

INTERCULTURAL COMMUNICATION
- a Concept for Teaching -

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O. Introduction

0. 1. Topic

We are all teachers and have spent a lot of time teaching. Mostly we have no time to think about what we do at university. But sometimes, perhaps at the end of term when we have to mark the students' understanding of what we have taught, we wonder what we do here.

I suggest we are here because we are academics, because we believe in what we do and because we want the future generation to become participants in what we believe in.

What we do here is what I would like to call: We teach our students academic culture and our subject. To both ends we are communicators between different cultures.

When today I talk about this topic here in front of you, then it is to I express my thanks to you. When I first came here to join you as a research fellow, you accepted me into your community without reservation, and took your time to teach me how to become an academic. It was here that I was given the chance to acquire academic competence.¹

I. Universities as a Global Community

Attaching culture and/or cultural to a topic was "in" in the nineties, at least in German universities.² Since the publication of Samuel Huntington's the *Clash of Civilisations* (1997)³ and "Nine Eleven" such a reference cannot be called "in" any longer as it might frighten people. This might also be one of the reasons why the enthusiasm about integrating "culture" into anything academic in German universities has been dampened since the beginning of the 21st century.

1.1. Global Communication

Universities, although in different nations and cultures, have something in common. They share a global, rich and long history. In the 16th century⁴, academics used Latin as their lingua franca. Since the 18th century, national languages were given preference and the German universities believe themselves to have been the intellectual forerunners in the 19th century. Germans for a long time referred to themselves as the people of the thinkers and poets. In the 20th century, the Anglo-Saxon world became the intellectual leaders, and quite a lot of German academics find it necessary to publish in English if they want to be read and heard in the academic world. Academics want, maybe even need, to communicate with academics world-wide. Therefore they publish, attend international conferences, write reviews about each other's publications and quote each other.

1.2. Text, Language, and Thinking

To be able to communicate world-wide, special kinds of texts were developed, a specific language is used and a specific way of thinking applied. We give a "public lecture", we give a "paper" at a conference, we publish an "article", and we write an "MPhil thesis". We structure these written texts in such a way that our readers find information easily: The Germans⁵ like their numbering system, so that you can always find the information even when you cannot understand what you read.⁶ O. stands for introduction, I. for first chapter; any new and different thought is given a sub point like 1.1. And a sub thought to a sub thought receives 1.1.1.

Other academic communities like the Anglo-Saxon⁷ world might prefer a different method of structuring a text. But we all know what type of information we will find under headings such as: Method, Data Collection and Presentation, Theory, Model. And

we all are able to state whether a paper was clear, a theory well laid out, and a method transparent. If we were not able to do this, we could not pass judgement on a person's thesis; nor could we write a review of a colleague's paper who carries out research at a different university than our own, in a different nation and with a different mother tongue to ours. Neither could we teach something a colleague has written who is like the one described, nor could we go on study leave, spend a sabbatical at a different university and return with a degree from that institution, nor could we go on contact leave.

How unique this is only becomes clear when we compare ourselves to others, e.g. an industrialist or a politician. When an industrialist enters a shop and finds an interesting item s/he has been thinking of developing for her/his company, s/he cannot easily write to the inventor and say, please show me how you did it so that I can produce it in my company and perhaps even improve on it. The receiver of such a telephone call/e-mail would probably think of economic sabotage, rather than of an exchange of views that are necessary for economic development.

When the Bush administration does not reply to a letter sent by the President of Iran because it thinks that letter does not answer the questions set by the administration, then there is a different set of expectations to a specific form of communication called a letter. When President Qaddafi's speech in the EU parliament is described as a speech without topic and rambling on, then different sets of expectations to what a speech in a parliament should contain and how long it should be, become apparent. These are occurrences that could not easily happen in our academic community.

1.3. National Differences

But then, in all this global understanding on what we do at university, there are of course national differences. In the German universities, academic thinking had to change because of student pressure in the '68⁸. The students demanded a more realistic approach and they got it: New theories with social relevance were developed. Theories like Luckmann's and Berger's⁹ "The Construction of Reality" influenced academic thinking profoundly.¹⁰

In American universities, Area Studies¹¹ were introduced to carry out research in cultures and mentalities of those powers the Americans regarded to be their opponent and/or competitor. Intercultural competence was taught to specialists. In Germany in the 90ties, "Landeskunde"¹² (knowledge of and about a country) was introduced to subjects that teach foreign languages, living ones, that is.

Also, in the 90ties, academic subjects in the Faculties of the Science of the Mind¹³ (in German universities we have the opposition of Faculties of the "Science of the Mind" (Faculties of Arts) to the Faculties of "Natural Science" (Faculties of Science) had to undergo changes as it was thought that students from such mind-orientated faculties would have problems on the job market and also the academics themselves felt that they were isolating themselves internationally. The cultural turn¹⁴ set in.

The amount of publication in this field is overwhelming, compounding theoretical positions as diverse as the disciplines the scholars come from.

1.4. Cultural Differences

Of course there are cultural differences. But before we will talk about those, let us first establish the "culture of university". It is not the intention of this paper to look into the cultural differences; it is my intention to find out the culture of a university; that what we have in common is the interest of this paper, not its diversity.

