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**Teaching Culture to Enhance EFL Learners' Intercultural
Communicative Competence:**

A Case Study of New Prospects, Third -Year Secondary School Textbook.

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Dedication

This work is dedicated to :

My dear parents for their endless support, encouragement and affection.

To my twin siblings for their love.

*And to my cheerful and supportive uncle who made the journey from Constantine to Mila
enjoyable and memorable.*

Halima.

Dedication

To my devoted father, a man like no other and my number one hero in this life. His love, affection and sacrifices have always fulfilled my spirit to face challenges in life.

To my wonderful and tender mother who has always taught me the value of education and hard work.

To my lovely sisters who have always encouraged me to pursue my dreams.

Asma.

Abstract

Abstract

The current study is an endeavour to investigate the status of teaching the target culture in the Algerian program of teaching English in the secondary school, and with a particular reference to the Algerian secondary school textbook *New Prospects*. It aims at inquiring into Algerian secondary school teachers' conception and awareness regarding the significance of teaching culture to EFL learners, and thus, enhancing their intercultural communicative Competence (ICC). Accordingly, the present work examines the role of both teachers and *New Prospects* in enhancing learners' attitudes towards the target culture and boosting their ICC for an effective interaction with its subjects. In addition, the research is an attempt to investigate into secondary school learners' attitudes towards the TC and culture teaching. It also aims at testing their cultural awareness. Throughout the first chapter, considerable reference to the relevant theoretical background is made so as to spot light on the significance of teaching culture in secondary school language classes while the second chapter is an exploration to the major constructed perspectives about intercultural communication and its application in foreign language classes along with a descriptive analysis and evaluation of the textbook *New Prospects*. Hence, it is hypothesized in this study that the textbook is not satisfactory in terms of its cultural content, teachers to some extent give importance to teaching culture in language classes, and learners lack awareness about the target culture and thus fail to develop their ICC. To test the hypothesis and achieve the research aims, the practical part includes a questionnaire for teachers and a cultural test for learners. The findings of the investigation tools along with the analysis of the textbook make it clear that the latter treats cultural elements superficially and shallowly, teachers do give importance to teaching culture but only in theory and not in practice, and learners are incapable of building successful intercultural relations with foreigners. On the basis of these results, some recommendations are provided so as to help pupils achieve a deep understanding of the "Other".

Key words: target culture, intercultural communicative competence, third year secondary school textbook « *New Prospects* », secondary school teachers in the region of Constantine, third year secondary school students at Khaznadar.

List of Abbreviations

CBA: Competency based approach

EFL: English as a Foreign Language

FL: Foreign Language

IC: Intercultural Competence

ICC: Intercultural Communicative Competence

L2: Second Language

TC: Target Culture

TEFL: Teaching of English as a Foreign Language

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General Introduction

1. Background of the Study

In today's globalized world, communication is one of the most crucial pillars that build societies and nations. People are no longer confined to the borders of their own countries. Due to the constant change in the geographical context, be it for economic, educational, or entertainment purposes, one is introduced to different new cultures. This new environment requires any newcomer to be an effective communicator to ensure his success. Without communication, people cannot seem to exchange different aspects about their lifestyles and cultural issues. And without a deep comprehension of the cultural aspects of the new environment, the way would be easily paved for misunderstanding and the newcomer would not be able to fit in with the host group.

English has gained high international status recently. It is “the lingua-franka”: a medium for international communication between people who have different backgrounds and speak various languages. Consequently, it has gained an important position in educational systems all over the world.

Teaching English as a foreign language (TEFL) aims at developing learners' linguistic, communicative, and cultural competences. Previous approaches to teaching English barely attempted to target the two last previously mentioned competences. This has left the door open for many misunderstandings that might occur whenever a foreigner addresses the natives. However, current approaches in the field have emphasized that the linguistic competence is insufficient to make learners good communicators; it should be related to cultural aspects of the foreign language, such as customs, lifestyles, idioms, and etiquettes. Within a world of cultural hybridity, the interpretation of the social act depends mostly on the norms a particular society adopts. In Asia, for example, if a person is invited to dinner, it is well mannered to

leave right after the banquet: the ones who do not leave may indicate they have not had enough food. In North American countries, this is considered rude, indicating that the guest only wanted to eat but would not enjoy the company with the hosts. While these conventions and assumptions may contradict, it does not necessarily mean that they are prudent, inferior or wrong.

So as not to fall into the trap of wrong interpretations and assumptions about a particular host community, the necessity to teach the target language culture is emphasized mainly by more recent views to language teaching such as the Communicative and the Intercultural approaches. Language and culture, therefore, are inseparable and culture is the foundation of communication. The use of language in general is related to social and cultural values and thus language is considered to be a social and cultural phenomenon. Each language is unique and different in the sense that it has its own cultural norms which are not the same with those of other cultures.

EFL classrooms have spotted the need for the integration of culture within their courses. Many researchers, namely Kramsch (1998), have emphasized the inseparability of language and culture. She stated that language is an integral part of culture and culture can never exist without language. However, in practice, it turns out that most of teaching English as a foreign language stresses the linguistic aspects at the expense of the cultural ones. This has resulted in producing learners who are linguistically competent but culturally deficient. Thus, once encountered with English native speakers, they are likely to misunderstand their interlocutors, develop stereotypes and ultimately show intolerance and rejection of the target culture. This is what is known as “culture shock”. So, in order to avoid such embarrassing and intimidating situations, learners should be acquainted with at least the main cultural aspects of the target language. Without doubt, it is fundamental to introduce the cultural dimension as an integral part of the foreign language curriculum. This would allow learners to enhance their

communicative competence and interact fluently and effectively with others. Most significantly, learners would enhance their intercultural communicative competence since they acquire skills that enable them to explore cultural diversity and build cultural understanding between the home and target culture.

2. Statement of the Problem

Nowadays, communication is highly needed. To communicate effectively, however, one needs to be aware of the cultural differences and similarities existing between his own culture and the others' cultures. In other words, developing intercultural competence should be seen necessary as it helps avoid stereotypes and develop tolerance towards the others' cultures.

Teaching a foreign language is not only about developing linguistic competence. It should be related to the appropriate rules of behaving in different cultural contexts, that is, accounting for students' communicative competence. Since language cannot be separated from culture, teaching a foreign language cannot be done in isolation from teaching all of its cultural aspects. Many researchers in the field of second and foreign language teaching have discussed the importance of including the target culture components in EFL curricula. Rather than denying the learners' native culture and identity in the process of learning the target language and culture, the intercultural diversity of the teaching materials is likely to enhance learners' intercultural communicative competence and therefore establish cultural understanding and awareness.

Since textbooks are considered as important guidelines for teachers and learners, they should expose learners to not only the grammar rules of the target language, but also to a variety of cultural aspects. "*New Prospects*" is the Algerian textbook for third year secondary school learners. Respecting the above mentioned principles in designing a foreign language textbook, the Algerian textbook "*New Prospects*" should be rich with some cultural aspects of the English language. In fact, it is not evident whether the textbook *New Prospects* embraces

elements of the target culture. Actually, even if the textbook includes those elements, it is not sure whether their amount is enough to meet the needs of developing learners' intercultural communicative competence.:

3. Aim of the Study

Educators in Algeria have discussed innovation within the foreign language curricula. This has witnessed a growing reconsideration for the role of culture. Taking the shift in the roles of EFL textbooks into consideration, it is important to find out whether the Algerian secondary school textbooks teach intercultural communicative competence. If so, we seek to know if this competence is adequately taught so as to make learners cognizant of the importance of cross-cultural communication. To make this exploratory study, we have selected the third year secondary school textbook "*New Prospects*" as a sample to be evaluated. "*New Prospects*" may be sufficient in the indication of the importance of the included cultural themes and help in the demonstration of some obstacles affecting the development of students' intercultural communicative competence.

In the light of the previously mentioned points, and in few words, the current study aims at investigating, analysing and evaluating the cultural elements presented in *New Prospects* and check whether they enhance learners' intercultural communicative competence. This study also aims at checking the teachers' awareness and readiness to teach intercultural communication in addition to testing the current level of intercultural competence within Khaznadar's third-year secondary school students

4. Research Questions

The purpose of our research is an attempt to answer the following questions:

1. Does the textbook "*New Prospects*" include target cultural elements or not?
2. Do the input materials refer only to the learners' native culture or the target one?

3. Do the cultural components presented in *New Prospects* help learners enhance their intercultural communicative competence? In other words, does the textbook teach intercultural communication?
4. Are the Algerian secondary school teachers of English aware of the importance of integrating the target culture and cross-cultural communication in language teaching and learning?
5. Is intercultural communicative competence sufficiently taught at the Algerian secondary school level? Is it reflected in the students' current level of intercultural communicative competence?

5. Hypotheses

In accordance with the previous questions, it is hypothesized that:

- The third year secondary school textbook "*New Prospects*" does not include enough target cultural elements and thus it is insufficient in its cultural content.
- The input materials refer to both learners' native culture and the target one but very briefly and superficially.
- The textbook under study, "*New Prospects*", does not present an effective and solid context for teaching intercultural communicative competence to learners.
- The Algerian secondary school teachers of English are, to some extent, aware of the importance of the integration of the target culture in language teaching and learning but they do not teach it sufficiently as to develop learners' intercultural communicative competence.
- The intercultural communicative competence is not sufficiently taught at the Algerian secondary school level and therefore, students fail to develop such a competence.

6. Means of Research

In order to take the research from the theoretical basis to the practical one, the descriptive method has been selected which basically would employ the questionnaire. It is worth to mention that the choice of this method is closely related to the nature of the research, and the aim of the study which is investigating the teaching of intercultural communication in Algerian secondary school. The questionnaire will permit the researcher to collect data about the target population under study and to describe the state of the intercultural approach in the Algerian secondary school textbook, more specifically , third year textbook. The Teacher's questionnaire will inquire about the teachers' awareness of the importance of teaching intercultural communication to third year secondary school students. The questionnaire also will seek to put into light the techniques and approaches that teachers are using to teach the target culture whether they are effective or not. Learners' Intercultural Test will evaluate their level of intercultural competence in order to reveal to what extent the secondary school teachers, following the textbook *New prospects*, are using useful intercultural techniques to raise students cultural awareness about the target culture.

As the textbook, *New Prospects* , is a key element in third year secondary school curriculum, it will be analysed and evaluated from a cultural perspective to find out whether it fosters and enhances students intercultural communicative competence. To achieve this end, a checklist for analysing the cultural input will be adapted from previously existing checklists in review of literature.

7. Structure of the Study

The current study falls into two major parts, a theoretical and a practical one. The theoretical part is made up of two interrelated chapters. The first one delves into teaching the target culture in EFL classrooms at the secondary school level. It provides some useful definitions related to the concept of culture, target culture and acculturation. It also gives

important explanations related to the relation of language and culture along with its importance in teaching a second language (L2) by means of employing specific approaches and techniques. The second chapter is wholly devoted to the concept of intercultural communicative competence where major events that have actually led to the current development of intercultural studies will be explained. Moreover, there will be an account for the building and assessing this competence within learners.

The second part of this research is practical. It will display the results sorted out from the examination and interpretation of the intercultural content that is presented in the Algerian English textbook “*New Prospects*”. For the tools of data collection, the teachers’ questionnaire and the students’ intercultural test will be analysed and interpreted. Finally, the work will end up by some suggestions and recommendations for teachers of English as a foreign language in the Algerian context.

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Chapter One: Teaching Target Culture in Foreign Language Classes at Secondary Schools

Introduction

Recent approaches in the field of teaching English as a foreign language, such as the communicative and intercultural approaches, have emphasized the inseparability of the target language from its culture. As a response to the call of these modern approaches, this first chapter of the current research is devoted to exploring the related review of literature in the domain of teaching the target culture.

The first section attempts to give a closer vision of what culture is. It begins by clarifying this concept that is embedded in all parts of people's life, unravelling the difficulty that revolves around defining it, and stressing how different researchers and scholars from different disciplines consider it. This section also clarifies the key components that comprise any culture of a given society in addition to explaining its related characteristics as viewed by anthropologists. The section ends with investigating the nature of the tied and close relationship between language and culture. The second section deals with how culture is taught in EFL classes. It provides a definition for the target culture and the process of acculturation, two key elements in the present study. This section also explains the importance of integrating the target culture in language teaching while highlighting the effective role of EFL teachers in transmitting knowledge about the target culture (TC) to their students. As teaching the target culture is not carried out at random, this section accounts for the aims that different researchers regard as more instrumental for injecting culture in EFL curricula. Finally, the second section inquires about the common approaches for teaching culture, in addition to the common techniques and strategies of culture practice in EFL classrooms.

1. What is Culture?

Culture has many definitions. It does not mean the same thing for two researchers. In what follows, there is an attempt to discuss issues and views related to defining culture in addition to shedding light on its elements, characteristics and relationship with language.

1.1. Definitions of Culture.

The concept of culture is broad and cannot be easily defined since it is related to all aspects of human life. It is such an intricate term that researchers do not actually have a consensus on one single definition as Stern (1992) states that “the concept of culture is notoriously difficult to be defined” (p.207). Kaplan and Manners (1972) also point out that “culture is admittedly an omnibus term. Many investigators have suggested that it is too omnibus to be useful as an analytic tool” (p.3). This is mainly due to two reasons. Firstly, as an interdisciplinary concept, Corbett (2003) explains that culture is the object of the study of variety of fields such as ethnography, cultural studies, and anthropology. Ethnography observes and describes the speech systems and behaviours of groups of people in relation to their social structures and beliefs. Cultural studies attempt to understand and interpret how members of a given group represent themselves by means of their cultural products like poems, songs, dance, etc. Anthropology explores in general how membership of a given social group is related to particular sets of behaviour. Indeed, as echoed in Tripathi’s (2006) words, culture is “an ubiquitous term” (p.30): a term that is used in all aspects of daily life and seems to fit in many fields. Secondly, culture is a continuous, dynamic and unfinished human process, not static. For these reasons, culture is perceived differently, and consequently defined differently. In the words of Hinkel (1999), “there are as many definitions of culture as there are fields of inquiry into human societies, groups, systems, behaviours and activities” (p.1).

Originally, the word culture is derived from the Latin word “cultura” which means “the cultivation of the land” (Krauskopf, 2015). This localized meaning of culture, according to

Warren (1997), meant, at a first glance, “the growth and tending of crops and animals” (p.11), but was later extended to the growth and tending of human faculties. Warren (1997) insists that it is valuable to keep this root meaning of culture in mind as it is a reminder that culture is a human work, “sown” and “tilled” by human hands.

In the nineteenth and twentieth century, the concept of culture was employed in three various ways. First, in his book *Culture and Anarchy* (1867), Arnolds provided an “elitist” definition to culture which embraced special intellectual or artistic endeavours or products, what is termed as “high culture”. By this definition, only a portion of any social group has culture, others are regarded as a source of “anarchy”. This sense of culture is then more closely related to aesthetics than to social science (Avruch, 1998). Warren (1997) observes that this “snobbish” use of the term culture still probably has an echo in the present day as the most encountered definition among people.

The second definition of culture, as pioneered by Tylor in *Primitive Culture* (1870), saw it as a quality possessed by all people in all social groups. Tylor (1870) refuted Arnold’s ideas to set the basis for a scientific instead of an aesthetic view of culture (Avruch, 1998). Tylor’s (1870) definition became the foundational one for anthropology which states that culture is “that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society”(p.1). This refers to the amount of habits, values, and beliefs that the individual learns from the society to which he belongs. This view of the term culture was debated for years in an attempt to state clearly what is meant by “complex” included in Tylor’s definition. Shaules (2007), for example, clarifies that this “complex whole” refers to “the shared knowledge, values and physical products of a group of people” (p.26). It is worth mentioning that Tylor treated culture and civilization as synonyms where members of a given society who share the same culture ,nonetheless, could be arranged on a evolutionary continuum from “savagery” through “barbarism” to

“civilization”. In this context, Urry (1998) summarized that culture refers to the “unity of humankind involved in a common evolutionary process of becoming cultured or civilized” (as cited in Vermeulen, 2015, p.350). Although later anthropologists rejected Tylor’s idea of “evolutionism”, his greatest legacy stayed in his “complex whole” formulation (Avrush, 1998).

The third and last usage of culture developed in anthropology in the twentieth-century work of Franz Boas and his students who insisted that the evolutionary theories of culture had resulted from the ethnocentrism of their authors (Cook, 2003). He mentioned in his book *Race, Language and Culture* that the nineteenth century perceptions of culture “....were under the spell of the idea of a general, uniform evolution of culture in which all parts of mankind participated” (Boas, 1940, p.281). In refuting Tylor’s and other social evolutionists ideas of a universal character of a single culture, Boas called for the moral equivalence of cultures stressing their “diverse plurality” rather than “social attributes”. He also refuted the value judgement found in Arnold’s view of culture as one ought not to differentiate high from low culture (Avrush, 1998).

Other researchers went beyond the erstwhile mentioned “atomistic” definitions of culture by anthropologists, describing it as a more or less haphazard collection of traits, to a one that stresses patterns and structures (Hoiler, 1953, as cited in Kroeber, 1953). Lado (1957) points out that “cultures are the structured systems of patterned behaviour” (p.111). That is, culture embraces information, ideas, and concepts that conduct people’s behaviour. Culture is viewed by Downs (1971) as “a mental map which guides us in our relations to our surroundings and to other people” (p.35). Similarly, Hofstede (1980) considers culture as the collective programming of the mind which distinguishes the members of one group from the other. She means that culture shapes people’s minds and pushes them to think and behave in a certain way. She also raises an important characteristic of culture which is uniqueness as, according to her, culture is what makes one group of people different from others.

In the field of language teaching and learning, culture is seen as a process and a product. These are usually, according to Chastain (1976), referred to as the small c culture and the big C culture. The former, which represents the anthropological approach to culture, is related to the phenomena of everyday life, popular cultural products and human behaviour. The latter, a more elitist concept, embraces ideas, values, history, institutions, philosophy and artistic products.

Big C culture is the formal culture including the social, political, and economic institutions, and the great figures of history and those products of fine literature and arts (Brooks, 1964; Sohn, 2006). Big 'C' culture is sometimes called "achievement culture" (Tomalin & Stempleski, 1993). This sort of culture has to do with aspects of a given society such as history, music, literature, art, sports, etc., that are valued by members of the social group.

In contrast, small "c" culture refers patterns of behaviour that members of a particular society regard as necessary and appropriate like the aspects of daily life such as housing, clothing, food, transportation (Sohn, 2006). In few words, small "c" culture is known as "behaviour culture" (Chastain, 1976). It contributes, in Chastain's words, directly to the students' ability to "function linguistically and socially in the contemporary culture" (p. 303).

Kroeber and Kluckholm (1952) collected and analysed over 300 definitions of culture in *Culture and Culture: a Critical Review of Concepts and Definitions* and finally attempted to provide an all inclusive definition as follows (as cited in Baldwin, Faulkner & Hecht, 2006, p.8-9).

Culture consists of patterns, explicit and implicit, of and for behaviours acquired and transmitted by symbols, constituting the distinctive achievements of human groups, including their embodiments in artefacts; the essential core of culture consists of traditional (i.e., historically derived and selected) ideas and especially their attached values; culture systems may, on the one hand, be considered as products of action, on the other as conditioning elements of further action. (pp.8-9)

Stated differently, culture is composed of both explicit and implicit patterns relating to acquired behaviours that are in turn transmitted by a set of symbols. This constitutes the distinctive achievements of human groups. Traditional ideas and their values are considered to be the essential core of culture. The systems that build culture can be considered as both products of action and conditioning elements of further action.

From the aforementioned definitions, one can deduce that culture refers to the conventions shared by a group of people or their way of life that is transmitted from one generation to another, including their values, beliefs, traditions, language, practices, life styles, rituals, etc., as well as the rules that underlay their behaviours for effective communication with the surrounding environment. In short, since culture is “a broad concept that embraces all the aspects of the life of a man” (Seelye, 1993, p.26), it has no single definition.

1.2. Elements of Culture.

The above mentioned definitions mostly referred to a culture as being a whole unit which comprises of various components. Since culture touches different aspects of life, its elements can be either seen or unseen. A useful way to better understand these components is describing them metaphorically as an “iceberg”. Above the water line, explains Brett (2007), appear the behaviour and institutions of any society, whereas values, norms, beliefs, and fundamental assumptions are below the water line

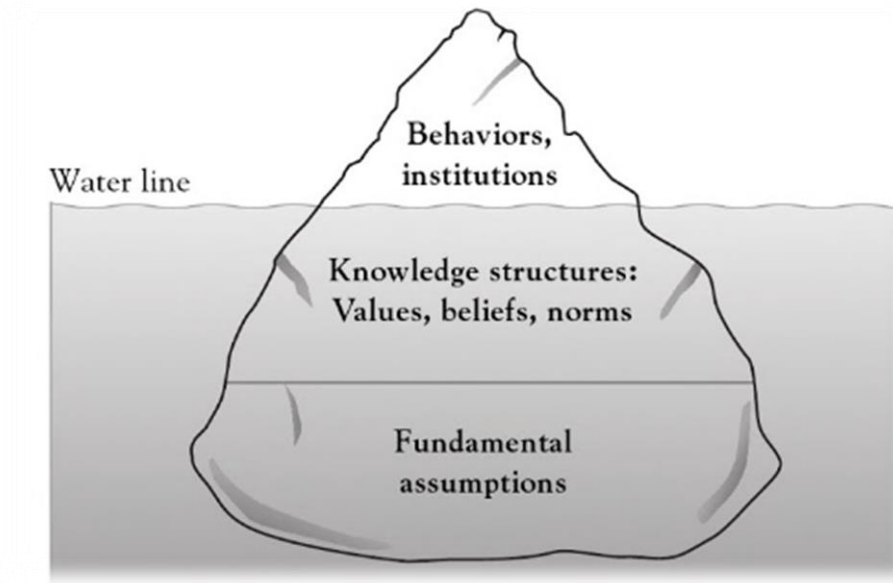


Figure 1: Culture as an iceberg (Brett, 2007, p.28)

The Iceberg Model of Culture, as originally suggested by Hoft in 1955, provides a useful method for describing layers of cultures. This model advocates the idea that only ten percent of the iceberg is visible above the surface water which means that only ten percent of the cultural features of a target group are easily visible (Galletta & Zhang, 2006). The behaviour pattern of culture and the culture's overt institutions are the observable elements of culture. For example, forms of greeting represent the most obvious cultural behaviours (Brett, 2007). In India, men and women generally do not shake hands when being introduced to each other, only in certain highly sophisticated situations. This is not the case in England where a handshake is the common greeting pattern among people no matter what their gender is (Yardi, 2002). Brett (2007) emphasizes that interpreting these behaviours from the "lens" of the individual's own culture runs the risk of misunderstandings. Moreover, Cultural institutions on the Iceberg Model of Culture, still according to Brett (2007), stand for the economic, social, political, religious institutions that may affect the negotiation of cultural behaviours.

Below the water line of the Iceberg Model of Culture lay the remaining ninety percent of cultural characteristics which are unobservable, and consequently, more difficult to identify

and study (Galletta & Zhang, 2006). Brett (2007) says that “the behaviours and institutions that one can see above the cultural iceberg’s waterline are supported underwater by a culturally shared psychology of values, beliefs, norms, and knowledge structure” (p.30). According to Schwartz (1992), values are defined as a set of deeply rooted and abstract motivations that tend to guide, justify or explain individuals’ beliefs, attitudes, norms and code of behaviour. The latter is said to be better predicted by these values. Any society, with its individual members, is united under a shared set of beliefs that tend to have an influence on their experiences as well as the way they see the world around them. Beliefs are considered to be certainties that are learnt and acquired through inherited group experiences and practices about the meaning and substance of phenomena and human activity (Holmes- Eber & Salmoni, 2008). Norms are the accepted standards or ways of behaving or doing things that are conventionally agreed on by most people. They are the mutual sense that a given group has of what is “right” and “wrong”. There are formal norms, such as laws, and informal norms as the different shared customs relating to life style such as the way of shaking hands and eating food (Shaules, 2007). Assumptions are the most abstract element of culture which are considered to be difficult to be understood. They are the foundation upon which norms and values are based. Shaules (2007) stresses that deep cultural assumptions such as hierarchy and equality, and the importance of independence are rarely questioned.

In short, analysing the elements of culture reveals that it is constituted of observable and non-observable layers. At the surface, there are cultural behaviours and institutions. Underneath the surface of the line water, there exist the values, beliefs and norms that govern those behaviours. More deeply, there are the basic assumptions that decide what a particular cultural social group accepts as right and reasonable.

1.3. Characteristics of Culture

It appears that trying to reveal what culture actually means is not an easy task since it can signify different layers of meaning for different researchers. Yet, scholars like Dorfman and House (2004), Fischer and Schwartz (2011), and Minkow (2012) tend to agree that there are actually basic traits of culture that are shared among all human societies. Anthropological studies carried by Haviland, Prins, McBride and Walrath (2010) estimate that every culture is socially learned, shared, based on symbols, integrated and dynamic.

The first essential characteristic of any culture is that it is learned. Andreatta and Ferraro (2010) held the view that culture is not transmitted genetically but acquired through the process of learning or interacting with one's cultural environment. Daniels (2004) also sees that "a person is not born with cultural concepts but instead learns them through socialization" (p.92). This process of acquiring the first culture is termed as "enculturation", and can be more explained by Reisinger and Dimanche (2010) in the following excerpt :

Enculturation refers to the learning of what is contained in culture It is the process of learning the accepted norms and values of the culture or society in which the individual lives, what is and is not permissible within that society's framework, and the individual role within society. (p.77)

Thus, enculturation is learning the native culture that is shared by all members of a group in a given society. Hoebel and Frost (1976) say that enculturation is a "conscious or unconscious conditioning occurring within that process whereby the individual, as child and adult, achieves competence in a particular culture" (p.58).

A second characteristic of culture is that it is shared. All the members of the same society share among them the same customs, traditions, and beliefs as Asimov(2009) states, "the key elements of culture values, ideas, and perception must be shared by all members of the culture" (p.36). Because culture is a "learned behaviour", it is not merely an exclusive property of a single individual or a group of individuals; it belongs to all the members of a

society and it is embedded in all aspects of their lives (Haviland et al., 2010). This “sharing” process is explained by Haviland, Prins, McBride and Walrath (2016):

As a shared set of ideas, values, perceptions, and standards of behaviour, culture is the common denominator that makes the actions of individuals intelligible to other members of their society. It enables them to predict how other members are most likely to behave in a given circumstance, and it tells them how to react accordingly. (p.167)

What this sharing means is that culture makes the actions of individuals lucid to the other members of society (Asimov, 2009). That is culture is what makes the actions and behaviours of a given members of society more comprehensible and clear to others.

A third characteristic of culture is that it is based on symbols. It is important to note that these symbols are “signs, sounds, emblems, and other things that represent something else in a meaningful ways” (Haviland et al. 2013b, p.264). Since each culture has its own signs that are associated with different experiences and perceptions, different interpretations of a symbol can occur in different cultural contexts (Haviland et al.2016). For instance, Karp and Yoels (1998) maintain that in some countries, the “okay” sign made with one’s thumb and index finger is a sign of agreement. However, in other countries this same gesture can be quite offensive. Ferraro (2008) makes this relationship between culture and symbols apparent when he writes, “symbols tie together people who otherwise might not be part of a unified group” (as cited in Asimov, 2009, p.37). Language is the prime example of the symbolic characteristic of culture. Without language, individuals would not have the ability to interact with others and share their ideas, emotions, and other experiences (Haviland et al, 2013a).

A fourth characteristic of culture it is **dynamic**. In order to function appropriately and adequately, a “culture must be flexible enough to change when needed” (Haviland et al.2013b, p.264). In fact, culture change is seen as inevitable due to the change in people’s ideas and perceptions of the world (Fujishin, 2007). Thus, one thing is certain: no culture remains utterly static (Ferraro & Andreatta, 2010), and when a culture fails to change, it can no longer

accommodate its people's needs to adapt to their "new environment"(Haviland et al, 2013b) .

Corbett (2003) makes this same important point in the following way:

We must always be aware that the norms, beliefs, practices and language of any group are not static but dynamic – the group is forever negotiating and renegotiating its norms and values among its membership. Therefore, the core beliefs – and the language that articulates them –will necessarily change over time. (p. 20)

From Corbett's (1999), words we can infer that culture exists on a dynamic state and, hence, it changes because of a variety of factors and circumstances that are pertinent to a particular society.

A final characteristic of culture is that it is integrated. This implies that all the cultural aspects of any society, such as the ways of greeting people, manners of eating and drinking, etc. must be well integrated in the society among its members in order to function properly. For this reason, in studying the cultural properties of social groups, anthropologists put an emphasis not only on one isolated feature, but also examine its connections to a larger context of related features (Havilland, et al., 2013a). Culture, thus, is "a structured system made up of distinctive parts that function together as an organized whole" (Havilland, et al., 2013a, p.34).

Examining these characteristics would help learners give meaning to their actions and the actions of others. When Human beings understand these characteristics, they can be better equipped to communicate more effectively with those who are different (Fujishin, 2009).

1.4. Interdependent Relationship between Language and Culture

Language and culture have ultimately an interdependent relationship. People express their feelings, emotions, thoughts, need, etc., in words, symbols, and gestures which are components of language. Therefore, culture is expressed in language.

There is an interdependent relationship between language and culture. Kuang (2007) and Brown (2000) describes the relationship between language and culture in an expressive way. The former writes that "language is a carrier of culture and culture is the content of language" (p.75), and the latter points out that "language is part of culture, and culture is part

of language; the two are intricately interwoven so that one cannot separate the two without losing the significance of either language or culture” (p.171). For them, there is no way to separate language and culture and if ever anyone tries to do so, either language or culture loses its value. McGuire (1980) draws attention to the same point, indicating the inseparability of language and culture in stressing the fact that any language can by no means exist unless it is embedded in the context of culture, and “no culture can exist which does not have at its center, the structure of natural language” (p.14).

An important perception concerning the relationship between language and culture, known as linguistic relativity, is derived from Sapir and Whorf’s (1956) work. They were the first to recognize the influence of language on culture and thought (Wardhaugh, 2002). According to their hypothesis” Linguistic Relativity” or “Linguistic Determinism”, people of different cultures think differently and thus they see the world in a different way (Spencer-Oatey, 2012). Sapir (1929) confirms that “the fact of the matter is that the 'real' world is to a large extent unconsciously built upon the language habits of the group” (as cited in Shaules, 2007, p.42). His words indicate that this hypothesis implies that the structure and nature of the language used by cultural group shapes the way in which its members think, attribute meaning, and behave. Accordingly, culture does not only influence our language, but also affects the way we think and perceive the world around us (Blanc & Hamers, 2000). We can take the number of words referring to “snow” across languages as an example. The English language has just one word for snow while the Norwegian language has many words referring to different types of snow. The language used by the Eskimos, however, has even more words for snow than the Norwegian language. There are specific words for “falling snow”, “snow on the ground”, “fluffy snow”, “wet snow”, “ snow suitable for skiing”, “snow suitable for building a snow hut or an igloo” (Spencer-Oatey, 2012).

Communication and culture are connected. The culture in which human socialize influences the way they communicate and the way they communicate can change their shared culture as time passes by (Gudykunst & Toomey, 1996). Language, as a means of communication, is shaped by culture. The latter dictates who talks to whom, about what, and how communication proceeds since it is present in all forms of language uses such as greetings, norms of politeness, compliments, etc. (Saville-Troike, 2003). Hall (1959) shares this view by saying: “culture is communication and communication is culture” (as cited in Faulkner et al., 2003, p.35). Put in other words, when looking at communication and culture, it is not easy to decide which is the “voice” and which is the “echo”. This “duality” is due to the fact that people learn their culture via communication, while at the same time communication is a reflection of their own culture (Asimov, 2009). Following the same line of thought, Smith (1966) sees that culture “is a code we learn and share, and learning and sharing require communication, and communication requires coding and symbols, which must be learned and shared. Communication and culture are inseparable” (as cited in Faulkner et al., 2003, p.35). In brief, culture is created, shaped, transmitted, and learned through communication.

On a deeper level, language is seen as the decipherer of cultural meaning. As there is a close relationship between language and culture, language can be used to express more of what is explicitly said. That is, it can convey implicit dimensions. A member of society, hence, perceives culture, as a text of significant symbols, words, gestures, and anything that can carry meaning. In order to be able to interpret the meanings ingrained in the language, people are required to decipher the meanings of symbols that comprise any given cultural text (Dowty & Robbins, 2016). Therefore, Kluckhohn (1957, as cited in Hudspeth & Sturtevant, 1967) believes that:

each language is also a special way of looking at the world and interpreting experience. Concealed in the structure of each different language is a whole set of unconscious assumptions about the world and life in it... Each language is an instrument which

guides people in observing, interacting, in expressing themselves in a special way. (p.31)

Simply put, a language is a code or a set of symbols that people use in everyday life to observe, interact and express themselves. There are plenty of languages and each one is different from the other having its own special way of interpreting the world and all of its experiences. Each language has its own codes and structures. The latter are a set of assumptions about the world.

Language, as put by Kramsch (1998), is also bound up with culture in three various and significant ways. First, language expresses cultural reality. This implies that the words, facts, or ideas that people communicate refer to a stock of shared knowledge and experience. Second, language embodies cultural reality. People in a given community create experience through language and give it meaning through their medium of communication. The way in which people use the spoken, written or visual medium itself creates meanings that are understandable to the group they belong to. Lastly, language symbolizes cultural reality. Through using the language, speakers identify themselves and others. They view their language as a symbol of their social identity. The prohibition of its use is often perceived by its speakers as a rejection of their social group and their culture.

