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THEORETICAL AND APPLIED LINGUISTIC STUDIES

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Teaching and Laurning Culture in Foreign Laurning Chics in Globalization for Dr. Assata Baomandi

Conference Chair

الو. ماغ بنير والم

Laboratory Chair



CONFERENCE PROCEEDINGS

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27-28 March 2022 M'sila University, Algeria



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MINISTRY OF HIGHER EDUCATION AND SCIENTIFIC RESEARCH MOHAMED BOUDIAF UNIVERSITY OF M'SILA FACULTY OF LETTERS AND LANGUAGES DEPARTMENT OF LETTERS & ENGLISH LANGUAGE



Theoretical and Applied Linguistic Studies Laboratory (TALSL)

THE ONLINE INTERNATIONAL CONFERENCE ON

TEACHING AND LEARNING CULTURE IN FOREIGN LANGUAGE CLASS IN GLOBALIZATION ERA

M'SILA, Algeria, 27-28 March 2022



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MINISTRY OF HIGHER EDUCATION AND SCIENTIFIC RESEARCH MOHAMED BOUDIAF UNIVERSITY OF M'SILA FACULTY OF LETTERS AND LANGUAGES DEPARTMENT OF LETTERS & ENGLISH LANGUAGE



Theoretical and Applied Linguistic Studies Laboratory (TALSL)

THE ONLINE INTERNATIONAL CONFERENCE ON

TEACHING AND LEARNING CULTURE IN FOREIGN LANGUAGE CLASS IN GLOBALIZATION ERA

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Introduction

The dialectical connection between language and culture has always been the concern of foreign language teachers and educators who emphasize the cruciality of culturally appropriate language use. They argue that knowledge of linguistic features is not sufficient for successful communication. However, it needs an awareness of the sociocultural context within which the interaction occurs. Moreover, they justify the need for cultural literacy in language teaching by the significant hardship that learners encounter in communicating meaning if they are not exposed to cultural elements of the society in question. This issue becomes of paramount importance mainly in the contemporary technology-mediated world where globalization and new technologies have opened a plethora of new opportunities for intercultural communication by bringing learners together for web-enabled interactions and offering them innovative learning platforms and many new ways to encounter other cultures and languages.

Although the benefits of teaching culture in L2 classes were universally acknowledged and culture was widely taught in language classes, the debate over the "why," "what," and "how" of teaching culture has heated up. This, indeed, provoked foreign language teachers and educators to express their need for critical literature that challenges current language pedagogy practices and suggests ways to conceptualize culture in the language education context by providing insightful guidance on effective cultural teaching methods and techniques.

In this regard, this international conference is intended to satisfy the aforementioned need by affording foreign language educators, practitioners, and cultural researchers the opportunity to introduce, discuss, and promote the exchange of their theoretical and empirical findings and expertise regarding culture pedagogy in foreign language classrooms from a variety of perspectives. This, of course, by focusing its scope on innovative research intended to booster L2 learners' intercultural communicative competence, which is indispensable to cope with the communication demands of the globalization era.

Related Themes

The conference will address a range of critically important themes of either direct or indirect relevance to the following issues:

- **♣** Language Use and Intercultural Communication
- ♣ Cultural Change Vs. Alienation
- ♣ Innovative Approaches and Methods in Language, Culture, Literature, and Civilization Teaching
- **♣** Culture Education and Globalization
- ♣ Online Intercultural Exchange and Communicative Competence
- **♣** Teacher Training Regarding Culture Teaching
- ♣ Language Testing and Assessment Vs. Culture Learning Testing and Assessment
- Language-culture Curriculum and Teaching Materials
- ♣ The Use of Translation in Intercultural Language Teaching

Keynote Speakers

Pro. Emeritus Michael Byram

(Durham University, UK)

The presentation title:

"The Value of
Interculturality in Language
Teaching and Education"





Hon. Pro. H. Bruce Lee (Phoenix University, USA)

The presentation title:
"Communication without
Meaning"

Dr. Frances Amrani(Girton College. University of Cambridge, UK)

The presentation title:

"People Separated by a Common
Language: Discovering the Impact
of Culture on Language"



Dr. Youssif Zaghwani Omar (University of Benghazi, Libya)

The presentation title:

"Semantic Features of Words in Various Cultural Situations"



Dr. Jessica Kirchhofer (Bremerton and Poulsbo Western Washington University, Washington.)

The presentation title:

"Home/School Connections: The Transactive Nature of Learning Language and Culture"

Dr. Kangmo Lim

(Hanyang Women's University 引五(CEO) at YouWho, Inc.)

The presentation title:

"The Importance of Learning Transforming Culture in Global English"



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The Relation between Language and Culture



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Abstract

Our goal in this paper is to introduce a few of the theories that have contributed to an understanding of the relationship between language and culture. As far back as 1836, Wilhelm von Humbolt was already making a link between language, thought and people's way of perceiving their world. This theory paved the way for the much controversial and influential theory propounded by the Sapir-Whorf hypothesis. Sapir and Whorf launched a research into the relation between language and thought and between thought and culture. This hypothesis has triggered a whole set of reactions. linguistic relativity, it is important to understand To understand Whorf's Michael Silverstein's theory of culture as cultural concepts, the languageculture nexus. For him, cultures are properties of population who have come to be by degrees, tightly or loosely bounded in respect of their groupness, their modes of cohering as a group("cultural concepts," the nexus" between language and culture). We shall carry on with the theories of Clifford Geertz and Dell Hymes to finish with the most well-known contemporary researcher Claire Kramsch. The latter has delved quite thoroughly into the relation between language and culture. She states that culture is membership in a discourse community that shares a common social space and history and common imaginings. A member of this discourse community will retain a common system of standards for behaving and acting; These standards are what is called his culture. Culture and language are so interfused that the cultural component should be made less invisible in our teaching and learning.

Key words: controversial theory; weak version; Sapir-whorf hypothesis; Cultural concepts; Linguistic ideologies

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Our article's purpose is to introduce a few of the main cultural theories that have raised the relation between language and culture. From Wilhem Von Humbolt to Sapir and Whorf to Michael Silverstein, Clifford Geertz, Dell Hymes to finish with Claire Kramsch, our journey is quite exhaustive and begins in 1836.

As far back as 1836, Wilhem Von Humbolt's (Re-printed edition, 1999, p2) essay entitled *The Heterogeneity of Language and its Influence on the intellectual Development of Language* clearly showed that

The character and structure of a language expresses the inner life and knowledge of its speakers, and that languages must differ from one another in the same way and to the same degree as those who use them.

He carries on making the link between language, thought and their way of perceiving their world. We can therefore conclude that his work was indeed a forerunner to Sapir(1929) and Whorf's work called the Sapir-Whorf hypothesis. The latter offers a concept of the relation between language and thought, and the theory has from the very beginning attracted many researchers such as philosophers, psychologists and linguists Their theory, coming from Humbolt, claimed that different people speak differently because they think differently and they think differently because their language provides them with a way of perceiving the world around.

Based on these studies, the American anthropologist and linguist Edward Sapir (Language: An introduction to the Study of Speech, 1921) and his student Benjamin Whorf suggested a very influential but controvertial theory in the study of the relation between language and culture. Whorf suggested the idea that our languages help mould our way of thinking and, consequently different languages may probably express our unique ways of understanding the world.

We can deduce that language may **determine** our thinking patterns – the strong version of the Sapir-Whorf hypothesis or linguistic determinism or it may only **influence** our thinking patterns- this is the weak version of the Sapir- Whorf hypothesis or linguistic relativity. As a matter of fact, the strong version has been rejected and only the weak version has been retained.

The Latter highlights a great influence of language on our thinking and culture. Language helps us put certain ideas and beliefs to the fore, and so enables us to express our emotions and feelings.

The weak version implies there are cultural differences evoked in the associations of the words or concepts. Cultural awareness of a people is embedded in language, but it does not mean that language constrains what people can think or believe. Language only influences the way we think by conveying cultural identities. According to the weak version of the hypothesis, each language has its own conceptual system, and one who learns another language cannot master it. But since languages can be learned, the conceptual systems are not that different. As a conclusion, there are many aspects which need more scrutiny.

There is no unanimous conclusion about the Sapir-Whorf hypothesis; it has strong and weak points. It is quite true that language influences our thinking and culture, but the hypothesis stresses the omnipotence of language neglecting the social cultural aspects of language. Despite its drawbacks, the Sapir-Whorf hypothesis is a real breakthrough on the way to understanding the relation between language and culture. Sapir and Whorf created a pioneering work which has paved the way for future research.

Thanks to this hypothesis, many future researches have made the link between language and culture, between people and their perception. The hypothesis is still studied in the social and human sciences.

Whorf, Sapir's student, even proposed that the words and structures of a language influences how its speaker behaves, feels about the world, and ultimately the culture itself. Simply put, Whorf believed that you see the world differently from another person who speaks another language due to the specific language you speak. To a large extent, the real world is unconsciously built on the habits in regards to the language of the group. We hear and see and otherwise experience broadly as we do because the language habits of our community predispose choices of interpretation.

For example, the lexicon or vocabulary is the inventory of the articles a culture speaks about and has classified to understand the world around them and deal with it effectively.

The Sapir-Whorf hypothesis presents a view of reality being expressed in language and thus forming in thought. But the hypothesis raises another question; is reality formed in language and then thought or in thought and then language? Regardless of its age, the theory is still important today, and it triggered a whole set of reactions and questions. The theory still prevailed in the 1970's, was left aside by the 1990's, it has now been resurrected with Neowhorfianism.

The latter is the weak version of the Sapir Whorf hypothesis that holds that our thoughts and perception of the world are subtly influenced by the grammatical structures of our language. This idea was in fact already expressed by Wilhem Von Humbolt as early as 1836.

With Whorfianism, there is an overt rejection of determinism, namely that different words mean different things in different languages. Whorf's most known example is his argument for linguistic relativity which he considered a fundamental difference in the concept of time among the Hopi, a Northeastern American tribe.

He highlighted that time for this tribe is not a series of countable examples like 'six days 'or 'eight years'. Whorf's theory on Hopi conceptualization is an example of the structure-centered approach to linguistic relativity which will find connections with thought and behaviour: Whorf has shown the discrepancy of time conceptions through the grammar of the language of Hopi and English. His main contribution in 1956 was the publication of his writings on linguistic relativity. Besides, Neowhorfian linguistic Relativity and culture throw light on the relation between language and culture, a relation that has remained implicit. To understand it, it is important to grasp Michael Siverstein's theory of culture which he explains in his papers on 'Cultural Concepts, and the Language-Culture Nexus'. For Silverstein (2004, p 621),

Cultures are properties of population of people who have come to be by degrees tightly or loosely bounded in respect of their groupness, their modes of cohering as a group (cultural concepts).

Silverstein propounds that culture is linked to language through what he terms cultural concepts,' the nexus' between language and culture. Cultural concepts are people's conceptualisation of their universe and are indirectly experienceable. They are composed of two features:1) stereotypes, and ii) the organisation of the stereotypes into a structure. A STEREOTYPE is symbolical knowledge about an object in the world.

The organisation of stereotypes into a structure is a kind of logic, evaluation stances (good, bad, normal, deviant etc...). It organises stereotypes in an ordered set of serially structured value position according to Silverstein. Together, stereotypes and their organisation form the mediating object between language and culture.

In fact, linguistic forms, social use, and human reflections on the forms in use influence and have an impact on one another. To understand any one of them, we must take into account both of the other two. If not, we have not just a partial explanation, but only a partial object.

We can deduce that social and cultural processes are mediated in significant part by language, and systematic study of language use enriches our understanding of them, for example, language users rely on models that link types of linguistic forms with the types of people who stereotypically use them, even when the model is used in unexpected ways.

Silverstein describes these models of typical language as linguistic ideologies. Any appropriate account of language use, Silverstein tells us, must refer to language ideologies and we must describe how they become salient in practice.

In fact, linguistic anthropologists study linguistic forms in use, as construed by ideologies as these forms and language ideologies move across speech events. Moreover, he suggests that cultures like languages are ideational and mental, made of conception which are evidence of

knowledge, feeling, belief, even creating and transforming knowledge, feeling, belief.

These concepts belong to a socio-historical group. Silverstein asks fundamental questions like: can we actually study the social significance of language without understanding this sociohistorical unconscious that it seems to reveal?

Another view of culture is that of Clifford Geertz (1973, p 5) who claimed like Silverstein that culture is a system of inherited conceptions, but the latter added that those cultural conceptions were expressed in symbolical forms and they enabled men to communicate and develop their knowledge and attitude about life.

In fact, the function of culture is to impose meaning on the world and make it understandable. In *The Interpretation of Cultures*, Geertz (1973) states that language and its uses within a group are of interest to social anthropologists inasmuch as they are a significant part of human behaviour that represents symbolic action in regard to the social structure and interactions within the group.

He further notes that behavior articulates culture and determines how language is used to express meaning. In general terms, through the analyses of language uses, anthropologists seek to gain access to cultural frameworks and thus acquire an understanding of the conceptual world within which the members of the group live. Besides, according to his culture theory, Richard Shweder (1984, p 16) delves into conceptual properties of culture and cultural meaning systems as well as representations of self and manifestations of beliefs and emotions.

Because concepts, thoughts and identities are often expressed through language, culture theory is also concerned with language acquisition and socialization within a group.

In light of Culture theory, language is regarded as a complex system that mirrors what meanings are attached to behaviors and how they are expressed. In other words, and as Dell Hymes (1974,p 54-55) put it:

Uses of language are inseparable from the society and identities and social meanings that are encoded linguistically.

In all of the cultural theories above, you always have the relation of the language, culture and group or society: the language is impregnated with the culture of the society, reflect a cultural framework that includes the society's values, beliefs, and ways of behaving that are encoded within the language. It is this search for guidance, humans beings being in need of symbolic sources to orient themselves to the system of meaning in a particular culture.

Clifford Geertz, an anthropologist, said that culture is made up of the meanings people find to make sense of their lives and to guide their actions. This anthropologist saw the task of interpretative anthropology as being fundamentally about getting some idea of how people conceptualize, understand their world, what they are doing, how they are going about doing it, to get an idea of their world. Geertz was in fact more concerned with overall cultural operation. Like Max Weber, Clifford Geertz in his book *The Interpretation of Cultures* (1973, p 5) thought that

'man is an animal suspended in webs of significance he himself has spun, I take culture to be those webs, and the analysis of it to be therefore not an experimental science in search of law but an interpretative one in search of meaning'.

This definition of culture 'inherited conceptions in symbolic forms by which men communicate is the one espoused by the first recognized woman philosopher Suzanne Langer in her book *A New Key* in which she clarifies that for her the concept is essentially a semiotic one. Likewise, Clifford Geertz shares this same conception.

For both Suzanne Langer and Geertz, language is a series of inherited signs that encapsulates culture and the meanings it gives on the world to make it understandable.

A major definition given by Clifford is that language and its uses are important to anthropologists inasmuch as they throw light on man's behaviour representing symbolic actions in the social structure and in the social interactions within a group.

It is from the behaviour of individuals that we understand culture and it is from the language that we understand meaning. Generally it is through the analyses of language uses that we can gain access to cultural frameworks and consequently understand the conceptual world members of the group live in.

Another prominent sociolinguist and anthropologist is Dell Hyme who pioneered with other researchers the study of the relation between language and society as a multidisciplinary topic of research. He delved into the connection between speech and social relations; he invested ethnographically contrasting patterns of language use across speech communities (group of people who share a set of linguistic norms and expectations regarding the use of language.

It is a concept mostly associated with sociolinguistics and anthropological linguistics). He proposed the term 'communicative performance' instead of Chomsky's division into competence (knowledge of grammatical rules to decode and produce language) and performance (knowledge necessary to use language in social contexts) as an object of living inquiry.

Dell Hymes insists on researching his concept of communicative competence, which he does with his SPEAKING Model, namely, the identification of components that enter into the communicative process of linguistic interaction; these components are Setting and scene (setting refers to the time and place of a speech act), Participants (speaker and audience), Ends(purposes), Act (Form and order of the event), Key (clues that establish the "tone, manner, or spirit" of the speech act), Instrumentalities (Forms and styles of speech), Norms (social rules governing the event and the participants' actions and reaction), Genre (the kind of speech act or event : to entertain or teach a moral).

Besides, a leading thread among these leading linguistic anthropologists is the notion of cultural conceptual meanings encoded in language and will present themselves as social ideologies for Michael Silverstein.

Again these ideologies refer to socially grounded beliefs and conceptualizations of language. He saw language ideologies as orienting speakers' use of language and in the end change that language.

Our language is based on what we believe we can do with language and in this way we are able to change it.

Thus language ideologies form the bridge between language patterns and social and cultural structure, as the socially grounded beliefs and the expectations they generate: this connection between usage and beliefs is called metapragmatics, namely, the articulation of beliefs and language in language use (for example using a language of respect with old people).

When second-language learners acquire a metalinguistic awareness, they have already acquired the knowledge of the social meaning of second-language forms and awareness of how these forms are used in different social contexts.

The second language learner has consequently acquired the social and cultural background of language use and can therefore become an advanced learner of the language. This is a crucial force in language learning since the learner becomes aware of language use (different forms in different language contexts).

As with most of the above cultural theorists, Claire Kramsh, whose main interest is applied linguistics, asserts that language expresses a cultural reality: the words people say refer to common experience: facts, ideas, events, are communicable because they refer to a stock of experience about the world that other people share.

Added to the content of their utterances, we must add attitudes, beliefs, points of view. Members of a community also create experience through language through different mediums such as speaking on the phone or writing a letter. They also understand the tone of voice, accent,

conversational style, gestures, and facial expressions therefore through its verbal and non-verbal aspects language embodies a cultural reality.

Like Clifford Geertz, Max Weber and Dell Hymes before, Claire Kramsch is referring to language as a system of signs that have a cultural value. Speakers identify themselves through their use of language. Their language is synonymous of social identity. When the language of a group is prohibited, the members feel rejected as a social group and culture. Consequently language embodies a cultural identity.

She also defines 'communities of language users' by focussing on the social group who shares common ways of viewing the world through their interactions with other members of the same group. These can be members of the same family, neighbours, professional colleagues, people belonging to the same nation.

The cultural process is reinforced through institutions like the family, the school, the workplace, the church, the government, and other sites of socialization throughout their lives. Members of the group use language in such a way that they disclose their common beliefs and values. This group showing common aspects of speaking is called **a speech community**: they use the same linguistic code; when the group uses common ways in using the language to meet their social needs, we talk of **discourse community**: this community can use an accent which is the way they present information, the style with which they interact etc.... this accent is called **discourse accent** (for example, teenage talk or professional accent).

Another view Claire Kramsh gives us in her book *Language and Culture* is that it can have a historical dimension. Natural behaviour, for example, can be sedimented in the memories of group members and passed on in writing and speaking from one generation to the next. This is the case for social rites for instance.

They become part of traditions and of the group's historical identity. Material culture like paintings, monuments, works of art, and institutions like museums, libraries, schools...keep the culture alive through what artists and writers have said and written about those material artefacts.

Consequently, language is not a culture- free code. Language plays an important role in preserving culture especially in its printed form.

Combined with the above two layers of culture (diachronic historical) and synchronic (social), there is a third layer to culture which is the imagination. We can illustrate that with Londoners for example: London is inseparable in their imagination with Shakespeare or Dickens, therefore, there exists a culture of the imagination which is intimately linked to language.

Besides, if we look at just **language study** and accept the fact that even knowledge that is acquired is taught in a social, historical, academic context, it is certainly again a **cultural activity**.

Finally, Claire Kramsch gives a definition of culture by contrasting it to nature: she takes the example of rose perfume that needs the natural roses to become a perfume; therefore, culture is always the result of human intervention in the biological processes of nature.

At last, she summarizes culture as membership in a discourse community that shares a common space and history and common imaginings. A member of this discourse community will retain a common system of standards for believing, evaluating, acting. These standards are what is called his **culture.** Taking into account globalisation in our contemporary world, Kramsch (AILA Review 27, 2014, p51) adds that a lot of initiatives are undertaken to encourage tolerance and openness between different cultures such as intercultural communication, intercultural learning, mediation between cultures.

As a conclusion, Wilhem Von Humbolt was extremely illuminating and foreboding in terms of the theories of Sapir and Whorf when they both pointed that the structure of a language reveals how people view the world around. As to Geertz, he was famous for his interpretative anthropology and his view of culture which is semiotic: these are cultural conceptions expressed through symbolic meanings to communicate and develop their knowledge and attitude towards life.

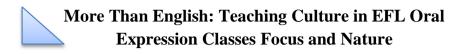
Geertz was concerned with the operation of these cultural conceptions. As far as Michael Silverstein is concerned, his cultural conceptions are what he calls stereotypes and their organisations, linguistic ideologies, recurrent linguistic practises that become recurrent according to types of persons.

As to Dell Hymes, he is well known for his SPEAKING model and his study of the social relations and social exchanges. Finally, Claire Kramsch's definition of culture is membership in a discourse community that shares a common space and history and common imaginings.

All the above cultural theories have underlined how the social cultural framework, namely, how people relate to their world is encoded through symbolical signs and encoded through language. This social cultural framework is intrinsically woven within the fabric of language. It is therefore a must to introduce a course of cultural anthropology for the language being studied: this is very likely to improve language learning and foster more understanding between cultures.

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Abstract

Culture teaching in foreign language education is a problem faced by most language teachers. With the increasing number of EFL students, integrating culture in learning is required. Thus, oral expression courses have been introduced, to offer a practical way to teach intercultural communication which will without doubt improve their understanding of competent communication in the target language. To do so, the researcher collected data through an interview addressed to 08 teachers of oral expression course in the department of English at Batna 2 University. The findings revealed that most teachers exhibit negative attitudes towards some aspects of the English culture when teaching oral expression course. Then, a set of recommendations were presented for optimizing the process of integrating culture teaching, so that teachers can help students to meet the English requirements for being culturally competent.

Keywords: culture teaching; intercultural communication; oral expression; online questionnaire

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1. Introduction

Teaching and learning the foreign language requires not only mastering the language, yet some issues are needed to get effective communication. One of them is culture. As far as culture is the concern of debate, culture teaching should be the focus. The reason is that a complete foreign language learning and teaching atmosphere cannot be realized without getting an effective understanding of intercultural communication.

In this context, Brown (2006) stated that culture is an integral part of the communication between language and thought. It is our way of thinking and behaving which certainly reflect our language use. Similarly, Johnson (2005) pointed out that language learning is more than mastering the linguistic aspects of language. Indeed, it is about understanding the cultural context in which the language occurs. In sum, an intertwined relation between culture and language which demands from EFL teachers both solid theoretical knowledge and strong practical skills.

2. Literature Review

2.1. Culture in Teaching and Learning

It is believed that language is the way through which culture is taught, and the meaning of each word can be realized only when we relate this word to its social and cultural context. Brown (2007, p. 380) defines culture simply as, "the ideas, customs, skills, arts and tools that characterize a given group in a given period of time". According to (Kramsch, 2012), culture is about people's daily life activities including behaving, eating, and talking, "Culture with the capital letter "C" stands for "the culture of English, including the economic, society, politics, history, heroes, writers, and artists in English speaking countries" (Kun, 2013, p.197).

Many scholars (Bennett 1993 and Byram 2008) view culture integration as a vital component of foreign language teaching classes, a way to improve more effective communication in the target language, and to develop students' ability to understand meanings across languages and cultures.

This shows that the integration of culture in teaching and learning is indispensable as it provides numerous benefits. Guest (2002, p. 22) agrees that "incorporating cultural knowledge into the EFL classroom is beneficial".

According to Harrison and S.P Hantington (2000, p.14), "culture is a crucial element in understanding societies, analyzing differences among them, and explaining their economic and political development".

2.2. The Role Of Oral Expression Course In Teaching Culture

It is seemed that oral expression course is a successful teaching practice in which teachers can use a variety of learning activities to improve their students understanding of many cultural concepts "The language classroom may be the only way where cultural contact occurs; therefore, the environment should be made as open as possible to meaningful cultural learning" (Damen, 1978, p. 45). Oral expression course is one of the main subjects in English teaching; it addresses student's freedom and capacity to express ideas, generate experiences, and tell stories. Gosling (1921, p. 160) once said "oral expression is used sometimes to denote the speaking voice and sometimes used to denote a form of public address, usually brief and delivered before small audience".

Oral English classes increase students' motivation and encourage students' independence. Oral classes are very important as they help in improving students' ability to use English in practice. "To have ideas and to have the ability to express them in a pleasant manner entails one to leadership" Gosling (1921, p. 160). Oral expression courses have been introduced, to offer a practical way to teach intercultural communication which will without doubt improve their understanding of competent communication in the target language. Although oral classes are student-centered, the role of the teachers is very significant. It is the teacher who can create safe learning environment to help students think, learn, and participate in a new and previously unimagined way.

3. Methodology

The present study is just one part of a myriad studies. The general aim of the study is to explore the effectiveness of integrating culture in teaching EFL in Batna 2 university. To achieve the purpose of the present research work, a total of 08 English teachers were interviewed. The current study is a qualitative research in nature because in order to get deeper understanding of the participants' perspectives, a semi-structured interview was used to find teachers' attitudes and practices of integrating culture in teaching speaking skill in EFL classrooms. The data obtained from the interviewed teachers are reported in the study. All the participants were pragmatically and purposively selected.

Interviews seemed to provide in-depth and comprehensive details about how teachers actually reacted to the integration of culture in teaching oral expression course. "the most often used method in qualitative inquiries" (Dörnyei 2007, p.134). The interview questions were developed by the researcher and some modifications were made in order to tailor the questions to meet the nature of the research questions.

In the development process of the interview questions, in order to ensure the content validity and face validity of the interview which were checked by a panel of experts. The experts' comments and suggestions were incorporated to improve the final version of the interview. To ensure the reliability of the interview's questions, the interview was piloted on English teachers. The piloting of the interview revealed that all the questions were clear and the interviewees were not faced with any difficulties. Therefore, the data were analyzed by content analysis. "The basic process in content analysis is to put together similar data within the framework of specific concepts and themes and to interpret them in a way that readers can understand" (Yıldırım ve Şimşek, 2006, p. 27). The questions of the interview were structured to find the answer for the following research questions:

- What are the advantages and disadvantages of integrating culture in teaching oral expression classes?
- How do teachers manage problems and design activities involving culture teaching in oral English classes?

4. Results

4.1 Teachers' Demographic Information

Table 1 summarizes the details of the interviewed teachers. The names of the teachers have been coded to guarantee a high level of anonymity and to protect their privacy as well. All the teachers are above the age of 30 meaning that they have at least 5 years of teaching experience.

 Table 01: Basic Information about Interviewed teachers

Pseudonym	Gender	Teaching experience
Teacher1 (I1)	F	5
Teacher2 (I2)	F	6
Teacher3 (I3)	F	5
Teacher4 (I4)	F	7
Teacher 5 (I5)	M	13
Teacher 6 (I6)	F	5
Teacher 7 (I7)	F	9
Teacher 7 (I8)	F	12

4.2. Main Results of the Interviews

The major results of the present study are presented based upon the following themes:

4.2.1. The Current Situation of Culture Teaching in Oral Classes

When the teachers were asked to give their attitudes on the benefits of integrating culture teaching in oral classes, most of them stated that it is an effective way; They unanimously believed that: "Couture teaching in oral classes can motivate my students to be creative and learn in an enjoyable environment" (I3, I4, I5, I7, I8).

In agreement with (I3, I4, I5, I7, I8) opinion, (I2) referred to the benefits of culture teaching for the students to develop learners' intercultural knowledge. She added that "culture is an integral part of language teaching and there are many intercultural language activities that support students' language learning". "In intercultural foreign language education, the process of foreign language learning engages the **learner in the role of a** 'comparative ethnographer' (Byram, 1991, p. 19). In the same line, "Crosscultural awareness is competency in recognizing, interpreting, and understanding cultural elements that contrast one's own behavior, values, and beliefs' (Jones, 2004, p. 15).

Moreover, (I2) responded very positively towards incorporation of culture in learning in general. She stressed on how culture as a teaching activity could help make the lecture more interesting, which in turn could keep the students focused in class. In agreement with (I2) opinion, (I4) highlighted that "the current twenty-first century students are familiar with technology, so it is teachers' chance to take this advantages to use technology tools to teach culture". "I use videos, CD-ROMs or the Internet to illustrate aspects of the foreign culture like songs, fashions, festivals and so on" (I4).

When the teachers were asked about their practices in incorporating culture in their oral classes, not every teacher had used cultural activities in their teaching practices. Most of the them referred to the difficulty in finding the authentic materials, insufficient time and no fixed syllabus. (II) highlighted the negative attitude of culture teaching by some teachers. She believed that "teachers prioritized teaching intercultural knowledge to teaching intercultural attitudes and skills". The same for (I6) who stated that "domains of culture such as values and beliefs were almost avoided". Moreover, (I6) emphasized that why there is a need to teach culture only in oral classes when other courses could do the same for culture teaching objectives.

However, (I2) pointed out that: "I help my students to learn about how to do things and behave in different social contexts". Similarly, (I7) stated that: "I use pictures, posters, and so on to illustrate aspects of the foreign culture". In the same way, (I3) was worried about what the students

could actually gain from the culture teaching in EFL classes. She gave an example of how the students might not be able to relate what they had learnt to their communication with foreigner speakers. She said that "It is essential to address issues of prejudices and risks of generalization". Holly (2008) argues that learning a foreign language culture may lead to 'ideological colonization'

4.2.2. Problems of Integrating Activities Involving Culture

The way of integrating culture in oral classes usually includes teachers' actions to engage students in the learning process and their ability to know how to teach language through authentic materials that contain cultural aspects. (I1) stated that "It not about teaching a set of information regarding the target culture instead it is about creating opportunities for students to develop their socio-cultural skills". (I6) added that "Teacher could be more creative in thinking and be more active in classroom by giving students cultural activities which are in agreement with the students' interest or students' level".

(I3) implied that if there is a will, there is always a way. For her, if she really wanted to integrate culture in her lectures, he would consult her colleagues who were more experienced. As for (I7), when she had problems with the way of doing so, she would request for assistance either from the net or her colleagues. She said "I will get my colleagues to help me. But sometimes they are busy and I will get net to help".

To enable teachers to be culturally competent means they will be able to reach effectiveness in language teaching. (I5) referred to his experience regarding the culture teaching; he pointed out that "Novice teachers are not aware of the practices and perceptions that will help them to make their students able to act flexibly and sensibly", Similarly, (I8) stated that "Most teachers focus too much on linguistic knowledge only because they have restricted knowledge on how culture should be tackled in the EFL classes". Moreover, I5 responded very negatively towards the number of students in class "the integration is not an easy process in EFL classrooms, especially in large classes"

5. Discussion and Conclusion

In general, there are many advantages and disadvantages regarding the integration of culture teaching in EFL oral classes. For the advantages, it is reported that culture teaching could help teachers to make their lessons sound more interesting and stimulating. And they raised the idea that language is culture and culture is language. This comment resonates with Brown (1994) who points that: "a language is a part of a culture and a culture is a part of a language; the two are intricately interwoven so that one cannot separate the two without losing the significance of either language or culture" (cited in Jiang, 2000, p.328)

The integration of culture in the teaching of oral classes was said to develop students' intercultural communicative competence and awareness of cultural differences. This data supports what Kramsch (1996, p. 99) argued "educators are forcefully reminded that knowledge of a person's language is no guarantee of mutual understanding if one does not, at the same time, gain an understanding of that person's culture". In the same context, Kitao (2000, p. 47) states that "culture instruction makes of language learning a meaningful and a purposeful enterprise, facilitating comprehension and assimilation".

Teachers seemed to be weak in managing the problems occurred while they were teaching culture in their classrooms. Feedback given was that if they had problems or obstacles with the culture teaching methods, they would revert to consulting their colleagues who are more competent in such kind of integration. Assistance either from the net was also one of the options used. Teachers' creativity level seemed to be quite low as the activities planned only involve linguistics knowledge aims and ignore those with cultural understanding. This might be due to the fact that they are not trained to integrate culture in language teaching.

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Exploring Algerian EAP Teachers and Students' Pragmatics Awareness in English as an International Language

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Abstract

Although research on variational pragmatics has demonstrated new perspectives for pragmatics teaching and learning, the current mainstream of English language teaching in Algeria still largely emphasizes American English and British English with little attention given to other English varieties. In an endeavour to shed light on this issue, the aim of this paper is twofold. First, it examines Algerian EAP teachers' awareness and attitudes towards implementing insights on the pragmatics of English as an International Language (EIL). Second, it focuses on Algerian EAP students' experiences of English language in use in a study abroad context by exploring the ways in which their intercultural experiences in Ireland influence their pragmatics awareness of EIL. The sample of the study involves four Algerian PhD students who are enrolled in an educational sojourn at the University of Limerick, and thirteen EAP teachers from the departments of English at the Universities of Bordj Bou Arreidj and M'sila. While self-report questionnaires were administered to teachers, semistructured interviews, in a form of mediation for self, were carried out with students. The study findings revealed that although the teachers recognize the importance of EIL, they are disengaged in the act of implementing its pragmatics aspects. Analysis of the students' results showed that they had little awareness of EIL pragmatics norms prior their sojourn abroad, yet their intercultural encounters with non-native speakers of English assisted them in developing awareness of EIL pragmatics regularities. The study findings underlie the necessity and significance of integrating instruction on pragmatic variation and EIL pragmatics norms.

Keywords: variational pragmatics; English as an International Language; intercultural experiences; pragmatics awareness.

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1. Introduction

In the present globalized era, English is considered a global medium of communication, or a lingua franca (ELF), between speakers who have different first languages to achieve their communicative goals (cf. McKay, 2018). Recent systematic research on variational pragmatics indicates that an intra-lingual heterogeneity exists across English language varieties (Barron and Schneider, 2009; Barron, 2020; Schneider, 2021). From a pragmatic perspective, different English language users employ different pragma-linguistic resources to make and respond to requests, offers, compliments, and so on (Barron, 2020). Yet, most problematically, crosscultural pragmatics research tends to treat languages as homogenous wholes (Barron, 2008b). Schneider (2017) notes that "language users do not use language in uniform ways but vary in their performance depending on the language and the variety they use" (p. 315).

English as an International Language (EIL) has become a key notion in the current debates on pragmatic variation (Barron, 2020). EIL pedagogy is concerned with investigating the extent to which current English language educators prepare learners for the realistic English that they would encounter outside of the classroom context (Marlina, 2018). Research in EIL embraces the diversity of English varieties and rejects the notion of a single superior variety (ibid). Barron (2020) postulates that the existing pragmatic variation poses challenges to the existing conceptualization of pragmatics competence, given the little attention to pragmatic variation in English language classrooms (Barron, 2005). In line with this, Baker and Abdzadeh (2020) argue that pragmatics should be regarded as "a fluid manner in which and adaptation are central" (p. 59) to prevent decontextualized prescription of how English should be. Due to the development of EIL, researchers are attempting to devise appropriate formulae to improve students' capacity to communicate in English across contexts. Therefore, the current teaching practices are being revisited to cope with the current globalized, multicultural, and multilingual society (Sánchez-Hernández and Alcón-Soler, 2020).

Against this background, the present research is framed within variational pragmatics and EIL research realms to explore Algerian EAP teachers' awareness and attitudes regarding EIL pragmatics norms. Also, the present study attempts to cast light on how Algerian PhD students' intercultural experiences in Ireland have influenced their awareness of the pragmatics features of EIL. On these bases, this endeavour attempts to find answers to the following research questions:

- **RQ1**. What are Algerian EAP teachers' attitudes towards implementing pragmatics aspects of EIL?
- **RQ2.** To what extent do Algerian EAP teachers implement pragmatics aspect of EIL?
- **RQ3.** How do Algerian students' intercultural experiences in Ireland influence their awareness and attitudes of the pragmatics of EIL?

2. Literature Review

2.1. Variational pragmatics

Variational Pragmatics is a branch of pragmatics that studies intralingual pragmatic variation in pluricentric languages. It can be contrasted to other subdisciplines of pragmatics, such as cross-cultural pragmatics and inter-language pragmatics. Research in cross-cultural pragmatics concerns itself with comparing the pragmatics aspects of typologically different languages (House and Kadar, 2021), whereas interlanguage pragmatics research is concerned with the study of language learners' pragmatics knowledge, use, and development (Taguchi, 2017). Variational pragmatics, however, is concerned with investigating "the effect of macro-social pragmatic variation on language in (inter)action" (Barron, 2021, p. 359). Variational Pragmatics came as a reaction to the little systematic research on intra-lingual pragmatic variation in modern dialectology and pragmatics (Barron and Schneider, 2009; Barron, 2017). While sociolinguists focused on regional and social variation (e.g., pronunciation, vocabulary, and grammar), pragmatics researchers have placed a heavy emphasis on pragmatic universals (e.g., speech acts and politeness) and differences between languages at the expense of intra-lingual pragmatic variation.

Therefore, variational pragmatics bridges the research gap between pragmatics and modern dialectology by examining pragmatic variation across varieties (Schneider, 2021). According to Schneider (2021) variational pragmatics aims "at adding pragmatic phenomena to the research agenda of sociolinguistics, and regional and social variation to the agenda of pragmatics" (p. 663).

Variational Pragmatics distinguishes between macro-social variation and micro-social variation (Schneider, 2021). Micro-social variation represents situational variation such as social power, social distance, social dominance and other situational factors; macro-social variation represents region, social class, ethnicity, age, and gender (other factors include, education and religion) (Barron and Schneider, 2009). The key distinction between these two sorts of factors is that macro-social factors are concerned with individual speakers, whereas micro-social factors are concerned with speaker constellations (Barron and Schneider, 2009). Barron and Schneider (2009) put forward that each of these social factors can systematically influence language use, thereby leading to variety-specific and varietypreferential variation. While variety-specific refers to the linguistic features that are specific solely to one variety, variety-preferential refers to the linguistic strategies that can be found in two or more varieties with a difference in distribution of preferences for certain pragma-linguistic strategies and forms (Barron, 2020). These features can be used to construct as well as to convey speaker's identity in (inter)action. Thus, variational pragmatics has identified six levels of analysis to analyse features of (a) the formal level (e.g., discourse-pragmatic markers, interaction: pragmatic routines), (b) the actional level (e.g., speech acts), (c) the interactional level (e.g., sequential patterns), (d) the topic level (e.g., content and topic management), and (e) the organizational level (e.g., turn-taking) (Barron, 2020) and finally (f), the stylistic level (e.g., polite/ plain styles, pronominal address forms) (Félix-Brasdefer, 2012). Further levels of analysis include a prosodic level, a metapragmatic level, and non-verbal level (Schneider, 2021). Empirical research could include more than one level of analysis.

As it is assumed that the micro and macro social factors can systematically influence pragma-linguistic production (e.g., the choice of discourse markers, the realization speech acts, turn-taking and so on), the objectives of variational pragmatics can be subsumed under four headers. First, it endeavours to identify the impact of each macro-social factor on language use. Secondly, it seeks to investigate the interplay of macro-social factors, e.g., the interplay of age and gender. Another aim includes analysing the inter-influence between macro-social factors and micro-social factors. Further aims can encompass analysing genre and discourse type, community of practice and register, formality, speech and writing (Barron and Schneider, 2009).

Variational Pragmatics is established according to three main methodological principles: empiricity, contrastivity, and comparability. According to the empiricity principle, researchers should not rely on their intuition and fabricated data in the process of data collection. Rather, data should be collected by means of empirical instruments, such as role-plays, production questionnaires, and corpora. Contrastivity principle indicates that two or more language varieties should be contrasted to identify variety preferences and variety-specific features. Building on the contrastivity principle, the comparability principle indicates that the factors under investigation in varieties of the same language must be comparable. That is, female speakers of one variety are compared to female speakers of another variety of the same language. The data obtained following these principles can pinpoint the interrelationship as well as the differences between varieties (Barron, 2020).

By recognizing intra-lingual heterogeneity, the area of variational pragmatics actively opposes the notion that languages are homogeneous wholes, since linguistic forms and conventions within a language are impacted not only by situational and contextual variables but also by macrosocial aspects. The existing empirical research on variation has identified varieties specific and varieties preferences features across English language varieties, namely British English, American English, Irish English, to name a few (cf. Barron, 2017a, 2022; Schröder and Schneider, 2021).

The succeeding portions of this paper discuss the contribution of variational pragmatics to the neighbouring research areas of World Englishes and English as an International Language.

2.2. English as an International Language (EIL) and pragmatic variation

English is the most widely used language around the globe by speakers of different linguistic and cultural backgrounds (Tajeddin et al., 2018). Therefore, several terms such as English as an International Language (EIL), English as a Lingua Franca (ELF), along with World Englishes (WE) have been used interchangeably in SLA and intercultural communication contexts (cf. Baker and Abdzadeh, 2020).

A few words are in order to identify the distinction between the research focus of World Englishes (WE), English as a Lingua Franca (ELF) and EIL. First, WE classifies all English varieties into three categories: (a) Inner Circle varieties (i.e., English is spoken as the first language), (b) Outer Circle varieties (i.e., English is one of the several official languages in a country), and (c) Expanding Circle (i.e., English is used as a foreign language but has no status as an official language) (McKay, 2018; Kachru, 1995). Secondly, ELF research concentrates on the language samples produced by English speakers who have different linguistic and cultural backgrounds (cf. House, 1999). McKay (2018) proposes that the difference between WE and ELF is that research on WE seeks to define the distinctive characteristics of English varieties with reference to the first language and culture. Therefore, it concentrates on content and not interaction. Meanwhile, ELF is concerned with identifying both content and interaction features between second language speakers (McKay, 2018).

The nature of English as an International Language (EIL) seems to combine both features of WE and ELF. The area of EIL acknowledges that the intra-lingual variation is a result of both speakers' first language and culture (content), along with their level of linguistic competence (interaction). EIL recognizes that the language used in every conversation is largely determined by speakers' investment in conveying the intended meaning. Hence, EIL is concerned with content, interaction, and process (McKay, 2018).

Research in ELF as well as research on English varieties, including areas of WE and variational pragmatics, inform research on EIL (cf. Marlina, 2018; McKay, 2018; Barron, 2020). In the view of Taguchi and Ishihara (2018),

"a successful pragmatic act is not about demonstrating nativelike pragmalinguistic and sociopragmatic knowledge. Rather, it is about calibrating and adjusting one's own pragmalinguistic and sociopragmatic resources, as well as other linguistic and semiotic resources, to the interlocutor and context in order to achieve a communicative goal" (p. 88).

This can be done by highlighting the various varieties of English and "rejecting a single automatic BrE or AmE NS norm" (Barron, 2020, p.38). Barron (2020) points out that EIL is based on recognizing all English varieties to enable learners to anticipate and tolerate pragmatic variation. EIL highlights that each English variety has its own cultural norms and, therefore, there is no better English. Thus, both teachers and learners should maintain a flexible perspective on pragmatic strategies and avoid adopting a prescriptive that specific set of strategies as 'better' than other strategies and avoid assuming that a particular set of strategies can be relevant in all contexts (Baker and Abdzadeh, 2020).

2.3. Instructional pragmatics vs. study abroad experience

The development of EIL has resulted in a shift in focus of pragmatics instruction from leading students toward native-likeness to enabling them to be effective intercultural speakers, who are able to use English correctly and appropriately in a variety of situations and with a variety of interlocutors (Sánchez-Hernández and Alcón-Soler, 2020). The existing literature on pragmatics in language teaching and learning indicates that L2 pragmatics norms can be developed either by incorporating pragmatics instructional methods (Sánchez-Hernández and Alcón-Soler, 2020) or by direct exposure to the L2 in the target culture (cf. Barron, 2003; Barron, 2019). Both learning experiences are relevant for the present research.

