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DEPARTMENT OF ENGLISH



**EXPLORING INTERCULTURAL COMPETENCE IN EFL CLASSROOMS: A
STUDY OF TEACHERS' BELIEFS AND PRACTICES IN SOME
MOSTAGANEM SECONDARY SCHOOLS**

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Doctorate in Applied Linguistics

Submitted by: Abdelhak Bouslama

Supervised by: Prof. Fawzia Bouhass Benaissi

Board of Examiners:

Prof. Abbas Bahous	Chairman	University of Abdelhamid Ibn Badis, Mostagnem
Prof. Fawzia Bouhass Benaissi	Supervisor	University of Djillali Liabes, Sidi Bel-Abbès
Prof. Noureddine Guerroudj	Examiner	University of Djillali Liabes, Sidi Bel-Abbès
Prof. Souâd Hamerlain	Examiner	University of Abdelhamid Ibn Badis, Mostagnem
Dr. Mohamed Grazib	Examiner	University of Tahar Moulay, Saida

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Summary

The present work investigates intercultural competence (IC) teaching in the EFL classroom in some secondary schools in Mostaganem (Algeria). It is a study that explores teachers' perceptions of the concepts of culture and IC, their beliefs about the objectives of the intercultural approach as well as their current classroom practices of IC teaching. The insights into teacher cognition and teaching practices can help to better accommodate teachers' professional development needs in order for students to develop their IC more effectively and grow as intercultural speakers (IS).

Key words: Culture, intercultural competence, intercultural speaker, teacher cognition, beliefs, practices, teacher training

Résumé

Le présent travail porte sur l'enseignement de la compétence interculturelle (CI) dans la classe de l'anglais langue étrangère (ALE) dans certaines écoles secondaires à Mostaganem (Algérie). C'est une étude qui explore les perceptions des enseignant(e)s sur les concepts de culture et CI, leurs croyances sur les objectifs de l'approche interculturelle ainsi que leurs pratiques actuelles en classe de l'enseignement de la CI. Les aperçus sur la cognition de l'enseignant et les pratiques pédagogiques peuvent aider à mieux répondre aux besoins de perfectionnement professionnel des enseignant(e)s afin que les apprenants puissent acquérir la CI de manière plus efficace et de se développer en tant que locuteurs interculturels (LI).

Mots clés: Culture, compétence interculturelle, locuteur interculturel, faculté cognitive de l'enseignant, croyances, pratiques, formation des enseignants

ملخص

يتناول هذا العامل تدريس كفاءة التفاعل بين الثقافات في سياق تعليمية اللغة الإنجليزية كلغة اجنبية في بعض المدارس الثانوية في مستغانم (الجزائر). هذه الدراسة تسلك شف تصورات المعلمين لمفهومي الثقافة وكفاءة التفاعل بين الثقافات، معتقداتهم حول اهداف منهج التفاعل بين الثقافات بالإضافة إلى ممارساتهم الحالية في تدريس كفاءة التفاعل بين الثقافات. يمكن للنتائج المتحصل عليها في ما يتعلق بمجال إدراك المعلمين و ممارساتهم التعليمية أن تساعد في تلبية احتياجات التطوير المهني للمعلمين بشكل افضل حتى يتمكن الطلاب من تطوير كفاءة التفاعل بين الثقافات بشكل أكثر فعالية و لكي ينمو كأفراد يمكنهم التوسط بشكل افضل بين الثقافات.

الكلمات المفتاحية:

الثقافة، الكفاءة بين الثقافات، المتحدث بين الثقافات، إدراك المعلم، المعتقدات، الممارسات التعليمية، التكوين المهني للمعلم

In dear memory of Prof. Neddar Bel Abbas

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ABSTRACT

In consequence of today's globalized world, people from different languages and cultures are increasingly coming into contact with each other. This requires second and foreign language education to make a shift in emphasis from teaching communicative competence (CC) to teaching intercultural competence (IC). The latter competence provides learners with the necessary skills and abilities to be in harmony with other members of the global society. The present study aims to explore EFL teachers' perceptions, beliefs and practices in the context of Algerian secondary education as one way to help effectively integrate IC into the EFL classroom. The research questions seek to investigate teachers' understanding of culture, IC, their perceptions and beliefs about the objectives of the intercultural approach as well as their current classroom practices of IC teaching. This study is an exploratory piece of research that follows a mixed-method research design and is shaped within a narrative framework. Quantitative data were collected using semi-structured questionnaires from forty participants and qualitative data were gathered using semi-structured interviews with eight participants. The findings reveal that Algerian EFL teachers are uncertain about the aspects of culture they should teach as well as the related methodology. As a result, they rely mostly on the textbook content as a source of cultural input. The findings also show that teachers focus primarily on teaching culture as a body of knowledge that can serve as a context for appropriate language learning and language use. Such a traditional approach to culture teaching cannot help to raise learners as intercultural speakers (ISs) and prepare them for successful intercultural encounters. Teachers' reported challenges concerning IC teaching consist mostly in the way the EFL syllabus content is structured which, in their opinion, prioritizes the teaching of language over cultural content. Teachers' also believe that even when culture is present in the textbook, it is displayed as facts to be transmitted to the learners. Another major challenge that teachers face is their lack or absence of academic and/or pedagogical preparation for IC teaching. The results of the present dissertation, on the one hand, suggest that teachers need a training program so that they can learn more about the intercultural approach and its objectives as well as the appropriate methodology for effective IC teaching. On the other hand, the findings suggest that the current EFL syllabus and textbook content needs to be reconsidered in favour of culture teaching from an intercultural perspective.

RESUME

En conséquence de la globalisation, le contact entre les individus de différentes langues et cultures est de plus en plus important. Ceci nécessite que l'enseignement des langues secondes et étrangères se concentre plus sur l'intégration de la compétence interculturelle (CI) que sur la compétence communicative (CC). La compétence interculturelle permet aux apprenants d'acquérir les compétences et les aptitudes nécessaires pour être en harmonie avec les autres membres de la société globale. Cette étude vise à explorer les perceptions, les croyances et les pratiques des enseignant(e)s de l'anglais langue étrangère (ALE) au cycle d'éducation secondaire en Algérie afin de pouvoir intégrer la CI dans la classe de l'ALE de manière efficace. Les questions de recherche visent à étudier les perceptions et les croyances des enseignant(e)s concernant le concept de la culture et la CI, les objectifs de l'approche interculturelle ainsi que leurs pratiques actuelles en matière d'enseignement de la CI. Cette étude est une recherche exploratoire qui est basée sur la recherche de méthodes mixtes et qui est conçue dans un cadre narratif. Les données quantitatives ont été recueillies à l'aide des questionnaires semi-structurés auprès de quarante participants. Par contre, les données qualitatives ont été recueillies en utilisant des entretiens semi-structurés avec huit participants. Les résultats révèlent que les enseignant(e)s de l'ALE en Algérie sont incertains vis à vis des aspects de la culture qu'ils devraient enseigner et de la méthodologie pour les enseigner de manière appropriée. En conséquence, ils s'appuient principalement sur le contenu du manuel comme source d'apport culturel. Les résultats montrent également que les enseignant(e)s se concentrent principalement sur l'enseignement de la culture en tant qu'un ensemble de connaissances qui peut servir d'un contexte facilitant l'apprentissage et l'usage approprié de la langue anglaise. Une telle approche traditionnelle de l'enseignement de la culture ne permet pas aux apprenants de s'améliorer en tant que locuteurs interculturels (LI) ni de les préparer à des rencontres interculturelles réussies. Les défis rapportés par les enseignant(e)s concernant l'intégration de la CI consistent principalement en la structure du contenu du programme de l'ALE qui, selon eux, donne la priorité à l'enseignement de la langue plutôt qu'au contenu culturel. Les enseignants croient également que même lorsque la culture est présente dans le manuel scolaire, elle est présentée sous forme de faits à transmettre aux apprenants. Un autre obstacle majeur auquel les enseignants doivent faire face est leur manque ou absence de préparation académique et / ou pédagogique en ce qui concerne l'enseignement la CI. Les résultats de la présente thèse suggèrent, d'une part, que les enseignant(e)s ont besoin d'un

programme de formation pour qu'ils/elles puissent développer davantage leurs connaissances de l'approche interculturelle, de ses objectifs et de la méthodologie appropriée pour un enseignement plus efficace de la CI. D'autre part, les résultats suggèrent que le contenu actuel du programme ainsi que du manuel scolaire de l'ALE doit être reconsidéré en faveur de l'enseignement de la culture d'un point de vue interculturel.

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LIST OF ABBREVIATIONS

L1	Native language or first language
L2	Second language
HC	Home culture
TC	Target culture
CC	Communicative competence
IC	Intercultural competence
ICC	Intercultural communicative competence
CLT	Communicative language teaching
FLT	Foreign language teaching
ELT	English language teaching
EFL	English as a foreign language
ESL	English as a second language
EGL	English as a global language
ELF	English as a lingua franca
EIL	English as an international language
WE	World English
NS	Native speaker
NNS	Non-native speaker
QP	Questionnaire participant
IP	Interview participant
ANOVA	Analysis of variance

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GENERAL INTRODUCTION

Throughout the history of second and foreign language education, the objectives of teaching have been constantly changing to meet the emerging needs of human society. Language teaching witnessed in the course of its development a move from a focus on pure linguistic competence to an emphasis on the necessity to acknowledge the context in which language occurs. The communicative approach, although still useful, failed to meet the requirements of the modern global society wherein more than communicative competence (CC) is needed. Research literature in language education demonstrates the efforts of many researchers to explore the intricate relationship between language and culture in order to devise teaching approaches where aspects of both are taught in an integrative way.

Traditional attempts to integrate culture into language teaching reduced it to a process of transmitting a body of factual knowledge to the learners which limited the view of culture as an additional fifth skill beside the four linguistic skills of listening, speaking, reading and writing. As people from different cultures in the world are constantly coming into close contact with each other, it has then become imperative for them to acquire a number of competences in order to be able to cope with the requirements of the new age of globalization. A body of research has suggested that CC should then be broadened to include the notion of ‘intercultural competence’ (henceforth IC) (Byram, 1997; Crozet *et al.*, 1999). Therefore, it is necessary for foreign language education to promote learners’ development of both language and intercultural skills so as to be able to conduct successful communication with people from different cultures. As Byram (1997) explains, IC requires not only the development of language proficiency, but also highlights equally important abilities of intercultural understanding, interpreting, exploring and mediating. Corbett (2003) also proposes that IC teaching aims to equip learners with the necessary strategies to observe and make sense of the target culture(s) and to help them to acquire the necessary skills which allow them to achieve effective intercultural communication.

In order to improve IC teaching, Sercu (2006) suggests that teachers are required to extend their current CC teaching, develop their own IC, and become aware of the cultural assumptions, perceptions and attitudes expressed in their teaching practices, and their influence on their learners so as to help them in their acquisition of IC. In spite of the increasing awareness of the need for IC teaching in second and foreign language education,

the intercultural dimension has been underdeveloped to a large extent because language teachers lack preparation and training to understand and deliver it with confidence (Garrido & Alvare, 2006). The need to develop the teaching of IC therefore calls for further professional development of language teachers and teacher trainers for their redefined tasks.

IC teaching has also gained attention from Algerian educators. The national EFL curriculum of secondary schools issued by the Ministry of Education (2006) calls teachers to increase learners' cultural knowledge, to compare different cultural aspects between learners' culture and the target language culture, and to promote positive attitudes of tolerance, openness and respect for the other. Despite such instructions, classroom practices still seem to fall behind desired expectations. Also, teachers tend to focus mainly on the teaching of the linguistic competence so as to prepare their learners for tests and exams (Messerehi, 2014, p. 168). Such attitudes and practices do not seem to promote learners' acquisition of IC and preparing them for intercultural encounters.

It is suggested that the way educational innovation is implemented is by far dependent on teachers (Connelly & Clandinin, 1988). Teachers do not only teach what they have been taught or required to teach to the learners. The teaching content is filtered through their knowledge, perceptions, attitudes and beliefs. On the other hand, teachers' academic education, pedagogical training, beliefs regarding what is most suitable to achieve a particular teaching objective, and their choices of certain teaching practices have a significant impact on students' learning outcomes. In this context, the objective of the present study is to investigate teachers' knowledge, perceptions, beliefs and their current classroom practices regarding IC teaching. The insights gained from the study can help us identify any potential deficiencies that might possibly hinder effective IC teaching. The findings may be helpful to a number of professionals such as policy makers, curriculum designers, textbook authors and teacher trainers.

Despite the considerable number of studies which enquired into teachers' beliefs and perceptions towards teaching different language skills, there were few studies on teachers' perceptions towards teaching culture (Castro *et al.*, 2004; Sercu *et al.*, 2005). The significance of this study can be summarized in the following points:

First, the researcher hopes that this study might intrigue other Algerian researchers to join in for further investigation of culture teaching from an intercultural perspective in

second and foreign language education. Further research is much needed to take IC teaching a step forward in Algerian secondary education.

Second, this study will hopefully stress the importance of listening to teachers' voices, their teaching experience and their classroom practices. The data obtained can help in designing the content of teacher education and training programs, English language curricula, textbooks and teaching materials in any context of second and foreign language education.

Third, it is the objective of the study to provide Algerian EFL teacher educators and trainers with more insight into EFL teachers' existing perceptions, beliefs and practices of IC teaching. Building on such data, teacher education and training programs can better accommodate teachers' needs and help to prepare them to face the emerging challenges related to IC teaching more effectively.

Fourth, this research can also be interesting to Algerian policy makers and curriculum designers as it draws their attention to the need of making the objectives of the intercultural approach and the integration of IC into ELT in Algeria as explicit as possible.

Last but not least, the study calls teachers to reflect on their own IC teaching perceptions, beliefs and classroom practices to increase self-awareness and improve their IC teaching performance. EFL teachers are expected to engage in a personal effort to better understand the intercultural dimension in ELT at the theoretical level, and therefore seek effective pedagogical applications and build continuous collaboration with colleagues and other professionals.

The present study is an exploratory research that proceeds within a narrative framework. Narrative inquiry is increasingly being used in studies of educational experience and other fields of human sciences (Connelly & Clandinin, 1990). This framework is adopted for this research in view that "experience happens narratively, and therefore, educational experience should be studied narratively" (Clandinin & Connelly, 2004, p. 19). Despite the fact that narrative inquiry belongs to the matrix of qualitative research, the study also draws data from quantitative methods. Therefore, this research is not a narrative inquiry in a strict sense. Instead, the study is based on mixed-method research in order to gain insights from both worlds.

Data were collected from survey questionnaires with forty participants and interviews with eight volunteering teachers. In order to maximize the lucidity and

intelligibility of the two research instruments, a short pilot study was conducted. Some modifications and improvements were then attended to.

The main purpose of this research is to explore EFL teachers' perceptions, beliefs and classroom practices of IC teaching in the context of Algerian secondary education. Starting out from this overall objective, the study aims to investigate four aspects of IC teaching. First, teachers' understanding of the concepts of 'culture' and 'IC' is explored since it has an impact on their choices of the content they teach. Second, teachers' perceptions and beliefs about the objectives of culture teaching in Algerian secondary EFL education are investigated. The first and second aims should not be confused as the former looks into teachers' understanding of the concepts while the latter focuses on their thoughts and beliefs on the outcomes of culture teaching. Third, the present research also seeks to describe teachers' current methods and practices of integrating IC into their EFL classrooms. Finally, the study attempts to enquire into teachers' preparation and training for IC teaching.

On the basis of these objectives, the researcher attempts to answer the following research questions:

1. How do EFL teachers perceive and understand the concepts of 'culture' and 'IC' in ELT?
2. What are their beliefs about the objectives of culture teaching?
3. What are the classroom practices they use and the topics they deal with as they teach culture?
4. What preparation and training did they have or may wish to have in the future concerning IC teaching?

In an attempt to answer these research questions, the study is based on the following four hypotheses:

1. EFL teachers probably understand culture and IC as a body of cultural facts.
2. On the basis of this understanding, EFL teachers teach culture in order to provide their learners with more information about the NSs.
3. EFL teachers teach culture on the basis of the cultural content presented in the textbooks.
4. Teachers lack training on effective IC teaching.

The present dissertation is divided into five main chapters; two chapters devoted to literature review, one chapter for the main study, one for results and discussion, and the last one for pedagogical implications and recommendations.

In chapter one, an overview of models of CC is provided in order to understand the development of the concept of IC, and confusing terminology related to intercultural communication is defined. Then, an attempt is made to explain the transition in focus on culture teaching from cultural to intercultural awareness. Finally, Byram's (1997) model of intercultural communicative competence (ICC) and the concept of the intercultural speaker (IS) are discussed.

Chapter two focuses more on the notions of IC and teacher cognition in ELT contexts. First, it reviews the major conceptualizations of culture and the different paradigms to culture teaching. Next, arguments for the relevance of IC teaching on both the global and local contexts are presented. This is followed by a review of literature on the extent to which IC teaching is implemented in different parts of the world including Algeria. In addition, teacher cognition and teacher training are discussed. Finally, some of the potential challenges for language teachers are considered.

While chapters one and two are devoted to literature review, chapter three focuses on the design and methodology of the main study. In the beginning, the research questions and objectives are presented. The section describes the pilot study, defines mixed method research and narrative inquiry framework, and accounts for their relevance to the present study. This chapter also describes the research participants, the sampling techniques as well as the data collection and analysis methods. Eventually, the validity and reliability of the research instruments are tested and accounted for, and ethical issues related to the research are considered.

Chapter four presents and discusses the findings which are presented in the order of the research questions. Firstly, demographic information pertaining to the participants are presented from both research tools (questionnaire surveys and interviews). Secondly, teachers' perceptions and understanding of the concepts of culture and the intercultural dimension in ELT contexts are described and discussed in the light of the literature review. Thirdly, the researcher provides and discusses teachers' perceptions and beliefs concerning the objectives of language and culture teaching. Moreover, teachers' culture teaching practices are analysed and discussed within Byram's (1997) IC dimensions of knowledge,

attitudes, skills and awareness and in parallel with the overall objectives of the intercultural approach. These practices are described in terms of content (*what to teach*) and teaching methodology (*how to teach*). Teachers' self-reported challenges and difficulties regarding IC teaching are also analysed and discussed. Finally, the chapter delves into teachers' previous training on IC teaching on the one hand, and their future training readiness and expectations on the other.

The last chapter provides a set of implications and recommendations drawn from the findings of the study for a number of professionals (see section 5.3 on page 167). This chapter also reports the limitations of the study for future improvement of the research design and provides some suggestions for further related research.

CHAPTER ONE

LANGUAGE, CULTURE AND INTERCULTURAL COMMUNICATIVE COMPETENCE

1.1 Introduction

The rapid progress in technologies of communication and transportation has gradually transformed human society into a global community in the 21st century. As a result, ICC has become an important requirement for language users to interact appropriately and effectively and as a way to build a multicultural civil society across nations and regions. The term ‘competence’, however, has been subject to controversy and confusion in the scholarly area of applied linguistics.

In this chapter, an attempt is made to summarize and review the different uses of the term ‘competence’ as part of different models of communicative competence (CC). An examination of the historical evolution of the concept of CC will provide a better understanding of the models and of their underlying differences. This constitutes the first part of my first chapter. The second part, on the other hand, deals with the concept of ICC by providing definitions of various overlapping concepts. This is important for the purpose of clarity of how the concepts are used in my present dissertation given that, in recent years, ample research on intercultural communication resulted in such disparity in the meanings used by various authors. Added to that, the second section of chapter one also covers Byram’s model as one of the most commonly quoted models of ICC. The concept of the intercultural speaker (IS), which is tightly related to Byram’s model and to the overall area of communicative language teaching (CLT), is discussed.

1.2 An overview of definitions and models of communicative competence

The construct of CC has evolved over the years from the Chomskyan notion of ‘competence’ (1965) as native speakers’ (NSs) abstract knowledge of their language. Following this breakthrough by Chomsky, several comprehensive models of competence were devised by different linguists covering a wide range of knowledge and skills. Such notions came to mark a shift in foreign language teaching (FLT) perspectives from a purely linguistic angle to consider larger levels of context.

1.2.1 Chomsky’s (1965) notion of ‘competence’

The American generative linguist Noam Chomsky (1965) devised a dichotomy which corresponds in principle to that of Ferdinand De Saussure’s (1916) ‘*langue*’ and ‘*parole*’. It must be noted that Chomsky does not equate the concept of ‘*langue*’ to that of

‘competence’. True that both of them refer to an abstract body of linguistic knowledge yet they still differ as Chomsky (1965) asserts that “it is necessary to reject his [Saussure’s] concept of *langue* as merely a systematic inventory of items and to return rather to the Humboldtian conception of underlying competence as a system of generative processes (p. 4)”. This explains that while De Saussure defines ‘langue’ as a systematic list of defined items or “a collective body of knowledge, a kind of common reference manual, copies of which were acquired by all members of a community of speakers” (Widdowson, 1996, p. 21), Chomsky refers to his concept rather as a generative system. As he established the notion of ‘*competence*’ in opposition to that of ‘*performance*’, he defines the former as the intrinsic, abstract and formal linguistic knowledge that any native speaker of any language possesses, and that enables him/her to produce and understand an infinite number of utterances as well as to recognize whether a particular utterance is grammatically correct or otherwise. As can be noted in this definition, ‘competence’ is not confined and limited as ‘langue’ is.

Another interesting point made in the definition cited above is his reference to Humboldt’s idea that language is an activity rather than a product (Chomsky, 1964, pp. 17-21). According to him, this notion anticipates generative grammar’s view that language is a generative process rather than a static corpus. To further explain the generative nature of language, Chomsky (2003) borrows Humboldt’s statement that language users can make ‘infinite use of finite means’ (p. 383). Chomsky’s use of this idea was soon criticized by historical linguists who believe that Chomsky made use of it in his own context of interest knowing that “Humboldt’ ideas are notoriously difficult to specify” (Thomas, 2011, p. 96). Instead, some argued that Humboldt’s statement that “language makes ‘infinite use of finite means’ means that human thought is unbounded, yet communicable through the bounded instrument of language” (ibid.). In my humble opinion, even though Chomsky borrowed Humboldt’s conception and used it in a context that might be altogether different from what it was originally intended to mean, it still does not debunk the fact that language is creative and generative. For instance, when talking about duality in language and speech sounds, “a relatively small number of elements at one level can enter into thousands of different combinations to form units of meaning at the other level” (Widdowson, 1996, p. 7).

On the other hand, ‘performance’ denotes the actual and concrete use of language. The notion of competence was first introduced in the following quotation:

Linguistic theory is concerned primarily with an ideal speaker-listener, in a completely homogeneous speech community, who knows its language perfectly and is unaffected by such grammatically irrelevant conditions as memory limitations, distractions, shifts of attention and interest, and errors (random or characteristic) in applying his knowledge of the language in actual performance (Chomsky, 1965, p. 3).

In this definition, Chomsky (1965) views “natural languages as rule-governed systems can be studied without taking socially and situationally determined variation into account” (Lyons, 1996, p.18). Chomsky (1965) also describes ‘performance’ as “a direct reflection of competence” (p. 4) but on condition that it be idealized and when aspects of language such as slips of the tongue, false starts and deviations are stripped away.

Another distinction drawn between ‘competence’ and ‘performance’ is Canale and Swain’s (1980) analysis that Chomsky uses them both terms in a strong and weak sense. The former consists in ‘competence’ as the grammar and ‘performance’ as the psychological factors involved in speech perception and production whereas the weak sense lies in the separation between language knowledge and language use. Such differentiation in use of terminology created some confusion in the literature where some went so far as to equate Chomskyan competence with normal ability (Spolsky, 1989, p.52).

This construct of competence, however, was soon criticized by advocates of the situational and sociolinguistic approach as being reductionist in the sense that it limits all sorts of variation to ‘performance’. They also stood in favour of including ‘ability for use’ in the definition of competence, an idea with which Chomsky explicitly disagreed (Chomsky, 1980, p. 59). Other critics fixated on the ambiguity surrounding the meaning of the term ‘competence’ and denied him the title of the first user of the term on account that it has other uses in our common everyday language (Spolsky, 1989, p.33). Such ambiguity led Chomsky (1986) to coin the terms ‘I-language’ and ‘E-language’. Subsequent works brought further revision and clarification of the concepts even more (cf. Chomsky, 2000).

Before defining what Chomsky means by I-language and E-language, one must understand the states of the language faculty. Chomsky (1986) explains that “the language faculty is a distinct system of the mind/brain, with an initial state S_0 common to the

species” (p. 25). Therefore, S_0 refers to Universal Grammar (UG) which “may be regarded as a characterization of the genetically determined language faculty” (ibid., p. 3). Chomsky continues explaining that “given appropriate experience, this faculty passes from the state S_0 to some relatively stable steady state S_s , which then undergoes only peripheral modification (say, acquiring new vocabulary items)” (p. 25). During the shift from S_0 to S_s , an individual goes through a process of internalization of the system of linguistic knowledge. The state that the individual attains at that level is referred to as ‘I-language’. In other words, I-language is “the system of knowledge of language attained and internally represented in the mind/brain” (ibid., p. 24).

To further expand on the meaning of I-language, Chomsky (ibid., p. 27) explicates that when a speaker knows a language, it does not mean that “he or she knows an infinite set of sentences, or sound-meaning pairs taken in extension, or a set of acts or behaviors” but instead it means that this speaker “knows what makes sound and meaning relate to one another in a specific way”. To illustrate this with an example, Chomsky (1986) states:

When we say that it is a rule of English that objects follow verbs, as distinct from the rule of Japanese that verbs follow objects, we are not saying that this is a rule of some set of sentences or behaviors, but rather that it is a rule of a system of rules, English, an I-language (p.27).

In analysing this illustration, we understand that I-language, unlike ‘competence’ which Chomsky referred to as the body of abstract knowledge of language systems, is rather a system by which we relate certain linguistic rules to a certain set of sentences and behaviours. Added to that, when Chomsky speaks of the passage from S_0 to S_s , he makes mention of ‘appropriate experience’ suggesting that he emphasizes the significant role that social experience plays in regulating one’s linguistic knowledge to attain I-language. However, when speaking about competence, Chomsky denies any social contribution. Moreover, Chomsky also incorporates in the notion of I-language the element of vocabulary which was not made previously made part of the construct of competence.