In a nutshell, language, then, is the “heart” within the “body” of culture, and the interaction between these two entities that actually represent the two faces of the same coin results in the continuation of life (Bassnett, 2014). Culture also provides the environment in which languages develop, and in return, “language cannot be separated from the culture in which it is deeply embedded” (Rivers’, 1981, as cited in Stern, 1983, p. 251).

2. Teaching Target Culture in EFL Classrooms at Secondary Schools

Culture and language are interrelated. In the process of teaching English as a foreign language, the target culture should constitute an important of the syllabus. This section provides definition of the target culture and acculturation. It also explains why culture should be included in the EFL classrooms and specifies the approaches and techniques for such a practice.

2.1. Defintion of Target Language Culture.

Target language culture is generally defined as the culture of the country whose language is being taught and learnt. Inserting the target language culture while teaching language is instrumental as language theorists and researchers in the field of second language acquisition believe that culture and language cannot be taught in isolation from each other. For example, Hendon (1980) argues that “culture should be taught when we have students to teach” (p.193). He means that teaching the target language culture is very important because mastering only the form of language will not enable learners to communicate appropriately in real life situations. He goes further to say that if students are too young to master the language skills, culture may be taught in the mother tongue with which students are familiar (Hendon,1980). Yet, this view can be open to debate since teaching the foreign language and its culture ought to go hand in hand.

2.2. What is Acculturation ?

Acculturation is the process that an individual undergoes so as to become adapted to a different culture. In order that this process takes place, learners or individuals are in need to alter their social and psychological behaviour. In addition, the acculturation process necessitates the learning of second or foreign language (Byram, 2000)

The acculturation theory dates back to the 1960 work of Linton. The researcher investigated the changes Native Americans needed to go through to integrate into the American society. These changes were actually linked to two factors known as the social and psychological distances. Social distance was related to the real contact that was available between the two cultures, whereas psychological distance was related to the extent to which the learner wanted to become adapted to the American culture. In this context, and for the acculturation process to take place, language learning was seen as a prerequisite since there were differences in language between the two cultures (Linton, 1960).

The acculturation theory, as set by Schumann (1978), gives an explanation for individual differences in second language learning. Schumann establishes the positive and negative elements of acculturation. To illustrate, the learners' attitudes towards the target social group could be positive or negative factors that may either foster or hinder the second language acquisition process respectively. Psychologically speaking, motivation could be seen as a key factor for learning the target culture and its language. Although Schumann's (1978) theory mainly explains the factors affecting adult second language acquisition taking place in naturalistic settings, without any formal instructions, McLaughlin (1987) draws attention to the notion of psychological distance and explains that attitudes that students have towards the target culture and motivation that they hold are the key factors in classroom foreign language learning (Byram, 2000). That is, when learners are highly motivated to learn a second language and its culture, along with exhibiting positive attitudes of cultural awareness and openness towards the target culture group, the process of second language acquisition would be more effective and valuable.

Many researchers have stressed the role of acculturation in language learning. Stern (1992), for example, maintains that the ultimate goal of learning a language is to create a "bicultural" learner. This refers to a learner who acquires a general sociocultural competence, specific sociocultural skills and appropriate ways of behaving in a given sociocultural context. Stauble (1980) sees acculturation as instrumental in the process of acquiring a second language because "second language learners will succeed in learning the target language to the degree that they acculturate to the target language group" (as cited in Byram, 1989, p.71)

In short, acculturation implies that individuals learn how to better function within a new culture without losing their own identity (Byram & Morgan, 1994). In addition, acculturation requires the learner to adjust their social and psychological behaviour in order to become more integrated with the target culture (McLaughlin, 1987).

2.3. Importance of Integrating Culture in EFL Classrooms at the Secondary School

The relevance of teaching culture with language is based on the belief that language and culture are interconnected. This inescapable tie between language and culture has resulted in discussions over the pivotal role that culture can play in foreign language classes. Many scholars have supported the perception that “language learning is culture learning and consequently that language teaching is culture teaching” (Byram, 1989, p. 42). Any language teaching involves “some explicit reference to the cultural whole from which the particular language is taken” (Byram, 1989, p.40). The incorporating of culture in language teaching is important for learners to communicate appropriately, understand non-verbal communication, and grasp the meaning of written texts.

EFL learners need to be exposed to the target culture within the foreign language syllabus to communicate appropriately. Culture determines the limits of behaviour and guides such behaviour along anticipated paths that are generally acceptable to a certain group of people (Haviland et al., 2010b). Therefore, the success of any process of foreign language learning is conditioned upon the acquisition of cultural knowledge which is prerequisite for comprehension and communication in the target culture (Tseng, 2002). Researchers such as Saville- Troike (2003), Soloman and Theiss (2013), and Byram (2016) argue that teaching aspects of the target culture provides guidelines that help learners decide what is expected, appropriate, or acceptable in communication and what is not. This is, according to Willems (1996), due to the fact that some misunderstandings can arise among interlocutors using the target language even when they are using correct linguistic forms. The rationale for foreign culture learning then is to help FL users communicate successfully in socio-cultural contexts because “culture is the necessary context for language use” (Stern, 1992, p.205). This points that FL learning had better go beyond the level of acquiring grammatical rules since learners need to know how to use the target language in different contexts (Neuner, 1997). By the same

token, Peterson and Coltrane (2003) see that “in order for communication to be successful, language use must be associated with other culturally appropriate behaviour” (p.2). Otherwise, students will merely learn utterances that are devoid of their cultural appropriateness, which would hamper learners from communicating to “the fullest extent” (Hendon, 1980, p.198). Knowing a little of the foreign language may only allow the person to make a “fluent fool” of himself; someone who speaks a foreign language well, but does not understand the social content of that language (Hofstede, Hofstede, & Pedersen 2002). In this case, teaching the target culture is indelibly needed since every culture has its own cultural norms for conversation that are different from one culture to another. The foreign language learner, declares Littlewood (1981), is required to grasp the norms and social meanings of language used in order to achieve immediate communicative needs. In this situation, functional effectiveness and appropriateness are needed more than structural accuracy and correct grammar rules. In other words, for the sake of knowing what to say, when, where, why, and how to say it, learners need to be exposed to hallmarks of the target culture such as traditions, views, values, and etiquettes.

Teaching the target culture is instrumental for understanding non-verbal communication. Even though non-verbal communication has not yet received an important stand from FL educators, it plays a significant role for learners to communicate properly in the TC. Given the fact that non verbal messages constitute ninety percent of the human communication, and only ten percent is related to words, numerous studies have demonstrated the benefits of exposing language learners to input that integrates the non-verbal modes such as gestures and facial cues (Yang, 2017). The cultural patterns, which exist in different cultures, are actually reflected in the non-verbal communication that is usually referred to as the hidden dimension of culture. Though it is generally known that some facial expressions like a smile are considered universal, other largely important non-verbal signals are regarded as culture

bound cues, such as interpersonal space while interacting with others (Irishkanova, Ozolina, Rocklingsberg, & Zaharia, 2004). Byram (2000) illustrates this point in saying: “learners are encouraged to adopt nonverbal politeness strategies, involving body language, facial expression and eye-contact, in accordance with target language norms because this may compensate for deficiencies in their linguistic repertoire” (p.474). Teaching the target culture, thus, is needed for learners to apprehend how to communicate through unspoken messages such as gestures. Being familiar with the new culture helps students understand any nonverbal signals or behaviour in order not to misunderstand a stranger’s nonverbal behaviour, even if it is insulting in their culture, and develop an awareness of their own nonverbal communication patterns that might be insulting in certain cultures (Hofstede et al., 2002). Argyle (1983) points out that there is variation in non-verbal communication between cultures, and that “when people from two different cultures meet, there is infinite scope for misunderstanding and confusion” (p.189). Valdes (1990) exemplifies the way people greet each other. There are differences in formal and informal or casual greetings, greetings between young and old people, of employee to employer. Some may just shake hands; others may express it through bows or touching the forehead while others may call people by first names. These norms are assuredly not universal and are bound to their own culture. By dint of overlooking these distinctions, an Algerian student is likely to greet an English native speaker by kissing the cheeks instead of shaking hands.

Injecting the target culture in language teaching is fundamental for learners to understand written discourse. Given the fact that texts are not realities of their own, interpreting the meaning of any text requires factors more than the text itself (Gracia, 1995). One of these factors can be better explained by Corrbet (2003) who emphasizes that the interpretation of any text requires the use of the cultural knowledge of the target language in order to go beyond the words contained in a text and reach richer understanding of them. Of central concern to

educators, therefore, is to foster the crucial skill of interpreting the language and the wider social behaviour of the target culture. Harrison (1990) believes that the message in any text will be interpreted according to each reader's sensibility, worldview, and cultural experience. Considering that the reader's culture is different from that of the writer in foreign language texts, what will be understood may be quite different from what is intended. On the basis of this claim, Sturrock (1986) states that:

The meanings that are read into it (a text) may or may not coincide with the meanings which the author believes he or she has invested it with. A reasonable view is that a large number of these meanings will coincide, depending on how far separated author and readers are in time, space and culture. (as cited in Harrison, 1990, p.46)

The sentiment expressed in this quotation goes along with the one which views that the problems that foreign learners may face when reading and understanding authentic texts is primarily linked to the lack of cultural knowledge rather than the linguistic one (Kramsch, 1993). Since the text is not a mere carrier of transparent *meaning*, and since all *texts* are constructed with signs in social contexts belonging to a particular culture, understanding and encoding the messages in a particular text is dependent on the ability to apprehend the cultural norms of the target culture (Barker, 2004). More specifically, Pfister and Poser (1987) focuses on the behavioural differences between the native and the target cultures which can foster cross-cultural understanding in reading comprehension. The two authors (as cited in Byram & Morgan 1994) makes this idea clear when they write:

The cultural framework surrounding a text. . . functions as a connective tissue which binds the specific techniques and activities into a unified organizational scheme. Cultural factors are inherent to the reading act and therefore influence the reader's control over the input. This becomes obvious when the cultural background of the reader and that of the text fail to intersect in the FL classroom. . . it is imperative that FL teachers deal directly with cultural factors influencing communication. This implies that reading instruction must focus on modifying and expanding the reader's cultural filter in an organized and consistent manner. . . readers need a concrete set of tools for assessing how the target culture categorizes experience which in turn influences how well the reader modifies expectations and comprehends the text. (p.10).

In other words, Pfister and Poser assert that any given text has a cultural frame of reference. Thus, any reading act is influenced by the cultural factors and the latter influence the reader's way of perceiving the input. Therefore, in FL classrooms, the gap between the cultural background of the reader and that of the text can easily be spotted and to narrow this gap, reading instructions must focus on modifying and expanding the reader's cultural filter. In this concern, Byram and Morgan (1994) exemplifies that pre-reading, during reading and post-reading activities are can foster cultural understanding that is relevant and required for understanding the text.

In summary, teaching the target culture is exposing learners to a new knowledge about the norms, values, and beliefs of the target community. Damen (1986) calls *culture* the “*fifth dimension*” of language teaching.in addition to the four language skills. Despite the importance of this view, Kramsch(1993) argues that culture in language teaching should not be regarded in any way as “an expendable fifth skill, tacked on, so to speak, to the teaching of speaking, listening, reading, and writing” because it is in “the background right from day one challenging the students’ ability to make sense of the world around them” (p.1). Byram (1989) draws attention to the same point when he notes that culture represents a “hidden curriculum” (p.1) in second language teaching. That is, language teaching cannot be separated from culture teaching. Byram (1991) further argues that:

to teach culture without language is fundamentally flawed and to separate language and culture teaching is to imply that a foreign language can be treated in the early learning stages as if it were self-contained and independent of other sociocultural phenomena. The consequence is that learners, rightly unable to accept this isolation, assume that the foreign language is an epiphenomenon of their own language, and that it refers to and embodies their existing understandings and interpretations of their own and the foreign cultures. (p.18)

In others word, teaching a language without its culture means denying the sociocultural aspect of the language. This would result in learners’ ignorance and assuming similarities between the native and target culture.

2.4. Aims for Teaching the Target Culture in EFL Classrooms at the Secondary School

As *culture* is a very broad concept that has a myriad of meanings, it is very difficult for language *teachers* to decide what to include in their language syllabi and instructions. Defining the *expected outcomes* of *culture teaching* is helpful to decide what *to teach* and for what purpose. Seelye (1993) states that “cultural instruction must be purposeful if it is to lead anywhere. It should be apparent — at least to the instructor — what the reason is for doing any given cultural activity” (p.29). The general educative value of cultural teaching and learning, as seen by Seelye (1974), emphasizes that “if the student avoids contact with native speakers and if he lacks respect for their world view, of what value is his training? Where can it be put to use? What educational breadth has it inspired?” (p.21). Taking this view into consideration, and in order to aid teachers to make the process of teaching a foreign language more efficient, researchers in the field of intercultural studies have suggested some different, but closely related, conceptions concerning the most relevant aims and goals for teaching the target culture.

Nostrand’s (1966) general aims of foreign language and culture teaching include intercultural communication and intercultural understanding. His position relates the socio-cultural view of language which started to gain ground in foreign language teaching at the end of 1960’s and beginning of 1970’s (Atamna, 2008). This view can be clearly highlighted. In his words, “we should look to the social sciences for an understanding of those aspects of a sociocultural whole that permit verifiable description” (Nostrand, 1966, p.17), and “the idea that cultures and societies are highly patterned realities [should be]...constantly referred to in our teaching of descriptive information about any one culture”(p.8). Based on these assumptions, Nostrand (1966) identifies culturally relevant skills that can be developed in the classroom upon which *teachers* can base their instruction (Seelye, 1993). These abilities, according to Seelye (1993), are:

to describe a pattern or to ascribe it to a subculture of which it is typical, to recognize a pattern in an instance of behaviour, to "explain" a pattern in terms of its functional relation to other patterns or in causal terms, to predict a probable reaction to a given situation to select an approved attitude, to evaluate the basis given for a descriptive generalization. (p. 135)

Another largely adapted framework for injecting culture into EFL classes was formulated by Seelye in 1974. The researcher deems the understanding of the interaction between language and social variables and appreciating the cultural connotation of phrases significant aims for teaching the target culture (Stern, 1993). Seelye (1974) considers culture and observable behaviour as being equal. Hence, teaching students a foreign language culture for him includes mainly understanding of the different forms of behaviour within a given social group in order to behave appropriately in that group (Atamna, 2008). Comparing and contrasting the native culture and the target one will push "... the students to begin looking for the reasons behind human behaviour" (Seelye, 1984, p.31) which will help the learners to build positive attitudes of tolerance towards culture differences with no trace for any kind of stereotypical views about the others' culture. In order to focus on culture as being "all inclusive", the first task according to Seelye (1993) is to identify "super goals" , "all students will develop the cultural understandings, attitudes, and performance skills needed to function appropriately within a segment of another society and to communicate with people socialized in that culture" (p. 29). The goals Seelye (1993) proposed go along with the needed skills for discovering the target culture :

Goal 1 - Interest: The student shows curiosity about another culture (or another segment or subculture of one's own culture) and empathy toward its members.

Goal 2 - Who: The student recognizes that role expectations and other social variables such as age, sex, social class, religion, ethnicity, and place of residence affect the way people speak and behave.

Goal 3 - What: The student realizes that effective communication requires discovering the culturally conditioned images that are evoked in the minds of people when they think, act, and react to the world around them.

Goal 4 - Where and When: The student recognizes that situational variables and convention shape behaviour in important ways.

Goal 5 - Why: The student understands that people generally act the way they do because they are using options their society allows for satisfying basic physical and

psychological needs, and that cultural patterns are interrelated and tend to support need satisfaction mutually.

Goal 6 - Exploration: The student can evaluate a generalization about the target culture in terms of the amount of evidence substantiating it, and has the skills needed to locate and organize information about the target culture from the library, the mass media, people, and personal observation. (p. 31)

In short, students, according to Seelye (1993), will “develop an interest in who in the target culture did what, where, when, and why” (as cited in Byrd, 2007, p.28). In other words, learners will develop curiosity and openness towards people from the target culture who have different perceptions and views.

Other largely adapted cultural goals in language classrooms were proposed by Lafayette and Schulz (1989). They actually condensed down the already presented goals by Nostrand (1966) *into* three main objectives related to knowledge, understanding and behaviour. The first goal focuses on the student's ability to recall, recognize, and describe cultural information. The second goal includes the ability to explain cultural information or patterns. The student needs to comprehend a cultural pattern in terms of its meaning, origin, and interrelationship within the larger cultural context. This goal presupposes not only factual knowledge, but also implies ability for reasoning. The final goal is related to the ability to use cultural information or patterns. This objective refers to behavioural skills such as the ability to act meaningfully and inoffensively in real cultural situations (Heusinkveld, 1997).

In addition, Chastain (1988) sees that a key goal behind the teaching of culture is raising students' cultural awareness. Understanding one's own culture and the target one is one of the main goals in foreign language (FL) classes. The students go through the several steps of instruction to develop this cultural awareness to become more aware of their own culture and, simultaneously, become knowledgeable about the foreign culture (FC). It is worth mentioning, as Byram and Risager (1999) explains that the phrase “cultural awareness” has been used to designate the cultural dimension. It refers to “a range of phenomena from knowledge about other countries to positive attitudes towards speakers of other languages, to a heightened

sensitivity to ‘otherness’ of any kind” (p.4). Krasner (1999) confirms that the aim of teaching culture is to help students see the variety of cultural frames. Awareness of this kind should lead to a non-judgmental evaluation and thus to the acceptance of the norms of the target culture. In other words, as clarified by Wringe (1989), students are expected to encourage the learning of the unfamiliar information and form balanced judgments that are based on knowledge rather than prejudice.

After analysing different goals of culture teaching set by several scholars, it becomes evident that although the concept of culture is vague, each of these writings on culture have made an important contribution to our understanding of the cultural aims that can be expressed in clear terms (Stern, 1992). The author also concludes that all cultural goals stress a common cognitive aspect, which is: knowledge about the target culture, awareness of its characteristics and differences between the target culture and the learner’s own culture. .

2.5. Role of Teachers in Teaching the Target Culture in EFL Classrooms

As language and culture are inseparable, the EFL classroom is a major context where learners can have an access to the TC. The role of foreign language teachers has gained an essential stand since they serve as a medium to teach the language and its target culture (Gonen & Saglam, 2012).

Teachers of the foreign language are supposed to be interculturally competent. The teachers’ role involves enabling their students to “understand the world around them, to communicate across linguistic and cultural boundaries, and to play an active role at many levels in the world” (Kelly, 2002, p.3). As cultural workers, teachers are meant to facilitate "the on-going interaction between learners and the other culture" (Jones, 2000, p.169). To achieve this end, teachers should be familiar with the differences between the learners’ cultural background and the target culture related to the foreign language they teach (Lochtman & Kappel, 2008). Certainly, there is no doubt that the teachers’ own levels of intercultural sensitivity and

competence have a direct influence over the effectiveness and quality of the teaching of culture in EFL programs (Vyas & Petal, 2008). Therefore, teachers have to start from their learners' current levels of familiarity with, understanding of, and attitudes towards the foreign cultures (Garcia & Sercu, 2005). In case teachers are not interculturally prepared to teach the target culture, it is suggested that they become learners in the sense that they search to better understand the basic strategies and techniques for classroom practices (Byram 1989). This role is linked to their responsibility to transform students' consciousness and build an awareness about the TC (Boylan, 2001).

Another equally important role the EFL teacher should play, and which is closely related to the previous one, is being responsible for guiding the students' perceptions about the TC. Philip and Gouzaleg (2004) assert in that respect that "it is particularly true of EFL texts where direct contact with the target language and culture is relatively low, so that students may develop prejudices or overgeneralizations if there is no positive influence from teachers"(p.220). That is to say, it is necessary for teachers to enhance openness and understanding of people from other cultures. In the process of promoting understanding of the target culture, teachers should not in any way force it upon their students as Chastain (1976) states that "if the teacher attempts to indoctrinate the students with attitudes from the second culture, he/she will most likely be rejected by the majority of his/her students" (p.383).

Foreign language teachers should take every opportunity to relate language to culture. Kramersch (1993) notes that the teachers' responsibility is not restricted to tell the students how to converse appropriately in different situations. Rather, it is the educators' task to give the students space to make their own meanings, and help them to realize the cultural implications of those meanings to stimulate critical thinking. Valdes (1986) highlights that the process of teaching will be more effective if the teachers provide the learners with explanations, interpretations of the target values along with the explanations of tenses, grammar rules, and

other aspects. Byram and Morgan (1994) exemplifies that successful language teachers warm their students up by discussing some similarities or differences existing between the home and the target culture. Lafayette (1988) writes about the importance of relating language to culture:

...it is hoped that universities will produce foreign language teachers who are better trained to focus on culture, and that publishers will begin to insist on a more systematic treatment of culture in textbooks. It is more important, however, that teachers begin to view themselves not only as teachers of language but rather as teachers of both language and culture. (p.61)

This extract implies that universities should prepare and train teachers to be educators of both the foreign language and culture. Of equal importance, textbook designers should account for cultural based materials in EFL textbooks.

Teachers should also know how to select appropriate content, learning tasks, and materials that can help learners become interculturally competent. According to Cornfield, (1966), teachers are ought to equip students with interesting core materials in the classroom since it is very indispensable to expose them to an atmosphere that would permit them to shape their perception of the target culture. This could be achieved through the use of authentic materials such as videos, magazines, and newspapers of native speakers along with some paralinguistic phenomena like gestures, genuine expressions which can make language learning more interesting. This is how teachers can attract learners' attention, create positive attitudes towards L2 culture and minimize possible conflicts that would negatively influence language learning process.

As culture assembles different aspects, it is challenging for EFL teachers to teach everything in the limited classroom context. Taking learners' linguistic level, the teacher is highly required to carefully select what aspects of the TC to present to his learners (Linzu, 2009). Hinkel (1999) also contends that the teacher acts as a "mediator" in making use of the textbook in classroom interaction, and identifying what aspects can be interesting or problematic for the learners.

Due to the teachers' competency in the target culture, they can create an exciting atmosphere for students to learn effectively about the target culture. Still, the degree to which teachers are prepared to fulfil all their roles and to carry out their responsibilities depends mostly on their training and professional development. Consequently, "language teachers should be trained to urge their students to attempt to understand the reasons for the action and beliefs of the other cultural groups whose language they are learning to use" (Tomalin & Stempleski, 1993, p. 5).

2.6. Approaches to Teaching Culture

Risager (1998) describes four fundamental approaches to the teaching of culture, namely: the foreign-cultural approach, the multicultural approach, the intercultural approach, and the trans-cultural approach.

The mono-cultural approach, also known as the foreign-cultural approach, focuses merely on teaching the target culture with no consideration of the learners' own culture (Risager, 1998). This approach ascertains that "one of the most important culture teaching is to help the learner gain an understanding of the native speakers' perspective" (Stern, 1992, p.216). The aim behind teaching English is to make learners sensitive to the state of mind of individuals within the foreign language community. In this context, the native speakers' culture is regarded as the standard of the accurate evaluation or "the Utopia" of English language teaching (Aghai, Rajabi, Lie & Noor, 2010,). Therefore, this approach seeks to develop the so-called native speaker communicative competence. In fact, this philosophy continued to exist until the 1980's, but fell short as it does not take into account the relation between the learners' own culture and the foreign one (Risager, 1998).

In the face of the previous criticism of the mono-cultural approach, researchers responded by establishing the intercultural education during the 1980's. As its name indicates, the intercultural approach focuses on comparing the target and the learners' own culture

(Marczak, 2014). This does not involve, however, that learners should ignore their own culture because “learners cannot simply shake off their own culture and step into another ... for their culture is a part of themselves,” and “to deny any part of it is to deny something within their own being” (Byram & Morgan, 1994, p.43). Learners do not only receive knowledge about the TC, but also interpret it. This can enhance learners’ cultural skills and increase their cultural awareness (Marczak, 2014). Still, this approach is deemed inadequate, as it does not consider the multicultural aspect of all existing countries. Researchers argue that teachers should adopt the multi-cultural approach as it makes up for the intercultural approach’ shortcomings (Risager, 1998).

The multicultural approach is based on the belief that foreign language teaching implies not only the target national culture but also the sub-cultures existing within it. Put differently, several sub-cultures may exist within the major TC which requires FL learners to recognize the cultural and ethnic diversity, and which will in turn allow them to avoid discrimination and stereotypes (Risager, 1998; Alter, 2015). This understanding of cultures implies that balanced and anti-racist views should be involved in order to develop learners’ cultural awareness (Risager, 1998). Andrews (1993) gives more clarification about the multicultural approach:

A term that does not imply a distinct curriculum but a philosophical orientation toward the goals and methods of education across the curriculum. Its fundamental claim is that people are not all the same, nor do they want to be: we have cultural differences which are so significant that our basic understanding of our existence vary. [...] a multicultural approach asserts that only a pluralistic acceptance of cultural difference can support true democracy by giving a voice to all peoples of a nation. (p.120)

The main claim is that people are different and they belong to different cultures, and thus, our perceptions about the world around us vary. The approach asserts that democracy can be achieved only through a pluralistic acceptance and tolerance towards cultural differences.

The final approach to teaching culture is known as the trans-cultural approach. According to Guilherme (2002), this approach emphasizes that cultures of the modern world are interconnected. Since some foreign languages act as lingua franca between non-native

speakers, cross-cultural contacts between people of the same foreign language become easier. Therefore, it is not necessary to link the foreign language to any specific culture as cultures interact with each other due to the worldwide communication systems. Wolfgang (1999, as cited in Emmanuel, 2012) writes that:

cultures are inseparably linked with one another. Therefore, *cultures* or subcultures are not isolated islands. They are interconnected universes with uniqueness and sameness. The attempt to promote homogenization, under the assumption that the world is a global village, will simply not be able to capture that complexity. However, a *transcultural approach* may increase the likelihood to capture at least facets of the complexity related to human diversity. (p.xviii)

This approach then sees cultures as “interacting” and not tightly bounded by “national states”. Learners can access selections and aspects of these cultures because they are available in digital and virtual forms (Bianco, 2009).

No matter what approach is used, it is important that the teaching of culture “never lose sight of the individual” (Brooks, 1964, as cited in Seelye 1993, p.135). That is, the teaching of the TC should understand all the ways in which the individual relates to his native culture and environment. Thus, the focus of teaching TC should be on “how societal values, institutions, language, and the land affect the thought and lifestyle of someone living in the culture we are studying” (Seelye 1993, p.135). The author also considers that comparison of one’s own and the other culture is important.

2.7. Techniques for Teaching culture

In order to move from theoretical approaches to real practice in EFL classes, many theorists support the view that using ethnographic techniques can help learners in their learning process of the FL and TC (Davies, Jupp & Roberts, 1992). Damen (1987) defines ethnography as a research method where the learner becomes actively involved in the culture of a given social group and observes, describes, and reports on its etiquettes, values, customs, etc. The author also assumes that ethnography is suitable for the teaching of culture within language since “it stimulates the process of exploring, describing and understanding an unknown culture

by means of actual ethnographic enquiry, contrastive analysis of real cultural groups”(p.54). The review of the related literature reveals that the techniques and strategies for teaching the target culture are endless. Teachers can then employ a range of activities that better suit the students’ needs and interest in a particular learning context (Atamna, 2008). Such techniques can include culture capsules, culture clusters, culture assimilators, cultural tests, and role-plays.

The culture capsule can be one of the most influential strategies for developing cultural awareness and cross-cultural understanding. This technique is a description of culturally determined behaviours which is prepared and presented by students. The students’ presentations can cover some aspects of life in which the native and the target cultures differ from each other like greeting (Marczak, 2013). In addition, the students can use various photographs, magazine pictures, and other aids. At the end of the presentations, the teacher and learners discuss the similarities and differences between the native and the target culture. The following topics are culture capsules par excellence: Christmas, wedding ceremonies, and superstitious beliefs in Britain (Azzoug, 2012).

Culture clusters are another method to integrate culture in EFL classrooms. They are defined as a short unit which consists of three or four conceptually related culture capsules. They generally come in conjunction with a thirty-minute performance that integrates the information contained in the capsules. Such performance can take the form of questions for discussion and role-playing. During the dramatization, the teacher acts as narrator and guides the students through the simulation (Azzoug, 2012). For example, a culture cluster may begin on one day with a culture capsule about students’ behaviour in France. The next day, a capsule about rewards and punishments is presented to the students. In the following culture presentation, students perform a particular situation, using the rewards and punishment information learned from the previous day. In the last day of the series, the teacher guides the

students through a simulation of the French classroom. Such technique, thus, engages students actively in learning the target culture (Byrd, 2007).

Another technique that is widely used in teaching culture is culture assimilator. It is cultural problem solving activity in which the learner faces a culturally conditioned situation that is different from his own culture. Using culture assimilators, for example, teachers can place the learners in a particular real life situation, give them a set of answers which can be used to explain that particular cross-cultural situation and require them to select what they think is the best explanation for that situation (Brislin, 1986). The whole process takes about three minutes for each episode. Culture assimilators are more fun to read; they actively involve the student in cross-cultural environment (Claydon, Knight & Rado, 2012).

Cultural quizzes aims at raising the learners' awareness of the differences between their native and target culture. These quizzes include topics like values, taboos, customs and etiquettes. Teachers can design their own quizzes and present them to the learners' in class. In the following quiz, for example, the students suppose that they are living in England. They are ,then, required to decide whether the behaviours described could be acceptable or unacceptable there (Atamna, 2008). The researcher also gives an example of a cultural quiz that can be used with EFL learners:

- On meeting someone for the first time, you can kiss her/him on both cheeks. Acceptable/Unacceptable
- If someone gives you a gift, avoid opening it in her/ his presence. Acceptable/Unacceptable
- The use of the left hand to shake hands or pass something to someone else is highly appreciated. Acceptable/Unacceptable
- If there are many people trying to get on the subway, you should push through the line so that you can get a seat. Acceptable/Unacceptable
- Men should always open doors for women. Acceptable/Unacceptable
- Putting your hand around your friend's shoulder while walking is a sign of friendship. Acceptable/Unacceptable
- It's considered natural for women to drink liquor in public. Acceptable/Unacceptable
- When invited over for dinner, you should bring an odd-number of flowers over for a gift. Acceptable/Unacceptable
- Talking to your friend when you are watching a play is considered polite behaviour. Acceptable/Unacceptable

- It's quite acceptable in Britain to call people who you don't know "love". Acceptable/Unacceptable. (p.303)

Role-playing is an important method that paves the way for cultural awareness. According to Revell (1979), role-playing is "an individual's spontaneous reacting to others in a hypothetical situation" (p. 60). This activity provides learners with several opportunities to get insights about the target culture by means of contextualized instruction and meaningful interaction (Shrum & Glisan, 2010). Role-playing is an effective way of teaching students about the situational appropriateness of certain cultural behaviours. For example, the cultural behaviour of avoiding direct eye contact as a sign of respect in some foreign cultures can be misinterpreted as a lack of attention or a sign of weakness in mainstream American culture (Hollie, 2015).

In short, the teacher should have an objective behind employing any technique or teaching the target culture. The methods and techniques, such as cultural assimilators and clusters, will foster learners conscious process of exploration which may "shed light on the nature of culture and the difficulties, hazards and rewards of gaining knowledge of the cultural world of others" (Damen, 1987, p.56).

Conclusion

This chapter has been devoted to the exploration of the concept of culture, explaining how researchers from different fields conceive it, and revealing the way it is related with language. This inevitable tie between language and culture is of a vital importance in teaching a foreign language. For this reason, many researchers argued for the inclusion of aspects of the target culture in teaching a new language. To put this assumption in a practical framework, experts have clearly established useful aims for teaching the foreign culture. Researchers have also insisted on the active role of the teacher, the approaches and techniques followed in the teaching of the target culture, and how these, if successfully carried out, will result in developing learners' communicative competence. More significantly, learners will enhance their cultural

awareness, acceptance of others, creating a link between their home culture and the target one. This so-called “intercultural communicative competence” is the focus of the following chapter.

Chapter Two: Intercultural Communicative Competence in Teaching English as a Foreign Language at Secondary Schools.

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Chapter Two: Intercultural Communicative Competence in Teaching English as a Foreign Language at Secondary Schools.

Introduction

The previous chapter has made it clear that any process of teaching/learning a foreign language goes along with teaching/learning its culture. This awareness of the inseparability of language and culture has brought a significant impact in TEFL. Many researchers now support the view that intercultural communicative competence (ICC), the ability to function effectively in intercultural settings, is the ultimate goal for teaching English as a foreign language. For better clarifying current issues and theories related to intercultural communicative competence, this second chapter is divided into two sections. The first of which seeks to explore and define the concept of intercultural communicative competence. It begins by tracing back its historical evolution until reaching its workable definition. To offer a useful framework of ICC for teachers, it will be broken down into its basic components known as “*saviors*”. The first section ends with the description of the intercultural speaker. The second section is about acquiring ICC in EFL classrooms. It explains how teachers can build this competence in their learners. It also specifies the role of EFL textbooks for fostering such a competence and ends up by showing some methods and tools of assessment. In the third section, the third year students’ textbook, *New Prospects*, will be analyzed from a cultural perspective to judge the extent to which the integration of the target culture components, which is a preliminary factor to enhance students’ intercultural communicative competence, is given due importance by course book designers

1. Intercultural Communicative Competence and the Intercultural Speaker

Intercultural Communicative Competence is a newcomer to the field of second/foreign language. It has become an important research area in intercultural communication studies. The

aim is that intercultural communicative competence is required for “effective living” in modern society. Hence, it can be acquired in educational settings if it is well incorporated in the core curriculum (Byram, 2000).