II. Definitions

I will introduce to you what I have found interesting and I chose according to my own academic position which I will outline to you.

2.1. Pragmalinguistik

My thinking is pragmatic, my subject is language and I am anchored in what in German is referred to as *Pragmalinguistik*¹⁵. In its centre there stands *Sprechen ist Handeln*¹⁶ (speaking is doing) which will remind you of Austin's (1962) *How to Do Things with Words*, but it spans more. It not only looks at speech acts, but also into the situation of the face-to-face communication¹⁷, it looks into the speech participants, into their shared world and context knowledge, and into the history of their relationship. A pragmatic analysis of spoken language entails a communicative and socio-cultural analysis, even when it was not necessarily carried out when we first did such analyses at the Institute for German Language in Freiburg¹⁸. We built up a corpus of German Standard unrehearsed free speech, recorded on tapes. We undergraduate student researchers were employed to transcribe them. The postgraduate students together with the academic staff carried out the analyses and published their findings. All of us found a subject for our theses in the Institute, and most of us ended up in universities.

2.2. Intercultural Communication

I always taught German as a foreign language (*DaF*) at various universities on different continents and in different countries so the inclusion of culture into my academic way of thinking was only a matter of time and occasion. The consequence is that I teach German as a foreign language with an intercultural communication approach.

When a Zimbabwean talks with a German, s/he talks across cultures. We call this type of communication intercultural communication, a communication that takes place between at least two persons from two different cultures.

2.3. Culture

This brings us to the concept of culture. When it comes to the academic literature it seems that there are as many definitions as there are writers on this topic. I take out some and will discuss them with you. Hofstede (1980)¹⁹ defines culture as: "The collective programming of the mind which distinguishes the members of one human group from another". Tylor (1871)²⁰ defines culture as: "That whole complex which includes knowledge, beliefs, art, morals, customs, and any other capabilities and habits acquired by man as a member of society." Herskovits (1948)²¹ defines culture as "that man-made part of the human environment". Kroeber and Kluckhohn (1952)²² define culture as "the transmitted patterns of values, ideas and other symbolic systems that shape behaviour" and van Maanen and Schein (1979)²³ define culture as "Values, beliefs and expectations that members come to share". My appreciation of these definitions is as follows: Hofstede puts a person close to a computer. But I do not wish to be a computer. Even in an academic model I want to be a person. Also, Hofstede does not tell us who does the programming, so I rejected his definition. Herskovits reduces all people to man. If I as a woman do not appear in a definition, then obviously that definition was not meant for me. Van Maanen and Schein say "come to share" and how we "come to share" is not explained. I cannot use this definition in my understanding of a person being a doer, the same goes for Kroeber and Kluckhohn. They use "transmission" and "shape our behaviour". It not only suggests that we are somehow passive, but it also looks to me as if the content of what shapes our behaviour is somehow given to us. It is not said how the transmission is done nor does it state who does the transmitting. It does not really suit my

understanding of a person as a doer. Tyler only allows man to acquire the whole complex of what culture contains and only a man is a member of society. Obviously I am not a member of society nor does Tyler wish me to acquire this complex, therefore I will reject his definition. My own way of thinking is more reflected in Heringer's (2004)²⁴ definition of culture:

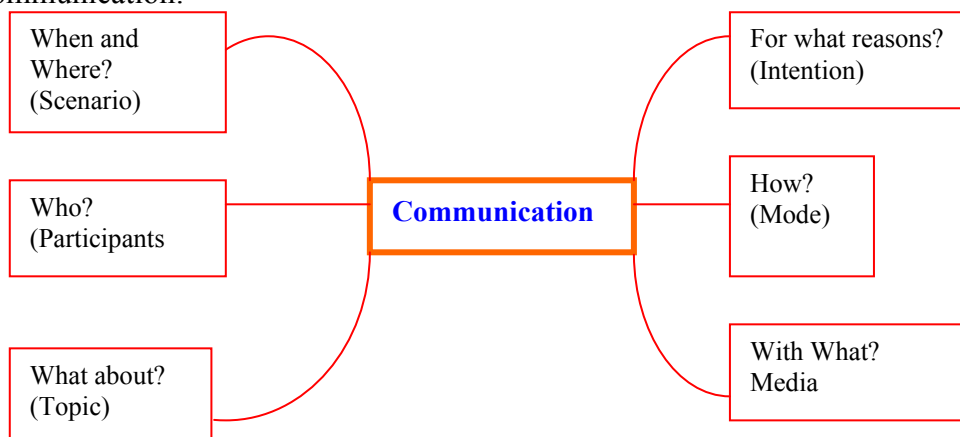
“**A culture is a way of life.** Culture like language is a human institution which is based on common knowledge. Culture arose. It came into existence by people doing it together. Not that it had been intended. **Culture is a potential for meaningful doing.** (Doing together he means) But the potential only shows itself in the performance, in the doing. And it came into existence by performance.”
 [bold+transl.+(comment) by R.E. Ahrens]

Heringer uses *Handeln* in German, not simply *Tun*. Both verbs have to be translated as to do. But “doing “in my opinion does not associate what *Handeln* does. *Handeln* includes choice and responsibility. When a person does something, that person chooses to do it with a view to the consequence of her/his doing. The person carries the responsibility for her/his doing. Heringer’s definition goes together with my understanding of *Sprechen ist Handeln* (speaking is doing) and also my following Berger's and Luckmann understanding of social reality being constructed.