As opposed to I-language, Chomsky (1986) uses the term E-language to refer to “an externalized object” (p. 24). E-language is externalized in the sense that the object of study here is “a collection of actions, or utterances, or linguistic forms (words, sentences) paired with meanings, or a system of linguistic forms or events” (p. 19). Thanks to chunks of available E-language data, the linguist will be able to find out about the nature of S_0 as well as the attained I-language. When considering E-language in juxtaposition with

performance, it can be said that both of them are just a means to an end, i.e., the study of internal mental representations of language – I-language.

In comparing the two concepts, it must be noted that while I-language “is some element of the mind of the person who knows the language” (Chomsky, 1986, p. 22), the construct of E-language “is understood independently of the properties of the mind/brain” (ibid., p. 20). In so saying, Chomsky (1986) emphasizes that “linguistics, conceived as the study of I-language and S_0 , becomes part of psychology, ultimately biology” (p. 27).

Another relevant point of interest is the shift of focus from E-language as the object of study in most traditional, structural grammar or behavioural psychology to the study of I-language for a number of reasons. On the one hand, Chomsky (1986) believes that theories of I-languages are in line with scientific theories in other domains unlike those of E-language which might not be sensible. On the other hand, this shift is a move “towards realism in two respects: towards the study of a real object rather than an artificial construct, and toward the study of what we really mean by “a language” or “knowledge of language” in informal usage” (p. 28).

To sum up, Chomsky’s view of language can be accounted for by the fact that his purposes in studying languages are different from those of advocates of social context. His goal of enquiry is concerned with the universals of the human mind through the study of language. It is purely formalist in that it focuses on the forms of languages as evidence of such universals with disregard of how such forms function in social life in different communities (Widdowson, 1996, p. 25). Social and situational variations do differ from one community or society to another, and therefore they are irrelevant to his purposes of language analysis.

1.2.2 Hymes’ (1972) model

Not long after Chomsky’s introduction of his concepts of competence and performance, proponents of a communicative view of language (e.g. Savignon, 1972; Cazden, 1966) expressed their strong disapproval at the idea of using the concept of idealized, purely linguistic competence as a theoretical ground of the methodology for learning, teaching and testing languages. They adopted instead the American sociolinguist Dell Hymes’ notion of ‘*communicative competence*’ which they found broader and more realistic. Hymes (1972) used this concept to refer not only to an inherent grammatical

competence but also to the ability to use grammatical competence in a variety of communicative situations, thus bringing the sociolinguistic perspective into Chomsky's linguistic view of competence. Hymes argues that Chomsky's distinction of competence and performance is too narrow to describe contextualized human behaviour adequately. Based on empirical research by Bloomfield (1927), Cazden (1966), and Labov (1966), Hymes explains that the rules of usage are dominant over the rules of grammar, and therefore social life affects both performance and competence. Following this train of thought, Hymes observes:

A normal child acquires knowledge of sentences not only as grammatical, but also as appropriate. He or she acquires competence as to when to speak, when not, and as to what to talk about with whom, when, where, in what manner. In short, a child becomes able to accomplish a repertoire of speech acts, to take part in speech events, and to evaluate their accomplishment by others (Hymes, 1972, p. 277).

This statement sides with Chomsky's notion of language rules acquisition yet extends it to cover the notion of appropriateness. In other words, CC covers not only grammatical competence, but also how to use acquired grammatical forms in appropriate contexts of communication. Chomsky (1980) responded to Hymes' criticism with the acknowledgement of the existence of 'pragmatic competence' as a complement to 'grammatical competence'. He defines 'pragmatic competence' as:

Knowledge of conditions and manner of appropriate use, in conformity with various purposes... We might say that pragmatic competence places language in the institutional setting of its use, relating intentions and purposes to the linguistic means at hand (p. 224-225).

It must be noted that the concept of CC did not stop at this level of definition. Other applied linguistics contributed to its further development. Using his knowledge and reflections on discourse analysis and pragmatics, Widdowson (1996) has brought more attention to performance and real language use. He defines competence as "not only knowledge in the abstract, but also ability to put knowledge to use according to convention" (p. 28). Therefore, the construct of competence, according to him, can be divided into two distinct yet complementary elements: *knowledge* and *ability*. He defines knowledge in the Chomskyan sense as abstract knowledge of linguistic form with, however, an addition being an emphasis on function, calling therefore for a functional

grammar instead of a purely formal one. Ability, on the other hand, “is the executive branch of competence, so to speak, and enables us to achieve meaning by putting our knowledge to work” (ibid.). Thus, ‘communicative competence’, according to Widdowson, is a combination of knowledge of functional grammar with the ability to put it into use for communicative purposes. Unlike Widdowson, Canale and Swain (1980) argued that ‘ability for use’ should be excluded from the notion of competence until more empirical evidence is provided as they noted:

We hesitate to incorporate the notion of ability for use into our definition of communicative competence for two main reasons: (i) to our knowledge this notion has not been pursued rigorously in any research on communicative competence (or considered directly relevant in such research) and (ii) we doubt that there is any theory of human action that can adequately explicate ‘ability for use (p. 7).

However, this position was later reformulated in Canale’s paper (1983a) whereby the notion of ‘skill’ is explicitly incorporated into the definition of competence. This concept of skill refers to how an individual can use the knowledge in actual communication. At this stage, it becomes clear that the notions of competence and communicative competence are used in different senses where the former is a static body of language while the latter is dynamic and continuously developing.

To further characterize ‘CC’ from ‘competence’, some scholars provided different definitions. Ellis (1994) defines ‘competence’ as “a language user’s underlying knowledge of language, which is drawn on in actual *performance*” (p.697), while CC refers to “the knowledge that users of a language have internalized to enable them to understand and produce messages in the language” (p.696). Edmonson (1981) thinks that CC may be represented as a series of rules concerning the encoding, decoding and sequencing of central communicative acts" (p. 274) which entails such mastery of the linguistic code along with the functions expressed. Corder (1981) regards that CC is continuously developing and that it cannot be taught if understood in the Chomskyan meaning unless the notion of skill is incorporated. He borrows Chomsky’s notion of competence and develops his own concept of ‘transitional competence’. He notes: “my own term *transitional competence* borrows the notion of ‘competence’ from Chomsky and emphasizes that the learner possesses a certain body of knowledge which we hope is constantly developing” (Corder, 1981, p. 67).

1.2.3 Canale and Swain's (1980; 1983) model

Hymes' emphasis on the social and functional aspect of language has been a catalyst in applied linguistics for such a view of language. Other linguists did more research to expand the meaning and scope of the concept. Canale and Swain (1980) and Canale (1983) further defined CC as the underlying system in which knowledge and skills needed for communication are combined. They divided CC into three main components (Canale & Swain 1980):

1. **Grammatical Competence** refers to the mastery of the linguistic code (verbal or non-verbal) including knowledge of lexis as well as that of morphological, syntactic, semantic, phonetic and orthographic rules. This competence enables the speaker to use knowledge and skills needed for understanding and expressing the literal meaning of utterances.
2. **Sociolinguistic Competence** which was further divided (Canale, 1983a) into *sociocultural competence*, which includes knowledge of rules and conventions underlying the appropriate comprehension and language use in different sociolinguistic and sociocultural contexts, and *discourse competence*, described as mastery of rules that determine ways in which cohesion in form and coherence in meaning are combined to achieve a meaningful unity of spoken or written texts. To achieve cohesion, language users employ such cohesion devices as pronouns, conjunctions, synonyms, parallel structures, etc. to help connect individual sentences to a structural whole, while coherence is achieved by means of such techniques as repetition, progression, consistency, relevance, etc. enabling the establishment of a logical relationship between utterances.
3. **Strategic Competence** which refers to “verbal and non-verbal communication strategies that may be called into action to compensate for breakdowns in communication due to performance variables or to insufficient competence” (Canale and Swain 1980: 30). Instances of such strategies include paraphrasing, repetition, guessing, asking for and giving clarification, message modification, etc. This component of CC interacts with the rest of the constituents to enable language users communicate effectively and successfully yet it differs from them in that it is

not a stored stock of knowledge but rather include non-cognitive aspects such as self-confidence, readiness to take risks, etc.

Later in his paper, Canale (1983a) elaborated this model to encompass four components instead yet similar in essence to the previous model except for recognizing *sociolinguistic competence* and *discourse competence* as rather separate components.

One might reasonably wonder on what account such revised model by Canale (1983a) distinguished sociolinguistic competence from discourse competence. Schachter (1990) argued that the components of Canale and Swain's model are neither well-defined nor clearly understood as she did also question the reason behind such separation. Notwithstanding this criticism and that of other applied linguists, Canale and Swain's (1980) model and Canale's (1983) refined version prevailed in the literature.

1.2.4 Van Ek's (1986) model

Van Ek (1986) argued that FLT is not simply concerned with training the learners in communication skills but it should also aim at the personal and social development of the learner as an individual. To meet the goal, he presented a framework for comprehensive FLT objectives which includes the following six components of CC.

1. **Linguistic Competence** is the ability to produce and interpret meaningful utterances formed in conformity with the grammatical rules of the language.
2. **Sociolinguistic Competence** is concerned with the ability of the learner to choose a form of language with respect to such conditions as setting, relationship between communication partners, communicative intention, etc. Thus, it consists of the relation between the linguistic forms and their contextual and situational meaning.
3. **Discourse Competence** refers to the language user's ability to use appropriate strategies in the construction and interpretation of texts.
4. **Strategic Competence** becomes useful when language users experience communication breakdowns. Thus, they use communicative strategies to get meanings across.

5. **Socio-cultural Competence** refers to an individual's ability to recognize the socio-cultural context of where language is used.
6. **Social Competence** is defined in terms of the will and skill to interact with others. This competence encompasses such social skills as motivation, self-confidence, empathy, etc.

It is noticed that Van Ek added the social element to the construct of CC and, unlike Canale's classification, he separated socio-cultural competence from sociolinguistic competence.

1.2.5 Bachman's (1990) and Bachman and Palmer's (1996) model

Drawing on prior theoretical and empirical research findings, Bachman introduced a more comprehensive and elaborated model of CC, or more precisely, the model of communicative language ability in the 1990s which, according to him, comprises both notions of language proficiency and CC, i.e., knowledge of the language and the ability of appropriately using it in given contexts. This model was slightly changed by both Bachman and Palmer in 1996.

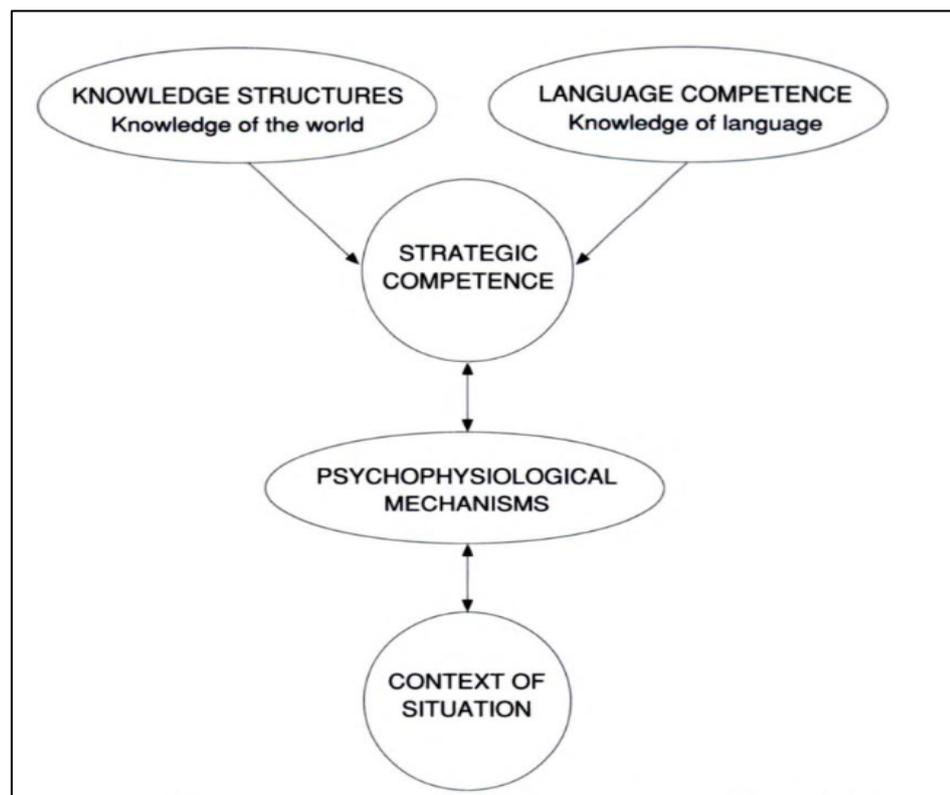
Bachman (1990) proposed four components of communicative language ability that define an individual's competence in communicative language use as follow:

1. **Language competence** 'comprises, essentially, a set of specific knowledge components that are utilized in communication via language' (ibid., p. 84).
2. **Knowledge structures:** Bachman believes that strategic competence is also influenced by language users' knowledge structures of the world.
3. **Strategic competence** is a term used to 'characterize the mental capacity for implementing the components of language competence in contextualized language use. Strategic competence thus provides the means for relating language competencies to features of the context of situation in which language use takes place and to the language user's knowledge structures (sociocultural knowledge, 'real-world' knowledge)' (ibid.).

4. **Psycho-physiological mechanisms** ‘refer to the neurological and psychological processes involved in the actual execution of language as a physical phenomenon’ (ibid.).

The interaction of these elements is illustrated by Bachman (1990) as shown in Figure 1.1 below.

Figure 1.1: Components of communicative language ability in communicative language use (Bachman, 1990, p. 85)



Bachman’s (1990) model was further refined in Bachman and Palmer’s (1996) model to include more comprehensive details of communicative language ability as follows.

1. Language Competence

Bachman and Palmer’s (1996) classified *language competence* components into two types: (1) *organizational competence* and (2) *pragmatic competence*. These two main categories, in turn, consist of several subcategories whose interaction, according to Bachman, is what accounts for language use. Organizational competence is further divided into (a) *grammatical competence* and (b) *textual competence*, and pragmatic competence into (a) *illocutionary competence* and (b) *sociolinguistic competence*.

A. Organizational Competence

Organizational competence consists of different abilities concerned with controlling both the production and the comprehension of formal structures of language with respect to grammaticality, their propositional content and ordering into a text. This category is further subdivided into (a) *grammatical* and (b) *textual competence*.

- a) **Grammatical Competence** consists of those competencies such as the knowledge of vocabulary, morphology, syntax, and phonology/graphology. They govern the choice of words to express specific meanings, their forms and their organization in utterances to express propositions as well as their physical realizations as sounds or written symbols.
- b) **Textual Competence** includes the knowledge of the conventions for joining utterances together to form a text, as essentially a unit of language – spoken or written. Text consists of utterances or sentences that are structured according to the rules of cohesion, such as reference, substitution, ellipsis, conjunction, etc., and rhetorical organization which involve common methods of textual development such as narration, description, comparison, classification, etc.

B. Pragmatic Competence

In language use, the relationship between linguistic signs and their referents on the one hand, and the users of the language and the context of communication on the other is what constitutes the field of pragmatics. According to Bachman, pragmatics ‘is concerned with the relationship between utterances and the acts or functions that language users intend to perform through these utterances, which can be called *illocutionary force* of utterances, and the characteristics of the context of language use that determine the appropriateness of utterances’ (1990: 89-90). The notion of Pragmatic Competence, therefore, can be divided into (a) *illocutionary competence*, or the knowledge of the pragmatic conventions for performing acceptable language functions, and (b) *sociolinguistic competence*, or knowledge of the sociolinguistic conventions for performing language functions appropriately in a given context.

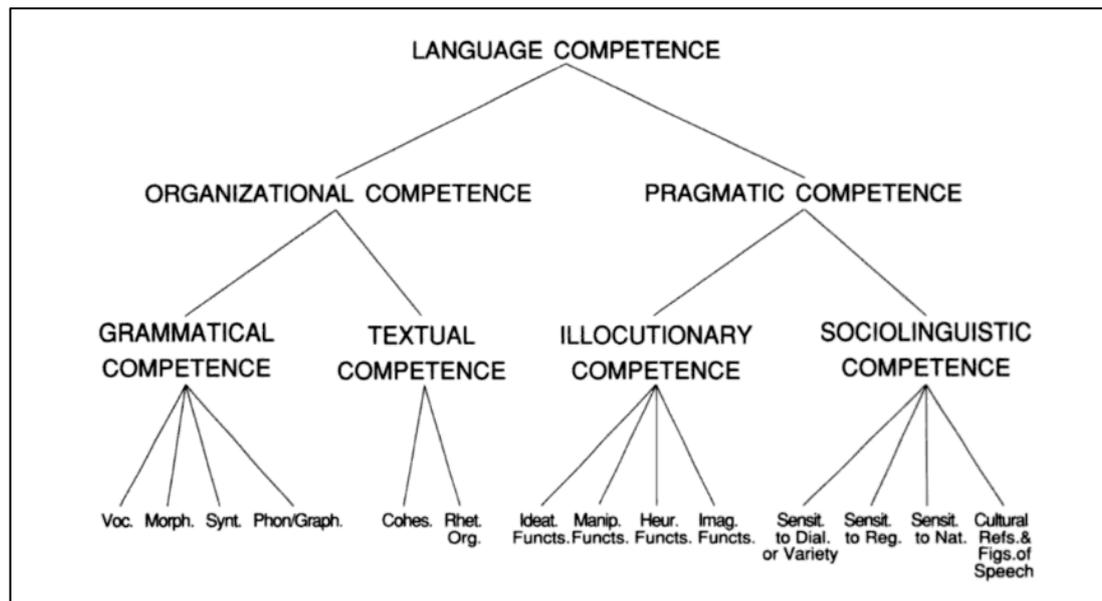
- a) **Illocutionary Competence.** Bachman borrows this term from the Speech Act Theories of Austin (1962) and Searle (1969). In Speech Act Theory,

illocutionary force refers to the intention of the language user in producing a specific type of utterance. In so doing, the language user may resort to expressing meaning explicitly and in direct ways or implicitly where the interpretation is to be inferred from the context of occurrence. Illocutionary competence, thus, refers to a language user's ability to relate utterances to the ultimate communicative functions. Drawing from Halliday's (1973; 1976) notions, Bachman selects a broader framework of functions that language use can accomplish. These language functions are grouped, by Bachman, into four macro-functions, namely, *ideational*, *manipulative*, *heuristic*, and *imaginative*.

- *The ideational function* is the most prevalent function whereby language is used to express propositions or to exchange information about knowledge or feelings.
- *The manipulative functions* are those functions which are accomplished primarily to affect the world around us. They include, in turn, *the instrumental function* where language is used to get things done, *the regulatory function* which is used to control and manipulate the behaviour of others, and *the interactional function* which is used to manage interpersonal relationships.
- *The heuristic function* refers to our use of language to extend our knowledge of both language and the world around us.
- *Imaginative function* enables language users to use language for humorous or aesthetic purposes such as telling jokes or creating metaphors.

b) Sociolinguistic Competence is defined as 'the sensitivity to, or control of the conventions of language use that are determined by the features of the specific language use context; it enables us to perform language functions in ways that are appropriate to that context' (Bachman, 1990, p. 94). These abilities of mastering conventions of language use include sensitivity to differences in dialect or variety, to differences in register and to naturalness, and the ability to interpret cultural references and figures of speech.

**Figure 1.2: Components of ‘Language Competence’
(Bachman and Palmer, 1996, p. 87)**



In Figure 1.2 above, Bachman and Palmer (1996) present a tree diagram to summarize the components of language competence along with all the subdivisions.

2. Strategic Competence

Bachman sees that strategic competence interacts with all the components of language competence. In defining communication strategies, he draws upon research findings by referring to two essential approaches: the ‘interactional view’ (Tarone, 1981) and the ‘psycholinguistic view’ (Færch and Kasper, 1984).

Tarone (1981 cited in Bachman, 1990, p. 98) defines ‘a communication strategy’ as ‘the mutual attempt by two interlocutors to agree on a meaning in situations where the requisite meaning structures do not seem to be shared’ (p. 288). Færch and Kasper (1983 in Bachman 1990, p. 98) have provided a more general definition of communication strategies in their ‘psycholinguistic’ model of speech production. Their model includes a planning phase and an execution phase.

Bachman (1990) accepts the ‘psychological’ view of strategic competence and explains that this competence is made of three components enabling the language user to perform diverse tasks as follow:

a) *Assessment component*

- ✓ Identify information needed for realizing a communicative goal in a particular context.
- ✓ Decide which language competences we have to achieve the goal.
- ✓ Decide which abilities and knowledge we share with our interlocutor.
- ✓ Evaluate the extent to which communication is successful.

b) *Planning component*

- ✓ Retrieve information from Language Competence.
- ✓ Select modality or channel.
- ✓ Assemble an utterance.

c) *Execution component*

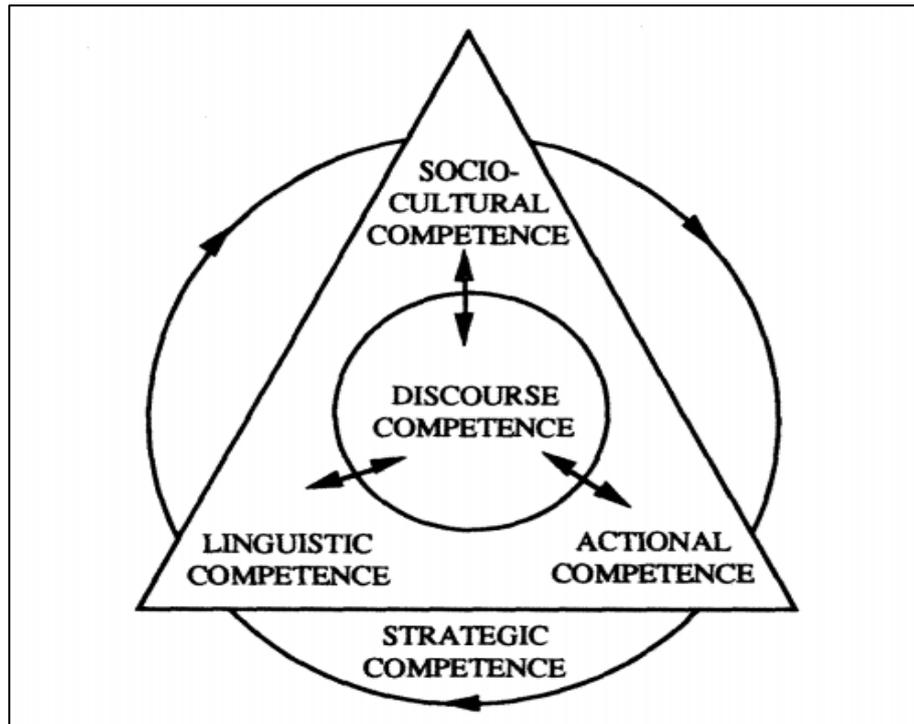
- ✓ Use psychophysical mechanisms to realize the utterance.

1.2.6 Celce-Murcia, Dörnyei and Thurrell's (1995) model

Celce-Murcia *et al.* (1995) state that so much empirical research was conducted to explain and describe different components of CC yet no attempt was made to practically demonstrate the applicability of such models in CLT. In their review of previous research, they criticized Bachman's (1990) model at two levels. Firstly, they believe that his model is developed primarily for language testing purposes. Secondly, the content specification in the model is elaborated on an ad hoc basis for syllabus design. To this end, they proposed a pedagogically motivated model that can be applied in second language instruction.

Their model is close in many respects to Canale and Swain's with the exception that their 'sociolinguistic competence' has been relabelled as 'socio-cultural competence', 'grammatical competence' as 'linguistic competence', and '*actional competence*' was introduced as a new component. Celce-Murcia *et al.* devised a pyramid as a schematic representation that explains the different constituents of their model of CC as illustrated on the next page.

Figure 1.3: Schematic representation of CC
(Celce-Murcia *et al.*, 1995, p. 10)



As can be seen in Figure 1.3, Celce-Murcia *et al.*' (1995) model of CC consists of five components, each of them is divided in turn into different sub-components.

1. **Discourse Competence** 'concerns the selection, sequencing, and arrangement of words, structures, sentences and utterances to achieve a unified spoken or written text. This is where the bottom-up lexico-grammatical micro-level intersects with the top-down signals of the macro-level of communicative intent and sociocultural context to express attitudes and messages, and to create texts' (Celce-Murcia *et al.*, 1995, p. 13). Celce-Mercia *et al.* explain that 'discourse competence' is in turn made up of different constituents, namely, *cohesion*, *deixis*, *coherence*, *generic structure*¹ (e.g. narrative, interview, sermon, research report, etc.) and *conversational structure* existing in the system of conversational turn-taking.
2. **Linguistic Competence** can be summed up in the basic elements of communication, namely, *syntax* (phrase structure, word order, sentence types, embedding, etc.),

¹ Generic structures refer to the 'formal schemata which relate to the development of a variety of genres' (*ibid.*, p.15).

morphology (inflection, derivation, etc.), *lexicon* (words, routines, collocations and idioms), *phonology* (segmentals and supra-segmentals), and *orthography* (letters, phoneme-grapheme, spelling and punctuation conventions) needed to realize communication as speech or writing.