1.1. Historical Evolution of Intercultural Communicative Competence

Taking a historical account of some of the aspects that led to the current development of intercultural communicative competence is prerequisite before moving directly to defining this concept.

In 1970, Hymes introduced the concept of “communicative competence” as a reaction to the so-called linguistic competence and criticized Chomsky's (1965) restricted use of the term "competence" to denote simply a speaker's knowledge of grammar. Chomsky believed that all human beings are able to generate and understand an indefinite number of sentences because they have been provided with an innate ability to use language; yet, the concept of linguistic competence proved to be insufficient for successful communication. What is needed is the social context in which communication takes place because the sociolinguistic rules decide which sets of utterances are socially suitable and acceptable (Byram, 1997). Communicative competence is then defined as the knowledge and skill of "when to speak, when not, what to talk about with whom, when, where, in what manner" (Hymes, 1972, p. 277). In other words, communicative competence aims to establish what a speaker needs to know in order to communicate effectively in socially significant settings

In line with Hymes' (1972) views, Saville-Troike (1982) explains that communicative competence embraces knowledge and skills that speakers apply while interacting in a social context. She also points out that language varieties that exist in a given speech community differ according to some variables such as age, sex, class and gender. Communicative competence, according to Saville-Troike (1982), involves the following :

Communicative competence extends to both knowledge and expectation of who may or may not speak in certain settings, when to speak and when to remain silent, whom

one may speak to, how one may talk to persons of different statuses and roles, what appropriate nonverbal behaviours are in various contexts, what the routines for turn-taking are in conversation, how to ask for and give information, how to request, how to offer or decline assistance or cooperation, how to give commands, how to enforce discipline, and the like - in short everything involving the use of language and other communicative dimensions in particular social settings. (pp.22-23)

To put it in a different way, Saville- Troike (1982) explains the communicative competence as the one which covers everything involving the use of language and all other communicative dimensions in a given social setting taking into consideration the setting, the subjects involved, the way, the roles taken, and all the customs that pin down the communicative act and the use of language.

Based on Hymes's (1974) conceptualization, Canale and Swain (1980) suggest a characterization of communicative competence which, unlike Hymes'(1974), addresses second language use and learning of a foreign language. The two researchers identify four elements of communicative competence. First, the grammatical competence refers to the knowledge required to recognize and produce correct grammatical structures of a language. This involves knowledge of phonology, orthography, vocabulary, word formation and sentence formation. Second, sociolinguistic competence addresses the speaker's ability to understand and interpret the social meaning of utterances. It deals with the use of the appropriate grammatical forms for different communicative functions in different sociolinguistic contexts. Third, strategic competence, which refers to compensation strategies, entails the speakers' capacity to overcome problems in communication or to reinforce their communicative intention. This relates to the appropriate use of verbal and non-verbal communication strategies. Finally, discourse competence means the ability to combine linguistic forms in the production and interpretation of written texts or oral discourses (Jordà, 2005; Peterwagner, 2005).

Van Ek (1986) adds two more components to the previous list. The first one is the socio-cultural competence, or the ability to function in several cultures. All linguistic acts are performed in a *sociocultural* context and are, therefore, governed by a situation that differs

between cultures and languages. This gives rise to the idea that the use of a particular language is partly determined by the *sociocultural* context in which that language is used by native speakers. Van EK (1986) defines the need for sociocultural competence in saying that “every language is situated in a sociocultural context and implies the use of a particular reference frame which is partly different from that of the foreign language learner; sociocultural competence presupposes a certain degree of familiarity with that context” (p.35). Indeed, there are certain features of a society and its culture which are manifested in the communicative behaviour of the member of this society. These features are classified as social conventions, social rituals, and universal experiences (Van Ek & Trim, 1991). The second element is social competence which refers to familiarity with differences in social customs. It requires both the willingness and ability of the student to interact with others, involving motivation, attitude, self-confidence, empathy and the ability to handle social situations. These types of communicative competences, as proposed by Canale, Swain and Van Ek, are considered to be instrumental parts that together led to the development of ICC.

Communicative competence, however, have some shortcomings. Many researchers have emphasized that the focus of this competence had been upon the sociolinguistic aspect of the language whereas the socio-cultural aspect was neglected. This implies that language-teaching theory is centred around acquiring a sociolinguistic component but still lacks a well-defined socio-cultural emphasis (Stern,1983). Moreover, Hymes (1974) was not writing for the foreign language teaching profession and did not pay specific attention to cross-cultural communication (Byram, 1997). He was only concerned with analysing social interaction and communication within a social group using one language as “his focus was not language learning but language as social behaviour” (Byram, 2000, p.125). Many scholars assert that proponents of the communicative approach have distorted the concept of communicative

competence itself since they concentrated on knowledge of how to do things with language.

Loveday (1981) writes:

Unfortunately, many theorists and teachers have come to equate the concept of communicative competence with spontaneous self-expression, probably because they have taken the term absolutely literally as the ability to communicate. This interpretation is not only trite but also shows a grave lack of understanding of what is involve. (p.61)

Even though Van Ek (1986) focuses on socio-cultural competence, he hints that successful foreign language learners should mould themselves into native speakers (Byram, 1997). Yet, “it is neither appropriate nor desirable for learners to model themselves on native speakers with respect to the learning about and acquiring an understanding of another culture” (Byram, Nichols & Stevens, 2001, p.5). In other words, the problem with the notion of communicative competence is that it is based on a description of how native speakers speak to each other. It does not take into account what is required for successful communication between people of different cultural origins (Byram, 1997). Thus, communicative competence gives little importance to the relationship between language and culture and this in turn, as viewed by Crozet and Liddicoat (1999), results in the lack of “both the links between language and culture and the necessity to understand communication between non-native speakers...and native speakers as intercultural communication rather than communication in the target language” (p.3). In short, communicative competence is limited to “facts over meanings and has not enabled learners to understand foreign attitudes, values, and mind-sets” (Kramsch, 1996, p.23). That is, communicative competence focus merely on knowledge of how to act appropriately in a social context. It does not involve a clear understanding of the significant cultural meanings that lie behind that factual information.

1.2. Definition of Intercultural Communicative Competence

In the 1990's, intercultural communicative competence (ICC) was introduced into the field of linguistics and foreign language education in the works of the most prominent figure

of intercultural studies Byram and his colleagues (1991, 1994, 1993, 1997). The emergence of such a competence has raised from perceiving language as a social practice in a given cultural context. This new competence acts as a key to mediate and interpret the target culture products, practices and their meanings. Students will then have the chance to learn about the target culture behaviour in relation to their own culture through comparing between cultural experiences because “understanding a foreign culture requires putting that culture in relation with one’s own” (Kramsch, 1993, p.206).

Basically, intercultural communicative competence in foreign language teaching is seen as an extension of the concept of communicative competence. It surpasses the knowledge of the language and social skills of the communicative competence to cover learners’ personal identity, social abilities and attitudes. These can embrace risk-taking, tolerance and respect for cultural and individual differences (Jedynak, 2011). The core of intercultural competence is to prepare the individuals to interact appropriately with those from other cultural backgrounds. It is the ability to perceive and interpret the linguistic and cultural differences and to make use of them while communicating (Byram & Risager, 1999). With regard to the method of comparison which Byram proposes, the researcher assigns to this method a more complex rather than simple role. He believes that it could be regarded "as a step towards the acceptance of other perspectives, and the valuing of them as equally acceptable within their own terms" (Byram & Morgan, 1994, p. 177). In other words, comparing between the home and the foreign cultures will result in learners’ understanding of others without any negative attitudes. This comparison of the two cultures provides the learners with “means of knowing how to relate to otherness” (Zarate 1993 as cited in Crozet & Liddicoat, 1997, p.3). Therefore, the focus of ICC is not merely put on the target culture with its norms of communication, but also on the learners’ native culture.

Intercultural communicative competence also refers to the ability to understand cultures, including one's own, and use this understanding to communicate with people from other cultures successfully. In Beneke's (2000) words:

intercultural communication in the wider sense of the word involves the use of significantly different linguistic codes and contact between people holding significantly different sets of values and models of the world ... Intercultural competence is to a large extent the ability to cope with one's own cultural background in interaction with others. (pp. 108-109)

This quote implies that ICC requires speakers to use their understanding of their own and other cultures in communication. Achieving this successful interaction between interlocutors from different cultural backgrounds necessitates respecting and valuing cultural differences. According to Byram (1997), intercultural communicative competence embraces the language user's ability to cope with one's own cultural background in the process of interaction with foreign cultures and requires knowledge about one's country and culture and those of the others', skills, attitudes and critical cultural awareness. Fantini (2006) draws attention to the same point when viewing intercultural communicative competence as "a complex of abilities needed to perform effectively and appropriately when interacting with others who are linguistically and culturally different from oneself" (p.12). This complex of abilities encompasses awareness, attitudes, skills, knowledge and language proficiency. Fantini (2006) clarifies that whereas "effective" refers to an outsider view of the host culture, "appropriate" relates to how this performance is perceived by an insider view. Perceived this way, ICC grows from the understanding of one's self, people, culture, society, and other cultures. Ting-Toomey (1989) stresses the importance of pointing out differences between the target and the native culture in saying: only paraphrased no need for long quote

By understanding the fundamental value differences between members of all cultures, the learning styles of students from all societies, and the negotiation styles of participants in different speech communities, we can better understand how members from different cultures synchronize their worldviews and modify their communication patterns to adapt and adjust to one another on both the interpersonal level and the intergroup-intercultural Communication level. (, pp.175- 176)

Intercultural communicative competence extends to the cognitive, affective, and behavioural adaptability of the speakers while interacting with others. According to some scholars, the cognitive adaptability is related to the sum of knowledge the individual is ought to have in mind. It is the awareness or the understating of necessary cultural information and action. The affective adaptability is mainly related to speakers' motivation: the set of feelings, intentions, and drives associated with the anticipation of actual engagement in intercultural communication. Finally, the behavioural adaptability is related to the individual functioning in an acceptable manner with speakers who have a different linguistic and cultural background. That is, the learners develop the capacity to adapt themselves and to alter their perspective with the aim to behave properly (Aarevalo-Guerrero, 2009; Mete, 2011). In short, ICC is echoed in Wiseman's (2002) words as "the knowledge, motivation, interaction and skills to interact effectively and appropriately with members of different cultures (p.208).

In fact, the review of related literature reveals that there are many definitions of intercultural communicative competence. On the basis of the previous points of view, intercultural communicative competence, as summarised by Wiseman (2002), is seen as :

speakers' state of mind, interaction involvement, appropriate self-disclosure, behavioural flexibility, interaction management, identity maintenance, uncertainty reduction strategies, appropriate display of respect and immediacy skills and ability to establish relationships.(p.10).

Indeed, intercultural communicative competence calls upon comparing and contrasting the native and the target culture in the process of learning a foreign language since "the study of a second culture can only be a contrastive process, a dialogue between two ways of living and viewing the world" (Moorjani & Field, 1988, p. 26). Hence, it is aimless to attempt to view the target culture strictly on its own terms without reference to the native culture of the individuals (Moorjani & Field, 1988).

1.3. Components of Intercultural Communicative Competence

Intercultural communicative competence is an extension of communicative competence. In order to clarify this concept to educators and teachers in the domain of foreign language teaching, it should be broken into its basic components. For this purpose, researchers have suggested models for understanding this competence, such as Kramsch (1993; 1998), Kealey (1996), Fantini (1997), Köhlmann and Stahl (1998; 2001), Ting-Toomey and Kurogi (1998), and O'Ward (2001). Byram's (1997) model of intercultural communicative competence has been widely cited and considered more influential. He advances the idea of competence beyond communication and moves closer into incorporating self construction in L2 and TC. In this modified framework, the author (1997) identifies cultural knowledge, attitudes, and skills, which are referred to as five *savoirs*, that a learner needs to develop to be fully competent in addition to linguistic, sociolinguistic, and discourse competences (as illustrated in the figure below). Byram (2000) clarifies this point when writing about ICC:

Its role cannot be reduced to providing the contents of, and information or subject matters for, language learning processes or knowledge about the foreign language and culture, but has to be understood in a more comprehensive way: as a complex, but flexible structure (or network) of culturally specific knowledge, skills and attitudes which enables learners of a foreign language to begin (and continue) to communicate with native or other non-native speakers of that language, mediate and negotiate.(p.46).

Byram's (2000) words imply that intercultural communicative competence has altered the global aim for teaching a foreign language and its culture. It no longer seeks to acquaint students with factual knowledge about the target culture as it also constitutes the necessary skills and attitudes that are needed in the process of communication with foreign speakers of English.

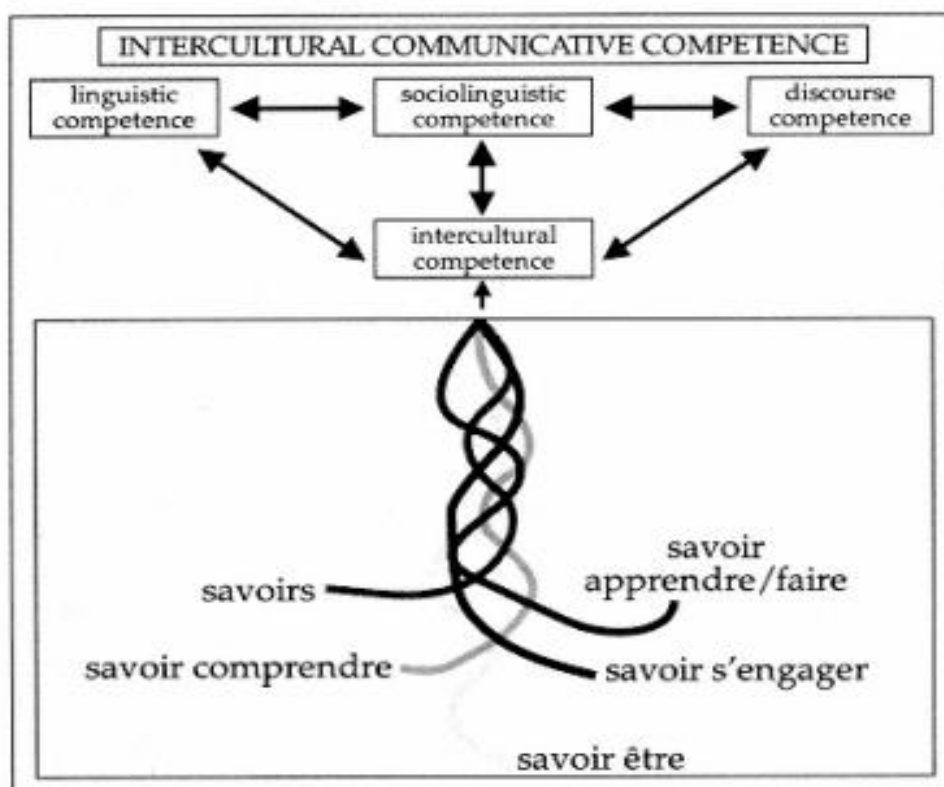


Figure 2: Components of Intercultural Communicative Competence (Byram, 1997, p.73)

The first component is “*savoirs*”. It encompasses knowledge about the native and the target cultures. In Byram’s (1997) words, *savoirs* refer to: “knowledge about social groups and their cultures in one’s own country, and similar knowledge of the interlocutor’s country on the one hand, and similar knowledge of the processes and interaction at individual and societal levels, on the other hand” (p.35). The author adds that the words and gestures which people utilize, modes of greeting, the behaviours, and the values are “emblematic” aspects for any society. As these aspects are always “culture-bound” and carry meaning within a particular cultural reference, the successful interaction depends on learners’ sensitivity to possible referential differences (Byram, 1997). The place of knowledge in culture teaching is highly valued because “in order to communicate interculturally, students need some factual knowledge. They need to know historical and geographical facts, facts about the society and its institutions, facts about socialization through formal ceremonies, religious and secular, and so on” (Byram & Morgan, 1994, p. 136). Beyond acquiring only cultural knowledge about the

target culture, the interculturally competent person also needs to acquire a certain amount of culture-general knowledge, which will allow him/her to deal with a large diversity of foreign cultures (Sercu, 2005). Yet, Byram (1997) opines that this declarative knowledge about the TC, though necessary, is not sufficient, and needs to be complemented by skills of how to act in specific circumstances.

Skills of discovery “*Savoir-apprendre*” and Skills of interpreting “*savoir-comprendre*” together constitute the skills dimension of the conceptual framework. “*Savoir-apprendre*” refers to the capacity to learn about the target cultural practices and products and to operate knowledge, attitudes, skills in real life communication and interaction (Byram & Zarate, 1997). Byram (1997) further clarifies that the interaction factor (skills of discovery and interacting) includes a range of communication forms, including verbal and non-verbal modes and the development of linguistic, sociolinguistic, and discourse competencies.

“*Savoir comprendre*” is the “ability to interpret a document or an event from another culture, to explain it and relate it to documents from one’s own” (Byram, 1997, p. 52). In other words, students learn how to relate and interpret oral and written discourses to each other. This skill can be developed through assigning tasks that require careful reading, analysis, interpretation of texts, writing new scenes, new ending, role plays, games...etc. Thus, learners can make use of their existing knowledge to understand a specific document or behaviour in the target culture (Byram, 1997). Sercu (2005) sees that “*Savoir-comprendre*” is related to “*savoir-apprendre*”, and refers to the ability to interpret and relate cultures. The terms reflect constructivist theories of “autonomous learning” (p.4). To put it in another way, developing students’ skills of discovering the target culture and the ones of interpreting and relating is quintessential for setting a learners’ centred atmosphere which makes them discover and construct knowledge on their own. Lazar et al. (2007, as cited in Jedynak ; 2011) add that

the learners should develop abilities in order to be able to interpret and negotiate interaction in terms of skills: social (types of conventions), living (routine actions

required for daily life), vocational and professional (mental and physical specialised actions to carry out the duties of employment) and leisure (arts, crafts, sports, hobbies).(p.69)

The quote emphasizes that interpreting and negotiating interactions requires certain types of abilities that learners must develop and enhance. Such abilities are related to different dimensions and contexts. Some are linked to learners' daily and social life while others are related to professional and physical domains

Intercultural attitudes are known as (*Savoir être*). The attitudes and values that learners hold are very important. They determine the success or failure of communication and the process of learning the target culture. In some cases, however, these attitudes are biased which leads to stereotyping, misjudging, and misunderstanding and culminates in the cut of interaction. Positive attitudes should include curiosity, openness, readiness to suspend disbelief about other cultures and belief about one's own, willingness to relativise one's own values, beliefs, behaviours, etc. Furthermore, learners are required to have the ability to decentre; which means, the ability to see how their own beliefs, values, behaviours...are regarded from an outsider's perspectives who holds a different background. Such attitudes can be developed through using authentic materials that reflect the social life and practices of people from the target culture (Byram, 1997). There is a relationship of reciprocity between the factor of attitudes and other components of ICC, which means, unless the individual relativizes his own beliefs and values the others' experience, his attempts to interpret and relate them are likely to be "value-laden" (p.35); that is, presupposing the acceptance of a particular set of values. Okayama, Furuto, and Edmondson (2001) emphasize the foundational importance of attitudes of tolerance in learning new cultural knowledge and skills, in short, supporting all what is going to be taught or learnt in foreign language classes.

Critical cultural awareness "*Savoir s'engager*" is the most important component of intercultural communicative competence. Byram (1997) considers it as the centre of his model,

which he describes as “a rational and explicit standpoint from which to evaluate” (p.54). Critical cultural awareness implies “interacting vigorously and critically with knowledge and experience” (Byram, 1997, p.90). In other words, it is the ability to evaluate critically on the basis of explicit criteria, perspectives, practices, and products in one’s own culture and other cultures. This involves the evaluation of a culture which may, however, end up sometimes in subjective judgments and stereotypes. Thus, the teaching of ICC should aim at developing a critical evaluation of the foreign culture and of the native one as well. Prior to this, learners have to develop the other components to reach this skill because the critical cultural awareness is the final outcome in the process of acquiring intercultural communicative competence (Byram, 1997). Teachers can foster cultural critical awareness through inviting their students to compare how two different cultures consider one same behaviour or custom. For instance, comparing how the British and American societies consider showing emotions publically. Byram (1991) further clarifies:

On the one hand they are encouraged to become personally involved in the foreign culture in order to develop an insider's understanding of it. On the other, they must also stand back and observe the foreign culture and their own experience of it... [the observation should then be fed into 'cultural awareness' teaching as a component on which to construct a comparative study of cultures including reflection on the native culture." (pp. 385-386)

Therefore, learners have to experience the target culture on a personal level so that they can internally develop awareness and knowledge about it. At the same time, learners have to back off and observe what they have learnt through real experience inside the TC and reflect on it. Thus, cultural awareness is constructed at this stage since learners tend to compare both the foreign cultural context and their own native one and elicit the differences and the similarities and build a conclusion. For example, in language, learning pupils acquire the skills and some linguistic formulae needed to greet and take leave. These may be practised in role-play, and be acquired through experiential learning. The cultural awareness component would draw conscious attention to the similarities with and differences from the learners' native culture

(Byram & Buttjes, 1994). In short, Esarte-Sarries and Byram (1991) emphasize the significance of cultural critical awareness for foreign language learners as it helps them in overcoming their ethnocentric views and perceiving the world from their own values. Thus, it results in building an understanding of the target culture behaviours and customs.

All in all, intercultural communicative competence (ICC) is a complex combination of knowledge, skills and attitudes that are bound together by a critical cultural awareness about the learners' native and target culture. Byram's (1997) five "savoirs" should not be considered as isolated components, but as integrated and intertwined with the various dimensions of communicative competence (Byram, 2000). These elements can be better summarized in the following figure:

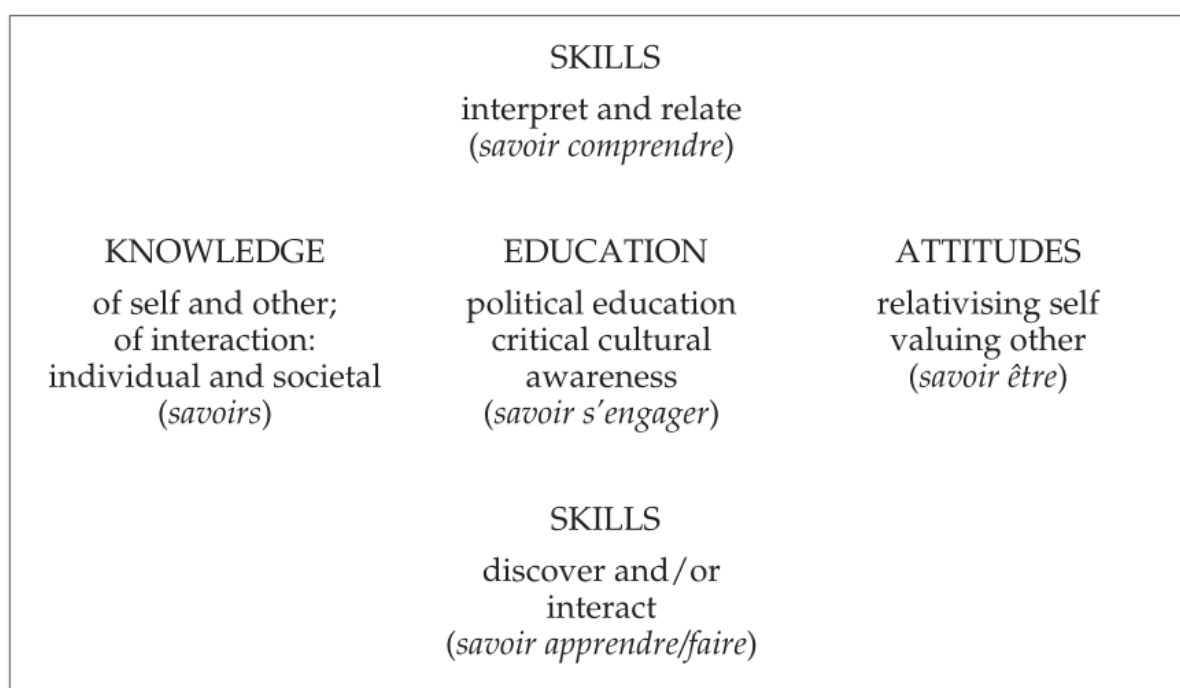


Figure 3: Factors in Intercultural Communication (Byram, 2008, p.230)

1.4.Intercultural Speaker and Third Place.

Intercultural communicative competence has morphed the learner of the foreign language into an individual with his own cultural identity and not as one who is almost a native speaker. In this manner, the learner inhabits a space between his own conventional meanings and context and those of native speakers of the target language and has also a capacity to

discover and relate to new people from other contexts (Byram & Fleming, 1999). For this purpose, Byram and Zarate (1997) coin the phrase “intercultural speaker” to designate the language learner “who also acquires knowledge and skills of cultural mediation or interpretation, and not just a linguistic competence modelled on a native speaker (Alred, Byram & Fleming, 2003, p 2)

The intercultural speaker is the one who has the capacity of understanding other cultures’ beliefs, values, and ideas while swinging between different perspectives. He is the one capable of recognizing and explaining cultural and linguistic differences and making use of this capability in communication (Byram & Risager, 1999). According to Kramsch (1998), the “intercultural speaker is the one who moves easily between discourse communities encountered at different settings such as home, school, and work, observing and applying the language that is appropriate to the situation” (p.27). That is, as seen by Corbett (2000), the intercultural speaker should be aware of the various cultural possibilities existing, without privileging one mode over the other. This would help learners to choose the speech style that most suits a given occasion.

The intercultural speaker is more of a mediator between cultures. Such a speaker possesses an individual identity that is flexible in combining aspects of multiple cultures in performance. The intercultural speakers are not obliged to imitate blindly the patterns of behaviour, conventions and norms of interaction of the native speakers of the foreign language, particularly the non-verbal behaviours. Instead, imitation is replaced by comparison, establishing a relationship between one’s own beliefs, meanings and behaviours and those of the other (Byram, 1997). This implies that the intercultural speaker should be critical in negotiating between his own cultural and social backgrounds and the ones of the target culture. The critical intercultural speaker takes critical advantage of the target culture by appreciating the different cultural products and practices, and by reflecting upon how they relate and affect

his perspectives (Byram, 2014). For example, the convention of men greeting each other by kissing on both cheeks is, for members of some cultures, breaking a taboo on male-male physical contact whereas for other cultures is totally acceptable. The ability of a successful intercultural speaker is to find a midway position that is satisfactory to themselves and their interlocutors (Byram, 1997).

Another term that is related to the one of intercultural speaker is known as “The third place”. It is suggested by Kramsch (1993) and described as “the interstices between cultures that the learner grew up with and the new cultures he or she is being introduced to” (p.236). That is, “third place” or “thirdness” (Kramsch, 2009) metaphorically refers to the space between cultures which foreign language learners can reach as an outcome of developing their intercultural communicative competence. This is where learners can synthesise aspects of the native and target culture, establish their own understanding of the existing cultural differences, and reflect on their own cultural practices and interactions. Therefore, students can compare, contrast, interpret, discuss and negotiate meanings which are promoted and encouraged in this “safe place” (Kramsch, 1993). The intercultural speaker, the person who mediates between the home and target culture, plays a key role in creating or facilitating this third place. Kramsch (1993) emphasizes the significance of dialogue as a way to examine cultural contrasts and achieve a “third place perspective”. For instance, keeping one’s office door open when inside the office is regarded as unfriendly in North America but is seen as acceptable in Germany (Higgins, 2011). Kramsch (1993) concludes that the goal of second language or foreign language teaching is to help students find their own third place.

To conclude, intercultural communicative competence advances the idea that the aim of teaching the target is not merely to enhance communicative skills of the native speaker model nor does it collect a different range of cultural information. It is instead to make learners as “intercultural speakers” who can negotiate and mediate between different viewpoints. An

interculturally competent speaker is the one who has the communicative competence along with the necessary knowledge about, the skills of, and attitudes and views towards a given culture. Therefore, the learners' own language and culture are not replaced by the target ones since the creation of the so called third place allows learners to discuss both cultures.

2. Acquiring Intercultural Communicative Competence in EFL Classrooms

As already explained, the main target for foreign language and culture teaching is no longer dependent on the standard model of a native speaker (Byram, 1997; Byram & Zarate, 1997, Byram & Fleming 1999). Byram (1997) indicates the usefulness of teaching intercultural communicative competence "not just for purposes of improving effectiveness of communication and interaction but especially for purposes of clarifying one's own ideological perspective and engaging with others consciously on the basis of that perspective" (p.101). Hence, the teaching of intercultural communicative competence has gained an important ground in teaching English as a foreign language.

In what follows, there is an attempt to analyse and synthesize the related review of literature in order to aid teachers of the secondary school level to build, foster, and assess this intercultural communicative competence in their learners.

2.1. Building Intercultural Communicative Competence in EFL Classes

In recent approaches for teaching foreign languages, a new intercultural rationale for language teaching incorporates aspects of culture and communication in education. The classroom can provide such a learning experience which may enhance tolerance of ambiguity and empathy with others (Buttjie & Byram, 1994). Thus, the EFL classroom is regarded as the essential environment where learners can acquire intercultural communicative competence. This acquisition of cultural sensitiveness and awareness about others is largely dependent on whether students are motivated to learn a foreign language and its culture, and whether they

are encouraged to have positive attitudes towards the others in order to overcome potential barriers to intercultural communication.

Motivating students and encouraging positive attitudes are two main steps that language teachers usually move through in order to develop their learners' intercultural communicative competence.

If the teacher succeeds in motivating his students, the latter will become more likely to respond positively and learn more effectively. This point is supported by many researchers, such as Shunck and Usher (2012), who emphasise that “motivation plays a crucial role in learning and can influence what, when, and how we learn and it is a significant factor in performance” (as cited in Hartnett, 2016, p.13). In addition, motivation is “a key component of a model of language learning” (Spolsky 2000, p.158). The link between this psychological factor and learning intercultural communicative competence can find its arguments in chapter one where it has been clearly explained that acculturation in EFL classrooms requires a key element: students' motivation. In order to respond to students' interests, the language educator has to create a relaxed atmosphere in which all students participate in classroom communicative activities. Yashima (2002) finds out that motivated students have greater self-confidence in their second language, resulting in a greater willingness to communicate. The teacher has to, according to Arabski and Wojtaszek (2011), choose interesting, attractive, and up-to-date cultural materials that satisfy the learners' needs and corresponds with the official syllabus. The use of such materials, methods, and activities help students achieve an “understanding and appreciation of the foreign culture” (Brown 2000, p.181). Of equal importance, the teacher should attract the students' attention to the objective and the necessity of the intercultural communicative competence in the teaching/learning process. He/she might also present people with different cultural backgrounds in varied situations (funny, embarrassing, joyful, anxious...), and ask learners to compare those actions and behaviours to

those in their culture, or act out similar experiences in one of the addressed cultures (Byram 1997 ; Corrbet,2003).

After having established a motivating atmosphere to learn intercultural communicative competence, teachers move to encouraging students' positive attitudes towards foreigners from other cultures. In his discussion of attitudes in acquiring cultural knowledge, Byram (1997) confirms that learners' attitude is one important element in intercultural communicative competence and it is prerequisite for successful interaction. According to Brown (2000), "positive attitudes towards the self, the native language group, and the target language group enhanced proficiency" (181). In other words, attitudes affect the way learners view themselves, their native culture, and the target one which they are learning. Therefore, learners with a positive attitude towards the target culture and its people can learn the target language better than those who do not have such positive attitude (Chambers, 1999; Gardner, 1985). In any EFL classroom, it is likely that students encounter unfamiliar cultural topics. As these topics are completely different from their native culture, students may show unwillingness or frustration toward the matter being tackled. In this case, the teacher has to aid learners comprehend the cultural differences existing between nations (Byram & Fleming, 1998). This relaxed attitude towards the behaviours , practices, and products of the target culture will facilitate interpersonal interaction and help students control their emotions, such as anxiety, make them ready to negotiate and solve problems, develop their empathy in understanding another person's feelings, and develop the ability to act in new situations (Marczak, 2014). In a few words, students' ability to learn a second language can be influenced by their attitudes towards the target language, the target language speakers and their culture, the social value of learning the second language, and also the students' attitudes towards themselves as members of their own culture (Ellis 1994).

2.2. Overcoming Barriers to Intercultural Communication

Raising students' motivation to learn about, and enhancing their positive attitudes towards the target culture can help them overcome some potential hindrances to intercultural communication. In fact, many researchers, such as Jandt (2007), argue that approaching *intercultural communication* from the perspective of attempting to learn all of the norms of the target culture would be impossible. He explains that a better approach is to examine the *barriers to intercultural communication*. Samovar and Porter (2004) name six barriers for communication: stereotyping, withdrawal, prejudice, assuming similarities instead of difference, ethnocentrism and racism. These barriers, according to Jandt (2007), result in “a rejection of the richness of knowledge of other cultures impedes communication and blocks the exchange of ideas and skill among people” (p.85).

As teachers of foreign languages attempt to foster and facilitate cross-cultural communication in a globalized world, one of the most challenging barriers to be overcome is *stereotype* (Houghton, 2014). Stereotypes are acts of generalization or fixed preconceived judgments about a certain group without recognizing their real identity (Brislin, 1993). Stereotypes impede communication when they cause people to assume that a widely held belief is true of any individual (Jandt, 2012). “Stereotypes exist because they offer the individual a short way of engaging with and understanding the world around them” (Locke & Johnston, 2001, p.109). That is, stereotypes let people use uncertain predictions and surface interpretations to explain particular aspects of a foreign culture. GudyKunst (2004) adds that stereotypes can provoke discrimination, ethnocentrism, and prejudice which :

create expectations that often lead us to misinterpret messages we receive from people who are different and lead people who are different to misinterpret the messages they receive from us. Our expectations regarding how people from other groups will behave are based on how we categorize them. (p.4)

In other words, the trap of stereotypes which leads to discrimination and ethnocentric views and attitudes often results in misunderstanding and misinterpreting the aspects of the target

culture. Prejudice and subjective categorization of the foreign culture considered to be the main factors which lead to intolerance and cultural clash. One possible way to get rid of such stereotypes is exposing students broadly to various dimensions of the target culture in order to enhance insight and encourage understanding of *intercultural* communication and interaction, rather than to provide a comprehensive checklist of cultural “do's and don'ts” (O'Rourke & [Tuleja](#), 2008, p.131). According to Byram (1994), students are ought to be familiar with stereotypes of their own group and those of the target culture in order to guarantee a positive involvement in the intercultural process.