I like it that Heringer includes a historical perspective which states that it is the people who make history and that history is a process.

2.4. Communication

I am unable to define communication. But I can tell you what type of communication models I will not apply. These are the ones where I become a technical item like a sender and/or receiver²⁵ Not even in a model of communication do I want to be a machine. I want to be person wherever, even in an academic analysis, and especially there. I will show you what Heringer (2004)²⁶ thinks that needs to be taken into consideration when analysing communication:



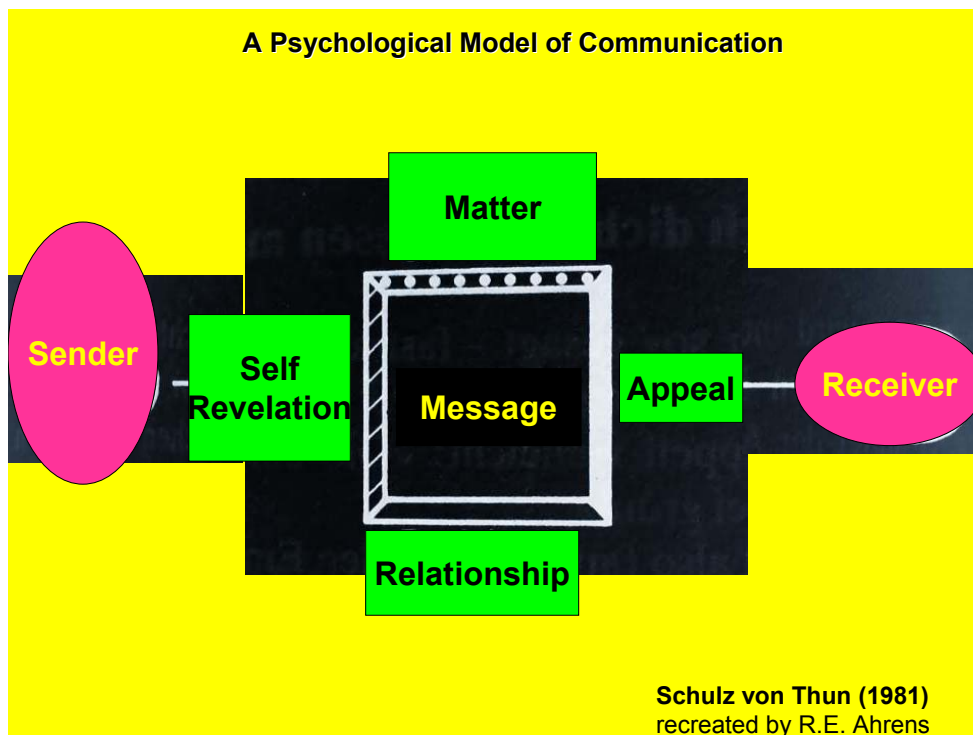
recreated and translated by R.E. Ahrens

As Heringer includes intention and given that he understands speaking as doing, I wonder why he does not include To what effect? as a category of analysis. Although communication is embedded, some categories of embedment to my mind are missing. I want to demonstrate these by showing an intercultural communication in which the missing categories become self-evident. The job interview is taken from Heringer himself.²⁷

Employer: Are you confident in performing the duties of a file clerk?
 Korean: Yes, I am. I have a B.A. degree from Seoul University. My family is known to be good one, and I have been getting whatever I want from everybody.
 Employer: But have you ever worked in a filing department in any company?
 Korean: Yes, I can. I can type, drive and have a B.A. degree from the best university in Korea.
 Employer: Can you order things alphabetically?
 Korean: I learned English for six years in high school and four years at college. I used to be the best student in those days.