3. **Actional Competence** is defined as an individual's knowledge needed to convey and understand 'communicative intent by performing and interpreting speech acts and speech act sets' (1995, p. 9). This competence comprises:

a) *knowledge of language functions*

- interpersonal exchange (e.g. greetings, complimenting, expressing gratitude)
- information (e.g. asking for and giving information, explaining, discussing)
- opinions (e.g. agreeing, disagreeing, approving, disapproving)
- feelings (expressing and finding out about feelings)
- suasion (e.g. suggesting, requesting, giving orders, advising, warning)
- problems (e.g. complaining, criticizing, blaming, accusing)
- future scenarios (e.g. expressing wishes and hopes, predicting, speculating)

b) *knowledge of speech act sets*

4. **Sociocultural Competence** refers to the language user's ability of expressing messages appropriately while recognizing the overall social and cultural context of communication. Celce-Murcia *et al.* divide this competence into four main factors as follow:

a) *Social contextual factors*

- Participant variables (age, gender, status, social distance, etc.)
- Situational variables (time, place and social situation)

b) *Stylistic appropriateness factors*

- Politeness conventions and strategies
- Stylistic variation (degrees of formality and field-specific registers)

c) *Cultural factors*

- Sociocultural background knowledge of the target language community

- Awareness of major dialect or regional differences
- Cross-cultural awareness

d) *Non-verbal communicative factors*

- Kinesic factors (body language)
- Proximeic factors (use of space)
- Haptic factors (touching)
- Paralinguistic factors
- Silence

5. **Strategic Competence** can be described as the knowledge of communication strategies as well as the ability to use them in the appropriate situation and manner. Such strategies include avoidance/reduction strategies, achievement/compensatory strategies, stalling/time-gaining strategies, self-monitoring strategies, and interactional strategies. Celce-Murcia *et al.* believe that the interaction of all the aforementioned competencies takes place in ‘strategic competence’.

1.3 Language, communication and culture

The first part of chapter one provided a historical account on the evolution of CC through a presentation of different interrelated models. Yet Hymes’ (1972) model remains the most influential for its pioneering emphasis on the place of the social dimension in communication. Nowadays, new contexts of communication have been highlighted by globalization which has allowed communication to cross national and cultural borders by bringing people of different languages and cultures into contact. This encounter requires language users to have not only knowledge of a commonly used language, i.e., a lingua franca, but also of the cultural context. Such kind of communication is commonly described as ‘intercultural communication’ or ‘cross-cultural communication’.

The next section begins by defining key concepts commonly used in the field of intercultural communication, explaining how the term ‘intercultural communication’ has come into use, and how it has evolved as well as how it relates to language teaching. This section also provides an account on how paradigms have shifted from cultural to intercultural awareness, and how a language user can be regarded as a competent communicator in intercultural communication situations.

1.3.1 Defining concepts

Looking into the vast literature available on the research field of intercultural communication, it appears that there are some inconsistencies with regard to how terms are being used. Many authors can be found to refer to the very same construct using different labels. Therefore, research in this field becomes somehow problematic and difficult. Such inconsistencies can be explained in terms of either how the concept of culture is defined or may be attributed to the academic tradition authors come from (Kramsch, 2001, pp. 201-202).

In this part, various definitions of key terms being used confusingly are overviewed so as to clarify terminology overlaps. To begin with, three adjectives frequently used with the noun ‘communication’ are demarcated, namely, ‘intercultural’, ‘cross-cultural’ and ‘transcultural’. Next, an account of the evolution of the term ‘intercultural communication’ is presented. After this, various definitions of the concept of IC are provided. Later in this section, the concepts of ‘intercultural communication competence’ and ‘intercultural communicative competence’ are discussed.

1.3.1.1 Intercultural, cross-cultural and transcultural communication

The term ‘communication’ is frequently used with three main overlapping modifiers, namely, ‘intercultural’, ‘cross-cultural’ and ‘transcultural’. According to Richards & Schmidt (2010), ‘intercultural communication’² is defined as:

An interdisciplinary field of research that studies how people communicate and understand each other across group boundaries or discourse systems of various sorts including national, geographical, linguistic, ethnic, occupation, class or gender-related boundaries and how such boundaries affect language use. This could include the study of a corporate culture, a professional group, a gender discourse system, or a generational discourse system (p. 292).

On the other hand, ‘cross-cultural communication’ is defined as “an exchange of ideas, information, etc., between persons from different cultural backgrounds” (ibid.). Kramsch (1998) explains that the difference between these terms lies on how one defines culture as well as on the academic school that one comes from. She believes that the terms

² Intercultural communication is also referred to as ‘interdiscursive communication’ or ‘intercultural discourse’.

‘cross-cultural’ and ‘intercultural’ are closely related as some use them synonymously. She notes:

The term ‘cross-cultural’ or **intercultural** [author’s emphasis] usually refers to the meeting of two cultures or two languages across the political boundaries of nation-states... In foreign language teaching a cross-cultural approach seeks ways to understand the Other on the other side of the border by learning his/her national language (p. 81).

She goes on explaining that ‘intercultural’, on the other hand, may also refer to communication between people from different (ethnic, social, gender) cultures within the same nation such as communication between African-Americans with Chinese-Americans, working-class and upper-class people, men and women and so on. It is noteworthy to pay heed to the term ‘multicultural’ not to be confused with the aforementioned terms. Kramsch (ibid.) believes that while the terms ‘intercultural’ and ‘cross-cultural’ are used to characterize communication, the term ‘multicultural’ is used to characterize rather societies and individuals. Hence, a multicultural society refers to a society wherein different cultures co-exist while a multicultural individual refers, instead, to one who has “the linguistic resources and social strategies to affiliate and identify with many different cultures and ways of using language” (ibid., p. 82). Moreover, Fries (2002) explains that the concept of cross-cultural “applies to something which covers more than one culture” (p. 2) with selected aspects of each culture being considered in isolation unlike the concept of “intercultural” which rather involves interaction between these cultures. Similarly, Gudykunst (2003) distinguishes between the two concepts on the grounds of the object of study. He argues that cross-cultural communication involves comparison and contrast of communication patterns across different cultures whereas intercultural communication refers to communication between people of these different cultures. He adds that cross-cultural communication is a subfield of the broad domain of intercultural studies (p. 2).

The third term ‘transcultural’ is commonly used in the field of healthcare and nursing and it is used synonymously with the previous two terms. Luckmann (1999) defines ‘transcultural communication’ as the successful exchange of ideas, feelings and information between people from different cultures (pp. 12-13). Because they are defined in similar ways and used interchangeably in different fields of research, these terms seem to create confusion.

A later attempt to define these concepts provides a different perspective as it views culture as an ever-changing rather than a static entity. Berry and Epstein (1999) believe that individuals can go beyond the borders of their home culture and adopt certain cultural alternatives of a foreign culture. In so saying, these individuals are said to be in a dynamic and transformative state of culture. For Berry and Epstein (1999), ‘transculture’ can therefore be defined as “an open system of symbolic alternatives to existing cultures and their established sign systems” (p. 29). However, they emphasize that the transformative quality in transculture does not mean a replacement of one’s home culture by a foreign culture; instead, transculture is a way of expanding the limits of one’s own culture. Similar to this definition is Rivers and Houghton’s (2013) view of the transcultural approach to language teaching which, according to them, gives the learners “the freedom to move between cultures, feeling equally at home in more than one at a time” (p. 77). Thus, transcultural practices promote cultural fluidity in individuals unlike the terms ‘intercultural’ and ‘cross-cultural’ that provide a rather territorial view of culture.

In short, the two terms ‘intercultural’ and ‘cross-cultural’ are often used interchangeably in the literature. The only difference to be found can be summarized with regard to two aspects, namely, the focus of study and the definition of ‘culture’. On the one hand, while ‘intercultural communication’ studies interaction between different cultures, ‘cross-cultural communication’ studies how communication takes place in different cultures without any contact between them. On the other hand, how one defines culture plays a major role in making the distinction between these two terms. The definition of the term ‘intercultural’ is based on the broader view of culture unlike the term ‘cross-cultural’ which takes a definition of culture with well-defined boundaries since only given aspects of the culture in study are considered.

1.3.1.2 Intercultural Communication: origin and evolution

In this section, an attempt is made to explain how the field of ‘intercultural communication’ came into being and how it developed into the area of enquiry that we know today.

According to Rodgers *et al.* (2002), the term ‘intercultural communication’ was first used by Edward T. Hall (1959) who is generally acknowledged to be the founder of the field (Leeds-Hurwitz, 1990; Rogers and Steinfatt, 1999). In his early life, Hall was brought up in the culturally diverse state of New Mexico, and as he grew up, he

commanded an African American regiment in World War II. These personal experiences brought the issues of intercultural communication to his attention. The scholarly investigation of this concept, however, took birth when Hall graduated in anthropology at Columbia University and worked as an applied anthropologist in the Foreign Service Institute (FSI)³ where he got in touch with many scholars who further influenced his conceptualization of intercultural communication. In effect, it is in this institute in the early 1950s that Hall et al. developed their paradigm of ‘intercultural communication’ (Leeds-Hurwitz, 1990). Hall mentioned four major fields that has a crucial impact on his work, namely, (1) cultural anthropology, (2) linguistics, (3) ethology (the study of animal behaviour) and (4) Freudian psychoanalytic theory (Hall, 1992; Sorrells, 1998 as cited in Rodgers *et al.*, 2002).

1. **Cultural anthropology:** At Columbia University, both Franz Boas and Ruth Benedict’s work on cultural relativism⁴ had a major impact on Hall’s work (Hart, 1996b). In his book entitled *The Hidden Dimension*, Hall (1966) clearly admits that Boas preceded him in the establishment of the link between communication and culture as he noted that “over fifty-three years ago, Franz Boas laid the foundation of the view which I hold that communication constitutes the core of culture and indeed of life itself” (p. 1). However, unlike anthropologists who generally study multiple aspects of a single culture, Hall rather applied an interactional approach to culture which investigates interactions between people of different cultures.
2. **Linguistics:** At the FSI, Hall co-worked with such influential scholars as George L. Trager, a linguist with post-doctoral training at Yale University. As Trager and Benjamin Lee Whorf shared common scholarly interests in studying Native American Languages, the Hopi and Tanoan languages, Hall had the opportunity to get in touch with Whorf whose concept of *linguistic relativity*, a linguistic principle which holds that the structure of language affects the way in which its speakers conceptualize their world view, had a major impact on his work. Therefore, Hall applied this concept to

³ *The Foreign Service Institute* (FSI) is the Federal Government's primary training institution for officers and support personnel of the U.S. foreign affairs community, preparing American diplomats and other professionals to advance U.S. foreign affairs interests overseas and in Washington. (Retrieved from www.state.gov/m/fsi/)

⁴ *Cultural relativism* is the principle that an individual human's beliefs and activities should be understood by others in terms of that individual's own culture.

understand rather how language influences human behaviour, specifically non-verbal communication (Leeds-Hurwitz, 1990 cited in Rodgers *et al.*, 2002).

3. **Ethology:** Ethology also had its share of impact on Hall's concept of 'intercultural communication'. For instance, the 'map of culture' in *The Silent Language* is rooted in biology. This particular interest in animal behaviour manifested in his books *The Hidden Dimension* (cf. animal crowding and social behaviour) and *Beyond Culture* (cf. action chains⁵).
4. **Freudian psychoanalytic theory:** During the period of his teaching at the FSI, Hall was closely involved with the Washington School of Psychiatry where he was introduced to Freudian psychoanalytic theory thanks to the head of the school Harry Stack Sullivan (Perry, 1982). Hall's intellectual friendship with the German psychologist and psychoanalyst Erich Fromm also helped him shape his concept. Freud's theory proved of crucial usefulness to Hall's concept as it unveiled to him the unconscious aspect of communication which he implemented in his teaching to his trainees. In fact, Hall's noted book title *The Silent Language* reflects his inspiration from Freudian theory. Hall (1959 cited in Rodgers *et al.*, 2002) stated that "one of the most dramatic and revolutionary of Freud's achievements was his elaborate analysis of the role of the unconscious" (p. 59). To join with Freud's viewpoint that in communication what is unsaid outweighs what is said in words, Hall stated (1959) the following:

Freud also relied heavily on the communicative significance of our acts rather than our words. Freud distrusted the spoken word, and a good deal of his thinking was based on the assumption that words hid much more than they revealed (pp.59-60).

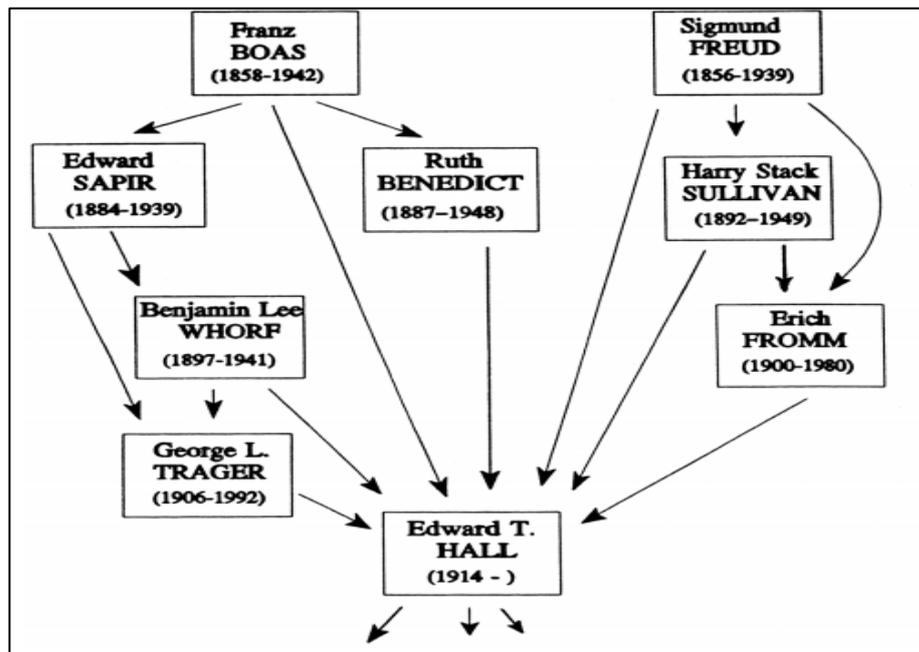
It must be noted, as Rodgers *et al.*, (2002) pointed out, that even though Hall is generally recognized as the father founder of the field of Intercultural Communication, the roots of this concept can also be tracked to such scholars as Charles Darwin's (1872; 1965) research on the nonverbal communication of facial expressions and Georg Simmel's (1908; 1921) theory of the stranger. Added to that, many concepts used today in Intercultural Communication Studies are attributed to other researchers such as William

⁵ An *action chain* is defined as a set sequence of events in which two or more individuals participate (Retrieved from <http://www.bookrags.com>).

Graham Sumner’s (1940; 1946) concept of ethnocentrism, and Benjamin Lee Whorf’s (1940) notion of linguistic relativity.

Figure 1.4 below summarizes the scholars that influenced Hall in his conceptualization of ‘intercultural communication’.

Figure 1.4: Intellectual Influences on Hall's Paradigm of Intercultural Communication
(Cited in Rodgers *et al.*, 2002, p. 7)



After World War II, the United States emerged as a major world power. As American diplomats were assigned to different countries overseas, they rarely learned the language or culture of the natives unlike 90 percent of their Russian counterparts. Therefore, communication issues arose. As a solution, the U.S. Congress passed in 1946 the Foreign Service Act which established the Foreign Service Institute in the U.S. department of state to ensure training to all Foreign Service personnel. One of the goals of the FSI was to teach language skills for which a number of linguists were hired, among them was Edward Hall.

At the beginning, Hall and his colleagues at the FSI taught their trainees about the notion of culture and about the macro-level details of specific cultures. This anthropological teaching approach did not address the trainees’ needs who were expecting some approach that would assist them in practical terms to understand how to effectively

communicate with culturally-unlike individuals. From then, Hall and George Trager arranged meetings on a regular basis so as to discuss how to reform the anthropological curriculum at the FSI and eventually ended up by bringing together linguistic and anthropological perspectives into what is known today as ‘intercultural communication’. This joint collaboration led them to write a FSI training manual entitled *The Analysis of Culture* which addressed communication across cultures as its fundamental focus. Hall highlighted in his work two major elements that affected non-verbal communication, namely, space and time. However, he was not the only researcher to investigate non-verbal communication; Raymond L. Birdwhistell also enquired into kinesics, i.e., body movements. Therefore, it becomes clear that the focus of teaching at the FSI particularly emphasized the instruction of Freudian-based out-of-awareness communication patterns, an approach to which the trainees were highly receptive.

However, the heyday of academic creativity that thrived at the FSI from 1951 to 1955 was doomed to end when the State Department decided to release the anthropologists from the FSI as they, along with the linguists, had difficulties in dealing with the rest of the U.S. State Department which was suspicious of the enclave of academics at the institute (Hall, 1992, p. 202 cited in Rodgers *et al.*, 2002). After the departure of the most two influential scholars from the FSI, namely, Hall and Trager, research on intercultural communication was left to communication scholars at university departments of communication in the 1960s and 1970s for further exploration such as Alfred Smith’s (1966) *Communication and Culture*.

1.3.1.3 Intercultural communication competence and intercultural communicative competence

A good number of researchers investigated how individuals behave when they find themselves in intercultural communication situations. Such studies refer to the skill necessary for successful intercultural communication as ‘intercultural competence’. This ability has drawn a lot of attention in the past decades from various scholars (Spitzberg & Cupach, 1984; Spitzberg, 1988; Wiseman, 1995; Byram, 1997; Lazar, 2006; Deardorff, 2009; Arasaratnam, 2009; Kramsch, 2010; Chen, 2014) whose conceptualization resulted in abundant literature. Many authors, however, use the term ‘intercultural competence’ interchangeably with ‘intercultural communication/communicative competence’ (Fantini, 2000; 2005) which in turn get more confusing when they are abbreviated as ‘ICC’.

To better understand the two terms, it is necessary to strip off the modifying adjective ‘intercultural’ and focus on the concepts of ‘communicative competence’ and ‘communication competence’. Dell Hymes’ concept of communicative competence has already been discussed at the beginning of this chapter (cf. pp. 7-8) as an individual’s ability to produce and understand utterances in any given context. The concept of ‘communication competence’, On the other hand, was first conceptualized by Richard Ruben (1976 cited in Chen, 1992, p. 64) who defined it as follows:

The ability to function in a manner that is perceived to be relatively consistent with the needs, capacities, goals, and expectations of the individuals in one’s environment while satisfying one’s own needs, capacities, goals, and expectations (p. 336).

Spitzberg and Cupach (1984, p. 6) also defined ‘communication competence’ as the ability to choose communication behaviour that is both appropriate and effective in a given situation. In a later study, Spitzberg redefined the concept and described ‘competent communication’ as “interaction that is perceived as effective in fulfilling certain rewarding objectives in a way that is also appropriate to the context in which the interaction occurs” (1988, p. 68). These definitions of ‘communication competence’ echo the same essence of what ‘communicative competence’ is. Both concepts emphasize the importance of context in affecting one’s communication behaviour which should be both appropriate and effective. Appropriateness refers to the fact that rules, norms and expectations are not significantly violated while effectiveness is the accomplishment of communication goals (Spitzberg, 2000, p. 380). Therefore, the terms ‘communicative competence’ and ‘communication competence’ are used to denote the same referent with the only difference being the context of use. It seems that the former concept is usually used in applied linguistics while the latter is used in communication studies. It follows that the modifying adjective ‘intercultural’ combined with the two abovementioned concepts denotes an attempt to consider larger scales of context by adding the intercultural dimension to the terms.

In defining ‘intercultural communication competence’, Wiseman (2003) conceptualizes it as the “knowledge, motivation, and skills to interact effectively and appropriately with members of different cultures” (p. 192 cited in Ting-Toomey, 2012, p. 286). Similarly, Deardorff (2006) gleans a typical definition of the concept from his interview with 23 researchers and trainers in the field of intercultural communication and

sums it up as “the ability to communicate effectively and appropriately in intercultural situations based on one’s intercultural knowledge, skills and attitudes” (p. 249 cited in Ting-Toomey, 2012, p. 286). These descriptions clearly reflect Spitzberg’s definition of ‘communication competence’ yet from an intercultural perspective as they stress two main elements in intercultural communication: *effectiveness* and *appropriateness* to the context of occurrence.

On the other hand, ‘intercultural communicative competence’ is defined by Fantini (2000, p. 27) who summarizes that researchers identify three main themes or domains of ability of ICC, namely, “(1) the ability to develop and maintain relationships, (2) the ability to communicate effectively and appropriately with minimal loss or distortion, and (3) the ability to attain compliance and obtain cooperation with others”. In a later article, he (2005) defines ‘intercultural communicative competence’ as “the complex of abilities needed to perform effectively and appropriately when interacting with others who are linguistically and culturally different from oneself” (p. 1). Similarly, Chen and Starosta (1998) view this concept as “the ability to effectively and appropriately execute communication behaviors that negotiate each other’s cultural identity or identities in a culturally diverse environment” (p. 114 cited in Zhou & Griffiths, 2011). Byram (1997) defines ‘intercultural communicative competence’ as the “individual’s ability to communicate and interact across cultural boundaries” (p. 7). These definitions portray this concept as the ability (or a set of abilities) that enables language users to successfully communicate with people from different cultures. In addition to this, the Council of Europe (2014) defines the concept of ‘intercultural communicative competence’ as:

...a combination of attitudes, knowledge, understanding and skills applied through action which enables one, either singly or together with others, to (1) understand and respect people who are perceived to have different cultural affiliations from oneself; (2) respond appropriately, effectively and respectfully when interacting and communicating with such people; (3) establish positive and constructive relationships with such people; (4) understand oneself and one’s own multiple cultural affiliations through encounters with cultural difference” (pp. 16-17).

In other words, ICC involves not only a certain level of knowledge of the foreign language and culture, but also one’s readiness to discard disbelief and judgment about the other’s culture (C2) and the willingness to reflect on one’s own culture (C1) in an attempt to question its values and presuppositions (Chun, 2011, p. 393).

Despite these attempts to clarify what the concept of ‘intercultural communicative competence’ is, there is no clear consensus about one single definition. Some researchers emphasize global knowledge, some stress intercultural sensitivity while others define it as a set of skills and abilities (Fantini, 2005).

To sum up, this section aims to clarify the difference between these quite similar concepts of ‘intercultural communication competence’ and ‘intercultural communicative competence’. Although referring to the very same essence, the main difference between them lies in the area of research in which they are frequently used. The former is frequently used in the field of communication studies while the latter is used by applied linguists. For the sake of clarity, the concept of ‘intercultural communicative competence’ (or ICC for short) will be used in the present dissertation instead of ‘intercultural communication competence’.

1.3.2 Expanding the construct of intercultural communicative competence

It is widely known today that foreign language education is not concerned with the teaching of language alone but also of culture. Culture has been taught to language learners in the form of various topics such as literature, arts, civilization, history, geography, etc. Scarino (2010) argues that the cultural knowledge acquired by language learners does certainly expand their understanding of the target language yet such knowledge does not affect their understanding of their own language and culture. On the other hand, Scarino (*ibid.*) claims that an intercultural orientation to FLT, unlike a cultural one, tries to transform language learners’ identities in an attempt to raise their awareness that culture is not simply a stock of information about culturally different people but also a framework within which these people exchange ideas, negotiation meaning and understand social reality (p. 324). In other words, an intercultural approach to FLT aims at familiarizing the language learners with the peculiarities of the target culture in a way that ultimately leads them to realize that cultures are inherently distinct from each other, to reflect on their own cultural norms and view them in relation to other cultures’, and to develop a sense of open-mindedness and acceptance.

In the following section, the shift from cultural awareness to intercultural awareness in FLT is discussed. After this, Byram’s (1997) model of ICC as well as his notion of the intercultural speaker are described.

1.3.2.1 Culture in FLT contexts: from cultural to intercultural awareness

In recent years, intensive research was dedicated to the inclusion of culture as a significant component in ELT. It is well known today that when teaching any foreign language, the cultural context in which language is used must be taken into serious consideration as language and culture are closely connected. Recognizing the significant role that the sociocultural context plays in meaning negotiation in communication led scholars to conceptualize about more complex levels of communication. Byram (1997) brought to light the concept of ‘critical cultural awareness’ as a way to prepare language learners for intercultural communication. However, while acknowledging the importance of cultural awareness, some argued that it is not sufficient and relevant to the needs of intercultural communication. Instead, the concept of ‘intercultural awareness’ was proposed.

Baker (2011) defines cultural awareness as “a conscious understanding of the role culture plays in language learning and communication (in both first and foreign languages)” (p. 65). He explains that the shift from cultural awareness to intercultural awareness requires (1) the need for a systematic framework for an explicit teaching of language and culture; (2) the need to help learners become aware of their own culture as well as other cultures; and (3) the need for increased understanding of language and culture for successful intercultural communication. Byram (1997), however, comes up with the more detailed concept of ‘critical cultural awareness’ as part of the construct of ICC and defined it as “an ability to evaluate critically and on the basis of explicit criteria, perspectives, practices and products in one’s own and other cultures and countries” (p. 53). It must be noted that the construct of cultural awareness calls for the concept of the ‘Intercultural Speaker’ (IS) as a mediator between different cultures whereby the NS model becomes obsolete on account that issues of identity and norm conformity arise.

It must be noted that knowledge of culture does not always ensure successful meaning negotiation between culturally different people. There are endless instances where intercultural communication breaks down despite the fact that the interlocutors have knowledge and awareness of the other’s culture and the actual existing differences.

Because cultural awareness is mainly concerned with developing an understanding and comparisons between cultures, Baker (2011) proposes the more inclusive concept of ‘intercultural awareness’ which can be defined as follows:

Intercultural awareness is a conscious understanding of the role culturally based forms, practices, and frames of understanding can have in intercultural communication, and the ability to put these conceptions into practice in a flexible and context specific manner in real time communication (p. 66).

Baker (2011) explains that this definition of intercultural awareness is more relevant to the context of intercultural communication for it calls into attention the influence that cultures can have on such kind of communication. He points out in this definition that although one has a conscious understanding of cultural forms, practices and frames of reference, it is also required to have the ability to act upon such conscious knowledge in a way that is flexible and relevant to the context of communication. In other words, unlike cultural awareness, the reference to culture in the first part of the abovementioned definition does not limit cultures to countries or nationalities, nor does it presuppose an our-versus-your culture distinction. The second part of the definition emphasizes the need for flexibility in relation to emergent communicative practices and socio-cultural relations and for the ability of putting such conceptions into practice while respecting its relevance to the context of communication. Therefore, the concept of awareness in this definition not only includes knowledge but also incorporates skills.

For further clarification, Baker (2011) identified 12 components of intercultural awareness which can be seen as an attempt to build on Byram's (1997) features of cultural awareness. Consider Figure 1.5 on the following page.