Pedagogical interventional research involving various instructional strategies has demonstrated that pragmatics aspects are teachable. Pragmatics instruction has been examined with reference to pragmatics behaviour, such as speech acts, pragmatics markers, politeness strategies (Sánchez-Hernández and Martínez-Flor, 2022). It has been extended to incorporate grammatical forms, such as tenses (Ben Adel et al., 2021). Interventional research can, thus, be either explicit or implicit. Explicit pragmatics instruction can be applied by directing students' attention and awareness towards the pragma-linguistic resources and socio-cultural norms of a particular language. Techniques that have proved to be effective among others, meta-pragmatics discussions, consciousness-raising techniques, and out-put-promoting tasks (Sánchez-Hernández and Martínez-Flor, 2022; Taguchi and Ishihara, 2018; Ben Adel et al., 2021). In contrast, implicit pragmatics instruction "relies on awareness-raising activities that guide the learner to self-discover the pragmatic target" (Sánchez-Hernández and Alcón-Soler, 2020, p. 96). Although explicit instruction is generally agreed to be more effective than implicit instruction, implicit education may be equally effective as explicit instruction when carefully prepared to steer learners toward detecting language input (Martínez-Flor, 2006).

In addition to the existing research on pragmatics instruction, there is an important body of knowledge on pragmatics development in a study abroad (SA) context. Research in this area has shown that pragmatic development can be largely influenced by exposure to the target language (Barron, 2003). Researchers tend to examine language learners' pragmatics development in SA contexts through quantitative data collected by pre-post tests to determine any change in pragmatics patterns over a specific period of time (cf. Barron, 2003, p.82; Taguchi, 2017). Researchers could also examine pragmatics aspects by analysing contextual and individual features through the use of qualitative data, such as interviews, observations, diaries, and journals (Taguchi, 2017). SA studies have revealed that learners can develop many pragmatics features, such as speech acts, politeness norms, pragmatics routines, to name a few, when they are directly exposed to the target language (cf. Barron, 2003).

Nonetheless, SA longitudinal research has indicated that the process of acquiring pragmatic patterns might be, in some instances, slow. As a result, many factors have been found to influence the speed with which learners' pragmatics can be developed depending on, as Barron (2019), suggests, "the presence/absence of prior instruction" (p. 102), lack of pragma-linguistic and socio-pragmatic input, and cultural distance.

EIL builds on, and significantly highlights, the results obtained in SA experience and pragmatics instruction. EIL-informed perspective in teaching pragmatics should include promoting learners' awareness about EIL pragmatic norms (Taguchi and Ishihara, 2018) in light of the varieties of English used around the world and the varieties of L2 learning contexts (Sánchez-Hernández and Martínez-Flor, 2022; McKay, 2018). Pragmatics instructional pedagogy should include a careful consideration to find out the ideal way to use the L1 in improving L2 linguistic competence. Likewise, EAP/EFL classrooms should place an emphasis on enhancing learners' strategic intercultural competence (Mckay, 2018). An intercultural approach to understanding pragmatics, in which learners are led to comprehend both their own and the interlocutor's socio-cultural norms in order to strategically mediate between both cultures (Nguyen, 2018). Pedagogical practitioners should strive to maintain an attitudinal inclination toward the validity of EIL (Sánchez-Hernández and Martínez-Flor, 2022). Given the pragmatic variation, teachers should promote learners' autonomy to critically select their pragmatic behaviour depending on the contextual and situational factors. (ibid). In this regard, Taguchi (2018) recommends pragmatics instruction on metacognitive strategies and cognitive strategies. The meta-cognitive strategies are intended to enhance both learners' noticing and evaluation of appropriateness in the act of communication. These strategies can guild learners to process pragmatic information and construct L2 pragmatic knowledge. Hence, Pragmatics instruction can be used not only to emulate pragma-linguistic and sociocultural regularities of the L2. Rather, it can be tailored to empower learners to anticipate and tolerate pragmatic variation, as each individual speaker brings a variety with which they are accustomed (Barron, 2020; Matsuda, 2018).

3. Method

Given the multifaceted nature of the present cross-sectional research, a mixed-method approach was adopted to contribute to underscoring the phenomenon in focus in two different contexts: a study abroad context and an EAP classroom context. This study attempts to capture teachers' attitudes about implementing insights of EIL pragmatics and highlights how a group of students' intercultural experiences in an educational sojourn influenced their awareness and attitudes of the pragmatics of EIL.

3.1. Participants

The population of this study is constituted of both teachers and students. The study involved 04 Algerian PhD students, ranging in age from 26 to 28, who are enrolled in an educational sojourn at the University of Limerick, Ireland. Their stay in Ireland spans, up till the data collection took place, around 13 months. They were graduated from different universities in Algeria with master's degrees specialized in English Language Teaching and Applied Linguistics areas. The sample consisted also of 13 EAP teachers, ranging in age from 30 to 42. It should be noted that 07 teachers are currently teaching in the department of English at University Mohamed Boudiaf, M'sila, and 06 teachers teach EAP courses in the department of English at University of Mohamed El Bachir El Ibrahimi, Bordj Bou Arreiridj, Algeria. Most of them have more than 6 years of English language teaching experience.

3.2. Research instruments

To understand teachers' attitudes towards implementing the pragmatics aspects of EIL as well as how students' intercultural experiences influence their awareness of the pragmatics aspects of EIL, a self-report open-ended questionnaire was addressed to the teachers and semi-structured interviews, in a form of mediation for self, were carried out with the students.

3.3. Data collection procedure

The study was undertaken exclusively online. This procedure was carried out in the second semester of the academic year 2021/2022. The self-report questionnaire was administered online via a Google Form link to

the teachers. The principal investigator reached out to the teachers via emails and Facebook. Subsequently, audio-recorded semi-structured interviews were conducted via Microsoft teams with the students. Each interview lasted about 25-30 minutes. The participants voluntarily decided to take part in this research. It was ensured that high levels of protection were at work to protect the data against violation and invasion of privacy. Their confidentiality was also ensured as the data is presented through codes.

4. Data analysis

4.1. Self-report questionnaire results

The data elicited by the self-report questionnaire was used to find answers to RQ1 and RQ2 regarding teacher's attitudes towards incorporating pragmatics insights of EIL. The self-report questionnaire consisted of two main sections. The first section is dedicated to collect background information regarding teachers' age, sex, and teaching experience (see section 3.1.). The second section addresses teachers' attitudes as well as awareness of EIL pragmatics norms.

Table 1. Participants' English learning background

Q1. Where/how did you first learn English?		
Responses	Response count	Response percent
Middle School	11	84.61%
Television programs		
(Movies, TV series,		
Documentary films,	2	15.38%
etc.)		

Table 2. Preferences for the English variety used outside the classroom

Q2. Which English variety do you prefer to use outside of the classroom?		
Answer options	Response count	Response percent
British English	11	84.61%
American English	2	15.38%
Mixture of both	0	0%

The first two questions aim to explore the teachers' learning background. Responses to Q1 indicated that almost all participants (11, 84.61%) were first exposed to the English language in the middle school. To a lesser degree, 2 respondents (15.38%) maintained that they were first exposed to English in televisions (e.g., movies, TV series, documentaries), and subsequently studied English in the middle school. For the second question addressing which English variety they use outside of the classroom, the results show that 11 participants (84.16%) reported that they use the British English (BrE) variety; only 2 participants (15.38%) use American English (AmE). The participants justified their choices by asserting that they were taught by teachers who used BrE variety. One participant held that BrE is the norm; another participant claimed that BrE is the most preferred variety in educational contexts.

Table 3. Teachers' objectives of teaching English

Q3. What are your objectives of teaching English?		
Answer options	Response count	Response percent
To enable my students to communicate with native speakers of English.	4	30.76%
To enable my students to communicate with people from different cultures (native and non-native speakers of English)	9	69.23%
Other (please specify)	0	0%

Q3 aims to identify how teachers perceive the objectives of teaching English. Among the responses of 13 participants, most participants (9, 69.23%) selected the purpose of enabling students to communicate with both native and non-native speakers of English. It is observed in table 3 that a small portion of teachers (4, 30.76%) reported that they teach English to enable learners to use it with native speakers of English.

Q4. What type of teaching materials do you incorporate in your English language classes?

Answer options Response count Response percent

Native speaker models 8 61.53%

Both non-native speaker models and native speaker 5 38.46%

models

Table 4. Teachers' selection of teaching materials

In this respect, Q4 explored the type of teaching aids and instructional materials that the teachers employ in their classrooms. Over half of the respondents (8, 61.53%) reported that they use the native speaker model related materials, while 5 participants (38.46%) maintained that they expose their students to both English native speaker and non-native speaker models.

Q5. Which English language variety do you expose your students to in English language classrooms?		
British English	11	84.61%
American English	3	23.07%
Mixture of both	2	15.38%

Table 5. English variety adopted in the classroom

Q5, Q6, and Q7 investigated the English variety that teachers prefer to use in the classroom as well as which variety they refer to when integrating aspects of pragmatics. The results for Q5 revealed that most participants (11, 84.61%) maintained that they use BrE, while 3 participants (23.07%) reported they use AmEng. A small number of 2 participants (15.38%)

indicated that they use a mixture of both. Participants who use BrE variety justified their responses by saying that it tends to be clearer, understandable, and preferred by their students, relative to other English varieties. Meanwhile, those who opted for AmE declared that students are familiar with AmE due to the widespread of American movies and social media platforms. Another participant maintained that the Algerian ministry of higher education and scientific research encourages the use of BrE variety related materials. Among those who favour the use mixture of both varieties, one participant maintained that she prefers providing students with diverse learning content, while another participant justified that she was taught by teachers who used a mixture of both varieties.

Table 6. Implementation of pragmatics aspects in teaching

Q6. How often do yo	Q6. How often do you integrate the aspects of pragmatics in your classes?		
Answer options	Response count	Response percent	
Often	0	0%	
Always	2	15.38%	
Sometimes	7	53.84%	
Rarely	4	30.76%	
Never	0	0	

Table 7. Preferred English variety in pragmatics discussions

Q7. Which English language variety do you refer to when discussing			
	aspects of pragmatics?		
Answer options	Response count	Response percent	
British English	7	53.84%	
American English	3	23.07%	
Mixture of both	3	23.07%	

According to Q6 responses related to the extent to which teachers integrate pragmatics instruction, most teachers (7, 53.84%) selected sometimes; only 2 teachers (15.38%) selected always.

The rest of participants (4, 30.76%) chose rarely. When they were asked about which variety they refer to when integrating pragmatics in Q7, many participants (7, 53.84%) selected BrE, while around 23.07% chose AmE. The remaining participants (23.07%) indicated that they refer to both. One teacher explained that he personally favours AmE. He claimed that some students are not aware about the difference between English language varieties and how they are appropriately used in different forms (written/spoken).

Table 8. Degree of teachers' discussion of pragmatic variation

Q8. How often do you highlight pragmatics differences/similarities				
across E	across English varieties to your students?			
Answer options	Answer options Response count Response percent			
Often	0	0%		
Always	0	0%		
Sometimes	4	30.76%		
Rarely	5	38.46%		
Never	4	30.76%		

In Q8, the respondents were asked about the extent to which they highlight pragmatic variation across English varieties. As can be seen in table (8), many participants (5) with a percentage of 38.46% reported rarely. While 4 participants (30.76%) chose sometimes, another 4 respondents (30.76%) selected never.

Table 9. Importance of teaching aspects of EIL

Q9. How important is it for you to teaching aspects of English as an			
International Language (EIL)?			
Answer options Response count Response percent			
Very important	5	38.46%	
Important	8	61.53%	
Moderately important	0	0%	
Slightly important	0	0%	
Not important	0	0%	

Q9, Q10, and Q11 further investigated teacher's attitudes toward implementing EIL. The scores obtained in Q9 revealed that almost all teachers believe that it is important to teach aspects of EIL (61.53% reported important, 38.46% reported very important). One teacher explained that awareness of EIL provides students with the privilege of being heard and understood in different contexts. Another teacher stated that it is important for students to be aware about the existing varieties of English and how they are used to enable them to communicate effectively during international events, conferences, and meetings and even when traveling abroad or in any official encounter.

Table 10. Degree of teachers' discussion of English as an international language

Q10. How often do you mention the term "English as an International Language" in your classroom discussions?			
Answer options	Answer options Response count Response percent		
Often	0	0%	
Always	1	7.69%	
Sometimes	6	46.15%	
Rarely	5	38.46%	
Never	0	0%	

However, when they were asked in Q10 about the degree to which they mention the term EIL, many participants (6, 46.15%) chose sometimes, besides approximately 38.46% chose rarely. To a lesser extent, only 1 teacher (7.69%) who selected always. The teachers justified their choices by the fact that highlighting the importance of EIL assist students to understand the significance of learning EIL aspects. Another teacher mentioned that he always refers to English as a global/ international language in his class to stress on the importance of learning and being able to practice this language for different purposes.

Table 11. Teachers' integration of Pragmatics aspects of English as an international language

Q11. How often do you integrate pragmatics aspects of English as an			
	International Language?		
Answer options	Response count	Response percent	
Often	0	0%	
Always	1	7.69%	
Sometimes	7	53.84%	
Rarely	4	30.76%	
Never	0	0%	

In Q11, the teachers were asked to rate the extent to which they integrate pragmatics aspects of EIL. It is observed that, 7 participants chose sometimes representing a rate of 53.84%, and 4 respondents (30.76%) chose rarely. Only one participant (7.69%) chose always. One teacher reported that he always incorporates aspects of EIL as he teaches pragmatics module. Another teacher commented that she creates situations on how to use the English language effectively with focusing on the interlocutors, and the events on which the conversation is taking place.

4.2. Semi-structured interview results

This section reports on the data elicited by the semi-structured interviews. The interviews with the participants were carried out in the form of self-mediation as well in meta-pragmatics discussions. Self-mediation refers to the process of interpreting (inter)cultural behaviour that is based on awareness of L1 cultural norms and expectations in relation to the aspects of L2 cultural practices (Liddicoat, 2014). Liddicoat (2014) postulates that learners' mediation might not represent accurate interpretations of the target language and culture; rather, it is an interpretive engagement that can demonstrate explicit attempts to comprehend socio-linguistic experiences. Therefore, the interviewees were not only reporting their experiences but also constructing active knowledge on pragmatics awareness in their responses to the principal investigator's questions. Hence, two main themes were selected to answer the third research question (RQ3) on how students' intercultural experiences in Ireland influenced their awareness of EIL.

4.2.1. Awareness of pragmatic variation and EIL pragmatics features prior the educational sojourn

The interviewees expressed almost similar views regarding their pragmatic awareness of English as an international language as well as of Irish English before the start of their educational sojourn in the host country, Ireland.

Extract 1 (ALGP1)

When we were in the University we were only exposed to American English and British English until we came to Ireland. I found completely different Englishes from the ones I ever expected, starting with Irish English. [...] Teachers often preferred the ones who mastered American English or British English. So, I always tried to adapt British English to meet my teachers' expectations.

Extract 2 (ALGP4)

It was in the module of sociolinguistics in which we learnt about some similarities and differences between American English and British English, in terms of pronunciation and word choice only. I didn't know about their differences in pragmatics. [...] We used to have some discussions on terms such as World Englishes [...] English as a lingua Franca, and English as an international language but we didn't know their characteristics in use. Things were, I think, more theoretical. I think global English is English as an international language.

ALGP1 critically challenged the way she was taught in Algeria, by comparing what she knew in Algeria with what she found in her 13-months intercultural experience in Ireland. She framed her perceptions of teachers' practices in Algeria as they regarded BrE or AmE as the norm of English language learning. ALGP1 displayed her learning process as a direct attempt to meet her teachers' inclinations by adopting BrE. ALGP4 asserted that she only knew the concepts World Englishes, English as a Lingua Franca and English as an International Language theoretically.

ALGP4 thought that she was not aware of the pragmatic variation and lamenated her previous teachers for placing a heavy emphasis on syntactic and pronunciation variation at the expense of pragmatics variation. Based on their statements, it could be noticed that they had little awareness of Irish English (IrE) variety as well as of the characteristics of EIL before their educational sojourn in Ireland.

4.2.2. Intercultural experiences and pragmatics awareness of EIL and Irish English during the educational sojourn

During their educational stay in Ireland, the participants seemed to have developed an awareness of the pragmatics norms of both IrE and EIL. The participants compared their pragmatics knowledge when they were in Algeria with the knowledge they acquired as a result of socialization and intercultural communication with Irish native speakers and with international students, who are non-native speakers of English, at University of Limerick.

Extract 3 (ALGP3)

Although I was very careful in my speech, I had a couple of misunderstandings with Irish people at the beginning [laughter]. Sometimes I was asked questions, but I did not know they were questions because they were so indirect. We aren't like them [...]. We had a couple of misunderstandings with our Irish EFL teacher [...]. She gave us activities to do, but because of the way she asked us to do them, no one did her activities. She ended up perplexed [...]. Talking to non-native speakers of English is so straighthood. They all care about is what you mean [...]. No one cares about your RP accent.

Extract 4 (ALGP4)

It was like some sort of pressure when I used to talk to people when I first came in Ireland [...]. I find everyone is polite in his or her way that's what I feel when I talk to non-English native people. This is what is meant by English as an international language [...]. I learnt a lot about Irish English as well. Like they never impose anything on you like we do in Algeria.

Extract 5 (ALGP1)

I've had the opportunity to talk to Indians, Chinese, Greek, and other people from different cultural backgrounds. I was always surprised with the way they talked. [...]. They don't care about which English should be used. I had expected a lot [...]. I could not adapt neither American English or British English when I was in Algeria. I used to feel bad about that, but not anymore. I feel comfortable now with speaking Algerian English [laughter], especially with non-native speakers of English. But I am more careful when speaking to Irish speakers.

In extracts 3 and 4, ALGP3 and ALGP4 reported that they had some misunderstandings in the beginning of their educational sojourn in Ireland. This might refer to the lack of awareness on Irish English as well as on EIL before they come to Ireland. The interviewee developed an awareness of politeness practice by referring to the Irish English native speakers as being indirect in speech. ALGP1, ALGP3, and ALGP4 interpreted their intercultural interaction with non-native English speakers as being relaxed. It could be noticed their intercultural experiences assisted them in framing the concept of EIL. This is evidenced in ALGP4's statement that *everyone is polite in his or her way*.

5. Discussion

The present paper addressed Algerian EAP teachers' awareness and attitudes towards incorporating EIL pragmatics norms. The study attempted also to shed light on how a group of Algerian PhD students' intercultural experiences in Ireland influence their awareness and attitudes towards EIL pragmatics norms. The results obtained by means of the self-report questionnaire and the semi-structured interviews have yield valuable information on the phenomena in focus.

The first question (RQ1) asked about Algerian EAP teachers' attitudes towards EIL pragmatics norms. Findings in this regard indicate that the teachers have positive attitudes towards pragmatics aspects of EIL. Given their recognition to the significance of EIL, teachers' attitudes are reported in their teaching objectives that involve enabling learners to communicate with both native and non-native speakers of English.

Additionally, the teachers themselves indicate that they integrate both native and non-native speaker models of language use to equip learners with diverse language input. The second research question (RQ2) asked about the extent to which the teachers integrate pragmatics instruction on EIL features. The results, however, show that pragmatics instruction on EIL is relatively infrequent. Although the teachers are aware of the significance of EIL, most of them tend to refer to either BrE or AmE in pragmatics related discussions. This is not only manifested in their preferences for the use of BrE and AmE in classroom discussions, but also to their perception of BrE and AmE as the norm of language teaching. This is in line with Forsberg et al. (2019) who found that English language teachers in Sweden and Germany perceive American English and British English as the 'correct' forms of speaking. Forsberg et al. (2019) indicated mismatch also between teachers' objectives and their teaching practices. This mismatch was interpreted as the difficulty of applying communicative competence focused teaching strategies instead of targeting particular varieties (Forsberg et al., 2019). In this study, the respondents justified this practice by referring to the traditional teaching approaches of their learning experiences which were dominated by British English and American English. It can be assumed, thus, teachers' learning experiences is a contributing factor to the polarization of American English and British English in their current teaching practices

With respect to how students' intercultural experiences influence their awareness of the pragmatics of EIL (RQ3), the results of the semi-structured interviews corroborate the self-report questionnaire. The students maintained that they had little awareness of the pragmatics aspect of EIL before they go to Ireland. Also, they had limited information of the pragmatics features of Irish English due to the lack of formal instruction on pragmatic variation across English varieties in their home universities. As a result, the respondents illustrated that they had a few intercultural communication issues at the beginning of their educational experience in Ireland.

In the mediation for self, the students appeared to make sense of the pragmatics features for both IrE and EIL by reflecting on some of their encounters. For instance. the students intercultural noticed communicating with non-English native speakers tend to be more relaxed. ALGP4 describes the process of interaction and negotiation with EIL participants with everyone is polite in his or her way. This can possibly refer to the fact that the respondent concluded that both interactants in EIL situations strive to establish politeness values in the act of (inter)action specific to the situation in focus (cf. McKay, 2009). Another example to add, ALGP1 self-perceived the way she uses English in EIL contexts as an Algerian English. In this formulation, the interviewee perceives the existence of her L1 in the way she uses the L2. The description of Algerian English could be the result of her perceptions of how some speakers of other languages, such as Indian, German, and French, use, either consciously or unconsciously, aspects of their L1 when using English. This can be supported by the finding of Forsberg et al.'s (2019) where the researcher found that their Swedish participants referred to the English they use as Scandinavian academic dialect. The results of the present research can lend support to Ghlamallah (2019) who designed empirical research to examine the crosslinguistic influence of standard Arabic, Algerian colloquial Arabic, Berber and French on the ways in which Algerian university students use English language. The data yielded by this study provide convincing evidence that standard Arabic, colloquial Arabic, and French have resulted in an Algerian pronunciation of English.

Regrading Irish English variety, the students noticed that Irish English native speakers tend to be indirect in speech. Such development illustrates some results that previous research has already highlighted. For instance, Barron (2003) found that Irish English native speakers employ more conventionally indirect linguistic strategies in the realization of requests and offers as opposed to their German counterparts. Indirectness has been indicated to be one of the salient features in Irish English variety (cf. Kallen, 2005b; Flores-Salgado and Witten, 2019).

ALGP4's formulation of *they never impose anything on you* can find resonance in Barron's (2008a) declaration that the use of indirectness in IrE creates the impression that the hearer has some freedom and options to whether or not comply with a speaker's request.

In the process of self-mediation, it could be inferred that the students constructed their own understanding as a result of reflecting on their own socio-cultural norms of language use in relation to the socio-cultural norms of the target language. For example, ALGP4 uses the formulation *like we do in Algeria* and ALGP3 uses the expression *we aren't like them*. The study results support Liddicoat (2014) who found that, using mediation for self, the participants developed an awareness of their own L1 pragmatics norms as well as of the target language pragmatics features. In this regard, Sánchez-Hernández and Martínez-Flor (2022) found that the use of raising meta-pragmatic awareness through cross-cultural comparisons assisted learners in EIL pragmatics development. Canagarajah (2006) points out that L1 can be instrumental in the development of EIL pragmatics knowledge. The following section will present some pedagogical recommendations based on the results obtained.

6. Pedagogical recommendations and implications

Based on the study findings, the current study suggests a number of pedagogical implications for instructional designers and English language teachers. Initially, course designers and material providers should incorporate aspects of EIL to prepare learners for the real English language use outside of the classroom (cf. Marlina, 2018). Also, language educators and practitioners should guide leaners to be ethnographers (Taguchi and Ishihara, 2018). In this regard, teachers should aim for developing students' meta-pragmatics and critical awareness skills so as to actively assess the situational and contextual factors in the act of communication. An interculturally competent language user should be able to negotiate meaning in different intercultural settings (cf. Nguyen, 2018; Sánchez-Hernández and Martínez-Flor, 2022). It is the role of teachers to raise their learners' awareness of the existing pragmatic variation across English language varieties (Barron, 2020).

Likewise, teacher training is especially effective to reconsider the plurality of EIL and to normalize non-native speaker norms in classes, thereby reorienting "their attitudes towards the teachability of EIL" (Sánchez-Hernández and Martínez-Flor, 2022, p. 259).

7. Research limitations and directions for future research

Despite the valuable research findings, the current study has some limitations. First, due to time constraints, the study was conducted with a limited number of research participants. As a result, this may lead to questioning the generalizability of the research findings. In addition, this research is exploratory in nature and, therefore, it is only limited to describing the ways in which students' intercultural experiences in a study abroad experience influenced their awareness and attitudes of the pragmatics features of EIL. Thus, further research could enlarge the research scope to include large sample of teachers as well as students. Future research could apply an empirical approach, through Discourse Completion Tasks (DCTs), role-plays, or authentic audio-recorded data, to investigate which EIL pragma-linguistic features that students develop in a study abroad context. It should be noted that little research exists on teaching EIL in the Algerian context. Hence, researchers could look at Algerian EAP learners' attitudes towards EIL as well as whether the current teaching practice prepare Algerian learners for international encounters. As it is beyond the research scope, the present study included a brief discussion on Algerian English. Considering the recent English language reforms in Algeria that involve moving from French to the use of English as the official language of teaching and learning in higher education, researchers could look at the extent to which Algerian Arabic pragmatics features influence the use of English language among both teachers and students.

8. Conclusion

The research questions guiding the study were asked to explore Algerian EAP teachers' attitudes regarding the implementation of EIL pragmatics aspects, the extent to which they implement EIL pragmatics instruction, and how Algerian EAP students' intercultural experiences in a study abroad context influence their awareness of EIL pragmatics. Methodologically, self-report questionnaire targeted to teachers and semistructured interviews with students were employed to find answers to these questions. The study findings showed that EAP teachers favour teaching aspects of specific varieties, namely American English and British English despite of their awareness of the importance of EIL. The results obtained from the semi-structured interviews with the students in Ireland revealed that the students faced some challenges at the beginning of their educational experience abroad. As they adapted to their new environment, the students became more aware of the pragmatics characteristics of EIL as well as of the Irish English variety. Indeed, working knowledge of pragmatic variation across English language varieties can assist both teachers and learners to shift attention from the traditional polarized view of American English and British English into a multi-variational perspective of the state of the English language.

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Abstract

has brought additional communicative challenges Globalization professionals in work fields. These challenges exist side by side with the process of doing business in a foreign language, especially in a multicultural working environment. By adopting the critical intercultural approach in the ESP context, it is expected that Algerian future engineers would successfully interact with individuals from different cultures and increase their employability. Accordingly, the attempt along the present paper is to propose a task-based learning paradigm for promoting critical intercultural competence via the medium of ESP course. Contrary to the prevailing assumption that the main purpose of ESP course is to meet learners' linguistic needs, we think that it may also serve the purpose of promoting critical thinking and intercultural competence. Therefore, drawing on the existing literature, this paper addresses the issues of learners' intellectual and intercultural competences in ESP settings from the perspectives of both research and praxis.

Keywords: ESP; critical thinking, intercultural competence, Algerian Engineering students.

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1. Introduction

Economic growth has become contingent upon hunting the best international talents; therefore, big companies are competitively recruiting skilled engineers from different geographical territories. As result, companies all over the world are becoming more culturally diverse. This means that, a key requirement in an engineer is to display certain capabilities as to operate at cross-linguistic and cross-cultural levels. Within this very sense, Sercu (2005, p. 1) states that: "employers increasingly want their employees to be interculturally competent. They want them to be skilful negotiators in increasingly intercultural work situations". This indicates that entrepreneurs are aware that "the future belongs to those who can learn to work or team together with other groups without regard to location, heritage, and national and cultural difference" (Grandin & Hedderich, 2009, p. 363). The same idea is echoed by Spitzberg & Changnon (2009) who state: "with ample opportunities for employment overseas, it becomes important for internationally competitive business to hire interculturally competent employees, if only for the future success of the business." (p. 4)

Regardless the outstanding success achieved when culturally diverse engineering teams decided to collaborate, the most obvious problematic situations had to do with the communicative issue. In other words, while the potential for high-level product is enormous, the potential for cultural misunderstanding is equally significant. Therefore, reflections on the available engineering programs have been given as to what knowledge they must allow an engineer to acquire, what skills he or she should be equipped with, so-called soft skills should be in the mix and what role they should play. Given that engineers work within teams that include professionals from different countries, scholars agreed that, today more than before, intercultural communicative competence, among other skills, is required in the engineer who intends to work in international territories (Grandin & Hedderich, 2009). This being the case, engineer educators must be aware of their students' communicative needs.

This panorama motivated us to better understand the status quo of integrating intercultural communicative competence into ESP courses, with special reference to Algerian Engineering Schools. Convinced that taking intercultural issues into account within the ESP course would improve the chances of Algerian engineers in joining multinational companies in Algeria or abroad, the researchers aim to propose the critical intercultural pedagogy for English language teachers' current practices in the Algerian technical studies departments so that they can understand how intercultural approaches may assertively enrich their ESP courses. This goal is important as ESP in Algeria has remained very much the same for the last decades; it has been taught within approaches that restrict the goals of ESP teaching to the development of students' linguistic competence.

2. Literature Review

2.1. Foreign Languages Education Policy in Algerian Engineering Institutions

Across the different technical institutions in Algeria, Foreign languages education (English and French) is recognized as a basic requirement for any engineering training. These institutions, whatever the technical programs they offer, include English for scientific and technical training as a component of an engineering degree. ESP classes form part of a transversal module component of the offered program that is taught for five years of training.

The teaching of English for scientific and technical purposes has arisen in response to the academic and professional needs of Algerian future-engineers. The textbooks and learning materials currently available to teach EST focus on different themes and subjects of the discipline. Some of them target the language and skills that engineering students require in order to read scientific texts and technical reports in English. Others address the future occupational requirements of working in a competitive environment.

However, compared to English, French enjoys a more prestigious place in the Algerian technical studies programs. For all the scientific and technical courses, studies are done only in French. That is to say French is not solely a subject to be taught, but it is language of instruction.

Later on, French becomes the instrument of work, communication and integration into Algerian companies. This situation, nevertheless, represents a challenge for freshmen as they have received secondary school education in classical Arabic. When they arrive at university, many of them find themselves stuck in a university system where knowledge is entirely communicated in French.

The debates going on these days, however, are not about enhancing students' French proficiency, but rather, enhancing their English level because stakeholders are seriously preparing to replace French with English in the Algerian university curriculum. Yet, the first strategy of the concerned ministry to make this shift happen was conducting an online survey of the university community to collect data about teachers' and students' perceptions of this new linguistic policy. However, we believe that if this had to be brought into debate, the issue would not be whether English should be the language of instruction; the issue would be whether it is possible to implement it, whether teachers can deliver their lectures entirely in English.

2.2. The intercultural dimension of ESP course

Since the end of the 1960s, the question of culture and its teaching has been one of the most salient issues in the domain of foreign language education. Since language is conceived as an inseparable from the culture in which it is embedded (Alptekin, 1993; Byram, 1989, 1999; Byram and Grundy, 2003; Kramsch, 1996, 2002), the idea of culture as an important part of foreign language teaching is no longer debatable. This consensus centers the debate around the following questions: what is culture? What aspects of culture should be part of the curriculum for teaching a foreign language? How can these aspects be taught?

Moreover, globalization is a real force for change which is restructuring our cultural identity, an identity that is no longer based solely on one's nationality or our geographical location, but also on one's experiences of life in a society which, like many other industrialized societies, incorporates many cultures. This scenario entails openness to intercultural phenomena from the part of engineers in their international professional relations. It is therefore important for ESP teachers to rethink

the nature of culture from an educational point of view, and to reflect on the global academic and professional contexts in which they prepare their courses.

In spite of the prominent features shown in ILT, a number of challenges, we believe, still exist in the implementation of the intercultural language teaching approach in the ESP course in Algeria. First, the current tertiary education in Algeria is inevitably examination-oriented and students have to take part in the Technical English exams at the end of each academic semester. This being the case, ESP instructors generally accept that they attach much more importance to the teaching of the language knowledge itself than to the cultural aspects.

Second, communicative language teaching has predominated the teaching of English in Algeria for almost three decades. In this way, teaching philosophies in ELT pre-service and in-service programmes, curricular design and educational materials have been influenced by functional approaches that underscore the importance of the instrumental value of language that enables cross-cultural communication. For this reason, ESP instructors across the Algerian engineering institutions might have taken this intuitive perspective and have focused on communication "as their main and perhaps only purpose." (Porto & Byram 2015, p.11)

Critical Intercultural Tasks of ESP Course

The critical intercultural competence tasks advocated in this study are purposefully put forward with their focus not only on students' linguistic competence, but also on their intercultural communicative competence. The 'intercultural speaker' model promoted by Byram (1997), and Kramsch (1993), can be applied in the ESP classroom, with the intention of progressively developing students' knowledge and critical analysis capacity of socio-cultural aspects of their own country and the interlocutor's. In Byram's (1997) ICC model, the five savoirs are specifically illustrated as the component factors that formulate successful intercultural interaction.

Given its applicability into the communicative language teaching, the proposed activities have been designed within the task-based learning approach. There are two main reasons for the choice of this approach mentioned by Lu and Corbett (2012, p. 34): "the procedures of task-based language learning are well-matched to the goal of developing intercultural communicative competence... TBL has a number of useful parallels with the prevailing use of problem-based learning." The goal of these activities, therefore, is to encourage EST teachers to make a shift in focus on "what is being done, rather than what language might be used to accomplish the task" (p. 35). To illustrate this shift, the following table has been adopted from Lu & Corbett (2012) with slight modifications in order to meet the purpose and context of the present study.

Table 1. Form-based versus task-based learning

Question forms; asking and answering questions	Interviewing a prospective employee
Imperatives; giving instructions	Writing a manual of how a machine works
Future with 'going to'; expressing	Informing a workmate of planned
intention	future activities
Past tense narrative; telling a story	Asking questions and giving answers
1 ast tense narrative, tening a story	about experiences in one's career
Conditional clauses; hypothesizing	Making a dialogue about possible /
Conditional clauses, hypothesizing	impossible inventions in the future

In order to develop students' intellectual competences, it seemed to us quite necessary that teachers offer them tasks which arouse their interest and fulfill their needs. Such tasks are essential conditions for student involvement as they are meant to stimulate their curiosity and make sense in their study/work domain so that they get motivated and interested. These activities may stimulate the cognitive structures of the students to allow them to invest their already acquired linguistic resources and implement all their intellectual capacities for the purpose of constructing new knowledge.

Designed Activities to Foster Students Intercultural Competence

Beeing intercalturally aware individuals is a significant aim for every language learner especially ESP learners due to the nature of their studies and future occupations. In this regard, Léon-Henri & Jain (2017) maintain "To foster increased understanding and knowledge of globalised professional settings and, in particular, intercultural business relations, it is increasingly important for language instructors to dedicate part of their language teaching to intercultural awareness".

While much has been written about culture, ethnography, and other related topics. There is insufficient literature that tackles integrating culture in EFL contexts and in ESP classes in particular. In writing this article, the researchers attempt to fill this gap in the literature and to suggest some material and designed activities.

Different types of activities can be practical for integrating culture aas well as dealing with intercultural competence. Interestingly, role play can be a fun and an engaging activity for students as it may broaden their perspectives and raise their cultural awaerness.

Activity 1:

Theme: Talking about Food and Eating Habits

The teacher can introduce an interesting topic about food, famous traditional dishes and eating habits in their own community. Importantly, He/she can invite students to read and make an open discussion regarding the habit of eating individually or eating togethor.

N.B the task is extracted from a teacher's book premuim Pack, entitled "Skillful Speaking and Listening". It is introduced in the "before you listen" section. Such a pre-assignment would raise students awareness of eating habits in different communities and even engage them in discussing their own cultural eating habits which differ from one family to another and one region to another. Much fun and joy are expected by tackling such a topic.

Cultural Awareness

LISTENING 1 Family food legacies

Before you listen

Allow time for students to discuss the questions in pairs before opening this up to a class discussion.

Cultural awareness

The importance of food and eating together varies greatly between cultures. In some cultures, even a common greeting is connected with food, e.g., in Chinese it is common to greet people with the phrase Have you eaten? In many cultures, people also pride themselves on offering hospitality to guests or strangers by inviting them to a meal. In many industrialized nations, it has become more common for people to eat alone and to eat quickly since other activities have become more important. However, even in some European cultures, eating still has real significance, and in countries such as France and Italy people often get together to enjoy a long meal together.

Adopted from: Rogers (2016, p.54)

Another worth mentioning quotation which can be an introduction to a second activity related to *eating habits* is the following.

A Polish person in the United States, after being offered a meal and refusing politely, could be unpleasantly surprised to be given nothing to eat, and might even think that Americans are stingy with food. The American host would not realize that refusing food is a sign of modesty and the person offering the meal should insist"

(Chlopek, 2008, p.11).

repeated over time and become habits, but do not have deep symbolism. A family ritual, on the other hand, involves A family ritual, on the other riding, involves
A family ritual, on the other symbolic nature. According
communication of a more symbolic nature. According
to a number of reports, not only does a ritual convey a
to a number of reports, as a group, but it also makes to a number of reports, not only abes a ritual convey a to a number of reports, not only abes a ritual convey a to a number of who we are as a group, but it also makes the sense of who we are as a group, but it also makes the family feel like they belong together. For example, a family mealtime ritual could be a symbolic act, it could family mealtime ritual could be conversations. These do not be large or extreme. It could be as simple or involve objects, or it could be conversations. These do no have to be large or extreme. It could be as simple as a joke about who finishes their food first or who says what at the table. It could be a dish that the family eats on at the table. If could be moment of silence before a meal special occasions or a moment of silence before a meal that everyone respects. It could be the same repeated that everyone respects. It could be the same repeated that everyone respects of that only occur at the dinner subjects of conversation that only occur at the dinner table. When a family ritual is passed down through generations it becomes a legacy. Only when the rituals occupy an important part in each individual's mind do occupy an important part in each individual's mind do they give the family its own meaning. And the family mealtime ritual has been the subject of great interest in the social sciences. There is something about what happens when people share a meal that brings the family aroup together. Sharing of food is a great interest in the social sciences. There is something about what happens when people share a meal that brings the family group together. Sharing of food is a deeply human instinct in all cultures, a point drawn out in Russell Belk's recent article "Sharing," from the Journal of Consumer Research published by The University of Chicago Press. Belk draws attention to the similar patterns of sharing on all continents. During family mealtimes, legends are passed down, jokes are told, and the wider world is eventually examined through the family's own values. This strengthens the family connection; it strengthens the family identity. And it's good for us in other ways. Various studies across North America and the United Kingdom show that the more often families eat together, the more likely children are to have confidence in themselves. Children who eat regular meals with their parents were found to be 40% more likely to score good grades and felt that their parents were proud of them. Robin Fox, an American anthropologist who teaches at Rutgers University in New Jersey, says that a meal is more than just about the food. It's about civilizing people, about teaching them to be And yet, many argue that this kind of ritual is in decline. members of our culture.

And yet, many argue that this kind of ritual is in decline. According to the American Institute of Pediatrics, conflicting work schedules, lack of commitment, interference of television, and food-related problems such as lack of cooking skills have all led to the family meal becoming less and less common. If we look at the statistics in three countries: Britain, Canada, and the U.S., we see that less than half of all families with What does the decline of families sharing mealtimes together mean for future generations? What are the social implications and what do we stand to lose when we stop eating together? I began this lecture explaining from the past, that is handed down to us from the past, that happens in the past. Before we go back to your great of you want to leave your children?

Activity 2: Use the notes below to ask about some locations

This activity can be a practical task for knowing more about the different cultures of the foreign country and famous places

Tourist information office Student B - Tourist Situation 2 Target language You are a tourist. You are visiting You are a businesswoman / I'm here for the weekend Benton for a weekend. It is summer businessman. You are visiting I need some information about and the weather's fine. Go into the Benton for one day and one night Could you tell me...? only. You have a meeting this tourist information office and find Do you have ...? morning. After that, you are free. out about the local tourist How do I get there? Don't forget to find a good hotel attractions, the best restaurants and How far is it? for tonight, a good restaurant for a hotel for tonight. Don't forget to How much does it cost? dinner, and something to do this get directions, check prices and What are the opening times? afternoon. Money is no problem opening times for the tourist Could you write that down? your company is paying! Make a attractions! Write down the Sorry. Could you repeat that, please? note of the important information. important information. Now swap roles. Photocopiable © 2006 DELTA PUBLISHING from Role Plays for Today by Jason Anderson

Tourist information office

Student A - Assistant

You work in the Benton tourist information office. Help the tourists who come in by answering their questions, giving directions and any other information they need.

			and the second second	
	Tourist Attractions	Opening Times	Cost	
	Benton Cathedral	10am - 4.30pm	Free	
	Benton Castle	9am – 5pm	£4.20	
	Benton Museum / Gallery	11am - 7pm	£2.80	
	Benton Funfair	2pm - 10pm	£12,00	
	Benton Gardens	10am - 3.30pm	Free	
-	The beach	All day!	Free!	
100		The second secon		

Target language

Giving directions

Go out of the office and turn right.
Take the first left into Oxford Road.
Go straight on past the hospital....until you come to the Town Square.
It's next to / opposite the Regent Hotel

Role Plays for Toda

Making recommendations

You could visit the castle.

Why don't you try the Regent Hotel?

Other language

It's open from... to... It costs... (£)

Speaking skill

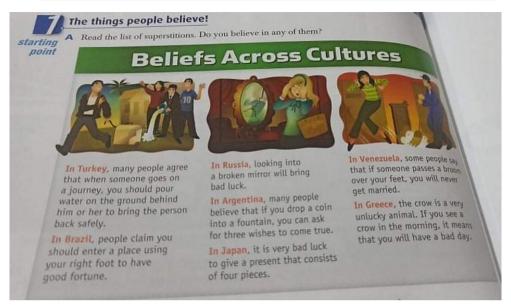
Cultural awareness

In some cultures, particularly Fast Asian cultures, it is considered rude to disagree with people, so bear in mind that some of your students may feel uncomfortable doing so. Encourage them to practice the skill of disagreeing, as it will be expected of them during seminar debates, but reassure them that by remaining polite they will not offend their fellow students in the process.

Refer students to the information in the Agreeing and disagreeing—degrees of formality box.

1 Ask students to read the statements in the chart, then play the audio. Students can then check their answers in pairs before feeding back to the class.

Activity 3: One of the interesting themes is tackling superstition. It goes without saying that each comunity has its own beliefs and superstitious thoughts. Teachers can deal with this topic to boost interaction and have some fun in the class by inviting students to mention what their parents, grandparents or they themselves believe in.



-	T	ucky or Unluc	viT-	, r	
1			YES	No	
	1.	Is it unlucky not to say something like "bless you" when someone sneezes?	(' pt)	(0 pt.)	6
	2.	Are there any particular days that you consider unlucky?			
	3.	Do you have any lucky numbers?			
		Do you think some colors bring good luck?			
		Do you avoid walking under a ladder because it might bring you bad luck?			
	6.	Are there any animals you consider unlucky?	-		
	7.	Do you believe that certain actions before a wedding bring good or bad luck?			
	8.	Do you carry any good luck charms or have any in your house?			
	9.	Do you have a piece of clothing that brings you good luck?			
	10.	Do you avoid having specific items in your house because they might bring bad luck?			



Source of activities related to superstition: Richards & Sandy (2009, p29)

Activity 4:

Introducing some cultural topics can be done through dialogues. Léon-Henri & Jain (2017) point out "a dialogical teaching method is used to introduce the topic of interculturality in the classroom. Some examples are given to the students to focus their interest on the topic at hand.

The following are example that the language instructor may begin his lecture with.

In your opinion, how would you react in the following professional settings?

- You invite a colleague to lunch and you learn that she/he only eats halal foods.
 - You call a foreign client and you don't understand her/his dialect or accent.
 - Your new foreign colleague has a habit of dressing very casually and they
 often arrive quite late for meetings and appointments. This behaviour is
 drawing the attention of colleagues and it is quickly becoming a problem.
- You are transferred to another office in a foreign country and you are worried about certain stereotypes [you have heard about food and traditions] and a negative image of that culture or that country.