photographed by R.E. Ahrens

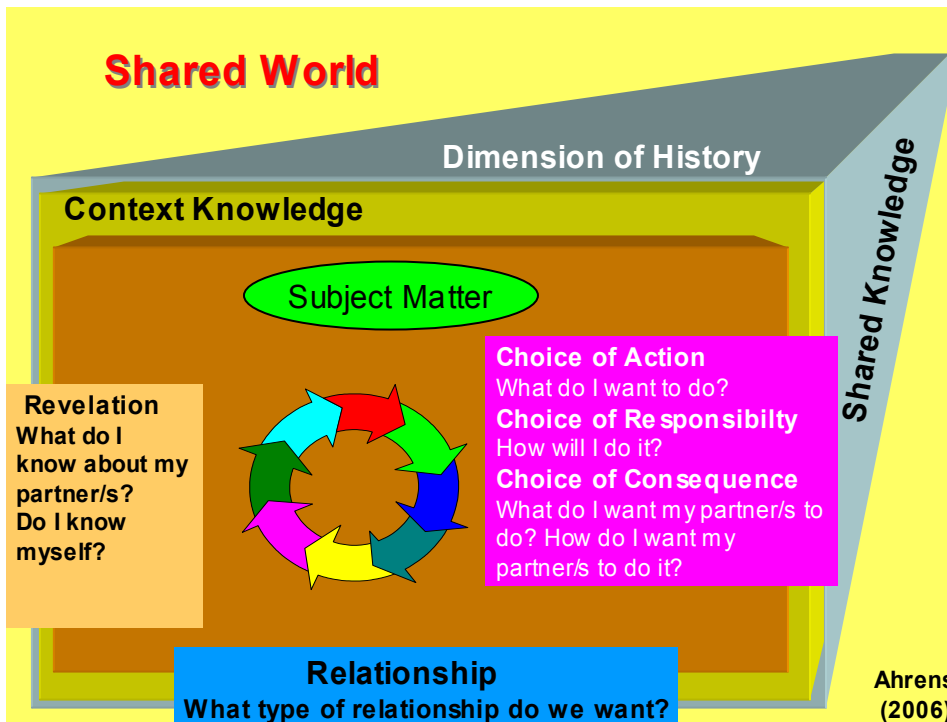
Such a communication cannot be analysed by a model such as Schulz von Thun²⁸:



Even when we allow for the complete model by Schulz von Thun²⁹ that the sent message is not congruent with the received one and that the receiver sends a feedback to the sender, such an intercultural job interview cannot be analysed. I personally doubt that intracultural communication can be analysed in Schulz von Thun's model, complete or not.

In my opinion the missing categories of analysis are the understanding of the situation and the context. Also, the persons involved do not share history; neither do they share knowledge nor a world.

To interpret above job interview adequately, these categories need to be included in a model of intercultural communication. I took Schulz von Thun's model and expanded it in my own way³⁰:



2.5. Summary

For the purpose of our topic of “Intercultural Communication - a Concept for Teaching –“ intercultural will mean communication between participants of different cultures; as for the definition of culture we will follow Heringer’s definition of culture and for communication we will not have a ready definition, we only have thoughts.

III. Academic Culture

I believe that we here in university share a way of life. “We” refers to the students and us, their teachers. The students learn, write homework and tests and eventually and hopefully get what they set out to receive. We teach, do research, write, publish, and attend conferences. I am sure we all, students and teachers alike, believe that what we do here as students and academics is meaningful.

3.1. Application of Heringer’s’ Definition of Culture

What we need to find out is how we can apply Heringer’s’ definition of culture to an academic culture. Heringer in his definition of culture which I follow says that his perception of culture³¹ contains Potential, Performance, and Manifestation.

3.1.1. Potential, Performance, and Manifestation

Heringer's Perception of Culture		
Potential	Performance	Manifestation
Knowledge Attitudes Language Manners and Customs Values	Realisation Actions	Artefacts Literature Music Works of Art Buildings

translated and recreated by R.E. Ahrens

3.1.2. Application of Performance and Manifestation

Applying Heringer's perception of culture, we will need to translate his list into our academic context. Performance and Manifestation do not create a problem and can be looked upon as follows:

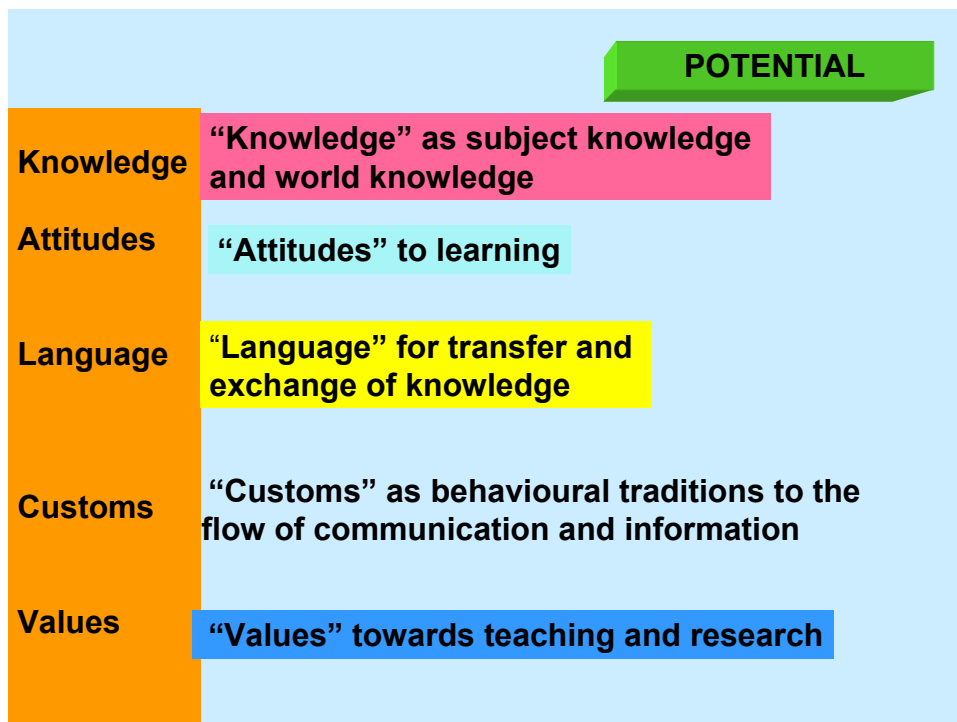
PERFORMANCE	MANIFESTATION
<i>speaking</i>	<i>Literature</i>
<i>writing</i>	
<i>reading</i>	