Figure 1.5: Twelve components of Intercultural awareness (Baker, 2011, p. 66)**Level 1: basic cultural awareness**

An awareness of:

- 1 culture as a set of shared behaviours, beliefs, and values;
- 2 the role culture and context play in any interpretation of meaning;
- 3 our own culturally induced behaviour, values, and beliefs and the ability to articulate this;
- 4 others' culturally induced behaviour, values, and beliefs and the ability to compare this with our own culturally induced behaviour, values, and beliefs.

Level 2: advanced cultural awareness

An awareness of:

- 5 the relative nature of cultural norms;
- 6 cultural understanding as provisional and open to revision;
- 7 multiple voices or perspectives within any cultural grouping;
- 8 individuals as members of many social groupings including cultural ones;
- 9 common ground between specific cultures as well as an awareness of possibilities for mismatch and miscommunication between specific cultures.

Level 3: intercultural awareness

An awareness of:

- 10 culturally based frames of reference, forms, and communicative practices as being related both to specific cultures and also as emergent and hybrid in intercultural communication;
- 11 initial interaction in intercultural communication as possibly based on cultural stereotypes or generalizations but an ability to move beyond these through;
- 12 a capacity to negotiate and mediate between different emergent socioculturally grounded communication modes and frames of reference based on the above understanding of culture in intercultural communication.

Figure 1.5 represents the knowledge, skills and attitudes needed for a successful intercultural communication. These twelve components fall into three main categories: (1) basic cultural awareness of cultures including one's own and how they can influence our interpretation of meaning; (2) advanced cultural awareness of culture as being a body which is relative, dynamic, multi-voiced and overlapping with other cultures; and (3) intercultural awareness of bias in intercultural communication and the ability to mediate between cultures. As it can be seen, Baker's representation is an extension that builds upon the previous conception of Byram (1997) which includes only knowledge, skills and attitudes. With these elements added by Baker, the view of culture shifts from an individualistic perspective to a more flexible definition.

1.3.2.2 Byram's (1997) model of intercultural communicative competence

This section aims to present Byram's (1997) model of ICC as one of the most frequently quoted models in the field of applied linguistics. Byram (1997) states that his model is designed to help language teachers understand the concept of ICC. This model is

depicted as the grounds upon which most definitions of ICC are based today (Council of Europe 2002; 2014). In fact, his model builds on Hymes’ and Van Ek’s models of CC. For this reason, only the definition of IC as Byram’s addition to CC models is provided.

Byram (1997) defines IC as the “individual’s ability to communicate and interact across cultural boundaries” (p. 7). According to Byram and Fleming (1998), an individual “with intercultural competence has the knowledge of one, or, preferably, more cultures and social identities and has the capacity to discover and relate to new people from other contexts for which they have not been prepared directly” (p. 9). Byram (2008) further defines the intercultural speaker (IS) as an individual who can function as a mediator between distinct cultures and diverse sets of beliefs, values and behaviours (p. 78).

To explain his model, Byram (1997) starts off with a thorough analysis of the factors that influence intercultural communication, namely, *attitudes, knowledge, skills* and *awareness* as illustrated in Figure 1.6 below.

Figure 1.6: Factors in intercultural communication (Byram, 1997, p. 34)

	Skills interpret and relate <i>(savoir comprendre)</i>	
Knowledge of self and other; of interaction: individual and societal <i>(savoirs)</i>	Education political education critical cultural awareness <i>(savoir s’engager)</i>	Attitudes relativising self valuing other <i>(savoir être)</i>
	Skills discover and/ or interact <i>(savoir apprendre/faire)</i>	

The five elements of IC presented in Figure 1.6 are described by Byram *et al.* (2002) as follows:

- 1. Intercultural attitudes** (or *savoir être*) are defined as ‘curiosity and openness, readiness to suspend disbelief about other cultures and belief about one’s own’ (ibid., p. 12). This means a willingness to relativize one's own values, beliefs and behaviours, not to assume that they are the only possible and naturally correct ones, and to be able to see how they might look from an outsider's

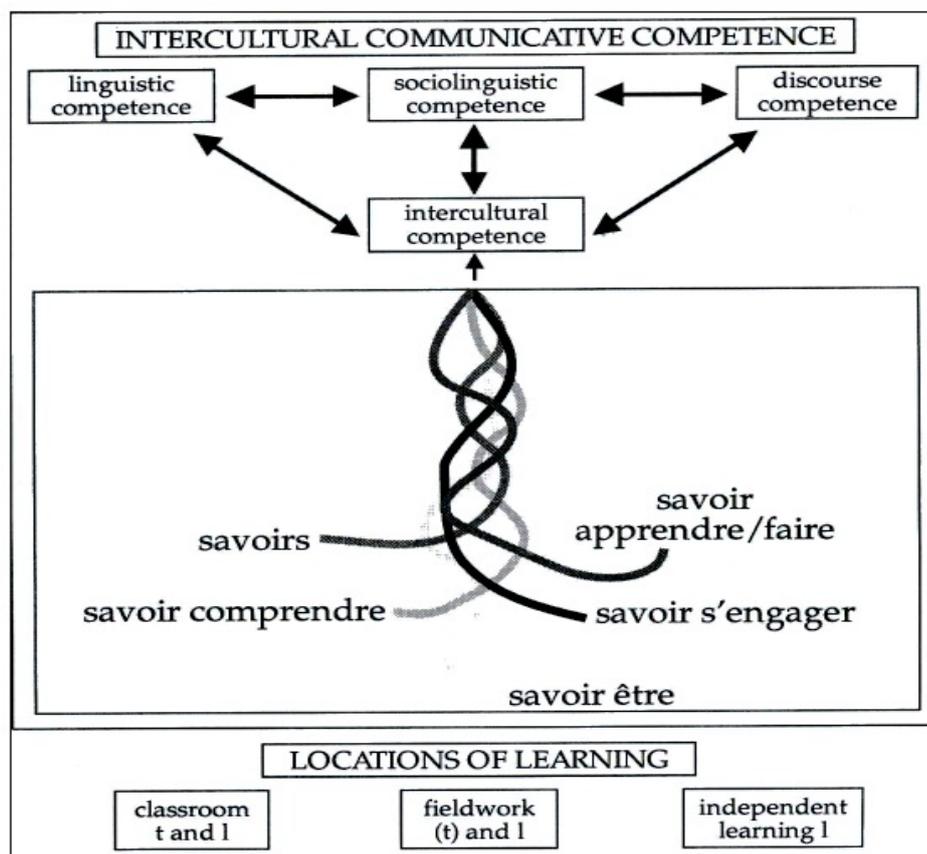
perspective who has a different set of values, beliefs and behaviours. This can be called the ability to 'decentre'.

2. **Knowledge** (or *savoirs*) is described as pertaining to 'social groups and their products and practices in one's own and in one's interlocutor's country, and of the general processes of societal and individual interaction' (ibid.). In other words, knowledge can be defined as having two major components: knowledge of social processes, and knowledge of illustrations of those processes and products; the latter includes knowledge about how other people are likely to perceive you, as well as some knowledge about other people.
3. **Skills of interpreting and relating** (or *savoir comprendre*) are referred to as the 'ability to interpret a document or event from another culture, to explain it and relate it to documents or events from one's own' (ibid., p. 13). The authors believe that by putting ideas, events, documents from two or more cultures side by side and seeing how each might look from the other perspective, intercultural speakers/mediators can see how people might misunderstand what is said or written or done by someone with a different social identity.
4. **Skills of discovery and interaction** (or *savoir apprendre/faire*) are described as the 'ability to acquire new knowledge of a culture and cultural practices and the ability to operate knowledge, attitudes and skills under the constraints of real-time communication and interaction' (ibid.). Byram *et al.*, argue that because neither intercultural speakers/mediators nor their teachers can anticipate all their knowledge needs, it is equally important to acquire the skills of finding out new knowledge and integrating it with what they already have. They need to know how to ask people from other cultures about their beliefs, values and behaviours.
5. **Critical cultural awareness** (or *savoir s'engager*) is defined as 'an ability to evaluate, critically and on the basis of explicit criteria, perspectives, practices and products in one's own and other cultures and countries' (ibid.). In other words, no matter how open towards, curious about and tolerant of other people's beliefs, values and behaviours learners are, their own beliefs, values and behaviours are deeply embedded and can create reaction and rejection.

Because of this unavoidable response, intercultural speakers/mediators need to become aware of their own values and how these affect their views of other people's values.

Therefore, IC is composed of three main areas: *affective* (attitudes), *cognitive* (knowledge) and *meta-cognitive* (skills). In his model of ICC, Byram (1997) adds IC to CC components, and thus calls for a model of ICC in language teaching. Figure 1.7 summarizes Byram's (1997) model of ICC as shown below:

Figure 1.7: Byram's (1997) model of ICC (cited in Lange, 2011, p. 16)



The model shows that Byram (1997) defines ICC as the interplay of linguistic competence, sociolinguistic competence, discourse competence and intercultural competence. This shows that he does not abandon the objectives and guidelines from the communicative approach; rather, he expands it and adds the intercultural dimension. According to the model, five competences (or *savoirs*) are necessary to develop IC.

Byram's (1997) model of ICC gives a detailed description of the interrelated competences that need to be considered when teaching language from an intercultural

perspective. The model also describes the *saviors* that language educators need to target to develop learners' ICC. Besides, the model of ICC presents the three different stages where the interference of the teacher is gradually reduced in the hope to promote independent learning.

1.3.2.3 The 'Intercultural Speaker'

The concept of the NS as the desired outcome of FLT has frequently been challenged. As Byram (1997) points out, there are at least two grounds for criticizing the NS as the model in FLT. The first is a pragmatic concern requiring learners to master the foreign language to the same extent its NSs do is an unachievable target. Studies in the literature in FLT clearly demonstrate the differences in conditions under which NSs and non-native speakers (NNSs) acquire a language. Byram *et al.* (2002) explain that “the native speaker 'knows' the language of a country intuitively and is an **authority on the language** [authors' emphasis] in a way which a non-native speaker can never hope to attain” (p. 17). The second ground of criticism draws on questions of identity-formation. Identifying with the NS model, learners of a language may abandon one language in order to perfectly master another language, and in striving to become accepted by members of a new linguistic community they are at the risk of losing their identities (Byram, 1997). The requirement that learners should adopt the NS as a role model is described as alarming (Jaeger, 2001) with an emphasis to the threat inherent in shifts of power-relations in communication in favour of the NS. Concerning culture learning, Byram *et al.* (2002) argue that the NS model is irrelevant for two reasons. On the one hand, language users do not know intuitively the whole culture of the country where they live because there are many cultures within the same country. In this sense, a NS cannot be an authority on the cultures of a country. On the other hand, culture learning is a lifelong process unlike language acquisition which occurs mostly by the age of five.

Thus, the literature suggests that substituting the NS model with the IS model as the ultimately preferred outcome of FLT is both appropriate and timely (Byram, 1997, 2003; Byram & Fleming, 1998; Jaeger, 2001). As Jaeger (2001, p.8) suggests, the IS (1) mediates between culturally different groups in multiple contexts, (2) learns via interaction with others and via acquaintance with diverse cultural contexts, and (3) is constantly engaged in (self-)reflection. As mentioned in the previous page, Byram (1997) offers a description of learning objectives to develop ICC, together with what may be required of

an IS in terms of attitudes, knowledge, skills and critical cultural awareness. In this respect, Byram *et al.* (2002) emphasize:

What the teacher should ask is **not how much more information** [authors' emphasis] about a country and its cultures can I include in the syllabus, but **how can I develop those other competences** [author's emphasis] which will help learners to interact successfully with people of other cultures and identities (p. 17).

As one way to develop IC, teachers can for example use such activities that cover **cultural shock** [my emphasis] instances. In this way, learners get to become more aware of how their culture affects their view of the world, that their views are not the only valid ones, and may possibly develop attitudes of openness and tolerance.

1.4 Conclusion

The first chapter has been devoted to the discussion and review of the constructs of CC and ICC in applied linguistics. First, the historical evolution of CC has been outlined together with a review of the prevailing models. It is demonstrated that the growing interest in developing learners' CC has resulted in ample efforts to develop comprehensive models of the construct. It must be noted that models do not differ substantially in essence yet every model discussed in the chapter brings some novelty to its predecessor. Nonetheless, Hymes' (1972) model remains the most influential ground upon which other models were built. However, globalization has presented language teachers and learners with some challenges in intercultural communication. As a result, the concept of ICC was devised to refer to a number of abilities and skills necessary prepare language users as ISs. The second part of this chapter explains how terminology related to intercultural communication is used differently amongst researchers. Thus, to establish how terms are used in the present dissertation, an analysis of frequently used concepts, namely, intercultural, cross-cultural and transcultural communication has been provided. This part also explains how the field of intercultural communication studies came into being with Edward Hall's seminal achievements at the FSI.

The final section of this part has provided an account of how culture studies have progressively developed an understanding of intercultural awareness. Finally, I have presented Byram's (1997) model of ICC upon which the present study is based, and I have explained how the notion of the 'IS' is a relevant substitute to the NS model.

CHAPTER TWO

INTERCULTURAL COMPETENCE AND TEACHER COGNITION IN EFL CONTEXTS

2.1 Introduction

This chapter attempts to provide a literature review with regard to IC teaching in foreign language education. It aims to discuss various issues pertaining to the exploration of teachers' perceptions, beliefs and practices of culture teaching and their effect on learners' acquisition of IC. The present chapter consists of six parts.

The first section discusses the three major conceptualizations of culture, namely, culture as a body of factual knowledge; culture as a systematic body of social values and practices; and culture as communication or discourse. These three elements provide different perspectives that define how culture is viewed.

The second section summarizes the shift that foreign language teaching has witnessed over the years from a focus on linguistic competence to IC. It also explains how the cultural dimension is handled in foreign language classrooms by providing four main paradigms accounting for how language educators teach culture, namely, the traditional paradigm, the culture-studies paradigm, the culture-as-practice paradigm, and the intercultural paradigm. After that, section three presents a number of reasons why IC education is necessary on both a global and local context.

The next part discusses IC teaching in foreign language education and how it is handled across the globe including the Algerian context.

Section five lies at the heart of the present dissertation as it tackles teacher knowledge, beliefs and teachers' IC which are believed to have a significant impact on language learners' acquisition of IC. This part also deals with existing teacher training programs in different parts of the world and its contribution to the improvement and transformation of teacher knowledge, beliefs and classroom practices.

Last but not least, part six summarizes some of the major challenges that ESL/EFL teachers face up today in the intercultural approach and what it brings as additions to the classroom context.

2.2 Major conceptualizations of culture

Culture is quite an elusive concept to define although it has been studied and deeply investigated in different research fields such as sociology, anthropology, ethnography and linguistics. Reviewing the concept in the vast available literature, one

may come to the conclusion that there is no single satisfactory definition that can be applied across different contexts for culture means different things to different people. Moran (2001) believes that culture is “multifaceted and complex and there is no consensus on what it is” (p. 13).

It is noteworthy to make mention of a relevant distinction between two aspects of culture, namely, “High Culture” and “Low Culture” as an attempt to help establish a categorization of a wide array of definitions of the concept. Kramsch (1998, p.10) argues that High Culture “focuses on the way a social group represents itself and others through its material productions, be they works of art, literature, social institutions, or artefacts of everyday life and the mechanisms for their reproduction and representation through history”. On the other hand, Nostrand (1989) defines Low Culture as “the ground of meaning, the attitudes and beliefs, ways of thinking, behaving and remembering shared by the members of that community” (p. 51). Thus, High Culture is conceived as the physical aspect of culture while Low Culture represents the invisible one.

Another attempt to summarize what culture means is Moran’s (2001) proposition to look at the concept as a whole with five dimensions whereby each one encompasses in turn a set of given elements as follows:

- a) *Products / artefacts*: clothes, utensils, food, etc.
- b) *Practices*: verbal and non-verbal language, actions and interactions
- c) *Perspectives*: beliefs and values
- d) *Communities*: religious groups, gender, ethnicity, etc.
- e) *Persons / individuals*

Moran (2001) then argues that putting all the above-mentioned elements together, culture can be considered as:

...the evolving way of life of a group of persons, consisting of a shared set of practices associated with a shared set of products, based upon a shared set of perspectives on the world, and set within a specific social context (p.24).

What makes the concept of culture hard to define is its multi-layered nature, complexity and sometimes controversy among its components which overlap in certain cases and conflict one another in others. With that said, anthropologists’ view culture as an opposite to ‘nature’ remains the most prevalent understanding of the concept in the

literature (Duranti, 1997; Kramsch, 1998). Other attempts to define culture is to categorize it into three main conceptualizations, namely, (a) culture as factual knowledge, (b) culture as a systematic body of social values and practices, and (c) culture as communication and discourse

2.2.1 Culture as factual knowledge

A largely accepted conceptualization of culture among anthropologists and social scientists is the **cognitive view of culture** which defines it as a body of factual knowledge. This view holds that culture is a social, shared property that individuals acquire as they socialize with other members of the same community. Duranti (1997) believes that for individuals to be considered as belonging to a given culture, they “must know certain facts or be able to recognize objects, places, and people” (p. 27). In addition to this, culture must also be viewed as shared patterns of thought, ways of understanding the world, and ways of making inferences and predictions. In his well-known explanation of this view of culture, Ward Goodenough (1964) wrote:

...a society’s culture consists of whatever it is one has to know or believe in order to operate in a manner acceptable to its members, and do so in any role that they accept for any one of themselves. Culture, being what people have to learn as distinct from their biological heritage, must consist of the end product of learning: knowledge, in a most general, if relative, sense of the term. By this definition, we should note that culture is not a material phenomenon; it does not consist of things, people, behavior, or emotions. It is rather an organization of these things. It is the forms of things that people have in mind, their models of perceiving, relating, and otherwise interpreting them (p. 36).

In this statement, Goodenough seem to consider culture as a mental representation of the world in the same way language is. In other words, both culture and language share a common feature of being a mentally represented property whose scholarly description follows a similar pattern. Therefore, Keesing (1972) concludes that the aim of ethnographic description consists in the writing of “cultural grammars” (p. 302).

2.2.2 Culture as a systematic body of social values and practices

The second conceptualization of culture defines it as a system of shared social values, beliefs and practices. This view owes a great deal to Post-structuralism which holds

that “the subject or human actor can culturally exist and function only as a participant in a series of habitual activities that are both presupposed and reproduced by his individual actions” (Duranti, 1997, p. 45). On the same train of thought, Brislin (1990) supports this view of culture by defining it as “widely shared ideals, values, formation and uses of assumptions about life, and goal oriented activities that become unconsciously or subconsciously accepted as “right” and “correct” by people who identify themselves as members of a society” (p. 11). In this definition, Brislin (ibid.) points out to the subconscious aspect of culture where values and norms are judged as correct behaviour or otherwise. Furthermore, Rose (2004) extends the previous definitions to include the possibility to consider culture within national, regional or religious boundaries. Rose (2004) states:

Culture is a set of social practices, a system of beliefs, a shared history or set of experiences. A culture may be synonymous with a country, or a region, or a nationality or it may be synonymous with a religion (p. 16).

The social theorist Bourdieu (1982) makes an analogy between language and culture. He argues that both of them share common ground in the sense that language must not only be taken as a set of grammatical rules and vocabulary items but also as a set of practices that are intricately embedded within socio-cultural contexts of occurrence. Thus, Bourdieu (1982) challenges the structuralists’ belief that language is a static abstract system and stresses the idea that it must be studied as an active system of communication that cannot be understood outside the framework of socio-political and cultural conditions.

2.2.3 Culture as communication

Another influential conceptualization of culture is to consider it as communication or a system of signs. This view is known as the ‘semiotic theory of culture’. One of the earliest examples of this view is found in the work of the French structuralist and anthropologist Claude Lévi-Strauss (1963 cited in Duranti, 1998) who believes that all cultures are sign systems. Cultures as semiotic systems are constructed within society and then passed on from one generation to another. These semiotic systems provide individuals of a particular community with the necessary tools to communicate and perpetuate their knowledge, beliefs and attitudes.

As semiotic studies progressed as of 1990s, culture also came to be considered as *discourse* for the latter includes more than just words. In this sense, Kramersch (1998) notes that "...discourses are more than just language, they are ways of being in the world, or forms of life that integrate words, acts, values, beliefs, attitudes, and social identities" (p.61). This definition of discourse makes it stand somehow synonymously with the concept of culture. Additionally, Kramersch (1998) states:

Culture can be defined as membership in a discourse community that shares a common social space and history, and common imaginings. Even when they have left that community, its members may retain, wherever they are, a common system of standards for perceiving, behaving, evaluating and acting. These standards are what is generally called their culture (p. 10).

Kramersch's statement reveals that culture entails a set of standards shared between members of a discourse community conceived within a circle of time, space and a set of imaginings. These standards consist in how these members mentally represent and interpret the world around them, and they are what constructs a unique cultural identity peculiar to that particular group. Such identity can manifest through the medium of language. In addition to identity, Hall (2002) explains that language also indicates our interpersonal relationships and membership in a social group. Seelye (1997) believes that language is a means of expression of our sex, age, social class, place of residence, religion, occupation and interest. To further demonstrate how culture is embedded within communication, Devito (2006) argues that culture influences communication which makes the latter differ across cultures from how we use eye contact to the way we develop or dissolve a relationship. Therefore, communication behaviour is essentially cultural in nature.

However, it appears that very few of the above-mentioned scholars point out in their definitions to the fact that culture is an active and ever-changing entity. They provide a synchronic snapshot of culture and describe it in that frame. Culture as a body of knowledge, a system of signs, mental representations or as standards for correct social conduct is subject to diachronic change. What a particular culture conceives as socially acceptable or abominable might possibly become over time tolerated and embraced. Certain values, beliefs and practices are prone to modifications and alterations with time.

In summary, these three conceptualizations of culture reveal that scholars treated and were interested in culture as a construct. However, some other researchers like Edward

Hall (1959) and Hofstede (1980) investigated cultures from a comparative perspective to deduce what makes them differ from one another. In his comparative work of 53 national countries, Hofstede (1980) identified five cultural dimensions characterizing a particular national culture and relating to basic sociocultural issues, namely, (1) power distance, (2) individualism vs. collectivism, (3) uncertainty avoidance, (4) femininity vs. masculinity, and (5) short-term vs. long-term orientation.

These five cultural dimensions can be exploited within foreign language teaching/learning contexts. They can be used to adapt teaching material and methodology in order to match the goals of successful culture teaching.

Ellison and Hurst (2007, cited in Hurst, 2014, p. 54) explain how the five aforementioned cultural dimensions can be implemented into language teaching contexts as follows:

- 1) **Power distance** refers to the extent to which power relations are handled in a given society and how they can be accepted or rejected. Classroom applicability can be in terms of teacher-student power distance relationship, teacher role, student role, etc.
- 2) **Individualism vs. collectivism** relate to how a particular society organizes itself in completing tasks in individual form or in groups. Therefore, individualistic communities value and foster work to be completed individually whereas collectivistic communities cherish group work and social interaction. In classroom context, these notions can be exploited by the teacher in organizing activities which entail individual work or pair / group / class work.
- 3) **Uncertainty avoidance** refers to the degree to which a society avoids all that it uncertain and threatening by resorting to order, structure and rules establishment. While low uncertainty-avoidance cultures tend to be more open-minded, lenient and accepting of the unusual, high uncertainty-avoidance cultures tend to be rather judgmental and rejecting. As for language education, in high uncertainty avoidance cases teachers make use of less challenging and less demanding activities such providing students with ready-made handouts, clear instructions, etc. while in cases of low uncertainty avoidance more risk-taking and volunteer-based tasks are encouraged.

- 4) **Masculinity vs. femininity** consist in how a particular culture distributes social roles to its individuals based on their gender. The more a society gravitates towards less gap between the genders in terms of variation in their roles, the more ‘feminine’ it tends to be. On the other hand, the more a society tends to cherish assertiveness, toughness, aggressiveness, etc., the more it is said to be ‘masculine’. These differences in roles between genders can be exploited by the teacher to encourage competition amongst the students.
- 5) **Short-term vs. long-term orientation** refer to the extent to which a culture embraces long-term or short-term goals. Long-term-oriented societies promote values for future rewards while short-term-oriented ones foster values related to the past and present in preservation of tradition. In language classrooms, this is reflected in learners’ learning styles and preferences by setting short-term or long-term learning objectives.

These cultural dimensions provide valuable insights into how cultures differ from each other which can be in turn exploited to enhance our view towards and applications in the language classroom such as in designing teaching content and material. Nonetheless, these dimensions have been criticized as being reductionist and provide an essentialist perception and image of national cultures.

Holliday (1999) draws a distinction between ‘large culture’ and ‘small culture’. The former notion describes culture in terms of ethnicity, nation, etc. while the latter defines it as being any homogeneous social grouping. The goal behind a small-culture approach is “...to liberate ‘culture’ from notions of ethnicity and nation and from the perpetual dangers they carry with them” (Holliday, 1999, p. 237). A small-culture approach is also usefully applicable in international language education concerning the cultural content. As for a large-culture approach, “culture learning tends to be ‘other’ or ‘foreign’ oriented” whereas “in the small culture approach, culture learning will focus on searching for, demarcating and observing the interaction between several cultures within a target scenario” (Holliday, 1999, p.259-260). Thus, while a large-culture approach treats cultures as being separated with clear-cut boundaries, a small-culture approach, on the other hand, fosters interactions between different cultures, which is a more relevant notion to undertake in intercultural studies.

2.3 Culture teaching in foreign language education

Over the last decades, culture has been at the centre of education research and many language practitioners. This led to the accumulation of a rich understanding of how language and culture are intertwined, interactive and mutually dependent (Seelye, 1993; Bush, 2007; Liddicoat, 2008). In other words, language shapes culture and culture is expressed through language. It is language use that enables language users to conceptualize, mentally represent and interpret social values, beliefs and thoughts (Seelye, 1993). Moreover, one cannot make sense of a language when deprived of its context of occurrence. If language is to be taken as communication or discourse, this requires one to develop certain cultural knowledge to be able to interpret its meaning. Hall's (1973) statement that "culture is communication" (p.97) says a lot about the type of intimate relationship that exists between language and culture. In language education, language has long been taught without its cultural context which should be integrated as part and parcel of language teaching.