Source: Léon-Henri & Jain (2017)

Activity 5: give the equivalent of the coming proverbs

Teachers and students may talk about the common / different values across languages

Original Arabic: ضربت عصفورین بحجر

Literal Translation: I hit two sparrows with a single stone

Popular English wording: Kill two birds with one stone

مِثل الذي يُفَتِّش عن إبرة بكومة قش :Original Arabic

Literal Translation: Like a person who searches for a needle in a pile of straw

Popular English wording: Looking for a needle in a haystack

Original Arabic: الهدوء الذي يسبق العاصفة

Literal Translation: The calm that precedes the storm

Popular English wording: The calm before the storm

القشة التي قصمت ظهر البعير :Original Arabic

Literal Translation: The straw that broke the camel's back

Popular English wording: As above

ما يأتي بسهولة يذهب بسهولة :Original Arabic

Literal Translation: What comes with ease, goes with ease

Popular English wording: Easy come, easy go

Students can do the same with other provers suggested by the teacher or by students themselves.

Examples of proverbs:

You can't teach an old dog new tricks /Time is money/ The end justifies the means

Some more tips related to raising students awareness of the culture of other countries can be integrated in daily activities. Below are some worth highlighting details suggested by Richards & Sandy (2009).

LISTENING 1 Cars and cities

Before you listen

Ask students to work individually to rank the forms of transportation. Then conduct a class discussion and see if you can collectively agree on a ranking. Encourage students to also consider the environmental impact of these various forms of transportation.

Cultural awareness

In certain cultures, traveling on public transportation is viewed negatively as it is associated with not having your own car, and therefore being poor. This attitude has been prevalent in the U.S., and is only changing now that people are expressing concerns about the environmental impact of private car use.

Conclusion

Integrating interculturality is crucial in ESP teaching and learning. To make it fruitful, teachers, educators and syllabus designers should think of practical tasks, strategies and approaches and they should also reconsider some related factors including time, interest etc. More details of these features are suggested by the research in the coming section.

Implications And Recommendations

intercultural lessons need to be interesting for students (needs analysis is needed). The nature of the material and the quality of the lesson would
•
boost students motivation to learn about culture an dinterculturality aspects.
A motivating and interesting lesson will leave more impacts on students readiness to curiousity to learn.
☐ Intercultural lessons and tasks should take place in a friendly, relaxed atmosphere. It is worth stressing here the fact that students interest in learning culture or any other skill can be nurtured and flourished in a comfortable atmosphere
☐ Students need to be active class participants ,making choices and taking decisions, involved, responsible and motivated
☐ Implementing technology integration system to teach the cross-culture
diversity, like computers, mobile devices, digital cameras, social media
platforms and networks, software applications, the Internet, etc will
increase students chances to learn about culture. Interestignly, both teachers
and learners who lack sufficent knowledge about iCT use do require
training & learning practices. In this regard, Pittman (2007) confirms "a
more globally diverse and complex educational environment will require
integrating information technologies to draw connections between
instructional technology and multicultural education (MCE)" (p. 200).

- ☐ Encouraging and guiding the reasonable use of the widely used technologies in today's cultural community including : email, the Internet (e.g. websites), and social media (e.g. Facebook, blogs).
- ☐ Implementing ICT to deal with cultural and intercultural aspects is an effective strategy. However, it should be bore in mind that it is a double-sword means. Accordingly, there should be a reasonable use restricted by some conditions. First an effective ICT integration can take place when the use of technology is routine and transparent, accessible and readily available for the task at hand. Additionally, Technology should be an aid to effectively understand the cross-cultural diversity and intercultural competence.

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Depicting The Effects of Study Abroad and Exchange Programs on Students' Intercultural Competence: Irish Context

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Abstract

Intercultural communication has been widely conferred within the arena of tertiary education due to its contribution to the assimilation of and openness to cultural diversity across the globe. Intercultural competence can be projected in a combination of skills required to communicate in the target culture appropriately and effectively; these constitute self-awareness of international cultures which can immensely be promoted either through the implication of "Internationalization at Home" or abroad experiences such as immigration, international employment, and study exchange programs. Hence, the current study attempts to depict and showcase how these programs feed into global learning and their impact on the intercultural maturity and intercultural sensitivity of students. This article is based on the analysis of interviews held with 20 international students from Algeria, the USA, China, Japan, and Ireland. They are students at the University of Limerick in Ireland. They have all met in an event "Language Exchange Meetings" which runs every semester by the language learning center to help students socialize and learn about each other language and culture. All students talked about their personal experiences while their stay in Ireland and their interaction with Irish native speakers of English and with other students from an outstanding mixture of nationalities and cultural backgrounds. Results from the analysis of interviews yielded that students' level of intercultural skills has remarkably excelled since they arrived in Ireland. Findings also displayed that exposure to cultures is one of the greatest indicators of intercultural abilities as it pitches at a generic growth of intercultural awareness.

Keywords: intercultural competence; intercultural awareness; internationalization; exchange programs

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Introduction

Culture has been and yet still is a hot topic within interdisciplinary and diverse cultural environments which eventually prompted scholars to research culture in several contexts; consequently, this has led to a conceptualizations, streamlining of terminology, and frameworks, particularly relevant to culture as the main starting point. Culture, according to Hofstede (1998) is defined as the set of lifestyles embedding behaviors, customary beliefs, values, language, and living practices shared by members of society. It entails both direct and indirect principles through which experience is interpreted. These shared rules between individuals represent the norms of a community in other words the cultural norms that are composed of "expectations and rules lived by people within social groups, and they explain and justify people's 'actions and thoughts" (Dervin, 2012, p. 426, Gong et al, p. 187). Paracka and Pynn (2017) resonate that "Culture designates what to pay attention to and what to ignore. It is complex, contextual, and ever-changing. Cultures are social constructs that demonstrate the interdependence of both what we know and who we are" (p.44). Studies in culture have largely resulted in a repertoire of key terms and concepts. This section is concerned with an introduction as well as an elucidation of certain terms associated and often confused within the enveloping concept of culture such as intercultural competence (IC) which is at times used interchangeably with other culture labels.

There have been many scholarly controversies about IC (Salisbury, 2011) and a variety of similar concepts are found in the literature, including global competencies, intercultural communicative competence, crosscultural awareness, intercultural sensitivity (see Fantini and Tirmizi, 2006). Starting with global competence which generally involves knowledge, experiences, and attitudes. Hunter et al (2006) claim that global competence is one's "having an open mind while actively seeking to understand cultural norms and expectations of others, leveraging this gained knowledge to interact, communicate and work effectively outside one's environment" (p. 270). This definition implies the inseparable link between perception,

thought, and action. Global attitudes demonstrate the reflection and awareness of the global diversity and cultural complexity in addition to the respect for cultural differences (Reimers, 2009; Mansilla & Jackson, 2011).

an intrinsic curiosity in exploring the world beyond a person's local environment (Deardorff, 2009). Knowledge addresses the conceiving of history, geography, economics, politics, and other issues related to one's own and a foreign culture (Hunter et al., 2006; Reimers, 2009). Skills and experiences underpin a range of personal abilities to gather and process information in a cross-cultural atmosphere; as a point in case, second language capacity, adapting and adjusting to difficult situations, overcoming stress, and acquiring communication skills (Deardorff, 2006; Hunter et al., 2006). Likewise, experiencing and stepping out of one's comfort zone is a key factor to develop a robust intercultural competence. In line with a constructivist view (Kelly, 1963), experience is viewed as a function of how one interprets events (i.e., cultural differences). The more perceptual and conceptual differences an individual can bring to bear on the event, the more complex the construction of the event and the richer the experience will be. The developmental model of intercultural sensitivity (IS) assumes that contact with cultural differences can be a catalyst to ICC development.

Additionally, to develop a cross-cultural awareness towards differences alongside the promotion of IS, firstly individuals have to take a moment to understand and reflect on their own culture, after that they can reflect on others' cultures. Stauntan and Mariel (2019) state that it is important to "think for a moment about the typical aspects of your cultural background: Are there distinctive aspects of your culture? For example, is it a family-orientated or more individualistic culture? In your culture, where are the typical social places? Your home or a public space like a café or restaurant? As a student, perhaps you have, noticed that there is a particular culture in your discipline or School. What is the value of education in your culture? How do you convey respect in your culture? There are many areas to consider and reflect on your cultural values, helps understand those of others." (P.2). Thus, when it comes to cultural self-awareness it can be difficult to estimate one's own culture while he/she is integrated within it. Intercultural learning is concerned with turning implicit into explicit, the unconscious conscious, and the unfamiliar familiar (Appiah, 1992). It seeks

mindfulness and intentionality that extend beyond preconceptions, bias, and autopilot routines (Yeganeh & Kolb, 2009). Paracka and Pynn dwell on the concept of cultural awareness by mentioning that:

When awareness of others increases the students' self-awareness, one is ready not only to appreciate and understand the importance of cultural difference but also to develop skills necessary to engage others effectively and appropriately. Thus, intercultural competence can be conceptualized as (1) an awareness of one's cultural perspective and an appreciation of the overall importance of culture; (2) empathy for others as fellow human beings, deserving of dignity and respect, from whom one has much to learn; and (3) the ability to adapt one's cultural preferences to such differences, expanding one's sense of identity and ability to communicate across cultures. Put simply, both awareness and empathy are necessary prerequisites for demonstrating respect, which in turn is essential for creating shared and inclusive contexts. (2017, p. 44)

Therefore, maintaining an intercultural awareness from the onset is at the core of the intercultural competence enhancement process.

Previous studies often put the term intercultural competence side by side with intercultural sensitivity to showcase the strong nuances between them (see Fantini and Tirmizi, 2006). First of all, IC signifies individual abilities and predispositions required to "perform effectively and appropriately when interacting with others who are linguistically and culturally different from oneself" (Fantini and Tirmizi 2006, P. 12). Schartner (2016) claims that the range of conceptualizations of IC has also proposed a replete of instruments to measure the constituents of IC. Following a 2009 review, Fantini (2009) reports 44 such elements to gauge and conceptualize IC in multiple ways, including features such as language proficiency, behavior, and personality. This displays that there is little agreement in the literature as to which elements specifically constitute IC (Spitzberg & Changnon, 2009). Intercultural competence involves at least three layers: cognitive, affective, and behavioral (Bennett, 2011; Deardorff, 2009; Griffith, Wolfeld, Armon, Rios, & Liu, 2016; Hammer, 2015).

To begin with, Bennett (2011) claims that the cognitive layer deals with cultural knowledge, cultural self-awareness, and interaction analysis.

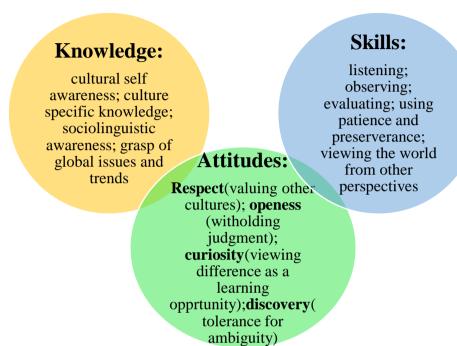
The affective layer deals with the manner a person sees diverse cultural qualities such as curiosity, motivation, and open-mindedness to adjust to varying circumstances. The behavioral layer treats behavior and the skills adopted in intercultural environments.

Hence, researchers tend to base intercultural competence on these three pivotal layers. Bennett for instance identified six tendencies that individuals show in their acquisition of intercultural competence. His development model of intercultural sensitivity suggests that as one's experience of cultural differences becomes more complex and sophisticated, one's potential in intercultural competence in terms of behavior, knowing others, and empathetic attitudes to others evolve as relations increase.

Other intercultural approaches like the one developed by Spitzberg and Changnon (2009), who define intercultural competence as "the appropriate and effective management of interaction between people, who to some degree or another, represent different or divergent affective, cognitive and behavioral orientations to the world" (p. 7). That is, ICC is a unified structure underpinning multiple dimensions, which are central to communicating with people from other cultures adequately and effectively.

Through the employment of different models, researchers created parameters to evaluate cross-cultural competence; also called intercultural competence, or intercultural adaptation (Hammer, Gudykunst, & Wiseman, 1978; Ruben & Kealey, 1979) Variables such as flexibility, openness, curiosity, etc., were identified as key contributors to communicating effectively across cultures or rather adapting effectively to another culture (Arasaratnam-Smith, 2017). Intercultural competence evolution can eventually be detected when "students begin appreciating the complexity of another culture and seeing how different aspects of that culture are interrelated when the experience of another culture makes students more aware of how their own culture works, then they can be said to have developed intercultural competence" (Paracka and Pynn, 2017, p. 44). Deardorff (2006) has simplified the elements that shape IC as follows:

Figure1:



Constituent elements of intercultural competence (Adapted from Deardorff, 2006)

Intercultural Competence And Sensitivity

Cultural sensitivity can also be referred to in the literature as empathy which is the "ability to empathize with the feelings, thoughts, and behaviors of members from different cultural groups" (Van Oudenhoven & Van der Zee, 2000, p. 680). Cultural sensitivity is intertwined with intercultural competence as it promotes tolerance together with adjusting to what might be perceived as queer in the target culture. Ruddok and Turner (2019) emphasize:

Developing cultural sensitivity involves a complex interplay between becoming comfortable with the experience of making a transition from one culture to another, making adjustments to cultural differences, and growing personally. Central to this process was the students' experience of studying

in an unfamiliar environment, experiencing stress and varying degrees of culture shock, and making a decision to take on the ways of the host culture.

These actions led to an understanding that being sensitive to another culture required being open to its dynamics, acknowledging social and political structures, and incorporating other people's beliefs about health and illness. (p. 361)

To enhance sensitivity to another culture and establish good relationships with those from a different cultural background, as it is previously stated in terms of raising self and others' cultural awareness, it is then hyper essential to comprehend one's own biases, values, and interests. McMurray (2003) agrees that cultural sensitivity requires openness and respect for cultural differences; although she also insists that cultural sensitivity involves more than being open and respectful to cultural differences, it also needs comprehension of the dynamics of a given target discerning intercultural sensitivity from intercultural Yet. competence, current research uses the term 'intercultural competence' as 'the ability to think and act in interculturally appropriate ways' and 'intercultural sensitivity as 'the ability to discriminate and experience relevant cultural differences' (Hammer et al., 2003, p. 422). By and large, an interculturally sensitive individual may not necessarily be interculturally competent. That is to say, it can be disputed that even though IS and IC have been used interchangeably in the past, they should be seen as distinct and complementary of each other.

Across the globe, as a standard toward preparing students to be able to work in multicultural and multilingual contexts, in higher education contexts, students are expected to develop intercultural communication skills in English (Altbach & Knight, 2007; Byram, 2014; Dooly, 2010). Moreover, developing people's sensitivity to value and weigh different worldviews and promoting democratic public education have become fundamental aims for higher education programs (Cushner & Mahon, 2002; Zhao, 2010). In higher education, for example, teacher education and students' programs, require the intervention of demands associated with globalization and internationalization (Kissock & Richardson, 2010).

Research has supported the fact that theory is not sufficient; there must also be 'practical experience' and 'reflection' (Burns & Richards, 2009).

The need for experiential learning in international settings, participation in different communities of practice abroad as 'legitimate peripheral participants' (Wenger, 1999) allows room for developmental opportunities for the preparation of both teachers and students. Therefore, international mobility has been increasingly promoted and regulated by universities to offer intercultural and linguistic developmental opportunities (Barkhuizen & Feryok, 2006; Teichler & Janson, 2007). To illustrate with the popular Erasmus program which is a well-funded international exchange framework aiming to offer European students opportunities involving academic and cultural experiences abroad (Çiftçi & Karaman, 2018, p.596). Such programs and their role in making sociocultural and educational experiences quite reachable in the context of different countries is the main concern of this paper.

Internationalization

The internationalization concept is becoming a strategy towards globalization and acculturation in many countries around the world. Within the past two decades, "internationalization has been high on the agenda at institutional, national, regional, and international levels. In particular, the process has been facilitated by supra-national and regional initiatives such as the Bologna Process" (Rui, 2014, p. 151). The Chinese strategy is considered a good model for the successful experience of the Chinese educational system in internationalizing its various sectors. Universities in different parts of the world can excerpt ideas and benefit from the Chinese experience for the sake of intercultural development, the internationalization of higher education in China, according to Rui (2014) has been derived from a desire to fulfill "the four modernizations" (of industry, agriculture, defense, science, and technology, via passing through an economic reform). Under this policy reform, the internationalization of higher education has been identified in these aspects: studying abroad including dispatching Chinese students and academic staff members abroad.

The term Internationalization as such is found in business schools and departments that offer several courses where the word international is

recurrent (Elkin, Farnsworth & Templer, 2008), the contents, purposes, and directions of these courses vary to a great extent. In other situations, "internationalization is interpreted to mean little more than a requirement to improve facilities for foreign students; in others, it is associated with root and branch reform of syllabuses and teaching methods" (Rui, 2014, p.152). Rui stresses that internationalization as a concept is the set of undertaken procedures to incorporate international, intercultural, or global dimensions into the aim, function, or delivery of tertiary education. Referring to Schartner (2016) Educational sojourns abroad are not only highly popular; it is also believed that they afford positive results for students. The transformative potential of a study sojourn abroad has been claimed in linguistic and broader intercultural terms (e.g., Brown, 2009).

Student mobility in higher education (HE) is spread out as a global, intercultural, and educational phenomenon. The European Youth Portal (EYP) website mentions that a study abroad can improve language learning, intercultural skills, self-reliance, and self-awareness (EYP 2014). Yet, there is a debate in the academic and discursive literature as to whether, and in how far, study sojourns abroad can lead to increased IC (Schartner, 2015). Similarly, IC is widely seen as a student harvest of the 'internationalization' of HE as universities are seeking the preparation of their students to engage in work and life within a globalized world (Knight 2004).

Host institutions play a vital role in helping international students to enhance self-efficacy and autonomy in intercultural encounters. In addition, prior research has indicated that students who receive 'cultural mentoring' tend to report greater intercultural gains (e.g., Engle & Engle 2004; Van de Berg, Onnor-Linton, & Paige 2009). In a similar stance, Hanada (2019) in his study of the effect of prior training at home university which leads to boosting intercultural competence in a foreign context, pinpoints that "The primary findings show that program type, prior local language proficiency, and pre-departure orientation are predicted to have significant impacts on intercultural competence.

The findings demonstrate the importance of empirically-based arrangements of study abroad programs based on student and program profiles to enhance students' intercultural competence' (p.1015). Now,

students are looked at as a symbol of the internationalization of higher education, different researchers have examined various components of the impact that study abroad programs have on students. These components are illustrated in interculturality (Jackson, 2018), cultural resistance (Lemmons, 2015), independence and self-confidence (Walsh & Walsh, 2018), cultural competency (Hermond, Vairezm, & Tanner, 2018), awareness of cultural diversity (Wooldridge, Peet, & Meyer, 2018), intercultural competence (Deardorff, 2009; Yarosh, Lukic, & Santibáñez-Gruber, 2018), self-efficacy and cultural intelligence (Nguyen, Jefferies, & Rojas, 2018), contact with host-society (Matera, Imai, & Pinzic, 2018), cultural adjustment (Basow & Gaugler, 2017) and acculturation process (Lee & Negrelli, 2018). However, the literature examination of internationalization status reveals that "what it is lacking is an appropriate combination of the "international" and the local. Therefore, within the contemporary context of Western dominance, internationalization of higher education in non-Western societies necessarily touches on longstanding knotty issues and tensions between Westernization and indigenization" (Rui, 2014, p. 153). In this regard, the Chinese educational perspective relied on a vigorous engagement with the outside world, mainly with Western societies.

China saw that the English language serves as a telling example. That is, both national policy and individual career development levels, English language education has been a subject of paramount importance in China since its reopening to the outside world. Proficiency in English has been increasingly pinpointed as a national and personal asset (Hu, 2005). English language education is in the eyes of the Chinese government and people a key element in national modernization and development (Pan, 2011). Highlighting the dominance of English as a historical fact, China has generated various policies to adapt to the new status, instead of resisting it, in an effort to boost internationalization (Rui, 2014). Again, in China, the communicative and instrumental function of English as a foreign language and its global reach has promoted China's foreign economy in the past decades. It has also promoted China's exchanges with the outside world (Chang, 2006). Chinese scholars and students in major universities have little difficulty in communicating with international scholars. Simply, their

English proficiency has contributed to China's successful contact with the international community.

Another significant variable in the process of internationalizing institutions is the content of the curriculum. Yefanova, Montgomery, Woodruff, Johnstone, and Kepler (2017) in their study build on work focused on the pedagogical aspects of curriculum internationalization. Mainly, these aspects include the integration of an international and intercultural dimension into the content of the curriculum accompanied by the teaching and learning processes that are suitable to learners from different national backgrounds (Jones & Killick, 2013). Eventually, the process that university instructors employ to adjust and adapt course delivery, pedagogy, and content can improve local and international student interaction within a learning setting.

Internationalization Strategies

China has excelled in internationalizing its institutions; therefore, this part of the paper presents the strategies that made it successful in this area thanks to two projects: Confucius institutions, and education aid to Africa. Wang inquires in her research (2013) 'how does China use education to expand its cultural influence internationally?' she analyses the education reforms and strategies in order to map out the journey of going global in the educational trajectory. Certain historical factors possibly would interfere in the process of countries attempting to internationalize their communities. Hence, the decolonization of the educational system of countries should firstly untie the rigid fellowship which is to date still persistent throughout history.

The process that shifts towards internationalization calls for cultural diversity "characterized by the co-existence of different values from indigenous traditions and overseas experiences...Internationally, cultural learning from developed countries injected fresh thinking into Chinese education" (Wang, 2013, p.307). China voices the mindset of export and import rather than solely import from the outside world. The first step is that China has been ambitious to promote Chinese as a foreign language (TCFL). On one hand, TCFL was deemed to be an essential strategy for internationalization as it was then reiterated eight times in the policy.

On the other hand, China's aspiration to become world-class reports the efforts to play by the existing western standards and to be classified as well as recognized according to the Western rules. Nevertheless, the 2004 Plan marks a twisting point in China's internationalization policy by promoting the Chinese language globally. It reflects the authority's strategy to expand the impact of China's standards.

China has taken a big step by bringing to light two successful projects. Firstly, the establishment of Confucius institutions overseas, according to Wang (2013) they aim at expanding "the global influence of Chinese...soon Confucius institutions mushroomed across the world" she adds "Confucius institutions are primarily language teaching institutions that usually integrate with language centers at universities in different countries" (p.309). Primarily, they tend to "serve as a bridge for information exchange and communication of minds between the Confucius Institutions around the world as well as between Chinese people and those who love Chinese language and culture" (Liu, 2008).

The literature has shown the agreement that Confucius Institutions, in addition to other techniques and strategies to spread Chinese, are being employed as an instrument to evolve China's soft power (Gil, 2008). Soft power is the cultural standards and norms which are spread out to different parts of the globe, and that is by teaching the Chinese language and culture. Hanban which is the establishing organization of Confucius stresses the value of Confucius Institutions in promoting cross-cultural understanding and forming friendship between China and other countries with taking into account that language is the carrier of culture and value (Lu, 2005, 2009). In sum, China has to a great extent excelled in undertaking such a strategy, that sees education policies, particularly, language and culture as a gate to an international imprint.

The second strategy that marked a significant expansion of China's international influence is education aid to Africa. Wang highlights that "The 2010 Outline specifies that China will not only continue to provide educational aid to developing countries to help them to train a skilled labour force, but it will also increase it" (2013, p.310). China Journal of Higher

Education Policy and Management 311 has agreed on aid projects with African countries for social and economic development. This agreement came to put education as a central part of the aid package, due to its significance in domestic development as well as its functionality in spreading the Chinese value and culture to the world. This agreement has strengthened Chinese African relations, China decided to:

- Grant more scholarships to African students to study in China
- Send teachers to Africa to help local institutions of higher learning to improve their disciplines and specialties
- Set up channels of communications between universities of the two sides to study Chinese and African civilizations
- Establish an African Human Resources Development Fund, which will provide gradually increased financial contribution towards the training of professionals of different disciplines from African countries (Wang, 2013, p. 311)

Method

The study utilized an ethnographic qualitative approach. In-depth conversational interviews were conducted to gain an understanding of participants' international experience: specifically, whether the experience of living and learning in another culture had affected the development of cultural sensitivity and competence. The researcher attended a "language exchange meeting" at the University of Limerick/Ireland. This event is organized by the language center to aid students who come from different cultural backgrounds to know about each other's cultures and build social networks. During the event, students were instructed to put stickers on their shoulders that show what is their first language, and in this way, those who are interested in learning about a given language or culture would come and have a chat and exchange numbers with the other student. To note that the researcher was involved in and part of the task.

Participants

In this study, 20 (9 males and 11 females) international students came to pursue their studies in Limerick. Their age is ranged between 21 and 27 years old. They traveled to Ireland from different countries (Algeria,

China, Japan, USA) and another student from Ireland. They are in Limerick some of them for short-term (one semester) and others for long-term study programs. the interview took place at the time of the event, where all students expressed an appreciation of their language and culture and how they differ or are similar to others.

Tow Kuwaiti American students expressed that they are Arabs and accustomed to the Arab culture, even though they were born in the USA which is to a great extent similar to the Irish culture, they highly appreciate all the cultures that they are now acquainted with. The students were asked if they are capable to communicate with the Irish native speakers using English Language.

Student1 (Kuwaiti American): I actually don't find it difficult to speak in English, because I was raised in an English-speaking society, which is a positive thing, but I find that Irish English is quite different in accent and some expressions. When I first came here, I heard people say Grand! what's the craic, what's the story? It's a good craic! Well, I didn't know how to respond, but now I'm aware it is a way of saying how are you or what's new? For culture, I went to the Hunt Museum in Limerick, and I am impressed with the Irish history and culture. I can say at the beginning all I knew about is they are famous for drinking a lot. Yet, my origin culture (Arabic) is way too different from the Irish, it is diverse as well.

Most students encountered a difficulty coping with the new lexicon that they never used and did not know its meaning. Signs on the streets, in universities, and everywhere are written in both Irish and English. Irish is the first language of Irish people, whereas English is the second. There exists a minority of people who still speak Irish (Gaelic). Students faced some difficulty in pronouncing Irish names because they are taken from Gaelic such as (Niamh, Caoimhe, Oisin, Naoise, Saoirse, Siobhan).

Student2 (Japanese): Indeed, Japanese and Irish culture and language are two extremes of each other. Back in my country, teachers taught us basic English, but now I see a different English that I am willing to use in my daily routine. When it comes to culture, I am still practicing my own culture. I actually hang out with Japanese friends as the Irish tend to be with their Irish peers. Well, that is why my English is not that good.

Student3 (Algerian): well. I am here to study English; therefore, I do not have difficulty with other students who interact in English. However, the Irish accent and their fast speech make it sometimes hard to understand what they are saying, Then, I will have to ask them to repeat at a slow pace. Personally, I think being here in Ireland allowed me to discover a whole new world either at the level of experiencing a different culture or practicing the language. Culturally speaking, from meeting students of foreign backgrounds, I get this question a lot not only from the Irish but also from students of different nationalities, they ask: at what age do girls in my country put the hijab on? I mean they mostly ask religious questions.

Student 4 (Chinese): I agree with my mate here (Japanese student) that the Asian culture is different from the western culture in general. I speak Cantonese and I have received the English language at school in China, but I feel like I need to master my English accent and vocabulary. For Example, In Hong Kong, I tried many times to order food from McDonald's, but I couldn't because everyone there speaks English. Yet, when I came here, I went out with my friend (USA student) to Mcdonald's, and then I learned from them how to place my order myself. We actually live in the same house, sometimes when we watch a movie in English and there are no subtitles in it, it can be annoying that each time I ask my English friends for a translation. This is why I go to the language center to practice English.

Student 4(Irish): it is a great thing to see several cultures gathered in the same place. Yes, often international students get lost and they come to ask for help. So, because they have scarce knowledge of English, they either do not understand us or we do not understand them. It happened the same to me when I once have been to Morocco. I didn't get a word of what they were saying except (Assalam Alaykum, Shokran, and Ahlan Wa Sahlan). So, the same thing is happening here to international students. Asian students for example, because of their love for seafood, I get asked a lot "where can I find an Asian restaurant that serves delicious seafood.?".

I think this is related to their food culture.

The students' responses to the interview questions, which covered cultural differences and the effects of being abroad on their intercultural competence, showed that students have developed a sense of belonging to their home culture, at the same time they have the motivation and willingness to immerse themselves in the new host environment.

Results And Discussion

This study aimed to understand whether internationalization and study abroad programs have an impact on students' intercultural competence, if so, what procedures can higher education institutions imply to internationalize their educational system? The findings from the analysis of the interview indicate that most students have developed both a selfawareness of their own culture and an awareness of the others. They value the cultural differences and similarities, in addition to being able to confirm or reject previously held stereotypes. Some of them are used to traveling around the world which made them capable of socializing with the other international students easily. They report that they made friends in many countries they have been to. However, their experience in Ireland has been linguistically and culturally different. Linguistically speaking, Irish native speakers use English to communicate, but the majority of students think that it is somehow different from the English that they have been taught, it is distinct at the level of pronunciation and indirectness of speech. Culturally speaking, students demonstrate an appreciation of Irish history and culture. Most of them went on trips to discover the counties of Ireland and each county with its historical remains tells a story.

Additionally, some students have never traveled or been to a foreign country. The Algerian students, for instance, have received training from the part of the host country before their arrival in Ireland. The mode of training took place both in person at the home country (Algeria), where an Irish representative delegation was sent to deliver a one-week workshop (pre-arrival sessions) to students in order to make them familiar with their new academic atmosphere and social life. They attempted to increase Algerian students' cultural awareness in line with delivering academic content.

They wrapped up the workshop with a final test that covered linguistic and cultural topics. Online sessions were delivered as well, students had the chance to gain prior knowledge of what is it like to live and learn in Ireland? How to adapt and adjust to the Irish lifestyle? So that to avoid cultural shocks. In other words, prior training revealed its effects on the Algerian students' intercultural competence and openness to foreign cultures. Hanada (2019) emphasizes through his research findings that the most significant point in empirically-based programs is to grasp the students' pre-existing intercultural competence in the pre-study abroad phase.

He insists that this step is important for showing the effects of study abroad programs, his study displayed that "arranging pre-departure orientations that teach the destination countries' culture and the basic theories/concepts involved in intercultural understanding, is an effective way to enhance the possibility of developing students' international competence" (Hanada, 2019, p. 1030). The findings reveal that exposure and experience are key factors in enhancing intercultural sensitivity and that breadth of CE only improves IS i.e., knowledge and awareness of cultural differences, whereas the depth of CE improves both IS and IC, i.e., the ability to put the knowledge and awareness into practice in a cross-cultural situation resulting in culturally appropriate behavior (Hammer et al., 2003 as cited in Dias, Jiuhua and Samaratunge, 2020, p. 1371).

Conclusion

This study explores the effects of study abroad programs and internationalization procedures on cultivating intercultural competence. Both intercultural competence and internationalization are complex phenomena that require further research. The findings of this study are limited to a small sample of students, therefore ongoing research that uses quantitative and qualitative mixed methods in this area is significantly The outcomes of the current study spread a call for internationalizing the content of the curriculum and to take a step towards establishing cooperation with different countries under what serves the countries educational market. Internationalization proved to play a vital role in boosting students' confidence, motivation, and enhancing cultural awareness of the other. In addition, study abroad programs are viewed as a number one strategy in the developing countries to guarantee their top classification in the world-top-university. The internationalization of higher education can open wide doors for other sectors to evolve under the soft and hard sciences. In sum, internationalizing institutions is considered an effective way towards sustainable investment across the world.

Implications

Based on the findings and limitations, this study identifies certain promising aspects for future research. First things first, is to shift attention to meticulously examine how students develop intercultural competence through study abroad programs. This study sought to determine the elements that may be thought of as catalysts to the development of students' intercultural competence through study abroad programs. In this respect, the study concludes that additional in-depth quantitative and qualitative research is necessary. Subsequently, further research related to deepening cultural backgrounds is required. Given that the majority of existing intercultural competence studies have been conducted from a Western perspective, research in different parts of the world is encouraged such as in Africa. Therefore, it is highly supported that future studies include a wider range of destination countries to ensure the reliability of the data. In this study's research design, international students are interviewed during their stay in Ireland, for this reason, pre-departure and post-departure tests can showcase the before and after improvement phase. Thus, the influence of predeparture cultural content on pre-study abroad intercultural competence cannot be completely separated from the impact of what students acquired through their home university's curriculum before their orientation.

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Culture in the Core: An Exploration of the Challenges English Language Teachers Encounter when Integrating Target Culture

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Abstract

Literature on the relationship between language and culture indicate that language is greatly affected by cultural attitudes and values. In other words, teaching culture has been described as one of the key elements in foreign language teaching and learning. However, the attitudes of foreign language teachers towards the teaching of culture are still ambiguous. Research on culture teaching revealed several profound challenges teachers face when teaching culture in foreign language classrooms. The aim of this paper is to explore the obstacles and challenges language teachers encounter when integrating target culture into the foreign language classes. This qualitative research used semi-structured interviews to collect data from six English language teachers at an Algerian secondary school. The findings show that teachers' attitudes towards culture and the lack of professional development opportunities in teaching strategies have an impact on weaving culture teaching, in English language classrooms.

Keywords: teaching of culture; challenges; foreign language.

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1. Introduction

In his Language and Language Learning: Theory and Practice, published in 1960, Nelson Brook introduced the concept of teaching culture in the foreign language class. Brook discussed culture as one of the five goals of learning a foreign language. Since then, integrating culture to foreign language classes has been interestingly developing and flourishing (Lange & Paige, 2003). Gradually, foreign language teachers have begun to consider culture as an indispensable part of their classes. Additionally, many studies emerged to emphasize that teaching language along with culture is an important element in the foreign language class.

However, many language teachers proved having blurred images about the integration of culture in their teaching. For example, music, fine arts while many foreign language teachers are including music, fine arts, classical literatures, or other resources, which essentially fall into the cultural products and cultural practices categories, while teaching foreign languages, they still avoid using the word "culture." Moreover, not much research has been done to explore the beliefs and attitudes of teachers towards the teaching of culture in high school language classrooms.

This qualitative case study collected data from a high school in the Eastern region of Algiers. Data was collected from interviews with six teachers. This study uses pseudonyms for the teachers to protect anonymity. The findings of this research may help researchers and teachers in foreign language classrooms get a more holistic understanding of teaching culture to secondary school students.

To guide this paper towards its purpose, the following questions were used in this qualitative case study:

- 1. What beliefs and attitudes do English language teachers have towards the teaching of culture in secondary school classrooms?
- 2. What challenges do English language teachers encounter when they teach culture to secondary school students, and what possible solutions can be suggested?

2. Background

The discussion on culture that Brooks (1968) started was mainly about language teachers' use. He identified two distinct sources of a culture where one originates from the top of a society and the other from the bottom. Later, Damen (1987; 2003) introduced culture as a group of cognitive, emotional, and behavioral aspects. In 1999, a new perspective on culture was presented in the Standards for Foreign Language Learning in the 21st Century (1999; 2006). The document that highly influenced language teaching since its publication has become one of the most important sources for teaching a foreign language.

Although there seems to be a variety of operational definitions of culture, many researchers consent culture and language tend to share a common ground (Kramsch, 1993; Lange, 2003). Lange (1998) stated that language and culture have a close relationship where "language is ... one aspect of culture and is the medium for understanding, sharing, and negotiating meaning for all aspects of culture" (p. 24).

A report on teaching culture published by The Modern Language Association (MLA) Ad Hoc Committee on Foreign Languages (2007) indicated that "culture" is directly linked to "language" in the era of globalization in which "Language is a complex multifunctional phenomenon that links an individual to other individuals, to communities, and to national cultures," and "Culture is represented not only in events, texts, buildings, artwork, cuisines, and many other artifacts but also in language itself" (p. 236).

The variety of definitions of culture provided by researchers in the field of education has a notable impact on how the concept of teaching culture developed over time. However, "these different perspectives and definitions of culture", Lange & Paige (2003) believe, "has led to different methods of approaching and teaching culture. A teacher who perceives culture as tradition, for example, would perceive the learning of culture as the acquisition of traditions. On the opposing side, a teacher who rejects the idea that culture is a static structure, and adopts it as a dynamic feature, is likely to teach culture through a constructive approach that would promote

learners to build their knowledge. This is why, it is fundamental to explore the ways teachers perceive culture prior to discovering the strategies, methods and techniques they use to teach culture.

3. Method

The paper under study adopted a qualitative case study approach. Case study is defined, Merriam (2009), as an in-depth description and analysis of a sample population (p.40). In this research, the sample is an English language department in a high school in the eastern part of Algiers-Hamiz High School. The population selected for this paper is a good sample to study for many reasons. First, the English Language Department at Hamiz High School has six teachers, all of whom are graduates of the High School of Teachers. Sixty percent of these teachers have more than 15 years of experience teaching English to high school students.

Furthermore, Thomas (2011) indicates that the study of any sample needs to be comprehensive and should collect data using one or more data collection strategies. For this reason, interviews were used to explore the perspectives of the English department in Hamiz High School regarding the teaching of culture. The focus was on the six teachers of the department. This study adopted interviews as a tool to comprehensively study the perspectives of the teachers in this department.

This study interviewed six teachers who are representative of English language teachers from different ages (from 30s to 50s), ample teaching experience, willingness to share their attitudes, and readiness to cooperate. The teachers, who interviewed in February 2022, also demonstrated great concern about the teaching of culture in the English language class and discussed many of their teaching techniques and strategies, and emphasized some attitudes towards teaching culture. Table 1 provides a summary of the teachers of this study.

Grades they Teaching Participants Rank currently **Experience** teach Coordinator 29 Nadia 11 and 12 21 Teacher 10 and 11 Haya Chaima **Teacher** 10 and 12 18 Sabrina **Teacher** 18 10 and 12 Leila Teacher 16 11 and 12

Table 1. Participants Information

4. Results

Anissa

In regard to teaching culture in the English language classroom, the data analysis process revealed two types of challenges teachers face, the first of which are challenges related to beliefs and attitudes in teaching culture. The lack of training programs about teaching strategies on culture teaching is the second challenge that emerged.

16

10 and 11

Teacher

4.1. Beliefs of the Relationship between Language and Culture

In the interviews conducted in this research, all the six English language teachers agreed that culture is a central element in any foreign language teaching. These teachers further indicated that there is a close relationship between language and culture, and noted that teaching a foreign language without integrating its culture may have negative consequences on the learning operation. Teachers revealed that both language and culture are tightly interrelated, and that learners cannot have a holistic grasp of a language without comprehending its culture. Anissa, for instance, stated:

I believe that every language is the transporter of its target culture; thus, it is difficult to introduce any language out of its culture. Each text you use to teach language carries culture between its lines. That is, instructors need to teach learners about the target culture; otherwise, students lose the way. I mean, learners can learn the vocabulary and grammar easily but when asked to use them, they face problems as they are not aware of the culture context.

Similarly, Leila emphasized that "Language is culture" by saying:

In the classroom, culture is that thing that needs to be defined as a syllabus. That is to say, instructors should not only teach the mechanics and the structure of the language; rather, they have to teach learners the different aspects of the target culture. Students, in this case, are not learning the dry materials of language.

Though expressed in different ways, both Anissa and Leila agreed that language and culture are connected. While Anissa stated, "language is culture", Leila viewed "language [as] the transporter of its culture. Indeed, the two teachers explained it differently but both concluded that language and culture are tightly interrelated. Due to this interrelation, Anissa and Leila got one similar conclusion: teachers have to integrate culture when teaching any foreign language. Leila's and Anissa's attitude parallels tightly Damen's (1987) pioneering idea that learners need two elements in order to grasp a language: the content such as vocabulary and grammar as well as the culture, including what appropriate words to choose in a certain situation and how to act properly in that given situation, especially when communicating with native speakers. Anissa and Leila were afraid that students probably would not successfully communicate with native speakers in the target languages without the knowledge of the culture associated with the language.

While the other four teachers in this research did not clearly discuss the connection between language and culture, they still declared that culture is a fundamental element in their English. This bias has been recognized as an axiomatic approach to integrating culture in the foreign language class by many researchers in the domain, including Brooks, 1968; Damen, 1987 as well as by the National Standards (1999; 2006).

4.2. Attitudes towards the Role of Culture

Two major attitudes towards the role of culture in language teaching emerged among the six teachers in this study. The teachers who hold the first attitude perceive culture as a supplemental ingredient of teaching language. Within this view, teachers argued that culture is a non-essential element of the language class. For teachers who hold this attitude, integrating culture in English classes is like adding an accessory to an already complete outfit. These teachers recognized culture as an accessory and language as the complete outfit. An accessory is usually added to ornament people's look instead of being the main piece of cloth. Similarly, adding culture to English classes is only a way to add pleasure to English rather than radix to its learning. Chaima and Anissa, for instance, agreed that discussing cultural elements in English classes might entice learners to the language; yet, both seldom aimed to teach culture as a major unit in class. Chaima declared that she used this culture-as-accessory approach when she employed cultural knowledge such as her stay in England, the songs people sing in the streets, and the food most people eat there to attract learners' interest. She believed that using the cultural knowledge to teach vocabulary made it easier for her to turn her lesson interesting and engaging.

In her interview, Chaima stated that the integration of culture is similar to offering learners an accessory and that vocabulary is the complete outfit. While she spent a lot of time talking about teaching vocabulary, Chaima insisted that her main objective in class was to entice learners' attention to learn vocabulary. Also, she emphasized that as a person who lived more than 10 years in England, she has got advantages—abundant particular expertise in the English language environment—to provide such an accessory to catch learners' interest. For teachers like Chaima, culture is not considered as a major objective of or a main unit in their lessons. Because culture is just an accessory and not substantially as significant as vocabulary, there is no compelling purpose for these teachers to devote much time focusing on teaching culture.

Anissa also emphasized that culture is an addendum, not a major part in her English classes. Anissa said:

For me, culture has its concrete and abstract parts and each part needs to address a specific level. To the novice, for example, the teaching of culture should focus on the tangible part only. At this level, students are not required to build knowledge on abstract cultural aspects.

Despite her awareness of the importance of the abstract elements of culture, cultural perspectives, Anissa still emphasized that it is of no merit to bring in the complexity. An accessory is just an accessory, which will never have the importance of the main piece of cloth. For teachers like Chaima and Anissa, teaching language is their primary objective, and teaching culture becomes requisite only if it helps enticing their students' interest.

Unlike the first attitude, that views culture as a dispensable element of a lesson, the second attitude treats culture as an indispensable component of language teaching. It is the context that contains language and helps to mark its interpretation. Haya, for instance, stated, "Language does not dwell in void; you need a context, wherein language is to be taught. And, of course, the context of any language is its culture". In her quote, Haya emphasized that language always occurs in a cultural context. Nadia shared the same attitude and provided a model:

I believe students understand a language only if taught its culture. For instance, in English, we talk about feasts. There are many feats that do not exist in Algeria. This is why I have to introduce those feasts, how, why and in which occasions they celebrate them. Offering students a real cultural context will certainly bring language naturally. Teaching them grammar only does not create a real context.

As stated by Nadia, because translating one language to another is not a simple task and because each language exists in its own cultural context, each language should be taught in relation to its culture. Some terms of English feasts do not have counterparts in Arabic as they do not exist in Arabic culture. For instance, one day Nadia mentioned Hocktide, a feast frequently celebrated in England but not as well known in other countries. She could not translate it to Arabic as it does not have a counterpart term but she explained it through teaching its cultural context.