Racism stands as another barrier that prevents successful interaction among foreign encounters. *Racism* refers to “a belief that one *racial* group is superior to others and that other *racial* groups are necessarily inferior” (Neuliep, 2014, p.229). From such perception, individuals start to classify some races as superior to another, and hence pave the way to social dominance over minority groups (Barnett & Lee, 2003). For example, hearing *racist* comments can negatively affect the listener's evaluation of the person or a given society being spoken about (Jandt, 2012). To avoid such racist views, teachers should raise their students' awareness of others. They should also push them to create respectful and productive intercultural attitudes (Holliday, Hyde & Kullman, 2016).

Ethnocentrism is also a barrier to intercultural communication. It means judging negatively aspects and behaviours of another cultural from the lens of the individual's own culture. Ethnocentrism is “a bias towards the in-group that causes us to evaluate different patterns of behaviour negatively, rather than to try to understand them” (GudyKunst, 1991, p. 67). Actually, people tend to judge others using the common patterns of their own culture since they regard their own way of life and beliefs as always superior and right (Mohanthly, 2005). Eventually, since learners regard people's behaviour from other cultures as “impolite, irresponsible, inferior” (Novinger, 2001, p. 20), building intercultural relations becomes a

difficult goal, if not impossible. In such a case comes the role of the teacher in sustaining intercultural understanding. According to Bennett's (1993) Developmental Model of Intercultural sensitivity (DMIS), the process of cultural interaction guarantees the shift from "ethnocentrism"-a bias towards the in-group- to "ethnorelativism"-the acceptance of otherness through sharing and exchange.

In most cases, people's socialization with each other depends on the degree of common aspects of the two different societies. While this act of seeking similarities can be natural, it may turn into a hindrance for intercultural communication (Samovar & Porter, 2004). Mohanthy (2005) explains :

When you assume similarity between cultures you can be caught unaware of important difference. When you have no information about a new culture, it might make sense to assume there are no differences, to behave as you would in your home culture. But each culture is different and unique to some degree. (p.68)

Put differently, no matter how two distinct cultures seem to be similar, they are in fact very different to a certain extent and in different degrees. Learners tend to perceive a foreign culture as being the same as their own culture out of ignorance and lack of investigation into the TC. As a result, they assume that native behaviours and attitudes adopted in their home culture would certainly apply to the new foreign one forgetting that uniqueness is one of the main traits of each and every culture regardless of any similarities. Further, the author gives an example of such assumption of similarities between two different cultures. Showing emotions is not the same across cultures and societies. If the learners assume that showing emotions is similar to his own culture, they may regard some people in some circumstances as lacking emotion and others in other circumstances as showing emotions inappropriately

If students fail in understanding the target culture and its norms of behaviour, they may end up withdrawing from the foreign encounters :a serious factor that can impede intercultural communication (Samovar & Porter, 2004). Holliday (2010) considers withdrawal from communication as "cultural deficiency" (p.183). That is, this barrier results from lack of the

necessary cultural knowledge and awareness about the foreign culture. In order to understand the reasons behind such hindrance, researchers have carried out some studies. For example, after analysing situations about troublesome intercultural relations, Jaasma (2001) concludes that some students withdraw from interaction as a way to avoid unpleasant experiences. Such cases demonstrate the uneasiness to permanently sustain successful conversational exchange with foreign encounters.

The final hindrance to intercultural communication is known as prejudice. Like stereotypes, Prejudice refers to the unfair, biased or intolerant attitudes and opinions towards another person or group since they belong to a different religion, race, or culture (Samovar & Porter, 2004). Jandt (2012) explains the difference between stereotypes and prejudice in the following way:

The term stereotype is the broader term and is commonly used to refer to negative or positive judgements made about individuals based on any observable or believed group membership. Prejudice refers to the irrational suspicion or hatred of a particular group, race, religion, or sexual orientation. The terms are related in that they both refer to making judgements about individuals based on group membership. (p.86).

In other words, prejudice and stereotypes are two different words that can be used exchangeably. The former refers to negative and irrational prejudgments on a particular group membership. The latter, on the other hand, could be negative or positive depending on observation of members of a given group. Indeed, *prejudice* “is strongly associated with *cross cultural* ineffectiveness, *communication* incompetence, and *maladjustment*” (Gudykunst, 2003, p.117). As a solution, prejudice can be reduced by positive and rational portrayals of the foreign culture in addition to computer mediated communication between people (Arevalo, Foeman, Jones & Remland, 2015).

In order to build intercultural communicative competence in EFL classrooms, teachers should be sensitive to the hindrances that may affect cross cultural communication. The inclusion of tasks that stress critical cultural awareness allows for better consideration to the

impact of language and cultural differences. In other words, such “interpersonal processes” lead to the avoidance of stereotypes while we “critically evaluate ideological concepts that could possibly lead to intercultural conflict” (Yulita, 2013, p.205).

In short, for intercultural communicative competence to be successful, learners should be motivated and be open to new experiences. They should become more flexible, willing to accept others’ view points without judging or dismissing them. This kind of openness is very important for developing cross cultural sensitivity and awareness about the target culture society (Reisinger, 2009). Of equal significance, students do not have to accept blindly the cultural values and behaviours that contradict their native culture. Still, they have to show openness in dealing with different people, no matter what their origin, race, or nationality are. In essence, learners need to be “non-judgemental in order to give the other party a fair go and to ensure that their communications are effective” (Reisinger, 2009, p.195).

2.3.Intercultural Communicative Competence in EFL Textbooks

Textbooks are necessary universal elements in foreign language classes. No teaching-learning situation is complete until it has its relevant textbook as it generally helps in the process of lesson and unit planning and covers a set of the needed tasks and topics (Hutchinson & Torres, 1994). According to Byram (1999), textbooks “embody the course design and in particular ensure a systematic presentation of the language and its structure” (p. 67). Since textbooks are essential in TEFL context, they are assumed to reflect some elements of the target culture. In this concern, Byram and Buttjie (1994) believe that language acquisition, building intercultural communicative competence and raising cultural awareness can be facilitated by “culturally ‘thick’ and socially realistic textbook presentation” (p.9).

EFL textbooks should embrace elements of the target language culture. Being not only a mere source of knowledge, textbooks are the essential representation that students have of different societies and their respective values. Accordingly, social conventions affecting the

language should be taught (Alonso & Ponte, 2015). Andersen and Risager (1981) see foreign language teaching as “a factor in the socialization of the learner” (p.23); therefore, it requires that textbooks give a true experience of the society they claim to represent. Cunningsworth (1995) confirms that textbooks cannot be neutral because they have to reflect a “set of social and cultural values which are inherent in their make-up... and explain a value system, implicitly or explicitly” (p. 90). If used properly, “textbooks can be seen as a potential tool to foster intercultural communicative competence in the classroom” (Alonso & Ponte, 2015, p.84).

To build such an intercultural communication, textbooks should contain materials that elicit different discussions on cultural topics and stereotypes. In addition, they should develop some attitudes and behaviours like “the feeling of empathy, the ability to change perspectives, to recognise (the reasons for) misunderstandings and to find ways to overcome them” (Wandel, 2003, p.73). Textbooks are also ought to provide learners with communicative tasks to develop interactive and meta-linguistic skills (Wandel, 2003). The author sees that in any EFL textbook, the “intercultural approach should be applied in which general cultural patterns and structures are introduced and unfamiliar concepts are compared to the cultural environment of the students” (pp.73-74). Generally, any process of teaching a foreign language should “concentrate on equipping learners with the means of accessing and analysing any cultural practices and meanings they encounter” (Byram, 2000, p.15).

Nonetheless, research shows that in most textbooks, the target culture is *not always represented* (Corttazi & Jin, 1999). Based on deep analysis and evaluations of EFL textbooks, O’Dowd (2006) reveals that course-books which assume to include cultural themes fail to deal adequately with the sociocultural aspects of language learning in general and with the development of intercultural Communicative competence in particular.

Another depiction of cultural misrepresentation is the description of the target culture in comparison to that of the natives. This, in most cases, occurs with total neglect to cross-

cultural content and the focus on idealizing what is foreign with the degradation of the own culture that “came out looking badly from the comparison” (O’Dowd, 2006, p. 47). Although highlighting the similarities and differences between the native culture and the target one is significant for building critical awareness, this comparative representation is absent in most EFL textbooks.

Furthermore, it came out that the representation of cultural information in EFL textbooks is shallow and simple with regard to the actual practices and products of the target culture (Paige, Jorstad, Siaya, Klein & Colby, 1999). Shaules (2007) comments that “in many intercultural contexts, deep culture is not noticed or understood in any profound sense ” (p. 12). That is, the deep culture that constitute a rationale for cultural practices is absent. In this concern, Sercu (2010) clarifies:

It seems that what textbooks have been doing is to throw chunks of culture at learners, have them read some texts that deal with cultural topics, and hope that this cultural foot bath will eventually have a positive effect on pupils’ mind-sets, and turn them into open-minded and tolerant citizens. (p. 70).

That is, Sercu (2010) clarifies that what textbooks seem to present as cultural luggage is a mere drop from a whole ocean. He asserts that textbooks lack cultural features of both the target and the native cultures and this slight exposure of learners to the necessary cultural aspects would leave them starving and thus open-mindedness and tolerance, as two main and important objectives of teaching culture, would never be attained. Indeed, presenting some factual knowledge about the target culture is insufficient for learners to build their intercultural communicative competence and develop their cross-cultural sensitiveness and awareness.

A final point is that the majority of EFL textbooks does not account for the use of language in authentic communicative settings. The representation of language is standard and does not mirror the natural language used in a variety of socio cultural contexts (Byram, 2009). To solve such an issue, Blommaert (2013) suggests the inclusion of various language registers to promote the ability to adapt to different social situations. This is arguably why acquiring

knowledge only about the standard language implies “acquiring one specific and specialized register, suggested to be universally deployable in all and any social environment” (Blommaert, 2013, p. 3).

To conclude, at EFL textbooks are assumed to reflect a range of cultural contexts and to include intercultural elements. These materials are expected to raise learners’ awareness of intercultural issues and enable them to communicate effectively and appropriately in a variety of communicative contexts (Corttazi & Jin, 1999). In practice, however, many researchers show that EFL textbooks provide materials which are either simplistic or insufficient for fostering learners’ intercultural communicative competence. Orsini-Jones and Lee (2018) see that many language teachers still rely on textbooks to teach languages, but it is rather difficult for language learning textbooks to provide a rich mix of intercultural exposure. As a solution, Wandel (2003) views that teachers are expected to design their own culture learning activities rather than use ones from ready-made textbooks.

2.4.Assessment of Intercultural Communicative Competence

Given the growing importance of intercultural competence in the 21st century, assessment becomes an important tool in the development of individuals’ intercultural competence. Despite varied constructs of intercultural communicative competence, researchers agree that this competence can indeed be measured. A study carried out by Deardorff in 2006 reveals that the group of intercultural scholars, such as Bram, Bannet , Moran and many others agree that intercultural competence can be measured in its separate components and not holistically. Henceforth, Byram’s (1997) five “savoirs” can serve as a basis for discussing the assessment of learners’ achievement within the educational setting.

Before implementing any kind of assessment, reference should be given to some factors that determine the quality of ICC assessment. Deardorff (2006) proposes some criteria that the teachers should consider before carrying out any assessment method or technique. The first

essential elements is the “purpose”: teachers need to put a rationale for assessment and specify “the target audience”. The next point is clarifying the outcomes that are going to be assessed. In this concern, the use of any assessment tools and strategies should align with the language teaching/ learning syllabi and the program’s instructional objectives. To carry out a valid and reliable assessment tool, the teacher has to specify how the test is administered, evaluated, and scored. It is important for assessment to be ongoing and not only end testing in order to represent varied samples of student achievement. Finally, teachers should avoid bias, that is, avoiding any external factors that may affect obtaining adequate and appropriate samples. The following figure represents a thorough list of assessment guidelines.

<i>Questions to analyze when assessing intercultural competence:</i>
--

- | |
|---|
| <ol style="list-style-type: none"> 1) Has the term intercultural competence been defined using existing definitions in the literature? From whose cultural perspective? 2) What are the cultural biases of the evaluator? Of the assessment tools and methods? 3) Who is the locus of the evaluation? 4) What is the context of the assessment? 5) What is the purpose of the assessment? 6) How will the assessment results be used? Who will benefit from the assessment? 7) What is the time frame and timeline of the assessment (i.e., one point, ongoing, etc.)? 8) Do the assessment methods match the working definition and stated objectives of intercultural competence? 9) Have specific indicators been developed for the intercultural competence assessment? 10) Is more than one method being used to assess? Do the methods involve more than one evaluator’s perspective? 11) In regard to intercultural competence, are the degrees of intercultural competence being assessed? What is to be done with those not meeting the minimal level of intercultural competence? 12) Has the impact of situational, social, and historical contexts been analyzed in the |
|---|

assessment of intercultural competence?

13) How do the assessment methods affect the measurement outcomes? Have the limits and cultural biases of the instruments/measures been accounted for?

14) Have participant goals been considered when assessing intercultural competence?

Figure 4: Intercultural Competence Assessment Guide (Deardorff, 2004, as cited in Deardorff 2009, p.489).

Fantini (2009) introduces four types of assessment formats (as illustrated in the figure below) and emphasizes that it is important that teachers use a variety or combination of formats in order to evaluate students' intercultural communicative competence. Direct assessment is conducted at specified moments in time, and directly documents actual learning. Examples include tests, quizzes, portfolios and project works. In contrast, indirect assessment formats are generally ongoing and not always obvious to the learner when being conducted. For instance, the teacher observes students during a class session and makes notes about their performance based on pre-established criteria. The focus can be on how students interact or participate and whether they appear motivated to ask questions and learn about the target culture. These notes about students' performance give teachers some insights about what areas should be reinforced and which materials can be adapted to engage learners in the process of language and culture learning. Other indirect formats include self-report surveys, interviews, and focus groups in which students report impressions of their own learning. Discrete assessment focuses on a very specific aspect of learning. For example, this type of assessment aims at revealing if students can demonstrate a particular skill of comparing and contrasting education in the target and native culture. Global assessment, however, targets whole abilities that require synthesis and applications in other contexts. In general, ongoing use of varied formats in combination produces the best indicators of learning over time.

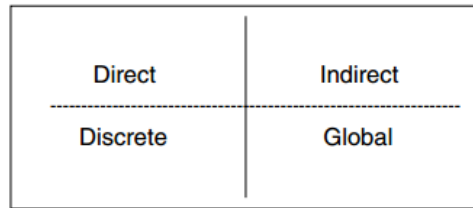


Figure 5: Quadrant of Assessment Format (Fantini, 2009, p.463)

Applying any type of assessment format requires the use of some assessment techniques and strategies which can be designed and elaborated by the teachers of the foreign language. Fantini (2009) names the following:

- Closed and open-ended questions
- Objective strategies that involve scoring (e.g., matching items, true/false questions, multiple-choice questions, cloze or gap-filling items)
- Oral and written activities (e.g., paraphrasing, translation, essay)
- Active and passive activities
- Individual and interactive activities in pairs or groups
- Dialogue, interviews, debate, and discussion
- Demonstrations, poster sessions, role-plays, and simulations
- Structured and unstructured field tasks and experiences
- Questionnaires that require self-evaluation, peer evaluation, group evaluation, and/or teacher evaluation. (p.464).

In order to aid and facilitate the process of assessing students' intercultural communicative competence, teachers can make use of "external instruments". That is, tools that are available from books, journal publications, reviews, etc. (Fantini, 2009). Yet, teachers should keep in mind that "blindly borrowing assessment plans, tools, and methods from others. Just because another organization is using a particular assessment tool doesn't mean that the tool will match your stated goals and learning objectives" (Deardorff, 2009, p. 486). In other words, before using any ready made assessment tool, the teacher should make sure that it fits the teaching/ learning context because "There is no point to using an external instrument if it does not provide the information you want "(Fantini, 2009, p.465) . In his article *Exploring and Assessing Intercultural Competence*, Fantini (2006) summarizes more than forty-four assessment instruments. *Figure 6* presents some of these tools. In each case, the author provides

what each instrument aims to measure in addition to some descriptive comments, such as the source where this instrument can be found. Moreover, the title of each instruments indicates various conceptualization of intercultural communicative competence that addresses specific components. It is significant to note that a single instrument alone is inadequate to assess all aspects of IC (Fantini, 2009).

Behavioral Assessment Scale for Intercultural Communication (BASIC)

Measures: Cross-cultural behavior

Description: This tool explores the cross-cultural equivalence of the Behavioral Assessment Scale for Intercultural Communication. Containing eight scales, it is based on an empirical study identifying significant skill profiles and validated with 263 university students.

SOURCE: Olebe, M., & Koester, J. (1989). Exploring the cross-cultural equivalence of the behavioral assessment scale for intercultural communication. *International Journal of Intercultural Relations*, 13, 333–347.

Cross-Cultural Assessor (CCA)

Measures: Individual understanding of self and others

Description: This tool is designed to improve people’s understanding of themselves and others as well as to promote positive attitudes to cultural difference.

The tool also provides a personal navigator system that allows individuals to conduct a self-assessment to aid in successful communication across cultures through a multimedia program that measures, builds, and manages cross-cultural skills and characteristics through exercises and questionnaires.

SOURCE: Richard Lewis Communications. www.crossculture.com

GAP Test: Global Awareness Profile

Measures: World knowledge in specific areas

Description: This tool measures how much world knowledge a person has concerning selected items of international politics, economics, geography, culture, and so on.

SOURCE: J. Nathan Corbitt. Intercultural Press, ISBN 1-877-864-55-2 P.O. Box 700 Yarmouth, ME 04096 USA. Tel: 866-372-266

Intercultural Competence Assessment (INCA) Project

Measures: Intercultural competence

Description: A 3-year project designed to develop a framework, diagnostic tool, and record of achievement for the assessment of intercultural competence. The tool links both language competence and subject knowledge competence.

SOURCE: Available online. <http://www.incaproject.org/index.htm>

Intercultural Development Inventory (IDI)

Measures: Orientation to cultural differences

Description: A 50-item assessment instrument designed to measure individual and group intercultural competence along a developmental continuum regarding the respondents' orientation toward cultural differences and their readiness for intercultural training. A statistically reliable and valid measure of intercultural sensitivity, translated into 12 languages and applicable to people from various cultural backgrounds. SOURCE: Hammer Consulting, LLC, Tel. 410-208-1120.

Figure 6: Chart of Selected Intercultural Competence Assessment Instruments (Fantini, 2009, pp.464-471)

Furthermore, for intercultural communicative competence assessment to be truly effective, the teachers' and students' feedback should be integrated throughout the duration of the course of study. This allows for more development of learners' ICC (Deardroff, 2009).

The previously explained assessment formats, techniques, and instruments are used to assess the different components of ICC, i.e., "Savoirs". Corbett (2000) suggests that students' factual cultural knowledge, the "cognitively oriented dimension" (Schuman, 2012, p.501), can be assessed through activities of question and answer, multiple, or true or false questions. For example, in a direct question, the teacher can ask his learners about some geographical, historical, economical information about Britain or USA. Byram (1997) adds that teachers can use pictures in order to elicit learners comments and assess their knowledge about specific customs, traditions, and etiquettes in the target culture group.

After that, students can compare and contrast between such practices in the native and target culture. In this context comes the assessment of skills of discovery, interpreting and relating which requires that the teacher gives his students pictures or documents about the target culture and asks them to compare, contrast, and analyse. In this concern, Byram and Zarate (1997) confirm that "assessment must face learners with unknown cultural practices and situations where they are required to demonstrate their ability to comprehend" (p.242). When assessing learners' ability of comparing and relating to explain sources of misunderstanding, students can write comments about such misunderstandings (Byram, 1997).

Assessment of attitudes is perceived as more challenging. This is due to the fact that they have not been explicitly taught and are expected to arise from studying other types of materials (Blasco, 2009, p.23). Still, Mangion (2014) explains that learners can be asked to choose between representatives of an aspect of a foreign culture in order to use representation text, image, audio or video recording as a basis for explaining the other culture to an interlocutor from their own culture. The choice of the document would provide an evidence of their interest and the way of using it could be used to assess other objectives (p.66). Moreover, Byram (1997) argues that the relevance of the learners' attitudes can be observed from their willingness, curiosity and motivation to interact and ask questions about cultural practices and products of the target group.

Cultural critical awareness implies that students evaluate critically some aspects of the target and the home culture. This can be observed by the teacher when students show positive attitudes towards cultural differences and demonstrate critical thinking abilities. In order to analyse and evaluate products and practices about the two cultures, students can be required to write a reflective essay or paragraph about a given aspect (Corbett, 2000).

In short, assessment and evaluation constitute an important part of the educational process, not only at the end of a course but also at the beginning and throughout as well. As Palomba and Banta (2001) state, "the ultimate goal of assessment is to improve learning" (p. 21). It comes out that assessing intercultural communicative competence is not an easy task. It is a challenging work requires more insights and professional knowledge and skills from the part of teachers.

Conclusion

Intercultural communicative competence is a new concept that has been widely referred to and explained in the field of foreign language education. It builds upon the weaknesses of linguistic and communicative competence to embrace the needed knowledge ,

skills; attitudes, and cultural critical awareness that ensure the success of communication among interlocutors from different cultural backgrounds. Within this new area of intercultural communication, the shift has also turned from prioritizing the native speaker model into making learners “intercultural speakers” who have the capacity to interact in various cultural contexts and bridge the gap between the home and the target culture, and more importantly, without losing their own cultural identity and values. To build such a competence in foreign language classes, it is prerequisite for teachers to motivate their students and encourage positive attitudes towards the target culture people. The fostering of these attitudes will in turn aid learners in overcoming barriers to intercultural communication such as racism and prejudice. To teach this new competence in EFL classrooms, teachers rely on textbooks which are supposed to provide learners with enough cultural based materials and activities that can enhance cross cultural sensitivity and awareness. In case these textbooks fail in applying a suitable intercultural approach for teaching the foreign language and its culture, the only alternative is that teachers attempt to design their own pedagogical materials that may foster intercultural communicative competence. Finally, teachers can assess this competence by means of applying different assessment format, formative and summative, in addition to various instruments and tools. Whether these tools and activities are designed by the teacher, or adopted from a range of commercial tests, there is one important thing to keep in mind: they must align with the teaching / learning context, the requirement of the course, and the expected outcomes of students’ performance

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Chapter Three: Data Collection Techniques and Analysis

Introduction

This chapter represents the practical part of the current study. It investigates the teaching of intercultural communicative competence in the secondary school in the region of Constantine. To carry out such a research, two data collection instruments are employed in addition to a thorough analysis and evaluation of the cultural aspects in third-year secondary school textbook *New Prospects*. First, the teachers' questionnaire explores the situation of teaching intercultural communication within the third-year secondary school English course in the region of Constantine, the teachers' views about the objectives of teaching English and intercultural communication, their teaching practices, and their evaluation of learners' attitudes towards people from the target culture. Finally, the intercultural test attempts to highlight the current level of students' intercultural communicative competence, i.e. it assesses their cultural knowledge, skills, attitudes, and gives an insight into their cultural critical awareness.

1. Analysis and Evaluation of Cultural Input in the Third- Year Textbook New

Prospects

This section involves the analysis and evaluation of the cultural features in *New Prospects*. This analysis, which relies on an adapted checklist, provides a detailed interpretation of how Algerian course book designers account for fostering intercultural communicative competence in third-year secondary school learners.

1.1. Description of New Prospects

New Prospects is the third-year textbook used in Algerian secondary schools. It complies with the new syllabus that was laid out by the National Curriculum Committee of the Ministry of National Education in 2006. This textbook follows the Competency-Based Approach (CBA) which targets the development of students' competencies: interacting orally, interpreting oral and written messages and producing oral and written messages. The overall

aim of CBA in this context is to make autonomous learners who are responsible for their own learning. Such an outcome is grounded in the constructivist learning theory which focuses on the active involvement of learners in their learning process through discovering and constructing knowledge autonomously using a number of skills and strategies. This adopted approach prepares learners for real-life situations where they have to face challenges and solve problems independently.

New Prospects adopts a thematic approach and contains six units which are sequenced as follows: *Ancient Civilizations*, *Ethics in Business*, *Schools Alike and Differences*, *Safety First*, and *We are a Family*. Each unit includes two parts with two sequences. Language outcomes is the first part which is comprised of “Listen and Consider” and “Read and Consider” These two first sequences aim at developing students’ linguistic competence by means of studying the form of the text, its grammar, vocabulary and pronunciation. *Language Outcomes* provides learners with the sufficient language usage to prepare them for language use which can be consolidated in the *Think, Pair, Share* activities where learners reinvest the newly acquired knowledge in either the speaking or the writing skill. The second part of the unit, *Skills and strategies outcomes*, looks forward fostering learners’ compositional skills and communication strategies. Since this part contains two sequences: “listening and speaking” and “reading and writing”, its main focus lies on developing the four language skills .The two sequences end up by *Writing Development* and *Say it in Writing* rubrics which are referred to as the final objective of integration. Finally, the textbook ends up by listening scripts of all the units, grammar references, and resources portfolio that contains extra texts.

1.2. Checklists for Evaluating Cultural Input in *New Prospects*

The continuous quest for improving the efficiency of EFL textbooks has urged many researchers to suggest some techniques for objective analysis and evaluation. These criteria are presented in the form of models, questionnaires and checklists. McGrath (2013) states that

checklists are a means of making evaluation criteria explicit by providing a common framework for decision-making. These checklists are systematic since they take into account all the important issues related to evaluation. Checklists are also cost effective since they can record a great deal of information in short space. Moreover, checklists are convenient and facilitate the comparison between different materials. In addition, checklists are explicit provided that all categories are understood by all those involved in the evaluation.

Several checklists have been proposed with the purpose of examining and evaluating the cultural constituents of textbooks used in teaching foreign languages. The following are examples of evaluation schemes:

1.2.1. Byram's (1993) Checklist

Byram (1993) suggests a checklist to examine the cultural content in textbooks that should include a focus on eight areas as shown in the following:

- a) Social identity and social group (social class, regional identity, ethnic minorities).
- b) Social interaction (differing levels of formality; as outsider and insider).
- c) Belief and behaviour (moral, religious beliefs; daily routines).
- d) Social and political institutions (state institutions, health care, law and order, social security, local government).
- e) Socialization and the life cycle (families, schools, employment, rites of passage)
- f) National history (historical and contemporary events seen as markers of national identity)
- g) National geography (geographical factors seen as being significant by members)
- h) Stereotypes and national identity (what is "typical" symbol of national stereotypes) (p.10).

In order to provide a comprehensible analysis and evaluation of *New Prospects*, it is preferable to turn the above checklist from its raw format into a list of questions as the following:

1. Does the textbook include social, regional or ethnic minorities about the TC?
2. Does the textbook present the different levels of formality of interaction?
3. Does the textbook deal with the different beliefs and behaviours such as social and moral values and daily routines?
4. Does the textbook refer to the basic social and political institutions?
5. Does the book refer to life cycle and socializing agents like schools, families...etc?

6. Does the textbook refer to the major historical events and symbols?
7. Does the textbook include any geographical factors?

1.2.2. Sercu's (1998) Checklist

Sercu (1998) discusses ten criteria for checking the presence of intercultural competence in language textbooks. In accordance with the present study, two questions have been chosen:

1. Do photographs provide realistic and representative pictures of the target culture?
2. Do learners get the chance to reflect about their own culture and lead to draw comparisons between their own and the target culture?

1.3. Cultural Analysis of New Prospects

The two previous checklist of Byram (1993) and Sercu (1998) are applied on the third-year secondary school textbook in Algeria New Prospects. The findings are summarized in the following table:

Question	No	Yes	Illustration from the book
Do photographs provide realistic and representative pictures of the target culture?		✓	• Timghad and the Hanging Gardens of Babylon. • The Easter Island Civilization the pyramid and ancient pharaohs • British secondary schools • Princess Diana and Prince Charles .
Does the textbook include any geographical factors?	✓		A map of the Ancient Civilizations. A map about the Phoenician Civilization (p.32)
Does the textbook include social, regional or ethnic minorities about the TC?	✓		

Does the textbook include a variety of cultures?		✓	• the Ancient Civilization of Maya p.18 • Christopher Columbus and Amerigo Vespucci. • Tarik Ibn Ziad and the Muslims' Civilization in Andalusia (p.45) • The Easter Island Civilization (p.27) • Say it in writing p.34 students write a short historical account about the most important events in western civilization (Antiquity, Middle ages, etc...) • Ancient Greece • Ancient Egypt p.38 • <i>Ancient Greek myth of Ulysses.</i> • Marie Curie : the Russian discoverer of Radium • Education in India
Does the textbook refer to the basic social and political institutions?	✓		
Does the textbook refer to the major historical events and symbols?		✓	• Amerindians life now and in the past (p.18) • princess Diana p.178
Does the textbook present the different levels of formality of interaction ?	✓		
Does the textbook help students to increase their understanding of cultural connotations of words and phrases of the target language?		✓	Proverbs and sayings: unit Idiomatic Expressions p.58 Idiomatic Expressions p.150 Idiomatic Expressions p.180
Does the textbook deal with the different beliefs and behaviours such as social and moral values and daily routines?		✓	Read and Consider : pp.174-175 -British people's sense of humour. British and American in expressing feelings
Does the textbook refer to the major		✓	Education in Britain Education in USA

historical events and symbols?			
Is there any reference made to the learners' own culture in order to establish relevance?		✓	• Algeria at the Crossroads of Civilizations p.20 • The achievements of Islamic civilization
Do learners get the chance to reflect about their own culture and lead to draw comparisons between their own and the target culture?	✓		• The punishments of frauds in Algeria, USA, and England (p.60). • Algerian and British Educational Systems (p.82 & p.103). • Arab and Western historic celebrities • Myths from native culture or other cultures • Algerian vs British and American attitudes to feelings • The performance of Algerian comedians vs actors from foreign cultures. • Algerian attitudes to feelings vs the British and American ones • Degree of friendship in the native and English cultures.

Table 1 : Findings of Cultural Analysis of *New Prospects*

1.4. Checklist's Interpretation

1. Do photographs provide realistic and representative pictures of the target culture?

There is an inadequacy of pictures related to the target culture. Unit one, which is about ancient civilizations, provides learners with some pictures related to the theme such as , Timghad and the Hanging Gardens of Babylon (p.14); ancient Easter Island civilization (p.27); the Egyptian pyramids and Pharaohs (p.34). These pictures are necessary for enriching students' general knowledge about history. Yet, the textbook fails in equipping learners with any visuals related to the British or American civilizations. Only in very few occasions, the textbook accounts for a picture about British students on graduation day (p.82), girls' secondary school in Britain during the 1960's (p.92), and Princess Diana and Prince Charles. Another illustration includes a picture of Cindy Crawford, an American actress, which appears in a watch advertisement (p.123). Moreover, there seems to be a continuous problem in *New*

Prospects considering the quality of pictures, which, in most pages, appear colourless and small, and hence, may fail in captivating students' attention and motivating them to learn.

2. Does the textbook include any geographical factors?

New Prospects encompasses maps about some ancient civilizations. For example, there is a map of ancient civilization that flourished in Africa, Asia, and Europe from 1990-1550 BC (p.15). There is another map about the Phoenician Civilization (p.32). The textbook, however, does not include any geographical features about England or USA. It would have been preferable if the course designers had inserted maps that represent the location of England, demonstrate the difference between Great Britain and England, and show the different countries that constitute the United Kingdom. This would lead to learners' better understanding of the target culture.

3. Does the textbook include social, regional or ethnic minorities about the TC?

In addition to presenting aspects of the national target culture, any EFL textbook is supposed to refer to some sub cultures within the whole. Apparently, that is not the case with *New Prospects* where no reference is made to any ethnic or minority groups within Britain or USA. Above all, the textbook lacks significant factors about the target culture, let alone the regional one.

4. Does the textbook include a variety of cultures?

While *New Prospects* gives a small picture about the target culture, it incorporates some materials about other cultures. As a case in point, unit one highlights the major ancient civilizations. There is a short paragraph about the Maya Civilization (p.18); a text about Ancient Egypt (p.38); a dialogue about Tarik Ibn Ziad and the Muslims' Civilisation in Andalusia (p.25). In *Say it in writing* (p.34); students integrate what they have previously learned in writing a short historical account about the most important events in western civilization. Moreover, students follow the guidelines and pictures (pp.40-41) to write about

the Ancient Greek myth of Ulysses. Indeed, there is no doubt that it is instrumental for learners to know about historical development of the Islamic, Western, and Eastern civilizations. Yet, some historical factors about Britain should not be neglected by course book designers. Moving from history to science, students get to know about Marie Curie, the Russian discoverer of Radium in the sequence “Listening and Speaking” of the third unit. In the same unit, students use some guidelines to write about education in India.

5. Does the textbook refer to the basic social and political institutions?

New Prospects does not represent learners with important well-known social and political institutions from the target culture. This can result in learners’ ignorance about some famous institutions such as Buckingham Palace: the place of Royal Family residence.