We can also be more specific and subdivide each of the above categories. This could look like the following:

PERFORMANCE	MANIFESTATION
teaching	
learning	
writing	homework, tests, exams, papers, theses, books, articles
giving papers	Proceedings of Conferences
researching	books, articles by others
reading	books, articles by others

3.1.3. Application of Potential

To apply manifestation and performance to an academic culture is easily done, but when it comes to values, we will be put to time-consuming thinking. I am sure, each of us will make different decisions, and no two decisions will look alike. Under "Potential" Knowledge, Attitudes, Language, Manners and Customs, and Values are listed by Heringer. For the purpose of this paper, I wish to limit the categories of Potential as follows:



3.1.3.1. Knowledge

I will use the question “Knowledge for what?” as a guideline for coming closer to an understanding of knowledge.

For the purpose of passing exams, we teach our students subject knowledge and exams’ techniques. For the purpose of homework, we teach them the subject and how to write various types of texts, including oral performance.

For the purpose of writing a thesis, we teach them scientific writing and the text called “Thesis”.

But:

Do we ever teach them how to become a student?

And:

Do we teach them how to become an academic?

And:

Are we also responsible for teaching them how to become a professional in a different field?

3.1.3.2. Attitudes

In my years of teaching I have come across various attitudes to learning.

There are the students who write down every word I say, then learn them all by heart, and get hurt when in a test they do not end up getting 100%.

There are students who yawn when they listen to me and pitch up in class when they feel like it. Then there are students who are visibly bored when I talk, and they also only pitch up when they feel like it.

Then there are students who refuse to accept what I teach them. They come regularly to class only to show me that they do not believe in what I say. Then there is the clown and the woman with girlish behaviour. The list is long and I am sure all of you have your own experience.

But:

What is the attitude to learning we in university wish to see?

And:

Do we actually teach “attitudes to learning” in our lessons?

3.1.3.3. Language

We need Language for special purposes: subject matter and writing of academic texts.

We need language for our day-to-day communication between students and ourselves.

We need language for oral academic exchange between students and ourselves.

We need language for academic oral texts like presentation of homework in class.

We need language for academic oral texts like giving paper at conference.

But:

Do we teach all these different types of Language for special purposes?

3.1.3.4. Customs and Manners³²

Systematisation and standardisation are the basics in our research, and I believe that these should also apply to other aspects of the university in particular where e-mail addresses and telephone numbers are concerned.

3.1.3.4.1. E-Mail Address

When communicating with our colleagues worldwide, we normally send an e-mail. In my opinion the e-mail address we use, should indicate where we write from. For instance the email-address ahrens@arts.uz.ac.zw shows my family name and gives as my place of work an academic institution called UZ in a country ZW. The receiver of my mail should now be able to find me on the website www.uz.ac.zw, with a link to Arts. Having written to her/him, the reader knows in which department I am to be found and should be able to get more information about me on the website of my department. In addition, there should be a list of all academic members of staff on the university website. A search function should be included and from there the receiver of my mail should find a link to me on the website of my department.

3.1.3.4.2. Telephone Number

Whereas I use my e-mail address internationally, telephone extension numbers are mostly used inside the university. To create an easy-to-remember numerical system is an easy matter, indeed. One has a limited inventory, lays down some conventions and the telephone number of the person you want to contact can be generated by you.