Hence, teaching the English language without teaching its cultural context may deviate learners from grasping the convenient use of the language. This is why; language teachers should teach culture when teaching its language. For Nadia, Haya and many other teachers like them, culture occupies a prime unit in their classes for the convenient and proper use of a language constantly entails the consideration of cultural contexts.

Leila emphasized that she has made culture an important goal of her teaching since she hopes her learners to ultimately turn to intercultural speakers and spurred connections and communications between Algerian and English cultures. She declared:

There exists a category of students who are not motivated by English language and history, but [by a] profound knowledge of culture. These students, I believe, will be very good intercultural speakers. They have to learn enough English so that they can read authentic materials and interpret them independently. In so doing, they will develop the ability to express Algerian behaviors in English and thus, constructing a bridge between the two cultures.

Based on Leila's perspective, culture in the English language classroom is not frugally an accessory to entice learner' interest to the language, rather it is a major part of the lesson. In contrast to some other teachers who consider the teaching of culture as a dispensable feature to the teaching of language, Leila stressed that reciprocal connections between teaching a language and teaching its culture are fundamental components of her English classes. She further emphasized that language can be a way for learners to understand culture. Therefore, in Leila's classes, culture is a key portion of the syllabus, and grasping English culture is a major objective that her learners are required to attain. For Leila, culture always played a major role in her classroom practices. Unlike some other teachers who used vocabulary knowledge as themes, such as professions and furniture, Leila often used some culture-related discussions in her class. For instance, to start a discussion on people's reactions toward the superficial relationships between parents and their adolescent sons and daughters in England, Leila brought a caricature from an English magazine.

The interviews with Anissa and Chaima, who argued that the teaching of culture must serve the objective of teaching language, often explicitly taught culture by introducing known English people and places, or by discussing the traditions and general tenets of the English people. However, it has been agreed by many researchers in the field of teaching culture in foreign language education (Barnes-Karol & Broner, 2010; Kearney, 2010) that language teachers, who solely teach culture through known people and general cultural information, are in effect teaching culture as static fact. Teachers like Chaima and Anissa seemed to recognize culture as static knowledge found in course books (Banks & Banks, 2009; Damen, 1987). Chaima and Anissa did not consider culture as dynamic elements; hence, they usually asked learners to memorize cultural elements introduced during the lesson instead of promoting the learners to construct their own cultural knowledge.

Contrarily, Nadia, Haya and Leila, who believe that culture is the context for language, usually promoted learners to independently build cultural knowledge by inviting them to interact with native speakers and by asking them to prepare presentations related to cultural themes as well. As language teachers hold two different attitudes towards the role of culture in teaching a language, ways of language instruction appeared to be different too.

This part has discussed two internal factors that have an influence on teaching culture in the English classroom: (a) the attitudes of English language teachers about the role culture plays in their English classes, and (b) how they considered the connection between language and culture.

The coming section, however, offers a discussion about the way some external factors influenced these teachers' teaching of culture in their English language classes. Both factors, internal and external, are interrelated. The attitudes of some teachers towards teaching culture, for instance, have changed after they attended conferences and workshops in the domain of teaching English. They demonstrated willingness and readiness to learn more about the strategies and techniques of culture teaching.

4.3. Professional Development

In the field of education, Lunenburg and Ornstein (2012) stated that professional development is the ability to improve teachers' actual skills and to upgrade their potential to the fullest through acquiring new knowledge and skills. Minami & Ovando (2004) agreed that studying the role of culture in the teaching of languages has acquired more attention since the 1980s. Ever since, scholars in the field of foreign language education have been developing theories and strategies for the teaching of culture. That is why; it has become important for teachers to learn new skills and strategies in teaching a language and its culture. So as to find out the extent to which teachers tae part in the profession of English teaching and the way their professional development impacts their teaching, this study asked each of the six teachers how much they know about the five Cs goals and how these objectives influence their teaching.

Even though Chaima stated that she did not know anything about the 5Cs, she seemed eager to learn them along with other professional development tools on the best practices to teaching a language. Unlike Chaima's unawareness of the 5Cs, Nadia revealed that she was very aware of the 5Cs goals as she previously participated in three workshops on the best practices to teach English in the modern era.

Contrary to Chaima, Nadia had reached a comprehension of the necessity as well as the efficiency of teaching culture in the English language class. She stressed, "A language cannot be taught, by any means, out of its context. And culture is the context of any language". Compared with Nadia, Chaima only introduced culture to entice students' interest toward the English language. While Nadia employed various authentic materials of English culture and planned many tasks and activities to teach culture, Chaima often restricted her discussions about culture by sharing her own experience in England or by using English songs brought from YouTube. Moreover, Nadia vigorously joined the British Council and participated in almost all of its professional workshops and conferences, and continuously coordinated with other teachers even from outside Hamiz School.

Though both Nadia and Chaima had been formally trained in the High School for Teachers to be an English language teacher, Nadia's professional training seems to have had a powerful and efficient impact on her teaching and permitted her to connect between her own classroom and culture teaching.

Anissa, Sabrina, Haya, and Leila said that they were aware of the 5Cs goals. Anissa and Leila acknowledged that they planned and built their English lessons around the 5Cs goals. Anissa stated, "We (Leila and I) follow the 5Cs to design a lesson that covers culture" (personal communication, March 15, 2022). Leila also said that "together with Anissa, I built the lesson based on the 5Cs ... English is not just grammar and vocabulary, English is culture". Therefore, it can be said that the 5Cs have had a great influence on these teachers' practices and the construction of their English classes.

Some teachers referred to the old objectives of learning a language, including the four skills (reading, writing, listening, and speaking), and compared them to the new objectives (the 5Cs). Anissa, for example, said, "The learning and teaching of English, in the past, concentrated on reading comprehension, listening, speaking and writing, but today, cultural awareness is inserted in English learning and teaching". Likewise, Sabrina said:

The older anticipations about language teaching are concentrated around the four skills: listening, speaking, reading, and writing. I believe we shifted from them a good deal. Certainly, the four skills are parts of what we are teaching. But these skills ignored the contexts of culture teaching. I am quite sure that in the modern class, we constantly teach the four skills and also teach the 5Cs.

Both Anissa and Sabrina recognized that culture has turned to be a component of the new objectives for learning English. Yet, both stressed that the four skills do not contradict with the 5Cs.

Furthermore, Sabrina and Leila added that some teachers' preconceptions against the teaching of a foreign language might have a negative impact on their professional development. Sabrina revealed:

There exist many prejudices and stereotypes that students developed from films about the English, for example. English culture is against the teachings of Algerian traditions, the fact that has built many misconceptions about England. In fact, the misconceptions are very common and usually are not clarified.

Sabrina asserted that learners' prejudices and misconceptions of the English people and culture might impact their learning of English culture.

To sum it up, many of the factors, internal and external, that affected the teaching of culture in English language classrooms emerged in this research. As part of the internal factors, the tight connection between language and culture seems to be the major reason behind teaching culture in the English language class. Also, culture either functioned as an dispensable part or a fundamental part of English language classes. The choice depends on teachers' attitudes towards the role culture plays in English classrooms. As part of the external factors, however, many English teachers taught culture and planned their English lessons based on the objectives of the 5Cs. In addition, misconceptions and prejudices against the English language, people and culture appeared to be barriers to teaching culture in English classes.

5. Discussion & Implementations

This research found that the attitudes of teachers towards culture teaching in their English classes can be grouped into three types: (a) culture teaching is not significant, (b) culture teaching can be considered as an accessory to the teaching of language, and (c) culture teaching is part of a meaningful context. The English teachers of the first type appeared to exclude culture from their English classes. The findings indicated that some English teachers have not realized the tight connection between language and culture or the importance of culture teaching in an English language class.

These teachers seldom referred to the word culture when teaching English and did not integrate culture-related elements in the activities or tests for their learners. Those teachers did not achieve the requirements of the 5Cs objectives wherein culture is considered to be an ultimate objective in English language courses.

Teachers of the second type included culture in their lessons because they believed that culture needs to be a means that promotes learners to learn the language. In this regard, culture was considered an accessory for language teaching. These teachers viewed the teaching of culture as only a dispensable, not a requisite, element of their English course. Despite the fact that these teachers at times shared some cultural elements with learners, they still did not aid learners recognize relations between cultural products and cultural aspects with corresponding cultural beliefs. It appears obvious that these English teachers did not recognize the significance of culture teaching as many researchers in the field have explained (Matsmoto, 2009; Ormrod, 2012).

The interviews used in this study revealed many obstacles in teaching culture for teachers, including their unawareness of the 5Cs objectives, the limited time for planning lessons that include cultural elements integrated in them, the shortage in appropriate materials, no technological assistance, and learners' misconceptions or prejudices of the English culture. These barriers, however, appear to be superficial phenomena. The analysis of the data uncovered two serious obstacles to the teaching of culture: (a) some English teachers did not consider culture to be a significant objective in their teaching of English in the 21st century, and (b) the knowledge of the best practices to teaching English is underestimated.

First, a considerable number of teachers established a false connection between the teaching of grammar and vocabulary and the teaching of culture. These teachers used the significance of teaching of vocabulary and grammar as a prime reason to justify why they do not teach culture as a major part of their course. Yet, neither the actual objectives of English language teaching as suggested by the 5Cs, nor the old objectives introduced at the end of the previous century—the four skills of reading,

writing, listening, and speaking—considers vocabulary and grammar as the most significant elements of English language teaching. It appears that the teachers in this research still view the teaching of English through the lens of the grammar-translation approach. In the era of globalization, Larsen-Freeman (2000) and Richard & Rodgers (2001) believe, grammar and vocabulary are no longer major components in English classes because the major objective of learning a language is not to understand classic works any more. At the superficial level, the issue is between the perceptions of grammar teaching versus culture teaching. However, the truth is that these teachers' beliefs are the real obstacle to culture teaching cultural perspectives. If these teachers do not understand that culture, not grammar, is a significant objective for English language teaching in an era of globalization, these teachers will not take culture teaching as a major part of their classes.

The other major obstacle to culture teaching is that there is a tacit belief by many teachers, schools and even the ministry of education that to become an English teacher, the knowledge of English is enough, and the knowledge of teaching practices is dispensable. Hence, many English teachers teach English without being aware of the strategies and best practices of teaching, and, unfortunately, many just teach the way they were taught when they were students. Not surprisingly, many teachers do not even know the objectives of teaching culture and the significance of teaching it. In addition, this way of thinking suggests that if an individual has a good command of English, he/she can automatically teach the English language. But, this assumption, by any means, undervalues the pedagogy of English teachers. As a competent English teacher, one should not only have a good command of linguistic knowledge of English, but also the knowledge of the its culture as well as pedagogical knowledge of the best ways to teach, promote, and evaluate learners.

6. Future Studies

This study found out that not all teachers are good at weaving culture into English language teaching, nor did they view culture teaching as a serious and fundamental practice in English classes. Yet, taking into consideration the actual teaching of culture in the English language classroom, it appears wiser to take all possible obstacles into consideration in order to facilitate the art of teaching culture. Ignoring these obstacles, language teacher will face difficulty in teaching culture in their English language courses. Focusing on and considering the nature of the connections at the core of both teachers' and learners' experiences would pave the way to a better communication in a culture abundantly embedded course needs to be explored in deep.

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Effectiveness of Intercultural Approach in Culture Teaching:

Case of 1st year EFL learner at the English Derpartment in University of Tlemcen.

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Abstract

It is obvious that language and culture are two concepts that cannot be set apart since they are linked to each other, so this is why this study attempted to describe these concepts and demonstrate the relationship between them. Additionally, it is believed that culture teaching is not completely achieved if the intercultural competence is not implemented in EFL classrooms. However, this approach is sometimes played down or even neglected. The main aim of this research paper is to shed light on whether intercultural competence which is of capital importance is implemented in culture teaching in the department of English for 1st year EFL learners. The research procedure that was followed was both quantitative and qualitative. The main results showed that culture teaching might sometimes ignore some aspects and do not include the intercultural language teaching which is effective and should be seen from another perspective. Moreover, it is a must that this approach is to be implemented in teaching/learning foreign language process..

Keywords: Intercultural Approach; Culture Teaching; Globalization Era

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1. Introduction

T The English language nowadays is gaining more ground in all fields as it is the medium people use all over the world. So, Algeria is not an exception since it implements it as a FL where it is taught from the middle school. Hence, when teaching any language, here English, it is important to deal not only with its grammar, vocabulary and phonetics, but also its culture. This latter goes hand in hand with language and no language proficiency is reached without including its culture. In order to make sure that the teaching of culture in foreign language classrooms is effective, it is necessary to make the distinction in this research paper, the aim is to shed light on how teaching culture is taking place and how it is taught. It focuses as well, to view to which extent culture helps in developing the intercultural competence in EFL teaching/learning process and consider if the intercultural language teaching is taken into account.

- 1- Do teachers at university give importance to the developing of intercultural language teaching in EFL classrooms?
- 2- Are EFL students at the university level interested in developing he intercultural language learning?

By considering those research questions, it is hypothesized that:

- 1- Teachers do not seem to adopt the intercultural approach in cultural teaching to develop the intercultural competence of learners.
- 2- Students are far from taking this approach into consideration.

2. The Relationship Between Language and Culture:

Language and culture, a field study, that attracted several debates among scholars, as Risager (2006) assumes that language and culture can in no way be set apart since language is the verbal expression of culture. Likewise, kramsch (1998) consider that it is through language that one can detect to which speech community the speaker belongs. In the same line of thoughts, Byram (1998) believes is the tool the speakers use to express their knowledge, values and their way of thinking as well as the common experiences the social group shares.

Thus, language learning is undeniably not accomplished without culture. Moreover, the speakers belonging to the same social group create an experience for them, be it verbal or non-verbal, for instance: two speakers outside speech community with foreigners they create a kind of intimacy and solidarity as they share aspects that other cultures do not possess. Then, to share the assumptions and the beliefs of a given culture this could be solely done by the use of language. Thus, culture should, in no way, be ignored because of the huge role it plays in helping students to improve their learning process. On the other hand, cultural awareness plays a crucial role in language teaching because it helps learners in such a way that they reach a higher level of language proficiency and they will gain the capacity to communicate effectively in different situations, as well as to have a complete vision about the natives' values and intentions (Byram, 1989).

Littlewood (1981) argues that each learner needs to be conscious about the norms as well as the geographical and historical aspects of the target country because the knowledge of the mentioned aspects would be in some cases more useful than a correct grammar or language proficiency. All in on, culture, as mentioned before, is an integral part of language teaching about which learners need to develop an awareness and an understanding about its aspects, such as the mastery of what is acceptable and what is not, without necessarily taking it as a modal and behaving as its speakers.

As (Harrison, 1990) reveals that the cultural assumptions are of a serious necessity to be introduced to the learners since the texts belonging to the EFL reveal distinct cultural patterns that it would be problematic for the learners to get a complete meaning if no feature is provided within the lectures.

3. Language Teaching and Culture Teaching:

Culture according to some scholars is considered as the fifth skill in addition to the four mostly known skills, such as: listening, speaking, reading and writing. The council of Europe was the first to develop the concept of culture in language teaching. Historically speaking the focus was on the knowledge of the target culture by learners at the levels of history, geography and literature.

Actually, culture teaching started to gain ground in language teaching by the 19th Century, mainly in Germany, Britain and France due to the Reform Movement that is based on the idea that linguistic aspects should not be the only aspects should not be the only aspects language teaching would base on, but to be efficient it should deal with the knowledge of the target culture to be confronted to the people's way of living.

The shift was done under the influence of the German philosopher Van Humboldt who influenced the field of language teaching which witnessed many developments. Yet, different methods were used which influenced the teaching of culture as well, as kramsch (2006:11) mentions: "culture has always been an integral component of language teaching."

Starting with Grammar Translation Method which started to gain ground in the 20th century, in this era teaching a FL was tought of as referring to art and literature of Greek and Latin. Followed by the Direct Method where culture in the beginning was not given much importance until learners were trained to develop communicative skills in the target language. Audio-lingual Method permitted the spread of language and focused mainly on culture as this approach was based on dialogues. However, the approach were culture was really focused on came by the end of 60s which is Communicative Language Teaching as importance was given to communication. Therefore, social aspects of the language were taught provided by Hymes (1972) as a reaction to the Chomskyan concept of "Linguistic Competence".

4. Goals of Culture Teaching:

Culture teaching started under the belief that when interacting with the others, it is not only communication which is important, but also the knowledge about the social life. Thus, it drew attention of many scholars Tomalin and Stempleski (1994) Kramsch (1996) Byram and Felming (1998) to name but a few. They all set goals of culture in language teaching among which three major goals are:

- Cognetive Goals: the knowledge of the target culture and awareness of its similarities and being able to cope with differences.
- Behavioral Goals: .i.e. it refers to the ability to interpret the cultural behavior of the interlocutors and to be able to behave appropriately in accordance with the target culture.
- Affective Goals: they are interpreted as the empathy and interests learners show toward the target culture.

5. Data Collection:

This research paper involves two questionnaires; the first was given to 20 teachersteaching grammar, writing expression, oral expression and literature of University of Tlemcen to see their point of view about language and culture teaching. The second, to 50 1st year learners belonging to the same department and university.

6. Results:

6.1. Teachers Questionnaire:

Question1: What do you think about teaching culture in EFL in Algeria

Most of them 80% consider that culture is important in EFL to know more about the target culture to develop the language, as well as to keep the learners aware of the different cultural aspects. However, some of them agree that culture is far from being considered in EFL classrooms as it is insubstantial and sporadic in most EFL classrooms in Algeria.

Question 2: Does the teaching of EFL include some cultural aspects?

Most of the teachers agreed about this question by saying "yes, definitely" and that any EFL classroom includes cultural aspects that most classrooms are dealing with topics such as : food, lifestyle, beliefs and plenty of other topics that demonstrate the British culture and which are helpful also to understand the target language and learn it easily. Even though, few of them that culture is not really introduced for the learners or with really little amount.

Question 3: As a teacher, do you that teaching culture to your learners is really a thereat to ours?

Table 1. learners' view if foreign culture is a threat to ours.

Teachers	Numbers	Percentage
No	15	75%
Yes	5	25%

In this question 75% of the teachers respond by "No" and it is not a threat to our local culture as far as the learners would not be influenced much by the target culture and they are mature enough to distinguish between the two and to keep in mind that culture helps them to improve their language competence. However, 25% of the teachers view that it may be a threat in case of not making a clear cut between the target culture and our own.

Question 4: How frequent do you compare between the target culture and our own culture?

Table 2. comparison between the target culture and local culture.

Options	Number	Percentage
Rarely	12	63%
Always	5	25%
Often	3	12%

This question reveals that 63% of the teachers rarely use comparison between the target culture and the native culture to keep the learner aware, and 25% always use intercultural language teaching as a major approach to teach culture, but only 12% often rely on this approach and use comparison between the two cultures.

Question 5: While teaching, do you give equal importance to the linguistic aspects and the cultural ones?

The majority 80% reply that equal importance is given to the two cultures in this question because as they justify language and culture cannot set apart since they are two sides of the same coin and they influence each other, 20% which represents a minority view that linguistic aspects are more taken into consideration than cultural ones.

Table 3. The importance given to both cultures.

Option	Numbers	Percentage
Equal importance	16	80%
Linguistic aspects more	4	20%

Question 6: How do you evaluate your learners' cross-cultural awareness?

In this question 13 teachers (65%) qualify their learners' cross-cultural awareness to be average and 4 (20%) of them view that it is weak, and only 3 of them (15%) consider that it is strong.

Question 7: Do you think it is necessary to make the learners aware about the target culture?

In this question, all the teachers asked opted for "yes" (100%) as a response to because according to them it is necessary to make their learners aware about the target culture in such a way that they will build a solid identity and they develop skills in the target language because language does not exist from the vacuum. In addition, the learners will be able to make the difference between the two cultures which makes them develop their awareness.

Question 8: What are the techniques of culture teaching you implement in the classroom to make the learners aware about the target culture?

In the last question, the responses differ according to each teacher and the way he/she teaches. The majority answer by using proverbs, music, posters, as well as history and characters. Some reply by using authentic materials audio-visual aids including some recording of native speakers. Concerning a small part of the refer to the use of comparison between the target culture and our native one by using illustrations.

4.2. Students' questionnaire:

Question 1:Do you still that you a sufficient knowledge about the target culture?

As it is shown above, the majority of students 40 (80%) believe that they do not have an adequate knowledge about the target culture, while the rest of them 10 (20%) that they have a sufficient knowledge about the target culture

Question 2: Do you think you learn more about the target language when associated to the target culture in your learning process?

Table 4. The contribution of the target culture in the learning process.

Options	Number	Percentage
Yes	39	78%
No	11	22%

As the figure shows, the majority of students (78%) reply that they learn more about the target language when associated to the target culture in the learning process, the rest of them 22% answer that they do not.

Question 3: As a learner, have you been taught about the approaches to time or distance that are of a big importance in the target culture?

Table 5: approaches taught in the target culture.

Option	Number	Percentage
Yes	32	64%
No	18	36%

As it is shown the majority of students 32 (64%) say that they have been taught about the approaches to time/distance that are very important in the British culture, the rest of students 18 (36%) answer that they have not ever been taught about these approaches.

Question 4: What are the cultural topics you dealt with?

Most learners responded similarly that the topics which have been dealt with are: Festivals, traditions, literature, civilization, lifestyle, music, arts, morals, human values and behavior, stereotypes, superstitions, geographic areas and royal family.

Question 5: the you consider the teaching of culture is a threat to one's culture?

Options Numbers Percentage
Yes 37 74%
No 13 26%

Table 6: teachers' perception about the target culture.

A big part of students 74% do not consider culture teaching as a threat to ours, it is rather an exposition to the others' culture and their way of living. While the rest 26% regard culture as a threat to ours if they do not consider some limits.

Question 6: Do you use the inter-cultural approach to focus on the differences and similarities between the target culture and our own culture?

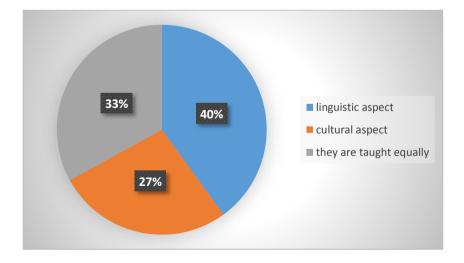


Fig.1. frequency of comparing the target culture and our own.

Most of students 60% confirm that they rarely-use the inter-cultural differences and similarities between the two cultures. While, 17% say they never use it in their learning process, 13% claim that they often use this approach and 10% believe they are dealing with.

Question 7:what aspect do your teachers focus more on:

- Linguistic aspect
- Cultural aspect
- They are taught equally

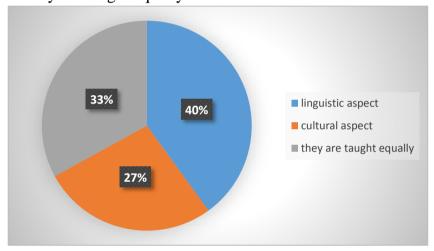


Fig.2. most focused aspects in the target culture.

Question 8: Do you think the teaching/learning of Anglo-Saxon in ELT in Algeria is:

- 1- Marginalized
- 2- Often dealt with

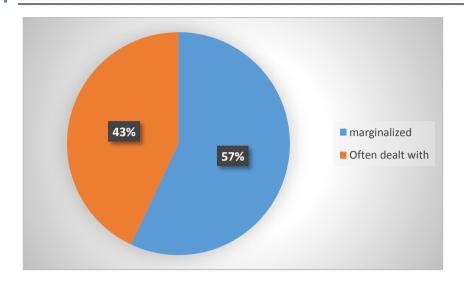


Fig.3. the frequency to which the target culture is referred to.

It is well shown that 57% of students answer that teaching/learning of the Anglo-Saxon in ELT in Algeria is marginalized and 43% of them say that it is often dealt with.

5. Discussion:

As results reveal, the majority of teachers give importance to intercultural language teaching sincey regard it as necessary for learners to reach high level of language proficiency. Although, some agree that EFL learners receive theoretical studies more than practical ones. Moreover, as it was mentioned both are taught and language teaching includes cultural aspects. However, linguistic aspects and topics such as morphology and phonology are more focused on than cultural aspects. On the other hand, EFL learners' answers show that the majority consider that their knowledge about the target culture is insufficient, and the use of the inter-cultural approach is rarely used in the classroom. In addition, linguistic aspects are given more importance than the target culture. To sum up, the hypotheses set in this research work were confirmed as intercultural language teaching and learning is neglected in most of the time though its importance.

6. Suggestions:

- To be more open to the others' culture, but with the unique condition to fully assume our own culture.
- To make it clear for learners that learning a foreign language is equated with learning its culture.
- Allow communication between different cultures more often to lead to an open minded spirit in learners,to break stereotypes and to learn the language easily.
- Integrating the inter-cultural approach to explore more the target culture and home culture and to know the common aspects and the different ones.
- Collaboration between Algerian Universities and English speaking countries' universities.

7. Conclusion

This research paper is concerned with the integration of culture in EFL teaching especially how it is thought of, more precisely if the intercultural approach is regarded as one of the major techniques or not. This research revealed that culture teaching did not adopt the approach pointed and the main concern of this research paper, by both teachers and learners.

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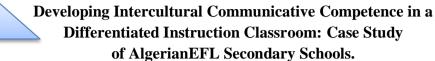
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Abstract

Developing intercultural communicative competence (ICC) in foreign language education is an important area of research in academia. In Algeria, several studies have focused on intercultural education at universities. However, targeting ICC at secondary schools has not yet been researched. This study, hence, aims at developing ICC in one of the secondary schools in Constantine. The empirical research which is based on the action research methodology has taken place in second year foreign languages stream. The classroom materials and tasks are designed according to Byram's (2021) model of ICC and Tomlinson's (2001) pioneering pedagogical model of differentiated instruction which highlights the fact that a variety of students' needs requires the use of a variety of strategies and techniques in EFL classes to cover the three main curricular components: content, process, and product. The pedagogy is also responsive to learners' readiness level. interests, and learning profiles. Qualitative data are collected through teacher's observation, learners' reflective writing at the end of each lesson, assessment at the end of each unit of learning, in addition to a variety of activities. Findings show that the differentiated classroom materials and tasks have succeeded in developing secondary school learners' "Five savoirs" as described by Byram (2021). It is then recommended that EFL secondary school teachers consider the richness and importance of targeting intercultural education through the implementation of differentiated instruction pedagogy in order to meet learners' needs for enhancing their ICC.

Key Words: Intercultural Communicative Competence- Differentiated Instruction- EFL classrooms- Secondary School learners.

Introduction

Intercultural communicative competence (ICC) is a newcomer to the field of foreign or second language education. Developing only learners' communicative competence in such context is not sufficient for them to better communicate with and understanding others. That is why many researchers, such as Deardorf (2006) and Byram (1997; 2021), tend to agree that developing (ICC) is the ultimate goal for teaching English as a foreign language.

Despite the fact that ICC is widely established in literature and emprical studies, it is not targetted in the context of Algerian secodnary schools (Douidi, 2021). This paper hence aims at enhancing secondary school learners' level of intercultural communicative competence through the implementation of differentiated pedagogy. The ratioinale is that differentiated pedagogy is significant to account for learners's needs, interests, and variance.

1. Literature Review

1.1. Defining Intercultural Communicative competence

Deardorff (2006) argues that there is no consensus among researchers concerning the definition of ICC. Generally speaking, ICC refers to the attitudes, knowledge and skills which are required for appropriate communication "when interacting across difference" (Deardorff, 2020, p. 5). Beneke (2000) states that "Intercultural competence is to a large extent the ability to cope with one's own cultural background in interaction with others" (p.109). Fantini (2006) also views 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).

1.2. Byram's (2021) Model of Intercultural Communicative Competence

Within the field of foreign language education, various researchers have proposed theoretical discussions for developing learners ICC in an educational context (Examples include, Byram 1997/2021; Corbett, 2003; Guilherme, 2003; Deardorff, 2020). Until today, Byram's (1997; 2021) model has been influential in presenting a theory of ICC that is relevant for language teaching and learning.

Byram's (2021) model of ICC is an extension of communicative competence. In addition to linguistic, sociolinguistic and discourse competences, learners need to develop the "five savoirs".

- "Savoir etre": attitudes of curiosity and openness, readiness to suspend disbelief and judgment with respect to other's meanings, beliefs, values and behaviours.
- "savoirs" knowledge about one's own and others' culture in addition to knowledge about the process of social and individual interaction.
- "savoir *comprendre*": skills of interpreting and relating which involve the ability to interpret a document or an event from another culture, explain it and relate it to documents from one's own.
- "Savoir apprendre/ faire": skills of discovery that involve the ability to acquire new knowledge of cultural practices and the ability to put into practice the acquired attitudes, knowledge and skills in real life interaction.
- (savoir *s'engager*): critical cultural awareness refers to ability to evaluate, critically and on the basis of an explicit, systematic, process of reasoning values present in one's own and other cultures and countries.

Byram (2021) emphasizes that there is no generalized curriculum or course for teaching intercultural communicative competence. This entails that specifying the objectives for developing ICC depends on the context of foreign or second language education. Moreover,

Byram (1997) argues that ICC is useful "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).

1.3. The Intercultural Speaker

Byram and Zarate (1994) have coined the term "intercultural speaker" as a reaction to the "native speaker". This entails that foreign language learners are no longer compelled to imitate nativespeakerness ideals. They do not have to speak like natives and follow the target culture norms and standards. Instead, the intercultural speaker "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 also acknowledges the fact that language learners have their own individual identity. This means that learners inhabits a space between their own conventional meanings and context and those of native speakers of the target language and have also a capacity to discover and relate to new people from other contexts (Byram & Fleming, 1999).

1.4. Differentiated Instruction Pedagogy

Differentiated Instruction (DI) Pedagogy is a current educational model suggested and coined by Tomlinson (1999. 2001). It is rooted in theories which emphasize learners' differences such as Multiple Intelligences Theory, Learning styles Theories, and Social constructivism. The main concern of the approach is to address students' diverse needs. This proactive and responsive model compels educators to modify instruction in a variety of ways based on learners' attributes of readiness, interests and learning profiles.

There are three curricula components that should be adjusted in order to account for students' needs. First, the content refers to the input that teachers plan to teach as well its access. Second, the process represents the sense-making activities. Finally, the product is synonymous with the summative assessment of students (Tomlinson & Sousa, 2011; Tomlsinson & Moon, 2013).

2. Methodology

2.1.Context

The current study of developing ICC has taken place in one of the secondary schools in Constantine. The target population include second year foreign language learners. They have four session of studying EFL per week that has given the teacher more opportunities to implement differentiated instruction for developing ICC.

2.2. Participants

The participants in this research are 20-second year secondary school students who are between 16 and 18 years old. Learners in this context have limited use of English in real life situations, except for some online encounters with foreigners. Thus, the ultimate goals for teaching ICC are developing understanding of, respect and tolerance towards others. It is also important to develop their linguistic competence since their level in English is not yet advanced and still in the intermediate level.

2.3. Procedure

The process of developing ICC in the secondary school level has followed the action research method. This means that the teacher is the researcher who is involved in the process of teaching ICC and collecting evidence concerning learners' progress.

According to Burns (2010), action research is a cyclic process in which the researcher plays the role of a practitioner as well. He or she follows these steps.

- Identifying the problem in the context
- Reflecting on the problem
- Taking a plan to solve the problem
- Taking action to attempt to improve the situation

• Evaluating the situation and trying a new method (which is either likely or unlikely to lead to better results).

The researchers have used qualitative tools for collecting data concerning learners' ICC. The tools involve teacher's observation, students' response journals, unit assessments and several other activities such as the project work. Due to the richness of the collected data, and the limited nature of this conference paper, the discussion is concerned only with some important highlights of teacher's observations and students' reflections.

The Plan for Developing ICC through Differentiated Pedagogy

The researchers in this study have been responsible for designing intercultural materials and activities for second year secondary school students following Byram's (2021) framework and the principles of differentiated pedagogy or instruction. The rationale is that the class is made of 20 different learners who needs various strategies for learning English as foreign language in general and developing their ICC in particular.

The following table represents the plan for teaching ICC that has been implemented in the first two units from the English syllabus. It is worth to mention that the ministry of education has provided teachers with new progressions that consist only of the targeted competencies, learning objectives, and linguistic items that students need to learn in each unit. This has given the researchers more freedom to create a variety of materials and activities that follow the ministry's guidelines, and develop learners' ICC through DI at the same time.

Unit	Intercultural Objectives	Lessons	Differentiated instruction And strategies
Unit 1 Signs of the Time Theme : Cultural Diversity	 Attitudes of openness and respect towards cultural diversity in Algeria and in the world. Attitudes of willingness and curiosity to discover and learn about various cultures inside and outside Algeria Knowledge of social groups in Algeria and their cultural practices. Knowledge of social groups and their cultural practices in different countries around the world. Compare and Contrast the change in manners between Algeria and Italy. Compare and contrast present and future lifestyles Raise awareness of misconceptions and stereotypes about others and its impact 	Introduction of the Unit + Launching the project work Reflection Writing: How do you view culture and cultural Diversity Discovering the language: Changing Manners Reflection Writing: Do you think that Algerian manners have changed throughout time like Italian ones? What about your own manners? Listening and Speaking: Lifestyles in the future Class Discussion: Talking about changes in lifestyles in the future. Project Work: Creating a profile about lifestyles in Algeria (past, present and future) in relation to different aspects. Learners choose a country and present general information about it and its culture	Content (Videos, pictures, songs, power point presentation) Class discussion (Learning style strategy) Process (different activities) Class discussion (Learning style strategy) Content (video about life in the future, pictures) Process (Various listening activities) Class discussion (Learning style strategy) Product (Summative assessment) Interest activities (each group deals with the country they like mostly)
Unit 2 Make Peace Theme: Peace and Conflicts Resolution	 Attitudes of openness and respect towards countries suffering from wars. Describe their feelings and attitudes towards refuges. 	Introduction of the Unit + Launching the project work Class Discussion: The suffering of countries such as Syria and Palestine because of wars and absence of peace	Content (Videos, pictures, power point presentation) Class discussion (Learning style strategy)

- Attitudes of openness and respect towards Kabyle and Arabs in Algeria. Describe feelings
- and attitudes towards bullied students at school.
- Knowledge about the current status of Kabyle people in Algeria;
 - Knowledge of slavery in the USA and how it has influenced the US history.
- Knowledge of the struggles faced by Black people in **USA**
- Comparing and contrasting issues of equality and racism between Algeria and USA Making
 - judgements about racism in general and racism against Black in particular on the basis of human rights.

Discovering the Language:

A text about refuges with different activities Reflection writing Suggesting ways of conflict resolutions between the Arabs and Kabyle in Algeria.

Content (pictures about refugees+ Pictures about Kabyle and Arabs) Process (various reading activities)

Listening and Speaking A story of Bullying

Pair work: Role play of an act of bullying and how to stand against this immoral behavior

Group work: Designing posters and delivering speeches to:

- Raise awareness about the problem of bullying at schools.
- promote a inside and outside the school

Content (video about bullying + pictures) Process (different while and post listening activities)

Synthesis groups (divide learners based on their learning styles to synthesize what they have learnt about bullying in their own way, like pictures,

drawings, writing,

videos, etc)

Suggest ways to culture of peace

Reading and Writing Martin Luther King's Speech "I have a dream"

Individual work: Write a speech entitled I have a dream to talk about hopes and dreams for future Algeria.

Group work: Celebrating the Black

History month through: Creating videos and designing posters to raise awareness about the importance of equality.

Acting out plays

Content (pictures+ bubbles+ text and video of King's speech) Process (various reading activities)

Learning profile based activities and interest groups

		Learning profile based
	Project Work: creating	strategies (pictures,
	an organization to defend	videos, writings,
	human rights (examples:	delivering speeches etc)
	Children in Palestine and	
	Syria, Muslims in foreign	Interest Groups: each
	countries, Women's	group of learners
	Rights etc)	establish an organization
		based on their interests.

Table: The Plan for developing ICC through Differentiated Instruction

3. Findings and Discussion

The above plan indicates that developing ICC in secondary school has followed a thorough analysis of students' needs and interest. Due to the limitation of this conference paper, it would be impossible to describe each lesson in accordance to learners' conceptions before and after dealing with the various intercultural materials and activities. Thus, discussion is made in relation to two sample lessons.

The first lesson that deserves to be described and analyzed is the introduction of unit one which has given learners the chance to conceptualize culture and express views about cultural diversity. Teacher's observation has accounted some of the learners' answers:

- Some students reveal that culture refers to the intellectual state of mind and civilization like "Culture is all about being intellectual and civilized like we can categorize people into cultured and uncultured".
- Others refer to the hierarchy of cultures, "culture is good music, food and traditions, I think that my city has better culture than other cities in Algeria"; or sense of inferiority towards one's culture, "Our culture is not good, I prefer American culture".
- Very few students see that culture is a way of life: "culture is about everything in our life, food, music, traditions, dance, language, etc."
- Majority of students hold ethnocentric views and tend to have negative views about cultural diversity *like "Culture of Constantine and its food are*

the best in Algeria"; "I hate some of the traditions of other cities, I think they are ugly"; "Constantine food is the best one".

After this discussion that encouraged learners to express their perspectives, the teacher displayed a power point presentation which included diverse pictures and videos about culture and cultural diversity. Students watched them attentively and answered questions. By the end of the session, students were required to summarize their views about culture and cultural diversity and reflect whether they had learnt something new that made them change their opinions. The analysis of their answers reveal some insights about the attitudes of respect and openness towards cultural diversity

- "We all have cultures, no culture is the best"
- "Culture is our way of life, not good things only"
- "Our country has rich cultures, we should appreciate them all"

The second sample lesson is about Martin Luther King's Speech "I have dream". As a warm up activity, the teacher displayed the picture of this famous American figure. One student screamed "this is the Negro who defends Negros like him in USA". Another student replied that "we shouldn't call him this way this is racism". One the basis of this answer, the teacher asked learners to define racism and give other examples about it.

The next activity was matching each bubble with its events to create a picture story about the history of slavery in USA. Thus, learners have developed knowledge of of slavery in the USA and how it has influenced the US history.

After reading and analyzing King's speech through various comprehension questions, students identified the characteristics of the oratorical style and expressed their attitudes and feelings after watching the famous address. Overall, this lesson was so important for developing learners' ICC since it helped to discover the various perspectives about racism and ways to fight it. It has also helped them to compare and contrast the experience of Black people in USA and Algeria and whether they

encounter similar stereotypes and prejudice. Finally, learners were able to make judgments and evaluate the act of racism on the basis of the human rights' perspectives. These aspects can be found in their answers:

- "Allah created us equal, no one has the right to be racist"
- "It is shameful that in our modern time to call others Black or Negros, we are all humans"
- "I have relatives who live in the Sahara, they are so nice and kind, I hate when others call them Black, dirty, ugly or not civilized".

Conclusion and Recommendations

Developing ICC is one of the major goals of foreign language education within the modern era of globalization. It is then important to deal with interculturality not only in the context of higher education, but also at the secondary school level. This is because learners at this stage are still teenagers and need more opportunities to express their perspectives, discover the various views points, and develop attitudes towards others. In this secondary education context, implementing differentiated instruction strategies is significant for accounting for learners' variance and enhancing their ICC in the sense that they develop the "five savoirs" which are required for better understanding others and functioning in culturally diverse societies. Indeed, Byram's (2021) framework provides guidelines for teaching and assessing ICC. Still, it is worth to highlight that promoting ICC is a lifelong process and that no single course can fully account for the development of this competence.

This study draws some recommendations. The ministry of education in Algeria should account for intercultural outcomes at the secondary school level. Moreover, teachers should receive relevant intercultural training in order to develop learners' ICC. This training can involve for example understanding theories related to culture and ICC and designing various intercultural materials and activities that suit learners in various teaching contexts.

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Is Culture Teaching Included in the Teacher Training Process? Case of Algerian Teachers of English in the Middle and Secondary School Levels

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Abstract

Intercultural awareness is a key skill that any EFL learner needs to develop for better language mastery and communication. Accordingly, teaching culture is vital and requires adequate training. This latter is an important process not only in the teaching profession but also in the learning process since training endows teachers with competencies necessary for better teaching. This work aims to shed light on the importance and integration of culture teaching in teacher training courses. Hence, a questionnaire will be handed to middle and secondary school level teachers of English at the university of Bejaia in order to highlight not only the place of culture in the training programme but also the respondents' perceptions towards culture teaching in their classes.

Keywords: culture teaching, teacher training, EFL teachers, secondary school level, middle school level.

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1. Introduction

Language and culture are interrelated and learning one without the other is just meaningless. Cultural relationships, norms and principles are maintained and communicated through language; they are transmitted from generation to generation through language.

In this respect, Brittanica states that "language interacts with every aspect of human life in society, and it can be understood only if it is considered in relation to society". As a result, an authentic comprehension of a language necessitates an awareness of the culture in which this language is spoken. In this way, culture shapes one's identity. Culture is a window to the society's past and a door to its future.

Integrating culture in language curricula is crucial for language mastery and communication. Crawford-Lange and Lange state that "foreign language educators have long accepted interculturally that language and culture are essentially inseparable" (1987, p. 258) hence, teaching culture is fundamental. Teaching culture helps learners develop a consistent language knowledge that would allow them appropriate communication and successful integration of the foreign society.

Accordingly, "culture learning...can create motivation for language learning. Moreover, learners who gain certain cultural knowledge can develop more positive attitudes towards and come to be more tolerant with other cultures" (Nguyen, 2017: p. 146).

Training teachers to teach culture in any language classroom is crucial as this endows them with necessary cultural knowledge and skills to help their learners in acquiring the language appropriately.

This study investigates the current situation of integrating English culture in the Algerian teacher education programmes, from the teachers' perceptions.

2. Literature Review

2.1 Definition of Culture

Culture encompasses various social concepts such as: beliefs, attitudes, behaviours, and values shared by a community. Taylor claims 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" (1971 in Hübinger, N. (nd), p.2). That is; knowledge, art, morals, social laws, customs, habits, beliefs, traditions we acquire as members of a specific community. Culture is a set of social perspectives (beliefs and values...), products (cloths, foods...) and practices (traditions, customs, festivals...).

2.2. CBLT and Teaching Culture

The Algerian education is mainly based on the competency-based language teaching (CBLT) as an alternative to overcome educational problems and difficulties. The educational reform of 2000 has led the institutions to refocus their efforts on a contemporary approach to language instruction. Accordingly, CBLT seems to be an appropriate option.

The competency-based language teaching originates from the competency-based education that concerns accountability, management and qualification. CBLT addresses what the learners are expected to do rather than what they are expected to learn about (Richards and Rodgers, 2001, in Bataineh and Tasnimi, 2014, p. 4). It is based on outcomes of learning and outputs. In Algeria, the programmes of English based on CBLT claim the development of three main competencies in the learners:

- Competency 1: interact orally in English;
- Competency 2: interpret oral and/or written texts in English;
- Competency 3: produce oral or written messages in English;

All these three competencies require the mastery of cultural components that would help the learners understand and use the English language appropriately. In this context, Griffith and Lim claim that "in CBLT, students learn to use the language in authentic situations likely to be encountered outside the classroom" (2014, p.2). To immerse in the target culture is central for such achievement.

2.3. Teacher Development

Though there are some differences in the literature but for the purpose of simplifying things, the terms teacher development, teacher training and teacher education are used interchangeably in this study. Teacher development refers to "the body of systematic activities to prepare teachers for their job, including initial training, induction courses, in-service training, and continuous professional development within school settings" (by the European Commission, 2010 in Yan, S.K. & Huang, J.L. (eds.). 2016, p. 159). Teacher development is, then, a fundamental step to undertake in order to get ready and qualify as a teacher.