6. Does the textbook refer to the major historical events and symbols?

In unit one, there is a short paragraph (p.18) about Amerindians life now and in the past. It discusses how native Americans lived all over America then migrated westwards to reservations during the 1830’s as a result of the US forced policy. One of the most influential figures in the British history, Princess Diana of Wales, is present in unit 6. Through reading the text (pp.179-180), students can get a fuller picture about Diana’s life, fame, and death. Undoubtedly, there is a paucity of information on the significant events and symbols of the target culture.

7. Does the textbook present the different levels of formality of interaction?

In order to foster learners’ communicative skills, the textbook should include not only the standard language, but also some different levels of formality to make learners proficient speakers. *New Prospects* includes neither some English informal expressions that students may need in real life situation, nor the use of language in different sociocultural contexts. The absence of realistic activities that promote the learning of communication skills and strategies

that are transferable to real life communication can exclude the possibility of learners' "effective" and "appropriate" intercultural encounters.

8. Does the textbook help students to increase their understanding of cultural connotations of words and phrases of the target language?

The textbook also accounts for common English idiomatic expressions. There is no doubt that in order to have a full understanding of the English language it is not sufficient for an EFL learner to only grasp the denotative meaning, but also the figurative aspect of the language in which idioms are part of. Idioms are depicted as the carrier of culture; they tell a lot about the lifestyle of a given community as put by Cakir (2011) "idioms are the reflection of customs, cultural beliefs, specific features, social attitudes and norms of a society" (p.171). In this respect, researchers spot the light on the different ways of facilitating the understanding of idiomatic expressions, among which providing equivalents from the native culture. *New Prospects* makes use of such activities at the end of each unit to familiarize learners with common English idioms, which are selected according to their relevance to the unit's theme. In proverbs and sayings (p.30), students match the first part of the saying with the second one. Yet, their meaning is neither provided nor required from learners as a further research activity that would in turn result in students' unawareness of such conventionalized expressions. That is not actually the case with the coming units where in all activities students are required to discuss the meaning of the idioms and find their equivalents in the native culture such as idioms about money and business (p.59). The activity on page 150 requires learners to fill in the blanks of a short paragraph with the suitable idiomatic expression that would require learners to account for the context and use top down reading strategies to find the appropriate expression. In the last unit, students match each idiom with the feeling that it describes (p.180), give their equivalent from the native culture, and use them in new sentences. This reinforcement is likely to enrich students' knowledge and understanding of idioms and make them familiar with

English culture. Furthermore, idioms enable EFL learners to manipulate the language, make it sounds very creative, and add a special flavor to spoken and written discourses. More importantly, through learning these saying, learners can enhance their intercultural skills of discovering and interpreting the target culture, then comparing and relating it to the native one: two significant elements of intercultural communicative competence.

- 9.** Does the textbook deal with the different beliefs and behaviours such as social and moral values and daily routines?

As a matter of fact, there is no input concerning the beliefs and behaviours of the target culture which may result in the learner's misunderstandings or even prejudice about the target group society. Reference is made only to the British and American people' way of expressing their feelings. From the text, (pp.174-175) students can draw the conclusion that the British people have the tendency to be more reserved without showing their emotions of feelings publically while Americans have no problem with showing their feelings or talking about their own experiences.

- 10.** Does the book refer to life cycle and socializing agents like schools, families, etc.?

The Algerian third- year secondary school textbook affords a closer view to both the American and the British educational system in the third unit entitled *Schools: Different and Alike*. The reading materials discuss the tenents of both the American and the British educational systems and give insight to make the difference between the two in relation to the Algerian one.

- 11.** Is there any reference made to the learners' own culture in order to establish relevance?

New Prospects incorporates some aspects of learners own culture. In *Getting Started Activity* (p.19), students discuss Algeria's heritage site such as Djemila and Timgad. The text *Algeria at the Crossroads of Civilizations* (p.20) provides students with a historical account of the several civilizations that settled in Algeria. In research and report, students carry out an

investigation about the achievements of Islamic civilization in various fields like literature, music, philosophyOther references to the native culture can be discussed in comparisons with the target culture (see question 12) .

- 12.** Do learners get the chance to reflect about their own culture and lead to draw comparisons between their own and the target culture?

At several times, the textbook *New Prospects* accounts for intercultural skills of comparing, interpreting and relating; one of the essential constituents of intercultural competence. This comparison is of a great significance to learners since it helps them to understand the target culture in relation to their own. In response to such a need, students carry out a research into the punishment meted out to people guilty of frauds in Algerian, England, and America. Then, they compare and contrast the severity of the punishments of each of the frauds (p.60). There is another comparison between Algerian and British Educational Systems (p.82 & p.103) which helps learners know some important factors concerning British schools, which would culminate in learners being aware that each country has its own system of schooling. So as to expand and enrich their cultural knowledge, students are required to make a short ID card about Arab or Western historic celebrities such as Caliph el Ma'mun , Galileo, etc.

Moreover, Students conduct a research about heavens' myths whether from native culture or other cultures (p151). Since myths intentionally serve to display the state of a given culture and portray the atmosphere of a given society, it would have been more relevant if learners were asked to compare and contrast Algerian and British myths and their impact on both societies. This would allow learners to have some insights about some beliefs and assumptions that influence behaviours, customs and traditions of both people. In the last unit, the pre-listening activity (p.166) provides learners with pictures of famous Algerian comedians Bayouna and Saleh Oghrout and requires them to draw similarities and differences between

the performance of Algerian and foreign comedians. This process can reveal if learners hold positive attitudes of openness and tolerance towards their native culture and the target one. Furthermore, after dealing with the text of *Feelings* (pp.174-175), learners negotiate the extent to which Algerian attitudes to feelings are similar to or different from the British and American ones. These views are consolidated and reinvested in Think, Pair, and Share (p.180) wherein students write an essay describing the feelings and emotions of Algerian men and women in various situations of anger, happiness etc... In the pre-listening activity (p.183), students get to know the words that indicate the degree of friendship in the English culture and find their equivalents in the native culture. All these comparisons serve to widen students' understanding and awareness of the target culture. The most important thing is that comparing and contrasting should not, in any way, result in idealizing the foreign culture while devaluing the native one. Instead, teachers should explain to learners that all cultures are equal: there is no culture that is superior or inferior to another one since each country has its own customs, practices and behaviours that clearly define their unique identity.

1.5. Evaluation of Intercultural Communicative Competence in *New Prospects*

The cultural analysis of *New Prospects* leads to the following conclusions. The textbook include materials and tasks related to the native culture; others are related to a variety of cultures, while a few are about the target culture. This shortage of cultural based elements results in the inappropriate representation of intercultural communicative competence.

In relation to communicative competence, there are sufficient lessons and activities for boosting learners' linguistic competence. In fact, the whole textbook revolves around a variety of grammar, vocabulary, and pronunciation lessons. Yet, there is a lack of activities that account for putting these linguistic items in a given social context. In addition, there is an absence of communicative tasks that enhance learners' interaction skills or activities that show some different levels of formality of English and show learners how to use English

appropriately. For discourse competence, there are activities that enable learners to combine linguistic forms in the interpretation and production of written texts. However, there are insufficient activities that deal with interpreting or the production of oral discourses

In relation to intercultural competence, the five *savoirs* are not put on equal footing. There is not enough knowledge about the target culture behaviours, etiquettes or some important geographical and historical factors in relation to the native culture. Only two out of the six units account for some cultural knowledge about England and USA concerning education, feelings, and the princess Diana. Unit four, which is all about food safety, could have included some aspects of food habits or etiquettes in USA or England. Since knowledge about the target culture is insufficient, this inevitably denotes that there are fewer activities that motivate students to discover the target culture and relate some aspects and behaviours to the native one. These intercultural skills “*savoir apprendre and savoir comprendre*” are present but only in few activities. For *savoir s’engager*: attitudes of openness, curiosity, and willingness to learn about the target culture, it is apparent the textbook fails in enhancing these positive attitudes of learners. Since the previous components are not adequately dealt with, it is inevitable that critical cultural awareness (*savoir etre*) is also absent in *New Prospects* despite that it is the most essential competent of intercultural competence which should be the goal of any foreign language education.

In short, it is safe to say that there is a discrepancy between what the authors claim in the foreword of *New Prospects* and what is actually present in the textbook. A closer analysis reveals that the activities and materials fail to build the “intercultural outcomes” of learners .

2. Analysis of Teachers’ Questionnaire

This section deals with the exploration of how Algerian secondary school teachers perceive the teaching of the target culture along with their third-year syllabus of English.

2.1. Aim of the Questionnaire

The questionnaire is an investigating tool that is widely used to collect data. Cohen, Manion, and Morrison (2005) argue that questionnaires are useful instruments for survey information and provide structured, often numerical data, to be administered without the presence of the researcher and often be comparatively straightforward to analyze. Hence, the questionnaire allows the researcher to quantify people's observations, interpretations and attitudes.

The overall aim of the teachers' questionnaire is to investigate teachers' perception of teaching intercultural communicative competence in the third-year secondary schools of Constantine. It also aims at exploring the extent to which these agents give importance to the teaching of the target culture within the process of teaching English as a foreign language. Thus, the fundamental questions the questionnaire attempts to answer are:

- Do teachers give importance to teaching culture to enhance students' intercultural communicative competence?
- What are the teachers' perception concerning the aims of teaching English as a foreign language in their third-year secondary schools classes?
- What is the teachers' overall evaluation of the third-year secondary school textbook *New Prospects* a major source for teaching intercultural communicative competence ?
- What is the teacher's overall evaluation of their third-year secondary school students' intercultural communicative competence?

2.2. Description of the Questionnaire

The teachers' questionnaire is made up of twenty (20) closed ended questions. Eight of them are "yes" or "no" questions, while twelve are multi-choice questions. It is worth to specify that the design of the questions, which make up the teachers' questionnaire, is based on the literature review in the first and second chapter of the current study. The questionnaire contains

four sections. Section one (from Q1 to Q6) enquires into the state of teaching intercultural communication by third-year secondary school teachers in the region of Constantine. The second section (from Q7 to Q9) investigates teachers' opinions about the overall goals and aims for teaching English in general and intercultural communicative competence in particular. The third section (from Q9 to Q13) seeks to reveal teachers' views and perceptions towards *New Prospects* as a textbook for teaching intercultural communicative competence. The last section (from Q14 to Q19) highlights teachers' evaluation of their third-year students' intercultural competence.

In order to get reliable and useful answers to the predetermined questions, a questionnaire was designed and administered to 35 secondary school English language teachers from different schools in Constantine (Ibn el Haithem, Rabeh Bitat, Boulamiiz Ali, Toufik Khaznadar, Ibn Tamiya, Zighoud Youcef, Ibn Ziad, Kateb Yacine, Bouhali Said).

2.3. Pilot Questionnaire

After the design of any questionnaire, it is important to test or pilot it on a small target group before its wide circulation in order to identify and highlight ambiguous questions or instructions as Oppenheim (1992) argues that "every aspect of a survey has to be tried out before hand to make sure it works as intended" (p. 47). The questionnaire was initially piloted with the help of four teachers of English from Toufik Khaznadar secondary school in Constantine to determine the accessibility of the questions before distributing them. After this pilot study, some questions were modified and others were clarified through adding extra short explanation to help teachers understand each requirement clearly. In addition, with some questions, extra options have been added to provide informants with more of choices

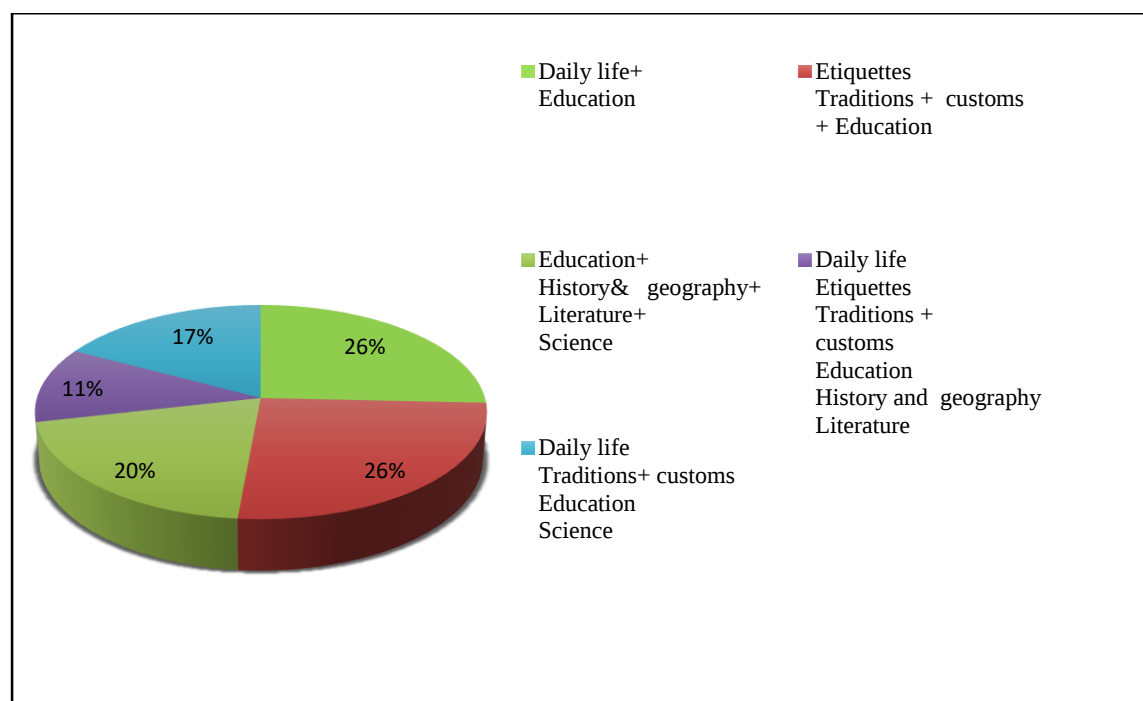
2.4. Data Analysis

2.4.1. Section One: Teaching Intercultural Communicative Competence

Q1: Which aspects of the target culture do you tackle mostly while teaching third-year secondary school students?

Option	Daily life Education	Etiquettes Traditions and customs Education	Education History and geography Literature Science	Daily life Etiquettes Traditions + customs Education History and geography Literature	Daily life Traditions+ customs Education Science
Number	9	9	7	4	6
Percentage%	26%	26%	20 %	11%	17 %

Table 2: Aspects of the Target Culture Taught by Third-year secondary school Teachers



Graph 1: Aspects of Target Culture Taught by Third-year secondary school Teachers

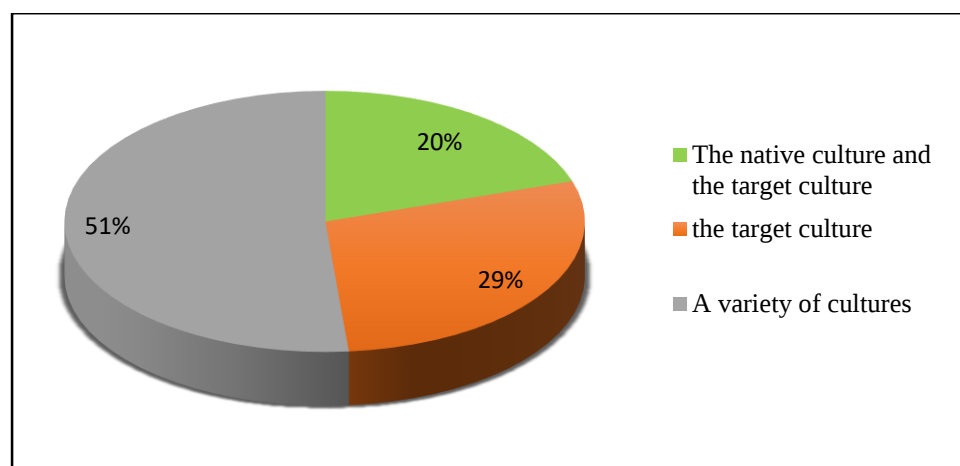
The first question enquires into the cultural topics that secondary school teachers deal with. The answers show an equal percentage of 26 % is given to daily life, etiquettes, traditions and customs, and education. Twenty per cent (20 %) of the participants said they dealt equally

with education, history and geography, literature and science. Moreover, 17 % responded that they taught daily life, traditions and customs, education and science. The rest of the informants (11%) declared that they targeted daily life, etiquettes, traditions and customs, education, history and geography, literature, and science. It is, then, evident that all teachers tackle the observed cultural aspects, which are above the water line of the Iceberg Model of Culture. No teacher chose beliefs and values, the unseen aspects of culture which actually determine the behaviors of the target group.

Q2: Which culture (s) do you address?

Option	The native culture and the target culture	the target culture	A variety of cultures
Number	7	10	18
Percentage%	20%	29 %	51 %

Table 3: Different Cultures Taught by Third-year Secondary School Teachers



Graph 2: Different Cultures Taught by Third-year Secondary School Teachers

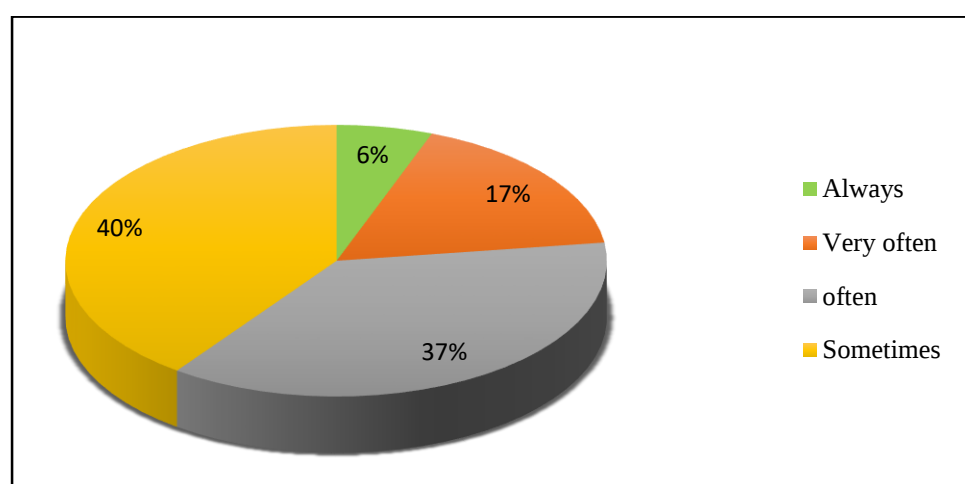
The answers to this question item, as shown in the above table, reveal the following. The total number of teachers who deal with a variety of cultures inside their classes is 18 (51 %) which implies that teachers are aware of making learners more knowledgeable about different cultures across the globe. Ten (20%) teachers claimed that they referred only to the

target culture while teaching English. Yet, only seven teachers (20%) asserted that they addressed both the native and the target culture simultaneously which denotes that teachers are still unaware of the appropriate ways to teach intercultural competence.

Q3: How often do you discuss intercultural issues in your class?

Option	Always	Very often	Often	Sometimes	Rarely	Never
Number	2	6	13	14	0	0
Percentage%	6 %	17%	37%	40%	0%	0%

Table 4: Frequency of Discussing Intercultural Issues by Third-year Secodnary School Teachers



Graph 3: Frequency of Discussing Intercultural Issues by Third-year Secodnary School Teachers

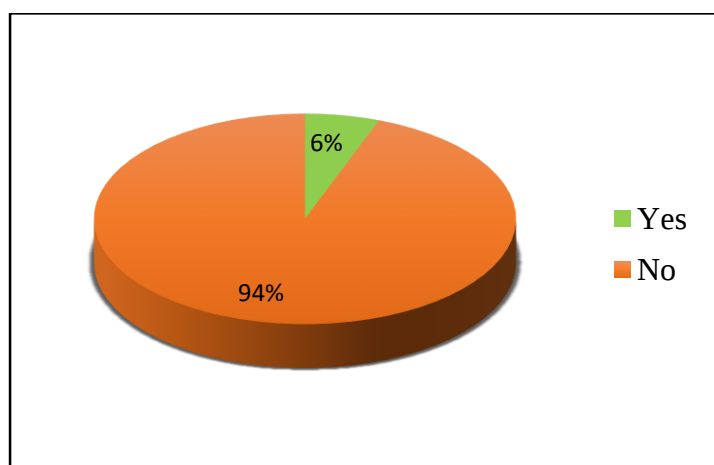
This question investigates the frequency of discussing intercultural issues by third-year secundary school teachers of English. The findings show that the majority of teachers (40 %) sometimes deal with intercultural issues in their classees. This may be due to the fact that taregting intercultural matters necessitates a professional knowledge and develomepnt from the part of teachers. In addition, the third-year secundary school textbook of English *New Prospects* lacks cultural components. Further, thirteen teachers (37%) often deal with intercultural issues; six teachers (17 %) target culture very often; only two teachers (6%)

always teach intercultural competence. Again, this indicates that intercultural teaching is usually neglected in third-year secondary school classes of English in the region of Constantine.

Q 4: Do you discuss with your learners the differences between their native culture and the target culture in terms of non-verbal communication? (Gestures, eye contact, personal space)

Option	Yes	No
Number	2	33
Percentage%	6 %	94 %

Table 5: Teaching Non-Verbal Communication



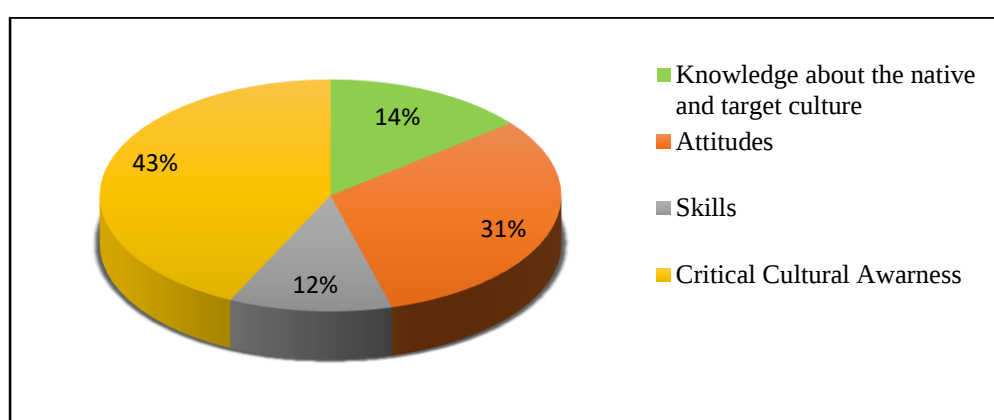
Graph 4: Teaching Non-Verbal Communication

As shown in the table above, most of the participants (94%) stated that they did not teach the difference between the native and the target culture in terms of non-verbal communication. This depicts that teachers are not aware of the importance of teaching the non-verbal signals in the process of interacting with others from the target culture. Hence, it is required from educators to deal with this non-verbal communication which represents the hidden dimension of culture. Ignoring such an issue can result in students' misunderstandings of foreigners' body language.

Q5: Which element (s) of intercultural competence do you think are more important to be taught?

Option	Knowledge about the native and target culture.	Attitudes	Skills	Critical cultural awareness.	All of them.
Number	5	11	4	15	0
Percentage%	14%	31 %	12 %	43%	0%

Table 6: Most Important Elements of Intercultural Competence to Be Taught



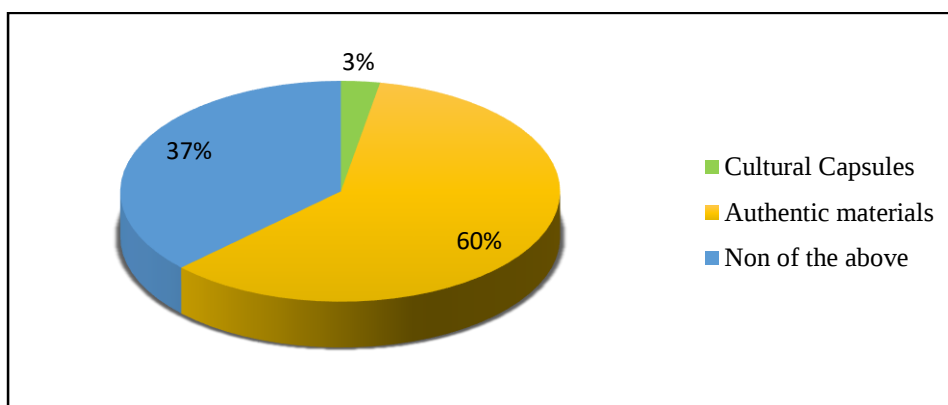
Graph 5: Most Important Elements of Intercultural Competence to Be Taught

Fifteen teachers (43%) stated that critical cultural awareness is the most important aspect of intercultural competence to be taught. This is true in relation to developing a critical evaluation of the native and target cultures. Yet, reaching cultural awareness builds on the other components of intercultural competence (IC). 31% of the informants deemed the teaching attitudes of openness and tolerance towards the target culture significant. Indeed, before introducing students to any cultural aspects, it is preliminary to teach them positive attitudes of accepting differences. Moreover, 14% saw that knowledge about the native and target culture is more crucial in their classes while only 11% chose the skills of discovery, interpreting and relating. Unfortunately, no teacher opted for all the components of intercultural competence. It can be hence inferred that teachers do not have a clear idea that intercultural competence is divided into substituents which are interrelated rather than isolated.

Q6: Which techniques do you use in teaching the intercultural communicative competence?

Option	Cultural Capsules	Culture assimilators	Role playing	Authentic materials	Non of the above
Number	1	0	0	21	13
Percentage%	3%	0%	0%	60%	37%

Table 7: Techniques Used to Teach ICC



Graph 6: Techniques Used to Teach ICC

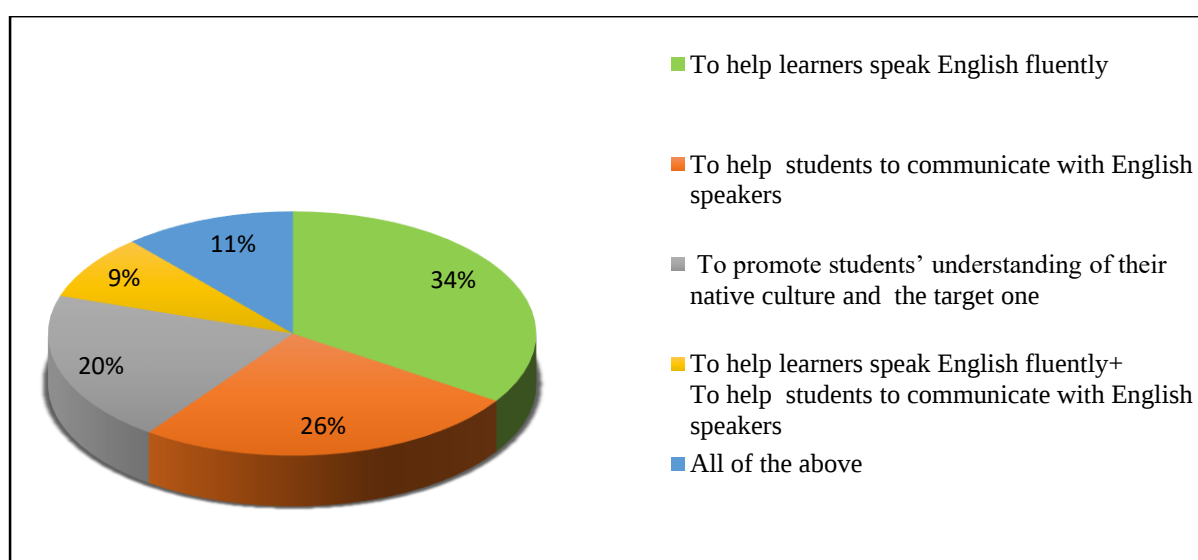
The table above reveals that teachers do not make use of some common techniques to make their learners intercultural speakers. Only one teacher (3%) uses cultural capsules where learners give a short oral presentation discussing an important aspect of the target culture. 37% of the participants do not rely on the suggested strategies for teaching intercultural competence. Yet, the majority of teachers (60 %) employ authentic materials. Insights about the nature of these materials are discussed in question item 11.

2.4.2. Section Two: Aims of teaching English and Intercultural communication

Q7: As a teacher of a foreign language, what do you think the aim (s) of teaching English are

Option	To help learners speak English fluently	To help students to communicate with English speakers	To promote students' understanding of their native culture and the target one	To help learners speak English fluently+ To help students to communicate with English speakers	All of the above.
Number	12	9	7	3	4
%	34%	26%	20%	9 %	11 %

Table 8: Aims of Teaching English



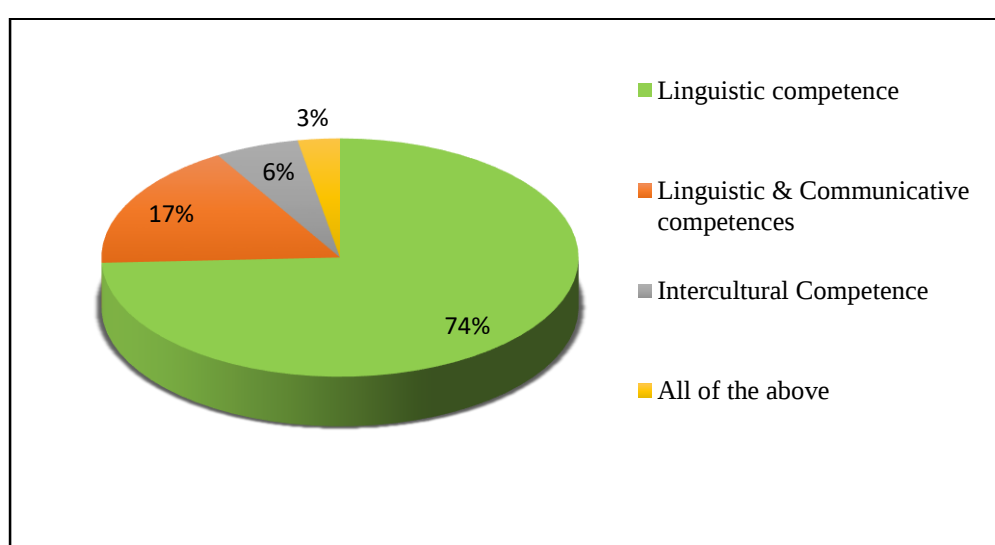
Graph 7: Aims of Teaching English

The previous table shows that most teachers (34%) consider the objective of teaching English is to assist students to learners speak English fluently, while 26% of them believe that the purpose behind teaching English is to help students to communicate with English speakers. Others (9%) combine the previous two objectives. Focusing only on speaking fluently denotes that teachers are still inclined to the concept of communicative competence. More importantly, assisting students to communicate with English speakers requires students' understanding of their native and target culture, an important objective which is rated only by 20 % of teachers.

Q8: While teaching English to third-year secondary school students, do you put much focus on enhancing:

Option	Linguistic Competence	Communicative competence	Linguistic + communicative competences	Intercultural competence	All of the above
Number	26	0	6	2	1
Percentage%	74 %	0 %	17%	6%	3 %

Table 9: Competence that Teacher Put Focus on



Graph 8: Competence that Teachers Put Focus on

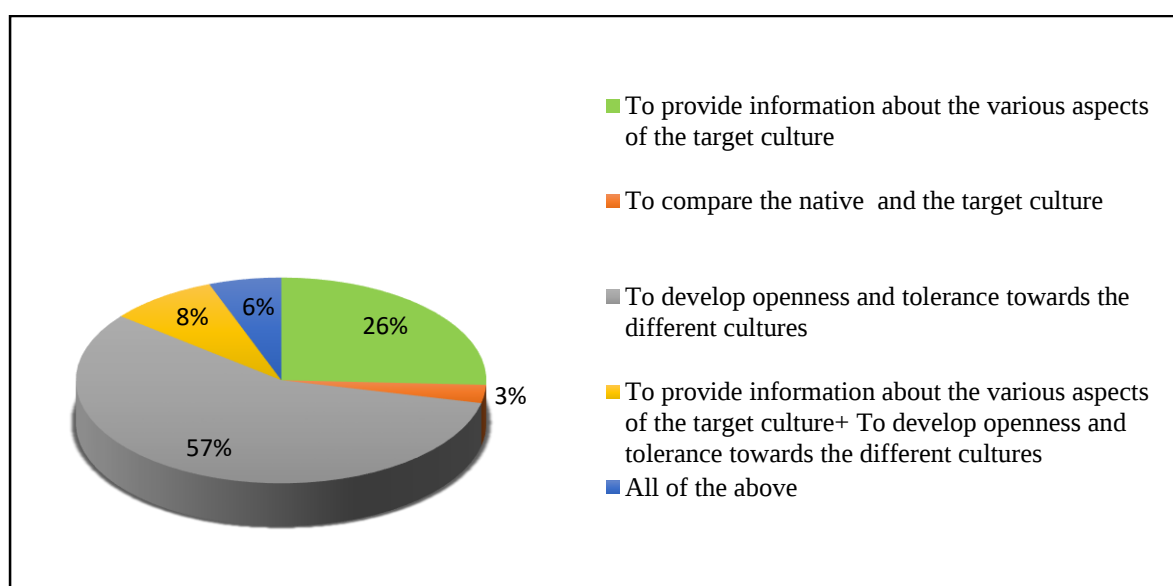
Unsurprisingly, the majority of teachers (74%) put much focus on developing students' linguistic competence through equipping them with grammar, spelling, and vocabulary lessons. This is an expected result in relation to the content of *New Prospects* which proves to be purely linguistic. No teacher tackles communicative competence which contradicts the answers found in question item seven where the majority considered speaking English fluently and interacting with native speakers as the most important objectives for teaching English. Still, 17 % of teachers chose both the linguistic and communicative competences. Moreover, only 6% of the informants put emphasis on enhancing intercultural competence in their learners. This result matches with the previous one found in question item seven which shows that promoting understanding of the native and target culture is low rated. Finally, few teachers (3%) focus on

developing linguistic, communicative, and intercultural competences that are prerequisite for enhancing learners' intercultural communicative competence.

