skills practice, and reflection.	Class of second-grade English Majors in a Chinese university.	**Online ICC training model**	Data was collected through questionnaires and interviews, and from teachers' and students' journals.	It was confirmed that the online ICC training model improved students' ICC, especially their intercultural knowledge and intercultural skills.

Thus, Bahlai et al. (2019) aimed to develop students' ICC through several techniques and methods undertaken in a course of ESP. Flipped classroom method was implemented. Students had to watch a video/listen to a podcast at home. At school, they were doing role-plays (e.g., *At a hotel reception: Booking a room*, or *At the airport: lost luggage*) using the knowledge from the podcast. In the cross-cultural communication in religious tourism method, students analyzed the already existing religious tours to improve them using the knowledge and skills they obtained throughout the course. In groups, they made presentations of the improved tours bearing in mind the customs of the local people and the cultural background of the tour participants.

Benabdelkader (2019) used computer-mediated communication (CMC) and e-communication tools to develop learners' academic, multilingual, and intercultural skills and competence. Language learners from different linguacultural backgrounds met online twice a week to converse, one time in English and the second time in French. They discussed eight topics related to culture: how people introduce themselves, family gatherings, neighbors, punctuality, foreigners, women, the elderly, and celebrations. It was proven that students of the foreign language (novices) needed native speakers (experts) to understand socio-cultural knowledge of the target culture better.

Bernal Pinzón (2020) focused on identifying the role of authentic materials and tasks, based on cultural topics, in the development of the ICC. Three types of authentic materials (adapted from Fernández, 2013) were used: excerpts from a book called: *The Greatest Religions in the World*, currency from the United States (coins), currency from Colombia (coins and bills), movies: *The Desert Flower*, *Beatriz at Dinner*. By completing the tasks and activities, the students learned about different religions, American currencies, and people. Similarly, they learned new information about their own currency and the meanings behind the depicted symbols.

Hirotani and Fujii (2019) concentrated on learning proverbs through the means of telecollaboration. Students of general English (GE) classes in Japan used the means of telecollaboration with students of Japanese in the USA. Telecollaboration is used to meet online and collaborate on projects under the supervision of students from geographically distant areas. The students introduced language-level appropriate proverbs in their language (Japanese) to the students in the USA. They wrote the proverb on the whiteboard, explained the usage, and performed a short skit using the proverb. The learners of Japanese went over the meaning of the proverbs and their use in their lessons. Finally, the learners of Japanese worked on a reflection log and performed skits using the newly learned proverbs.

Liu (2021) focused on improving students' ICC skills via a viewing-listening-speaking course. Students watched a short documentary created by BBC called *Chinese School: Are Our Children Tough Enough?,* where five Chinese teachers taught British pupils in the Chinese way. In groups, students compared the differences between education in China and Great Britain. This led to group discussions and presentations of the students' ideas. The last task was role-playing, where two students were chosen to act out teachers, and one of them had to teach in the Chinese way (more teacher-oriented, explaining and introducing only relevant information) while the other had to teach in the British way (student-oriented, the teacher had to design some games to encourage students to participate and learn). The rest of the students had to provide feedback about which way of teaching worked better for them.

Santoso (2020) used the scavenger hunt to enhance cultural learning and intercultural communication practice. Students of the GE course completed the scavenger hunt in groups during their three-day trip to a multicultural setting in Indonesia: Bali Island. Bali Island was chosen because it is a meeting place for many nationalities. Therefore, many people speak English there, and students could meet many people from around the world. The scavenger hunt was divided into several concepts: the big *C* culture, the small *c* culture, and understanding own culture through learning about another. To complete the big *C* culture, students had to find menus from five restaurants, visit popular cultural places, and find artifacts (e.g., children's toys, local products, sweets, and snacks). To complete the small *c* culture, students were to speak with local people and foreigners, asking them to state

their reasons for coming to Bali and their opinions of Bali. In order to understand their own culture, students were asked to focus on the similarities and differences in what they observed. They had to find five similar and five different things in Bali as compared to their hometown (e.g., similar/different food).

Shadiev et al. (2021) used 360-degree video technology to create an authentic and immersive intercultural learning environment. In this environment, Chinese students of secondary vocational education created content in English that was related to their culture and traditions. Furthermore, they shared content with the partners from the Indonesian university and then reflected on their intercultural learning. Chinese students have presented an overview of Indonesia and its culture. Chinese students were divided into five groups to match five participating Indonesian students. Each group made a 360-degree video about the chosen cultural phenomenon. First, they made introduction videos that included topics about the target culture: its origins, development, representative artifacts, and its role in society. Second, students from both sides watched the videos and prepared questions about the cultures. Third, response videos were made to answer all the questions. Lastly, students watched the response videos. The researchers found that (among other skills, knowledge, and attitudes) 360-degree video helped students to improve their ICC, which was expected based on the previous studies. The choice of cultural topics related to everyday life also supported students' interest in the learning content.

Shen (2021) focused on the application of the online ICC training model to the eight-week-long course for second-grade English Major students in a Chinese university. The model consists of three levels plus evaluation. The first level was the development stage, where students had to read materials or watch videos to stimulate their curiosity about a certain cultural topic. The second level was knowledge construction which focused on self-culture, the culture of others, and knowledge of intercultural communication. This level was divided into two phases: in-class learning (teacher introduced key theories) and post-class learning (students fulfill a given assignment according to the teaching content, and they participate in the internet cooperative learning,

where students learn further concepts and theories on their own). The third level was skills practice, and students had to find someone from a different cultural background on the internet and carry out a real conversation through internet software to fulfill the teachers' assignment. The last level, critical reflection, was used to evaluate the lessons and write journals. The collected data showed that students' intercultural knowledge and skills improved after taking this course. As the internet was used, students, with the guidance of a teacher, could gain more relevant and up-to-date knowledge. Furthermore, students could be easily exposed to people from different cultural backgrounds, which enabled them to use their intercultural communicative skills (amongst their language skills).