EFL teacher training consists of endowing teachers with necessary competencies to teach not only various language aspects, skills, and functions, but also its culture –a critical issue for accurate language mastery and adequate communication. However, teaching culture seems to create a number of challenges for language teachers as Crawford-Lange and Lange put it:

Teachers feel inadequate in their knowledge of the foreign language... Teachers may not have been adequately trained in the teaching of culture. They are familiar with a variety of culture-teaching strategies, but they do not know how to integrate the strategies into a systematic study of culture, nor how to integrate culture study with language learning (1987, p. 258)

3. Design and Method

The research is exploratory in nature as it surveys Algerian teachers' of English views regarding teaching culture and training programmes. It

aims to highlight the place of culture and its teaching in the Algerian syllabuses of English.

It relied on a diary of 5 close/open questions handed to 20 teachers of English of both the middle and secondary school levels working in Bejaia. The answers are analysed according to the topic.

3.1 Description of the Diary

The diary consists of five questions asked to the teachers of English:

- 1- Where do you work: middle or secondary school?
- 2- What do you think of integrating culture in the English class? Please justify your answer.
- 3- Is culture teaching included in the training courses you undertake?
- 4- If yes, please explain how it is included.
- 5- What are the difficulties you face when teaching culture in the Algerian classroom?

4. Results and Discussion

4.1. Teachers' Views

- ➤ 10 teachers are secondary school teachers of English, and 10 are middle school teachers of English.
- ➤ All the teachers claimed that integrating culture in the English class is of paramount importance for various reasons:
- To better language achievement and mastery;
- To understand the native speakers;
- To interpret oral and written language correctly;
- To communicate appropriately;

- To produce meaningful language;
- To soak up the everyday cultural aspects for better social integration and understanding;
- ➤ The teachers stated that though there exist various cultural facts in the syllabuses of English in both middle and secondary school levels, culture does not represent an essential objective in the EFL classroom;
- ➤ Hence, there is no clear reference to the target culture in the syllabus so training teachers to teach it is needless;
- ➤ Teacher-trainers prefer to focus on language aspects such as grammar, pronunciation and vocabulary; language skills (mainly reading and writing) than wasting time in training to teaching culture.

4.2. Difficulties Faced by Teachers in Teaching Culture:

The respondents have expressed their difficulties:

- Culture is a complex content to teach as it is an iceberg (its largest part is hidden and difficult to reach);
- Lack of sufficient cultural knowledge that would allow culture instruction;
- Lack of training in teaching culture;
- Lack of suitable teaching strategies to teach culture;
- Lack of means for adequate teaching of the target culture;
- Lack of suitable evaluation strategies to measure cultural knowledge and competence;
- Overcrowded curriculum leads teachers to focus on language aspects and skills and neglect culture;
- Designing lesson plans to teach culture is a complex task;

- Teachers' reluctance and attitudes towards the target culture;
- Students' attitudes towards the target culture;
- Stereotypes and the various differences existing between the native and target cultures are the major hindrance for achieving cultural objectives.

As the results show, teachers of English in both middle and secondary schools face a lot of challenges in teaching culture. The teachers claim a lack of importance given to the teaching of culture in the syllabuses, the lack of knowledge of the target culture and the lack of training in teaching culture.

Teaching culture comes out with several intricacies, hence teachers of English prefer to ignore it and give more importance to other language aspects which are believed to be elemental for language mastery. The results align with the literature (Crawford-Lange and Lange, 1987; Choudhury, 2013; Bergh, 2016; Mehmet and Yüce, 2020).

Accordingly, due to the lack of value attributed to the teaching of culture in the language syllabuses; due to the teachers' lack of knowledge with the target culture and the adequate teaching strategies to culture; due to the lack of training in teaching culture: culture maintains a least valued language concern in the language teaching settings.

4.2.1. Examples of Teachers' Arguments:

"Culture is an iceberg, it is really frustrating to deal with it in class specifically with teenagers who already have their own prejudices and perceptions of both native and target cultures. It is complicated when it comes to explain concepts such as food differences, social constraints..."

"Personally, I am a nonnative English speaker, all what I transmit to my learners can be altered by my own culture and beliefs; so how could I teach the target culture appropriately. I need a lot of training"

"Language syllabuses and textbooks are just a resource that provides a number of guidelines, texts, images and activities. But, the main issue is to

transfer this content into the classroom and achieve the objective of teaching culture. We lack the what and the how at the same time".

5. Conclusion

The concept of "culturing" as a fifth language skill is still in its infancy in the Algerian EFL classes; teachers as well as trainers need to be equipped with basic and necessary knowledge not only about the target culture but also about the strategies that would allow a better transmission and assimilation of the culture from the part of learners. The first step to undertake consists of reestablishing "culture" in its due place and value.

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https://www.britannica.com/topic/language



The Literature Class as an Agent of Social Change



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Abstract

The premise that people may develop knowledge that is more relevant, practical, and empowering than knowledge that is limiting, coercive, and hegemonic is the starting point for social change. The aim of this article is to press the borders of literature to the terrain of social reality and praxis of teaching. By connecting literature to everyday realities, students will read literary texts differently and more pleasurably. This research shows how students; guided through a series of assignments to exhibit connections between literature and society, are more likely to enjoy the literature class. When raising students' awareness and sensitivity to current issues relevant to the contemporary society through literary texts, the literature class becomes a powerful agent of social change. In contrast to what Freire refers to as the "banking model" of teaching, which involves depositing knowledge into an empty bank account, this study aims to investigate the practicality of Freire's Pedagogy of the Oppressed (1972) in the literature class. More importantly, by the end of the program, the students will be able to identify concerns that can help their communities change for the better.

Keywords: banking model; literature class; Paulo freire; pedagogy of the oppressed; social change

1. Introduction

In the first semester of second year, Master students majoring in Literature and Civilisation at the university of Saida take a compulsory course entitled Modern Issues in English Literature which covers issues such as gender, hybridity, exile, islamophobia, and war trauma. The course is fourteen weeks long and consists of weekly lectures and tutorials. A wide range of literary texts forms the syllabus of this module, and the students are required to present individual essays and sit for a final exam at the end of the semester.

When I first started teaching this module, I used to emphasize the mechanics of the text and the way literary narratives help us understand and revise theoretical issues such as gender, identity, and race, to name but these. So, I fell exactly in the category of teachers who "press matters such as attention to the mechanics of texts is privileged over awareness of social issues in our daily lives" (Ruzy, Imran & Noraini, 2011, p.1857).

However, as teachers of literature in the globalization era, we are significantly required to address some issues in the literature classroom in order to raise students' awareness of current events that will become critical in their future life if they are unresponsive to these concerns. Or as Ruzy Suliza Hashim (2011) argues, "what we teach in class be it literature or languages should coincide with issues that act in response to many burning problems in the world today" (89).

Therefore, this paper seeks to bridge the gap between the literature class and social reality and the question that is addressed is: How does the literature class foster social change? To answer this question, this research relies on Freire's critical pedagogy.

Implementing Freire's teaching approach in the literature class helps learners/ readers "in unveiling functions of power, power that readers can particularize, analyze, and deconstruct, allowing them to become active participants in a world they believe they have trouble accessing, but also a world that desperately requires their contribution, enacting beneficial change for themselves, and for others" (Tropiano 2008).

Therefore, the purpose of this study is to look at how Freire's pedagogy, when applied in the literature class, promotes social change throughout its democratic approach of teaching that is at odds with the traditional teaching paradigms.

2. Social Change through the Literature Classroom

Literature can have a significant impact on how we perceive our immediate and wider surroundings. Reading, according to Michel Foucault, places us within constructions that emerge from the application of power, which are contained and expressed as, and in, a discourse:

Who, among the totality of speaking individuals, is accorded the right to use this sort of language? Who is qualified to do so? Who derives his own special quality, his prestige, and from whom, in return, does he receive if not the assurance, at least the presumption that what he says is true? What is the status of the individuals who—alone—have the right, sanctioned by law or tradition, juridically or spontaneously accepted, to proffer such as discourse? (Foucault, 1972, p.50)

Following this line of thought, this research departs from Freire's primary interest in the politics of the teacher-student relationship. While disapproving of "banking education," that encourages parroting societal norms through dication, Freire places premium on "problem posing education" that encourages dialogue and critical thinking. Freire offers a class setting where "truths" and ethical parameters are produced through dialogue.

The teacher of the students and the students of the teacher cease to exist and a new term emerges: teacher-students with student-teachers. The teacher is no longer merely the one who teaches, but one who is himself taught in dialogue with the students, who in turn while being taught also teach. They become jointly responsible for a process in which all grow (Freire, 2005, p.80)

In addition to providing this "democratic" teaching method, Freire emphasized the promotion of "critical consciousness" as a cognitive dimension (conscientizacao). "A state of awareness in which immediate circumstances are traversed as material for critical analysis is known as critical consciousness" (Tropiano 2008). It is a personal responsibility that cannot be prescribed by rote.

3. Practice:

The figure below shows what the literature classroom should look like. It emphasizes three components that offer a better society: social change, power redistribution, and authentic relationships.

Community Component

Community Component

A Social Change Orientation

Classroom Component

Classroom Component

Classroom Component

Community Component

Power

Developing Authentic Relationships

Figure one

In my own practice of Freire's approach, I offered a discussion on Islamic notions that are uncritically accepted by using Mohja Kahf's *The Girl in the Tangerine Scarf* (2006). My initiative arose from my concern about the world's rising levels of Islamophobia. It was possible to inspire my students to open up and be aware of dangers lurking in their own conceptions and acceptance of right and wrong. Many instances and passages from the narrative are used to help students compare and contrast the characters' viewpoints and positions vis-à-vis polemical issues with their

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own. Students were asked to read passages related to issues of racism, khulu (wife-initiated divorce), abortion, and islamic dating from the text, discuss their ethicality in their culture, and finally suggest some solutions to these socio-religious problems.

To raise students' commitment to current issues related to gender in Islamic societies, I offered them critical passages from *The Girl in the Tangerine Scarf* on three polemical issues in Islamic tradition i.e., abortion, the veiling practice, and wife initiated divorce (Khulu). Before allowing them to start reading the passages, I asked them to imagine I am a non-Muslim teacher who is becoming increasingly islamophobic. Indeed, I invited them to imagine that my opinion on gender issues after reading the narrative at work in this class is the following: Islam is a degrading religion for women.

Then, I divided the class into two groups who had to reflect on the following questions separately: What is wrong about gender representations in the Islamic discourse? And how would you convince me that Islam is not a sexist religion? Do your social practices conform to your religion?

Throughout dialogue, many learners admitted they could not bridge the gap between the model of society proposed by prophet Mohamed (PBUH), and the current Muslim societies. They also pinned the problem on their poor readings from the original sources. Many learners started ruminating: what is it that makes Muslim societies unable to progress in the present: is it the Arabic language? Islam? The colonial heritage? Globalization? Or what?

The debate was so rich that we shifted from the imposing and facile "they hate us" discourse to the more critical and eye-opening "what's wrong with us" discourse. I almost forgot I was teaching a literary text and so did my students, and from then on, and with such fruitful debates, I decided to invite Freire in almost all of my classes.

4. Conclusion

By selecting literary texts whose themes relate to their own social realities, students became more responsive and critical in their analysis. If students had previously believed that literature was too distant from the realities of their daily lives, they could now see the connection between the social, moral and ethical issues depicted in the texts and those that occur around them. So, in order to promote social change through the literature class, the literature teacher has a significant task to complete, namely, democratize the classroom by collaborating with his students in the creation of effective knowledge that will benefit society. Instead of parroting fixed knowledge, the classroom will now become a space for debating ideas.

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AN INTERCULTURAL BASED INSTRUCTIONAL FRAMEWORK TO FOSTER EFL STUDENTS' COMMUNICATION SKILLS

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Abstract

Nowadays, language cannot be reduced to the direct teaching of linguistic skills only. The contemporary models of communicative competence show that there is much more to learning a language, and they include the vital component of cultural knowledge and awareness. In other words, communication that lacks appropriate cultural content often results in humorous incidents, or worse, is the source of serious miscommunication and misunderstanding. Along this line of thought, the present investigation aims at implementing an intercultural based instructional framework to foster EFL students' communication skills. To glean adequate data for this research, an action research was undertaken at the department of English; Djelfa university. During the pre-intervention phase, students were provided with a questionnaire and a pre-test to check their perceptions about problems which they experience when making conversations with English native speakers. A pre-test, as an alternative research tool, is used to detect the reasons behind students' failure to understand any conversational situation occurred with native speakers of English. Like students, teachers were also asked to hold an interview in which they illustrate their justification towards students' conversational failure and their attitudes towards the integration of the intercultural approach when teaching English. This investigation confirmed that the implementation of the intercultural approach helps EFL students improve their critical cultural awareness which in turn can help them respond appropriately towards different conversational situations.

Keywords: Intercultural approach; intercultural awareness; communication skills; conversational failure.

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1. Introduction

The term culture has become an important and integral part of human society and since the communication act takes a place within a particular speech society, individuals are required to incorporate the cultural background in a variety of conversational situations. This means that both culture and language are interwoven; they cannot be separated. In this respect, Dai (2011, p 1) views that when communicating using a second or a foreign language, there is no way in which someone can learn a language without accepting the culture that comes with it. Therefore, as one learns the language he/she is forced to accept the cultures of it. Communication in fact does not require the mastery of the linguistic competence only, but in involves language users to know more about the social and cultural features which characterize the target language (Moran & Patrick, 2001, p.15).

This belief was first presented when Dell Hymes introduces the concept communicative competence.

By the concept "communicative competence", Richards & Rodgers (2001, p 159) mention that Hymes (1972) identifies "what a speaker needs to know in order to be communicatively competent in a speech community". In other words, Paulston (1992, p 98) states that this concept is used "in Hymes' sense to include not only the linguistic forms of the language but also its social and cultural rules, the knowledge of when, how, and to whom it is appropriate to use these forms". This automatically means that language learners are also considered as culture learners. Learning about the target culture helps students facilitates the process of communication and avoid any possible conversational failures (Yule, 2006, p 216). In other words, many problems can be counted due to language uses' lack of cultural knowledge related to the target language.

As a result of highlighting the importance of culture within the context of teaching a language, different approaches are designed particularly to teach culture. The intercultural based instruction is one of the teaching approach which supports the integration of culture when teaching a language.

The intercultural approach focuses on the development of students' cultural understanding and the ability to use cultural knowledge appropriately to facilitate and maintain good communication with others. It deals with the relations between the learners' own country and the country/countries where the language is spoken. It may include comparisons between the two and it develops learners' understanding of both. The aim is to develop learners' intercultural and communicative competences, which would enable them to function as mediators between the two cultures (Risager, 1998, p 246). The lack of ability to compare between two different cultures or to act as mediators may lead to problems in communication. Bennett (1993, p 9) considers people who use a language without knowing its culture as fluent fool. The latter is someone who speaks a language very well following the correct linguistic structures, but does not recognize the social and cultural features of the target language.

As a result of this assumption, the present study tends to detect the different problems behind students' conversational failures with native speakers and implement the intercultural approach as a suggested one to overcome these failures. Hence, it attempts to answer the following research questions;

- Is EFL students' conversational failure attributed to their lack of intercultural awareness?
- What type of course and instructional model would be appropriate to develop EFL students' intercultural competence?
- How would this course and instructional model help in developing EFL students' communicative competence?

2. Method And Tools

The main objective of this investigation is to explore the effect of implementing an intercultural-based instructional course when teaching English on students' intercultural competence.

To reach this purpose, the researcher followed a certain research design undertaken with a particular sample of students.

2.1 Participants

The participants in this study fall into two groups: students and teachers in the Department of English, University of Dielfa. This Department includes 221 master's students among whom 30 students are randomly selected to participate in this study. The sample population consists of 11 male and 19 female students belonging to the age group between 24 and 28 years old. The majority of students studied six years at the primary school, four years at the middle school, and three years at the high school. Other few students were enrolled in the classical system where they studied five years at the primary school, three years at the middle school, and three years at the high school. All the sample population is enrolled in the LMD system. This means that they have already studied three years for their License degree. The reason behind choosing this particular sample is attributed to the fact that master students at this level are supposed to have good linguistic knowledge which would help the researcher the eliminate the possibility of attributing the students' conversational failure to issues related to linguistic competence. Hence, the total emphasis is put on the integration of intercultural competence to hold and maintain successful conversations with native speakers of English. On the other hand, all six teachers who work at the English department participated in the present study.

Regarding their teaching experience, two teachers with a "Magister" degree have been teaching English for more than six years. Other two teachers with a "Doctorate" degree have been teaching English for four years. Other two teachers with a "Doctorate" degree mention that they have been teaching English for two years.

2.2 Research Design and Procedure

The current investigation is considered as an action research which consists of three main phases namely pre-intervention, intervention, and post-intervention. During the pre-intervention phase, the researcher tends to detect the different problems which prohibit students from creating and maintain successful conversations with native speakers of English. The results gathered from this phase help the researcher to put forward hypotheses related to the problem being studied.

During the second phase, the researcher provides an intervention based on the research hypotheses which are formulated in the first phase. This intervention aims at developing students' intercultural competence by addressing their problems. During the post-intervention phase, the researcher tends to see the effect of the intervention on students' intercultural competence. That is to say, during the last phase, the researcher tries to see whether the intervention provided helps students to develop any possible conversational failure. These three phases of action research require the researcher to use different instruments in order to reach the objective of each phase.

2.3 Data Collection Tools

The results collected in this investigation were based on using different research instruments during the two phases; pre-intervention and post-intervention phase. During the pre-intervention phase, students were provided with a questionnaire and a pre-test. The questionnaire was used to check students' perceptions and thoughts about the problems which they experience when making conversations with English native speakers. The pre-test, as an alternative research tool, is used to detect the reasons behind students' failure to understand any conversational situation occurred with native speakers of English. Like students, teachers were also asked to hold an interview in which they illustrate their justification towards students' conversational failure and their attitudes towards the integration of the intercultural approach when teaching English. During the post-intervention phase, students were given a post-test which contains conversational situations to interpret. The results collected from the pre and post tests are compared in order to check the effectiveness of the course implemented during the intervention phase.

2.4 Data Analysis

Concerning the data analysis, the researcher uses different research instruments. Hence, two types of data analysis including qualitative and quantitative analyses are used. The quantitative data analysis is used in order to deal with some data collected through questionnaire and test using tables, graphs, scores, and frequencies. The researcher chooses also the qualitative analysis in order to analyze the qualitative data obtained from questionnaire

and interview. In this type of analysis, the researcher categorizes, describes, explains, exemplifies, and interprets the qualitative data.

3. Results And Discussion

The data presented in figure 1 indicate the reasons behind students' conversational failures with native speakers. The results are collected from the research instruments (questionnaire, interview, and pre-test) which were directed to the research participants. According to this figure, four major reasons are detected to be a problematic issue of EFL students' conversational failure. The majority of the participants (49%) assume that the primary reason behind this failure is the lack of cultural competence. The latter refers to both knowledge and skill related to the cultural aspect of the target language. Other two main reasons which are said to affect EFL students' conversations incorporate the strategic and discourse competences. EFL students state that they are unable to use skills and strategies related to the way they maintain their relevance to the topic being discussed, structure and present their ideas, overcome conversational failure, and ask for clarifications when experiencing a conversational gap. A few of the research participants attribute students' conversational failure to the lack of linguistic competence which includes knowledge and skill related to phonology, morphology, semantics, and syntax.

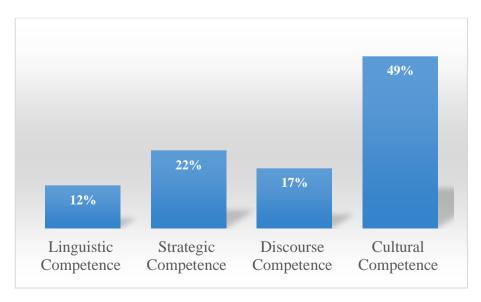


Fig.1. Reasons behind students' conversational failure (%)

After the implementation of the intercultural approach when teaching English, students were provided with a post test which contains different conversational situations to reflect on. The results obtained from the two test (pre- and post- tests) were compared in order to check the effectiveness of the teaching approach on students' intercultural competence. Figure 2 presents the frequency of conversational failures occurred during the pre- and post-tests. The results obtained show that the frequency of errors and failures identified in the during the pre-test (before the intervention phase) is higher than the frequency of errors identified in the post-test (after the intervention phase).

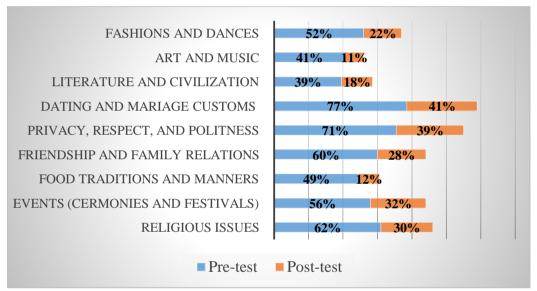


Fig.2. Students' conversational failure frequency

The highest numbers of conversational failures occurred mostly when discussing topics related to dating and marriage customs, privacy, respect, and politeness manners, religious issues, friendship and family issues, fashions, and dances. These themes have a high possibility to be mostly discussed in any conversational situation when interacting. Therefore, EFL students find themselves obliged to get into these topics with the lack of knowledge and skill related to them. Consequently, a conversational failure occurs between language users.

When comparing the results obtained from both tests, it is noticed that EFL students' performance when reflecting on the different conversational situations has been improved. This means that the possibility of making conversational failures is decreased. This obtained result is attributed to the reason that the implementation of the intercultural approach helps EFL students gain a clear understanding of the differences between the native and target cultures which would in turn assist them to react appropriately towards different conversational situations. In other words, the intercultural approach helps EFL students be aware of the fact that their linguistic utterances are affected by certain cultural norms and manners.

4. Conclusion

The results gathered in this investigation concluded interesting findings in relation to the research hypotheses which were put forward. First, according to this data gathered from this study, it is proved that the intercultural approach can help EFL students compare and reflect on both their native and target cultures. This comparison between cultures has provided students with a framework of the similarities and differences between cultures. Second, the implementation of the intercultural approach has showed to EFL students that there are many ways of doing things and their way which is found in their native culture is not the only possible one. In addition, the use of this comparative approach has developed students' intercultural competence which would in turn help them function as mediators between the two cultures to avoid any possible conversational failures and misunderstandings.

As a result of these findings, a set of recommendations are provided. Since the implementation of culture in foreign language education is considered ad a perpetual academic goal, both teachers and language practitioners should devote a room for the cultural issues in the English language teaching process. Also, the different teaching materials, techniques, and strategies need to be selected and used in relation to certain cultural objectives which would in turn lead to the provision of an intercultural atmosphere as a fifth skill.

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An Innovative Trend and Approach to Teaching American Civilization



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Abstract

Globalization has significantly affected educational technology communication systems have altered the way education is provided and the roles played by both teachers and learners. It is well-established that traditional methods of teaching American Civilization are less effective than modern ones. This study aims to suggest a newfangled trend in the teaching of American Civilization to attempt to fulfill the needs of the digital generation. Particularly, it investigates whether the introduction of a new trend and approach impacts learners. In this context, American Civilization is defined as an interdisciplinary course drawing interactively from the fields of history, political science, and American culture. This innovative strategy based on the four Is was developed following a ten-year experience in teaching American Civilization at the University of Algiers and the University of M'Sila. A new learner-Digital Material-centered approach was additionally applied to enhance the learning process in the subject matter. The feedback was very positive and indicated that 98% of learners were satisfied and teaching objectives met. The new approach shows that students are more responsive to the use of digital material and role play in the American Civilization course. On this basis, it deserves to be taken into consideration in the design of such a course.

Keywords: American civilization, digital material, innovative teaching approach, new trend

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1. Introduction

One of the overriding challenges of the twenty-first century is to bring the necessary changes in didactics to adjust to this age of digital technologies. To counteract the traditional approaches to teaching that proved to be obsolete for the digital generation, new approaches to educational theory to respond to the needs of learners have been developed. Most courses of American Civilization were taught and unfortunately are still delivered with a teacher-centered approach. The latter leads to boredom and passive learning. Besides, learners miss the opportunity for teamwork. Such drawbacks created the urge to explore innovative approaches to teaching where the learners and technological devices are essential ingredients.

Addressing issues related to the teaching of American Civilization requires prior defining of the terms civilization and culture as they have often been interchangeably used. The word civilization is borrowed from the Latin term 'civilis' which stands for 'citizen' and 'civitas' which signifies 'city' or 'state' where a citizen lived in an organized state as opposed to the tribesman. (Kroeber & Kluckhohn, 1952). In the 18th Century, the word civilization had a social connotation and was considered a French derivation of the verb civiliser (Kroeber & Kluckhohn, 1952). However, the social association of the term culture was in the 18th Century in Germany during the social fight of the German citizens against the French aristocracy (Norbert Elias, 1994). The word culture (Kultur) was utilized in the German context instead of the word civilization to point to the high moral cultivations of humans. By the middle of the 18th Century, culture and civilization were reciprocally used. Since the beginning of the 21st Century, Culture has been considered an important element that mirrors any civilization, where the civilized person lives (Benabi, 2012). The Algerian scholar, Benabi, considers that both society and individuals contribute to producing a culture that can play a role in building any civilization.

American Civilization as taught in our universities corresponds to the interdisciplinary field of scholarship that examines American literature, history, society, and culture. It traditionally includes literary criticism, Historiography, and critical theory. The conventional teaching of American Civilization attempts to provide the students with a broad aperçu of historical content using books, and handouts. Most scholars argue that this is not sufficient to furnish the students with the required historical knowledge. In addition, the traditional teaching of American Civilization focuses on memorization. This entails asking students to recall long lists of dates, names, and facts. Such a method proved to be unsuccessful for most educators as students very often rapidly disremember what they learned.

To counteract the effects of such traditional methods of teaching American Civilization, educators suggested a post-holing strategy, which consists of a deep study of historical events, and an analytical method to address important issues. Earlier research related to the of American Civilization dealt teaching with professional development procedures (Zaghar, 2016). It also referred to the teaching of American Civilization through Docudramas (Kaid & Ouahiba, 2013) or a Hermeneutic Analysis (Atamena & Aboubou, 2018). It also showed that students who experienced traditional teaching of American Civilization were less motivated and rather passive. It seems that the symbiosis of traditional and more recent methods of teaching can help teachers better convey courses of American Civilization. But, would that be satisfactory?

Taking into consideration the digital generation such methods have been inappropriate. As students of today have been brought up in a society that heavily depends on technology, they are no longer responsive to traditional ways of teaching, which made a lot of scholars sound the alarm concerning the introduction of technology in teaching. This is how more teachers nowadays seek to create a teaching atmosphere where technology has its share.

The current study aims to propose a new trend and approach in the teaching of American Civilization in an attempt to respond to the expectations of the digital generation. To what extent did this innovative strategy impact learners? How does it complement previous studies that intended to improve learners' acquisition of American Civilization courses?

2. Method

This new trend was developed following a ten-year experience in teaching American Civilization to undergraduate and graduate students at the University of Algiers 2 and the University of M'Sila. Three groups of undergraduate students were taught American Civilization from 1993 to 2000 and two other groups of Ph.D. students received instruction in the same field respectively from 2015 to 2017 and from 2017 to 2018. The age of learners ranged from 21 to 39 years old. All participants were Algerians studying American Civilization in an EFL (English as a Foreign Language) context.

2.1 A new trend: the four Is

We suggest a new trend of teaching American Civilization based on the four Is: Informing, Inspecting, Interacting, and Interpreting. In fact, it is not that new as we have used it since the mid-90s. Changes were brought to this trend during the Covid-19 era to end up with its final version of the four Is with the use of Moodle platform and more ICT devices.

2.1.1 Informing

The informing aspect fostered learning through reading and watching. Students were given articles from newspapers related to the historical events they study. For example, to better explain the American Revolution, a copy of the Boston Gazette was presented to the students to read articles written in that specific period. They also watched movies in class on the topic to be covered.

In this case of the American Revolution, some documentaries related to the event were proposed, and to make the topic more attractive a movie: The patriot was suggested. At the end of the course, learners were conducted to further links to consult via PCs or mobile devices.

2.1.2 Inspecting

The inspecting style was meant to propose learning through analyzing, and exploring events with their causes, and consequences. Students were encouraged to develop critical analysis in their learning process. To illustrate the example of the American Revolution, for instance, the students had two different articles relating to the same event. One was written by the patriots and the other by the loyalists. Their task was to analyze both writings with a critical mind identifying the different approaches and theories used by the authors. Even though it was not common to video conference in class, we very much fostered conducting interviews and inviting scholars to face-to-face or online meetings in this section.

With the manifold platforms available, planning a video conference with a scholar is very doable and much easier today thanks to the development of Information and Communication Technologies ICT.

2.1.3 Interacting

The interacting mode encouraged learning through discussions and double-way communication. Here, students were advised to speak up their minds by agreeing or disagreeing through the use of an argumentative and communicative approach. The learners discovered the art of persuasion and the way to express disagreement through different techniques.

2.1.4 Interpreting

The interpreting aspect fostered learning through acting: students played history and interpreted roles of the events they had to memorize. When the point of the study was the enactment of the Coercive Acts by the British parliament, for instance, some students acted in the roles of the members of the British Parliament, while others acted in the role of American colonists. The rest of the students constituted the audience. By putting themselves in the shoes of the historical figures, learners had to memorize the events well to aspire to perform. In other words, memorization was willingly acquired as a first step that would lead to performance that was recorded and then analyzed by both the teacher and students. Besides, when they were asked to act the Boston Tea Party, for instance, they were so creative and motivated to play adequately, that they remembered very tiny unexpected details to ameliorate their interpretation. The Humanistic approach facilitated the correction of errors that have occurred in a friendly atmosphere. Interpreting was fun, and students corrected, reminded, and even complemented each other. The teamwork was meant to converge their efforts for better performance.

2.2 A new approach: Learner-Digital Material-centered approach

There are two main approaches to teaching: the Learner-centered approach and the teacher-centered approach. The learner-centered approach considers learners as effective actors (Spady, 1994). This approach uses interactive strategies to involve the students and develop their skills such as problem-solving, teamwork, and presentation abilities. The students are provided with the new information and think of new solutions instead of passively taking those suggested by the teacher. While dealing with historical events, the learners need to use their abilities to analyze to attempt to fill in any historical gaps they may encounter. These tasks are performed with the collaboration of other learners within a team spirit.

This approach allows learners to learn from each other, discuss and end up with common solutions as a team. However, the teacher-centered approach is a more traditional way of teaching. It involves an active role of a teacher as a sender while the learners have a passive role as receivers. The teacher dictates the participation of students in activities and does not take into consideration their needs and interests. Students put all their focus on the teacher who leads the lesson and provides the necessary knowledge (Toh, 1994).

Our fusion of the learner-centered approach with digital material to satisfy the needs of nowadays generation gave us a new learner-Digital Material-centered approach that we applied to enhance the learning process and provide more interactivity in American Civilization courses. The digital material encompasses a broad use of ICT items. This learner-Digital material-centered approach shifts the focus from the teacher to the learner who uses technological devices to accomplish his learning task. This also allows active learning that makes students real actors in their process of acquisition of knowledge in American Civilization through videos, interviews, and the design of applications that facilitate learning through ICT.

The teacher becomes a guide instead of the source of information. The students in a learner-Digital material-centered approach in an American Civilization class do not take things for granted. They question historical events and collaborate through the use of digital material to explain, interpret and achieve their learning goals. Students work hard and play an active role in the process of learning. This entails empowering them with more autonomy and responsibility.

3. Results

The implementation of the four Is trend and the learner-Digital material-centered approach to the teaching of American Civilization impacted the learning process of students as they showed more motivation and interest. When asked about the new trend and approach, apart from 2% of students who favored conventional teaching, 98% of the remaining others welcomed the interactivity with the teacher and their mates and the use of ICT devices they already enjoyed. They very much appreciated breaking with the traditional boring American Civilization courses where the teacher had to dictate the course or use one-way communication.

3.1 Active learners

This approach fostered the motivation of learners. Learners were more interactive and wanted to 'play' history. The worst and most silent students participated in the play when they were asked to have a role in a particular historical event. And those who did not, were very supportive of those who acted and even corrected them sometimes in a very friendly relaxed atmosphere. The teacher was part of the learning process among students and there was no real hierarchy felt in the classroom which really facilitated the acquisition of the required information.

3.2 Up-to-date learners

The use of up-to-date technologies to achieve the instructional goal made the students more curious and willing to discover more applications and tools that facilitate their learning process. With the learner-Digital centered-approach, students had their courses, exercises, homework, and correction of exams posted on Moodle platform. The interaction with the teacher even after the class was via the Internet. This method made students learn how to become more familiar with the most recent technological devices and applications that allow them to have access to better learning procedures.

3.3 Self-made Geek learners

Students remember the facts or events they learned by themselves through research. In addition, as they belong to the digital generation, their use of ICT extends to all kinds of their learning. In our case, searching for articles or maps via the internet, interviewing scholars via video-conferencing, getting feedback and resources by email, displaying their findings in PowerPoint or Prezi presentations, debating the outcome of their research through electronic live online polls contribute to a more interactive learner-digital material-centered approach. In this case, the learners discover information by themselves through their professional use of ICT devices.

4. Discussion

The use of the four Is trend along with the learner-Digital Material approach has proven to be very effective in teaching American Civilization. There was a real shift from passive to active learners. The teacher ceased to be the unique source of information that can not be debunked, but rather became a guide and a facilitator that accompanies the student in the learning process. The role of the strict, unmistaken, harsh teacher fades away to leave room for a more human, understanding, and cooperative teacher. As part of the learning process rather than the source of learning, the teacher in this trend shares the steps of learning with the students and encourages debate.

The utilization of ICT devices impacted the learning of students. The PCs used twenty years ago were replaced by mobile devices. Mobile learning (M-learning) has changed the way teaching is delivered and learning acquired. Nowadays, students come to class with their courses downloaded on their mobile phones, or tablets. When they have an activity in class, they directly use their mobile devices to access the Net and consult different resources, which makes their answers diversified and well-informed.

Besides, the use of M-learning has allowed getting rid of the heavy, cumbersome handouts and educational material. The fact of saving one's courses on mobile devices is an environment-friendly economic method. Imagine the huge amount of paper we save by not printing all courses for so many classes.

The new trend and approach showed that students were more responsive to the use of digital material and role play in the American Civilization course. The shift from teacher-centered to learner-Digital Material approach contributed to an attractive way of learning. The ameliorated knowledge acquisition. More encouraged and concepts were explained and questioned. The interaction between the teacher and learners facilitated comprehension.

At this stage, learners were ready for interpretation that allowed memorization through acting. Memorization which was a burden in traditional teaching became an appreciated requirement for better performance.

On the basis of students' satisfaction and outcome in class, this new trend and approach deserve to be taken into consideration in the design of an American Civilization course.

5. Conclusion

This research aimed to propose a newfangled trend in the teaching of American Civilization to respond to the needs of the digital generation. It also investigated the impact of the new trend and approach on learners.

Following a decade of teaching American Civilization at the University of Algiers and the University of M'Sila, we suggested an innovative strategy based on the four Is. Similarly, a new learner-Digital Material-centered approach was applied to reinforce the learning of students. process in the subject matter.

The feedback of learners proved to be very rewarding as they became more motivated, active, updated, and self-made Geeks. Additionally, the teaching objectives were fulfilled.

Like other courses, American Civilization needs more than ever before to be taught in an interdisciplinary context. It involves the introduction of ICT devices and M-learning to cope with the everchanging technologies. As it is not static, it requires questioning and revisiting new findings. Fostering the four Is Trend coupled with the learner-Digital material-centered approach can really transform the way American civilization is taught to the digital generation.

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Fostering Students' Intercultural Communicative Competence through ICTs: Evaluation of ICT Resources Availability and Utilization for Teaching and Learning Culture in the Algerian EFL Class

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Abstract

Intercultural communicative competence has been increasingly gaining more prominence due to the growing earnest communication demands of the globalization era in various domains, including EFL pedagogy. Equally, the role of ICT (Information and Communication Technology) resources in developing students' intercultural communicative competence has become more widely acknowledged. Successful integration of ICTs into the teaching and learning of culture depends on a number of factors, on top of which are the availability of ICT resources and competent utilization and management of such facilities. The current exploratory study sets out to assess the availability of ICT resources in teaching and learning EFL culture at the Department of English, Frères Mentouri University- Constantine1. It also aims at examining the actual use of ICT tools by teachers and students for enhancing learners' intercultural communicative competence. A descriptive quantitative survey research design has been adopted using a teacher and student questionnaires. The findings of the study have revealed that there is very limited availability of ICT facilities in the teaching and learning of culture at the aforementioned department. They have also demonstrated that there is lack of competence on the part of teachers and students in the use of resources for fostering students' intercultural communicative competence. In the end, it is stressed that ICT facilities should be increased and varied in the teaching and learning of EFL culture, while teachers and students should reflect on their utilization of such technology-mediated resources for better development of EFL cultural literacy in the Algerian university context.

Keywords: Intercultural communicative competence; EFL cultural literacy; ICT resources; globalization

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1. Introduction

We live in an era of globalization which has imposed its demands on various sectors and fields all over the world, and pedagogy is no exception. The need for understanding other foreign cultures and fostering intercultural communication skills has become imperative in today's globalized world. Globalization has been accelerated by growing technological advancement which has revolutionized EFL pedagogy, including EFL culture teaching and learning. Research has documented the various benefits of incorporating ICTs into the teaching and learning of EFL culture. The basic research questions which this paper seeks to answer are: To what extent are ICT facilities available and accessible to the teachers and students under study in the EFL culture class? How are ICT resources utilized and managed by students in their instruction of EFL culture? How are they employed by students in their learning of EFL culture? What views do teachers and students hold about integrating ICTs into EFL culture teaching and learning in order to boost students' intercultural communicative competence?

2. Literature Review on Intercultural Communication and Intercultural Communicative Competence

Intercultural communication and the capacity to understand other foreign cultures have increasingly become a requirement in today's globalized world (Baldwin et al., 2014). Taylor (2013, p.66) has reported that culture is "a core component of intercultural communication," and that such a concept is not easy to define due to the fact that it is very broad. According to Maude (2016), culture refers to the complex system of dynamic and evolving concepts, attitudes, traditions, customs, conventions, beliefs, values, artifacts, lifestyles and behaviors of a certain people in a certain cultural group. Such a complex system distinguishes a specific cultural group from others. Baldwin et al. (2014) have explained that when culture has an effect on the communication between two or more people, intercultural communication is called for.

The latter is a paramount indispensable aspect of interaction among individuals who do not share the same culture. Intercultural communicative competence, on the other hand, is highly needed in order to decrease misunderstandings and communication breakdowns.

Communicative competence, introduced by Hymes in 1972 (Diaz Frias, 2014), intercultural competence (Deardorff, 2006) and communicative language ability comprise the basic foundations of intercultural communicative competence. The latter has been revised by various authors of other models of competence, among whom is Byram (1997) who has suggested an intercultural communicative competence model made up of five major elements, namely:

- a) *Intercultural attitudes*, referring to curiosity, openness or readiness to suspend disbelief about other cultures and belief about one's own culture;
- b) *Intercultural knowledge*, or learning about social groups, products, practices and processes of interaction;
- c) *Skills of interpreting and relating*, referring to the ability to identify and explain cultural perspectives and function in new cultural settings;
- d) *Skills of discovering and interacting*, or the ability to acquire new knowledge of a culture/ cultural practices, and to operate knowledge, attitudes and skills under the constraints of impulsive communication; and ultimately
- e) *Critical cultural awareness*, referring to the ability to critically evaluate the perspectives and practices in one's own and other cultures.

In addition, Chen & Starosta (1999) have depicted intercultural communicative competence as comprising three components: intercultural sensitivity (the affective process), intercultural awareness (the cognitive process) and intercultural adroitness (the behavioral process).

Byram's pioneering research in the nineties inspired other researchers to work on definitions of intercultural communication and the dimensions along which it can be measured. Catteeuw's (2012, p.14) definition is one of the popular ones: "Intercultural competence enables you to interact both effectively and in a way that is acceptable to others when you are working in a group whose members have different cultural backgrounds."

He has further explained that the term *cultural* refers to all values and beliefs an individual has grown up with, their national, regional and local customs, and especially attitudes and practices that influence the way they work. Catteeuw (2012) has built on the findings of the INCA program which developed a framework to be used as a reference for the assessment of intercultural competence. In such a model, an individual's cultural competence can be estimated to be basic, intermediate or full, along six dimensions, namely tolerance of ambiguity, behavioural flexibility, communicative awareness, knowledge discovery, respect for others, and empathy. A more comprehensive model, developed by the *WorldWork* organization, is made up of ten components, and each component has subdivisions (Catteeuw, 2012):

- Openness (new thinking, welcoming strangers, acceptance);
- Flexibility (flexible behaviour, flexible judgments, learning languages);
- Personal autonomy (inner purpose, focus on goals);
- Emotional strength (resilience, coping, spirit of adventure);
- Perceptiveness (attuned, reflected awareness);
- Listening orientation (active listening);
- Transparency (clarity of communication, exposing intentions);
- Cultural knowledge (information gathering, valuing differences);
- Influencing (range of styles, sensitivity to context); and
- Synergy (creating new alternatives).

3. Methodology

3.1 Research Participants

This investigation is based on two samples: one of teachers and another of students. 18 teachers of English as a foreign language at the Department of English, Faculty of Letters and Languages, Frères Mentouri University- Constantine1, were involved in the current study which took place during 2021-2022. Almost all of the teachers (sixteen) hold a Doctorate degree. The teaching experience of most of them (fourteen teachers) ranges between six to ten years. As far as the other sample is concerned, 86 EFL students at the same aforementioned institution participated in this research. These students were enrolled in various levels, with almost approximate proportions for each: first year (20 students),

second year (20 students), third year (19 students), first year Master (16 students), and second year Master (11 students).

3.2 Description of Research Method and Instruments

To assess the extent to which ICT facilities are available and accessible for EFL culture teaching/ learning at the target department, and equally examine the use and management of such resources by both teachers and students, a descriptive quantitative method was adopted. The instrument employed for collecting data is the survey. Two questionnaires were developed and administered to the EFL teachers and students under study (See Appendix 1 and Appendix 2). The teacher questionnaire is made up of 14 closed-ended questions, whilst the student questionnaire 13 questions.

4. Findings and Discussion

4.1 Analysis of the Teacher Questionnaire Results

The teacher questionnaire feedback will be analyzed with focused spotlight on the availability of ICTs at the targeted department as well as the way such resources are utilized and managed in the teaching of EFL culture.

Table 1. ICTs Frequency of Use in EFL Culture Teaching

Questions		Often	Sometimes	Rarely	Never	Total
How often do you	N	12	04	02	/	18
integrate the teaching of						
EFL culture into your	0/	66 67	22.22	11 11	,	1000/
teaching of the English	%	66.67	22.22	11.11	/	100%
language?						
How often do you make	N	/	03	15	,	18
use of ICT resources in	11		03	13	/	10
your teaching of EFL	%	,	16.67	83.33	,	100%
culture?	70	/	10.07	05.55	/	100%

In spite of the fact that most of the teachers, forming 66.67%, have said they *often* integrate EFL culture into their teaching of English, only 16.67% utilize ICTs in their teaching of it. More surprisingly, the absolute majority have confirmed that they incorporate ICTs in their culture instruction "*rarely*."

• If you opt for "Rarely" or "Never" in the second question, is it due to: Table 2. Teachers' Reasons for Not Using ICTs in EFL Culture Instruction

Options	Number (out of 15)	Percentage
ICT literacy deficiency	07	46.67
Lack of ICT facilities at your department	15	100
Lack of technical support at your department	13	86.67
Lack of student engagement	/	/
Large class size	04	26.67
Time constraints	01	06.67
Difficulty of integrating ICT resources into EFL culture teaching	06	40.00
Difficulty of managing various ICT resources	12	80.00
Lack of confidence in the use of technologies	06	40.00

All teachers have explained that the top first reason which prevents them from implementing ICT tools in the EFL culture is lack of such facilities at their department. Lack of technical support and difficulty of managing various ICT resources have been highlighted by approximate high percentages of teachers: 86.67% and 80%, respectively. Other secondary, but equally important reasons cited by the informants are ICT literacy deficiency (46.67%), difficulty of integrating ICT resources into EFL culture teaching (40%), lack of confidence in the use of technologies in general (40%), and large class size (26.67%).