2.3.1 The development of foreign language teaching objectives

Teaching language competence has long been and still is up until now the primary goal in foreign language teaching and thus affects the curriculum planning and the selection of the teaching approach. Therefore, foreign language teaching is believed to consist, to a large extent, in the teaching of language competence. In the early stages of foreign language teaching, language was mainly taught from a structural perspective (including components such as morphology, syntax, semantics, phonetics and phonology). This approach emphasized grammar accuracy over practical language use with Chomsky's (1957) formalistic, context free grammatical competence at the leading front.

With Hymes' (1972) communicative dimension, the focus of foreign language teaching shifted from a focus on form to a focus on use where he added the idea of the ability to put into use one's abstract knowledge for communicative purposes. This new direction in language teaching calls for a consideration of the context where communication takes place. On the basis of Hymes' (1972) notion came the Communicative Approach as the most widely used teaching approach in a large number of countries including Algeria.

Just like the structural approach, the communicative approach has been critiqued as incomplete. So far as the scope of my research goes, the communicative approach does not call for an exploration of culture which is essential in understanding how interactions and transactions take place in meaningful and appropriate ways in different cultural settings (Byram, 1997; Liddicoat & Crozet, 1999). Following such constructive criticism, a new conceptualization of language teaching emerged. When adding the cultural context to CC, foreign language teaching becomes more effective as it meets the current global need for successful intercultural communication.

2.3.2 The cultural dimension in language classrooms

Although teaching culture has long been neglected as an integral part of foreign language teaching, its incorporation today has become a necessity for better intercultural communication. Crozet *et al.* (1999) identified four paradigms of culture teaching which evolved in parallel with the evolution of the conceptualization of culture. These paradigms include: (1) the *traditional* paradigm, (2) the *culture studies* paradigm, (3) the *culture as practices* paradigm, and (4) the *intercultural* paradigm

2.3.2.1 The traditional paradigm

In the *traditional* paradigm, culture is taught through the teaching of literature. In that context, Crozet *et al.* (1999) states that “cultural competence, in foreign language education, is viewed as control of an established canon of literature, which can be measured in terms of the breadth of reading and knowledge about literature” (p.18). Therefore, reading and knowing about literature helps develop one’s cultural competence. This paradigm to teaching culture bears resemblance to the traditional grammar approach where foreign language teaching requires reading literary texts.

2.3.2.2 The culture studies paradigm

As of the 1970s, another paradigm gained prominence and came to replace the former one. This one is known as the *culture studies* paradigm. According to Crozet *et al.* (1999), the latter calls for “a view of culture as area studies – a learning about countries” (p. 18). Therefore, teaching culture within this paradigm means teaching certain knowledge about a given geographical location and its history, customs, etc. Although

culture teaching facilitates our understanding of language by providing social and cultural knowledge, researchers still do not consider it part and parcel of language education and it does not promote, in language learners, the exploration of the relationship between language and the content of culture studies (Crozet *et al.*, 1999). This purely anthropological perspective seems to aim only at enriching language learners' knowledge of other countries and their related cultural facts. To a certain extent, it seems to me that Algerian secondary school EFL textbooks' cultural content is presented on the basis of this paradigm.

2.3.2.3 The culture-as-practices paradigm

According to Crozet *et al.* (1999), *culture as practices* became the dominant culture teaching paradigm in the 1980s. In this paradigm, possessing cultural competence means “knowing about what people from a given cultural group are likely to do and understanding the cultural values placed upon certain ways of acting or upon certain beliefs” (p. 19). This paradigm considers the notion of culture as being a homogenous and static entity and it requires teachers to mostly leave language learners to use their home culture (HC) background to make sense of the TC, which might cause learners to form misleading stereotypes about it. This is doubly dangerous given that such learners might not have any direct interaction with members of the TC. This paradigm seems interesting and useful especially to anthropologists more than language educators as it explores how culture works by understanding the underlying values governing TC social conduct. Yet using one's own culture to interpret another is a fatal mistake since cultures are intrinsically and essentially different.

2.3.2.4 The intercultural paradigm

The three abovementioned paradigms consider teaching language and culture are two distinct and separate elements. Up to the 1980s, foreign language teaching seemed to have focused only on language skills with the necessity to learn a body of cultural knowledge for effective language learning and language use. It was until the 1990s when intercultural language teaching emerged as a new paradigm that language education took on a new orientation. Unlike former paradigms, this one calls for the incorporation of culture teaching as an integral part of foreign language teaching. Crozet *et al.* (1999) proposed this new model which “aims at supporting the development of intercultural

competence through the learning of foreign languages and by extension through the learning of how language and culture connect in one's first and target language" (p. 21). In an attempt to develop learners' acquisition of IC, Crozet *et al.* (1999) put forward three principle goals in language teaching, namely, "the teaching of links between language and culture; the comparison between learners' first language/culture and target language/culture; and intercultural exploration" (pp. 22-23).

Among the noted scholars in the intercultural approach to language teaching is Byram (1997) who argues that IC entails both language proficiency and the ability of intercultural exploration, interpretation, understanding and mediation. For him, the notion of IC should be taken into consideration where both target language/culture and learners' language/culture are emphasized (Byram, 1997; Corbett, 2003; Knutson, 2006). Byram (1997) also thinks that intercultural competent individuals must be able to function as cultural mediators, or in his terminology, ISs. In other words, foreign language learners must be able to understand both target community's language and culture and explain them to one's community and vice versa.

Corbett (2003) explains that intercultural language teaching does not seek to belittle or even replace the progress that the communicative approach achieved, but rather aims to complement it by incorporating IC into foreign language teaching in order that "(1) culture becomes a regular focus of the information exchanged, and (2) learners have the opportunity to reflect upon how information is exchanged, and the cultural factors impinging upon the exchange" (p. 32).

According to Crozet *et al.* (1999), a deeper understanding of how language and culture are related is best reflected in IC teaching. They also believe that intercultural language teaching today seems to be the most "complete and versatile tool available to understand and to experience how language and culture shape one's and others' worldviews, which is the essence of intercultural communicative competence" (Crozet *et al.*, 1999, p. 11).

2.4 The need for intercultural competence teaching

The history of language education has shown that language teaching approaches have been the product of necessity and the fruit of continuous research in order to find solutions to imminent problems in human life. IC teaching is no exception as it came as a

result of emerging needs when the context of communication expanded to include people from different parts of the world and different cultures. In this part, I will list down the reasons for IC teaching within a global context and then an Algerian local one.

2.4.1 Global context

There is an increasing avid interest in the promotion of IC in language teaching on a global level. A wide array of reasons can be identified such as increasing world dynamics in the process of globalization and the need for mutual respect, understanding and tolerance in multicultural communities.

Robertson (1992) defined globalization as “the compression of the world and intensification of consciousness of the world as a whole” (p.8). This radical phenomenon has led to the emergence of unprecedented challenges for teaching culture in foreign language education. Because of globalization, people from different cultures and nations are able to interconnect on various levels; national, regional and individual. Contact between culturally different people is constantly increasing. The role of intercultural awareness, intercultural sensitivity and understanding must be given much importance in foreign language teaching so as to assist learners to efficiently communicate in intercultural contexts. Consequently, the integration of IC in language education becomes of great relevance if successful intercultural communication is to be achieved. Corbett (2003) believes that IC teaching outweighs culture teaching in the sense that it not only consists in exploring the physical aspect of culture, but includes as well its invisible underlying dimension which covers beliefs, values, practices, symbols, representations and perspectives that are peculiar to one society than another.

Immigration, tourism, students’ mobility and so on dictate on the language user to not only master the language, but also to acquire IC so as to be able to communicate effectively with people from different cultures. International business companies, local trade centres, state diplomats, and many other professions where intercultural contact is inevitable are expected to be equipped with certain cultural knowledge, intercultural interaction skills, positive attitudes and cultural awareness in addition to the language in order not to ensure effective intercultural communication. Apart from the physical form of intercultural communication, virtual interaction through the Internet is now made possible thanks to an unprecedented technological revolution. The use of smartphones, computers

and similar Internet-based gadgetry can establish intercultural communication without having to cross one's national borders.

To cope with the requirements of the globalized world for effective intercultural communication, some countries made an urgent appeal to their second and foreign language instructors and curriculum designers to integrate these teaching/learning objectives within language teaching practices (Larzen-Ostermark, 2008). Scholars insist that foreign language education incorporate the acquisition of IC within the communicative approach (Byram, 1997; Crozet, Liddicoat & Lo Bianco, 1999; Xu & Stevens, 2005; Fantini, 2007). The implication for language teachers now is not only to teach the linguistic code but also to “contextualize that code against the socio-cultural background associated with the foreign language and to promote the acquisitions of intercultural communicative competence” (Castro, 1999, p.92 cited in Nemati *et al.*, 2014, p. 9). The role of the teacher is to mediate between the native language and target language culture(s) to help learners in turn become successful mediators or ISs (Byram, 1997). Byram (2009) also relates the teaching of IC to the notion of ‘citizenship’ where learners are brought up as citizens of the global civil society. He (2009) explains:

...language teaching should not just lead to communication and the exchange of ideas - to intercultural dialogue - but to something more than this: to action in the world, to involvement in civil society, in particular to involvement in international civil society (p. 127).

In addition to learning the language and the skills of mediation, the concept of citizenship indicates that second or foreign language learners are also expected to acquire a new cultural identity and a sense of belonging to the globalized world.

2.4.2 Local context

There are many Algerian language users who do not have the chance to study, work or live abroad. Yet, it is equally necessary and useful for them to acquire the knowledge, skills and attitudes that would allow them to conduct successful and effective intercultural communication. As a matter of fact, there are many occupations in Algeria where contact with people from different countries is inevitable. As intercultural communication problems can occur in the workplace, it is necessary for Algerian workers to receive some training to develop one's IC. However, this reason why IC teaching is needed for Algerian

language users is based on a definition of culture at the national level. Indeed, there are many cultural groups within one single national culture. Any interaction between cultural groups that are different in terms of age, gender, social class, etc. also qualifies as intercultural communication. In this sense, IC is beneficial for the personal growth of any Algerian individual belonging to any cultural group, and for peaceful co-existence between the different social groups.

In addition, individuals interact most of the time today through the Internet more than in the face-to-face form of communication. A big number of Algerians make use of the Internet to talk to people from various parts of the world using such programs and applications as Skype or FaceTime. Such encounters of cultures require the speakers not only to be linguistically competent to carry a successful conversation, but also to have certain intercultural communication skills, knowledge, attitudes and awareness.

Last but not least, developing one's IC is useful in that learners can still benefit from the understanding, awareness, and perspectives about their home and other cultures in this globalizing world. Acquiring knowledge and understanding of different communities and cultural groups as well as the skills of discovery, comparing and interpreting can help language users make sense of products from other cultures. In this sense, the acquisition of IC is of great use to language users when, for example, watching a movie or reading a book, a magazine or a newspaper and trying to interpret and understand its cultural content.

2.5 Intercultural competence teaching in foreign language education

Implementing IC teaching into foreign language education proved to be both beneficial and necessary as documented in the wide literature of language educational policies and curricula in North America, Australia, and Europe as of late 1980s (Lo Bianco, Liddicoat & Crozet, 1999; Liddicoat, 2004; Garrido & Alvarez, 2006; Knutson, 2006; Sercu, 2006). For example, in the United States, researchers have proposed five national standards for foreign language teaching known as the five Cs, namely, *Communication, Cultures, Connections, Comparisons* and *Communities*. Foreign language teachers are urged to adjust their teaching practices which are based on the communicative approach in an attempt to assist their language learners to acquire and develop their IC. In Europe, IC teaching is emphasized by the Council of Europe (2001) which provides

guidance and details on IC development following Byram's (1997) model. Garrido and Alvarez (2006) believe that foreign language educators should understand, adopt and adapt such teaching so as to match up with their very particular contexts.

In spite of such appeals and encouragements to implement IC teaching within language education curricula across many countries, some scholars think that culture teaching generally and IC promotion specifically are still in their embryonic stage (Garrido & Alvarez, 2006; Sercu, 2006). Research findings in Europe reveal that most language teachers' current practices in teaching culture are not satisfactory as they do not yet meet the desired outcomes (Sercu *et al.*, 2005; Sercu, 2006; Larzen-Ostermark, 2008).

In her enquiry of teachers' culture teaching practices, Sercu (2006) concluded that most foreign language teachers across Europe taking part in her study can be classified under two main categories of language teachers. The first category was "primarily and almost exclusively" focused on CC teaching (p. 67). The second category did almost the same thing by primarily focusing on the teaching of CC but also aimed at promoting knowledge about other countries and their cultures. Sercu (2006) explains that the teacher-centred methodology at use lead to the conclusion that culture teaching in Europe aims mostly at providing learners with a body of cultural knowledge instead of developing their cultural critical awareness, skills and attitudes necessary for successful intercultural communication.

In Finland, Larzen-Ostermark (2008) conducted a similar study as Sercu's (2006) and ended up with a classification of three categories: (1) pedagogy of information, (2) pedagogy of preparation, and (3) pedagogy of encounter. As for the first category, teachers were found to adopt a teaching methodology grounded on the transmission of a body of cultural knowledge to their learners with the philosophy being that "students need to be informed" (p. 539). The teaching orientation was characterized to shift from teacher-centeredness to student-centeredness. The second category comprised few teachers whose teaching practices were based on engaging learners in cultural learning. These teachers used their own stories from their lived intercultural experience and relied also on conducting intercultural dialogs where students were encouraged to compare and contrast their HC with the TC(s). Larzen-Ostermark (2008) believes that such teaching aims at preparing learners for successful intercultural communication with native speakers of English, mostly from the United States of America and Britain. The third category, which consisted of very few female novice teachers, implemented a true IC teaching perspective.

These teachers had extensive personal experience overseas. Their teaching objective was to engage their learners to experience “authentic encounters such as visits by native speakers or virtual contacts,” and “stimulated encounters such as role-plays or mental constructs” (p. 540). The researcher points out that the teaching practice at hand in this category was characterized to be both “reciprocal” and “dialogic” where both HC and TC were included. Larzen-Ostermark (2008) concluded that the vast majority of teachers pertained to the first category of ‘pedagogy of information’. Because of this, IC teaching in Finland has not yet reached the desired threshold as a big number of the participants in the study did not go beyond the level of culture transmission.

In China, although IC teaching is widely recognized and its virtues exalted (Hu & Gao, 1997; Wang, 1999; Chen, 2001; Jiang & Fan, 2002), many EFL scholars say that classroom practices still fall behind theoretical expectations. Xiao (2007) explains that teaching linguistic competence is the most dominant perspective in Chinese EFL classrooms, and even when cultural content is incorporated, Chinese teachers rely on their personal preferences on what and how to be taught. In addition, Zhang (2003) conducted a study with a population of 204 university EFL students. She found out that a big gap existed between these students’ linguistic and cultural competence. She also concluded that these students were not satisfied in terms of cultural learning because textbooks, teachers and their teaching methodology did not help to enhance their IC. With more investigation with 33 EFL teachers, the researcher discovered that culture teaching was not given much importance in their language classrooms.

In Algerian EFL classrooms, according to my teaching experience, culture teaching seems to be either intentionally skipped by teachers or taught in terms of factual knowledge. On the basis of such practices, Algerian EFL teachers might lack sufficient understanding and practical training on IC teaching and the intercultural approach. In the present dissertation, teacher knowledge, beliefs and classroom practices vis-à-vis IC teaching will be investigated. Detailed descriptions and in-depth discussion will be presented later in the coming chapters. In her paper, Messerehi (2014) conducted a study with ten EFL teachers with BA degrees and five to eighteen years of experience at Kais secondary schools in Khenchela (Algeria) during the school year between 2006 and 2007. Her purpose was to gain insights into EFL teachers’ current practices of culture teaching. By inquiring into teachers’ opinions through questionnaires and analysing second grade English textbook ‘Getting Through’, Messerehi (2014) found out that:

...the teaching of culture is rather limited. The majority of teachers stated that the only source used is 'Getting Through'⁶ textbook; however, they assumed that most of the topics included are general and offer little opportunities to discuss culture related topics. Consequently, students have few and, in some cases, have no opportunities to learn about culture-related activities especially discussions on cultural differences and similarities concerning social habits, values, use of idioms and slang, non-verbal communication, and the importance of appropriate choices for conversations in English (p. 167).

It might be suggested that ELT in Algeria seems to fall behind IC teaching expectations. In her research, Messerehi (2014) mainly focused on teachers' opinions and classroom practices of teaching TC rather than approaching the topic from an intercultural perspective. In my opinion, such an approach to culture teaching only enriches learners' knowledge about the cultures of English-speaking countries instead of promoting attitudes of openness, tolerance and acceptance. Moreover, her analysis of teachers' opinions on the cultural content of *Getting Through* revealed that "the textbook offers little opportunities to discuss culture-related topics" (p.174). Teachers also indicated that most of the topics included in the textbooks deal with general human life matters. Other difficulties facing EFL teachers in Algeria can be summarized as a lack of time and materials, overloaded syllabi and fear of not knowing enough about the TC.

In another research work, Yassine (2010), from Mouloud Mammeri University of Tizi Ouzou (Algeria), analysed and evaluated the types of cultural content included in six selected texts from *New Prospects*⁷ following Halliday's Social Semiotic Theory. The results revealed that these texts can be classified into three main categories with regard to their conception of culture. The first category relies on the use of Algerian learners' culture to teach English language and considers culture as historical facts. The second one favours instead the use of the TC as a context to teaching English and treats "culture as facts and traditions determining stereotypes, and culture as social attitudes and behaviors specific to the target foreign culture as met in British and American societies" (2010, p. 57). The third category of texts is rather based on universal themes and fundamental human values underlying all cultures yet with a special focus on British and American cultures more than

⁶ Second-year EFL textbook used in Algerian secondary education

⁷ Third-year EFL textbook used in Algerian secondary education

any. This study shows that the cultural content presented in *New Prospects* is in favour of the development of Algerian EFL learners' IC. However, as the author explains, "there is an explicit focus on British and American cultures as compared to local culture and to the other English-speaking countries which are not at all mentioned in the reading texts" (p.57). Such materialization of the intercultural approach in Algerian texts gives the impression that such an approach is limited to communication between the HC and TC. In fact, an intercultural perspective to language teaching aims to cover more than one foreign culture in addition to the local one(s). This is important given that much of intercultural communication today takes place among NNSs using English as a lingua franca (ELF).

Teacher knowledge and beliefs, as explained in the following section, play a fundamental role in shaping their classroom practices. One of the possibly major difficulties that Algerian EFL teachers may face in successfully and effectively promoting their learners' acquisition of IC is their limited knowledge of the objectives of the intercultural approach. Therefore, it is necessary to inquire into current teachers' knowledge, beliefs and classroom practices so as to be able to provide subsequently adequate IC teaching training.

2.6 Teacher cognition and teacher training

Crozet and Liddicoat (1997) believe that teaching IC should not be taken apart from language teaching; instead, both should be taught in parallel from the very beginning of foreign language teaching. Teaching language and IC in conjunction raises the bar higher for foreign language teachers as they are required to integrate IC teaching effectively within language education (Sercu, 2006). Therefore, teachers play a major role in any country's educational reform (Kennedy, 1996; Fullan, 2001). However, as Garrido and Alvarez (2006) argue, the reality in language education today is that the objective of developing learners' IC is not yet met. The reason could be that language teachers are not prepared and confident enough to implement it in their language classrooms. For this purpose, language teachers need to address and understand the theoretical and practical implications brought by IC teaching, and subsequently transform and put them into practice in language classrooms (Garrido & Alvarez, 2006).

2.6.1 Teacher knowledge

One importantly relevant question should be asked when we speak about teacher knowledge: how can teacher educators help and prepare teachers to achieve effective IC teaching? For teacher educators, it is necessary to know and understand what it is exactly that affects teachers' teaching practices. Scholars (Connelly & Clandinin, 2000; Xu & Connelly, 2009) draw a distinction between what they call *knowledge-for-teachers* and *teacher knowledge*. The former concept means the totality of knowledge and skills that are taught to teachers so as to be able to implement a specific curriculum. The latter notion refers to "a narrative construct which references the totality of a person's personal practical knowledge gained from formal and informal educational experience" (Xu & Connelly, 2009, p. 221). Therefore, *teacher knowledge* is an inclusive term that combines not only knowledge-for-teachers but also teacher experience as personally acquired practical, professional knowledge.

It is suggested that teachers' holistic practical experience in teaching determines their teaching practices and plans rather than what they are taught to do as outlined in curriculum guidebooks (Connelly & Clandinin, 1988). To illustrate the key role that teachers play in curriculum planning, Connelly and Clandinin (1988) use the metaphor of 'Teachers as Curriculum Planners' as the title of their paper. They believe that the implementation of a curriculum is, in fact, highly determined by teachers themselves who experience first-hand the curriculum rather than by the requirements and objectives spelt out in the curriculum. It follows that teachers are considered not only as curriculum implementers, but also as curriculum makers. For this reason, it is highly critical to investigate teachers' knowledge in an attempt to make sense of their teaching practices, and subsequently, to be able to assist them to achieve effective IC teaching.

It is equally important to focus not only on *what* teachers know, but also on *how much* they know. In a study carried out in Peru, Metzler and Woessmann (2010) ran a test to identify the impact of teachers' subject knowledge on their students' academic achievement. They selected a primary-school dataset that contains test scores in two academic subjects (mathematics and reading) for two 6th-grade students and two teachers. This methodology allowed the researchers to observe whether the same student taught by the same teacher in two different academic subjects performs better in one of the subjects if the teacher's knowledge is relatively better in this particular subject. Metzler and Woessmann (2010) concluded that teacher subject knowledge exerts a statistically and

quantitatively significant impact on student academic achievement. The researchers also suggested that “teacher subject knowledge should be clear on the agenda of educational administrators and policy-makers” (2010, p. 21). In the empirical examination of teacher attributes such as education, experience, test scores, and certification, only teacher knowledge measured by test scores has reasonably consistently been found to be associated with student achievement (Hanushek, 1986; Hanushek & Rivkin, 2006). In the case of IC teaching, I believe that teachers who have deeply grasped the principles and objectives of the intercultural approach, could significantly help their language learners develop their IC.

2.6.2 Teacher beliefs

Despite the importance of beliefs as a psychological construct to teacher education, they have still not been accorded definitional precision for a belief “does not lend itself to empirical investigations” (Pajares, 1992, p. 308). In pursuit of “cleaning up a messy construct”, Pajares (1992) stated the following:

They [beliefs] travel in disguise and often under alias—attitudes, values, judgments, axioms, opinions, ideology, perceptions, conceptions, conceptual systems, preconceptions, dispositions, implicit theories, explicit theories, personal theories, internal mental processes, action strategies, rules of practice, practical principles, perspectives, repertoires of understanding, and social strategy, to name but a few that can be found in the literature (p.309).

To further demonstrate the definitional ambiguity surrounding the concept of belief in education, Oliver and Koballa (1992 cited in Mansour, 2008, p. 26) asked science educators to define the concept of ‘beliefs’. The results revealed eight categories which included beliefs as being equated with knowledge, beliefs that precede attitudes and behaviour, attributes of beliefs that a person hold true, beliefs as personal convictions based on observation or logical reasoning, and beliefs as an acceptance or rejection of a proposition. All these categories go to prove that beliefs mean different things to different people.

Errington (2004) refers to beliefs as “dispositions regarding teaching and learning. These encompass held beliefs about what teachers believe they should be teaching, what learners should be learning, and the respective roles of teachers and learners in pursuing

both” (p. 40). He also argues that teachers’ beliefs “appear to have a potentially significant impact on innovation by influencing what is possible, desirable, achievable and relevant from the teacher’s own governing perspective” (ibid.). Tillema (1994) argues that teachers’ beliefs also serve as a filter of their own knowledge acquisition process, and consequently, learning is most successful if the content of teacher training programs does not contradict with teachers’ beliefs. In addition, the researcher emphasizes that in order for us to achieve effective teacher training and development, sufficient understanding of teachers’ knowledge and beliefs must be carefully taken into account.

It is widely held in second and foreign language teaching that what teachers believe has a significant impact on their teaching practices and plays a major role in their effective implementation of innovation (Freeman, 1989, 2001; Dill & Associates, 1990; Richards & Nunan, 1990; Johnson, 1992). With regard to the present dissertation, it is fair to say that understanding perceptions and beliefs about culture teaching from an intercultural perspective would provide assistance to teachers in order to promote their learners’ acquisition of IC (Sercu, 2006).

Other attempts to clarify the term ‘belief’ include Pajares’ (1992) distinction between belief and knowledge whereby the former is based on judgement and evaluation while the latter is based on objective facts. In addition to this, Kagan (1992) explains that most of teachers’ professional knowledge can be considered as belief in the sense that knowledge is viewed as a belief that has been affirmed as true on the basis of objective evidence or consensus of opinion. Nespor (1985), on the other hand, views beliefs as a form of knowledge which could be referred to as ‘personal knowledge’. Similarly, Kagan (1992) considers beliefs as a particularly provocative form of personal knowledge and argues that most of a teacher’s professional knowledge can be regarded more accurately as belief. According to Kagan, this knowledge grows richer and more coherent as a teacher’s experience in the classroom grows which then forms a highly personalized pedagogy or belief system that actually constrains the teacher’s perception, judgement and behaviour. In terms of belief as personal knowledge, Kagan (1992) explains:

A teacher’s knowledge of his or her profession is situated in three important ways: in context (it is related to specific groups of students), in content (it is related to particular academic material to be taught), and in person (it is embedded within the teacher’s unique belief system) (p. 74).

In the context of the present paper, beliefs are used to refer to teachers' personal knowledge and "mental constructions of experience" (Pajares, 1992, p. 313) situated in context, content and in person, and that affect their classroom choices, decisions and behaviour.