Limited inventory: 0-9

Conventions: telephone numbers have 5 digits

1-9 represent alphabetical order

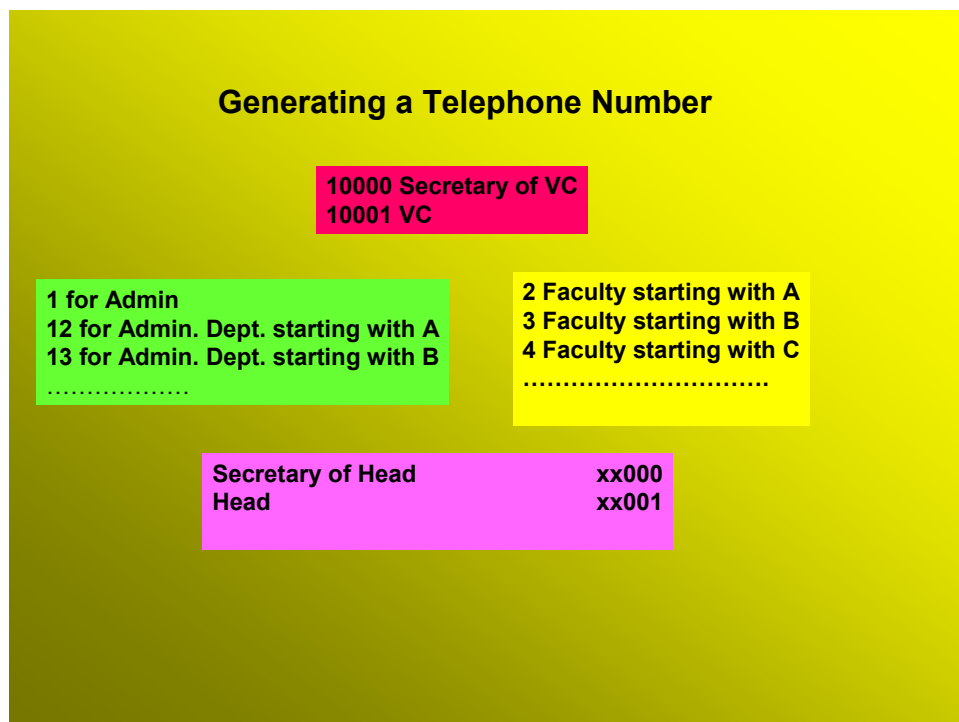
xx000 Secretary

xx001 Head

1xxxx reserved for Admin

2-9 Faculties when number as first digit

2-9 Departments when number as second digit



3.1.3.5. Values

Heringer mentions values last. I interpret this to mean that values are the foundation on which we build. I will raise opposing ends of the spectrum of questions we have to ask and answer for ourselves.

Values we have for people:

Do we refer to them as human beings, as mankind, as women and men^{33?}

Values we have to the world:

Is there an objective world or do we construct it ourselves^{34?}

Values we have towards research:

Is there truth out there we are going to discover or do we construct reality when we carry out research^{35?}

Values we have towards a researcher:

Is s/he an observer involved in the research or is s/he in actual fact non-existent^{36?}

Values we have towards teaching:

The student leaving us should be a collectivist or an individualist^{37?}

IV. Consequences

Looking at university as a culture will have consequences to our research and teaching. In the following I will show what it has done to mine.

4.1. Teaching Material in *DaF*

I judge teaching material as to whether it will allow the student to achieve communicative and intercultural competence in German as a foreign language. Teaching an EU language we

teachers do not face problems any longer. In 2001, the EU³⁸ set regulations and levels of achievements for the teaching of an EU language as a foreign language. Any teaching material published after 2001 is designed to follow the EU rules and regulations which of course are geared to communicative and intercultural competence. Of course it includes the traditional fields of competence as they are: Speaking, writing, listening, and reading competence. Even grammar and spelling competence is necessary.

4.2. Teaching in Class

Teaching a foreign language has changed a lot since intercultural competence has become a goal in learning a foreign language.

4.2.1. Dependency Grammar

Of course, one cannot simply teach vocabulary. It has got to be embedded in usage. But so has grammar. It cannot be taught without showing how it is used. One step into this direction is Dependency grammar³⁹ (DG). DG takes at its centre the verb and asks how many supplements a verb needs. The verb “to write” is used with three⁴⁰ different sets of dependencies: write (1), write (2) and write (3 (to)), the same applies to its German equivalent *schreiben*: *schreiben* (1), *schreiben* (2) and *schreiben* (3 (an)). The student is now able to generate sentences like: I write (having been warned, only to use when asked what do you do?); I write a letter; I write a letter to my mother with their German equivalents: *Ich schreibe. Ich schreibe einen Brief. Ich schreibe einen Brief an meine Mutter.* I use this type of grammar as it goes together with my understanding that speaking is doing.

4.2.2. Situation, Context, History, and World Knowledge

I like the inclusion of these into my teaching duties. When I first taught at a UK University, teaching students with two A-levels only, I complained all day long that the students knew nothing and I did not know where to start... in particularly having been informed by them that they had no intention of using German after examination. I despaired many a time. When in 2005 I started teaching here at UZ, I asked my students why they wanted to learn German. One of the answers I received was: “I want to learn something new”. I could not have wished for a better reason.

Lesson 7 of my teaching book concentrates on Berlin. The first page shows the city map of Berlin. I use the knowledge of the student to connect to what is in the book, the capital of Zimbabwe, north of South Africa, east of, west of and so forth. We think about street names in Harare and Bulawayo which leads to a “rich point” of a culture: Name giving. Michael Agar says that these points are rich in intercultural communication because:

They give us insights into cultures
They teach us to check our expectations
They help us to communicate about our cultures⁴¹

We look at German street names that recall historic events and/or refer to places. The more we can do this in German the better.

Pictograms used in the map lead to discussions about public transport systems and the German preoccupation with time (as one of my students refers to it).

Museums like the Checkpoint Charlie Museum, the street of the 17th June going through the Brandenburg Gate into the Street called “Unter den Linden” brings us to the former division of Germany, the Berlin Wall, and unification. The list is endless.

I always draw a comparison with Zimbabwe, we refer to the Independence Bridge across the road to the airport, to the National Gallery in Julius Nyerere and to President Mugabe’s visit to Malawi where a highway was called after him. This brings us to German Motorways that are numbered and headed with letters A and/or E. The E leads us the map of Europe.