• Which ICT facilities are available at your department?

Table 3. ICT Facilities Available at the Department

Options	Number (out of 18)	Percentage
Computers (including various Software applications)	18	100
Internet connection	/	/
Multimedia projectors	15	83.33
Interactive whiteboards	/	/
Digital televisions	/	/
Tablets	/	/
DVDs	03	16.67
Photocopiers	16	88.89
Printers	14	77.78

According to teachers' responses, the ICT facilities available at their department are computers as stated by all teachers, photocopiers (88.89%), multimedia projectors (83.33%), printers (77.78%) and DVDs (16.67%). There is very serious shortage of ICT equipment at the targeted department.

• Which ICT tools, provided by your department, do you usually use in your teaching of EFL culture?

Table 4. Teachers' ICT Types Utilized in EFL Culture Instruction

Options	Number (out of 18)	Percentage
Computers (including various Software	/	/
applications)	/	/
Internet connection	/	/
Multimedia projectors	03	16.67
Interactive whiteboards	/	/
Digital televisions	/	/
Tablets	/	/
DVDs	/	/
Photocopiers	02	11.11
Printers	/	/

More interestingly, very few teachers have said they utilize only two ICT facilities in their EFL culture instruction: the multimedia projector (03 teachers) and photocopier (02 teachers). Such basic tools do not seem to satisfy anymore the changing needs of EFL teachers in this century of high technologies.

• Do you make use of your own ICT devices in teaching EFL culture?

Table 5. Teachers' Frequency of Personal ICT Devices Utilization in Teaching EFL Culture

Options	Number	Percentage
Often	01	05.56
Sometimes	11	61.11
Rarely	06	33.33
Never	/	/
Total	18	100

More than half the teachers (61.11%) *sometimes* utilize their personal ICT tools in teaching EFL culture, whereas 33.33% have indicated that they *rarely* do so. Whether teachers do not own enough or good-quality personal ICT devices to use in their class, or simply have chosen not to utilize them there, it is still highly required of the department to equip the EFL culture classroom with the necessary facilities.

• Which devices do you use in particular?

Table 6. Teachers' Personal ICTs Types Employed in Teaching EFL Culture

Options	Number (out of 18)	Percentage
Your personal computer	09	50.00
Your smart phone/ tablet	16	88.90
Your DVDs or audiovisual products	03	16.67
Your photocopier	05	27.79
Your printer	08	44.44

Of the teachers who have said they employ their own tools, most of them (88.90%) use their smart phones or tablets, and half of them their personal computer.

• To what extent do you think you are competent in the use of ICT facilities?

Table 7. Teachers' Self-rating of Their Competence in ICTs Use

Options	Number	Percentage
Very incompetent	01	05.56
Incompetent	11	61.11
Competent	06	33.33
Very competent	/	/
Total	18	100

On a scale of four points, the bigger proportion of teachers have rated themselves as *incompetent* in the use of ICTs. This stresses the need for professional training programs for building up teachers' digital skills and competence.

• To what extent do you believe that the use of ICT resources in the teaching of EFL culture is viable in promoting students' intercultural communicative competence?

Table 8. Teachers' Views on the Viability of ICTs in Fostering Students' Intercultural Competence

Options	Number	Percentage
To a high extent	16	88.89
To some extent	02	11.11
To a limited extent	/	/
Total	18	100

The overwhelming majority of the informants, making up 88.89%, believe to a *high* extent in the usefulness of integrating ICTs into EFL culture instruction for fostering students' intercultural communicative competence. Such positive attitudes need to have better teaching conditions in order to be translated into actual practices on the field.

• What benefits does the use ICT resources provide to the teaching of EFL culture?

Table 9. Benefits of ICTs Integration into EFL Culture Teaching

Options	Number (out of 18)	Percentage
Creating a more active and engaging learning environment	18	100
Accommodating with students' learning styles	15	83.33
Appealing to students' various interests	13	72.22
Providing rich sources of cultural content	17	94.44
Facilitating the teaching of EFL culture	13	72.22
Saving time and efforts	07	38.89
Inserting the fun element into the classroom	10	55.56

In general, teachers seem to well recognize the various benefits that ICTs bring into the EFL culture class, in the sense that almost all of them have reported that such technological resources help create a more active and engaging learning environment (100% of the teachers), provide rich sources of cultural content to students (94.44%), and accommodate with students' different learning styles (83.33%). An equal proportion of 72.22% of teachers have highlighted two further advantages: appealing to students' various interests and facilitating the teaching of EFL culture. Despite teachers' positive attitudes and recognition of ICTs benefits, these technologies are not extensively used at the targeted department due to basically their very limited availability.

 Do you think it is imperative to get professional teacher training in order to foster your utilization and management of ICT facilities?

Table 10. Teachers' Views on the Significance of Teacher Training in ICTs Use

Options	Number	Percentage
Yes	14	77.78
No	04	22.22
Total	18	100

Most of the informants (77.78%) have stressed the urge and significance of receiving teacher training in ICT use and management. Successful selection and use of educational technologies in an EFL culture class depend on language teachers' increased knowledge and skills to encourage their students to integrate ICTs in their learning about the culture of the language they are majoring in.

4.2 Analysis of the Student Questionnaire Results

How often do you use ICT tools in general?

Table 11. Students' Frequency of ICTs General Use

Options	Number	Percentage
Never	/	/
One to two days a week	09	10.46
Three to four days a week	15	17.44
On a daily basis	62	72.10
Total	86	100

Most of the students (72.10%) tend to use ICTs on a daily basis. 17.44% employ such tools three to four days a week, which is still considered as rather frequent use. It is somehow expected that ICTs, in all their forms, are part of this younger generation's daily use.

• How often do you employ ICT tools provided by your department in your learning of EFL culture?

Table 12. Students' Frequency of Use of the Department's ICT Facilities

Options	Number	Percentage
Often	03	03.50
Sometimes	30	34.88
Rarely	48	55.81
Never	05	05.81
Total	86	100

More than half the students (55.81%) have acknowledged that they "rarely" use the department's ICT equipment in their learning of EFL culture, and 05.81% "never" employ such facilities.

• If you opt for "Rarely" or "Never," is it because:

Table 13. Students' Reasons for Not Using ICTs in Learning EFL Culture

Options	Number (out of 53)	Percentage
You are not skillful in the use of ICT tools?	07	13.20
You believe that technologies distract attention?	06	11.32
You consider ICTs as a waste of time and efforts?	01	01.88
You do not have ICT devices at home (such as a computer or smart phone)?	07	13.20
You lack ICT facilities at your department?	53	100
You prefer to use conventional non- technological tools?	/	/

All the students (total of 53) who have reported that they *rarely* or *never* utilize the Department's ICTs have owed this very limited use to lack of ICT equipment at the level of their department. 13.20% indicated that they are not skillful in the use of ICT tools, and a similar percentage do not have ICT devices at home such as a computer or smart phone.

• In your learning of EFL culture, which ICT resources are accessible to you at your department?

Table 14. ICT Facilities Accessible to Students at the Department

Options	Number (out of 86)	Percentage
Computers (including various Software applications)	03	03.49
Internet connection	/	/
Multimedia projectors	01	01.16
Interactive whiteboards	/	/
Digital televisions	/	/
Tablets	/	/
DVDs	/	/
Photocopiers	/	/
Printers	/	/

It is rather striking that only two types of ICT facilities, namely computers and multimedia projectors, are accessible to students at the targeted department, as reported by even fewer students (03.49% and 01.16% teachers, respectively).

• Do you use your own ICT devices in learning about the culture of the English language?

Table 15. Students' Frequency of Use of Personal ICTs in Learning EFL Culture

Options	Number	Percentage
Often	06	06.98
Sometimes	29	33.72
Rarely	51	59.30
Never	/	/
Total	86	100

Less expected is the fact that more than half the students (51%) have stated that they *rarely* make use of their personal ICTs in learning EFL culture. Only a limited percentage of 33.72% tend to use their own tools "*sometimes*", whilst 06.98% "*often*".

• Which devices do you use in particular?

Table 16. Students' Personal ICT Types Employed in Learning EFL Culture

Options	Number (out of 86)	Percentage
Your personal computer	56	65.11
Your smart phone/ tablet	75	87.20
Your DVDs or audiovisual products	09	10.46
Your photocopier	/	/
Your printer	/	/

The personal ICT tools used by students the most are the smart phone/tablet with a percentage of 87.20% and the personal computer with 65.11%. However, it is worth mentioning again that these personal devices are "rarely" employed in learning EFL culture, as evidenced by students' responses to the previous question.

• Rate your use of ICT tools in carrying out the following tasks. Table 17. Students' Self-rating of ICTs Use in Undertaking Everyday

Personal and Academic Tasks

Tasks		High	Moderate	Low	None	Total
Chatting with fair 1	N	84	02	/	/	86
Chatting with friends	%	97.67	02.33	/	/	100
Sharing videos and	N	75	11	/	/	86
personal photos	%	87.21	12.79	/	/	100
Dlaving games	N	69	05	03	09	86
Playing games	%	80.23	05.81	03.49	10.47	100
Other personal uses	N	/	/	32	54	86
	%	/	/	37.21	62.79	100
Learning about general	N	09	74	03	/	86
issues/ skills irrelevant to your academic domain	%	10.47	86.04	03.49	/	100
Learning the English	N	17	59	10	/	86
language (such as vocabulary and pronunciation)	%	19.77	68.60	11.63	/	100
Learning about the	N	/	15	42	29	86
culture of English	%	/	17.44	48.84	33.72	100

The tasks with the *highest* frequency of use recorded in Table 17 are chatting with friends, sharing videos and personal photos and playing games, with percentages of 94.67%, 87.21% and 80.23%, respectively. While daily communication and social networking tasks have displayed *high* levels of use, tasks involving learning English in general, such as its language components, have shown *moderate* use (68.60%). More strikingly, the task of learning about EFL culture has been rated the *lowest* in learners' use of ICTs by a percentage of 48.84% of students. It should also be highlighted that 33.72% reported no use at all of ICT tools in their learning of EFL culture. Although technology use is growing and spreading, especially among the younger generation, this does not mean that students would automatically use ICTs to their advantage for their academic study in general and learning EFL culture in particular.

• To what extent do you think you are competent in the use of ICT resources?

Table 18. Students' Self-rating of Their Compete

Options	Number	Percentage
Very incompetent	04	04.65
Incompetent	19	22.09
Competent	46	53.49
Very competent	17	19.77
Total	86	100

Most of the students perceive themselves as competent in the employment of ICTs: 53.49% have rated themselves as "competent", and 19.77% "very competent". This digital competence can be directed toward learning EFL culture if students receive appropriate teacher guidance and develop their learning strategies.

• To what extent do you think that using ICT tools in learning EFL culture is worthwhile in enhancing your intercultural communicative competence?

Table 19. Students' Views on the Usefulness of ICTs in Boosting Students' Intercultural Competence

Options	Number	Percentage
To a high extent	67	77.91
To some extent	12	13.95
To a limited extent	07	08.14
Total	86	100

The biggest part of students (77.91%) recognize the high viability of ICTs use for the development of their intercultural communicative competence.

• In your opinion, what are the benefits of using ICT resources in learning about the culture of the English language?

Table 20. Benefits of ICTs Integration into EFL Culture Learning

Options	Number (out of 86)	Percentage
Creating a more active and engaging learning environment	82	95.35
Accommodating with your learning styles	13	15.12
Appealing to your interests	72	83.72
Providing rich sources of cultural content	85	98.84
Facilitating the learning of EFL culture	27	31.40
Saving time and efforts	11	12.79
Inserting fun into your learning	55	63.95

As for students' views on the advantages of ICTs integration into EFL culture learning, most of the students have stressed various benefits: providing rich sources of cultural content (98.84%), creating a more active and engaging learning environment (95.35%), appealing to students' interests (83.72), and inserting fun into learning (63.95%).

5. Implications And Recommendations

To achieve successful integration of ICTs in the teaching and learning EFL culture at the Algerian university, two paramount conditions need to be fulfilled. The first one is to guarantee the availability and access to ICT facilities for teachers as well as students at their educational institution. The second condition is pertinent to the way ICT resources are utilized by teachers and students in the EFL culture class. It is equally imperative to develop the practical digital skills of both teachers and students in the utilization and management of ICTs in EFL culture teaching and learning. Once the two previously stated conditions are actually put into effect, students' communicative intercultural competence is more likely to promote.

More serious actions are required at national and institutional levels. National policies aiming for fostering ICTs incorporation need to be put into practice. At the institutional level, the university should equip its departments with enough ICT resources which enable teachers and students to take advantage of the benefits of such technologies. Unsophisticated ICT tools no longer meet the high expectations and growing needs of teachers and students. Therefore, the university ought to invest in more sophisticated software applications and hardware devices. In addition, training programs and workshops are believed to contribute positively and immensely to the enhancement of teachers' confidence and competence in ICTs use.

6. Summary Of Results And Conclusion

Analysis of the teacher questionnaire results shows that the absolute majority of the teachers (83.33%) do not make use of ICTs in teaching EFL culture. This has been traced back to a number of reasons, on top of which are lack of ICT facilities at their department, lack of technical support, and difficulty of managing various ICT resources by themselves. The same very limited availability of ICTs at the aforementioned department has been reported on by the overwhelming majority of the students under investigation. The student questionnaire findings also demonstrate a wide diversity of students' use of ICTs with use rates of such technologies in EFL culture learning being much considerably lower than the students' use rates

for daily communication and personal uses. In addition, evidence suggests that the discrepancy found in this study between students' utilization of ICTs for everyday life or personal purposes and for EFL culture learning challenges the assumption that ICT use automatically leads to better learning gains. This disparity also indicates that while students have the aptitude for employing various ICTs, this does not automatically translate into willingness to transfer such aptitude or skills to their learning of EFL culture.

The analysis of the two questionnaires feedback also reveals that both teachers and students believe in the viability of making use of ICTs in bringing a positive impact on the teaching and learning of EFL culture. However, it is fundamental to take into account the fact that adopting ICTs in the EFL classroom requires ample support of adaptation measures to lay down the basic foundations for incorporating technologies into EFL culture teaching and learning. On top of such measures is ensuring the availability of enough ICT facilities, from the most basic ones such as computers, photocopiers, printers and multimedia projectors to more sophisticated resources such as good-quality Internet connection, interactive whiteboards, digital televisions and other high-technological software and hardware tools. Moreover, ICTs availability has to be accompanied by constant technical support which can offer smoother and more efficient management of such facilities. A further measure to be taken is providing pre-service and inservice training for teachers in order to help them integrate successfully and pedagogically ICTs into the teaching of EFL culture. Teachers need to develop their competence in the utilization and manipulation of various ICT resources, as evidenced by their responses, so that they can provide more authentic, diverse and richer EFL cultural contents for students, on the one hand, and create a more engaging learning environment at higher education, on the other hand.

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8. Appendices:

Appendix 1: Teacher Questionnaire

Dear teacher,

You are kindly requested to answer the current questionnaire which sets out to assess the availability of ICT (Information and communication technology) resources in the teaching of EFL culture at the Department of English, *Frères Mentouri* University- Constantine1. It also attempts to examine your actual use and management of ICT tools for enhancing students' intercultural communicative competence.

1. Academic qualification:

- Magister's degree holder
- Doctor
- Professor

2. How long have you been teaching English?

- 1-5 years
- 6-10 years
- -11 15 years
- More than 15 years
- 3. How often do you integrate the teaching of EFL culture into your teaching of the English language?
- Often
- Sometimes
- Rarely
- Never
- 4. How often do you make use of ICT resources in your teaching of EFL culture?
- Often
- Sometimes
- Rarely
- Never

5. If you opt for "Rarely" or "Never," is it due to:

- ICT literacy deficiency
- Lack of ICT facilities at your department
- Lack of technical support at your department
- Lack of student engagement
- Large class size
- Time constraints
- Difficulty of integrating ICT resources into EFL culture teaching
- Difficulty of managing various ICT resources
- Lack of confidence in the use of technologies in general
- Other: Please, specify.

6. Which ICT facilities are available at your department?

- Computers (including various Software applications)
- Internet connection
- Multimedia projectors
- Interactive whiteboards
- Digital televisions
- Tablets
- DVDs
- Photocopiers
- Printers
- Other: Please, specify.

7. Which ICT tools, provided by your department, do you usually use in your teaching of EFL culture?

- Computers (including various Software applications)
- Internet connection
- Multimedia projectors
- Interactive whiteboards
- Digital televisions
- Tablets
- DVDs
- Photocopiers
- Printers
- Other: Please, specify.

8. Do you make use of your own ICT devices in teaching EFL culture?

- Often
- Sometimes
- Rarely
- Never

9. Which devices do you use in particular?

- Your personal computer
- Your smart phone/ tablet
- Your DVDs or audiovisual products
- Your photocopier
- Your printer
- Other: Please, specify.

10. To what extent do you think you are competent in the use of ICT facilities?

- Very incompetent
- Incompetent
- Competent
- Very competent

11. To what extent do you believe that the use of ICT resources in the teaching of EFL culture is viable in promoting students' intercultural communicative competence?

- To a high extent
- To some extent
- To a limited extent

12. What benefits does the use ICT resources provide to the teaching of EFL culture?

- Creating a more active and engaging learning environment
- Accommodating with students' learning styles
- Appealing to students' various interests
- Providing rich sources of cultural content
- Facilitating the teaching of EFL culture
- Saving time and efforts

- Inserting the fun element into the classroom
- Other: Please, specify.
- 13. Do you think it is imperative to get professional teacher training in order to foster your utilization and management of ICT facilities?
- Yes
- No
- 14. Would you like to add any further comments on the current topic?

Appendix 2: Student Questionnaire

Dear student.

This questionnaire is part of a research work which basically aims at evaluating the availability of ICT (Information and communication technology) resources in learning EFL culture at the Department of English, *Frères Mentouri* University- Constantine1. Besides, it seeks to examine your actual use of ICT tools for promoting your intercultural communicative competence.

1. Gender:

- Male
- Female

2. Specify your learning level:

- First year
- Second year
- Third year
- First year Master
- Second year Master

3. How often do you use ICT tools in general?

- Never
- One to two days a week
- Three to four days a week
- On a daily basis

4. How often do you employ ICT tools provided by your department in your learning of EFL culture?

- Often
- Sometimes
- Rarely
- Never

5. If you opt for "Rarely" or "Never," is it because:

- You are not skillful in the use of ICT tools?
- You believe that technologies distract attention?
- You consider ICTs as a waste of time and efforts?
- You do not have ICT devices at home (such as a computer or smart phone)?
- You lack ICT facilities at your department?
- You prefer to use conventional non-technological tools?
- Other: Please, specify.

6. In your learning of EFL culture, which ICT resources are accessible to you at your department?

- Computers (including various Software applications)
- Internet connection
- Multimedia projectors
- Interactive whiteboards
- Digital televisions
- Tablets
- DVDs
- Photocopiers
- Printers
- Other: Please, specify.

7. Do you use your own ICT devices in learning about the culture of the English language?

- Often
- Sometimes
- Rarely
- Never

8. Which devices do you use in particular?

- Your personal computer
- Your smart phone/ tablet
- Your DVDs or audiovisual products
- Your photocopier
- Your printer
- Other: Please, specify.
- 9. Rate your use of ICT tools in carrying out the following tasks by ticking the right columns.

Tasks	High	Moderate	Low	None
Chatting with friends				
Sharing videos and personal photos				
Playing games				
Other personal uses				
Learning about general issues/ skills				
irrelevant to your academic domain				
Learning the English language (such as				
vocabulary and pronunciation)				
Learning about the culture of English				

10. To what extent do you think you are competent in the use of ICT resources?

- Very incompetent
- Incompetent
- Competent
- Very competent

11. To what extent do you think that using ICT tools in learning EFL culture is worthwhile in enhancing your intercultural communicative competence?

- To a high extent
- To some extent
- To a limited extent

12. In your opinion, what are the benefits of using ICT resources in learning about the culture of the English language?

- Creating a more active and engaging learning environment
- Accommodating with your learning styles
- Appealing to your interests
- Providing rich sources of cultural content
- Facilitating the learning of EFL culture
- Saving time and efforts
- Inserting fun into your learning
- Other: Please, specify.
- 13. Please, add any further comments you may have on the present topic.

Promoting English as a foreign Language Learners' Intercultural **Communicative Competence: Teachers' Perceptions**

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Abstract

The advent of globalization along with the development of Information and Communication Technologies (ICTs) put forward the development of intercultural communicative competence besides the linguistic competence (ICC) to assist learners to communicate effectively and appropriately in multicultural situations. In this essence, the current study sheds the light on the significance of developing EFL learners ICC. Accordingly, an exploratory research design is carried out through which a semi-structured questionnaire is administered to EFL teachers at different Algerian universities in order to investigate their perceptions towards promoting students' intercultural communicative competence, the strategies they use to promote it as well as the challenges they face in developing EFL learners to be intercultural competent communicators. The results obtained revealed that most teachers held a positive view regarding teaching cultural aspects of the target language and developing ICC. Additionally, they indicated some the techniques and strategies teachers use in teaching foreign culture and promoting ICC. Despite the difficulties they face, developing students' ICC becomes an important requirement in foreign language education.

Keywords: Culture; EFL learners; Globalization; ICC; Strategies; Teachers' perceptions.

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1. Introduction

Language and culture are two inseparable entities, and therefore, language learning is at once culture learning. Ever since, developing students linguistic competence has widely been the main curricula focus. Yet, with the advent of globalization, equipping learners with the linguistic competence solely becomes insufficient. In addition, the development of new communication technologies has brought the teaching and promoting of ICC in language classroom. Accordingly, instead of focusing only on grammatical correctness, research into language pedagogy has also come to recognize the significance of exploring bottom-up learning processes, and developing more communicative-based methods wherein the development of the intercultural communicative competence is of great importance (Calvalheiro, 2015).

Numerous studies in the literature demonstrate that language teachers focus on equipping learners with linguistic competence disregarding other aspects of language teaching such as developing the ICC (Banjongjit and Boonmoh, 2018). Though culture is an inseparable part of language education, there is a tendency from the part of language instructors to treat language independently of culture (Byram, 1989, as cited in Reid, 2014). As a result, several research studies have largely recommended the development of EFL students' ICC to assure success in professional communication particularly in an intercultural setting.

In this regard, prompting ICC becomes an important requirement within the framework of EFL education. Alptekin (2002) states that ELT new model should focus on intercultural knowledge ranging from bilingual speakers rather than using the perspective of native speaker; That is, ELT should equip learners with both linguistic and cultural competence and awareness so that they can successfully manage communication.

2. Literature Review

2. 1 Communicative Competence

In response to Chomsky's ideas (1965), Hymes (1967) coined the term Communicative Competence (CC). Hymes (1967) referred to CC as that aspect of competence which enables individuals to convey and interpret messages and to negotiate meanings interpersonally within specific contexts (Brown, 2004). That is, CC denotes the ability to use language, or to communicate in a socially, culturally-appropriate manner in order to make meaning and accomplish social tasks with efficacy and fluency through extended interactions.

In a seminal work on defining CC, Canale and Swain (1980) suggest four components of CC:

- ➤ **Grammatical Competence:** is an aspect of CC which encompasses knowledge of lexical items and rules of morphology, syntax, semantics and phonology. It refers to the ability to know and create grammatically correct utterances.
- ➤ **Discourse Competence:** refers to the ability to connect sentences in stretches of discourse and to form a meaningful whole out of a series of utterances.
- ➤ Sociolinguistic Competence: refers to the ability to produce sociolinguistically appropriate utterances
- ➤ Strategic Competence: refers to the ability to solve communication problems as they arise (Canale and Swain, 1980).

As one of the underpinnings of the Communicative Approach, the development of CC becomes essential in order for foreign language learners to be fully involved in the target language culture. As such, learners are not only expected to acquire accurate forms of the target language, but also to learn how to use these forms in given social contexts in the target language setting to convey appropriate, coherent, and strategically effective meanings for the native speaker.

Eventually, learning a foreign language becomes a kind of enculturation, wherein one acquires new cultural frames and new world view, articulating those of the target language culture and its speakers. Accordingly, teachers are likely to develop learners' communicative competence through embedding cultural components in language teaching and raising their awareness of the cultural differences that exist between their own culture and the target culture. Nonetheless, the CC model has been questioned for its rigid commitment to native speaker norms within the target language culture. Consequently, ICC which considers English as an international language was introduced for use particularly in ELT (Alptekin, 2002).

2. 2 Intercultural Communicative Competence

In a multicultural setting, interpretations are made on the basis of different assumptions and perceptions of interlocutors holding differing cultural backgrounds (Kramsch, 1993; Liddicoat, 2001, as cited in Fo,g and DeWitt, 2019). In this essence, developing an ICC is likely to overcome miscommunication which arises between learners of different linguistic as well as cultural backgrounds. Accordingly, Byram (1997) defines ICC as the ability of a speaker to communicate effectively and appropriately by recognizing and understanding the perspective of people with different cultures while simultaneously helping others to understand one's own culture (cited in Garcia, 2022). More precisely, Bennett and Bennett (2004) define ICC as "the ability to communicate effectively in cross-cultural situations and to relate appropriately in a variety of cultural contexts" (p. 149, quoted in Huang, 2021).

According to Byram (1997) ICC includes the following components:

➤ **Knowledge:** the knowledge the individuals bring to an interaction with someone from another country can be described in two broad categories: knowledge about their social groups and their cultures in one's own country and similar knowledge of the interlocutors' country of the one hand; knowledge of the processes of interaction at individual and societal levels, on the other hand. While the first knowledge is more or less refined, the

second knowledge is fundamental to successful interaction but not acquired automatically.

- ➤ Skills: They involve skills of interpreting and relating which refer to the ability to interpret document or event from another culture, to explain it and relate it to documents and events from one's own culture; skills of discovery and interaction which refer to the ability to acquire new knowledge of a culture and cultural practices and the ability to utilize knowledge and attitudes and skills under the constraints of real time communication and interaction, and critical cultural awareness which refers to the ability to evaluate- critically and on the basis of explicit criteria "perspectives, practices and products in one's and others' cultures.
- ➤ Attitudes: Attitudes towards people who are perceived as different in respect to the cultural meanings, beliefs, and behaviours they exhibit, which are implicit in their interaction with interlocutors from their own social group or others.

2. 3 Promoting Intercultural Communicative Competence

Byram (1997) claims that acquiring and promoting ICC is a complex matter involving more than traditional language lessons. In order to develop ICC in terms of cognitive, affective, and behavioural components, one should be aware of their own cultural identity as well as others (Byram & Feng, 2006 as cited in Banjongjit & Boonmoh, 2018). That is, teachers knowledge of and exposure to other cultures are not important as the teachers' ability to encourage students' to be more observant, and be more aware of the power of perceptions towards their culture and other cultures. Tram and Duong (2015) assert that ICC is one of the must-to-have skills to ensure harmonious community particularly in EFL setting. ICC can enhance teachers' and learners' knowledge, attitudes, behaviours and skills so that intercultural awareness is significantly increased communication breakdowns, cultural shock and conflict. It is therefore obvious that the development of ICC should be a critical combination of the above elements of knowledge, skills and attitude.

Within the same line of thought, Reid (2014) introduced various techniques for teaching cultural components of L2 and which therefore work for promoting ICC. Similarly, Thomé-Williams (2016) state that it is of paramount importance that the instructor offers students a solid ground for interrelationships and substantial opportunities for their intercultural communicative competence.

Considering the importance of ICC, the main aim of this paper is to explore EFL teachers' perceptions regarding promoting EFL students' intercultural communicative competence, the practices and techniques they apply in order to develop EFL students ICC in addition to the challenges and difficulties they experience.

3. Research Methodology

Since the main purpose of this paper is to investigate teachers' perceptions towards promoting EFL students intercultural communicative competence, we opted for an exploratory research design wherein an online questionnaire was administered to teachers at the departments of English in different Algerian Universities namely Setif 2 University, M'sila University, Batna 2 University, and Khenchela University. According to Brown (2001), as cited in Dornyei (2003), "questionnaires are any written instruments that present respondents with a series of questions or statements to which they are to react either by writing out their answers or selecting from among existing answers" (p.06).

That is to say, questionnaires represent any form of list of questions which need to be answered; they can be list of questions, checklists, multiple choice items, and/or other sorts (Dornyei, 2003).

4. Results:

Based upon the teachers' responses of the questionnaire, the following results are yielded:

4. 1 Teachers' Perceptions towards Teaching Culture

This section displays EFL teachers' perceptions regarding the importance of teaching culture and the extent to which cultural aspects are incorporated along with the target language to develop EFL students' ICC. Respondents' answers were rated on a 5-point Likert scale ranging in the following way: strongly disagree (SD), disagree (D), Neutral (N), Agree (A), and strongly agree (SA).

Table 01. Teachers' Perceptions Regarding Teaching Culture

Statements	SD		D		N		A		SA	
Statements	Freq	%								
The ultimate aim behind teaching English is to produce communicatively competent speakers	00	00%	01	05%	01	5%	10	50%	08	40%
Language teaching should be based on teaching aspects of the target culture for communication purposes	00	00%	01	05%	02	10%	10	50%	07	35%
Foreign language syllabus corresponds to students' needs	00	00%	02	10%	10	50%	05	25%	03	15%

in terms of communication skills.										
English language can be taught without reference to its cultural aspects	11	55%	05	25%	03	15%	01	05%	00	00%
Highlighting the differences between students' native and the target cultures is important	00	00%	02	10%	02	10%	08	40%	08	40%

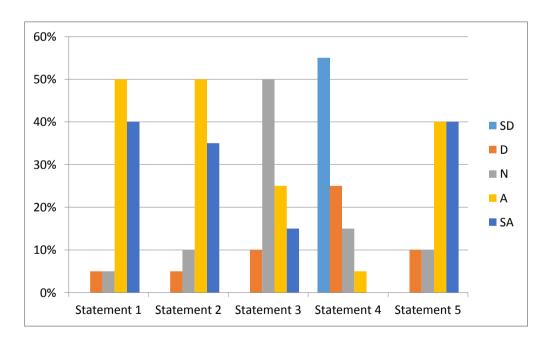


Fig.1. Teachers' Perceptions Regarding Teaching Culture.

The results displayed on the table and the figure above pertained to teachers' views regarding teaching culture in EFL classrooms. From among 20 teachers, 50% responded by agree to the statement claiming that the ultimate aim behind teaching English as a foreign language is to produce communicatively competent speakers, 40% responded by strongly agree, 5% responded by Disagree, and 5% remained neutral.

As for the statement claiming that language teaching should be based on teaching the aspects of culture of the target language, 50% responded by agree, 35% by strongly agree, 10% stayed neutral, and 5% responded by agree. However, none of the respondents answered by strongly disagree. As far as foreign language syllabus is concerned, 15% of the respondents strongly agreed that it corresponds to students' needs in terms of intercultural communication skills, 25% agreed, while 50% remained neutral concerning this statement. However, 10% of the respondents responded by disagree. Concerning the statement claiming that English language can be taught without reference to its culture, the majority of the teachers (55%) responded by strongly disagree, (25%) disagree, (15%) neutral, and only (5%) responded by agree.

Within the same line of thought, the majority of teachers considered the importance of highlighting the differences between students' native and the target culture. (40%) responded by strongly agree, (40%) agree, (10%) neutral, (10%) disagree, and none of the respondents disagreed with the statement. As the results demonstrated, it is noted that EFL teachers hold positive views regarding the importance of teaching cultural aspects of the target language. Additionally, they stress on the importance of highlighting the differences between students' native culture and the target culture in order to raise students' cultural awareness and foster their intercultural communicative competence to assist them to communicate in multicultural settings.

4. 2 Strategies Used in Promoting ICC

Based upon teachers' answers, it is revealed that teachers tend to rely on various techniques and strategies in order to promote EFL students' ICC. The results yielded have been categorized into teachers' tasks and students' tasks as shown in the table and figure bellow:

Teachers' Tasks	Students' Tasks				
Comparison	Role play				
Explicit and implicit instructions	Oral presentations				
Cultural discussions	Reading tasks				
Socio-pragmatic instruction	Cooperative learning				
Using authentic materials	Inquiry based instruction				
Literature	Listening tasks				
Proverbs, idioms	Critical thinking				

Table 02. Strategies Used in Promoting ICC

4. 3 Difficulties Facing the Promotion of ICC

Teachers' answers revealed various difficulties which may hinder the development of EFL students ICC. These difficulties were listed as follows:

- > Students' level of motivation and engagement.
- > Teachers' preparedness
- ➤ Lack of exposure to authentic target culture use
- > Curricula contents do suit students' needs in terms of intercultural communication
- ➤ Logistics, time constraints, and inadequate infrastructure

5. Discussion

This section provides discussion of the obtained results displayed above. Though teachers show their positive attitudes towards the incorporation of culture along with language courses, and that when incorporated, EFL students' ICC is likely to be fostered and promoted, they also pointed out at the difficulties they face in attaining this objective. The interesting point from the obtained results is that despite the challenges EFL

teachers face in order to develop students' ICC, they tend through using various activities, techniques and strategies to teach cultural aspects. In this respect, Brooks (2001) as cited in Reid (2014) "ICC is best gained practically, just like learners acquire phonological accuracy, syntax, or morphology through actual practice".

In terms of the strategies and activities teachers use to promote ICC, they have been classified into tasks performed by teachers and others performed by students. Findings reported that EFL teachers tend to use the *comparison method* which is considered one of the crucial techniques for raising intercultural awareness and promote ICC (Reid, 2014). According to Hughes (1986), the comparison method involves discussions of the differences between the native and target cultures (cited in Reid, 2014). In doing so, students will develop an awareness about the target culture. Besides, teachers pointed out that they sometimes tend to rely on *explicit and implicit instructions* in order to develop students' ICC. Moreover, most of teachers showed their interest on using *authentic materials* claiming that they bridge the gap between the classroom and the outside world, that is, they bring the real world into the classrooms. What is more, *literature, proverbs* and *idioms* were all mentioned by teachers as they rely on when attempting to promote ICC.

As for students' involvement in cultural tasks, teachers stated that they often engage students in *reading tasks* wherein they read stories, literary texts and then try to discuss the content in the classroom. Another strategy which is signed effective by teachers is engaging students in *role play* in which students practice various situations related to foreign language culture. Teachers, also, pointed out that *inquiry based instruction* is thought to be one of the effective techniques through which students are actively involved in learning the cultural aspects of the target language.

Cooperative learning, critical thinking and oral presentations are also suggested by teachers to promote students' ICC. Yet, teachers reported that, for various reasons, developing students' ICC is a challenging task. Among the challenges teachers indicated are students' level of motivation and engagement, teachers' preparedness, and most importantly, curricula

contents as they seem not fully focusing on students needs in terms of intercultural communication.

6. Conclusion

Promoting ICC is no doubt one of the main priorities of second/ foreign language education and one of the 21st century competences which needs to be developed along with the linguistic competence to assist students cope with the variety of situations encountered in multicultural settings. Accordingly, the current study attempted at investigating teachers' perceptions regarding the importance of promoting EFL students' ICC wherein an exploratory research design was carried out through which a semi-structured questionnaire was administered to EFL teachers at different Algerian universities in order to investigate their perceptions towards promoting students' intercultural communicative competence, the strategies they use to promote it as well as the challenges they face in developing EFL learners to be intercultural competent communicators. Teachers indicated their positive views in terms of incorporating cultural aspects along with language courses. They also discussed the strategies they frequently rely on to shed the light on the cultural aspects of the target language, and therefore promote ICC. Teachers also highlight some difficulties which are likely to hinder students' ICC development.

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Scrutinizing Students and Teachers' Attitudes Towards the Impact of Culture-Based Content on EFL Learners' Intercultural Communicative Competence.

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Abstract

This study attempts to inquire into the impact of culture-based content on EFL learners' intercultural communicative competence. It aims at exploring learners' and teachers' perceptions and attitudes vis-à-vis the integration of a culture-based content into EFL classrooms. It thereby hypothesizes that implementing an adequate culture-based content into EFL classes would develop the learners' intercultural communication. To prove or reject the aforementioned hypothesis, the present research adopts the descriptive method where a questionnaire and an interview were used. The former is distributed to 100 third year LMD students while the latter is administered to ten English teachers from the Department of English, 8 Mai 1945 University-Guelma. The derived results reveal that teachers and learners have positive attitudes towards the topic in question. Therefore, it is recommended that the status of culture in EFL classrooms needs to be revised and that policymakers need to take it into serious account.

Keywords: Culture- based content, intercultural communicative competence, EFL learners

Introduction

The learning of English language becomes essential that the great majority of people choose to learn it to meet their personal and professional needs. However, studying English as a Foreign Language (EFL) is not as easy as it seems, it is rather a challenging effort and a complex process for especially those whose EFL learners, major goal is communication. It is noteworthy that the process of EFL learning is influenced by numerous factors such as age, motivation, learning environment, prior linguistic knowledge...etc. However, when it comes to EFL learners communicating effectively, culture seems to take the lion's share in the development of their Communicative Competence (CC). In fact, language and culture are said to be two inseparable entities since language without culture could not exist and culture without language would have no shape (Jiang, 2000). Even though the field of Teaching English as a Foreign Language (TEFL) has done a superb mission to better accommodate EFL learners' needs, the field may have to do even more to handle the diverse and ever evolving needs of EFL learners. Definitely, this has to do with teaching them the different cultural aspects of the language conjointly with the linguistic elements, which have been the main focus of Foreign Language Teaching (FLT) for a long time without ignoring the source culture.

Literature Review

1. Defining Culture

In 1873, Tylor defined culture as "that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of a society" (p. 1). Simply put, culture is what a member of a certain society learns and becomes aware of in terms of habits, abilities, and standards. Chastain (1976) added that culture is divided into two different yet related concepts, which are big 'C' Culture and small 'c' culture. The former is related to civilization, literature, works of art ...etc. the latter; however, is concerned with a society's beliefs, values, customs, lifestyles. . . etc. In the same token, Byram perceived culture as a certain group's lifestyle that encompasses artistic and philosophical output along with high culture.

He further asserts that the scope of culture is not exclusively confined to the previously mentioned components (1989).

2. The Relationship between Language and Culture

Recently, investigating the inseparability of language and culture is at the heart of the theoretical framework of cultural studies. Language and culture are considered as two inseparable entities. As a system of signs; language is used to communicate thoughts, feelings, and experiences. It mirrors people's way of life and plays an integral role in the preservation of their culture. For Kramsch, "culture is often seen as mere information conveyed by the language, not as a feature of language itself" (1993, p.8).

Language and culture can never be separated since people use language to express their cultures, so that language will always be viewed as a carrier of culture. No cultural system can be fully understood without understanding its language. Language is not always looked at as a tool of communication but also as "system of representation" of thoughts and perceptions (Bennett, 1993, p. 16). Individuals sharing the same culture perceive things and refer to them similarly as they share the same language. They use the language to express their beliefs, attitudes, assumptions, and worldviews.

According to Kramsch (1998), language is linked to culture in three ways: it expresses, embodies, and symbolizes cultural reality. Both language and culture depend on each other, Sapir for instance emphasized that "the mere content of language is intimately related to culture". It is the cultural knowledge that determines how to communicate appropriately and effectively in a given situation. Relatedly, it has been proved that people may face misunderstanding, even though they are linguistically competent in the target language, just because they are not culturally competent. According to Jiang, "Language makes communication easier and faster; regulates, sometimes sometimes culture promotes and communication."(2000). Simply put, language without culture cannot exisit, and culture without language cannot be transmitted.

3. Intercultural Approach to Teaching Culture

The emergence of the intercultural approach dates back to the 1980s. The main idea behind this approach is that cultures are structured and related to each other. It focuses mainly on the target culture but does not neglect learners' own culture. The comparative approach can be considered as the main source of the intercultural approach. The idea of comparison helps learners understand both cultures and enables them to function as mediators between the two cultures. The intercultural approach has become increasingly recognized alongside the communicative approach to foreign language teaching and learning. According to Byram (1997), the aims of interaction in FL learning is to develop students' ICC instead of developing communicative competence only. Developing learners' intercultural and communicative competence is the ultimate goal of the intercultural approach.

4. Intercultural Communicative Competence

Intercultural communicative competence in foreign language teaching is, in the first place, an extension of the concept of communicative competence and builds on it. It refers to the appropriate ways a native speaker and a foreign language learner behaves linguistically, sociolinguistically and pragmatically. While communicative competence includes only knowledge and skills, intercultural communicative competence also includes the learners' personal identity, social abilities and attitudes, such as risk-taking, tolerance and respect for cultural and individual differences. Hence, the different components of intercultural communicative competence are of a cognitive, pragmatic, and an attitudinal nature. It also involves the linguistic 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...etc.

According to Fantini (2006), intercultural communicative competence can be defined 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, according to Fantini (2000), includes: awareness, attitudes, skills,

knowledge and language proficiency. In other words, intercultural communicative competence is a necessary prerequisite for foreign language learners to act in an acceptable manner with speakers with a different linguistic and cultural background. It covers a speakers' ability to develop and maintain relationships, to communicate effectively and appropriately and to achieve compliance and collaboration with others.

5. The Importance of integrating a culture-based content

It has been a long time since linguists recognized that the language use depends greatly on the culture of the society. Jiang (2000) claimed that "every language form we use has meanings, carries meanings that are not in the same sense because it is associated with culture" (p. 329). Therefore, culture is a crucial component in the foreign language learning; no one can fully acquire a language without learning its culture. Foreign language learning is considered as foreign culture learning (Thanasoulas, 2001, p. 2). It is widely acknowledged that teaching the grammatical, phonological and lexical aspects of a language are not enough for learning a foreign language; cultural aspects must be present. Sapir (1921) stressed that "The linguistic student should never make the mistake of identifying a language with its dictionary." On the other hand, culture is described as a "fifth skill" that should be taught in parallel with the other skills: speaking, listening, writing and reading (Kramsch, 1995, p. 87). Explicitly or implicitly, culture is always embedded in the linguistic forms inside the foreign language classes.

Culture is an important element in the process of foreign language education. It raises learners' cultural awareness and develops a sense of cultural understanding in which they become more tolerant towards cultural diversities. Also, they realize that diversity does not mean that one culture is better than the other (Qu, 2010, p.61). Being aware of the main characteristics of the target culture makes culture shock less troublesome (Samovar et al., 2012, p.13). As learners' cultural understanding develops, they will be more open to the differences existing between cultures. Moreover, teaching culture is important for successful and effective interaction since culture and communication are strongly connected to each other (p.57). Knowing norms of interaction of particular cultural system makes it easy for learners to avoid misunderstandings.

II. Research Methodology and Design

The present research is conducted through a descriptive method, both quantitative and qualitative. This method serves as the means through which a questionnaire is administered to learners and an interview is conducted with teachers. The choice of such method is not at random; it is rather related to the fact that it is appropriate for looking into learners' and teachers' opinions, views, and attitudes. The latter would allow for the confirmation or the rejection of the research hypothesis.

III. Data Analysis and Discussion

A. Analyzing Students' Questionnaire

The collected answers from (Q1), in the students' questionnaire, indicate that the majority of the students (82%) who have responded are females.. Furthermore, the gained results from (Q2) indicate that (86%) studying English at the university was their personal choice. The obtained data demonstrate that most of the respondents are motivated to learn English at the university as being their personal choice. In their responses of (Q3), the vast majority of the informants (85 %) point out that their aim behind studying English is to develop their communicative abilities. This suggests that they are interested in learning English mainly for communication purposes. More than half of the students (56 %) choose the second choice which is learning English to develop cultural knowledge.