Many studies have been conducted across Europe and North America on what second and foreign language teachers believe and how they perceive IC teaching (Pajares, 1992; Johnson, 1992; Castro, Sercu & Mendez Garcia, 2004; Errington, 2004; Sercu, Mendez Garcia & Castro Prieto, 2005; Sercu *et al.*, 2005, 2006; Larzen-Ostermark, 2008). Such research revealed that the overwhelming majority of language teachers still believe that their primary goal consists in developing their learners' linguistic competence, which hinder them to a certain extent to teach IC effectively. In seven European countries, Sercu (2006) investigated foreign language teachers with regard to their classroom practices from an intercultural perspective. She found out that the majority of teachers are gradually gravitating towards IC teaching. Nonetheless, many teachers still believe that CC teaching lies at the heart of foreign language education. Furthermore, teachers stated that culture teaching could be implemented by means of teach-centred transmission of a body of cultural knowledge.

Similarly, in Finland Larzen-Ostermark (2008) discovered that despite Finnish EFL teachers' recognition of the importance of culture teaching, they also considered that culture teaching consists in the transmission of culture as factual knowledge. Only few teachers could identify the need to promote understanding and mutual respect for the 'other' as the goal of culture teaching which seeks raising empathy and tolerance amongst language learners. In addition, few teachers stated that they were fully ready and prepared to implement IC teaching in their language classrooms.

A number of studies were also carried out in China in order to inquire into Chinese teachers' beliefs about the current objectives of English language teaching (Zhou, 2005; Xiao, 2007; Zhan, 2008). For example, Zhou (2005) reported that linguistic competence was considered by EFL teachers as the main element and objective of EFL teaching at university. In another research work, Zhan (2008) found that secondary school EFL teachers focus primarily on the teaching of language proficiency and use. These findings prove that culture teaching is still in its embryonic stages and has not yet been fully implemented in language classrooms. Xiao (2007) confirms that culture teaching at the

post-secondary level has not been very effective preparing learners for intercultural communication by promoting their acquisition of IC.

Such findings indicate that teaching language proficiency is the dominant practice. If ever the cultural dimension is implemented in language classrooms, it is mainly found to be based on the transmission of a factual body of cultural knowledge. It is no wonder, then, to find similar teaching practices in Algeria. Through the analysis of Algerian EFL secondary school teachers' responses, Messerehi (2014) found that the vast majority of teachers believe that the integration of culture teaching into EFL classes is important. However, they state that:

The unavailability of didactic aids, the difficulty to access authentic material on the one hand, and the students' linguistic deficiency (grammar-based needs and their limited range of vocabulary) on the other hand...lead them to emphasize mainly on developing the learners' linguistic competence" (Messerehi, 2014, p. 173).

To further investigate EFL teachers' perceptions of culture teaching in Algeria, Messerehi (2014) also reported that most teachers admitted not to have engaged in activities involving discussions of cultural differences as well as the different formulas of greeting and leave-taking. However, all of them claimed to have never used activities discussing cultural differences in non-verbal communication such as distance, eye contact, gestures, etc. Therefore, culture teaching was limited to teaching mainly extracts from English literary texts, songs and so on rather than also teaching non-verbal communication, values, beliefs, attitudes and stereotypes as issues that lie at the heart of the intercultural approach.

2.6.3 Teachers' intercultural competence and teacher training

In any society where multiple cultures co-exist, a certain degree of IC is highly needed if its members are to achieve effective and successful intercultural communication. Today, with the world's farthest corners being closely connected, individuals find themselves in a situation where they have to cope and communicate with other culturally different people. As societies are increasingly interconnecting amongst themselves, mutual respect and understanding becomes of great importance. It follows that individuals of such societies must have and develop their IC.

In order for IC teaching to be successful, teachers need to have the knowledge, skills, awareness and attitudes necessary to create an atmosphere where learners are raised as ISs. This could be achieved by teaching topics on culture shock, cultural conflicts between different religions, ethnic groups, social classes, etc. and reflecting on them critically. In other words, teachers must become successful ISs and mediators themselves before they can help and facilitate the acquisition of IC in their language classrooms (Byram & Masuhara, 2013). Since teachers' successful implementation of intercultural education relies on the level of their IC, it is then primordial to establish teacher training programs to develop their IC.

It is a matter of fact that teachers resort to their individual professional experience and socio-cultural background when they teach a foreign language. Such beliefs and dispositions can affect teachers' practices in developing learners' IC effectively. Therefore, teacher education and training on intercultural communication and multiculturalism helps them boost their IC and develop a better understanding of the objectives of the intercultural approach. Polat and Ogay-Barka (2014) conducted a comparative study so as to determine the IC levels of pre-service teachers from Switzerland and Turkey. In analysing the results, the authors found out that IC levels of pre-service teachers from Switzerland are higher than those in Turkey. The difference, they explain, lies in the fact that Switzerland's High Pedagogical School Fribourg teacher education offers courses which are directly and explicitly related to multiculturalism and intercultural education as it also offers more related content in other courses within the scope of its curriculum. On the other hand, Kocaeli University's Faculty of Education teacher training program in Turkey, by contrast, does not offer any courses directly and explicitly linked to multiculturalism and intercultural education (p. 31). Related research on the subject also explains that Turkish educational system does not reflect and emphasize enough a philosophy of intercultural education (Cirik, 2008; Arslan 2009).

Some European countries are increasingly becoming aware of the importance of intercultural education of teachers and taking initiatives to cope with the emerging needs of the globalized world. In Poland, for instance, intercultural training is not given much importance nationwide. Pajak-Wazna (2013) explains that many teachers confirm that issues related to multiculturalism are ignored in formal teacher education in universities where only few offered obligatory courses are more or less related to intercultural issues in addition to one optional course entitled '*Multiculturalism and Migrations*'. However, the

author (ibid.) points out that there are a number of projects, schools and centres undertaking intercultural education for teachers. Such initiatives include the Centre for the Development of Education's project entitled "*Education towards the challenges of migration*" and the Foundation Diversity Forum's project under the title of "*Promoting multicultural schools: the development and implementation of tools to support teachers in schools receiving refugees*". Other initiatives are associated with journal publications such as "*Intercultural education*", a yearbook edited by the Department of General Education. Such efforts came as a response to solve intercultural communication problems of resident immigrants and children refugees in Poland.

In the Algerian context of secondary EFL education, it appears to me that teachers proceed with culture teaching mainly on the basis the textbook activities as the main source of input. According to my experience as an EFL teacher, textbooks seem to present culture mainly as knowledge and, as a consequence, teachers may fail to promote learners' IC unless they use other teaching materials. The existing possibility therefore is that EFL teachers may be teaching culture as reflected in the textbook, i.e., as a body of knowledge. Such practices cannot help learners grow as ISs. However, these still remain personal observations to be tested in the present study.

Some researchers have gone to investigate the impact that training abroad might have on the development of teachers' IC. Anderson *et al.* (2006) conducted a longitudinal study in order to measure the impact of short-term study abroad programs on American students' intercultural sensitivity by using the Intercultural Development Inventory (IDI)⁸. The study required analysing the students before they travelled abroad and after four weeks when they came back to their home country. The researchers concluded that that short-term programs can positively affect the overall development of intercultural sensitivity. Another similar research was conducted by Pence and Macgillivray (2008) where they investigated the impact of an international field experience on pre-service teachers after spending a period of one year abroad. Results showed that participants manifested positive professional and personal changes such as increased confidence, mutual respect for others and a better appreciation of other cultures. In addition, Kambutu and Ngnaga (2008) inquired, in a qualitative study, into how American educators build up

⁸ The IDI is a 50-item questionnaire, available online and in a paper-and-pencil format, used to assess an individual's level of IC (cf. Hammer, 2012)

cultural awareness, appreciation and understanding through planned international experiences by orchestrating pre- and post-visit surveys on educators who experienced life and work in foreign cultures for three summers in a period ranging from two to three weeks. The research participants reported positive results as broader awareness, appreciation and awareness of host cultures. It is fair to suggest that it would be interesting to conduct similar studies to explore the effect of such programs on the IC development of Algerian EFL teachers. The results would probably be a positive stepping stone to the implementation of the intercultural approach in our EFL classrooms. Such programs allow teachers to immerse themselves in the TC which they get to experience first-hand, to raise their cultural awareness, and to develop mutual respect, understanding and appreciation of the other.

I think that IC teaching in Algeria may still have some progress ahead of it, and the key to turn our learners into successful ISs lies in exploring and understanding teachers' IC first, then strive to develop it in consistency with the goals of the intercultural approach.

2.7 Challenges for language teachers

Nowadays, teacher role needs to be re-conceptualized to meet new teaching objectives in response to the emergence of IC pedagogy. Teachers are now required to teach not only language, but also help their learners develop IC and educate them to become understanding, tolerant and open-minded ISs.

Kramersch (2004) argues that it is no longer valid for one to hold on to the idea that it is enough to impart the standard, national, communicative and cultural knowledge of the NS to the foreign language learner. Instead, teachers should function today as a “go-between⁹” among languages and cultures. Kramersch (2004) explains:

If we define the language teacher as the quintessential go-between among people with various languages, and of different cultures, generations, and genders, then it might be appropriate to think of the language teacher as a cross-cultural mediator, someone who has acquired the ability to interact with ‘others’, be they native or non-native speakers, present or past writers; someone who has learned to accept other perspectives and perceptions of the world, to mediate between different perspectives, and to be conscious of their evaluations of difference (p. 44).

⁹ Kramersch uses the term “go-between” to refer to cultural mediators or ISs

It is clear that Kramersch sides with Byram's notion of teachers-as-mediators and ISs. So, it is obsolete today to teach language and culture without fostering positive attitudes of openness and tolerance, and promoting mediation skills where both local and foreign cultures are given equal importance. In other words, teachers today are expected to prepare their learners to meet international demands and requirements of the globalized world. Therefore, the FLT profession today is more demanding than before since teachers, according to Kramersch (2004), are required to display *expertise* and possess *knowledge*. She explains that expertise refers to three main areas, namely, teachers as linguistic/cultural professionals, specialist methodologists, and expert professionals. The first means that language teachers should not only have knowledge about language, but should also be able to put that knowledge into accurate use, i.e., to display a pragmatic, discourse and sociolinguistic competence that adapts to any particular social context. The second suggests that teachers should master pedagogic methods and techniques of teaching. The third area relates to teachers being professionals in the institutions they serve such as schools, universities, professional organizations, journals, collegial networks as well as the national and international communities they belong to. As for knowledge, Kramersch (2004) argues that it refers to teachers' applied knowledge where "teachers are called upon to apply their theoretical knowledge to mediate between languages, and between learners and institutions" (p. 45). She concludes that "as experts, they [teachers] are to be linguistic/cultural mediators, methodological mediators and professional mediators" (ibid.).

If one analyses Algerian EFL teachers' knowledge, he/she might find out that their knowledge in linguistic competence surpasses their knowledge about the TC, let alone what they know about the intercultural approach and its objectives. Messerehi (2014) explored Algerian EFL teachers' teaching beliefs and practices and the results revealed that they still teach linguistic competence at most while culture teaching remains a process of transmitting a body of knowledge. Such practices are justified by the fact that Algerian EFL secondary school learners are eventually faced with a paper-and-pen exam where they are tested on their linguistic competence of reading comprehension, text exploration and written expression. Even if cultural elements are explored in the exam reading passage or during lessons, they are not highlighted, at least from an intercultural perspective, and are very limited if ever tackled.

In addition, Manjarrés (2009) attempted in her article to identify a number of challenges that face foreign language teachers today. First, teachers tend to have a misconception about culture as a fixed and homogeneous body of facts to be taught and evaluated. This approach to culture teaching seems to be satisfactory and manageable to both teachers and students because it is clear what to study and how to get good grades. However, such an approach to culture teaching does not go further than increasing students' knowledge about the TC instead of developing critical skills and attitudes necessary to cope with intercultural communication demands. Besides, textbooks used in teaching foreign languages, the author argues, "are rarely evaluated in terms of how they promote the development of IC" (p. 146). Paige *et al.* (1999) argues that information included in textbooks is limited, biased, fragmented and simplistic. In addition, the author believes that the concept of "cultural competence has not been defined and operationalized in a straightforward way, as many teachers would like to have it" (*ibid.*). Therefore, it is difficult for teachers to promote cultural competence as they are not given a practical model that they can follow.

Paige *et al.* (1999) emphasized some difficulties which consist in what to assess in culture, which and whose criteria to use, and how to avoid homogenized views of a TC and stereotypes. In foreign language classrooms, teachers resort to their own experiences to assess their students on the TC. In so doing, interpretations of culture get imbued with subjectivity as teachers do not refer to any objective criteria in making judgments about the culture. Therefore, the evaluators must be flexible in accepting their learners' personal interpretations. However, such assessment methods go counter to objective consistent testing (Paige *et al.*, 1999).

In approaching FLT challenges, Van Lier (2004) provides his analysis from another perspective. He argues that, on a macro level, language teaching today calls for the education of democratic citizens in a society where democracy prevails. However, on a micro level, teachers are expected to promote democracy-based learning through their teaching practices. Van Lier (2004) believes that, as opposed to traditional teaching of foreign languages, we need a move from safe, tried-and-tested language classrooms into a more challenging critical pedagogy which seeks changing the world, or even oneself. Therefore, FLT is as much about teaching language as about politics. As a matter of fact, schooling is grounded on a whole philosophy and ideology with political and economic dimensions. Market demands, for instance, require language educators to emphasize

certain aspects of communication more than others. International business transactions and political dealings amongst different countries require curriculum designers to build educational systems in such a way to prepare individuals to cope with current world demands. Democracy, on the basis of Van Lier's suggestion, goes to prove that language education is not only about teaching languages but about politics and social life as well. Such objectives in language teaching make the task for teachers twice as difficult as they are expected to teach not only language but also to devise practical ways to meet the desired curriculum outcomes.

2.8 Conclusion

Ever since the 1970s, there has been a widely held belief amongst applied linguists that it is essential to teach a foreign language along with its culture in order to be successful in intercultural communication situations. The intercultural approach to FLT came to being as a response to new emerging demands in a world of constantly increasing intercultural communication. This approach also provides us with a new perspective of the relationship existing between language and culture. During the few past decades up until now, FLT has witnessed increasing efforts exerted within the context of promoting IC teaching. Striving to incorporate culture teaching into the EFL classroom from an intercultural perspective is another step forward to prepare and enable foreign language users to communicate successfully and effectively with individuals from other cultures. While many researchers exalt the virtues of the intercultural approach (Byram, 1997; Lo Bianco, Liddicoat & Crozet, 1999; Liddicoat, 2004; Garrido & Alvarez, 2006; Knutson, 2006; Sercu, 2006; Lazar *et al.*, 2007), its implementation within language classrooms and its potential in intercultural communication, much of the research literature reveals that such practices remain to a large extent at the theoretical level.

Some studies have been carried out in order to find out about how culture is taught today and whether teachers' practices are oriented to help learners become successful ISs. The results show that a great number of language teachers across the world still focus on teaching CC while culture is viewed as a body of static factual knowledge about the TC(s) which can be used as a context to better understand and use language (Bennett, M.J., 1997; Cirik, 2008; Arslan 2009; Byram & Musuhara, 2013; Polat and Ogay Barka, 2014). Very few are those whose classroom practices aim to promote mutual understanding and respect, to develop intercultural communication skills, and to foster attitudes of openness,

tolerance and acceptance. With that said, one cannot deny that teaching culture as facts is a stepping stone towards the development of intercultural awareness and competence. What is observed today, however, is that teaching the visible aspects of culture still dominates EFL classroom practices. What many teachers fail to see is that the roots of culture run much deeper in any society or individual and to explore those roots, one needs to understand the system that underlies our behaviours, beliefs and values.

In Algerian secondary education, many EFL teachers seem to highly rely on textbooks where culture-based activities tend to present learners with cultural content which only enriches their overall knowledge about the TC. Such content, however, can be exploited from an intercultural approach if the teacher is, first and foremost, a competent IS himself/herself and if he/she knows about the teaching objectives to be achieved. Therefore, it is one major step to explore teachers' existing knowledge, perceptions and beliefs about the intercultural approach and its objectives as it is equally important to analyse their IC teaching practices. Such an exploratory study could provide us with insights into teachers' IC and their IC teaching practices. On the basis of such insights, teacher trainers can establish effective IC training programs on the one hand, and on the other language educators can devise a practical methodology to help teachers effectively integrate the intercultural approach into their EFL classrooms.

CHAPTER THREE

METHODOLOGY AND RESEARCH DESIGN

3.1 Introduction

The aim of the present study is to investigate Algerian secondary school EFL teachers' perceptions, beliefs and classroom practices of culture teaching. This chapter attempts to describe the research design.

The first part (3.2) describes the research objectives, questions and hypotheses. Section 3.3 is devoted to explain the methodology within which this study proceeds. Because this research follows a mixed method design and is located within a narrative framework, I found it compelling to define my terminology and argue why the present research methodology is of relevance to the very nature of the topic under study (Clandinin & Connelly, 2000). It must be noted that the pilot study was conducted only with the purpose to make sure that the questions are understandable by the research participants and to slightly improve the research design. Section 3.4 describes the research participants and the sampling techniques supported with arguments for such selection. In Sections 3.5 and 3.6, data collection instruments are presented in two phases and appended at the end of the dissertation (see Appendices B and C), and data analysis procedures are described for both quantitative and qualitative data. Section 3.7 explains the research validity and reliability for both questionnaire surveys and interviews. Finally, section 3.8 is devoted for ethical considerations.

3.2 Research objectives, questions and hypotheses

The main research question addressed in the present study has been formulated as: How do Algerian secondary school EFL teachers currently integrate culture into their teaching practices from an intercultural perspective? This question assumes that culture is indeed integrated within Algerian secondary school EFL curriculums. The overall objective of the present research is then to construct knowledge of the current perceptions, beliefs and practices concerning the implementation of culture into Algerian EFL classrooms as well as to meet the need for teacher professional development. In a more specific sense, the research seeks:

- A. To provide a descriptive account of Algerian secondary school EFL teachers' culture teaching perceptions and practices from an intercultural perspective.

- B. To analyse Algerian secondary school EFL teachers' professional development needs concerning the integration of culture into EFL teaching from an intercultural perspective.
- C. To present teacher trainers and policy-makers with insights into EFL teachers' IC teaching beliefs and classroom practices to better accommodate teacher professional development.

On the basis of these research objectives, the following research questions need to be answered:

1. How do EFL teachers perceive and understand the concepts of 'culture' and 'IC' in ELT contexts?
2. What are their perceptions and beliefs about the objectives of culture teaching?
3. What are the classroom practices they use and the topics they deal with as they teach culture?
4. What preparation and training did they have or may wish to have in the future concerning IC teaching?

In an attempt to answer these research questions, the present study is based on the following four hypotheses:

1. EFL teachers probably understand culture and IC as a body of cultural facts.
2. On the basis of this understanding, EFL teachers teach culture in order to provide their learners with more information about the NSs.
3. EFL teachers teach culture on the basis of the cultural content presented in the textbooks.
4. Teachers lack training on effective IC teaching.

3.3 Research methodology

The present research is an exploratory study taking place within a narrative inquiry framework and following an interpretive research paradigm. Narrative inquiry, as explained in this section, is an appropriate methodology for studying educational experience simply because experience happens narratively (Clandinin and Connelly, 2004, p. 19). The interpretive paradigm is relevant for exploring and understanding a particular social phenomenon "as it allows the researcher to ask open-ended questions, observe and

live with the participants in their natural social context” (Troudi, 2010, p. 2). To better account for my methodological choices, this section seeks to provide a description and explanation of the methodology within which the present research has been conducted. It attempts to present an overview of definitions of mixed methods research on the one hand, and to describe narrative inquiry, its data sources and its relevance as research methodology of the present study on the other.

3.3.1 Pilot study

In January 2017, a short pilot study was conducted with a sample of ten secondary school EFL teachers to complete the questionnaire and three to be interviewed. The objective of such a study was to check the feasibility of the research on a larger scale and to improve the research design. The pilot study proved useful on two levels.

For the quantitative part of the dissertation, the pilot study was helpful in that it assisted me to verify the internal reliability of the questionnaire, to make sure that the language used was clear and the items meant exactly what they were intended to mean. After the pilot study, some necessary changes were introduced so as to achieve higher validity and reliability. This will be discussed in more detail at the end of the present chapter. After receiving teachers’ replies and feedback, some modifications were made to enhance the design of the questionnaire. As some teachers misunderstood what they were asked about in some sections of the questionnaire, the objective of each part of the questionnaire was specified below the title of every section. In Likert scale, “undecided” was changed into “neutral”. In section (4), “indifferent” was replaced by “maybe” in question 13.

Concerning the qualitative portion of the dissertation, the pilot study helped me understand what it is to conduct a research within a narrative framework. I learnt how to be patient with the interviewees by giving them all the time to narrate their stories and collaborate with them in the construction of their lived stories instead of treating them as subjects to be researched. Additionally, I used to believe that teachers’ education dictates on them what and how to teach. Thanks to the pilot study, I was able to see that teachers’ beliefs and teaching practices are not shaped by what is being told or taught to them, but rather by their teacher knowledge as their personal practical knowledge acquired through their teaching experience. As Connelly and Clandinin (1988) put it, personal practical knowledge lies in “the person’s past experience, in the person’s present mind and body,

and in the person's future plans and actions" (p. 26). It becomes clear therefrom that educators should investigate, understand and appreciate teacher knowledge as personal practical knowledge, and then work from there to help them achieve desired teaching objectives. To this end, the present dissertation's primary objective in selecting narrative inquiry as research methodology is to inquire into teachers' beliefs and perceptions and get them to share with me their culture teaching experiences, and then work collaboratively towards effective IC integration into EFL classrooms.

3.3.2 Mixed methods research: an overview of definitions

Mixed method research or mixed research is considered as the third major research approach beside quantitative and qualitative research. This approach is increasingly gaining prominence amongst researchers for its efficiency (Johnson *et al.*, 2007). In this section, I intend to provide and review a set of the most recurrent definitions of the approach.

Mixed method research has been given many names such as 'blended research' (Thomas, 2003), 'integrative research' (Johnson & Onwuegbuzie, 2004), 'multimethod research' (e.g., Hunter & Brewer, 2003; Morse, 2003), 'triangulated studies' (cf. Sandelowski, 2003), and 'mixed research' (Johnson, 2006; Johnson & Christensen, 2004). If one delves into the origin of the term, the idea of using more than one research method can be found in Campbell and Fiske's (1959) concept of 'multiple operationalism' which was further extended by Webb, Campbell, Schwartz and Sechrest (1966) who defined the concept as referring to the use of multiple measures which they called 'triangulation'. However, 'mixed methods research' has become the most popular term used to describe this approach.

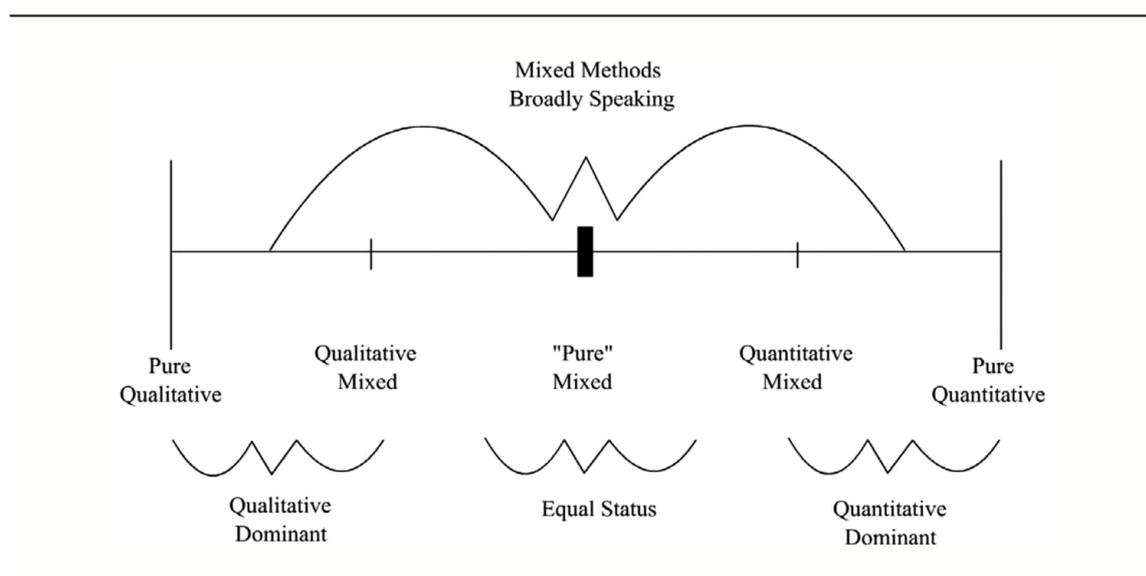
It is key to keep in one's mind that the word 'methods' should be viewed in a broad sense. Greene (2006) provided a description of the word 'methods' in this term as synonymous to 'methodology'. It follows therefore that a broad interpretation and use of the word 'methods' (in mixed methods) allows the inclusion of methods of data collection (e.g., questionnaires, interviews, observations), methods of research (e.g., experiments, ethnography) and related philosophical issues (e.g., ontology, epistemology, axiology).

Looking into the available literature, the term 'mixed methods research' is sometimes used synonymously with 'multi-method research'. Venkatesh *et al.* (2012)

explained that “mixed methods research, at its core, involves a research design that uses multiple methods—more than one research method or more than one worldview (i.e., quantitative or qualitative research approaches) — in a research inquiry” (p. 3). Creswell & Plano Clark (2007) refer to the two terms as being distinct and different when they noted that "writers in mixed methods are also careful to distinguish 'multi-method studies' in which multiple types of qualitative or quantitative data are collected from 'mixed methods studies' that incorporate collecting both qualitative and quantitative data" (p. 273). I do side more with Creswell & Plano-Clark’s (2007) definition because, in my opinion, the process of mixing implies putting together two or more elements which are essentially different while multiplicity rather refers to a number of patterns all related in essence to the same entity. Hence, mixed method research can be defined as the combination of quantitative and qualitative research methods while multi-method can refer to the use of multiple patterns which are distinct from each other yet essentially falling under either the category of quantitative or qualitative research methodology.

In their inquiry of the different existing definitions of what mixed method research might refer to, Johnson *et al.* (2007) seem to have provided such a comprehensive definition of what mixed methods research is. They collected nineteen descriptions from different methodologists and summarized them as shown in Figure 3.1 below.