Q9: What is the aim (s) of teaching the intercultural communication in language classes?

Option	To provide information about the various aspects of the target culture	To compare the native and the target culture	To develop openness and tolerance towards the different cultures	To provide information about the various aspects of the target culture+ To develop openness and tolerance towards the different cultures	All of the above
Number	9	1	20	3	2
Percentage %	26%	3%	57%	8 %	6 %

Table 10: Aims of Teaching Intercultural Communication



Graph 9: Aims of Teaching Intercultural Communication

The data obtained from the previous question reveals that 57% of teachers consider developing openness and tolerance towards the different cultures as the essential aim for teaching intercultural communication. This result matches with what has been early found in question item five where 32% of teachers regarded that attitudes are the most important element of intercultural competence that should be taught. Moreover, the total number of teachers who

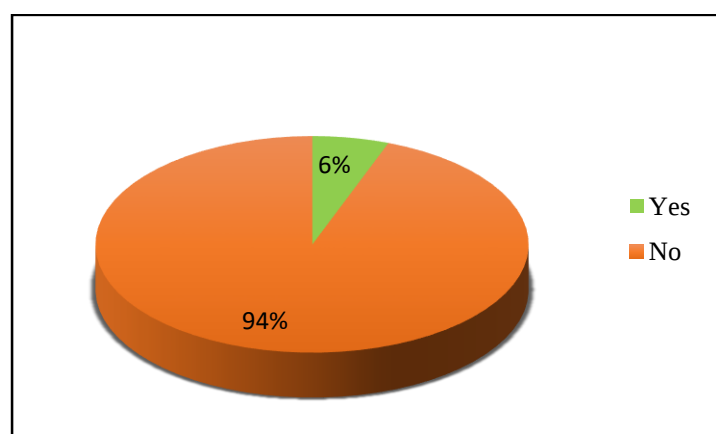
chose providing information about the different aspects of the target culture is nine (26%). It should not be neglected, however, that giving mere factual knowledge on the target group society is not sufficient for promoting learners' ICC. Others (8 %) viewed that the previous two aims of providing information on the target culture and developing openness and tolerance towards the different cultures should be given equal importance in EFL classes. Only 6 % of the participants focus on comparing and contrasting the native and target culture. This goal, although neglected by most educators, is actually an important element that can culminate in enhancing students' cultural critical awareness. Finally, 5% of the informants regard the three aims as relevant to teaching intercultural communication. This low percentage shows the fact that the majority of secondary school teachers in the region of Constantine do not have a full understanding of the requirements of intercultural communication.

2.4.3. Section Three: Intercultural Communication in *New Prospects*

Q 10: is the textbook sufficient to develop the learners' intercultural competence.

Option	Yes	No
Number	2	33
Percentage%	6 %	94 %

Table 11: Teachers' Opinions about Intercultural Competence in *New Prospects*



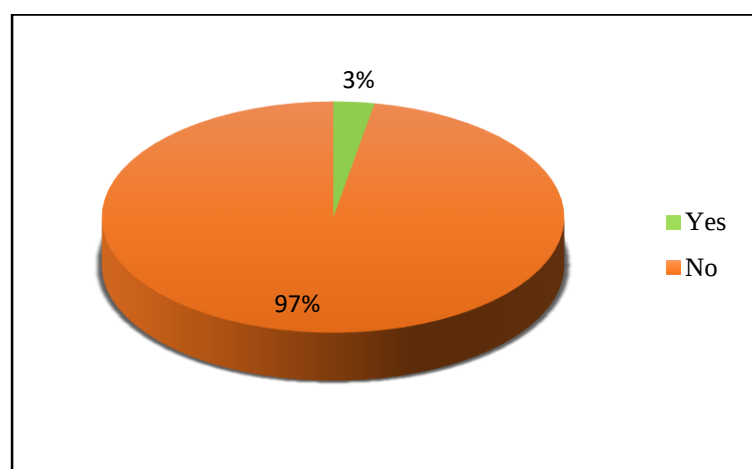
Graph 10: Teachers' Opinions about Intercultural Competence in *New Prospects*

The information gathered from the tenth question depicts that 94% of teachers believe that the textbook *New Prospects* is insufficient for developing learners' intercultural competence. Hence, educators are aware of the inadequacy of the course book in targeting intercultural issues. As a matter of fact, this result correlates with the findings obtained from the cultural evaluation of the textbook *New Prospects*, which concludes that it fails in dealing appropriately with intercultural competence since the linguistic competence is given much more significance.

Q 11: Does “*New Prospects*” help in shaping learners’ attitudes towards the target culture?

Option	Yes	No
Number	1	34
Percentage%	3 %	97 %

Table 12: Attitudes towards the Target Culture in *New Prospects*



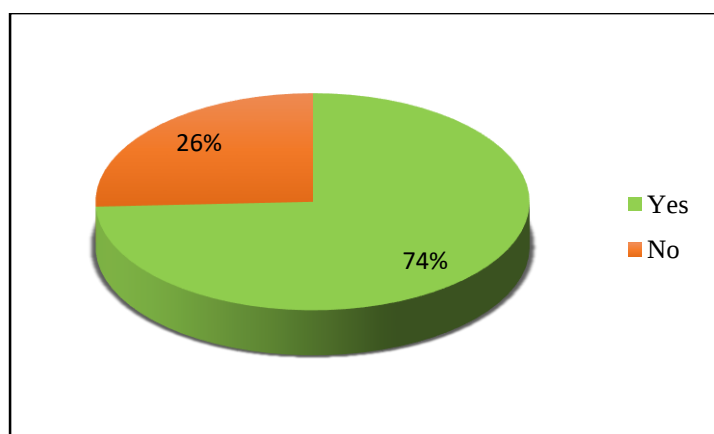
Graph 11: Attitudes towards the Target Culture in *New Prospects*

97 % of teachers claimed that *New Prospects* fail at shaping learners’ attitudes towards the target culture. In other words, the third-year secondary school textbook of English does not encourage learners’ positive attitudes of willingness, openness, and curiosity towards the TC.

Q 12: Do you use other cultural-based materials together with the textbook?

Option	Yes	No
Number	26	9
Percentage%	74 %	26 %

Table 13: Teachers' Use of Other Materials to Teach ICC



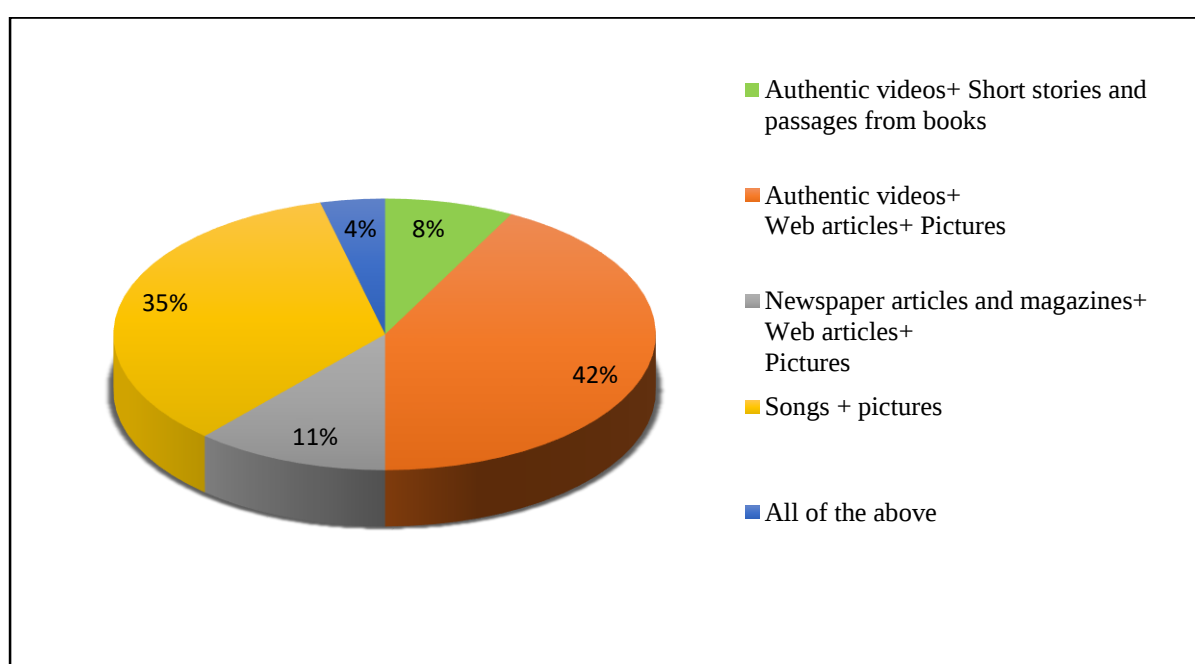
Graph 12: Teachers' Use of Other Materials to Teach ICC

According to the answers obtained, most participants (74%) claimed that they make use of other cultural-based materials together with the textbook. That is, most teachers are aware of the inappropriateness of third-year secondary school textbook of English and act accordingly in either adopting or adapting other materials. Other teachers (26%) do not use extra materials for teaching the target culture. In reality, finding other materials that correspond with the unit's theme and contain intercultural topics is a demanding work from the part of teachers. In addition, time constraints and the unavailability of the necessary media, such as the overhead projector, oblige teachers to rely merely on the textbook.

Q 13: If yes, what are the materials that you use?

Option	Authentic videos+ Short stories and passages from books	Authentic videos+ Web articles+ Pictures	Newspaper articles and magazines+ Web articles+ Pictures	Songs Pictures	All of the above
Number	2	11	3	9	1
Percentage%	8 %	42%	11%	35%	4%

Table 14: Materials Used by Teachers to Teach ICC



Graph 13: Materials Used by Teachers to Teach ICC

. As a response to the deficiency of the third- year secondary school textbook of English content, most teachers (42%) make use of pictures, authentic videos and web articles to adapt materials which depict some aspects of the target culture. Pictures and songs are also more common materials in the third- year secondary schools of Constantine. They are easy to be found and can highlight a variety of aspects about the target culture. In addition, songs motivate learners and involve them in a non-threatening soothing atmosphere. 11 % of the informants use newspaper and web articles accompanied by pictures which is helpful to make the lesson

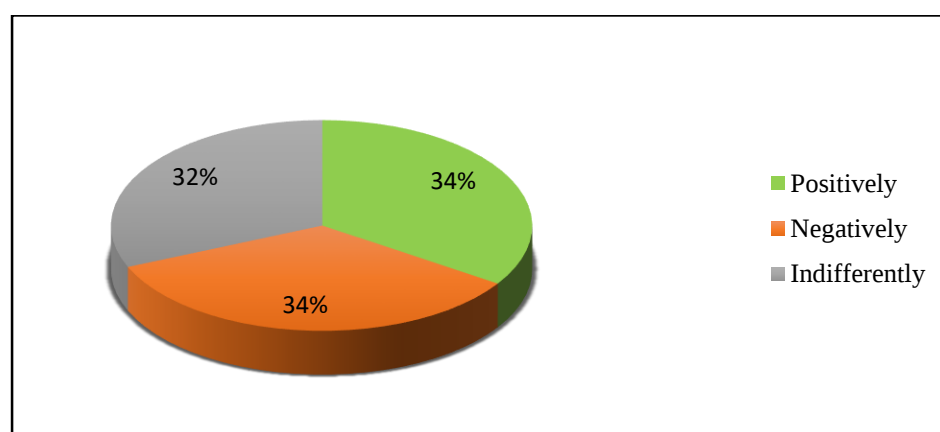
more interesting. Authentic videos, short stories and passages from books are employed by only 7% of the teachers. Surprisingly, one teacher (4%) uses all the suggested materials which is instrumental to create variety inside the class, reduce boredom, and more importantly, target different learning styles and make learners more open on the target culture.

2.4.4. Section four: Evaluation of Learners' Intercultural Ability

Q 14: How do your students react to cultural differences inside the classroom?

Option	Positively	Negatively	Indifferently
Number	12	12	11
Percentage%	34%	34%	32%

Table 15: Teachers' Opinions about Students' Reaction to Cultural Differences



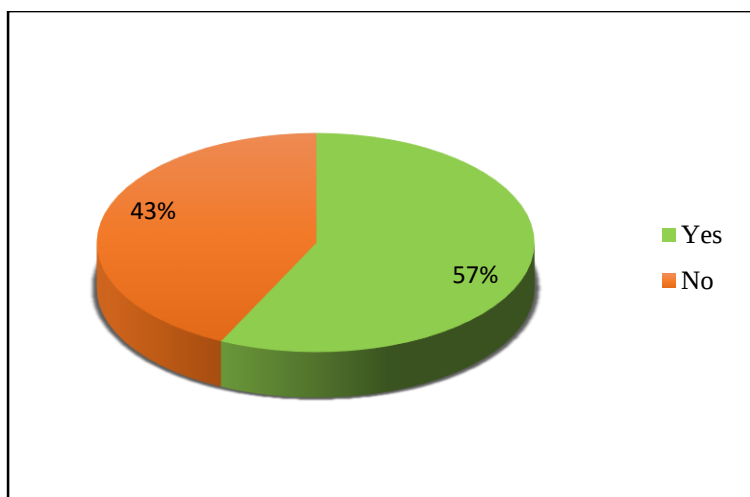
Graph 14: Teachers' Opinions about Students' Reaction to Cultural Differences

Equally, 34 % of teachers claimed that their students react either positively or negatively to cultural differences. The rest (32%) claimed that learners do not react at all

Q 15: Do your students show attitudes of curiosity, willingness, and openness towards the target culture?

Option	Yes	No
Number	20	15
Percentage%	57%	43%

Table 16: Teachers' Opinions about Students' Attitudes towards the Target Culture



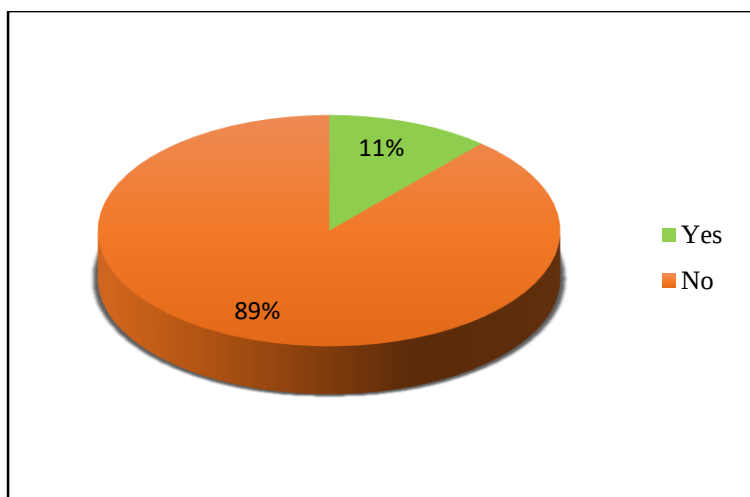
Graph 15: Teachers' Opinions about Students' Attitudes towards the Target Culture

The main aim of this question is to bring forth the pupils' attitude towards learning the target culture. As Breen (2001) explains, beliefs, attitudes and perceptions that learners bring with them to the learning context or situation work as key factors in the learning process and ultimate success. Therefore, knowledge about pupils' interest in learning the target culture is necessary to draw conclusions about the possible reasons and solutions to enhance learners' interest in the target language. The chart above shows that 57 % of the participants think that their students possess attitudes of willingness and openness towards the target culture while 43% say that learners do not have positive attitudes. Indeed, if learners adopted the right attitudes, interests and motivation in the target culture as well as in the learning environment, successful learning would occur.

Q 16: Are your students able to interpret some aspects of the target culture (such as beliefs behaviours, customs, and practices), and explain and relate them to aspects from their native culture?

Option	Yes	No
Number	4	31
Percentage%	11 %	89%

Table 17: Teachers' Opinions about Students Intercultural Skills



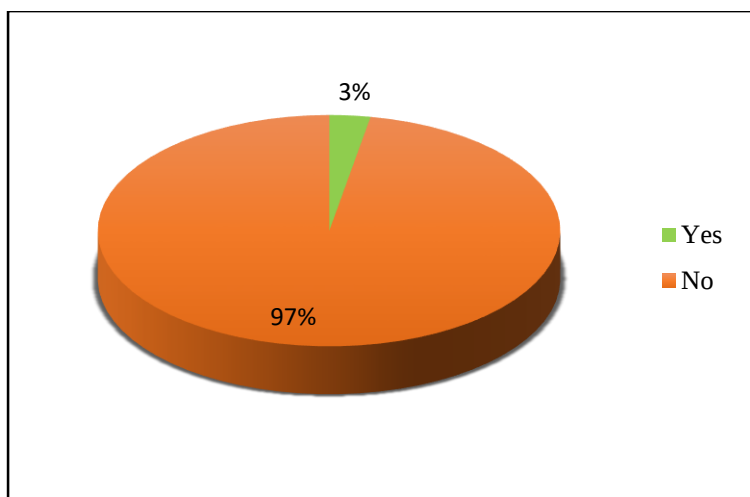
Graph 16: Teachers' Opinions about Students Intercultural Skills

This question enquires into the teachers' opinions about their learners' skills of interpreting, comparing, and relating. Most informants (89%) stated that the students were unable to compare some aspects of the target culture and relate them to the native one. As it has been shown in question item 5, the majority of teachers do not perceive these skills of comparing and contrasting as crucial components of intercultural competence that should be taught. Yet, interpreting aspects of the target culture and relating them to the home culture is a preliminary step to set the acceptance and valuing of other views that are different from the students' own perceptions.

Q17: Do your students have the ability to evaluate critically some aspects of the target and the native culture?

Option	Yes	No
Number	1	34
Percentage%	3%	97 %

Table 18: Teachers' Opinions about Students' Cultural Critical Awareness



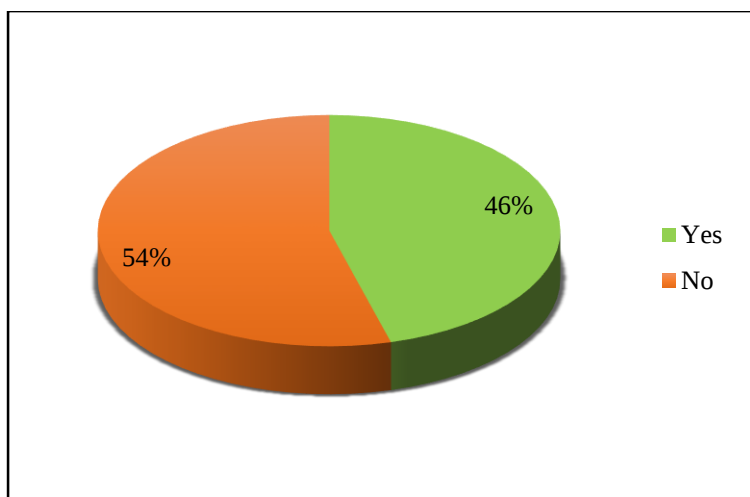
Graph 17: Teachers' Opinions about Students' Cultural Critical Awareness

As third-year secondary school students do not have the skills to compare and contrast processes and products in the target culture and relate them to their own environment, it is not surprising that almost all the teachers (97%) stated that their students lacked the ability to evaluate critically aspects of the home and foreign culture. This element of intercultural competence, the apex of Byram's (1997) model, necessitates the building and integration of all the other components, namely knowledge of the home and target culture, attitudes of willingness and openness, and skills of discovery, interpreting and relating. Hence, teachers who previously opted for cultural critical awareness as the most significant aspect of ICC need to bear in mind that reaching this ability requires moving gradually and successfully in the process of acculturation.

Q18: Do you think your students have the capacity to participate in intercultural communication?

Option	Yes	No
Number	16	19
Percentage%	46 %	54%

Table 19: Teachers' Opinions about Students' Intercultural Communication



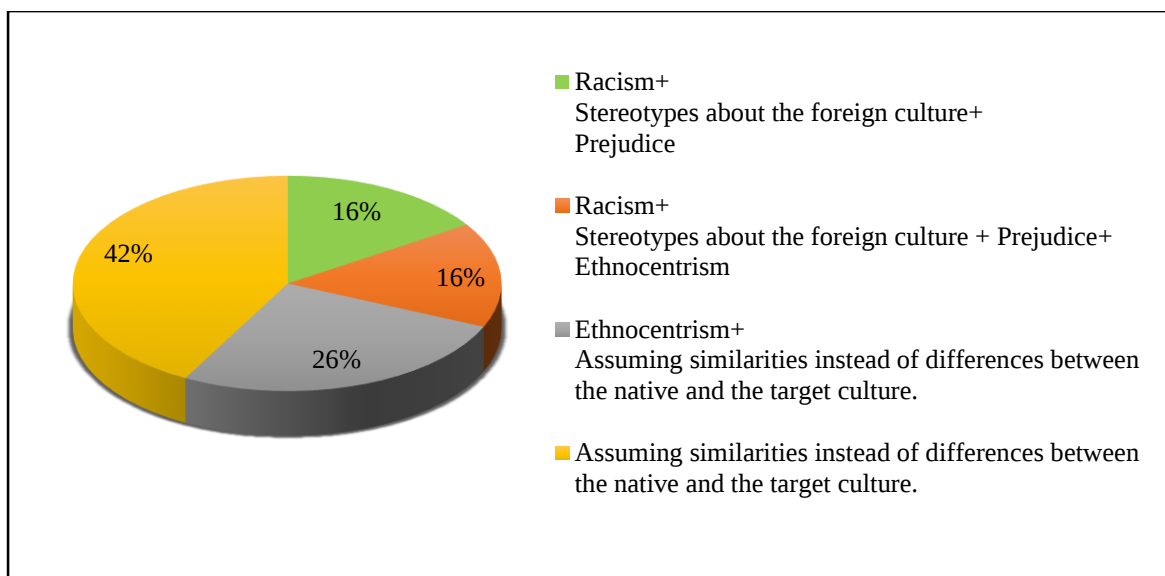
Graph 18 : Teachers' Opinions about Students' Intercultural Communication

This question aims at revealing teachers' opinions about students' participation in intercultural communication. The results show that 43 % of the informants believe that their learners are able to interact successfully with people from the target culture while the majority (57%) see that learners are incapable of holding appropriate intercultural communication. Insights behind this point of view can be derived from the next question.

Q 19: If your answer is no, what are in your opinion the students' barriers to intercultural communication?

Option	Racism+ Stereotypes about the foreign culture+ Prejudice	Racism+ Stereotypes about the foreign culture + Prejudice+ Ethnocentrism	Ethnocentrism+ Assuming similarities instead of differences between the native and the target culture.	Assuming similarities instead of differences between the native and the target culture
Number	3	3	5	8
Percentage%	16 %	16%	26%	42%

Table 20: Teachers' Opinion about Students' Hindrances to Intercultural Communication



Graph 19: Teachers' Opinion about Students' Hindrances to Intercultural Communication

The aim of this question is to find out what teachers think of the students' possible hindrances to intercultural communication. The results reveal that 42 % of the correspondents assure that assuming similarities instead of differences between the target and native culture result in the break down of the interaction. When learners have in mind that some foreign gestures and forms of greeting, for example, are the same as in their home culture, they may end up having negative interpretations based on their own perspectives and views. Other teachers, representing 26% of the informants, see both assuming similarities and ethnocentrism as learners' barriers to intercultural communication. The rest of the teachers (26%) agree equally that students' racism, stereotypes about the foreign culture, prejudice, and ethnocentrism stand as obstacles in the process of interacting with others from the target culture. Contrary to what has been found in the question item 15 where teachers held the view that students possess positive attitudes towards the TC, these views about learners' barriers to intercultural communication reveal totally the opposite. That is, learners have negative views towards the target culture and see the others' perceptions from their own "lenses".

On the basis of the analysis of the teachers' questionnaire, it is concluded that although teachers asserted the importance of teaching culture and intercultural communication, in practice, most of them put much emphasis on developing the linguistic competence. As for the textbook under analysis, the subjects confirmed that it is not sufficient for developing learners' intercultural communicative competence. Therefore, teachers find themselves obliged to adapt some extra materials for the underlined purpose. As for students, their teachers said that they lack the competence, especially that learners lack tolerance and acceptance of the other. Accordingly, students have been rendered incapable of correctly understanding foreign encounters and building successful relationships.

3. Analysis and Evaluation of Students' Intercultural Test

This last section is an attempt to investigate and analyse third-year secondary school students' cultural awareness and the level of their ICC. In addition, it explores learners' perceptions and attitudes towards the target culture and their readiness to function as intercultural speakers.

3.1. Aim of Students' Intercultural Test

In relation to the rationale of the current research, the students' intercultural test aims at evaluating the intercultural competence of third-year secondary school students in the region of Constantine. The test is designed carefully to suit the students' proficiency level, the teaching /learning context and the underlined syllabus from the Ministry of Education.

3.2. Description of Students' Test

It is undeniable that assessing students' intercultural competence is a challenging task for foreign language educators. In accordance with the current research, the design of students' intercultural competence is based on the Byram's (1997) model. It is worth to mention that this assessment requires the use of discourse completion tasks which are "written questionnaires including a number of brief situational descriptions followed by a short dialogue with an empty

slot for the speech act under study. Subjects are asked to fill in responses that they think fit into the given context” (Kasper & Dahl, 1991, p.221). In other words, discourse completion tasks require learners to read the hypothetical situation carefully, observe the behaviour or any sociocultural act being described, and produce their responses. Such tasks can highlight clearly students’ attitudes and perceptions, their skills of discovering, etc. Yet, taking into consideration the aim of the study and third-year secondary school students’ proficiency level, the intercultural test includes only multiple choice questions and matching activities.

The test contains twenty questions and is divided into four sections. The first one investigates students’ factual knowledge about Britain. For example, it contains questions related to geographical and historical factors. The second section sheds light on students’ skills, i.e., their ability to make use of their skills of comparing, contrasting, and relating aspects from the native and target culture in order to act accordingly. The third section attempts to reveal what the students’ hold as attitudes towards their own and target culture. It will then reveal if students possess positive attitudes of willingness, openness, curiosity, etc. The final section puts emphasis on students’ cultural critical awareness.

To get valuable answers to be used in the current research, the intercultural test is administered to 50 students of both foreign languages and philosophy streams. The population is chosen at random from Khaznadar secondary school.

3.3. Pilot Study

Before the administration of the test with the sample population, it was first piloted with ten students from the philosophy and foreign languages streams. This piloted study brought some insights into what should be changed, deleted, and more clarified.

3.4. Data Analysis

3.4.1. Section one: Assessing Students’ Cultural knowledge

Question	Correct		False	
	Number	percentage	Number	Percentage
1-	8	16%	42	84 %
2-	5	10 %	45	90 %
3-	19	38 %	31	62 %
4-	6	12 %	44	88 %
5-	16	26 %	34	74 %
6-	18	36 %	32	64%

Table 21: Students' Answerers to Section 1 Questions

The above table shows clearly that the majority of students are ignorant of some important knowledge about the target culture. In the first question about Great Britain, only eight students (16%) gave correct answers while 42 (84%) answered wrongly. This implies that students do not grasp the difference between Great Britain and England since the majority think these countries are the same.

In the second question, only five students (10%) answered correctly in contrast to 45 students (90%) who gave false responses. This indicates again that students do not know essential geographical factors about UK and GB as the majority of respondents excluded Northern Ireland from being part of the UK.

The third question reveals that although students did not know well about geography, they tended to have an idea about flags. Nineteen (38%) students answered correctly, the highest percentage of the right answers in the whole table, with 62% who answered wrongly.

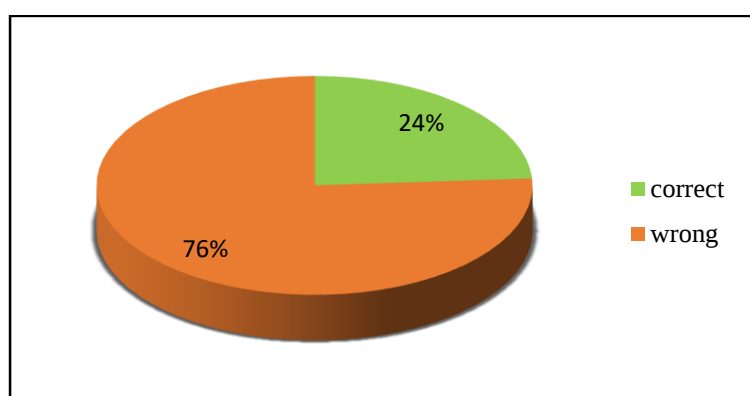
Concerning the fourth question about the current monarch of England, six students (12%) answered rightly while 44 students (88%) answered incorrectly.

The fifth question aims at investigating students' knowledge about the currency of Britain. Only few informants (26%) gave correct answers whereas the majority of students (74%) gave false responses.

The last question is general and investigates students' knowledge about the chronological development of western civilization. Albeit students have already dealt with a similar activity inside their classes, the majority of them (64%) gave wrong answers, while only a few of them (18%) answered correctly. Students' responses to the questions of this first section can be summarized in the following table and graph:

Answers	Correct	Wrong
Number	72	228
Percentage%	24 %	76 %

Table 22: Students' Total Correct and Wrong Answers to Section 1



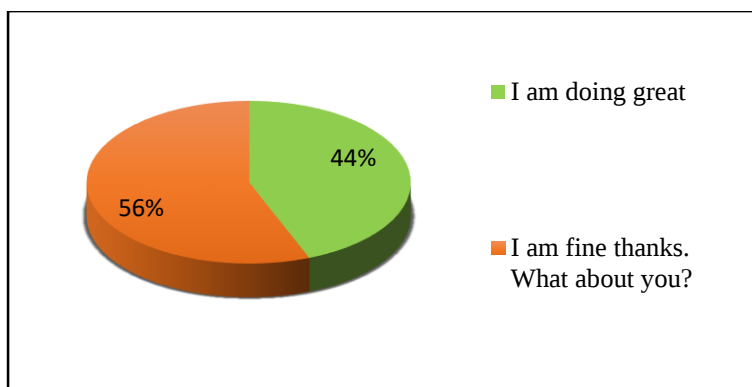
Graph 20: Students' Total Correct and Wrong Answers to Section 1

3.4.2. Section two: Assessing Students' Intercultural Skills

7- What would you say if somebody asked you "how do you do?"

Option	I am doing great	I am fine thanks. What about you?	How do you do?
Number	22	28	0
Percentage%	44%	56 %	0 %

Table 23: Students' Answers to Question Item 7



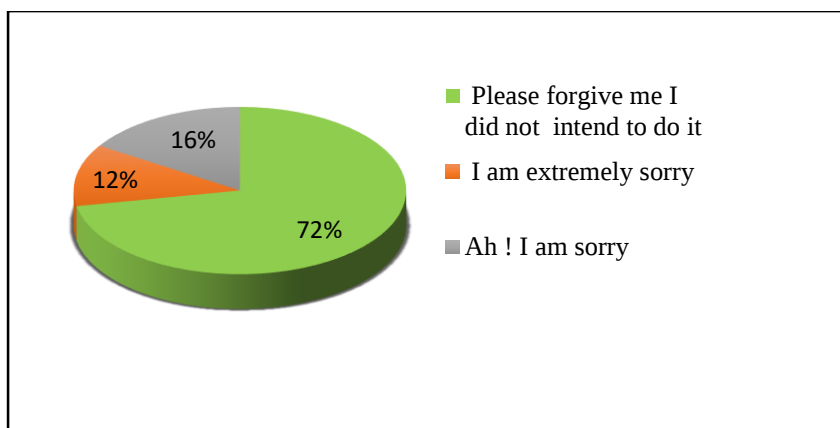
Graph 21: Students' Answers to Question Item 7

The answers to question item seven show that students misinterpret the expression “how do you do?” as a question. In this concern, 56 % of the informants said that they would respond by “I am fine thanks. What about you?” Other participants (44%) for: “I am doing great”. No body chose answer “c”, which is the correct one. The students’ answers to this question reveal their unawareness of another form of greeting, instead of saying “hi” or “hello”, speakers can also say “how do you do?” as a formal greeting for a first encounter with a stranger

8. Imagine you are walking in the street of London and you suddenly step on some body’s foot. What would you say?

Option	Please forgive me I did not intend to do it	I am extremely sorry	Ah! I am sorry
Number	36	6	8
Percentage%	72 %	12%	16 %

Table 24: Students' Answers to Question Item 8



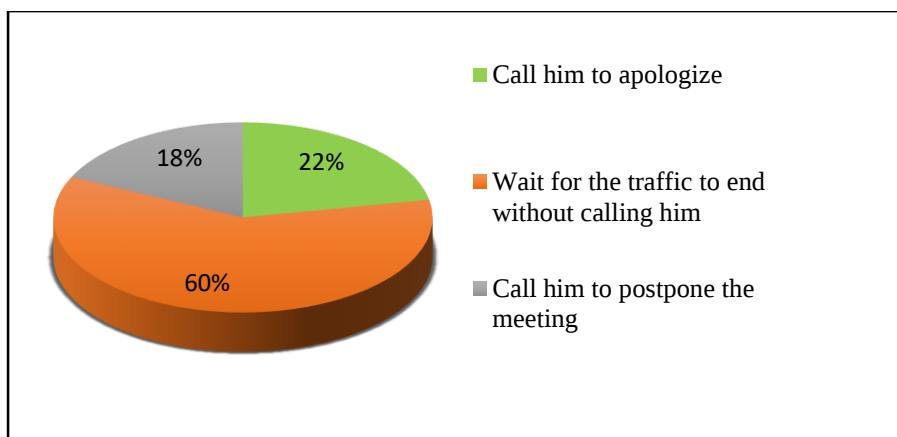
Graph 22: Students' Answers to Question Item 8

In response to the previous question, 72 % of the informants said that they would say “Excuse me, I did not intend to do it” if they stepped on some body’s foot in the street of London. This can be attributed to the fact that most students are influenced by equivalent expressions from their mother tongue when using English with native speakers. Only 16 % said that they would use “I am extremely sorry”: a very formal way of apologizing while the rest (12%) would say “Ah! I am sorry: a less formal way of apologizing. Hence, this question made it clear that most third-year secondary school students at Khaznadar are uninformed of one of the important norms of interacting with British people.