As for the limitations of the studies, Liu (2021), Santoso (2020), and Shen (2021) indicated that their activities could last longer in order to practice the ICC skills more. Shadiev et al. (2021) stated that the partnership between the Chinese and Indonesian students was unbalanced, as there were 35 Chinese students and only 5 Indonesian students. They also indicated that in the future, controlled experiments should be used, and attention needs to be paid to the length of the video (as long videos could cause boredom). Shen (2021) stated that the sample of this study could be bigger in the future, and the selected university could be different as well.

5. Discussion

As Table 1 suggests, eight research studies (Bahlai et al., 2019; Benabdelkader, 2019; Bernal Pinzón, 2020; Hirotani & Fujii, 2019; Liu, 2021; Santoso, 2020; Shadiev et al., 2021; Shen, 2021) were detected. They described several activities and methods which successfully developed the ICC of students at universities from different parts of the world. Thus, the results show that all the activities (i.e., scavenger hunt, using authentic materials, cross-cultural communication) and methods (i.e., a flipped classroom method, a viewing-listening-speaking method, telecollaboration, computer-mediated communication, 360-degree video technology, online ICC training model) can enhance students' intercultural communicative competence of students. In addition, the findings reveal students' change in attitudes and awareness towards foreign

cultures, as well as their own culture, as the students became more open-minded and tolerant. These findings were also confirmed by Oanh and Minh (2018), whose students thoroughly enjoyed learning through different activities in order to develop their cross-cultural knowledge and experience to broaden their horizons.

The second question focused on the activities which could be the most enhancing for students of foreign languages. At present, especially the flipped classroom (FC) method has become popular in foreign language learning. For example, Ivanytska et al. (2022) state that the FC method makes learning a foreign language, including intercultural competence, more innovative and fosters students' motivation and involvement. Khilchenko et al. (2019) expand that apart from a significant improvement in foreign language learning, the FC method, in combination with the so-called blended learning, offers students more opportunities for personalized learning, use of technologies, or a continuous connection with their teacher. This method can be further used with telecollaboration described in the study by Hirotani & Fujii (2019). In fact, thanks to the new emerging technologies and the internet, it has never been easier to collaborate with other institutions across cultures, for example, through COIL - Collaborative Online International Learning (Ingram et al., 2021; Johnston & Lopez, 2022; Naicker et al., 2021). A modern approach and the use of modern technology can be seen in Table 1 as well, in computer-mediated communication (CMC) and 360-degree video technology (Benabdelkader, 2019; Shadiev et al., 2021). The combination of new technology and developing ICC can be interesting for students if proper topics and activities are selected. Students learn about their own and target cultures, but they also learn different skills, such as creating content and making and editing videos (Shadiev et al., 2021). Furthermore, both the use of role-plays and authentic materials are always beneficial since, in this way, students can be exposed to varied cultural environments (Garcia, 2022). Especially authentic materials reflect the foreign culture in its natural state as they were not created for the purposes of education (Reid, 2014). Scavenger hunt (Santoso, 2020), as presented in Table 1, is an enhancing activity; however, this particular activity needs to be conducted in a heterogeneous society. For example, in the countries of Central Europe, not so many people speak English. Nevertheless, students might take advantage of other ethnic groups living in them, such as the Hungarians or Ukrainians.

Nevertheless, there exist more methods and techniques that can be used to develop the ICC of students, which were not used in the provided studies, but they are described in numerous pedagogy books on foreign language teaching (Corbett, 2010; DeCapua & Wintergerst, 2016; Molina Velasco, 2022) and research studies. For example, cultural island (students decorate walls of a classroom with posters of famous people, movies, books, writers, or places of the target culture), cultural capsule (a custom different in the target culture is introduced, explained, and discussed by using visual aids), reformulation (students retell the heard story pinpointing the main differences between own and target cultures), prediction (students finish a story, headline, books based on already acquired knowledge of a chosen topic), non-verbal communication activities (analyzing interviews with famous people/ beauty standards in commercials focused on the body language), TPR (total physical response - used for noticing and practicing non-verbal communication, e.g., gestures when greeting people), linking culture to communication (introducing culture-related words, accents, dialects, global and cultural influence over language) can be used. However, when other types of authentic materials are chosen (songs, postcards, letters, podcasts, ICT-based resources - social media), the activities may look different (Garcia, 2022; Reid, 2015; Sobkowiak, 2021). Moreover, teachers should also use textbooks. As Garcia states (2022), they include role-plays and reading material regarding intercultural communication. Furthermore, nowadays, it is necessary to use the internet not only for accessing intercultural content but also for activities. As Belli (2018) claims, *culture and language are inseparable from each other as both, in combination, reflect shared cultural properties such as values, behaviors, and attitudes inherent in the society we live in and in the language patterns we use. In this respect, it is highly valuable to integrate cultural elements into language education for intercultural understanding and to welcome different cultures.*

The main limitation of this review study is that only open access articles were included, but it was an intentional step. The idea behind it was to include very fresh references and research, excluding all grey literature and articles that are not readily available to every scholar. Thus, the findings reveal that not much attention is paid to the development of ICC, and if so, methodologies of its implementation quite vary (cf. Belli, 2018; Reid, 2015). Therefore, more research should be reflected in this respect since intercultural competence is part and parcel of the overall communicative competence, which is the aim of any foreign language learning.

Funding

Acknowledgments

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