Figure 3.1: Graphic of the Three Major Research Paradigms, Including Subtypes of Mixed Methods Research (Johnson *et al.*, 2007, p. 124)



This graphic representation explains that mixed method research is multi-layered where the combination of quantitative and qualitative research methods results in three major sub-classes:

- a) Quantitative dominant mixed method research
- b) Qualitative dominant mixed method research
- c) Pure mixed method research

‘Quantitative dominant’ mixed method research is symbolized as QUAN+qual research. This subclass of mixed methods research fits quantitative or mixed methods researchers who believe that it is important to include qualitative data and approaches into their quantitative research projects. Johnson *et al.* (2007) state:

Quantitative dominant mixed methods research is the type of mixed research in which one relies on a quantitative, post-positivist view of the research process, while concurrently recognizing that the addition of qualitative data and approaches are likely to benefit most research projects (p. 124).

‘Qualitative dominant’ mixed methods research is symbolized as QUAL+quan research. This type of research method fits qualitative or mixed methods researchers who believe that it is important to include quantitative data and approaches into their qualitative research projects. Johnson *et al.* (2007) define ‘qualitative dominant’ as follows:

Qualitative dominant mixed methods research is the type of mixed research in which one relies on a qualitative, constructivist-poststructuralist-critical view of the research process, while concurrently recognizing that the addition of quantitative data and approaches are likely to benefit most research projects (p. 124).

‘Equal status’ mixed method research “is the home for the person that self-identifies as a mixed methods researcher. This researcher takes as his or her starting point the logic and philosophy of mixed methods research” (ibid.).

By and large, mixed method research refers to the combination of both quantitative and qualitative research methods. In other words, mixed method research is not a new approach by any means; rather it is a combination of aspects from qualitative and quantitative research.

3.3.3 Narrative framework

Although narrative inquiry has long been in use in many social sciences, it is now being increasingly used in studies of educational experience. The entire field of study is commonly referred to as ‘narratology’. In this section, I intend to briefly define what is meant by narrative inquiry as I also attempt to explain the different methods of data collection within the framework of such type of inquiry.

3.3.3.1 Defining narrative inquiry

Although Reissman and Speedy (2007) note that “narrative inquiry in the human sciences is a 20th century development; the field has ‘realist’, ‘postmodern’, and constructionist strands, and scholars and practitioners disagree on origin and precise definition,” (p. 429), there is some consensus on the following definition:

People shape their daily lives by stories of who they and others are and as they interpret their past in terms of these stories. Story, in the current idiom, is a portal through which a person enters the world and by which their experience of the world is interpreted and made personally meaningful. Narrative inquiry, the study of experience as story, then, is first and foremost a way of thinking about experience. Narrative inquiry as a methodology entails a view of the phenomenon. To use narrative inquiry methodology is to adopt a particular view of experience as phenomenon under study (Connelly & Clandinin, 2006, p. 375).

Clandinin and Connelly (2000) define narrative inquiry as “a way of understanding experience. It is a collaboration between researcher and participants, over time, in a place or series of places, and in social interaction with milieus” (p. 20). In this definition of narrative methodology, the authors extend the definition to point out to the idea that thinking narratively involves thinking of life experience in three dimensions: *temporality*, *place* and *sociality*.

a) *Temporality*

Events which are under study are considered as being in temporal transition. Thinking temporally directs inquirers towards the past, present and future of people, places, things and events under inquiry. The importance of temporality in narrative inquiry comes from the philosophical views of experience where the nature of experience through time is seen as essentially narrative (Clandinin & Huber, 2010, pp. 3-4). It is therefore

important for narrative inquirers to attend to the temporality of their own and participants' lives as well as to the temporality of places, things and events.

b) Place

Connelly and Clandinin (2006) define 'place' as "the specific concrete, physical and topological boundaries of place or sequences of places where the inquiry and events take place" (p. 480). The key to this dimension is recognizing that "all events take place some place" (p. 481). As a matter of fact, narrative inquirers see that indeed our identities are inextricably linked with our experiences in a particular place or places.

c) Sociality

Narrative inquirers attend simultaneously to both personal and social conditions. By personal conditions, "we mean the feelings, hopes, desires, aesthetic reactions and moral dispositions" (Connelly & Clandinin, 2006, p. 480) of the inquirer and participants. Social conditions refer to the milieu, the conditions under which people's experiences and events are unfolding. These social conditions are understood, on the one hand, in terms of cultural, social, institutional and linguistic narratives, and on the other hand, as the relationship between researchers' and participants' lives.

In sum, a narrative study is that methodology which enquires into how humans experience the world. In other words, researchers in narrative inquiry describe how people lead their lives, collect and tell stories of their own, and then write narratives of experience as they happen in a temporal, spatial and social interactional continuum.

3.3.3.2 Methodology in narrative inquiry

While most narrative inquiries begin with telling stories, that is, with a researcher interviewing or having conversations with participants who tell stories of their experiences, "a more difficult, time-consuming, intensive, and yet, more profound method is to begin with participants' living because, in the end, narrative inquiry is about life and living" (Connelly & Clandinin, 2006, p. 478). Connelly and Clandinin (1990) explain that, in the latter methodology, i.e., living the story with the participants, storytelling is also used within such studies. In other words, the researcher is simultaneously engaged in the process of living and telling of stories.

Most narrative inquiries begin with asking participants to tell their stories, either in one-to-one situations or in groups. In one-to-one situations, participants are asked to tell their stories in a variety of ways: (a) by responding to more or less structured interview questions; (b) by engaging in conversation or dialogue; or (c) by telling stories triggered by various artefacts such as photographs or memory box items. However, in group situations two or more participants meet together with the researcher to tell stories of their experience when they have lived similar situations. Texts are created from the narrated stories and are analysed using different analytic frames.

In the beginning of storytelling, it is important that the researcher play the “believing game” which is a process of self-insertion into the other’s story by giving voice to the storyteller as the researcher comes to know the story (Elbow, 1986, p. 289). It is also noteworthy that narrative inquiry is a process of collaboration between the researcher and the participant where a relationship of mutual care must be built. In other words, the researcher needs to be aware of the importance of building a relationship in which both voices, the researcher’s and the participant’s, are heard. It is important that the researcher first listen to the participant’s story by giving him/her enough space and time for their storytelling so as not to silence him/her as well as for the sake of research validity (Connelly & Clandinin, 1990, p. 4).

In the social sciences, narrative enquiry is used by researchers as a form of methodology to collect empirical data (Connelly & Clandinin, 1990, p. 5). A number of methods of data collection are possible as the researcher and participant engage in collaborative work. Connelly and Clandinin (1990) explain that data can be collected via different sources including filed notes of shared experience, journal records, interviews, letter writing and autobiographical writing. It must be noted that these are not the only possible data sources at researchers’ disposal in narrative methodology. Other sources include documents such as class plans, newsletters, pictures and pieces of writing.

3.3.3.3 Relevance of narrative inquiry as research methodology

Adopting such methodology as the framework for the present research is relevant in many respects. First and foremost, as Clandinin and Connelly (2004) put it, “experience happens narratively, and therefore, educational experience should be studied narratively” (p. 19). Since the aim of the present study is to describe and explore teachers’ knowledge, beliefs, perceptions and teaching experience, it is then relevant to adopt narrative

methodology. In that respect, Connelly and Clandinin (1990) explain the important role that narrative inquiry plays in the study of human experience in social sciences when they state:

Perhaps because it focuses on human experience, and perhaps because it has a holistic quality, narrative has an important place in other disciplines. Narrative is a way of characterizing the phenomena of human experience and its study which is appropriate to many social science fields (p. 2).

Furthermore, Beach (2011) highlights the relevant use of narrative inquiry in education to explain teachers' practices and how such methodology helps them improve themselves professionally. Beach (2011) notes:

In the field of education, narrative inquiry has been used primarily in the exploration of teacher education and how it impacts their practice. The trend has been for teachers to become more reflective practitioners; thus, research in the field has focused on the voice of teachers and stories from the trenches (p. 5).

Carter (1993) also describes how narrative inquiry is a suitable methodology for exploring and understanding teachers' knowledge. She (1993) states:

Thus, by recording what events are storied by novices, especially over time, it should be possible to gain insights into what they know, how their knowledge is organized, and how their knowledge changes with additional experiences of watching and doing teaching (p. 7).

Apart from researchers' assertion of how relevant it is to use narrative inquiry in the study of human conduct in education contexts, this methodology can provide researchers with a valuable and rich body of practical information which is continually open to interpretation and revision as more variables are considered. Indeed, much meaning can be found in the stories of the participants' lives. Moreover, narrative inquiry can offer a more general and wider picture of the phenomenon under study. Additionally, narratives do not just help researchers understand teachers' knowledge and practices, but they also contribute with implications for policy-making in education. As explained in chapters four and five, data from stories of teachers can help identify weaknesses in Algerian EFL teachers' IC teaching practices which in turn can contribute to building a more effective teacher-training program.

One should bear in mind, however, that narrative inquiry has its own weaknesses just like any other methodology of research. For example, when a researcher listens to a story, Connelly and Clandinin (1990) note that the researcher must be cautious about the distinction between “the events as lived and the events as told” and to avoid “the illusion of causality”¹⁰ (p. 7). The problem lies in the researcher’s representation of participants’ told stories which might, in certain cases, be misunderstood by the researcher and therefore misrepresented. As a consequence, intensive collaboration and co-representation of narratives between the researcher and the participant (storyteller) are needed. Also, meaning construction and analysis should be viewed as occurring throughout the research process rather than as a separate activity carried out after data collection.

In addition, narrative inquiry is not relevant for all kinds of research. It is unsuitable for large numbers of participants due to the time commitment that it requires (Beach, 2011, p. 9). Besides, in writing the narrative the researcher might subjectively interpret the story’s events which might in turn lead to unreliable objective results. Peshkin (1988) refers to subjectivity as a “garment that cannot be removed” (p. 17); hence researchers have to be cautious about adding, transforming or imposing meaning on participants’ narratives.

3.4 Research participants

In this section, I attempt to briefly present EFL education in Algeria and argue for my focus on secondary school education as the context of the present research. I also try to define my research participants and account for the sampling techniques.

In Algeria, English language is taught starting from middle school, then secondary school and university. At university level, English is taught in English departments where English language studies are conducted, or in other departments of other languages or subjects where English is taught as one among many other courses. On the other hand, in middle and secondary education English is taught for linguistic and communicative purposes rather than for specialized academic research like studies in linguistics, literature and civilization. In my research, the focus on secondary school education can be explained on the basis of two motives. On the one hand, I have been working in secondary education

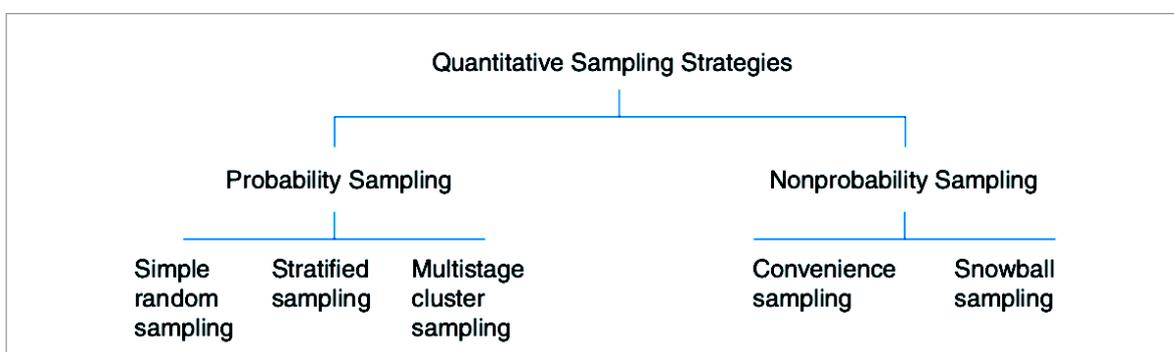
¹⁰ Reading a sequence of chronologically ordered events in a narrative sometimes gives the reader the impression that two events may have a causal relationship (Connelly & Clandinin, 1990).

as an EFL teacher for six years now. Therefore, I have good enough knowledge of the curriculum and the syllabus content. My modest experience along with my university education on the intercultural approach provided me with the capacity to put theory into practice to a certain level of success. On the other hand, my contact with EFL teachers is quite fair enough to build up my circle of willing and easily accessible research participants. It must be noted, however, that my purpose in doing my research with colleagues and acquaintances is not to look for facility; instead, my goal is to ensure a relaxed atmosphere where teachers are most at ease in sharing their personal thoughts and stories from their teaching experience. Also, no particular attention was given to specific secondary education levels since the present research is rather an attempt to explore teachers' beliefs, perceptions and narratives of how they integrate culture into their EFL practices in secondary education in general.

This study involved a population of EFL teachers from some secondary schools in Mostaganem. I used a convenience sample of forty EFL teachers who were selected for completing questionnaires, out of whom only a sample of eight willing participants agreed to do the follow-up interviews.

In quantitative research, researchers can employ either *probability* or *nonprobability* sampling techniques. In the former type of sampling “the researcher selects individuals from the population who are representative of that population... and, as such, can make generalizations to the population” (Creswell, 2008, p. 142). In the latter type, “the researcher selects individuals because they are available, convenient, and represent some characteristics the investigator seeks to study” (ibid., p. 145) but cannot confidently generalize the findings as they are not fully representative of the population. However, they can provide useful information. Each sampling technique (probability or nonprobability) includes a number of strategies as shown in Figure 3.2 below.

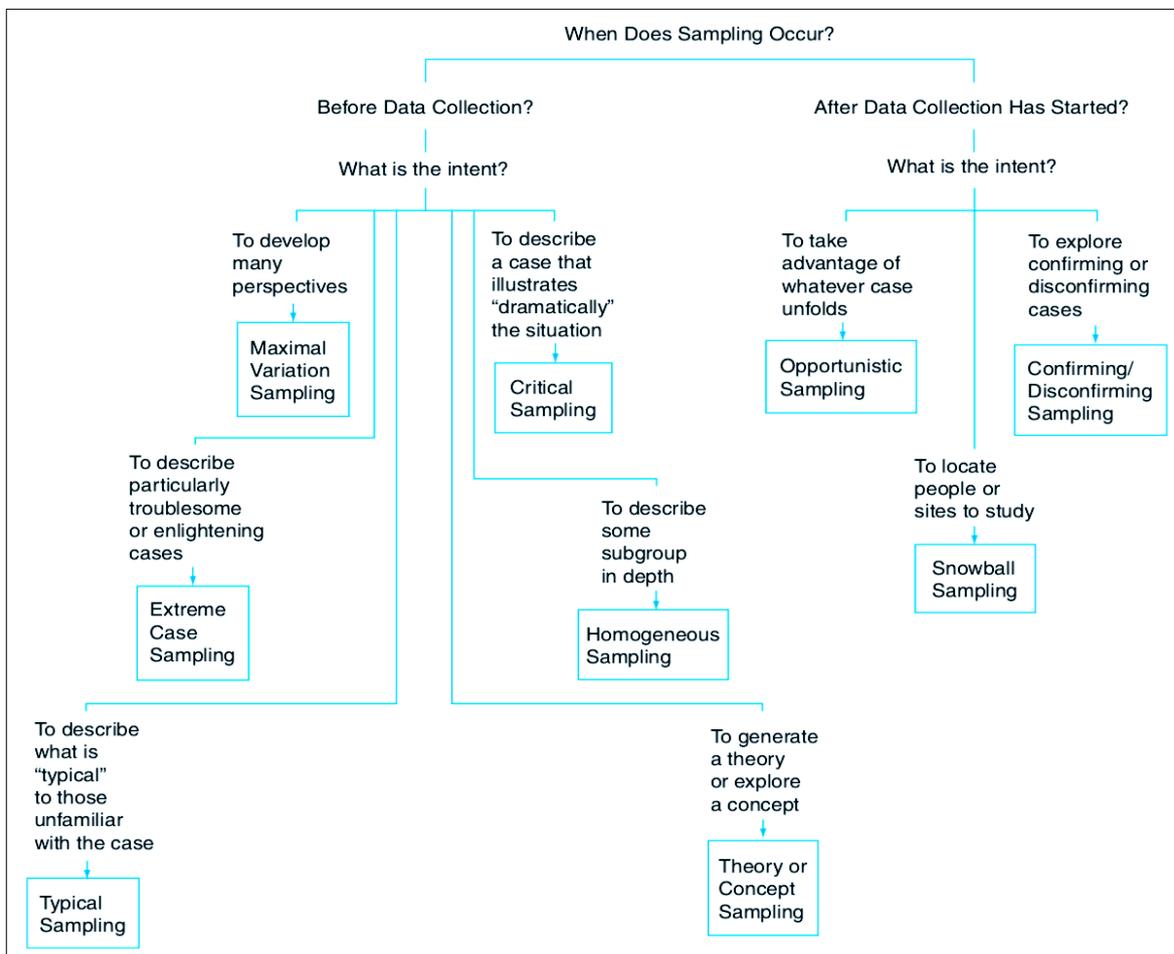
Figure 3.2: Types of quantitative sampling strategies (Creswell, 2012, p. 143)



Thus, for quantitative data collection, the present study uses nonprobability sampling technique based on the strategy of ‘convenience sampling’. In convenience sampling, participants are chosen simply “because they are willing and available to be studied” (Creswell, 2008, p. 145). Due to the large population of Algerian EFL teachers, it is impossible to include each and every individual. Using a convenience sample of participants to whom I can easily have access is a practical choice (ibid.).

In qualitative research, on the other hand, researchers use *purposeful sampling* where they “intentionally select individuals and sites to learn or understand the central phenomenon” (Creswell, 2008, p. 206). Such individuals or sites must be “information rich cases” who can be defined as “those from which one can learn a great deal about issues of central importance to the purpose of the research (Patton, 1990, p. 169). Creswell (2012) identifies nine types of purposeful sampling strategies as shown in Figure 3.3 below.

Figure 3.3: Types of purposeful sampling (Creswell, 2012, p. 207)



In the case of the present study, qualitative data sampling is based on *maximal variation sampling* which “is a purposeful sampling strategy in which the researcher samples cases or individuals that differ on some characteristic or trait” with the objective “to present multiple perspectives of individuals to represent the complexity of our world” (Creswell, 2012, pp. 207-208).

For qualitative data collection in this dissertation, I used interviews with 8 willing and information-rich participants selected purposefully on the basis of maximal variation sampling strategy. Patton (1990) explains:

For small samples a great deal of heterogeneity can be a problem because individual cases are so different from each other. The maximum variation sampling strategy turns that apparent weakness into a strength by applying the following logic: Any common patterns that emerge from great variation are of particular interest and value in capturing the core experiences and central, shared aspects or impacts of a program (p. 172).

In other words, a small sample of participants with great diversity and a large variety of characteristics can be used to elicit valuable data which can be then generalized over the whole population. Patton (1990) justified the benefits of such sampling in that it yields “two kinds of findings: (1) high quality, detailed descriptions of each case, which are useful for documenting uniqueness, and (2) important shared patterns that cut across cases and derive their significance from having emerged out of heterogeneity” (p. 172). In addition, Seidman (2006) argues for two criteria for how many research participants could be enough for interviews; “the first is sufficiency” and “the other criterion is saturation of information” (p. 55). Seidman (2006) explains that the former criterion means that the researcher should cover maximum variation including, according to his own study purposes, such variables as “men, women, and minorities; and age and experience ranges” in addition to those “with advanced degrees and without advanced degrees” (p. 55). He also made a pertinent observation about the possibility for the researcher to keep the door open for more participants to join in as the study proceeds. For the second criterion, he refers to researchers’ discussion that the idea of ‘how enough’ is when the researcher “begins to hear the same information reported” (p. 55). Lincoln and Guba (1985, p. 202 cited in Patton, 1990, pp. 185-186) recommend sample selection “to the point of redundancy”. They further explain:

In purposeful sampling the size of the sample is determined by informational considerations. If the purpose is to maximize information, the sampling is terminated when no new information is forthcoming from new sampled units; thus, redundancy is the primary criterion (ibid.).

Similarly, Patton (1990) concludes that “the validity, meaningfulness, and insights generated from qualitative inquiry have more to do with the information-richness of the cases selected and the observational/analytical capabilities of the researcher than with sample size” (p. 185) and recommends “that qualitative sampling designs specify *minimum samples* based on expected reasonable coverage of the phenomenon given the purpose of the study and stakeholder interests” (p. 186).

According to my expectations and humble research experience, many of the participants may possibly not hand back the questionnaires unless the researcher is personally connected to them through a colleague or friend for example. In addition, as a consequence of using a convenience sample in quantitative data collection, I may not be able to say with confidence that the sample is representative of the population. However, it can certainly provide the researcher with insights to understand the research problem and to answer the research questions, especially when quantitative results are combined with qualitative findings.

3.5 Data collection methods

In this study, the main concern is to explore Algerian secondary school teachers’ beliefs, perceptions, thoughts and practices in teaching IC in their EFL classrooms. Therefore, in order to study the subject in depth, semi-structured interviews are selected as a method to record more interaction with individuals and construct meaning from their narrated stories of experience. However, interviews as a single method are not enough to draw a wider picture of the situation. For this reason, I used semi-structured questionnaires as another method to collect quantitative data in addition to qualitative data. The integration of such data collection methods into one single paradigm, on the one hand, allows the research to have more breadth, and on the other, it does not suggest that one method is stronger than the other. Instead, they both complement each other. Then, by using the two instruments, data have been collected over a period of three months – from February to April 2017.

3.5.1 Phase one: Questionnaires

In the first phase of the study, quantitative data were collected through questionnaires which were engineered in two forms: a print copy and an online version which was created with Google Forms and distributed to those teachers with whom I have online contact. In some cases, I relied on some of my personal contacts, who are EFL secondary school teachers as well, to hand over the questionnaires to their colleagues and then collect them when completed. As it was explained earlier in this chapter, questionnaires were piloted for purposes of readability, validity and reliability. As a result of this piloting stage, modifications were made in terms of typing errors, re-wording and omission of some overlapping items.

The questionnaire was fashioned after and based on Sercu's *et al.* (2005) International Questionnaire (see Appendix B) wherefrom a number of questions were adapted as they line up with the purposes of the present study. The questionnaire was written in simple English so as not to put the participant in any state of confusion as he/she attempts to answer the questions. As all teachers had a minimum degree of Bachelor of Arts in English, I had enough confidence that the items in the questionnaire would be understood as intended especially after the few changes and enhancements suggested in the pilot study. Considerable thought was given to the design and construction of the questionnaire in order to make it "well-written and manageable" (Nardi, 2005, p.67) and "readable, visually pleasing, and comprehensive" (*ibid.*, p.87). For instance, an effort was made to keep the questionnaire at a reasonable and appropriate length while covering various aspects of teachers' beliefs and their classroom practices as comprehensively as possible. The formatting of the questionnaire was also attended to in such a way as to make it look uncrowded with "clear spacing and visually appealing fonts" (*ibid.*, p. 72).

The questionnaire began with a short description explaining the overall objective. It was divided into four different sections where each section dealt with a particular research question. All questions were continuously numbered and instructions were stated as clearly as possible in order to make it easy for the participants to follow. The questionnaire contained the following four sections:

Section 1

In the first section, six questions were asked to obtain demographic information including as gender, age, teaching experience, and educational level. Teachers were also

asked whether or not they have been abroad with the requirement to mention the name of the country, the purpose (i.e., study, work, training or visit) as well as the stay duration. Such information helps the researcher to build up a profile of each participant which can be useful in the phase of data analysis.

Section 2

In the second section (questions 7 and 8), participants' perceptions and beliefs about culture teaching were explored. In question 7, teachers were asked about the most important objectives in EFL teaching in general. Participants were given six statements, and for each statement they were required to indicate how important it was for them. The statements were measured on a 4-point Likert scale from 1 to 4 (from *very important* to *not important*). Question 8 explored teachers' beliefs and perceptions of the most important objectives in culture teaching. Participants were given nine statements and were asked to indicate the extent of importance of each statement. The nine statements were measured on a 5-point Likert scale (from *strongly agree* to *strongly disagree*). The objectives in question 8 reflected the four dimensions of Byram's (1997) IC model, i.e., knowledge, attitudes, awareness and skills.

Section 3

In the third section (questions 9, 10, 11, 12 and 13), teachers' culture teaching practices were explored. Question 9 required participants to specify how much time they devoted for language teaching as opposed to culture teaching by choosing the percentage that best represented their answers. In case they did not devote any time to culture teaching, teachers were asked to list down the possible reason(s) in question 10. This section also inquired, in question 11, into the frequency of teachers' use of specified classroom practices (15 items) by choosing one of three frequency adverbs, namely, *Often*, *Sometimes* and *Never*. In question 12, participants were given space to mention any other possible activities they used other than those specified in the previous question. By the same scale of measurement in question 11, participants in question 13 were asked to indicate how often they dealt with specific cultural aspects such as history, traditions, values, etc.

Section 4

The last section was dedicated to explore teachers' training and professional development (questions 14, 15, 16 and 17). This part investigated the professional background of each participant in order to further understand his/her culture teaching practices. In question 14, teachers were asked if they had received any training, and were required in question 15 to share their opinions on their training experience by responding to five statements measured on a 5-point Likert scale (from *strongly agree* to *strongly disagree*). In question 16, participants were expected to indicate if they wish to participate in a training program in the future in case they did not have any, and in question 17 they were asked to explain the reason(s) why they might not wish to participate.

3.5.2 Phase two: Interviews

In the second phase of data collection, qualitative data were gathered from follow-up face-to-face interviews. At the end of each questionnaire, I left a friendly note asking those who were willing to participate in the interviews to leave their personal information, namely, their phone number, e-mail address and their current school name. Eventually, eight willing teachers in total were contacted to be interviewed. The table below summarizes interview details including interview participants' (IP) codes, interview location and duration.