9. You have an appointment with a British company owner to start a new job, but you are stuck in the traffic jam, what would you do?

Option	Call him to apologize	Wait for the traffic to end without calling him	Call him to postpone the meeting
Number	11	30	9
Percentage%	22%	60 %	18 %

Table 25: Students' Answers to Question Item 9



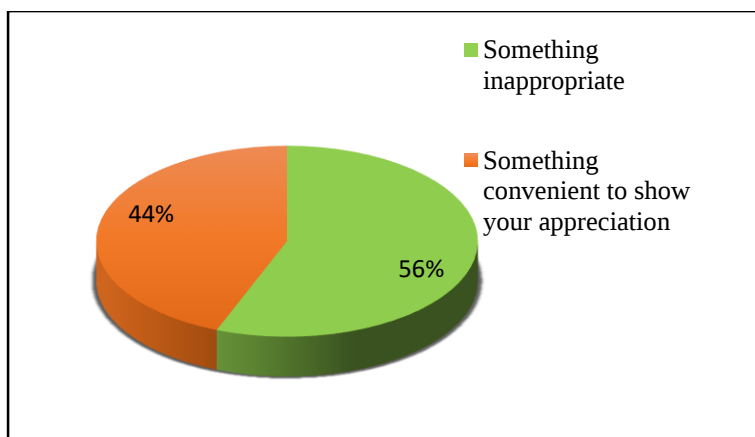
Graph 23: Students' Answers to Question Item 9

This question aims at evaluating learners' social skills in a different cultural context. The findings show that most students (60%) would wait for the traffic to end without calling the person they were supposed to have the meeting with, whereas only 11 % of the informants said they would call the person and apologize. These results signal that third-year secondary school students of Khaznadar do not know the social rule of behaving when they are late. In fact, British people are so punctual when it comes to time; they generally arrive 10 or 5 minutes before the meeting. Hence, being late is considered as a rude and impolite behaviour. Surprisingly, the rest of the students (18%) stated that they would call the person and postpone the meeting, which is not acceptable in the British culture.

10. How do you consider opening gifts in the presence of the person who gave it to you?

Option	Something inappropriate	Something convenient to show your appreciation.
Number	28	22
Percentage%	56%	44%

Table 26: Students' Answers to Question Item 10



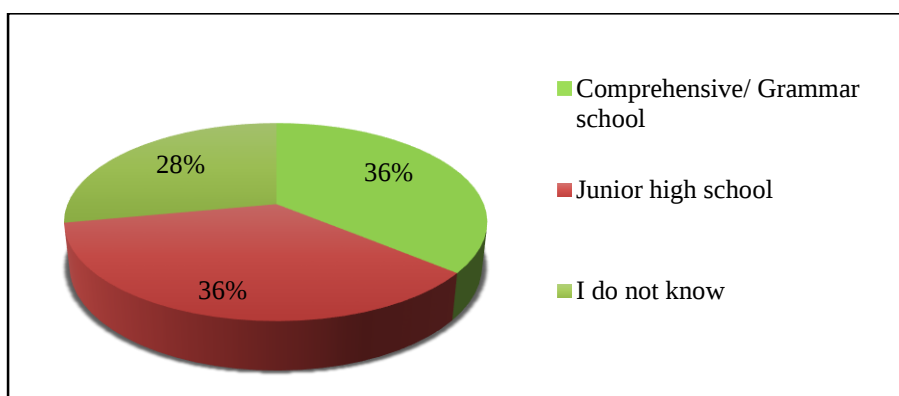
Graph 24: Students' Answers to Question Item 10

As being influenced by the native culture, the majority of students (56%) considered opening gifts in the presence of the person who gave it to them as something inappropriate and unacceptable. In contrast, 44 % of students saw that this act is convenient to show their appreciation. The difference then lies in the way both the native and target culture express feelings and gratitude.

11. What is the British equivalent of the Algerian secondary school?

Option	Comprehensive/ Grammar school	Junior high school	I do not know
Number	18	18	14
Percentage%	36%	36%	28%

Table 27: Students' Answers to Question Item 11



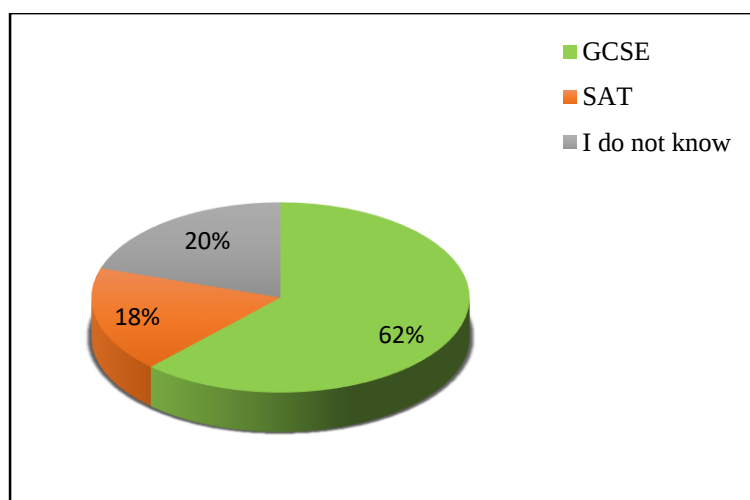
Graph 25: Students' Answers to Question Item 11

This question investigates students' comparison of the Algerian secondary school and the British one. An equal percentage (36%) was given to both the comprehensive/grammar school and the junior school. 14 % of the informants declared that they did not know the answer which indicates that third-year secondary students are not able to compare and relate some aspects of their own culture, like schools, with the British one

12. What is the equivalent of the Algerian Baccalaureate exam?

Option	GCSE	SAT	I do not know
Number	31	9	10
Percentage%	62%	18 %	20 %

Table 28: Students' Answers to Question Item 12



Graph 26: Students' Answers to Question Item 12

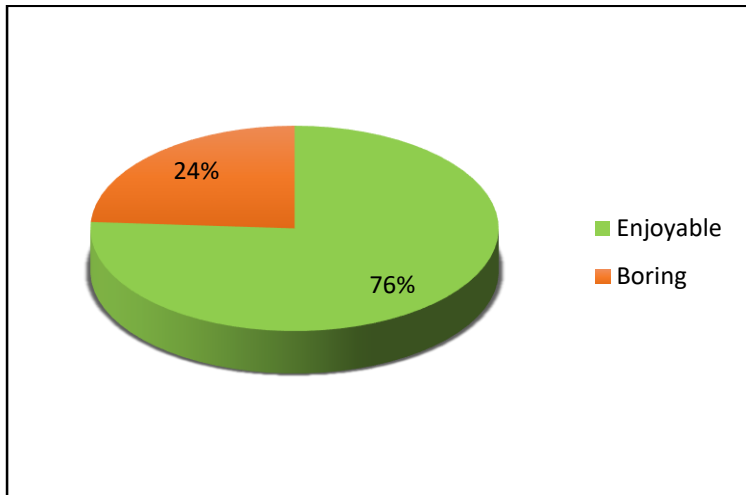
Contrary to the previous results, the majority of students (62%) answered correctly in relation to the equivalence of Algerian Baccalaureate exam. Only 18 % of the informants gave a wrong answer while 20 % said they did not know.

3.4.3. Section Three: Assessing Students' Attitudes

13. Studying the target culture is:

Option	Enjoyable	Boring
Number	38	12
Percentage%	76%	24%

Table 29: Students' Answers to Question Item 13



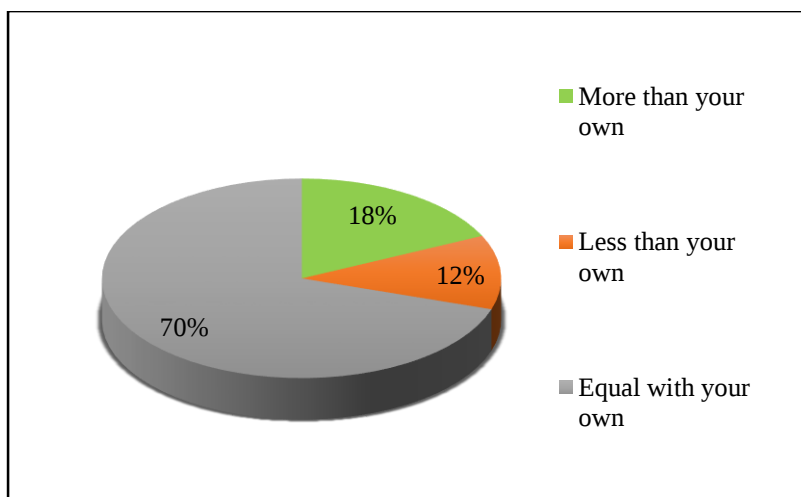
Graph 27: Students' Answers to Question Item 13

The majority of the informants (76%) manifested that foreign culture learning is enjoyable, while others (24 %) considered it boring. The results of this question indicate that most of third-year secondary school pupils are interested in studying the foreign culture. Their joy in having some cultural insights about the target country reflects their eagerness to know the “Other” as well as their appreciation to aspects of the foreign customs, traditions and values. Hence, students hold attitudes of openness and curiosity towards the target culture which are preliminary for the acculturation process.

14. Do you appreciate the target culture:

Option	More than your own	Less than your own	Equal with your own
Number	9	6	35
Percentage%	18%	12%	70%

Table 30: Students' Answers to Question Item 14



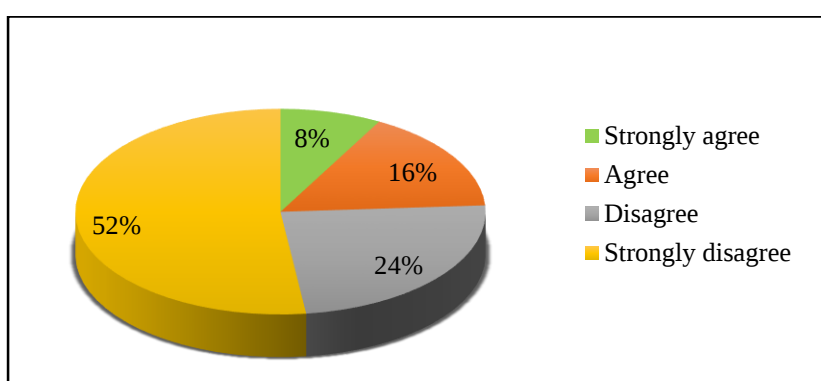
Graph 28: Students ‘Answers to Question Item 14

While inquiring about the extent to which third-year secondary school students appreciate the target culture, the majority of the students (70%) hold an equal appreciation for the target culture and the native one. The results of question four, therefore, show that pupils have no prejudice toward the foreign culture and more importantly no over estimation to their own. This positive look at both cultures will definitely facilitate the understanding of foreign encounters and the development of successful relations. Nevertheless, 18 % of students declared that they appreciated the target culture more than their own. This reflects that these students have a sense of inferiority towards their native environment while appreciating and valuing what is foreign. In such a context, secondary school teachers are required to explain and demonstrate to their learners the significance of their own cultural identity, heritage, and belongingness as each culture has its unique features. Lastly, 12% of the respondents estimated that they appreciated the target culture less than their own. This minority of students, hence, shows neither willingness nor curiosity to learn about the target culture. The teachers’ role is to use more attractive and motivating materials to promote learners’ openness and tolerance towards the foreign culture. More importantly, students’ should apprehend that all cultures are equal.

15. I do not like to learn about other people' culture because I am not interested in knowing their ways of life, behaviours etc...

Option	Strongly agree	Agree	Disagree	Strongly disagree
Number	4	8	12	26
Percentage%	8%	16%	24%	52 %

Table 31: Students' Answers to Question Item 15



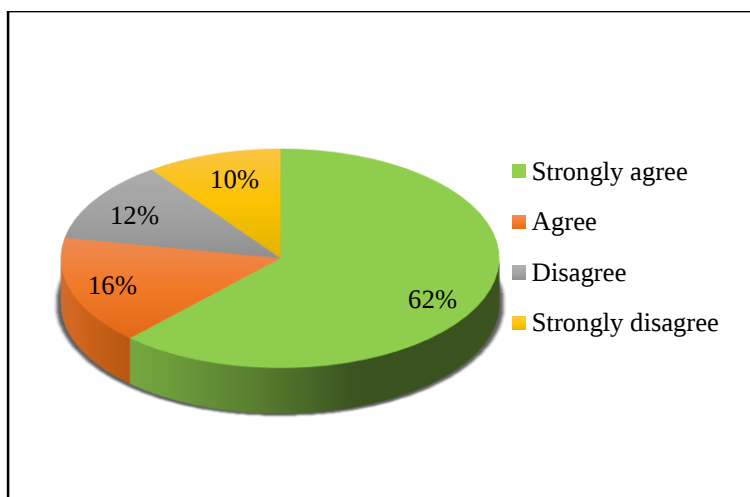
Graph 29: Students' Answers to Question Item 15

Concerning the interest of learning culture , 52 % students strongly disagreed with the statement ‘ I do not like to learn about other people’ culture because I am not interested in knowing their ways of life, behaviours, etc, 24 % disagreed, 16 % agreed and only 8% strongly agreed. These findings show that third-year secondary school students of Khaznadar have attitudes of willingness and curiosity to learn about the target culture. They are open-minded and want to know more information about the British people.

16. If I do not like a person from another culture, who is different from me, I will refuse interacting with him.

Option	Strongly agree	Agree	Disagree	Strongly disagree
Number	31	8	6	5
Percentage%	62%	16%	12%	10%

Table 32: Students' Answers to Question Item 16



Graph 30: Students' Answers to Question Item 16

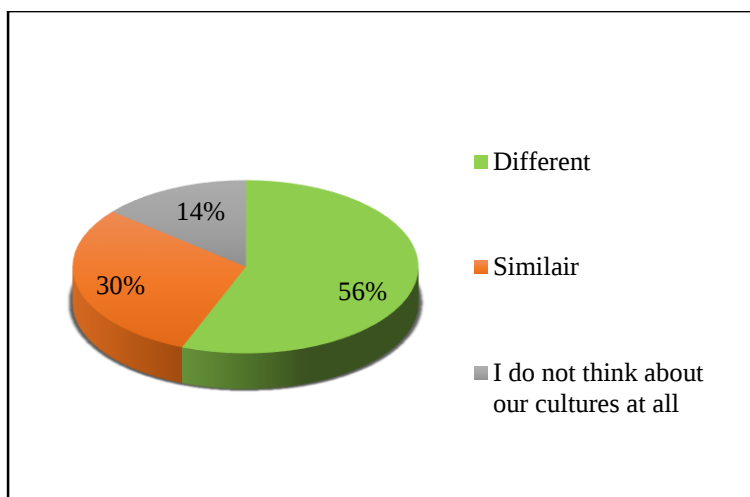
The majority of third-year secondary school students (62 %) strongly agreed that they would refuse talking to a person from the target culture who is different from them; 16 % agreed, 12% disagreed, and only 10 % strongly disagreed. This shows that even though learners are interested and eager to learn about the target culture, they do not have positive attitudes of tolerance towards cultural differences. Hence, third-year secondary school students still look at the target culture people from a judgmental view. They are not willing to tolerate or accept the various dimensions of the foreign culture. They are still unaware that there exist cultural frames rather than one. Indeed, learners are not obliged to agree with the views of others, but always respect them

3.4.4. Section four: Assessing Students' Critical Cultural Awareness

17. When I talk to people from England, I suppose that our cultures are:

Option	Different	Similar	I do not think about our cultures at all
Number	28	15	7
Percentage%	56%	30%	14%

Table 33: Students' Answers to Question Item 17



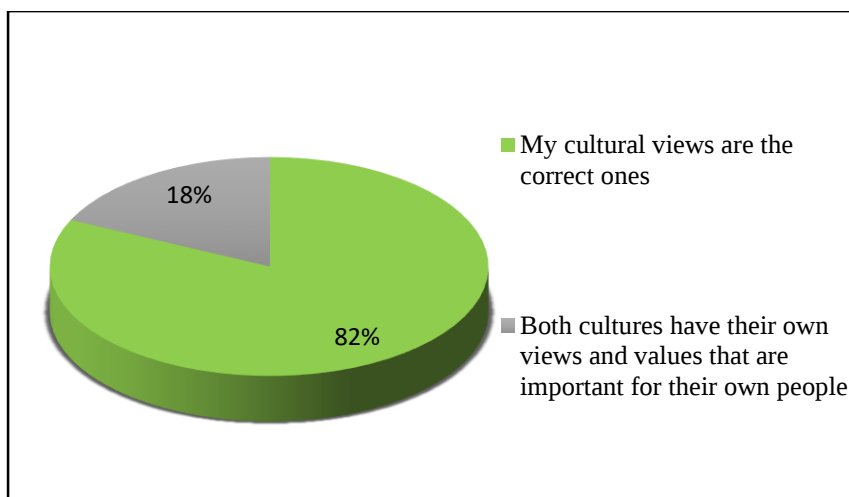
Graph 31: Students' Answers to Question Item 17

This question looks up if the third-year secondary school students at Khaznadar are aware of the cultural differences in the process of the intercultural communication. In contrast to what teachers have already stated in the questionnaire that assuming similarities instead of differences between the target and the native culture is the most common between their learners, 56 % of the learners estimated that they thought it different. Only 30% said they considered the target and native culture as being similar, and the rest 14 % said that they do not think about cultures at all; while in fact understanding cultures is the key for successful interaction among interlocutors from various identifies. This question reveals that students are aware of the two cultures being different. Yet, in practice, assessing the skills in the previous section showed clearly that students incorporate aspects of their native culture in intercultural interactions.

18. When I compare some aspects of my own culture and the target culture I assume that:

Option	My cultural views are the correct ones	The target cultural views are the correct ones	Both cultures have their own views and values that are important for their own people
Number	41	0	9
Percentage%	82%	0%	18%

Table 34: Students' Answers to Question Item 18



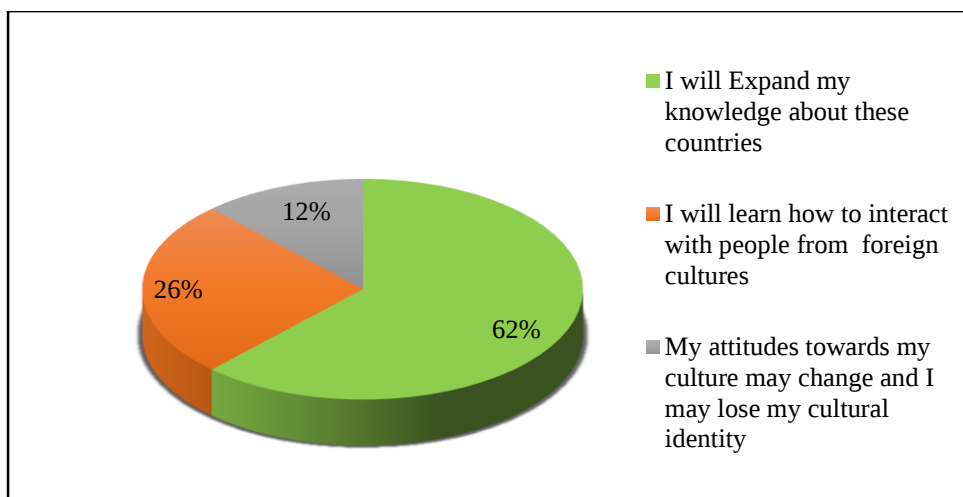
Graph 32: Students' Answers to Question Item 18

Even though the majority of third-year secondary school learners consider that there are cultural differences between their home and target culture, the results prove that they hold ethnocentric views. Eighty five per cent (82%) of the informants perceived that their cultural are the correct ones while only 18 % of the participants saw that each culture has its own values and views that are important for their own people. Hence, this question shows clearly that third-year secondary school students think that their own cultural views are the only frame of reference for judging what is acceptable and what is not which would in turn result in misunderstandings and breakdown of intercultural communication with foreigners.

19. If I learn about the target culture:

Option		I will Expand my knowledge about these countries	I will learn how to interact with people from foreign cultures	My attitudes towards my culture may change and I may lose my cultural identity
Number		31	13	6
Percentage%		62 %	26 %	12%

Table 35: Students' answers to question item 19



Graph 33: Students' Answers to Question Item 19

This question attempts to find out what students think about learning the target culture. 62 % of the informants said that the process of acculturation allows them to expand their cultural knowledge. Only 26 % of them stated that learning the target culture would help them in the process of interaction with people from different cultures. This implies that students are unaware of the significant role that culture plays in cross cultural communication and interaction. Maintaining a good relationship and respectful interaction with people from England requires knowing about their cultural perspectives and behaviours. Otherwise students would only make fluent fools of themselves they have the linguistic formulae but they do not know how to apply it in a different sociocultural context. The rest of the informants (17%) confessed that learning the target culture might alter their attitudes towards the native culture and even lose their cultural identity. This declaration depicts that some third-year secondary school students are far away from being intercultural speakers. Learning about the target culture should not end by diminishing the native one; it should not culminate in giving up the cultural values and identity. Above all, to make learners intercultural speakers is to make them aware that there are various cultural perspectives without privileging one over the other.

Based on the analysis of the learners' test, some conclusions can be derived. The results clearly demonstrate learners' lack of knowledge when it comes to some of the basic cultural

aspects of the target culture such as both the geographical and historical aspects. In addition, learners' answers imply that they have the motivation and the will to learn about other cultures, yet they lack tolerance towards cultural differences. To put it in another way, learners generally value their own cultural features and they have some ethnocentric views. Therefore, in few words, we can say that students lack intercultural communicative competence.

Conclusion

This practical part has been carried out to investigate the state of teaching ICC in EFL textbooks for third-year secondary school classes in the region of Constantine. It was particularly concerned with demonstrating the inseparability of language and culture learning so as to promote cultural awareness and the level of ICC.

Throughout the analysis of third-year secondary school textbook "*New Prospects*", it appears that cultural elements are not treated thoroughly and appropriately. That is to say, there is no trace to some of the basic cultural elements in many units and a lack of authentic activities and passages which depict the way the English language is practiced by native speakers. Thus, the textbook is not sufficient for learners to develop their intercultural communicative competence.

Through the use of the teachers' questionnaire, it is revealed that teachers in several secondary schools in Constantine stressed the importance of teaching the ICC through exposing learners to different cultural aspects of both the target and the native culture. However, these claims could not reach the realm of practice since the subjects expressed their dissatisfaction with the textbook content. Thus, adapting some extra materials is deeply required. Teachers also underlined the emphasis that is put on the linguistic competence in such a context, which is one of the factors that hinder the attainment of the cultural objective.

When it comes to the results reached through conducting learners' cultural test, the latter confirmed the lack of cultural knowledge among Algerian secondary school students. As a

matter of fact, most learners failed to answer basic questions on the target culture and some of its basic components (such as geography and history). In addition, the test shows students intolerance toward cultural differences and their narrow scope when it comes to ethnic views. In few words, the results show learners' lack of ICC.

Relying on the results obtained, there appears to be no real focus on developing learners' ICC despite teachers' emphasis on its importance and the Algerian secondary school textbook "*New Prospects*" is insufficient in terms of the cultural content and that is reflected in learners' poor performance in the cultural test.

Chapter Four : Recommendations.

The teachers' questionnaire, the textbook analysis and the learners' intercultural test have revealed that culture is still marginalized in the Algerian third year syllabus of teaching English. Though teachers are aware that language is more than mere structures and forms, culture is not taken seriously. Thus, it is not taught appropriately. Teachers are aware of the importance of culture teaching but they lack the necessary tools to teach such a content. The latter lacks being diverse and interesting. This chapter presents some suggestions for teaching the target culture as preliminary for developing learners' intercultural communicative competence in the Algerian third year secondary school level.

Textbook designers should deem the inclusion of the target culture topics significant. Brooks (1986) for example suggests an exhaustive list of over 60 topics. Some of them can be organized in several categories such as verbal behaviour (greetings, patterns of politeness,); artistic achievements (folklore, music, sports); abstract values (comradeship, cleanliness); daily activities (appointments, family meals). Of course, a single syllabus for teaching English cannot account for all these topics.. Still, textbook designers can integrate a range of themes that are related to some aspects of the target culture, such as geography, history, etiquettes, beliefs and assumptions. Indeed, the topical syllabus adopted by Algerian textbooks can permit the insertion of variety of topics. These cultural materials should by no means be referred to as a way to develop learners' cultural ability as fifth skill in the language classroom. Rather, the target culture ought to be interwoven with grammar, vocabulary, or pronunciation lessons.

This crucial role necessitates a professional development and growth from the part of teachers. For example, to clarify a given grammar point, teachers can, instead of giving simplistic examples, illustrate an aspect of the target culture. Teachers' training programs, hence, represent a crucial step that would equip them with the necessary methods, techniques

and strategies for teaching ICC. Giving the adequate training for Algerian teachers of English would help them gain a fuller understating of the process of teaching the English language with its culture. Since the textbook *New Prospects* fails at fostering learners' intercultural communicative competence, teachers are expected to adopt or adapt pedagogical materials using different resources so that they can compensate for their possible lack of cultural knowledge. Indeed, it would be very helpful to provide educators with a useful teachers' guide that illustrates a clear procedure for teaching cultural aspects.

To help learners become intercultural speakers and achieve a "third sphere" of interculturality, textbook materials should present a realistic picture of both the home and target culture. The activities and tasks are required to provide learners with the possibility of comparing both cultures which would develop learners' insights of understanding "otherness". Moreover, this comparison between the two cultures is expected to establish rational instead of ethnocentric views about the target culture in order to overcome some potentials barriers to intercultural communication. Of equal importance, these materials, such as texts, songs, pictures, should be more relevant to students' age like teenagers' life, education, free time activities, sport ..., to develop more interest and motivation to learn about the target culture.

As intercultural communicative competence is an extension of communicative competence, enhancing students' communicative skills requires the followings. The listening materials should reflect the use of language in authentic social situations. Focus is ought to be given not merely on dissecting the language into lexical and grammatical chunks but also on the functional appropriateness of utterances in various cultural settings. In other words, listening and speaking activities are required to promote learners' social competence so that they can use English more effectively.

Overall, teaching a foreign language without taking into consideration its culture is a useless and baseless activity. Cultural features should be integrated and embedded from the

very beginning of the language teaching process and should be accounted for in all the elements of this process. Culture should be given its importance and it must be adopted extensively to boost learners' intercultural communicative competence.

General Conclusion

The concept of culture is very wide and cannot be easily defined since it is related to all aspects of human life. Yet, its characteristics can be identified as learnable, shared social behaviour, symbols ridden, and dynamic. There is a consensus between researchers coming from different domains and fields that language and culture are inseparable. For this reason, incorporating the target culture is instrumental for EFL learners to use verbal and non-verbal communication appropriately and to understand the written discourse, which by its turn helps the shift from a theoretical framework into an educational practice. Language teachers are commonly accepted as the direct source to provide EFL learners with information about the target language by means of seizing every opportunity to relate language to culture following some selected approaches and techniques.

Communicative competence had some shortcomings, which opened the doors for intercultural communicative competence — with all the cognitive, affective, and behavioural adaptability that it entails. The intercultural speaker is believed to be more of a mediator between cultures; he is the one who has the capacity to converse with foreigners in different cultural contexts without losing his own identity. In this field of intercultural studies, Byram (1997) is the major contributor who established five “savoirs” that he actually transformed into educational objectives with the corresponding assessment tools.

As hypothesized at the beginning of this research, the analysis and evaluation of the cultural input in the course book *New Prospects* reveal that its cultural based components are very brief with little reference to British and American cultures and the native one as well and thus it is insufficient. This shortage of cultural-based elements results in the inappropriate representation of the ICC. As for communicative competence; however, the textbook is satisfactory in terms of lessons and activities for boosting learners’ linguistic competence. In fact, the whole textbook revolves around a variety of grammar, vocabulary, and pronunciation

lessons. Yet, there is a lack of activities that account for putting these linguistic items in a given social context. In relation to intercultural competence, the five *savoirs* are not put on equal footing. There is not enough knowledge about the target culture behaviours, etiquettes or some important geographical and historical factors in relation to the native culture. The intercultural skills “*savoir apprendre and savoir comprendre*” are present but only in few activities. So, in few words, the findings related to the presence of ICC in the textbook show that the activities and materials fail to build the “intercultural outcomes” of learners.

The results of the teachers’ questionnaire reveal, as stated in the hypothesis of this study, that teachers, in general, give credit to teaching the intercultural communicative competence, yet merely in theory and not in practice. The subjects asserted the textbook’s lack of cultural components, which makes them place much more focus on linguistic competence. Adaptation, as many of the teachers stated, is one of the solutions to bring some cultural aspects of both the target and the native cultures into foreign language classrooms and allow learners to develop a certain level of cultural awareness. As for students, teachers came up with the conclusion that most learners lack ICC and are intolerant towards other cultures which leads to failure in socially operating in a given cultural context.

Moving to students’ cultural test, many points can be stated. When it comes to ICC, most learners show their lack of knowledge of the cultural aspects and components of the target culture in particular. In addition, though these subjects demonstrate their openness to learn about different cultures, they still lack tolerance towards cultural differences. Thus, as hypothesized, secondary school learners lack the ICC. So, in few words, we can say that the textbook presented fails to provide teachers with the necessary intercultural communicative components to boost learners’ cultural awareness.

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Appendix 1 : Teachers' Questionnaire

We are second year master's degree students and we are conducting a research about the teaching of the target culture to promote intercultural communicative competence in second language learning. Hence, this questionnaire aims at gathering data on how you perceive the objective (s) of integrating the teaching of the target culture in second language teaching, and your views on the intercultural communicative competence as a main objective of foreign language teaching and learning, in addition to your evaluation of the third year secondary school textbook "*New Prospects*" and of the students' cross-cultural awareness.

We wish that you'll be cooperative in providing the needed data to the fulfilment of this research. Your answers will be of great value.

Note: You may tick more than one answer

Section One : Teaching Intercultural Communication

1. Which aspects of culture do you focus on most while teaching English ?

- a. Daily life ☐
- b. Education ☐
- c. Beliefs and values ☐
- d. History & geography ☐
- e. Festivals & customs ☐
- f. Literature ☐
- g. Etiquettes ☐
- h. Science ☐

2. Do you address:

- a. The native culture. ☐
- b. the target cultures (such as British or American culture) ☐
- c. A variety of cultures ☐

3. How often do you discuss intercultural issues in your class?

a. Always ☐

b. Very often ☐

c. Often ☐

d. Sometimes ☐

e. Rarely ☐

f. Never ☐

4. Do you discuss with your learners the differences between their native culture and the target culture in terms of non-verbal communication? (Gestures, eye contact, personal space and the like)

a. Yes. ☐

b. No. ☐

5. Which aspect(s) of intercultural communication do you think are more important to be taught ?

a. Intercultural Knowledge. ☐

b. Intercultural attitudes ☐

c. Intercultural skills (skills of discovering a new culture+ skills of comparing and contrasting the native and the target culture? ☐

d. Critical cultural awareness. ☐

e. All of them. ☐

6. Which techniques do you use in teaching the intercultural communication ¹?

- a. Cultural capsules (short oral presentations) ☐
- b. Culture assimilators (activities including cultural misunderstanding) ☐
- c. Role playing ☐
- d. Genuine materials ☐
- e. Non of the above ☒

Section Two : Aims and Objectives

7. As a teacher of a foreign language, what do you think the objectives of teaching English are.

- a. To help learners speak English fluently ☐
- b. To help students to communicate with English speakers ☐
- c. To promote students' understanding of their native culture and the target c ☐

8. While teaching English , do you put much focus on:

- a. The linguistic competence ☐
- b. The communicative competence. ☐
- c. The intercultural communicative competence ☐
- d. All of them ☒

9. What is the aim (s) of teaching the intercultural communication in language classes?

- a. To provide information about the various aspects of the target culture ☐
- b. To compare the native and the foreign culture(s) ☐
- c. To develop openness and tolerance towards the different cultures ☐

Section Three: Intercultural Communication in the Textbook *New Prospects*

¹ The required knowledge attitudes , skills cultural awareness to function effectively in different cultural contexts.

10. Is the textbook sufficient to develop the learners' intercultural views?

a. Yes ☐

b. No ☐

11. Do you use other cultural-based materials together with the textbook?

a. Yes ☐

b. No ☐

12. If yes, what are the materials that you use?

a. Authentic videos ☐

b. Short stories and passages from books ☐

c. Newspaper articles and magazines. ☐

d. Web articles ☐

e. Songs ☐

f. Pictures ☐

g. All of the above ☐

13. Does “*New Prospects*” help in shaping learners' attitudes towards the Target culture?

a. Yes ☐

b. No ☐

Section four: Evaluation of Learners' Intercultural Communicative Competence

14. How do your students react to cultural differences inside the classroom?

a. Positively ☐

b. Negatively ☐

c. Indifferently ☐

15. Do your students show attitudes of curiosity, willingness, and openness towards the target culture?

a. Yes ☐

b. No ☐

16. Are your students able to interpret some aspects of the target culture(such as behaviors, customs practices) and explain and relate them to aspects from their native culture?

a. Yes ☐

b. No ☐

17. Do your students have the ability to evaluate critically some aspects of the target and the native culture?

a. Yes ☐

b. No ☐

18. Do you think your students are ready to function as members of the international community?

a. Yes ☐

b. No ☐

19. If your answer is no, what are in your opinion the students' barriers to intercultural communication ?

a. Racism ☐

b. Stereotypes about the foreign culture ☐

c. Prejudice ☐

d. Ethnocentrism ☐

e. Assuming similarities instead of differences between the native and the target culture. ☐

f. Withdrawal from communicating with foreigners ☐

Thank You.