This implies that by learning English, these students aim at knowing more about the target culture. Less than half students (41%) assert that developing their linguistic abilities is their main aim. This implies that they are more interested in mastering the basic structural commands of the target language. The results obtained from (Q4) show that all the respondents (100%) state that mastering English structural system is not sufficient to communicate effectively.

They justify their answers by saying that developing communicative abilities along with cultural knowledge also play an essential role. This implies that they are aware of the important role of culture and communicative competence in communicating effectively and appropriately. While answering (Q5), the highest percentage (100%) of the participants state that learning English implies learning the culture.

As a justification for their answer they say that language and culture are inseparable. They add that cultural knowledge is essential as it leads to effective communication with native speakers.

In question six (Q6), the vast majority of the participants (98%) assert that it is very interesting to learn about English culture along with the mother culture while only two students (02 %) indicate that it is not important. The justifications for their answers can be summarized as follows:

- I like to learn about the English culture.
- I like to enrich both my culture and the foreign culture
- I have always been fascinated by the richness of British and American cultures.
- I am interested in being able to interact with natives effectively through this language. This would not be possible unless I learn about its culture. This implies that all students acknowledge the significance of the target culture and strive to learn about it.

Concerning the integration of the target culture in the classroom (Q7), the vast majority of students (80%) state that it is very important, while (20 %) of students indicate that it is somehow important. This implies that they discern the importance and advantages of incorporating culture into their classrooms.

In their responses to (Q8), the majority of students (89 %) declare that they are exposed to the target culture in the classroom. This implies that they are aware of the presence of the cultural content in their classrooms. Few students (11 %) state that there is no exposure to the target culture in the classroom.

This might indicate that they are unaware of its existence. Then, they were asked whether this exposure satisfies them or not, and the vast majority (80%) opted for no and only 20% assert that it does satisfy them. Only 50% justified their answers by claiming that they are learning only generalities since many cultural aspects are not tackled.

Also, they say that they need to know about more details such as features of daily life, behaviours...etc. According to the findings in (Q10), the majority of students (65%) answer strongly agree while a significant percentage of students (30 %) opt for agree. This denotes that the majority of students acknowledge the significance of knowing about the English culture in the development of their communicative abilities. More to the point, it implies that cultural knowledge would positively impact learners' intercultural communicative competences.

A very low percentage of students (05 %) choose neither agree nor disagree. This denotes that they do not have an idea about the impact of cultural knowledge on communicative capacities. In their answers to (Q11), the vast majority of students (97%) agree that the absence of a culture-based content leads to poor intercultural communication. Their justifications can be summarized as follows:

- If we do not know how others think or behave, we will not be able to communicate with them easily.
- Knowing about English culture pushes us to communicate effectively and appropriately with natives.
- Learning about the English culture makes us self-confident when communicating.
- The cultural content plays a crucial role in developing our communicative abilities because if we are culturally aware, we will be able to avoid culturally-biased expressions and any kind of misunderstandings.

B. Analyzing Teachers' Interview

Question One: For how many years have you been teaching English?

The aim of this question is to gauge the informants' experience as English teachers. According to the results, ten (08) teachers have from five to ten years experience. This indicates that they have an acceptable experience in English teaching. Two respondents have been English teachers for more than ten years. This reveals that they are almost experts when it comes to English

teaching. More to the point, the amount of teachers' instructional practice would have, in one way or another, an impact on their answers.

Question Two: Is it important to develop learners' communicative abilities? Would you please explain?

This question seeks to identify the informants' views concerning the development of learners' communicative competence and its significance. According to their answers, all teachers agree upon the importance of developing learners' communicative competence. However; the respondents' answers are based on distinct reasonable grounds. Ten (08) teachers assert that communication is the ultimate goal of language learning. They add that the effective and appropriate expression of one's ideas and engagement in different interactional events necessitate learners to foster their communicative competence. They carry on to say that learners can meet or get in touch with native speakers, and when doing so, they need to know how to appropriately communicate with them. Two (02) teachers argue that "linguistic competence alone is not enough for communication". This can be explained, they claim, by the fact that many sentences are grammatically correct yet they convey no meaning. Therefore, the significance of developing learners' communicative competence is an undeniable fact as per teachers' replies.

Question Three: According to you, what are the most important factors that can lead to the development of learners' ICC?

Concerning the factors that can lead to the development of learners' communicative competence, their answers can be outlined as follows:

- Availability of authentic materials.
- Emphasizing both cultures; The English and the mother culture.
- Learners' motivation and self-confidence.
- Role-plays and group work.

From the different suggestions provided by the respondents, it is noted that several factors affect the development of learners' ICC. Teachers believe that the availability of authentic materials which will in turn enable learners to

be exposed to the target culture is one of these factors. For instance teacher 4 maintains that it is important to have materials that allow students to "listen to conversations, to interviews, to watch videos, to get familiar with the target culture. Another teacher affirms that "the integration of culture is very important too, so we have to expose learners to the target culture; as well as to the source culture; as a way to develop their intercultural communicative competence". This indicates the teachers' awareness in regard to the role culture plays in the development of learners' ICC. Teachers also assume that other factors include learners' motivation as well as self-confidence. For instance, *teacher 9* asserts that the "factor that can lead to the development of learners' communicative competence comes from within the students themselves and their motivation to learn the target language". All in all, teachers seem to reduce the concept of communicative competence into oral interaction.

Question Four: Do you think that your learners are aware of the importance of learning the culture? Would you please explain?

The aforementioned question aims at eliciting teachers' views and opinions in regard to learners' awareness of the importance of learning culture. When analyzing the participants' responses, two main categories prevail. Teachers who argue that their learners are aware form the first category and they comprise the majority. These teachers further state that their learners' "excitement" is the best proof. Another respondent from this category claims that her/his learners "talk about movies, wars, politics, all the things that happen in America and Britain, especially in America, the way they wear clothes, the fashion they follow".

This statement implies that s/he is aware of the details that indicate her/his learners' awareness of the importance of learning the target culture. Teachers who contend that their learners are not aware of this importance represent the second category. They argue that many learners "are unaware of neither their own culture nor the foreign one". Pursuant to both categories' answers, it is not possible to assert whether or not learners are aware of the importance of learning the target culture. This is mainly because the provided responses are in opposition. It is worthy of mention that when analyzing learners' answers concerning the matter, it appears that they are aware of this importance.

Question Five: Some authors assume that teaching a particular language implies teaching its culture, what do you think of this?

The previous question endeavors to pinpoint the participants' views in regard to the relationship between language and culture. All of the teachers agree on the validity of the presented theory. In other words, they believe that teaching a particular language implies teaching its culture. They all affirm that language and culture are interrelated and they add that one can never "disassociate a language from its culture". They go on to say that teaching a language without making a reference to its culture is not possible. This implies that the participants are aware of the strong relationship between language and culture and of the importance of the latter in the teaching of the former.

Question Six: While presenting your lessons, do you expose your learners to the target culture? If yes, do you take into account the differences between the mother culture and the target culture?

This question attempts to check whether or not the respondents expose their learners to the target culture. It also aims to find out if the differences between the mother culture and the target culture are taken into consideration. According to their answers, the majority of teachers do introduce their learners to the target culture believing that it is inevitable to do so. Notwithstanding, they argue that this highly depends on the nature of the modules they teach. In this context, teacher 1 says that "some modules are mainly theoretical and I find myself obliged to stick to the syllabus".

They insist, however; that whenever they find the opportunity to include the cultural aspect, they do not hesitate to do so. In addition, these teachers claim that they always consider the differences between the target culture and the learners' mother culture. Teachers seem to acknowledge the importance of exposing their learners to the target culture as well as of highlighting the differences between the mother culture and the target culture.

Question Seven: What is the relationship between cultural knowledge and communication?

This question deals with the teachers' opinions with regard to the relationship between cultural knowledge and communication. It is noticed from the respondents' answers that they share the same opinions concerning the matter.

All teachers assert on the interconnectedness of cultural knowledge and communication. Given the fact that the wording of their answers differs, it is important to mention some of their arguments. *Teacher 1*, for instance, says that "one aspect of the English culture is that British people start a conversation by asking about the weather, if I'm not aware of this aspect, I would not start a conversation in UK". *Teacher 4* argues that "language should be appropriate to the situation, and for language to be appropriate to the context, to the situation, you should have cultural knowledge about that context". All in all, teachers seem to be highly aware of the "strong" relationship between cultural knowledge and communication.

Question Twelve: Some authors think that culture-based content enhances learners' ICC, what do you think?

The previously mentioned question seeks to discern teachers' views and attitudes towards the impact of a culture-based content on learners' communicative competence. All teachers strongly agree that a culture-based enhances learners' communicative abilities. However, the respondents use different arguments so as to further explain their points of view. The majority state that the essence of ICC is culture. They further add that one cannot develop the former without being aware of the latter. *Teacher 7* confirms this by saying that for one to have the ability to "communicate with people and to respect the context...the gender, the level, the education, the topic, the tone of your voice, the body language, everything is going to be gained more appropriately if you study culture-based content". They carry on to say that culture is necessary for one to be a good communicator. In this sense, one teacher contends that "if you do not know the culture, you *could* be a good communicator, but you will still lack this easiness and appropriateness when communicating".

Another teacher argues that EFL learners are learning and using a language that is not their mother tongue, hence; for them to develop their communicative competence, they need to be knowledgeable about that language's culture. In light of the informants' responses, it can be stated that the adequate implementation of a culture-based content would enhance learners' communication.

IV. Conclusion

Depending on the results obtained from the field work, one can assert the interconnectedness of culture and communicative competence. According to both learners' and teachers' views, time needs not to be wasted for a culture-based content to be integrated in EFL classrooms. This integration, they claim, would be beneficial for learners as it would allow them to be acquainted with the necessary cultural knowledge. The latter would enable them to be effective communicators regardless of the context where communication occurs. Therefore, it is confirmed that the adequate implementation of a culture-based content would have a favorable impact on EFL learners' intercultural communicative competence.

V. Implications:

In view of the obtained results, it is proved that EFL learners' intercultural communicative competence would be developed if a culture-based content is adequately implemented. This confirms the hypothesis that is set at the beginning of the research. Consequently, a number of pedagogical implications come to be directed to policymakers, teachers, and learners.

1. Training Teachers:

Policymakers need to provide teachers with the necessary opportunities to develop their cultural knowledge, especially the target culture. This can be done through a teacher-training which can be conducted by native speakers either in the home country or in the target country. This is to maximize the trainees' chances of being exposed to the different cultural aspects and to ensure their understanding of the smallest details of daily-life.

2. Provision of Resources

For EFL teachers to be able to operationalize both concepts (culture and communicative competence) in their classes, more pedagogical aids need to be present. Despite the effort policymakers put into the matter in question, they still have to do even more to providing the needed authentic materials and equipment. The latter are of a pivotal importance since they facilitate the teacher's job when it comes to teaching communicative as well as cultural matters.

3. Selection of the Appropriate Approach

The inseparability of language and culture makes it relevant to say that language teaching is also culture teaching. That being the case, teachers should adopt a convenient approach which would enable them to bring to the fore aspects and traits of both cultures (the target culture and the mother culture). This would be done by means of comparing the latter. By doing this, learners would be able to expand their horizons in relation to differences and to grow a sense of respect and empathy towards these cultures.

4. Diversity of Teaching Techniques and Activities

EFL learners seem to be very interested in learning about the target culture which raises the teachers' responsibilities when it comes to teaching techniques and activities. Teachers should work towards meeting their needs and preferences. To achieve this objective, new and diverse techniques could be trialled such as cultural asides, mini-dramas, culture clusters...and so on. The teacher, then; can decide on the techniques that best suit his/her learners based on the attitudes they show towards each. With this in mind, the teacher should vary the activities carried out in the classroom no matter what the suitable technique is. It is important, however; that these activities stress communication and incite learners to engage in the learning process.

5. Acceptance and Tolerance

Learners need to be 'culturally responsive', that is; they should be open, tolerant, and flexible towards the differences of the target culture. In this respect, they need acknowledge 'Otherness' and avoid 'Othering'. The latter is the process whereby a person employs a set of predetermined ideas and prejudices in order to define a culturally different group.

6. Adapt Never Adopt

Learners should be mature enough to realize that adapting to the target culture does not necessarily imply adopting it. To this end, they need to work towards reinforcing their knowledge of the mother culture. Also, they should not indulge in the other culture to the point that they forget about their own.

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Fanfiction Platforms as E-learning Resources in the Algerian Context: Fanfcition.net as a Case Study

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Abstract

The rapid growth of independent story writers on digital spheres and the increase of interactions between authors and their 'fans' have refashioned the modern understanding of reading and writing practices. One of the most popular forms of such digital practices is 'the fanfiction' story. Fanfiction is a genre of text that is comprised of original stories created by fans of work and incorporates canon elements of at least one fictional universe. Because of the increase of social media influence especially in the last decade, the popularity of fanfiction writing, as well as the increase of its readership, opened a whole new market that deviates from the traditional platforms to platforms that exist as digital applications. Among these platforms, Fanfiction.net is a recent example of how the new generation of fans and admirers of certain works can become writers in their own right. Henceforth, to demonstrate how legitimate fanfiction writing is in finding a new exciting premise for E-learners; my paper aims to examine two major questions that correspond to this trend. Firstly, in the case of fanfiction, what cognitive elements motivate writers to create a reality of a "transformed universe" that builds on specific primary texts and deviates from traditional forms? Secondly, how can the use of applications like Fanfiction.net as a new literary space, albeit virtual, not only stimulate the creation, production, and distribution of stories in storytelling marketplaces but also inspire young students to gravitate toward the process of creative writing and storytelling?

Keywords: Fanfiction, Fanfiction.net, E-learning, New Media, Digital Space

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1. Introduction

It is safe to say that every language teacher wants their students to write, and to write well, emphasizing the importance of proper grammar and syntax. Those who encourage their students to enjoy writing will, without a doubt, find creative approaches to implement into their curricula. If students enjoy writing, they will develop a positive habit of self-reflective writing, such as journaling, or, in the most exceptional cases, fanfiction writing, which would help their learning of that targeted language. That said, the rapid growth of telecommunications, and the following emergence of social media, has resulted in a surge of new types of socially-mediated literacy practice enjoyed by students who learn English as a second language. Not only does the English language have a global presence that has moulded our modern view of the world, but it is also possible that the act of writing, as it pertains to fanfiction, is becoming synonymous with this language for a myriad of factors. Although considerable research has been conducted on the beneficial pedagogical implications of these new literacy practices on the internet, fanfiction has evolved as a highly enigmatic type of fiction writing in recent years. However, in the Algerian context, such a practice has yet to be recognized as a creative outlet since it is either avoided altogether owing to cultural mischaracterizations of this act of writing or halted due to the inconvenient nature of technology and the internet connectivity.

Unfortunately, these are only a few of the constraints that have tainted the perception of such trends as well their exposure Algerian curriculum as a worthy E-learning aspect. Thus, in this paper, we will aim to venture into the unfamiliar ground by looking into creative writing genres, notably fanfiction, as an exciting approach to teaching English in Algeria. To encapsulate this aim, the paper will ultimately focus on two fundamental concerns that are not limited to the Algerian setting to reflect a more thorough and nuanced explanation of the intricacies that come with fanfiction writing. First, when it comes to fanfiction, it is critical to grasp the cognitive factors that drive English language learners to write these "transformative universes" that are founded on main texts, yet, they deviate from established writing conventions.

Second, it is equally important to understand Fifiction.net and other similar applications, as new literary spaces, which support not only the creation, production, and distribution of narratives in storytelling marketplaces, but they also have the potential to attract young Algerian students to explore creative writing and storytelling available to them in English.

2. Fanfiction Writing

In order to give a proper definition of what stipulates fanfiction, a historical account on the use of this term is definitely rather needed. According to *Brave New Words* (2007) by Jeff Prucher, a fanfiction is "an amateur science fiction and fantasy fiction; fiction that uses characters or a fictional universe originally created by a professional author or for a television show, movie..." (2007). The term fan fiction has been used in print as early as 1939. In the earliest known citation, the term was used in a disparaging way to refer to amateurish science fiction as opposed to "profiction".

When reading Prucher's quote closely, three principles appear to characterize this practice's early implementation. For starters, the early practitioners of this genre were fans of science fiction and fantasy fiction. Second, it carried the impression of being amateur practice. Third, the practice of fanfiction writing occurs when a popular story published by a well-known author receives a certain amount of support from his or her readers, a phenomenon known as fandom. In recent years, a number of scholars frequently assign a strong social component to fanfiction activities, describing fanfiction practitioners as ardent fans of popular culture who use a number of social media platforms to exchange their works with other practitioners and enthusiasts (Jenkins, 1992; Mackey & McClay, 2008).

Communities of fanfiction-related social practice have frequently been centred around internet resources of published fanfiction works, and have gradually gained wider cultural awareness

in the world, as well as the increasing attentions of both journalists and scholars interested in the pedagogical qualities of fan literacy practices (Berkowitz, 2012; Grady, 2016; Minkel, 2014).

Some forms of this writing can be traced in Jane Austen's publications since she is still one of the most popular authors who even today still being admired by fans. Those who write fanfiction based on her stories make alternate interpretations of her fictional universes, e.g., the Old Friends and New Fancies fans. Similarly, some enthusiasts have replicated Arthur Conan Doyle's *Sherlock Holmes* stories into modern universes. Other notable works include the fanfictions stemming from H. G. Wells' *The Time Machine* and Lewis Carroll's *Alice's Adventures in Wonderland*. Nowadays, the term is used more broadly because the original story is no longer restricted to science fiction or a certain genre of fiction, but may refer to any type of story narrative found in new media such as movies, television shows, cartoons, and new interactive spheres such as the internet.

3. Marketplace of Fanfiction

As more young learners have become more interested in fanfiction, researchers have yet to find a consistent definition of what distinguishes the nature and extent of fanfiction practice, and more crucially, where these practices take place. The spectrum of literacy practices now classified as fanfiction arose from the practices of 1960s science fiction and fantasy media fan networks and magazines, before expanding over time into a number of different, socially-mediated literacy production and consumption practices.

The early researchers on fanfiction were concerned about the quality and completeness of scholarly accounts of the range of fanfiction practices. According to scholars such as Louisa Ellen Stein and Kristina Busse (2012), fanfiction's products encompass a much broader range of multimedia literacy practices, and failure to recognize these variations threatens to "flatten the diversity of fandoms and fannish authorship into a monolithic entity" within academic discourse

(Stein & Busse, 2012, p. 194). However, the marketplace for fanfiction has evolved from its early roots as a magazine-oriented practice to one that is now primarily distributed on the internet.

Modern fanfiction, like many other aspects of the internet, is a fascinating universe in its own right. Thousands upon thousands of authors, young and old, visit popular websites like Fanfiction.net, Wattpad, or speciality fan sites on a regular basis to read, write, and interact with the fictions posted by primarily amateur writers. Though fanfiction has piqued the interest of certain academics, it is still not as thoroughly studied as other portions of the internet, and it is not commonly regarded as a viable creative outlet in most circles. Young learners who practice fanfiction as a writing outlet prefer to avoid sharing their works for the fear of the stigma that comes with it. Despite this stigma, many young people continue to write and read privately wherein the internet has introduced certain norms of interactions in these fandoms. Many fanfiction writers and readers are teenagers and young adults, the very people with whom English teachers struggle to connect with. Despite their lack of enthusiasm to write in the classroom, fanfiction appears to pique the interest of a large number of young authors since there is a well-executed reward system.

The internet is the modern-day fanfiction marketplace, and it is referred to as a new media because of the newly emerging types of media literacy that have followed recent technological breakthroughs such as high-speed networks and online material distribution (Buckingham, 1993; Buckingham, 2003; Buckingham, 2007; Livingstone & Boville, 1999). Television shows, movies, books, newspapers, and magazines that use new literacy mindsets, such as post-industrial perspectives of production and democratizing sociocultural innovations (Knobel & Lankshear, 2006), may also be considered new media literacy.

Because learners absorb a significant lot of information from digital media, new media literacy is a key research topic for educators (Buckingham, 2000; Bulger & Davison, 2018; Gretter & Yadav, 2018; Zhao & Lei, 2009).

Hence, when we discuss the position of English as a second language, in teaching literature, we specifically address a study conducted by Keri Mathew and Devon Adams (2009), which proposes that teachers who include fanfiction in their curricula, discuss fanfiction structure, and touch on technology usage have a more feasible impact on the skills of their students who use English as a second language. However, in the early twenty-first century, the internet and its related new forms of socially-mediated communication had not deemed Algerian universities outmoded.

Nonetheless, they remained the subject of much educational speculation and debate, and more experimentation especially the covid era. The focus of a new phase of campaigning for expanded classroom technology use had shifted to digital forms of interpersonal communication. Consequently, as many experts had already begun to observe, this era will be remembered not for its successful policy execution, but for the promise and continued enthusiasm for and toward media technology.

4. Fanfcition.net within the Algerian Context

With the progression of time, the link between education and technology has become firmly established in current day. Fanfiction.net exemplifies this statement owing to its function as an online application and a piece of technology that may be utilized for teaching, particularly writing. To properly define this virtual platform, we must first understand that it is a blogging service and application that allows users to write their own stories, novels, essays, poetry, and other works.

To put it in fewer words, FanFiction.net, an online reading and writing application, was the first fanfiction archive to accept work from a variety of fandoms when it launched in 1998. (Pellegrini, 2013). The site is still the Internet's largest and most diversified fanfiction collection today. It has over six million user-written titles in fandoms ranging from comics to television to books by 2010 (Sendlor, 2011). FanFiction.net offers a plethora of unique options to hone one's reading and writing talents, as well as it provides both new and seasoned writers a free digital environment, criticism, and an experimental setting.

This means that users can publish or read information content within the framework of cyber literary stories (Ahmadi, 2018). Fanfiction.net therefore provides information content that is divided into various categories, including short story, classic, fiction, adventure, and many other subgenres. Fanfiction's prominence has only recently come to the attention of scholars but it has been supported by a number of studies conducted on the issue. Fanfiction is a website where writers may upload their work for people all over the world to read. Aside from sharing stories, Fanfiction allows us to gain fans for the works they publish.

Several research on the point of view of these readers demonstrate that there are several aspects that influence the interest of Fanfiction users. Some of the reasons for this interest include the love of literature, social media, and the convenience of online media itself. Furthermore, there is an intrinsic motivation that pushes individuals to like reading stories on such platforms, namely learning satisfaction and emotional fulfillment (Andriani T., 2015). Fanfiction.net, therefore, is a reasonably popular and efficient program for these reasons. Moreover, Fanfiction.net can offer other services as it can provide comments immediately within the short story paragraphs. Spaces like Fanfiction.net have several advantages in spreading reader-response theory to EFL university students (Anggitasari et al., 2020).

As a result, there are numerous advantages to using platforms like Fanfiction.net for both learners and writers, particularly for Algerian English learners.

In the Algerian context, where English is the third most widely spoken language, either by population or officially, there is no doubt that the rapid use of technology and globalization have facilitated the spread of English in recent years, particularly given the influence of certain Western stories on the internet. For instance, Harry Potter, either as a cinematic adaptation or as a story from J.K Rowling's famous book series is fairly popular with the learners of English language at universities. Similarly, video games and Japanese cartoons known as anime are extremely popular among Algerian university students who read or watch them in English.

Some objectives may be met if Algerian teachers capitalize on their students' growing interest in the world of fanfiction. Understanding the psychological benefits that students acquire from rewriting stories by their favorite writers on sites like Fanfiction.net can be used to teach Literature and other subjects like grammar in universities. Students' writing abilities can be improved by incorporating classes geared around the use of applications such as Fanfiction.net in grammar. Students can learn how to use the past tense in recount writings even in terms of syntax.

In terms of vocabulary, they can learn some new words that they can use in their texts. They are able to interpret word choices that are acceptable for the text. Even if there is a problem with individuals who do not understand how to use Fanfiction.net, the teacher and other students will be able to help them.

Using Fanfiction.net would also instill confidence in students when it comes to publishing their work or stories on the internet. They can receive feedback, suggestions, or criticism without seeing the readers' faces.

This application can help students who want to write a novel share their stories (Adiningtyas, 2020). Using the Fanfiction.net platform in conjunction with English writing expression classes could be a fun and useful approach to learn literature. Students must not only study literary works, but also produce and exhibit their own works in order to enhance their evaluative and appreciative skills.

5. Conclusion

This paper examined various aspects of new media forms, such as fanfiction writing and the use of online apps, such as Fanfiction.net. Likewise, this paper intended to argue that fanfiction is a compelling writing or reading activity, and that the student's development is inextricably linked to technological advancements. The employment of technology in learning, what is referred to as e-learning, regularly colored the field of education, particularly in the process of teaching English. Hence, understanding fanfiction writing as a new form that can be utilized in education and incorporating technology into the educational process; may help teachers teach English subjects to students learning English as a second language. In today's digital age, most students are more interested in learning something via internet media. To conclude, Algerian academics in ESP and other related fields may consider using Fanfiction.net for English language acquisition

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Teaching Culture through Literature and Film Adaptation: Visual Media as the New Coping Tool for Teaching Literature.

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Abstract

It has always been a dilemma for teachers of literature in EFL classrooms whether they should prioritize linguistic purposes through the teaching of literature as to enhance language proficiency or impart cultural literacy and raise cultural awareness about the targeted language, i.e. English. Moreover, teaching literature as a content course with the chief orientation towards culture requires major prerequisites: language proficiency, reading and writing skills as well as literary literacy. This presentation discusses the significant importance of teaching literature as art to enhance intercultural communication competence and to develop efficient communication skills in and about the English language. In fact, culture as taught through literature is diverse and offers openness on society, religion, history, economy and even politics and ideology of the targeted culture. The presentation also discusses the open possibilities for teaching literature within the open scope of visual media and film adaptations of literary texts which can undeniably help in countering the obstacles that might hinder the easy access to the content literary texts propose. Film adaptations challenge the current literary pedagogy practices and can ultimately facilitate an immediate access to cultural literacy and literacy literacy simultaneously. Enovels. E-literature as well as audio literature now available on internet platforms like YouTube can also help in making literature more accessible to foreign language learners. These can indeed constitute effective cultural teaching methods and tools for a tech-oriented teaching of literature in EFL classrooms.

Keywords: Teaching literature – Film Adaptation – Visual Media – Culture – EFL Classrooms

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1. Introduction

Teaching Literature is the most enjoyable task a teacher can do. Teaching literature as art to enhance intercultural communication competence and to develop efficient communication skills in and about the English language is so exciting. In fact, teachers of literature have the gratification of teaching both language and the culture of the targeted language that is English. However, the double objective teachers of Literature must achieve is in practice highly demanding for both teachers and learners.

The reason why, in this article, I will discuss the open possibilities for teaching literature within the open scope of visual media and film adaptations of literary texts which can undeniably help in countering the obstacles that might hinder the easy access to the content literary texts propose.

Film adaptations challenge the current literary pedagogy practices and can ultimately facilitate an immediate access to cultural literacy and literary literacy simultaneously. E-novels, e-literature as well as audio literature now available on internet platforms like YouTube can also help in making literature more accessible in EFL classrooms.

2. The Importance of Teaching Literature as Art:

It is highly important to teach literature as art because of the inseparable nature of language, literature and culture; teaching literature is also teaching culture; culture taught through literature offers diversity and openness on society, religion, history, economy and even politics and ideology of the targeted culture. Moreover, it helps in developing efficient communication skills in and about the English language as well as developing and enhancing intercultural communication competence. According to

Intercultural communication competence (ICC) is the ability to communicate effectively and appropriately in various cultural contexts. There are numerous components of ICC (that are embedded in the teaching of literature). Some key components include motivation, self- and other knowledge, and tolerance for uncertainty (Creative Common License).

An important element for ICC as well as for the teaching of literature and its understanding is "motivation". The latter refers to the healthy curiosity that drives the learner toward intercultural encounters in order to learn more about self and others. Another important component for ICC and literature teaching is "self- and other- knowledge" which refers to building knowledge of our own and others' cultures, identities, and communication patterns. Last component is "tolerance for uncertainty" which is an individual's attitude about and level of comfort in uncertain situations (Creative Common License). These are ICC's components and interestingly the teaching of literature also requires these components proving that there is an intricate relationship between ICC and literature, and most importantly, literature develops ICC.

3. The Cultural Benefits of Teaching Film Adaptations:

The inclusion of Interdisciplinary Studies in the curriculum is of utmost importance. Interdisciplinarity has been affecting and effecting changes in literary field. The relation between language and culture teaching together with technology, as well as the connection between literature and other forms of art, namely the visual media and film adaptations are the common denominator behind our investigation into contemporary issues of language, literature and culture.

Film adaptations challenge the current literary pedagogy practices and can ultimately facilitate an immediate access to cultural literacy, i.e. "the ability to understand and appreciate the similarities and differences in the customs, values, and beliefs of one's own culture the cultures of others," and literary and critical literacy simultaneously, i.e. the ability to "recognise and understand certain conventions of language, the ability to read the words on a literary text, and produce literary meaning" (Schleppegrell, 2002: 2).

Visual skills are already acquired by this new generation of learners who are intensively and extensively familiar with the visual media and the decoding of those media and this can counter the linguistic and skills proficiency obstacles students may face.

The media are also effective as a platform for the application of literary skills. Literature has long been associated with passive appreciation, as students are tasked to produce critical essays on works of literature, rather than active production of literature.

4. Teaching Literature through Film and other Visual Media.

Students first learn about adaptation by watching the film, taking notes and by writing short paragraphs about the elements the teacher intends to deal with (Characters, themes). They can watch the film all together, and that would be a communal experience. Once they have evaluated the adaptation, the students will create their visions of the books and compare them to the film.

Teachers can use media to add a practical component to the curriculum. For example, students can apply their knowledge of metaphors and symbols by constructing an advertisement. They can also apply plot sequencing and narrative techniques in the production of a short film.

Through the inclusion of media production in the syllabus, teachers can connect the knowledge learnt in the Literature classroom to the media-saturated world of their students. Transformative learning takes place at the highest levels and occurs when we encounter situations that challenge our accumulated knowledge and our ability to accommodate that knowledge to manage a real-world situation.

The use of e-novels, e-literature as well as audio literature now available on internet platforms like YouTube can also help in making literature more accessible to foreign language learners. As previously mentioned, the most effective way to develop other-knowledge is by direct and thoughtful encounters with other cultures. However, students may not readily have these opportunities for a variety of reasons. We may have to make a determined effort to interact with other cultures or rely on educational sources like college classes, books, or documentaries.

The visual media are communication medium to transfer knowledge such video, photography, animation, as images, newspapers, television and others visual tools. Therefore, the use DVDs and YouTube for helping students understand literary works as a coping tool. Since the final objective of literary education is to enhance and develop students' thinking, critical and analytical abilities, comparing a film with a literary text is a good way to achieve this goal. This would forcibly lead to the development of students' visual literacy: images we are exposed to both static and moving or animated. It would also help in the development students' critical thinking skills which encourage them to criticize, analyze and evaluate the message and values inherently contained in images or videos and transfer those competencies to literary studies.

5. Conclusion

Literature as a content course offers cultural awareness and enrichment, developing language skills and personal involvement. Therefore, teaching literature and learning through and about literature, with all the difficulties it might imply, is an added value to teaching of EFL. Most importantly, the inclusion interdisciplinary studies and film studies in particular in the teaching of literature as a content course can be a solution, if not THE solution to raise and increase cultural and intercultural awareness and help in up-to-date methodologies designing more in literary and interdisciplinary teachings.

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Assessing Cultural learning in the EFL Classroom: A theoretical Framework



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Abstract

Due to the globalized communication trends and tendencies, culture has stupendously gained a fundamental share in modern foreign language education. Accordingly, intercultural language learning has become an integral instructional objective emphasizing the importance of preparing language learners for intercultural communication. Hence, developing intercultural communicative competence (ICC) has become a challenging mission in the EFL classroom. Along with this mission, assessment of ICC constitutes a more challenging activity due to many reasons including; the complexity of the targeted competence and the difficulty of identifying what assessment methods are adequate to cultural aspects to be assessed. Since assessment serves not only as a means to evaluate EFL learners' progress in culture learning, but also to measure the efficiency of teaching methods and techniques, it is crucial for teachers to develop knowledge about effective cultural assessment methods. Therefore, this theoretical paper aims to provide a theoretical framework informed from state-of-the-art related literature to serve teachers promote their cultural assessment literacy and thus develop their assessment practices vis-à-vis culture teaching. This paper points to the importance of assessing ICC, the related challenges and of course the recommended methods and techniques. In light of the collected theoretical background this study concludes by providing EFL teachers by a set of insight and recommendations towards better culture assessment practices.

Key words: EFL, Intercultural Communicative Competence, Assessment, Culture teaching.

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1. Introduction

Developing EFL learners' cultural competence has become crucial for EFL teachers in recent years. Since learning culture is the basic element to develop this competence, it has to be taken into consideration while assessing learners' language skills and performance. However, only few teachers dedicate specific time and tests to evaluate and assess cultural learning because they may find it difficult to decide what cultural aspects in EFL classrooms should be assessed, and how. This can be due to the fact that culture has a very complex, ever-changing nature. In this regard, this present paper aims to shed the light on Importance of assessing Cultural Learning in EFL classrooms as well as to present some insights of how to assess cultural learning in EFL classrooms based on previous studies, educators' views and researchers' previous works.

2. What is assessment?

Before going deep into what and how to assess culture learning, we have to clarify first "what is assessment?"

Assessment is an integral part of the learning/teaching process. It plays a crucial role for both the teacher and the learner that goes beyond just rating and grading but rather enhancing and supporting the quality of classroom instruction and learning.

"Assessment" is also defined as an ongoing process of collecting data and information about the learners' performance, skills, knowledge and needs through a set of classroom procedures and tools that the instructors use to measure and evaluate the quality of instruction and the learning progress.

In that sense, Richards and Schmidt in their Longman Dictionary of LANGUAGE TEACHING AND APPLIED LINGUISTICS (2010, P.35) defined assessment as:

"A systematic approach to collecting information and making inferences about the ability of a student or the quality or success of a teaching course on the basis of

various sources of evidence. Assessment may be done by test, interview, questionnaire, observation."

3. Culture and language

In foreign language teaching and learning, culture of the target language is considered as a fundamental element in the curriculum. Many educators and researchers included the cultural dimension in their classrooms and call for the importance of culture integration in language learning.

Kramsch (1998) claimed that language and culture are bonded together. According to her language is a means to express, represent and symbolize culture and culture makes language appropriate and lucid.

In the same sense, Mitchell and Myles (2004) presented the strong relation between language and culture. They claimed that we can never separate these two since language learning is based on culture in order to be appropriate and effective and culture come to light with the use of language. According to them, "language and culture are acquired together, with each providing support for the development of the other". (p. 235)

As a result to the realization and awareness of the strong connection between language and culture as well as the understanding of the communication effectiveness across different cultures, intercultural language learning has become an integral part of the teaching objectives with a call of attention to the significance of preparing foreign language learners for intercultural communication. (Crozet & Liddicoat, 2000)

4. Culture in EFL classrooms

Since "the person who learns language without learning culture risks becoming a fluent fool" (Bennett, Bennett & Allen, 2003, p. 237) and since developing learners' linguistic competence alone is not adequate to develop their language proficiency, language learners need to be aware of the importance of culture in preparing them for intercultural exchange and effective intercultural communication.

In other words, language learners need to be aware of the significance of learning culture, along with learning language skills and knowledge, so as to develop an intercultural communicative competence, because knowledge of grammatical rules or memorizing a great amount of concepts are not adequate to communicate effectively in authentic situations.

Intercultural communicative competence (ICC) is defined as the ability to use a foreign language to interact effectively with people from other country and different culture. In this regard, Byram (1997) stated that the ICC is:

"Being able to interact with people from another country and culture in a foreign language. They are able to negotiate a mode of communication and interaction which is satisfactory to themselves and the other." (p. 71).

Moreover, Byram (2006) also claimed that the intercultural proficient learner is the one who owns a set of:

- *Affective* (Acknowledgement of the identities of others Respect for otherness Tolerance for ambiguity Empathy)
- **Behavioral** (Flexibility Communicative awareness)
- Cognitive (Knowledge Knowledge discovery Interpreting and relating Critical cultural awareness) abilities (pp. 22–26).

In the same regard, Samovar, Porter, and Jain (1981) claim that:

"Culture and communication are inseparable because culture not only dictates who talks to whom, about what, and how the communication proceeds, it also helps to determine how people encode messages, the meanings they have for messages, and the conditions and circumstances under which various messages may or may not be sent, noticed, or interpreted... Culture...is the foundation of communication" (p. 24).

In addition to that, Purba (2021), emphasize on the importance of integrating culture in language teaching and learning. According to her learners should be aware of the cultural aspects that can make speech appropriate and correct. These cultural aspects and behaviors needed in effective communication include:

- different ways to address people
- expressing appreciation and gratitude,
- making requests and offers,
- Agreeing or disagreeing with people.

She added that language learners should also be aware that culture includes the appropriate use of intonation and gestures that may differ from one's own culture and the other stating that:

"they should know that behaviors and intonation patterns that are appropriate in his own speech community may be perceived differently by members of the target language speech community" (Purba, 2021, P.45).

Despite the fact that FL instructors and language educators are becoming increasingly aware of the importance of culture in teaching and learning foreign languages, only few of them only few of them dedicate time to assess culture learning in their classrooms. This phenomenon is due to the fact that culture is difficult to be assessed given to its ever-changing and complex nature and as well as they may find it difficult to decide what cultural aspects to be assessed and how.

5. Assessing culture in EFL classrooms

Different scholars and educators such as Byram, Bennet, Fantini and many others try to make it easier for instructors to assess cultural learning in FL classrooms. They endeavor to bring out various tools and methods to assess learners' intercultural competence. (Seelye, 1994; Byram, 1997).

These Assessment tool and methods were proposed in order to determine whether or not learners acquire culture and develop the required knowledge, skills, attitudes and traits used in effective intercultural exchange and effective communication within authentic situation.

In the EFL teaching and learning context, Byram (1997) presented a definition and a detailed explanation of 'intercultural competence'. This definition included five dimensions that are:

- 1. Saviors
- 2. Savoir apprendre
- 3. Savoir comprendre/faire
- 4. Savoir être
- 5. Savoir s'engager.

Based on these five dimensions, many EFL educators proposed a set of assessment tools and tasks that could be used to assess culture learning in EFL classrooms.

Table 1 below represents and explains well these cultural dimensions which are components of language intercultural competence.

Table1. Aspects of intercultural competence that need to be addressed in education

Knowledge	Skills/behaviour	Attitudes/traits
-Culture specific and culture general knowledge	-Ability to interpret and relate	-Attitude to relativize self; value other;
-Knowledge of self and other	Savoir comprendre	-Positive disposition towards learning (intercultural competence)
-Knowledge of interaction: individual and societal	-Ability to discover and/or interact	Savoir être
-Insight regarding the ways in which culture affects language	 Ability to acquire new knowledge and to operate 	
and communication	knowledge, attitudes and skills under the constraints of real-time communication and interaction	
Savoirs	-Metacognitive strategies to direct own learning	
	Savoir apprendre/faire -Ability to evaluate critically	
	perspectives, practices and	
	products in own and foreign cultures.	
	Savoir s'engager	

Source: Authors'name, year, page

Byram's suggests that "Knowledge, skills, and attitudes", as explained in this table, are important Aspects of intercultural competence that need to be addressed in education. They can promote learners' "savoir" or cultural awareness which itself can play a crucial role in providing learners with the ability to evaluate critically differences and similarities of one's own culture and the other in order to use them in effective communication.

Therefore, these three elements "Knowledge, skills, and attitudes" should be taken into consideration while assessing learners' skills and performance.

For Seelye (1993), the items of a culture test are sorted into two main categories:

- 1. items that are linked to the ability to function in the target society (little 'c' culture which refers to psychological features, communication manners, beliefs, assumptions, values, perceptions, attitudes, , conventions of relationships, ways of thinking as well as gender differences).
- 2. Items that measure knowledge not directly linked to functioning (big 'C' culture including history, political events, religion, and arts.).

Consequently, assessing culture should include both, big "C" as well as little "c" culture, since they are both integrated in teaching culture and developing learners' intercultural competence (Kramsch, 1998).

According to Herron et al. (2000), big 'C' and small 'c' cultural information can be assessed through the use of free *short-answer items* that test the learners' short term retention based on their analysis of the cultural facts presented (instantly after viewing a video).

According to Fantini (2007), assessing learners' intercultural competence can be practiced in two types of assessment both the formative and summative. The first type should be indirect and taken as an ongoing process that is continuously and periodically done. From this formative

perspective, the assessment process should give more attention to enhancing the learning process to give a leaner feedback.

The second type is the direct assessment which takes place in a specific time and should be direct and clear (Fantini ,2007, p.463). From this summative assessment perspective, assessment tasks concentrate more learners' learning outcome and grades at the end of the unit.

Additionally, intercultural competence can be tested in direct assessment by the use of performance based assessment that includes communicative activities (Byram, 1997) and provides authentic assessment tools, including portfolios (Byram et al, 2002), interviews, surveys, role plays or simulations (Fantini & Tirmizi, 2006). These tools can be used as techniques to assess as well as to teach culture.

Furthermore, Sercu (2010) classified assessment tasks into two main approaches, claiming that The ICC can be assessed quantitatively, qualitatively or mixed. These two approaches offer the teachers opportunities to assess the intercultural knowledge and skills and performance (Chiu-hui, 2020). According to her, Quantitative tools include multiple-choice tests, inventory, matching, essay questions or direct questions of what have been learned whereas Qualitative tools include interviews, presentations, project works, essays, portfolios, observations (Fantini, 2012; Byram, 1997).

Moreover, Renwick (1979) believes that since culture teaching and learning includes learners' knowledge, skills, perceptions, attitudes, and behavior, various methods to assess should be applied such as:

- 'Self-report' (checklists and scales of perceptions and attitudes, critical incidents, case studies, discussions);
- 'Enactment' (role plays, simulations);
- 'Production' (writing reports by following instructions, ...);
- 'Observation' (instructor or peers).

Addionally, Lafayette and Schulz (1997) classified tests into three categories:

- Testing for knowledge (the ability to identify cultural information or patterns)
- Testing for understanding (the ability to discuss and explain cultural information and patterns)
- Testing for behavior (the ability to use cultural information and patterns effectively)

They have also recommend activities such as the multiple-choice questions, open-ended questions, oral and written behavioral tests.

Teachers should keep in mind that assessing culture learning and students' intercultural competence should not be limited to isolated facts and fragmented information.

Eventually, it can be said that assessing cultural learners 'knowledge and understanding is not a hard as it appears to be since it can be done by the use of easy tasks (Byram et al 2002).

6. Importance Of Assessing Cultural Learning

If culture is considered as an integral part of FL teaching and learning, then it should be taken into consideration, on a par with the other language skills and elements, in the FL learners' assessment.

Firstly; Culture Integration within EFL formal assessment would not only support and enhance culture teaching and intercultural competence in EFL classrooms, but it would also raise learners' awareness towards the significance of learning culture.

Certainly, based on classroom experience, learners at any level are not interested in any school subject or course, unless it is integrated in their evaluation and it would affect their grades. This importance is the result of the 'wash-back effect' of assessment on teaching and learning. That is to

say, teachers tend to teach what will be tested and learners focus their intention more of what will be integrated in exams. If culture is integrated in the assessment process and would be graded by means of quizzes and tests, then this will possibly serve as an encouragement to the acquisition of cultural knowledge (Sercu, Lies. 2004).