The students now practise going around the class to ask for directions and/or being asked for directions in Harare and Berlin: Some with the city map, others to be pointed out directions. While doing this, we also practise non-verbal and para-verbal behaviour. As much as possible, we relate to the students' situation. We find the three universities of Berlin on the map; we ask for directions of the University of Zimbabwe, we talk to German students. The teaching book comes with a teaching and a student CD. It contains a teaching section and a working section, so that students can do a lot by themselves at home. Of course everything is on the Internet and the students can practise there and be corrected.

The teaching CD has speech situations, learning sessions and songs in which vocabulary and grammar is practised.

This is not a short cut to learning. It takes time, indeed it does. But I enjoy teaching like this as now I know that teaching a foreign language demands to teach knowledge of the world, the context and the situation as well as subject knowledge.

Of course any language learning session has to be accompanied by lessons in "Introduction to Culture and Civilisation" and "Introduction to Intercultural Communication", without which we would not even have reached lesson 7.

4.3. The Student

A student in a class that teaches a foreign language as an intercultural communication process becomes an adult and a representative of her/his culture. S/he has a chance to represent her/himself as a person who knows something, mainly something that is different to what the teacher knows.

Also, students find out that their neighbours view their own culture differently to themselves which leads to heated discussions among themselves.

I am glad that the student is not a learner any longer but has become a participant.

4.3. Homework

Nowadays I regard homework as a learning process. As far as I am concerned, a student can hand in homework a couple of times, until s/he her/himself believes it is worth marking. I will correct and mark whatever is handed in, but only the best version gets counted.

There are lots of students who have caught onto the idea of trial and error, but there are still some who think a good mark in continuous assessment is worth cheating for. What a pity! They will fail the exam anyhow whereas trial and error increases the chance of success in the exam with each error that has been corrected by the student her/himself.

4.4. Research

Teaching German with a view to intercultural communication opens up research areas for students and teachers alike: for instance the notions of Rich Points⁴¹, Hotspots⁴², and Hotwords⁴³. I already mentioned rich points. According to Heringer Hotspots can be found in conversation. Let me mention some of them: How do we make contact? What do you say first? Do we shake hands? How do we address a person? Do we use names? Can we ask personal questions? Are we allowed to make suggestions? How do we invite someone? How do we say and no? Hotwords are those words that are in the centre of rich points. In German most words that were in support of the ideology of the Third Reich are Hotwords. Words like *Heimat*, *Kamerad*, *Vaterland* (home, home country, comrade, and fatherland).

What also makes the intercultural approach to teaching so fascinating in my opinion is its interdisciplinary character: Fields such as the science of knowledge, the science of Communication, the science of Culture to name a few come into focus and "need" reading.

V. Conclusion

On Deutsche Welle Radio the other day, they talked about a medical meeting that took place among doctors from the Jewish, Christian and Moslem religion. They discussed their values relating to birth control and abortion among others. It was found that the three religions have different ethics and therefore make different decisions on these issues. But what caught my interest was that they all swear an oath to uphold the dignity of a human being and to keep life alive. It made me wonder: An oath is sworn by a professional group that looks after a fraction of the world population, namely the sick, whereas we teachers who look after all people in the world should not have the obligation to uphold the dignity of our students and to keep their mental life alive?

When teaching foreign languages with intercultural competence as a goal in mind, it should be possible to make the strangeness and newness enjoyable. Students could become less frightened of something new; they could find it exciting and worth trying to understand. They could become flexible, and resourceful when addressing problems and life issues.

I enjoyed using Heringer's definition of culture because it proves operational and prolific leading to insight and new ideas: It led me to a holistic approach to what I do as a researcher and a teacher.

Applying Heringer's understanding of culture as a way of life to the university generates new areas of research, new topics for reading, and new fields of teaching, at least for me.

In academic research we only ask theories, methods, and definitions to be *intersubjektiv nachvollziehbar* which means we ask for transparency to such a degree that a scientific reader could come to the same result when using the same method and presuppositions as the scientific writer.

For my students and me Heringer does much more. Therefore I conclude that Heringer has made a true contribution to research.

Notes

¹On 18th May 2006, this paper was given as a talk in the series of "Public Lecture", Faculty of Arts, University of Zimbabwe, Harare, Zimbabwe.

²See Nünning, A./ Nünning, V. (Hgg): *Konzepte der Kulturwissenschaft*. Stuttgart: Metzler 2003.

³Huntington, S.: *The Clash of Civilizations and the Remaking of World Order*. New York: Touchstone 1997.

⁴Ort, C.-M.: "Kulturbegriffe und Kulturtheorien." In: Nünning, A./ Nünning, V. (eds.): *Konzepte der Kulturwissenschaft*. Stuttgart: Metzler 2003, pp. 19-38.

⁵Eßer, R.: *"Etwas ist mir geheim geblieben am deutschen Referat."* München: iudicium 1997.

⁶Clyne, M.: "Cultural differences in the organization of academic texts. English and German." In: *Journal of Pragmatics* 11, 1987, pp.211-247.