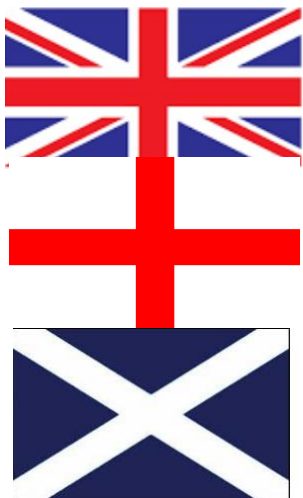
Appendix 2: Students' Intercultural Test

Dear students,

We are conducting a research about the teaching of the target culture to promote intercultural communicative competence in second language learning. Hence, this intercultural test aims at gathering data on your knowledge, attitudes, skills and cultural critical awareness about the target culture.

Section I: Cultural Knowledge' Assessment

1. What is Great Britain?
 - a. Britain ☐
 - b. England ☐
 - c. England+ Wales + Scotland. ☐
2. What is the United Kingdom?
 - a. Britain ☐
 - b. Great Britain and Northern Ireland ☐
 - c. England ☐
3. Match each country with its flag

The country	The flag
a. England	
b. Scotland	
c. United kingdom	

4. Who is the current queen of England?

- a. Queen Victoria ☐
- b. Queen Elizabeth II ☐
- c. Queen Mary ☐

5. What is the currency of Britain?

- a. Euro ☐
- b. Pound sterling ☐
- c. Dollar ☐

6. Use numbers (from 1 to 5) to put in a chronological order the stages of the development of western civilization:

- A. The Middle Ages ☐
- B. The Antiquity ☐
- C. The Enlightenment ☐
- D. The Renaissance ☐
- E. The Industrial Revolution ☐

Section II: Skills' Assessment

7. What would you say if somebody asked you "how do you do?"

- a. I am doing great ☐
- b. I am fine thanks. What about you? ☐
- c. How do you do? ☐

8. Imagine you are walking in the street of London and you suddenly step on some body's foot. What would you say?

- a. Please forgive me I didn't intend to do it ☐
- b. I am extremely sorry ☐
- c. Ah ! I am sorry ☐

9. You have an appointment with a British company owner to start a new job, but you are stuck in the traffic jam, what would you do?

- a. Call him to apologize ☐

- b. Wait for the traffic to end without calling him ☐
- c. Call him to postpone the meeting ☐
10. How do you consider opening gifts in the presence of the person who gave it to you?
- a. Something inappropriate ☐
- b. Something convenient to show your appreciation. ☐
11. What is the British equivalent of the Algerian secondary school?
- a. Elementary school ☐
- b. Comprehensive/ Grammar school ☐
- c. Junior high school ☐
12. What is the equivalent of the Algerian Baccalaureate exam?
- a. GCSE (the General Certificate of Secondary Education) ☐
- b. SAT (the Standard Assessment Test) ☐

Section III: Attitudes' Assessment

13. Studying the target culture is:
- a. Enjoyable ☐
- b. Boring ☐
14. Do you appreciate the target culture:
- a. More than your own ☐
- b. Less than your own ☐
- c. Equal with your own ☐
15. I do not like to learn about other people' culture because I am not interested.
- a. Strongly agree ☐
- b. Agree ☐
- c. Disagree ☐
- d. Strongly disagree ☐
16. If I do not like a person from another culture, I refuse talking to him.
- a. Strongly agree ☐
- b. Agree ☐
- c. Disagree ☐
- d. Strongly disagree ☐
17. When I talk to people from England, I suppose that our cultures are:
- a. Different ☐

- b. Similar ☐
- c. I do not think about our cultures at all. ☐

Section Assessing Cultural Critical Awareness

18. If I learn about the target culture:

- a. I will Expand my knowledge about these countries ☐
- b. I will learn how to interact with people from foreign cultures ☐
- c. My attitudes towards my culture may change and I may lose my cultural identity. ☐

19. When I compare some aspects of my own culture and the target culture I assume that:

- a. My cultural views are the correct ones. ☐
- b. The target cultural views are the correct ones. ☐
- c. Both cultures have their own views and values that are important for their own people. ☐

Thank you for your answers.

Appendix 3 : Some Samlpes of Cultural Mterials in *New Prospects*

► Idiomatic expressions

Fill in the blanks in texts A- B below with the idiomatic phrases that follow each of them. Use the correct form of the verb.

A. As a result of being hit on the head by a ball, the footballer __ (1) and cried for pain. He thought that he was __ (2). But the referee came to comfort him and advised him to __ (3) for having escaped from a worse accident.

a. be born under an unlucky star b- see stars c. thank one's lucky star

B. 'Now that you've passed your exam, you should be __ (1) , I suppose.

'Stop __ (2) your success and try to get some work more done.'

'Do you still go to the theatre ?' 'Only __ (3), I am afraid. I've got no time anymore.'

'You can't get the first prize for such a poor project. 'That's __ (4) !'

a. over the moon - b. once in a blue moon - c. cry for the moon
d. moon over

⑤ Fill in the blanks in the text below with words drawn from the table you have filled in the task above.

My grandfather is my greatest hero. He is a __ (1) man. He has never studied at Harvard or at Oxford University. He is intelligent, but he never shows off because he is (2) __. He keeps his __ (3) even in the worst situations. __ (4) is so important to him that he asks for help only when he badly needs it. He always says that unless you have __ (5) and __ (6), people will show you no respect and you will go down in people's esteem. His sense of __ (7) has no parallel. He always thinks about others.

Feelings

British and American people are similar in many ways, but in expressing feelings they haven't much in common. Nearly all Americans believe that it is better to share what they think or feel than hide it. A great many of them expect their relatives and friends to say, "I love you", "I care for you", or "I'm glad to have a friend like you". Almost all of them enjoy talking about their own experiences, and a few of them will go so far as to share ideas with foreign visitors the first time they come into contact with them. When some of them are upset they prefer to cry rather than retain their tears. Few Americans consider it bad to show anger in public. The great majority of them would rather let all of it out and say what they feel than bottle it up inside and make matters worse. (§1)

In contrast to this is the traditional British reserve, as a greeting and people may greet or say goodbye to each other with a hug. Lovers hold hands in public and sometimes embrace and kiss each other, but many elderly people do not like to see this. However, when British people are part of a crowd they are less worried about expressing their emotions. Football crowds sing and cheer when their side scores a goal. Players now hug one another when they score. Even cricket supporters, who had a reputation for being much quieter, enjoy cheering as well as giving the traditional polite applause. (§4)

/ˈpi:pl/

/ˈfi:lɪŋz/

/bɪˈli:v/

/ˈrelatɪvz/

/ɪkˈspɪəriənsɪz/

/ˈfɒrən/

/ˌʌpˈset/

/məˈdʒɒrətɪ/

/trəˈdɪʃənl/

/ɪmˈbreɪs/

/kraʊd/

/səˈpɔ:təz/

/əˈplɔ:z/

(From The *Oxford Guide to British and American Culture*, p.192)

② Fill in the blanks in the text below with appropriate quantifiers from Grammar Explorer III. Sometimes there is more than one possibility.

Anger has __ (1) sources. It is often the result of __ (2) other remote emotions like fear, guilt, or relief. Indeed, __ (3) stress or __ (4) trouble after a hard day's work at school can cause anger to flare up once you are back home. __ (5) of us if not __ (6) of us can't keep cool because anger is often a way to deal with other problems. The __ (7) of us who really manage to keep cool are those who are lucky enough to have inherited 'cool' genes and to have been brought up in a calm and serene environment. __ (8) researchers think that too __ (9) anger is as bad to our health as too __ (10) of it. Recent studies show that women who constantly suppress their anger have a higher rate of mortality than those who don't. Another study shows that the ideal way to deal with anger is to turn it into love through that mysterious art of living called humour.

Vocabulary Explorer

① Guess the meaning of phrases A-E below from the context of the text you have read. Write a definition for each of them. Then use them in illustrative



The Hanging Gardens of Babylon

TEXT

Although in general Americans prefer to limit the influence of government, this is not the case where education is concerned. All levels of government are involved in education, and it is considered to be one of their most important responsibilities. The Federal Government provides some money for education through the Department of Education. But state and local governments have direct control and are responsible for the education of students between the ages of 5 and 18. Formal education is usually considered to begin at the age of 5 when children go to kindergarten. Kindergarten and the next five or six years of education (first grade, second grade, etc) are together usually called elementary school (the term primary school is less common in the US than in Britain). Grades seven to twelve are part of secondary education, and may be divided between junior high school and senior high school. Other school systems have

/pɪ'fɜːl/

/kən'sɜːnd/

/ɪn'vɒlvd/

/kən'sɪdəd/

/'federal/

/'edʒu'keɪʃn/

/'kindəgə'tɪn/

/'kɪndəgə'tɪn/

/'kɪndəgə'tɪn/

/'kɪndəgə'tɪn/

/'kɪndəgə'tɪn/

/'kɪndəgə'tɪn/

/'kɪndəgə'tɪn/

/'kɪndəgə'tɪn/

Adapted from
D.K.
Stevenson,
American Life
Institutions,
U.S.I.A

11 th	School		Combined Junior- Senior High School	Senior High School	-16			
10 th					-15			
9 th					-14			
8 th	Middle School			Junior High School	-13			
7 th					-12			
6 th						-11		
5 th						-10		
4 th						-9		
3 rd						-8		
2 nd						-7		
1 st						-6		
K						-5		
	Kindergarten			Nursery School	-4			
						-3		



Diana Frances Spencer was born in 1961. Diana **married** Prince Charles at St Paul's Cathedral, London in 1981. For two or three years, her life **looked** like a fairy tale. The British citizens **admired** her. They never **missed** her appearance in official parades or on TV. However, in 1992 she **separated** from Charles and **devoted** her life to helping charities. Four years later, the royal couple **divorced** and Diana's official title was **changed** to Diana the Princess of Wales. Though she **loved** her two sons William and Harry very much, she **preferred** leaving them under the charge of their father.

Following her divorce, Diana **resigned** as the patron of many British and Commonwealth charities and **reduced** her workload to just six charities of her choice. Diana became deeply **committed** to the anti-landmine campaign. She **succeeded** in rallying public opinion against landmines worldwide.

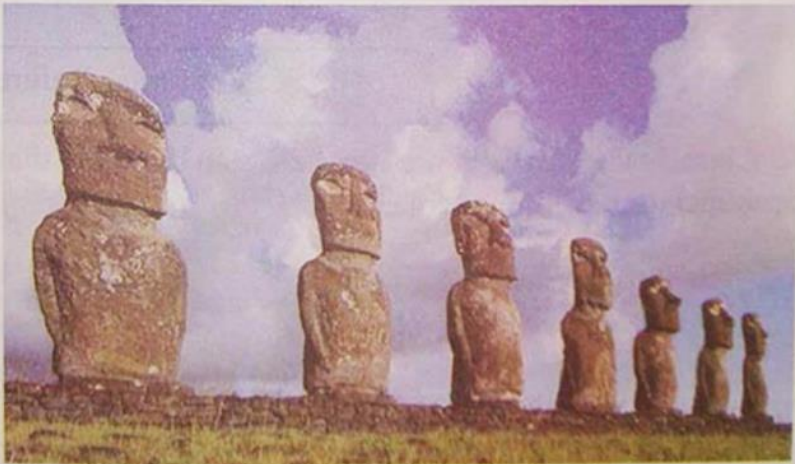
The Discoverer of Radium

(by J.Walker
McSpadden)

- . Who do you think the lady is ?
- . Where was she born?
- . What nationality is she ?
- . Where is she and what is she doing?
- . Do you think her education has prepared



Archaeologists with **well-established** reputation argue that Easter Island had a ___(1) civilization before the Europeans' arrival there on Easter Sunday in 1722. On the basis of the ___(2) statues still standing on the hills of Easter Island, they elaborated a ___(3) theory to explain the disappearance of this civilization. According to this theory, if civilization in Easter Island disappeared, it was because the Easter Islanders were not ___(4) about the dangers of cutting down trees in order to erect over 800 statues for their gods. These statues are ___(5) by tourists today.



Lecture notes: Education in India

Independence : Aug. 15, 1947

Primary schools: 12,843 - colleges 636 - univ. 17

Literacy: 14 %

Total edu. expenditure : 570 m rupees

Edu. Census 1996

600,000 primary schools

literacy for age groups 6-11 , 94%

211 univ. - 7000 colleges - 3.5 m students

Overall literacy 52,11 %

Edu. expenditure 200,000 m rupees = 6 % of Gross National Product (GDP)

No country in North Africa has as much access to the Mediterranean and the Sahara as Algeria. Its privileged geographic position has made it open to many of the ancient civilizations that flourished in the Mediterranean Basin and to those that prospered in Africa south of the Sahara. Today few countries in the region can boast of as many World Heritage Sites as our country. Tipaza, Djemila, Tassili n' Ajjer, Timgad, the M'Zab Valley, The Qalaa of the Banu Hammad, and the Casbah of Algiers are standing witnesses both to its civilizational genius and to its enriching contacts with other civilizations. (§1)

Of all the sites of Southern Algeria, the Tassili n' Ajjer has the most prestige. It has more rock paintings and engravings than any other prehistoric Saharan sites, and it contains the most beautiful remains of the prehistoric civilizations of the Sahara. These rock paintings, engravings and remains have yielded as much information as we need in order for us to have a clear picture of what life used to be like in the Sahara in prehistoric times. They show clearly that the Algerian Sahara was one of the cradles of civilization. The Tassili n' Ajjer seems to have had

/,meditə'reɪniən/

/,sɪvələɪ'zeɪʃnz/

بصائر
/ˈherɪtɪdʒ/

/ˈdʒɪˌniəs/

/saɪts/

/pres'ti:ʒ/

/,prɪˌhɪ'stɒrɪk/

/ˌɪnfə'meɪʃn/

/kreɪdlz/

التعليمي

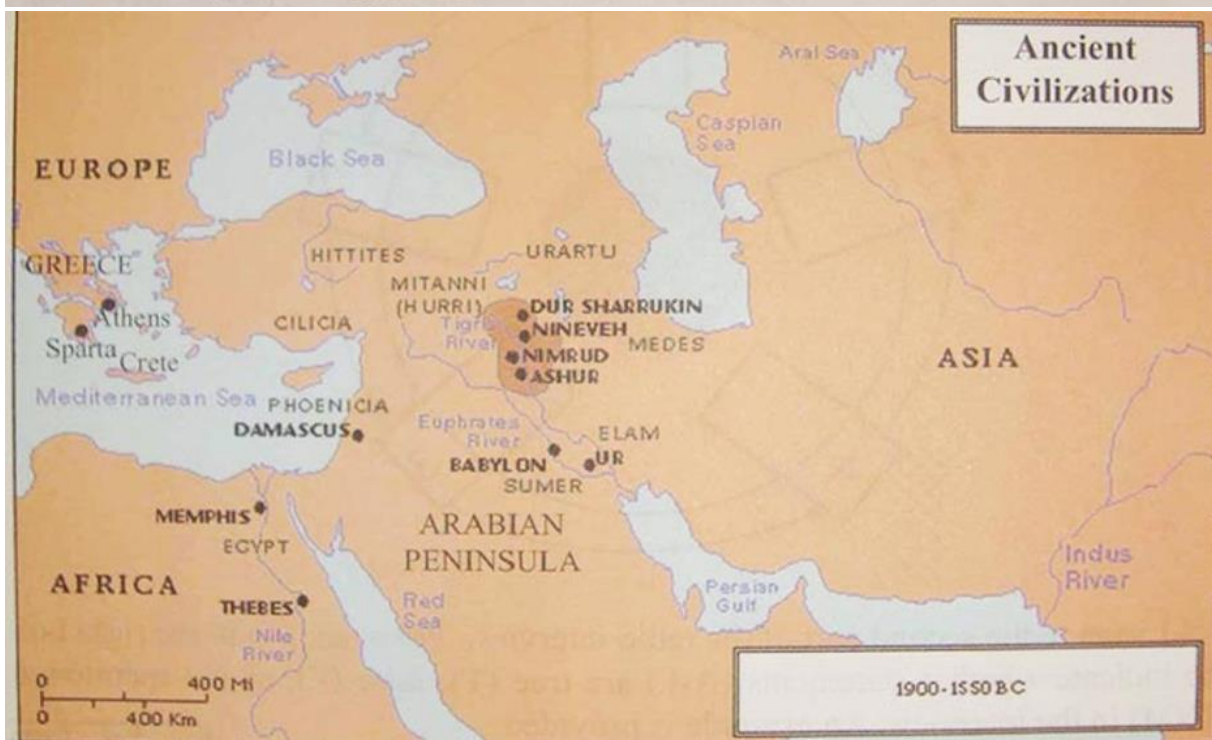
① Carry out research into the punishments meted out to people guilty of the frauds below in England, America and Algeria. Then compare and discuss the severity of the punishments for each of the frauds.

- ☐ embezzling ☐ false accounting ☐ currency counterfeiting
- ☐ tax evasion ☐ money laundering

Assignment two

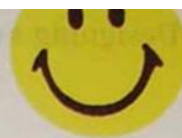
① Choose two or three of the practices listed below and document yourself on the ethical issues they have raised in some foreign countries.

- plastic surgery E.g. changing the shape of your nose, cheekbones, belly...
- genetic engineering E.g. enabling you to choose features for your children
- transplant/selling of human organs
- Internet game/song piracy



► Idiomatic expressions

① Match the idiomatic expressions on the right with the feelings on the left.



1. Love

2. Sadness

3. Anger

4. Happiness

5. Dislike

6. Fear

A. bottle up - flare up- keep a cool head

B. be a woman/ a man of his/her dreams - have a soft spot for - fall in love with someone

C. get up my nose - get on my nerves -get my back up

D. be on top of the world/on cloud nine/over the moon

E. frighten the life out of sb - shake in one's shoes - scare sb out of his wits/ jump out of one's skin

F. be down in the dumps/down in the

► Getting started

● Here are Algeria's seven World Heritage Sites:

- The Casbah of Algiers ● The Banu Hammads' Qalaa ● Timgad
- Tassili n'Ajjer ● The Mزاب Valley ● Djemila ● Tipaza

1. Where are the sites exactly situated ?

2. Why were they declared World Heritage Sites ?

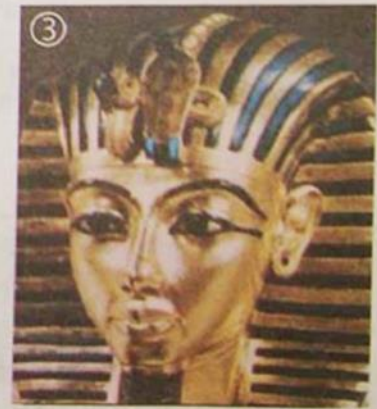
3. Do you know of any other sites in your country which deserve to be included in the United Nations official list of World Heritage Sites ? Name them and say why they deserve to be included in this list.

Algeria at the Crossroads of Civilizations



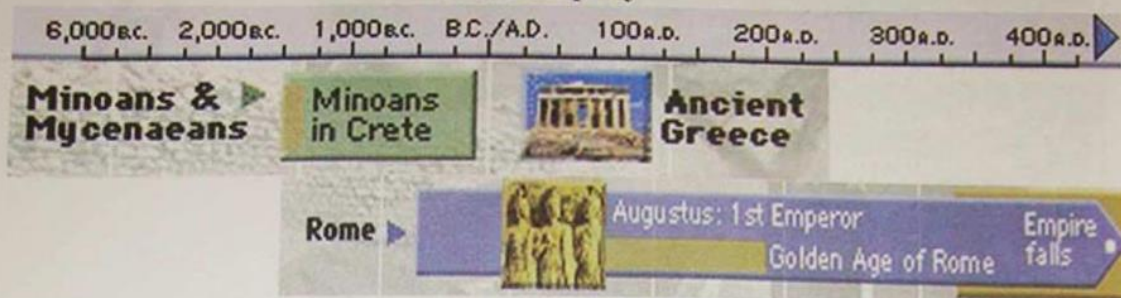
- Look at the map below and answer the questions that follow.
(It does not matter if you get your answers wrong.)





Start like this: Western civilization is one of the world's twenty-six civilizations. It started in _____

The Antiquity



The Middle Ages



► Writing development

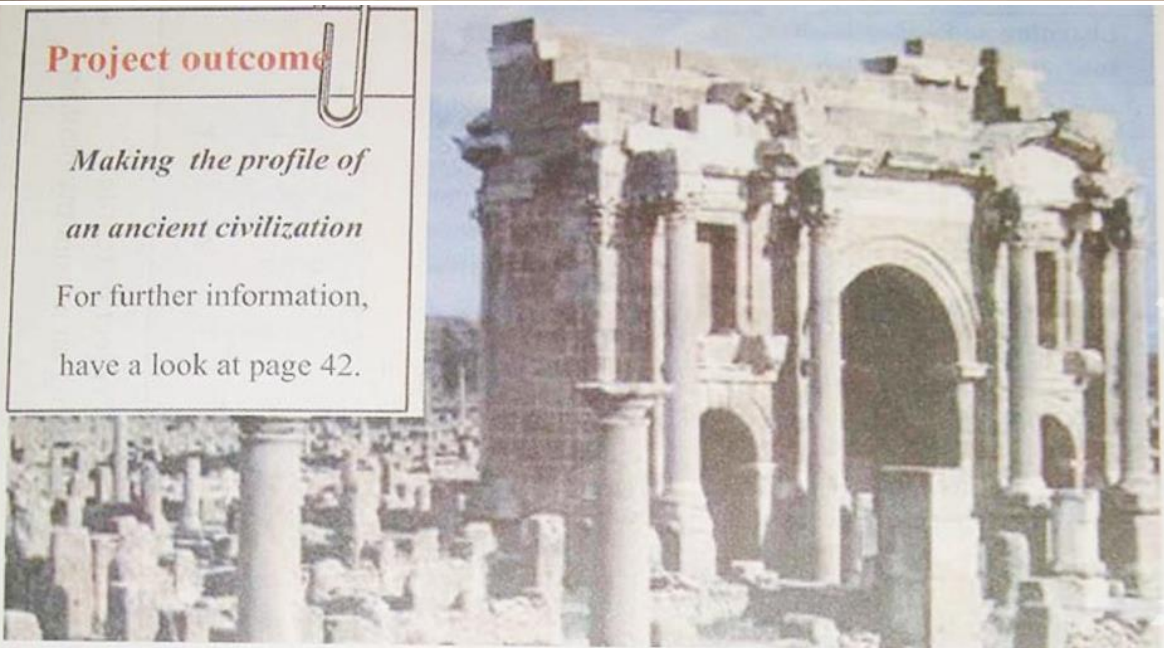
● Follow the guidelines below to write your own version of the Ancient Greek myth of Ulysses.

- ① The pictures on the next page are illustrations of the Ancient Greek myth of Ulysses. They are not in order. Re-order them according to chronology.
- ② Jot down ideas about each picture. Then select the most relevant ones and start writing your draft narrative. Don't pay attention to mistakes at this stage.
- ③ Check whether your ideas are developed coherently. Then review your narrative for grammar and spelling mistakes.
- ④ Exchange drafts with your partner for error checking.
- ⑤ Hand your revised narrative to your teacher.

Project outcome

*Making the profile of
an ancient civilization*

For further information,
have a look at page 42.



Thamugadi (Timgad)

TEXT

Ancient Egyptian civilization rose in the Nile Valley. As in Sumer, the need for an irrigation system first led farmers to join together and cooperate. But the bonding together of men developed much further in Egypt. Sumer remained a land of small city states whereas the people of Egypt became united under the rule of a single king. **This** made of Egypt the first nation in history. (§1)

The Pharaoh's government did many important things. **It** protected the land and **its** inhabitants by organising defences to keep out the raiding war-bands **which** sometimes attacked the country from the desert. The preserving of internal peace was another of the Pharaoh's tasks. The people of a nation can only live together if the rulers make sure that the laws are obeyed. Many of the laws of the Egyptians were traditional, that is to say, **they** had grown up gradually, over the centuries. But the Pharaoh could make new laws, and did **so**, whenever he thought it necessary. (§2)

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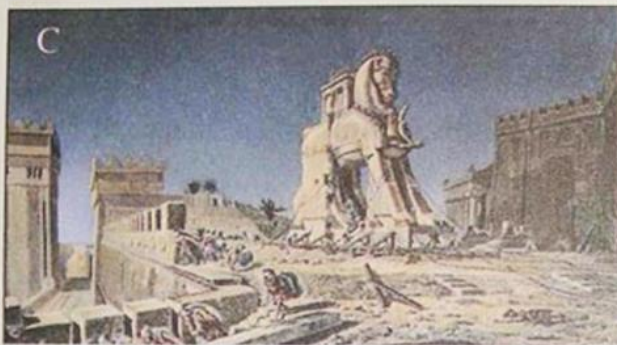
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Polyphemus the Cyclops



Paris's Abduction of Helen



Trojan Horse



Ulysses's Homecoming





A girls' secondary school in Britain (in the 1960s)

Education in Britain

No subject has as much importance for the British people as that of education. Most citizens believe that the state should provide education free of charge and to a high standard as well. At election time, politicians who promise to spend a great deal of money on education are more popular than those who promise only a little. Recently there has been a lot of talk as to whether students must pay their own fees at university or not. A lot of people are afraid that Higher Education might be reserved for the privileged few because poorer students would not receive enough financial help from the government. This is the reason why private education is less accepted in Britain than it is in the United States. (§1)

Children are required to be in full-time education between the ages of 5 and 16. Some receive their primary education at an infant school and then a junior school whereas others receive

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► Getting started

● Discuss the following questions.

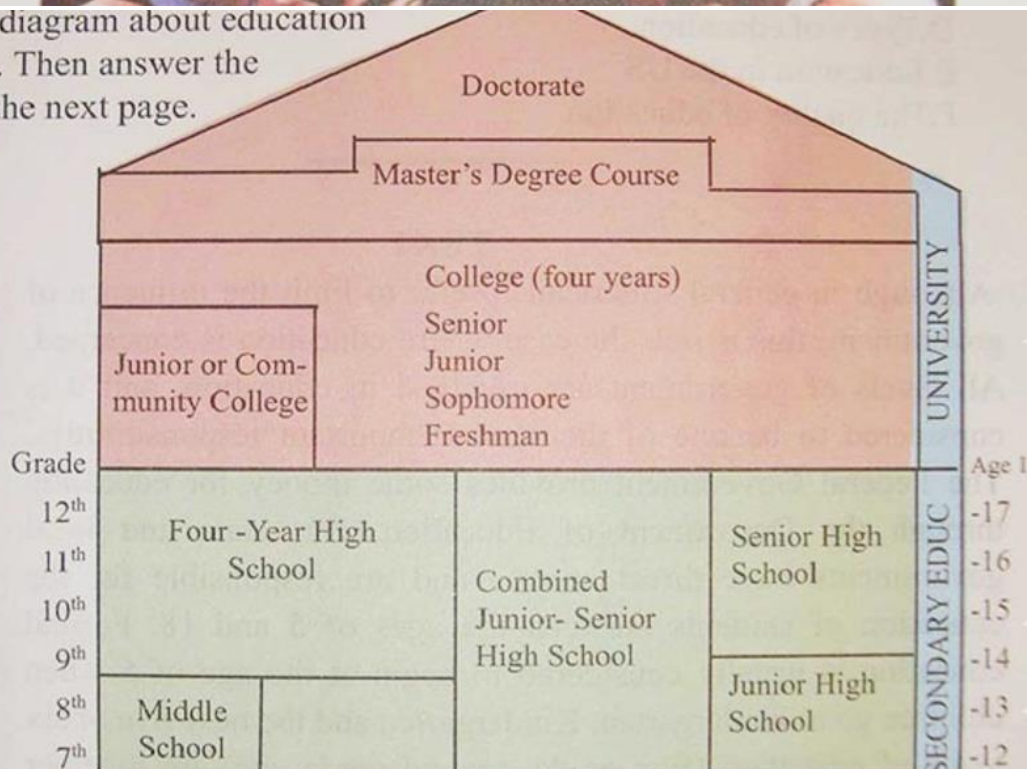
1. What do you know about education in Britain? Have you ever heard of any famous British university or college? Which one?
2. What do you think is the equivalent of *lycée* in Britain?
3. The abbreviations below are academic qualifications/degrees. In which order do you think they are conferred?

Master of Arts/Science (M.A/M.Sc) - Doctor of Philosophy (Ph.D) - Bachelor of Arts/Science (B.A/B.Sc) - Master of Philosophy (M.Phil.) - General Certificate of Secondary Education (GCSE)

4. What are some of the equivalents of the academic qualifications above in your country?



● Study the diagram about education in the U.S.A. Then answer the question on the next page.



① Carry out research into the British and the Algerian educational systems. Choose a level (preferably Secondary Education or Higher Education) and find information about such aspects as:

- organisation
- curriculum
- school year/holidays
- types of exams and qualifications

② Compare the two educational systems.

Get help from the web sites of the Ministries of National Education and of Higher Education. www.meducation.edu.dz www.mesres.dz

- State education in Britain www.dfes.gov.uk
- Private education in Britain www.isis.org.uk

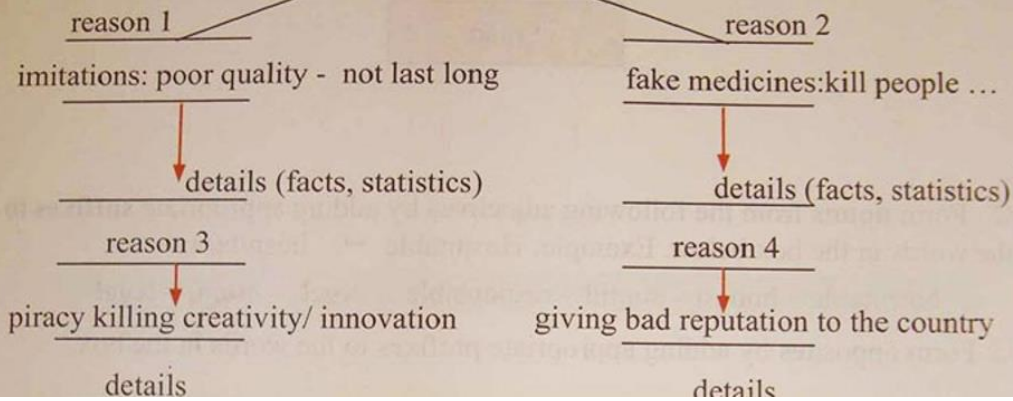
③ Draw diagrams (E.g. statistics) to illustrate the information.

④ Synthesize the information in a prospectus and give an oral presentation of 3 to 4 minutes comparing and contrasting the two systems.

► Think, pair, share ◀

- Write an opinion article developing the statements in italics in the diagram following the outlined procedure below.

Some people argue that counterfeiting benefits consumers by giving them access to lower-price goods. This is a totally mistaken claim. First,...



► Proverbs and sayings

Work in groups. Discuss the meaning of the sayings below. Then find their equivalents in your language.

1. Money talks.
2. Money is a good slave but a bad master.
3. Every man has his price.
4. Look after the pennies and the pounds will look after themselves.
5. Money can't buy you love.
6. Money doesn't grow on trees.
7. Business is business.

ملخص

الدراسة الحالية تهدف للتحقق من مركز تدريس الثقافة في برنامج تدريس اللغة الإنجليزية في المدرسة الثانوية الجزائرية و مع إشارة خاصة الى الكتاب المدرسي المقرر للسنة الثالثة ثانوي New Prospects و يهدف كذلك الى الاستفسار عن مدى ادراك المعلمين بشأن أهمية تدريس الثقافة لمتعلمي اللغة الإنجليزية كلغة اجنبية و بالتالي تعزيز كفاءتهم في التواصل بين الثقافات و بناء على دلتن يفحص العمل الحالي دور كل من المعلمين و الكتاب المقرر في تعزيز اتجاهات و مواقف المتعلمين نحو الثقافة الهدف و تعزيز كفاءتهم في التواصل الفعال مع رعاياها بالإضافة الى ذلك فان البحث هو محاولة للتحقيق في مواقف المتعلمين في المدارس الثانوية اتجاه الثقافة الهدف و التعليم الثقافي كما يهدف الى اختبار وعيهم الثقافي في الفصل الأول يتم الإشارة بشكل كبير الى الخلفية النظرية لالقاء الضوء على أهمية تدريس ثقافة اللغة في المدرسة الثانوية في حين ان الفصل الثاني الى الانطباعات التي تم بناؤها حول كفاءة التواصل بين الثقافات و تطبيقها في اقسام اللغات الأجنبية بالإضافة الى تحليل وصفي و تقويمي للكتاب المدرسي New Prospects و يفترض في الدراسة انه اذا كان المقرر غني في المحتوى الثقافي و اذا كان المعلمون يولون أهمية لتدريس الثقافة في فصول اللغة فسيطور المتعلمون معرفتهم الثقافية و بالتالي يعززون كفاءتهم للتواصل ثقافيا في العديد من الإطارات لاختبار الفرضية يتضمن الجزء العملي استبياناً للمعلمين و اختباراً ثقافياً للمتعلمين