Besides, culture assessment important for all parties concerned (teacher/learner). I is used as a means to assess not just learners' improvement in developing the intercultural competence, but also the effectiveness of culture teaching including the teacher' methods and techniques. The feedback that will be obtained from assessment results could help to enhance both culture teaching and learning.

7. Conclusion

In the light of what has been discussed in this theoretical paper, it is concluded that it is vital for EFL teachers to be aware of the importance assessing learners' intercultural competence.

Also, after reviewing the various tasks and assessment practices proposed by different researchers and language educators, we can end up saying that assessing cultural learning is not a difficult task for EFL teachers as it seems to be.

Additionally, assessment practices and tasks dedicated to assess cultural learning should include all culture dimensions (knowledge, skills, and attitudes) as well as all elements of the big "C" culture and little "c" cultures which are basic elements to develop and assess learners' intercultural competence.

This paper also shows that assessing learners' intercultural competence can play a crucial role in making learners aware of the significance of learning culture. The 'wash-back effect' of assessment may serve as a support to cultural knowledge acquisition and learning (Sercu, Lies. 2004).

Furthermore, culture assessment is important for both teachers and learners. The feedback that will be obtained from the assessment results could help to enhance both culture teaching and learning.

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La manifestation culturelle dans les supports Pédagogiques des manuels scolaires du secondaire en Algérie

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Résumé

Ce travail de recherche s'inscrit dans le domaine de l'analyse du discours. Nous nous proposons d'élaborer une réflexion sur la dimension culturelle existante dans le texte didactique utilisé comme support pédagogique dans le manuel scolaire au secondaire. Dans ce cadre, notre méthodologie adoptée s'inscrit dans une approche sémiotique. L'objectif visé est d'analyser des textes utilisés comme supports pédagogiques dans les manuels scolaires au secondaire afin de toucher au plus près les différents moyens linguistiques en usage pour exprimer le culturel. L'élève algérien doit être en mesure de s'identifier et d'identifier l'autre, sa culture et son identité afin d'instaurer un climat de respect et de compréhension chez le citoyen de demain. Le cours de langue constitue un moment qui permet à l'apprenant de découvrir d'autres perceptions et classifications de la réalité, d'autres valeurs, d'autres modes de vie (Beacco, 2000). Cette contribution tourne autour de la problématique suivante : Comment se manifeste la culture dans le texte pédagogique dans les manuels scolaires du secondaire ? Par quels moyens linguistiques sont exprimés les faits culturels véhiculés dans les textes des manuels du lycée ? Comment est prise en charge la dimension culturelle dans les manuels scolaires ?Notre corpus est constitué de quelques textes pris des manuels scolaires du secondaire : 1AS, 2AS, 3AS

Mots clés: la culture; manuels scolaires; moyens linguistiques; sémiotique

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1. Introduction

Une langue peut être un système grammatical astucieux avec des règles précises de syntaxe ou bien un moyen de communication entre les hommes et leurs cultures. En effet, « apprendre une langue, c'est apprendre une culture » ; et par voie de conséquence, « enseigner une langue, c'est enseigner une culture » (Byram, 1992 : 67)

« La langue est une manifestation de l'identité culturelle, et tous les apprenants, par la langue qu'ils parlent, portent en eux les éléments visibles et invisibles d'une culture donnée. » (G. Zarate et A. GohardRadenkovic, 2003 : p57).¹ Charaudeau P. (2001/3-4 : 343) constate que : « ce ne sont ni les mots dans leur morphologie ni les règles de syntaxe qui sont porteurs de culturel, mais les manières de parler de chaque communauté, les façons d'employer les mots, les manières de raisonner, de raconter, d'argumenter pour blaguer, pour expliquer, pour persuader, pour séduire ». Dans cet article, il est question de savoir si les manuels scolaires du secondaire en Algérie visent non seulement l'apprentissage des langues d'un point de vue communicationnel, mais aussi la présence d'une dimension culturelle (nationale et internationale).Nous allons essayer de répondre à la question principale suivante : Quelles cultures sont évoquées dans le manuel scolaire du secondaire en Algérie ?

1. l'enseignement – apprentissage du français en Algérie

La langue française est officiellement une langue étrangère en Algérie mais le réel en est une autre donne. Le français est enseigné dès la troisième année du cycle primaire, elle est présente au collège, au lycée et à l'université. Etant donné son histoire dans le pays (présence de plus de 130 ans avec le colonialisme), elle est ancrée même dans le parler des algériens .M. Zemmouri, directeur de l'école fondamentale au ministère de l'éducation nationale, "On peut dire que le français est plus enseigné aujourd'hui en Algérie qu'il l'était du temps des Français".

¹ Zarate, G., Gohard-Radenkovic, A., Lussier, D., Penz, H. 2003. Médiation culturelle et didactique des langues. Strasbourg : Edition du Conseil de l'Europe.

(Interview dans le quotidien français, *Le Monde* du 6/12/1985, p. 12). Elle est enseignée maintenant dans les trois cycles (primaire, moyen et secondaire) :

- Primaire : de la troisième année jusqu'à la cinquième année primaire.
- Moyen : durant les quatre ans de l'enseignement moyen.
- Secondaire : durant les trois années de l'enseignement secondaire
- l'université : en licence, en master et en doctorat.

2. Le manuel scolaire

Selon le dictionnaire de DIDACTIQUE, le manuel est un ouvrage didactique (livre) qui comporte des supports didactiques pour l'acte de l'enseignement d'un savoir, pour l'enseignement des langues vivantes (dont laquelle le français fait partie). Le manuel peut accompagner par des outils d'aides. D'un côté pédagogique : « Le manuel est un ouvrage didactique présentant, sous un format maniable, les notions essentielles d'une science, d'une technique, et spécialement les connaissances exigées par les programmes scolaires » (Robert, 2002, p. 104)

3. La culture et l'interculturel

Le dictionnaire de l'éducation (1988) définit la culture comme : « Un ensemble de manière de voir, de sentir, de percevoir, de penser, de s'exprimer, de réagir, des modes de vie, des croyances, des connaissances, des réalisations, des us et coutumes, des traditions, des institutions, des normes, des valeurs, des mœurs, des loisirs et des aspirations » La culture « est cet ensemble complexe qui comprend les connaissances, les croyances, l'art, le droit, la morale, les coutumes, et toutes les autres aptitudes et habitudes qu'acquiert l'homme en tant que membre de la société ». (Taylor, 1871, p. 9). Autrement dit, la culture est : « un ensemble de manières de penser, de sentir et d'agir plus ou moins formalisées qui, étant apprises et partagées par une pluralité de personnes, servent, d'une manière à la fois objective et symbolique, à constituer ces personnes en une collectivité particulière et distincte » (Rocher, 1992, p.109). Elle peut être :

3.1 Une culture savante

C'est tout ce qui touche l'art, la littérature, le savoir, l'histoire.... Nous apprendrons cette culture par les livres, dans les écoles. Elle porte une place très importante dans la société. C'est la culture qui peut distinguer une société d'une autre et elle donne une certaine identité (identité sociale).

3.2 Une culture anthropologique

Elle se partage par tous les individus, elle s'acquiert par le contact des autres. Dès notre premier rencontre avec le monde, nous se trouvons dans une famille, une société, un pays dont nous acquérons avec le temps cette culture qui représente notre vision du monde, par immersion, imitation, inculcation, exposition ...Apprendre une culture partagée est donc un impératif.

« Si l'on retient l'idée que la culture partagée est la clé et d'un certain nombre de comportement sociaux collectifs et individuels, une compétence culturelle plus axée sur cette culture partagée devient incontournable pour l'apprenant étranger (appelé à vivre dans le pays cible ou être en contact avec des natifs), s'il veut véritablement comprendre et être compris sans malentendus interculturels ». (Pothier, 2003, p. 26).

4. La culture dans les manuels scolaire

Plusieurs chercheurs et penseurs affirment que la langue et la culture sont étroitement liées, « toute langue véhicule avec elle une culture dont elle est à la fois la productrice et le produit » (PORCHER, 1995, p. 53). En didactique, Byram a lié la culture et l'éducation de la manière suivante « Apprendre une langue, c'est apprendre une culture ; par conséquent, enseigner une langue, c'est enseigner une culture » (Byram, 1992, p. 67)¹.

4.1 La culture dans les textes

La culture véhiculée par la langue française ne se limite pas à la culture des Français ou de la France mais elle englobe également la diversité culturelle des pays francophones de l'Afrique, de l'Europe ou de

¹ Byram, M. (1992). Culture et éducation en langue étrangère, Hatier/Didier, Paris

l'Amérique. En effet, dans le processus d'enseignement/apprentissage du français en Algérie, particulièrement au lycée, on aborde des textes choisis qui n'appartiennent pas uniquement aux auteurs français mais aussi aux auteurs d'expression française comme des auteurs maghrébins par exemple. Dans ce cas, nous pouvons dire que les textes abordés en classe de langue véhiculent et transmettent, sur le plan symbolique, une culture francophone.

4.2 La culture française

Dans le manuel scolaire nous découvrons également un certain nombre de références qui renvoient à la culture française ; référence à la France, à son Histoire, à sa géographie et à sa culture, grâce à des noms de personnages très connus et qui représentent les différents secteurs de la culture française, en l'occurrence des écrivains, des scientifiques, des politiciens, etc. La plus part des textes du manuel sont des textes littéraires, extraits de chefs-d'œuvre de grands auteurs français. Ainsi, le texte littéraire est considéré comme étant le meilleur représentant d'une société car il reflète sa réalité et transmet son héritage.

4.3 La langue étrangère

Les curricula (2011 : 46) définissent la langue étrangère comme suit : « La langue étrangère est un facteur d'enrichissement de l'esprit de l'apprenant. Elle est également considérée comme une fenêtre ouverte sur le monde. Son enseignement contribue à former la personnalité de l'apprenant aux niveaux intellectuel, social et psychologique, à la développer d'une globale et équilibrée, à consolider sa langue nationale et à conforter sa culture pour qu'elle interagisse avec les autres cultures tout en renforçant les relations entre les peuples ».

4.4 Le contenu culturel

Le contenu culturel, concernant les valeurs patriotiques nationales, religieuses, devrait faire l'objet de comparaisons dans l'intention d'une interculturalité menant à l'acceptation et à la compréhension de l'Autre, de l'Etranger.

5. L'interculturel

Le dictionnaire de didactique du français (2003 : 136) définit l'interculturel comme suit : « L'interculturel, en effet, suppose l'échange cultures, l'articulation, les différentes connexions. enrichissements mutuels. Loin d'être un appauvrissement, le contact effectif de cultures différentes constitue un apport où chacun trouve un supplément à sa propre culture (à laquelle il ne s'agit bien sûr en rien de renoncer). [...] L'interculturalisme repose sur le principe fondamental que les cultures sont égales en dignité et que, sur le plan éthique, elles doivent traitées comme telles dans le respect mutuel »¹. Le développement de la compréhension mutuelle entre les peuples, vise une approche interculturelle qui permet à 1 apprenant de comprendre les autres peuples, les cultures en se référant à ses propres repères culturels. Selon Beacco, 1975 le terme « interculturel » remplace celui de « civilisation » : « on peut craindre qu il ne s agisse parfois que d un changement terminologique de surface et que les perspectives véritablement interculturelles ne se dissolvent dans une nouvelle forme de pensée unique méthodologique ».²

5.1 L'approche interculturelle

L'approche interculturelle est centrée sur l'individu en tant que sujet, et ne l'enferme pas dans une classe de significations. L'approche interculturelle vise à développer les relations, elle n'a pas pour objectif le dialogue avec un individu de nationalité différente, mais tend vers la reconnaissance de l'interlocuteur comme « autrui » et la reconnaissance de l'identité d'autrui. La démarche interculturelle demande de dépasser les préjugés et les stéréotypes, d'essayer de comprendre l'autre, d'étudier comment l'autre perçoit le monde, de se mettre à la place de l'autre. Cette approche exige de l'enseignant un savoir et un savoir-faire. La classe de langue doit ainsi devenir un laboratoire d'interactions et d'échanges interculturels entre les enseignants et les apprenants, de favoriser le rapprochement entre les cultures.

¹ Dictionnaire de didactique du français (2003 : 136)

² BEACCO, J-C: Les dimensions culturelles des enseignements de langue, Hachette livre,

Paris 1995.

L'acquisition interculturelle reste forcément inachevée, car les cultures évoluent tout autant que les individus. Afin de développer une compétence interculturelle chez l'apprenant, l'enseignant doit de stimuler sa curiosité. Il peut par exemple faire découvrir l'autre culture en intégrant dans son enseignement des thèmes imprégnés par les deux cultures, c'est-à-dire par la culture cible et la culture source. En outre, l'enseignant doit expliquer aux apprenants que leur propre culture résulte déjà de la combinaison de plusieurs cultures. L interculturel équivaut donc à une sorte de formation à l observation, à la compréhension et à la relativisation, qui s'effectue grâce à l ouverture et à la tolérance.

6. Analyse et description

6.1 Analyse des manuels de la 1AS, 2 AS et de la 3AS

6.1.1 1 AS

- Manuel : 191 pages

6.1.1.1 Les projets

6.1.1.1.1 Le premier projet : réaliser une campagne d'information à l'intention des élèves du lycée.

- Le deuxième projet: rédiger une lettre à une autorité compétente pour la sensibiliser à un problème et lui proposer des solutions.
- Le troisième projet : écrire une petite biographie romancée

6.1.1.1.2 Les textes

Les thèmes choisis sont répartis entre exposer pour donner des informations scientifiques (vulgarisation scientifique), argumenter pour défendre ou réfuter un point de vue, qui ne porte que sur les loisirs et relater un événement portant sur le fait divers.

Nous avons remarqué la prédominance d'une culture algérienne liée à un mode de vie traditionnel. Les textes **Ma chère maman** et **Claire**

fontaine appartenant respectivement à Jean AMROUCHE et Mouloud FERAOUN l'attestent.

Exemple

La page : 67 commence par une expression de l'écrivain allemand Gotthold Ephraim Lessing

- « Tant que deux hommes continueront à échanger, on ne pourra pas totalement désespérer de l'Humanité »
- **Deuxième chapitre du projet 01** : Dialoguer pour se faire connaître et connaître l'autre
- Objet d'étude : l'interview
- Texte choisi page 73 : Rendez-vous avec Smaïn, dans sa loge, au théâtre du Gymnase, à Paris. Une heure avant le lever du rideau. Le comédien avoue son attachement à ses racines et dit être imprégné de la culture algérienne et il est fier de l'être.

6.1.2 2AS

Manuel: 223 pages

6.1.2.1 Les projets

- Premier projet : imprégnation à la culture scientifique « humaniste », qui met en relief les bienfaits et les méfaits de la science (telle que la cellule animale.)
- Deuxième projet : la culture française est exploitée à travers les thèmes et les illustrations « photographie, publicité.. ».
- Troisième projet : il est consacré à la culture algérienne

6.1.2.2 Les textes

Explicatifs

Argumentatifs

Descriptifs et narratifs

Exemple

Projet n°2 : Mettre en scène un procès pour défendre les valeurs humanistes.

Texte choisi: Plaidoyer pour l'action, d'Albert Jacquard, page 53.

Dans ce texte,il s'agit d' une invitation claire à prendre position en tant que personne concernée et responsable qui fait partie de ce monde, c'est un texte argumentatif dont l'objectif est d'inciter l'interlocuteur à agir, à se sentir un citoyen du monde où toutes les langues et les cultures s'acceptent. C'est une invitation aussi pour l'autre « étranger» de participer car comme l'auteur A JACQUARD le dit : «Tu es de ce présent », ce présent qui efface toute divergence linguistique et culturelle et qui opte pour les convergences linguistiques et culturelles.

6.1.3 3 AS

- Manuel: 239 pages

6.1.3.1 Les projets

6.1.3.1.1 Projet 1 : Réaliser une recherche documentaire puis faire une synthèse de l'information.

- intention communicative : Exposer pour manifester son esprit critique
- objet d'étude : texte et document d'Histoire

6.1.3.1.2 Projet 02 : Organiser un débat puis en faire un compte-rendu

- Intention communicative : Dialoguer pour confronter des point de vue
- Objet d'étude : le débat d'idée

6.1.3.1.3 Projet 03: Lancer un appel pour mobiliser autour d'une cause humanitaire.

- Intention communicative : Argumenter pour faire réagir
- Objet d'étude : l'appel

6.1.3.1.4 Projet 04 : rédiger une nouvelle fantastique

- Intention communicative: Raconter pour exprimer son imaginaire
- Objet d'étude : la nouvelle fantastique

6.1.3.2 Les thèmes

- la colonisation française, le racisme, l'environnement, la solidarité, la mondialisation, l'informatique,
- La littérature occupe une place dominante.
- La littérature est un lieu privilégié pour connaître le mouvement et l'usage de la langue étrangère.
- La finalité de cette approche littéraire est d'améliorer les compétences langagières et interculturelles des élèves.

6.1.3.3 Les auteurs de textes

Auteurs français

- Voltaire avec différents textes : « Pourquoi les guerres ? » cf. p 104.
- « La propriété, facteur d'inégalité, réponse à Rousseau » cf. p 109,
- « Lettre de Voltaire au docteur Jean-Jacques Pansophe (1766) » cf. p 114.
- G. De Maupassant, « La main » cf. p 182, « La peur » cf. p 194, « Qui sait ? » cf. p210,
 - « L'apparition » cf. p 216 et enfin « Le vagabond » cf. p 219.
- J.J.Rousseau avec deux textes : « Lettre à madame de Francueil » cf. p 102 et « La propriété privée, facteur d'inégalité » cf. p 108.

7. Résultats

Tableau d'analyse des manuels scolaires du secondaire

Niveau	1 AS	2AS	3AS
Nombre de textes	84	56	70
Textes	1- Les langues dans le monde (D, Mataillet): culture humaniste: 7 2- Le Rhône (J.Michelet): culture française: 31 3- Rendez-vous avec Smain (M.Brough): culture algérienne.P: 73 4- A la claire fontaine (Mouloud Feraoun): culture algérienne).p: 79 5- La tauromachie (encyclopédie Larousse, 1999): culture humaniste. P: 103 6- Changez de refrain (E.Pointié): culture française. P: 107 7- Les titres de famille (J.Renard): culture humaniste. P: 109 8- Qui a tué Davy Moore (B.Dylan): culture française. P: 112 9- Oklahoma, 20janvier1914(B.Cendra rs): culture française. P: 132 10- La grasse matinée (J.Prévert): culture française. P: 140	1- plaidoyer pour l'action (Albert jacquard) « culture universelle » p : 53 2- protéger le patrimoine (A. BENFOUDA) « culture algérienne » p : 58 3-éloge de la vie bédouine (l'Emir Abdelkader) : culture algérienne.P :60 4- Azeffoun, la mer et le reste (Tahar Djaout) : culture algérienne. P98 5- Le départ pour l'exil (Mouloud Feraoun) : culture algérienne.P :103 6-Agence de voyage (Eugène Ionesco) : culture française. P169 7- Le corbeau et le renard (la Fontaine) : culture française. P : 185 8 une classe agitée (Marcel Pagnol) : culture française. P : 195 9- Algérie (Nadia guendouz) : culture algérienne.P :202 10- ils vont dans la légende « poème » (Malek Haddad) :culture algérienne.P :205	1- Histoire des arabes : l'islam et les conquêtes (Dominique SOURDEL) : culture humaniste : 12 2- Histoire du 08 mai 1945 (M.YOUSFI) : Culture algérienne.P :30 3- Une guerre sans merci (Mahfoud KADDACHE) : culture algérienne.P :45 4- Le déserteur (Boris VIAN) : culture française : P93 5- Lettres à Madame de Francueil (Jean Jacques ROUSSEAU) : culture française. P :102 6- Pourquoi les guerres ?(Guy de MAUPASSANT) :cultu re humaniste. P : 104 7- La propriété, facteur d'inégalité, réponse à Rousseau (VOLTAIRE) : culture française. P : 109 8- Lettre de voltaire au docteur Jean-Jacques pansophe 1766 (Voltaire) : culture française. p : 114 9- par -delà le bien et le mal (Andrew keen) : culture humaniste. P :131 10- Appel du directeur

			de I-UNESCO (Amadou Mahtar M'BOW) : culture humaniste. P :137
Remarqu es	Présence des trois cultures	Présence des trois cultures	Présence des trois cultures

Remarques

- Le manuel de 1 AS est imprégné plus d'une culture algérienne. Toutefois, d'autres traces d'autres cultures existent en parallèle
- Le manuel de 2 AS est imprégné plus d'une culture universelle (Humaniste). Toutefois, d'autres traces d'autres cultures existent en parallèle
- Le manuel de 3 AS est imprégné plus d'une culture française. Toutefois, d'autres traces d'autres cultures existent en parallèle

Il apparaît claire que la dimension culturelle n'est pas négligée par les concepteurs de manuels scolaires algérien du secondaire. Elle existe bel et bien dans les trois manuels scolaires du secondaire

4. Conclusion

Afin d'enseigner une langue étrangère porteuse d'un système culturel différent, la prise en considération de la culture d'origine de l'apprenant ainsi que ses représentations de l'Autre s'imposent et ce dans le but d'avoir un jour des citoyens, à la fois représentants de leur propre culture et ouverts sur la culture de l'Autre. L'apprentissage des langues permet de prendre conscience des ressemblances et différences dans les formes d'expressions du monde. L'apprentissage d'une langue étrangère nous met face à cette différence et à cette altérité qu'il est bénéfique d'intégrer, puisque l'éducation à la tolérance et à la paix dépend en grande partie de cette capacité d'intégration de l'Autre.

5. References

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Autour de la compétence interculturelle



en classe de FLE

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Résumé

L'objectif global de tout acte d'enseignement / apprentissage se concrétise par l'installation et la construction de compétences. En classe de FLE, on parle récemment de la compétence interculturelle parce qu'il ne s'agit pas uniquement d'enseigner une langue pour ses structures et ses formes linguistiques mais cela les dépasse aux faits culturels différents pour permettre de former un citoyen qui peut vivre et s'adapter, dans la différence, dans un espace marqué par l'harmonie et la tolérance.

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1. Introduction:

Il est évident que pour vivre dans une société, on doit s'y intégrer en veillant à respecter les valeurs et les normes qui caractérise cette communauté. Il s'agit de connaître ses droits et prendre conscience de ses devoirs. C'est aussi partager son affection, son attention à travers la tolérance, l'écoute, le dialogue Mais que serait-il s'il est question d'autres cultures ?

2. La compétence interculturelle

La compétence interculturelle consiste à la capacité et la volonté d'un individu à s'adapter, être ouvert et respectueux envers un autre individu qui a une différente perspective culturelle. Ainsi une personne culturellement compétente aura une conscience à une compréhension profonde de ces préjugés culturels (le racisme par exemple)

La prise de conscience culturelle nécessite en fait trois qualités

- La conscience d'avoir soi-même un comportement déterminé par sa propre culture ;
- La conscience que les autres ont également un comportement déterminé par leur culture ;
- La capacité d'expliciter son propre point de vue culturel

En essayant de connaître l'autre, cela permet d'éviter le choc culturel.

3. La compétence interculturelle dans le monde des affaires

De nos jours, le monde des affaires est caractérisé par diverses cultures. La mondialisation des marchés, le contexte démographique ainsi que l'internalisation des activités économiques ont mené les entreprises à instaurer des stratégies adaptées pour répondre à leurs besoins en main d'œuvre. Ils ont opté pour la notion de l'intégration des personnes qui permettra d'épargner du temps, de gagner en productivité et d'acquérir la fidélité de la part du personnel.

4. La compétence interculturelle en classe de FLE

Evoquée par les approches didactiques, La compétence interculturelle dépend d'autres compétences dites linguistique et communicative qui assurent le lien entre les membres de la communauté.

En classe, tout contact de langues met nécessairement en interaction des systèmes culturels. Les didacticiens ne cessent d'insister sur le lien étroit entre les compétences communicative et culturelle à la base de tout apprentissage d'une langue étrangère, du fait que chaque langue véhicule une culture. Cela suppose à établir un lien avec l'autre à travers sa langue et par conséquent admettre sa culture.

L'enseignement a pour objectif la formation d'un « citoyen du monde » à travers l'intégration de l'interculturel.

5. Compétence culturelle ou interculturelle

Il y a quelques années d'ici, l'éducation générale vise principalement le développement des compétences chez l'apprenant pour qu'il soit capable de bien agir et d'accomplir différentes taches dans divers domaines.

Ce qui est mis en évidence, C'est la relation et le lien entre le savoir et le savoir – faire. Il s'agit de fournir à l'apprenant tous les outils et les dispositifs nécessaires en vue de faire face à des situations socio-culturelles qui demandent son implication. Par exemple, en classe, on propose des taches proches des actions que les étudiants sont censés faire dans la vie réelle et qui leur sont proposées dans le but de permettre, à ces derniers, de mobiliser leurs ressources personnelles ou cognitives. Ces taches ont un degré de complexité progressif pour stimuler et favoriser le développement des compétences et des aptitudes. Ainsi, pour travailler l'interculturel les mêmes taches et les mêmes actions seront proposées. De ce fait, l'enseignant doit créer des situations de communication inter culturelle qui offrent aux apprenants la possibilité de rendre compte des différents types de situations auxquelles ils seront confrontés étant considérés comme des usagers de la langue cible.

L'objectif global de l'enseignement de l'interculturel est d'offrir une préparation qui implique les savoir et les savoir-faire en plus des facteurs affectifs et des attitudes qui permettent aux apprenants de faire face a des situations de communication interculturelle.

Selon Puren, la compétence interculturelle ne serait qu'une partie d'une compétence beaucoup plus large qu'il nomme compétence culturelle (Puren 2008). Cette dernière présente cinq composantes

- 1) Composante transculturelle : elle concerne la reconnaissance des valeurs universelles précisément dans les grands textes classiques
- 2) Composante méta culturelle : c'est l'ensemble des savoirs que l'apprenant est censé acquérir sur la culture cible en se basant sur des documents authentiques. Grâce à ce savoir, la réflexion et la comparaison entre la culture 1 et la culture 2 sera possible.
- 3) Composante interculturelle : Elle concerne le niveau des représentations. C'est l'aptitude à détecter les incompréhensions et les causes des malentendus culturels qui se manifestent au moment du contact initial avec des personnes ayant des cultures différentes
- 4) Composante pluriculturelle : cette composante comprend des attitudes et des comportements qui offrent une cohabitation harmonieuse des individus issus de cultures différentes au sein d'une société plurielle.
- 5) Composante co-culturelle : le développement de celle-ci offre aux personnes marquées par la diversité culturelle d'agir ensemble le plus longtemps possible.

Nous partons du postulat selon lequel la compétence culturelle est l'une des clés de la réussite, une fois intégrée aux autres savoirs. C'est pourquoi nous nous interrogeons sur le meilleur moyen qui optimise son développement en classe de langue. Au fait, le recours aux documents authentiques par les enseignants constitue un enjeu de taille vu qu'ils ciblent l'intégration du versant linguistique et culturel, sans oublier qu'ils permettent à ces acteurs didactiques d'aller au-delà du culturel et développer les composantes métaculturelles (traiter la culture au-delà des cultures

spécifiques) et interculturelles (comparer les faits culturels pour apprendre à relativiser).

Afin de développer les composantes pluriculturelles et Co culturelles, la pédagogie du projet semble une méthode propice parce que le projet en luimême est doté d'un certain nombre de caractéristiques allant au profit de ces dimensions :

- Son caractère pluridisciplinaire
- Sa mobilisation de nombreuses compétences.
- Sa prise en charge des diversités et de l'hétérogénéité en classe
- Sa réalisation est le fruit d'un travail collectif, voire d'une collaboration entre apprenants
- Une mise en place de situations de négociations et de médiations

La réalisation du projet en groupe fait jouer les apprenants certains rôles qu'il faudrait valoriser et noter positivement lors de l'évaluation. Ces rôles consistent en un engagement des apprenants dans un défi de co-action, de négociations et de résolution des problèmes et des conflits au sein du groupe et au moment de la présentation du projet, l'apprenant joue le rôle du médiateur entre la source de ses informations et le public composé de ses camardes.

En définitive, quand on aborde l'interculturel, on ne peut pas s'empêcher de rappeler la difficulté de son évaluation en classe de FLE et notamment sa prise en charge par des critères d'évaluation excepté les quelques renvois aux registres et aux rituels de communication.

Quant à la prise en charge de ces manifestations dans le savoir –être, l'évaluation devient plus délicate puisque les attitudes, les représentations et les sentiments (faisant allusion à tous les éléments affectifs) sont souvent non – observables. De ce fait, on estime qu'il est impératif de faire appel à des grilles d'évaluation en intégrant des critères relatifs à l'aspect culturel. On pense, à ce niveau, proposer des activités sous forme de questions

(quizz) culturelles pour les débutants et des activités d'argumentation orale ou écrite portant sur une thématique de portée culturelle pour un niveau plus avancé.

Conclusion

Les apprenants sont généralement curieux de connaître les autres cultures. Il serait donc plus correct et plus efficace de répondre à ce besoin en intégrant et en recourant dans les pratiques pédagogiques des enseignants des contenus et des activités de portée culturelle et qui développent la compétence interculturelle

La réflexion sur l'interculturel ne date pas d'aujourd'hui. Elle est très ancienne, mais ce n'est que dans les années 90 qu'une reconsidération et une revalorisation de ce dernier (l'interculturel) a été observée sur le terrain à travers des outils, des contenus et des matériels pédagogiques pour l'enseignement/apprentissage du FLE, c'est pourquoi l'approche interculturelle a connu ses prémisses et a commencé à influencer la didactique du FLE. Cette approche avait une réceptivité du côté des enseignants qui chercher à trouver des pistes d'application et ce parce que la classe est un lieu de rencontres avec l'altérité

La culture était et reste un sujet complexe, sa prise en charge dans l'enseignement n'est pas chose aisée si on la compare au volet linguistique notamment du côté des dispositifs d'enseignement et d'évaluation.

Finalement, on peut dire qu'il reste beaucoup à faire dans le domaine de l'interculturel spécialement la problématique des modalités d'application dans les différentes situations d'enseignement du FLE ainsi que l'évaluation de cette compétence située au cœur de l'acte pédagogique d'une langue étrangère

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La culture à la croisée de la traduction:

enseignement/apprentissage du texte littéraire traduit.

Cas Manuel scolaire de deuxième année moyenne.

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Résumé

L'intégration des textes littéraires traduits dans le manuel de français en Algérie se veut une incitation implicite à s'intéresser à la littérature comparée en tant que discipline essentielle pour revisiter les territoires livresques et culturels. En effet, des voies et passerelles naissent chaque fois qu'un apprenant appartenant à la culture algérienne lit un texte provenant d'une culture autre que la sienne propre, mais qu'en est-il des textes traduits du dialecte algérien au français, en d'autres termes quel apport aura l'empreinte culturelle locale dans la traduction/enseignement du FLE par le truchement du texte littéraire ? Dans le manuel scolaire de 2ème année AM, un projet entier est consacré à « dire et jouer un conte », projet dont le corpus varie entre textes littéraires traduits et d'autres écrits originalement en français. Les apprenants du palier moyen sont donc confrontés aux textes littéraires traduits, chose qui leur donne l'occasion de connaitre davantage leur culture locale et aussi des auteurs étrangers à leur culture d'origine. Pour apporter une tentative de réponse au questionnement posé, nous allons faire appel aux travaux de Georges Mounin en nous basant sur une lecture comparative des textes du manuel et en investissant les éléments paratextuels.

Mots clés : Conte/Traduction Colorée/éléments paratextuels.

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La culture à la croisée de la traduction : enseignement/apprentissage du texte littéraire traduit. Cas Manuel scolaire de deuxième année moyenne.

L'intégration des textes littéraires traduits dans le manuel de français en Algérie se veut une incitation implicite à s'intéresser à la littérature comparée en tant que discipline essentielle pour revisiter les territoires livresques et culturels. En effet, des voies et passerelles naissent chaque fois qu'un apprenant appartenant à une culture algérienne lit un texte provenant d'une culture autre que la sienne propre, mais qu'en est-il des textes traduits du dialecte algérien et autre au français, en d'autres termes quel apport aura l'empreinte culturelle dans la traduction/enseignement du FLE par le truchement du texte littéraire ?

Pour apporter une tentative de réponse, nous allons faire appel au travail de Georges Mounin qui a défini dans *les Belles Infidèles* deux types de traduction : l'une dite de « verres transparents » à propos de laquelle il a donné l'explication suivante : « tradui[t] l'oeuvre sans lui garder la coloration de sa langue, ni de son époque, ni de sa civilisation originelles » (G. Mounin : 1994, p. 75).

Et l'autre dite de « verres colorés » qui est le fait de « traduire mot à mot de façon que le lecteur, ligne après ligne, ait toujours l'impression dépaysant de lire le texte dans les formes originales (sémantiques, morphologiques, stylistiques) de la langue étrangère, — de façon que le lecteur n'oublie jamais un seul instant qu'il est en train de lire en français tel texte qui a d'abord été pensé puis écrit dans telle ou telle langue étrangère. » (Ibid. p. 74)

Il est incontestable que la traduction littéraire est très essentielle dans le processus d'enseignement/apprentissage du FLE dans la mesure où les textes traduits véhiculent un patrimoine culturel, littéraire et artistique très enrichissant. De plus, cette traduction est une opportunité pour revoir les genres littéraires dans leur forme renouvelée, renouvellement concernant les mots, les structures syntaxiques et même la disposition formelle et donc la structure. Cette traduction exige un comparatisme entre un texte ancien (orignal) et un texte nouveau (traduit).

Dans le manuel scolaire de 2^{ème} année AM, un projet entier est consacré à « dire et jouer un conte », projet dont le corpus varie entre textes littéraires traduits et d'autres écrits originalement en français. Les apprenants du palier moyen sont donc confrontés aux textes littéraires traduits, chose qui leur donne l'occasion de connaître des auteurs étrangers à leur culture d'origine sans pour autant négliger les textes provenant de leur culture locale. Le conte est le texte le plus adéquat pour opérer une sorte de comparaison entre le texte original et le texte traduit dans la mesure où l'histoire qu'il relate se raconte pour la première fois dans la langue d'origine et elle se transmet par voie orale.

En effet, le manuel scolaire de 2^{ème} AM est un espace très riche attestant que l'enseignement du FLE au moyen dans l'école algérienne aborde des questions de coloration comparatiste, et que nos enseignants sont des comparatistes dans leur activité quotidienne professionnelle étant donné qu'ils sont contraints de travailler sur des contes traduits, de chercher leur adaptation cinématographiques, d'établir et d'étudier les liens entre textes, images et illustrations dans les contes algériens ou les contes de Perrault. Ce faisant. nul doute. existe une affinité apparente entre l'enseignement/apprentissage, enseignant, comparatisme et traduction.

Les contes traduits mis à la disposition de l'enseignant et les apprenants dans le manuel scolaire permettent de dire que le texte littéraire traite d'une question on ne peut mieux comparatiste, car comme il est convenu que la littérature comparée se base essentiellement sur des traductions. Ces dernières favorisent d'ouvrir un champ de réflexions sur leurs effets ainsi que sur les différentes connexions qu'elles créent entre les cultures étant donné que : « la traduction, le texte traduit, est une voie normale d'accès à une littérature étrangère. » (P. Brunel et Y. Chevrel : 1989, p. 58)

De plus, l'enseignement/apprentissage des contes traduits suppose qu'une approche comparatiste est essentielle pour faire des confrontations de lecture, de chercher surtout le texte original, et donc de donner un nouveau souffle aux contes d'antan.

Dans la présente intervention, je voudrais m'interroger également sur l'importance de la mention intégrale de la source du texte écrit-traduit (éléments paratextuels), en d'autres termes, le nom de l'auteur du texte original et celui du traducteur pour permettre aussi bien à l'enseignant qu'à l'apprenant d'avoir un accès facile au texte original et le comparer ainsi au texte traduit.

J'ai pu noter dans le manuel scolaire en question plus de quatre extraits non-exhaustifs cités avec une source incomplète : Légende algérienne (p. 116), Légende d'Algérie (p. 115), Légende de Sahara (114), Légende de Tlemcen (p. 114), Légende des deux oasis (p. 107), Le maître et le scorpion (p. 99), D'après Al-Shurashi (p. 79), Contes merveilleux (p.), L'homme serpent, conte berbère, Légende kabyle (p. 110).

Une telle présentation textuelle ne peut laisser un lecteur averti indifférent et sans chercher à consulter le texte original dont la langue d'écriture est, d'après la source concise, la langue arabe soit le dialecte local.

Il importe, à mon avis, d'avoir sous les yeux la version originale de chaque texte et la comparer à la version traduite pour parvenir à affirmer que la coloration linguistique de la langue du texte original est complètement absente voire même bafouée par les exigences de la langue française. La langue française employée dans les textes précédemment cités est parfaite et ne laisse à aucun moment sentir un effet d'une traduction « littérale, mot à mot », donc de « verres colorés ».

Prenons à titre d'exemple *Légende kabyle* dont la source n'étale que très peu d'informations aussi bien sur l'auteur du texte original que sur son traducteur :

« Il était une fois, au temps où les animaux et les végétaux parlaient, une vieille bergère qui gardait ses chèvres près d'un immense caroubier. Alors que le jour déclinait, la bergère, prise d'une soudaine folie, s'adressa à Yennayer, le premier mois de l'année :

-Yennayer, te voilà dans ton dernier jour et tu n'as pas causé un seul frisson! Pas de gel, pas de neige, pas de tempête...

Yennayer, qui entend tout ce qui se dit durant son mois, fut blessé par tant d'ingratitude. » (p. 110)

Ce texte incite n'importe quel lecteur à poser une question, estimonsnous, très légitime : le traducteur du conte kabyle l'a-t-il directement traduit du kabyle au français, ou bien du kabyle à l'arabe classique pour ensuite le traduire en français. Le traducteur est-il connaisseur de la langue arabe et du dialecte kabyle et donc de la culture locale? N'importe-t-il pas alors d'avoir tous ces renseignements pour pouvoir trancher que la traduction de ce conte est de « vases transparents », car les phrases et la progression textuelle et thématique ne laissent voir aucun écart linguistique ni sentir l'effet d'une traduction en « mot à mot ».

En effet, la lecture de la version traduite en langue française donne l'impression que le texte est originalement écrit en langue française, mais le mot « Yenneyer », qui est un référent culturel incontestable de la culture algéro-berbère, remet en question ce constat et permet au lecteur de confirmer que la langue d'origine de ce conte est, soit le dialecte berbère soit l'arabe dialectal ; ce qui l'incite indubitablement à chercher la version originale du conte pour attester de la qualité de la traduction effectuée, car : « Le comparatiste consacrera une bonne part de ses efforts, à l'appréciation de la valeur de ces traductions. » (S. Jeune : 1968, p. 45)

De même, dans *le conte de Tlemcen*, la langue française employée est correcte au plan syntaxique et sémantique et aucune contradiction ni déficit linguistique ne sont notés. Ce qui laisse croire que la première langue d'écriture du texte est la langue française, comme nous pouvons le constater dans le texte :

« Le prince est revenu et s'est lancé un défi. La légende dit que le prince a vaincu « El Ghoul », l'ogre malfaisant. L'eau s'est mise à jaillir des fontaines, telles des perles de cristal. Les sources sont ressuscitées. La ville de Tlemcen a retrouvé la vie. Et c'est depuis ce temps-là que notre bonne

ville a pris le nom de « thala m'sin » qui signifie en berbère « fontaine à des sources » » (p. 114)

Cependant, le mot « Ghoul » qui se veut également un référent culturel spécifique à la société algérienne et lié surtout aux histoires racontées aux enfants, et l'expression « Thala msine » qui est une expression berbère et dont l'auteur donne l'équivalent en français, infirment cette hypothèse et affirment, par ailleurs, que le traducteur maitrise, en plus de la langue arabe, le dialecte berbère algérien et qu'il a d'autant plus des connaissances concernant la culture locale.

De même, dans l'extrait où transparait juste la source « *conte africain* », l'omission du nom d'auteur est intrigante dans la mesure où l'on ne peut écarter, même si la langue française employée est claire et correcte, la possibilité que le texte d'origine soit écrit dans l'un des dialectes africains : l'arabe, le kiswahili, le yorouba, le lingala ou d'autres :

« Dans les prairies mongoles, il y avait un chasseur au grand cœur du nom de Hailibu. Il chassait chaque jour en compagnie de son fils. Ils allaient ensemble dans la forêt. Après chaque chasse, le chasseur partageait la viande entre les villageois et ne gardait qu'une petite portion pour sa famille. Son attention pour autres lui valait un grand respect dans le village. » (p. 52)

A vrai dire, le rôle des éléments paratextuels, à savoir le nom de l'auteur, le titre du livre et d'autres aident précieusement le lecteur à inscrire l'histoire et le texte dans leur contexte. Prenons à titre d'exemple le texte d'Al-Shuraji. Une lecture attentive du texte qui figure dans le manuel scolaire laisse dire que le texte est écrit de prime abord en langue française. Mais grâce au nom d'auteur, qui est une figure incontournable de la littérature arabe, auteur d'elmaqamat, on sera amené à vérifier cette hypothèse en cherchant à savoir s'il avait déjà écrit en langue française, ou bien il s'agit tout simplement d'un texte traduit que l'on met à la disposition de nos élèves.

Dans les textes précédemment cités, les traducteurs n'éprouvent aucune difficulté à trouver les bons équivalents en langue française et l'effet que produisent leurs textes traduits sur le lecteur est celui de textes dont la langue d'écriture d'origine est le français.

G. Mounin explique dans cet ordre d'idées en s'appuyant sur la traduction avec « vases transparents » qu' :

« Un premier registre [...] peut être constitué par la traduction des oeuvres sans la coloration linguistique propre à leur langue d'origine.

C'est presque toujours le cas pour les traductions d'oeuvres contemporaines, et d'oeuvres où cette coloration propre à la langue traduite semble n'être pas essentielle à l'effet du texte. Le problème est alors de trouver pour chaque mot, pour chaque expression, pour chaque tournure, et pour chaque effet phonétique ou musical ou stylistique réel, les équivalents français les plus naturellement utilisés. » (G. Mounin : 1994, p. 74)

On constate que dans les textes, le traducteur n'a rencontré aucun problème de ce type.

Par ailleurs, il est à noter que le stigmate culturel linguistique présent dans chaque texte est un agent positif permettant au lecteur averti de mesurer le degré de réussite de la traduction, stigmate sans lequel, il restera convaincu que la langue d'écriture est bel et bien la langue française. A cet effet, on peut même dire que l'empreinte culturelle constitue la zone de l'union-désunion des deux littératures : arabe et française. Ainsi, dira-t-on, qu'une traduction à « verres transparents » est très bénéfique pour la littérature destinée à l'enfant, à qui on est censés apprendre un français correct, car si le traducteur procède à une traduction avec des « verres colorés », il risque d'entraver le bon enseignement de la langue française puisqu'il sera question d'un mauvais français.

Il est à dire alors que les textes littéraires qui figurent dans le manuel scolaire de 2^{ème} AM sont traduits à la manière des « vases transparents », or l'absence d'une source de texte intégrale constitue un frein pour opérer la

comparaison voulue, celle qui nous permet d'examiner à quel point le texte original est respecté, et questionner ainsi le dialogue culturel qui en nait car : « Si la traduction respecte l'original, elle peut et doit même dialoguer avec lui, lui faire face, et lui tenir tête. La dimension du respect ne comprend pas l'anéantissement de celui qui respecte son propre respect. Le texte traduit est d'abord une offrande faite au texte original »» (J.-Y. Masson : 1990, p. 158.)

Pour clore notre intervention, il importe de dire que le recours aux textes littéraires traduits aide les élèves à apprendre les règles grammaticales de la langue étrangère. Cependant, la disposition de la version originale du texte traduit dans le guide du professeur l'aide énormément à inculquer à ses apprenants un nouveau savoir : culturel et linguistique.

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