⁷Kaplan, R.B.: "Cultural Thought Patterns in Inter-Cultural Education." In: Croft, K. (ed.): *Readings on English as a second language*. Cambridge, Mass. ²1980

⁸ Those theories were developed by Habermas and his colleagues of the Frankfurt School, see: Wiggershaus, R.: *Die Frankfurter Schule*. München: dtv ⁶2001. ⁹ Berger, P./Luckmann, T.: *Die gesellschaftliche Konstruktion der Wirklichkeit*. Frankfurt/M: Fischer 1969.

¹⁰Knoblauch, H.: *Wissenssoziologie*. Konstanz: UVK 2005, pp.153-165.

¹¹Lüsebrink, H.-J.: "Kulturraumstudien und Interkulturelle Kommunikation". In: Nünning, A./ Nünning, V. (eds): *Konzepte der Kulturwissenschaft*. Stuttgart: Metzler 2003, pp. 307-322.

- ¹²Lüsebrink, (ibid) p. 310
- ¹³Lüsebrink, (ibid) p. 305
- ¹⁴Nünning, V./Nünning, A.: "Kulturwissenschaften: Eine multiperspektivische Einführung in einen interdisziplinären Diskussionszusammenhang". In: Nünning, A./ Nünning, V. (eds): *Konzepte der Kulturwissenschaft*. Stuttgart: Metzler 2003, pp. 1-9.
- ¹⁵Pafel, J.: "Pragmatik." In: Maibauer, J. (et al.): *Einführung in die germanistische Linguistik*. Stuttgart: Metzler 2002, pp. 208-250.
- ¹⁶Ernst, P.: *Germanistische Sprachwissenschaft*. Wien: WUV 2004, p.253.
- ¹⁷Ernst (ibid) p. 253.
- ¹⁸Institut für deutsche Sprache: www.ids-mannheim.de
- ¹⁹⁻²³Heringer, H. J.: *Interkulturelle Kommunikation*. Tübingen :Francke 2004, p. 105.
- ²⁴Heringer (2004) p. 107.
- ²⁵Schulz von Thun, F.: *Miteinander Reden 1*. Reinbeck: Rowohlt ⁴²2005, p. 30.
- ²⁶Heringer (2004) p. 23.
- ²⁷Heringer (2004) p. 131.
- ²⁸Schulz von Thun (ibid) p. 30.
- ²⁹Schulz von Thun (ibid) p. 81.
- ³⁰Ahrens, R. E.: PPT lecture: "Introduction to Intercultural Communication". On: www.uz.ac.zw/arts/Modern_Languages/ahrens.html, link to: publications online. May 2006.
- ³¹Heringer ((2004) p. 107.
- ³²This point was not included in my public lecture because of time restriction.
- ³³Knoblauch (ibid) pp. 251-253.
- ³⁴Knoblauch (ibid) pp. 153-165.
- ³⁵⁻³⁶Knoblauch (ibid) pp. 242- 251.
- ³⁷Heringer (2004) p. 147.
- ³⁸Europarat, Rat für Kulturelle Zusammenarbeit: *Gemeinsamer europäischer Referenzrahmen für Sprachen*. Berlin: Langenscheidt 2001.
- ³⁹see: Heringer, Hans Jürgen: *Deutsche Syntax*, Berlin 1970 and also among others: Helbig, G./Schenkel,W.: *Wörterbuch zur Valenz und Distribution deutscher Verben*, Leipzig ²1973.
- ⁴⁰Heringer; Hans Jürgen: "Wertigkeiten und nullwertige Verben im Deutschen." In: *Zeitschrift für deutsche Sprache* 1967. In this article, Heringer writes that there are verbs that have a zero supplement (it rains) and relates them to the Latin *pluvit* to mean God makes it rain. When expaling that to write ₍₁₎ ₍₂₎ ₍₃₎ is used with three different sets of supplements, it occurred to me that in German there is *so steht es geschrieben* (as it stands written), referring to what is written in the Bible, implying that God is the writer. It looks as if *schreiben* (to write) is used here as a verb ₍₀₎
- ⁴¹Agar, Michael: *Language Shock. Understanding the Culture of Conversation*. New York 1994, p.100.
- ⁴² Heringer (2004) pp.162-173.
- ⁴³ Heringer (2004) pp.174-175.

Discussion after presentation:

Two of the questions asked I could not answer. I did not understand the context in which these questions were raised. To me my inability to understand proves the point I raised in my paper when I suggested that in face-to-face intercultural communication the dimensions of history and shared knowledge/world need to be included in an analysis.

Mr. M. Chivere, Dept. of English (UZ) suggested that communication globally looked at needs to be analysed with an understanding of the economics of communication. I agreed. I also think that the politics of communication need to be considered, as well as the power and economics of knowledge distribution as found elaborated upon by Knoblauch (ibid), pp.234-297.

Dr. D.J. McClymont, Dept. of Religious Studies, Classics and Philosophy (UZ), wanted to know whether I were able to accept Tyler's definition of culture (1871) if he had used people instead of man. I do not believe that an exchange of words changes the ideology of a writer. In the ideology of the science of the 19th century man was regarded to be the representative of all people. If and when women were included it was only to define them as an aberration of man. An inclusion of women in research is not simply an exchange of words but leads to new theories. (cf. Knoblauch (ibid), pp. 251-253).

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