Table 3.1: Interviews' Details

<i>IP code</i>	<i>Location</i>	<i>Duration</i>
IP1	Teachers' room	08:55
IP2	Teachers' room	13:17
IP3	Classroom	09:14
IP4	School laboratory	20:16
IP5	Classroom	18:48
IP6	Classroom	19:22
IP7	Classroom	25:34
IP8	Classroom	14:57

Each participant was contacted by telephone in advance in order to schedule a time and place for the interview at their convenience. Prior to each interview, the participants

were asked and agreed of their own accord to have the conversation recorded and they were assured complete anonymity in order to speak at ease. The participants were reminded of the overall objective of the interview and were invited to narrate their teaching experiences without any limitations. The participants were also allowed to express their beliefs and thoughts in English or any other language which we both understand because it is thought to be much easier for one to express complicated ideas and opinions using a language that they speak fluently. The interviews were then recorded and transcribed verbatim as faithfully as possible with the use of some conventional symbols (see Appendix D).

I knew the interviewees personally where three of them were my previous classmates during my Bachelor and Master of Arts education, while the other five were colleagues of mine; one of whom worked with me for 3 years and two others for one year. Therefore, the type of relationship we shared helped them to reduce the anxiety during the interview and allowed them to express themselves and share freely their beliefs, perceptions and thoughts as well as their teaching experience. Such a relationship with the participants helped to increase the validity and reliability of the interview data.

During the interviews, participants shared with me their beliefs and experience of culture teaching. At the beginning of the interview, the researcher attempted to explore their understanding of culture, IC, the intercultural approach and its objectives. Then, the participants elaborated on their beliefs and understanding of culture teaching in language education. They also described their culture teaching practices, the challenges and difficulties which faced them in the process, suggestions to improve culture teaching as well as their expectations for a future teacher training program. Interviewees were guided by, but were not restricted to, a specific protocol as they were given freedom to talk and discuss rather than to answer determined questions. A copy of the interview protocol is appended (see Appendix C) to the present dissertation in order to describe the questions and probes I used.

All along the process of the interview, the interviewer-interviewee relationship was transformed into one of a narrator and listener. Participants were encouraged to share their personal narratives and experience of culture teaching which provided me with the opportunity to get meaning out of the authentic contexts of their voices and stories. Any related topics and stories that the teachers were willing to share were most welcome without interruption.

3.6 Data analysis methods

This section attempts to describe the methods of analysis of both quantitative and qualitative data. As the nature of quantitative data differs from that of qualitative data, different procedures of analysis were adopted. As it might be expected, prior to data analysis a phase of quantitative data computer-coding and interview content transcription was performed.

3.6.1 Quantitative data analysis

The following procedures were used prior to the process of quantitative data analysis. Data were prepared for analysis by (1) building a codebook which assigns numeric scores to the data, (2) determining the types of scores to be used (nominal, ordinal or scale), (3) selecting a statistical program to process the data, (4) cleaning data for scores which lie outside of the assigned numeric range, and (5) assessing missing data acquired from questions that participants intentionally or unintentionally skipped (Creswell, 2012).

The quantitative data obtained from questionnaire surveys were computer-coded. Statistical Package for Social Sciences (SPSS, edition 20.0) was used to perform statistical data analyses of questions 1-9, 11, and 13-16. However, questions 10, 12 and 17 were analysed thematically because they were designed as open-ended questions with no pre-set answers from which participants could choose. The analysis of such questions was conducted manually by establishing, out of the answers, a list of items and then organizing them by order of their frequency of occurrence.

The trend and variations of teachers' IC, their perceptions, beliefs and self-reported classroom practices of culture teaching were summarized and described using 'descriptive analysis'. Creswell (2012) explains that in educational research, quantitative data analysis can be done using 'descriptive analysis' and/or 'inferential analysis' (p. 183). The former is generally used to "help you analyze descriptive questions" while the latter method is used "when you compare groups or relate two or more variables" (ibid., p. 187). Because my research questions aim at describing EFL teachers' perceptions, beliefs and practices of culture teaching, I used 'descriptive analysis' for that purpose. I also used 'inferential analysis' in order to search for any statistically significant relationships between

dependent¹¹ and independent¹² variables such as teachers' beliefs and gender, and for statistically significant correlations amongst dependent variables such as teachers' beliefs and their practices.

When performing descriptive analysis with SPSS, data were analysed in terms of frequencies. Scores were then presented as percentages in tables and organized on the basis of their means¹³ in an ascending order, i.e., from the lowest to the highest mean. Following the scaling method of the questions in the questionnaire survey, the means were interpreted in such a way where the lower the mean, the closer it is to 'Very important', 'Strongly agree' or 'Often' and vice versa. Therefore, a mean of $M = 1.00$ is more statistically significant than a mean of $M = 2.00$ or more for example.

SPSS was also used in search of any statistically significant relationships between the variables. For this, a number of tests were performed, namely, t-test and One-Way ANOVA. Cohen *et al.* (2007) explain that "the t-test is used to discover whether there are statistically significant differences between the means of two groups" (p. 543) and One-Way ANOVA is used "to investigate differences between more than two groups" (p. 546). In both tests, the independent variable must be categorical (i.e., nominal) and the dependent variable must be continuous (i.e., scale). In the present study, for example, I proceeded to check if there was any statistically significant difference between the means of males and females (an independent variable) with regards to their culture teaching beliefs (a dependent variable). For this, a t-test was performed since I was comparing the means of only two groups. In the case of teaching experience, I had three groups to be compared with regard to their culture teaching beliefs, which required a test of One-Way ANOVA instead. Because a One-Way ANOVA test compares the means of more than two groups, statistically significant differences are not easily observed. For this reason, a Tukey test must be run to identify where the differences lie exactly. The t-test and One-Way ANOVA results are represented in statistics by the symbols t and F respectively.

In addition to t-tests and One-Way ANOVA, cross-tabulations and correlations were also performed. Cohen *et al.* (2007) state that "a cross-tabulation is simply a

¹¹ "A dependent variable is an attribute or characteristic that is dependent on or influenced by the independent variable" such as "achievement scores on a test" (Creswell, 2012, p. 115).

¹² "An independent variable is an attribute or characteristic that influences or affects an outcome or dependent variable" (Creswell, 2012, p. 116) such as gender, age, teaching experience, etc.

¹³ "The average score" in statistics (Cohen *et al.*, 2007, p. 503)

presentational device, whereby one variable is presented in relation to another, with the relevant data inserted into each cell” (p. 508) such as a 2x3 cross-tabulation establishing a comparison between males and females with regard to the frequency of culture-related topics they taught. As variables in cross-tabulations increase (e.g., 3x5 table), however, getting to identify statistically significant scores becomes visually-taxing. For this reason, cross-tabulations were used only to further confirm the validity of statistically significant t-test and One-Way ANOVA results.

On the other hand, an attempt was also made to explore any statistically significant relationship between the scores of two dependent variables such as teachers’ culture teaching beliefs and their culture teaching practices. To do this, correlations were performed. Cohen *et al.* (2007) explain that “Pearson’s correlation, one of the best known measures of association, is a statistical value ranging from -1.0 to $+1.0$ and expresses this relationship in quantitative form” (p. 530). The correlation coefficient is represented by the symbol r . The ‘+’ and ‘-’ symbols refer to the direction of the correlation as either positive¹⁴ or negative¹⁵. One must bear in mind, however, that SPSS recognizes only numerical language which might explain certain irrelevant associations. For example, SPSS can identify statistically significant correlations between gender and age which, as in the case of the present study, are statistically meaningless. For this reason, only research relevant correlations between variables were reported.

Results obtained from t-tests, One-Way ANOVA tests and correlations are said to be statistically significant if the probability coefficient (or the p value) is less than or equal to 0.05 or 0.01. When the probability coefficient is $p \leq 0.05$ or $p \leq 0.01$, this means that there is a 5% or 1% risk that the null hypothesis¹⁶ (symbolized as H_0) is to be supported and a 95% or 99% chance for it to be rejected. The p value is automatically set by the software and it is within such values that SPSS identifies statistically significant differences or associations.

¹⁴ A positive correlation means that “two variables (or sets of data) fluctuate in the same direction, i.e., as one increases so does the other, or as one decreases so does the other” (Cohen *et al.*, 2007, p. 530).

¹⁵ A negative correlation exists “when an increase in one variable is accompanied by a decrease in the other variable” (Cohen *et al.*, 2007, p. 530).

¹⁶ A major type of hypothesis, contrary to the alternative hypothesis (H_1), which states that there is no statistically significant difference or correlation between variables (Cohen *et al.*, 2007, 515).

3.6.2 Qualitative data analysis

Cohen *et al.* (2007) explain that “qualitative data analysis involves organizing, accounting for and explaining the data; in short, making sense of data in terms of the participants’ definitions of the situation, noting patterns, themes, categories and regularities” (p. 461). As for the method of analysis, Cohen *et al.* (2007) state that there is no one single or correct way to analyse the data. In addition, Creswell (2003) argues that data analysis starts from the moment the researcher listens to, reads and transcribes the interviews. Hence, the process of analysis of the transcripts started right away from the very first interview I conducted.

Cohen *et al.* (2007) argue that there is a huge tension in data analysis between maintaining a sense of the whole of the text and the tendency to separate it into constituent elements. As a result, the synergy of the whole is lost, and usually the whole is greater than the parts (p. 470). In this study, I had the opportunity to become well-acquainted with the data since I conducted and transcribed all the interviews myself. I had to listen carefully to the tapes several times to make sure that I understood teachers’ answers as they meant them.

The qualitative data were analysed on the basis of the following procedures. First, every transcript was first read through in order to capture the overall flow and gain a general understanding of teachers’ perceptions, beliefs and practices of culture teaching. Second, while reading along the transcripts line by line, emerging themes were identified and descriptive names were assigned for each theme. The names of the themes were inserted as comments into the Microsoft Office Word file. This divided the transcript into meaningful analytical units. Recurring themes across the transcripts were marked consistently with the same descriptive name. Third, individual themes were classified into group themes to identify thematic patterns that emerged in the interview data such as ‘beliefs and perceptions of cultural teaching’, ‘culture teaching practices’, ‘constraints in culture integration’, and ‘teacher training and professional development’. Fourth, a Word document was created covering a list of all themes identified in the transcripts including both individual and group themes. Finally, data were analysed and synthesized to gain insights into teachers’ perceptions, beliefs and teaching practices.

3.7 Research validity and reliability

This section attempts to account for the validity and reliability of both research instruments employed in this dissertation, i.e., questionnaires and interviews.

When any researcher conducts a research, the instruments selected must report individual scores which are both valid and reliable. Cohen *et al.* (2007) define validity as being “essentially a demonstration that a particular instrument in fact measures what it purports to measure” (p. 133). However, recent trends propose a more detailed and updated definition of validity in qualitative research as distinct from what it means in quantitative research. Cohen *et al.* (2007) state:

...in qualitative data validity might be addressed through the honesty, depth, richness and scope of the data achieved, the participants approached, the extent of triangulation and the disinterestedness or objectivity of the researcher (Winter 2000). In quantitative data validity might be improved through careful sampling, appropriate instrumentation and appropriate statistical treatments of the data (p. 133).

On the other hand, reliability “means that scores from an instrument are stable and consistent” (Creswell, 2012, p. 159). Stability is achieved when the scores are close to each other when the instrument is administered at multiple and different times while consistency refers to congruence in answers between closely related questions.

It must clear, however, that no research is a hundred percent valid and reliable. Therefore, I can only say that this study is to a certain extent valid and reliable since quantitative research possesses an inbuilt error margin and qualitative research is prone to subjectivity and bias (Cohen *et al.* 2007, p. 133).

3.7.1 Questionnaire validity and reliability

The questionnaire comprises 17 questions, 6 of which pertain to demographic information while the rest (i.e., 11 questions) are intended to collect data to answer the research questions. To prove that the content of the questionnaire is valid, the instrument items (i.e., questions 7-17) must have “content validity”. Content validity refers to “the extent to which the questions on the instruments and the scores from these questions are representative of all the possible questions that a researcher could ask about the content or skills” (Creswell, 2007, p. 172). In other words, content validity is the degree to which the

questions asked on an instrument measure all that they are supposed to measure. A typical way to establish content validity of a research instrument is to “go to a panel of judges or experts and have them identify whether the questions are valid” (Creswell, 2012, p. 162). Indeed, a copy of the questionnaire survey was sent to my dissertation supervisor who reviewed and positively validated it. In addition to that, the questionnaire was fashioned after and much of its content was adapted from Sercu’s *et al.* (2005) International Questionnaire Model which was elaborated by a group of professional researchers.

On the other hand, to examine an instrument’s reliability researchers can resort to one or more of five procedures available, one of which is ‘internal reliability’¹⁷. This procedure aims to ensure that scores are “internally consistent” (Creswell, 2012, p. 161) all through the instrument. In other words, “if an individual completes items at the beginning of an instrument one way, then they should answer the questions later in the instrument in a similar way” (*ibid.*). To achieve internal consistency reliability of an instrument, one can calculate the ‘coefficient alpha’¹⁸ (Cronbach, 1984) using a particular statistical software. As suggested by Creswell (2012), “if the items are scored as continuous variables (e.g., *strongly agree* to *strongly disagree*), the alpha provides a coefficient to estimate the consistency of the scores on an instrument” (p. 162).

Statistical Package for Social Sciences (SPSS, edition 20.0) was used to calculate the coefficient alpha of questions 7, 8, 11, 13 and 15 since they were scored on a continuous scale unlike questions 1 to 6, 9, 10, 12, 14, 16 and 17. The results of coefficient alpha is a number between 0 and 1, and the closer the number is to 1, the better the instrument is in terms of internal consistency reliability (Cohen *et al.*, 2007, p. 506). Cohen *et al.* (*ibid.*) explain that a coefficient alpha:

- more than 0.90 is very highly reliable.
- between 0.80 and 0.90 is highly reliable.
- between 0.70 and 0.79 is reliable.
- between 0.60 and 0.69 is marginally/minimally reliable.
- less than 0.60 is of unacceptably low reliability.

¹⁷ Also called ‘internal consistency reliability’.

¹⁸ Also known as ‘Cronbach’s alpha’ or just ‘alpha’.

Therefore, the line of reliability should be above 0.60. For the present study, the coefficient alpha for questions 7, 8, 11, 13 and 15 are 0.727, 0.715, 0.839, 0.788 and 0.734 respectively indicating that the scores of these questions are internally consistent and reliable.

3.7.2 Interview validity and reliability

Among the eighteen types of validity described by Cohen *et al.* (2007), 'face validity' in interviews is often used (*ibid.*, p. 150). Therefore, inferences about interview validity in my study are made on the basis of 'face validity' which refers to whether the questions of the instrument appear to measure what they are meant to measure. Also, I attempted during the interviews and the phase of data analysis to minimize the amount of bias as much as possible in order to achieve greater validity (*ibid.*).

Concerning reliability, I paid special attention to the structure of the interview, using the same questions and probes for each interviewee in order for them to understand my questions in the same way. It must be noted that only open-ended questions were used to enable the interview participants to express and demonstrate their unique perception and understanding of the situation (Silverman, 1993, p. 150).

In addition to that, I had to equip myself with useful skills including knowledge of the subject matter, a well-structured interview with clear sections (See Appendix C), clear and understandable terminology and enough time allowed for each interviewee to think and answer the questions. Besides, interruptions of the interviewees were avoided to the maximum, special attention was paid to the participants' responses with careful monitoring of the interview towards the purposes of the study.

3.8 Ethical considerations

In order ensure the reliability and consistency of the study, I took careful note of ethical issues related to the present research in a number of ways. To begin with, concerning partnership between the researcher and the participants, mutual respect was encouraged by seeking participants' willingness to participate in the study before filling in the questionnaires and then by giving them the free choice whether or not to take part in the follow-up interviews. The participants were also free to decide, at their convenience, the location and time for the interviews. Moreover, I explained to them the benefit they

could gain from their participation: to have the chance to raise their own voices concerning their needs in teaching and professional development, to share with their peers their beliefs and teaching experience, and to have some self-reflection on culture teaching practices. The interview participants gave their consent to be contacted for the interview when they filled in their personal information in the last page of the questionnaire.

Secondly, regarding participation, the participants in my study undertook the role of story-tellers by sharing information on their beliefs and classroom practices which provided the researcher with valuable data for analysis. Participants' worldviews have been respected, recorded and then studied and analysed with as little bias as possible in order to faithfully preserve their opinions.

Thirdly, in terms of protection of my research participants, confidentiality measures were taken. A code name was used for each participant¹⁹ in processing and analysing data in order to anonymously present their worldviews. I have been careful in the presentation of data and the discussion of the findings when participants' names were needed by using only the codes instead of their real names.

3.9 Conclusion

In this chapter, I presented the research design, methodology, research questions and objectives as well as a detailed account of how this empirical research was carried out. Narrative inquiry was defined and its relevance as research methodology for the present study was discussed. Data were collected from two main sources, namely, questionnaires and interviews with the purpose to describe and explore Algerian secondary school EFL teachers' perceptions, beliefs and classroom practices of culture teaching. The phase of data collection was preceded by a short pilot study to enhance the design of the research instruments. Data analysis procedures were described in terms of quantitative and qualitative data using SPSS and thematic analysis respectively. The validity and reliability of the research was also discussed with regard to the scores generated from both research instruments in addition to a section discussing research ethical issues in terms of partnership, participation and protection of the research participants.

¹⁹ QP is short for 'questionnaire participant' and IP 'for interview participant'

CHAPTER FOUR

RESULTS AND DISCUSSION

4.1 Introduction

The main focus of the present study is to explore secondary education EFL teachers' perception, beliefs and classroom practices of IC teaching by seeking to answer the following research questions:

1. How do Algerian EFL teachers perceive and understand the concept of 'culture' and 'IC' in ELT contexts?
2. To what extent do they see IC as an objective in ELT contexts?
3. How do they approach the teaching of IC in their classrooms?
4. What training did they have or may wish to have for better integration of IC into their teaching practices?

In this chapter, quantitative and qualitative results are reported. Commonalities, trends and variations of teachers' perceptions, beliefs and culture teaching practices are described and the relationships between them established. Data collected from the questionnaire surveys and interviews are presented in this chapter in an integrated way followed by a discussion section where results from both tools are compared, related and interpreted in an integrative way. Data analysis and discussion is presented in this fashion because both research tools tackled issues intended to answer the same research questions.

Quantitative results obtained from questionnaires were analysed using the Statistical Package for Social Sciences (SPSS, edition 24). Teachers' questionnaire answers were carefully coded and entered into the software (SPSS) and then analysed with as much care and objectivity as possible. Quantitative results are presented under four main sections following the design of the questionnaire survey, namely, (1) demographic information, (2) teachers' perceptions and beliefs, (3) teachers' classroom practices, and (4) teacher training and professional development. Qualitative data were gathered from eight participants who expressed their agreement and willingness to do follow-up interviews after they had filled in the questionnaires. Interview data were recorded and transcribed as a Word file to be analysed thematically.

This chapter is divided into six main parts, namely, demographic information from both research tools, teachers' perception of culture and understanding of intercultural communication, their reported beliefs about culture teaching, their classroom practices as well as their training and professional development.

4.2 Demographic information

Forty secondary school EFL teachers ($n=40$) participated in the quantitative part of the study and eight ($n=8$) took part in follow-up interviews. Participating teachers came from different rural and urban secondary schools in Mostaganem. Some teachers who worked in fairly remote areas were contacted by telephone or email and were thus sent an electronic version of the questionnaire. The demographic information of the participants constituted questions 1 to 6 of the questionnaire requiring information on participants' gender, age, teaching experience, highest obtained degree and whether or not he/she had any overseas experience with the requirement to fill in a table in case he/she had. Demographic information from both research tools are presented in Table 4.1 below.

Table 4.1: Demographic information of questionnaire and interview participants

Demographics	QUESTIONNAIRE		INTERVIEW	
	Freq. ($n=40$)	Percent	Freq. ($n=$)	Percent
Gender				
Male	11	27.5	2	25
Female	29	72.5	6	75
<i>Total</i>	40	100	8	100
Age				
Less than 30	23	57.5	4	50
30-40	10	25.0	3	37.5
41 or more	7	17.5	1	12.5
<i>Total</i>	40	100	8	100
Teaching experience				
1-7	29	72.5	4	50
8-15	4	10	2	25
16 or more	7	17.5	2	25
<i>Total</i>	40	100	8	100
Highest obtained degree				
BA	9	22.5	4	50
MA	30	75	4	50
PhD	0	0	0	0
<i>Total</i>	39	100	8	100
Overseas experience				
Yes	13	32.5	2	25
No	27	67.5	6	75
<i>Total</i>	40	100	8	100

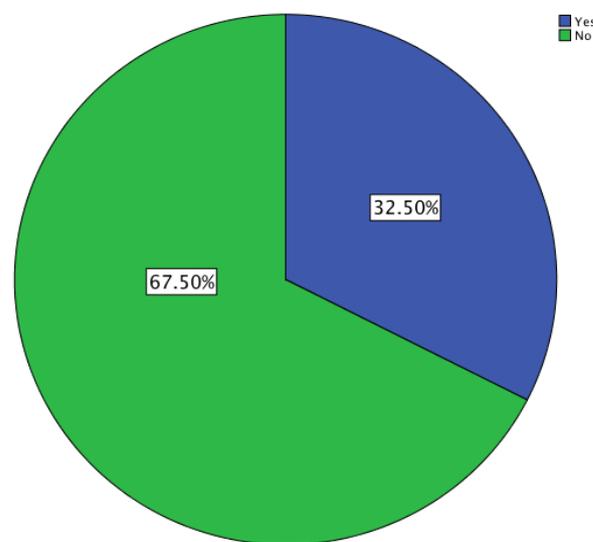
From among 40 questionnaire participants, there were 27.5% males and 72.5% females. Most of them (57.5%) were young teachers (less than 30 years of age). When

looking at teaching experience, 72.5% of the participants had one to seven years of experience which means that most of the questionnaire participants were novice teachers. As for participants' academic qualifications and education, 22.5% of them possessed a Bachelor of Arts degree while an overwhelming majority of 75% had a Master of Arts. However, no participant was reported to hold a doctoral degree. An explanation for this is that in Algerian educational system all PhD holders apply for a job at university level because such a degree is not required for recruitment in secondary education. The total of responses in this section, as can be seen in the Table 4.1 above, is 39 out of 40 because one participant intentionally or unintentionally skipped question 4.

Concerning interviews, the participants were mostly of the female gender (75%). Half of the sample constituted young teachers (less than 30 years of age). 50% of the interviewees were novice teachers (between 5 and 6 years of experience) while the other half consisted in 25% of moderately experienced and 25% highly experienced teachers. As for the educational level, 50% held a bachelor of Arts and 50% had a master's degree. Only a minority of 25% had overseas experience while the overwhelming majority did not.

The last question (i.e., question 6) required teachers to indicate whether or not they had any overseas experience and, in case they had, to specify the name of the country, the purposes and duration.

Figure 4.1: Have you ever been to other countries?



The results show that only 32.5% ($n=13$) of the questionnaire participants had been to other countries especially Tunisia (29.2%) and France (25%), mostly for touristic purposes (90%) and for short periods of time at a total average of 19 days. Below is a table displaying, in a descending order, participants' most frequently visited countries, their most common overseas purposes as well as their average overseas experience duration.

Table 4.2: Overseas experience

Country	%	Purpose	%	Total avg. overseas exp. duration
Tunisia	29.2	Visit	90.0	19.56 days
France	25.0	Training	10.0	
Spain	12.5	Study	0	
Morocco	8.33	Work	0	
England	8.33			
Turkey	4.16			
Germany	4.16			
Switzerland	4.16			
Qatar	4.16			

Although overseas experience enriches one's IC, it could be suggested that, according to the figures in the table above, countries like Tunisia and France, which figure as the most visited countries by the participants, may not present enough intercultural input. I think so on account that Tunisian and French cultures are very close to Algerian culture, which may explain why the majority of the participants tended to go to these neighbouring countries for the shared cultural affinity. It might be safe to conclude then that the more gap there is between cultures, the more opportunities are for IC development. With that being said, Tunisia and France are home to more than natives. Therefore, there is indeed a possibility for intercultural encounters of Algerian visitors with people from different countries and cultures. However, for an average stay of 19 days it seems insufficient for the participants to have a fair chance to have their IC substantially developed.

4.3 Teachers' perceptions of concepts

In this section, teachers were asked to define the concept of culture, intercultural communication and IC in order to find out how their perception and understanding of the concepts are shaped. It should be noted that these questions were not included in the questionnaire; instead, they were part of the interviews only.

4.3.1 Teachers' perceptions of 'culture'

When teachers were asked to define what culture meant to them, some of them provided definitions which reflected their view of the concept as one that can be easily defined. For instance, one interviewee mentioned:

IP1 “Culture (sigh) is like knowing ___ about ___ customs traditions it has to do with ethics and beliefs and so on? Culture +”

On the other hand, some interviewees pointed out to the fact that culture is a multifaceted concept that cannot at all be easily defined. One participant mentioned the following:

IP7 “If we define culture it's very + complex to be defined but since we are linked to ___ language we try to push them to ___ for instance the ___ cultural side (...) mean the way they think for instance it has to do with the way they think ___ they way they they wear clothes yeah it's cultural + the way they eat you see this is it.”

In addition, one interviewee referred to the non-verbal behavioural aspects of culture indicating that culture is more than the visible tip of the iceberg. He stated:

IP2 “...you know sometimes even if these cultural points are not even sometimes they are not even ___ in the language they are even they are behavioural sometimes like I'm gonna give you an example if you go to if you go to ___ to Russia for example in a meeting and you do that (physical demonstration) like just the way I'm crossing my leg and ___ you know putting up into the other leg it means that you are not respecting them enough.”

A variety of aspects seem to be included in these perceptions of culture. The main focus of this study is not on individual variations but on variations of a more general nature in order to find out about a general orientation towards different perspectives of

viewing culture. Participants' perceptions can be located within the three major conceptualizations of culture that I have discussed in chapter two (see pp. 40-47).

4.3.1.1 Culture as a body of knowledge

Most participants described culture in terms of knowledge about the target language speakers, history, geography, political system, religion, food, clothes, customs and traditions. This view of culture appears to predominate among my interviewees. When IP4 was asked about her suggestions to improve culture teaching, her answer clearly demonstrated that culture in ELT is largely considered as information that can be passed on to students. This teacher said:

IP4 “First they should have ___ they should they should have enough information enough information about the culture of the ___ + culture of the country they are teaching the language for example English right. Do our teachers have enough information about Britain? + Yeah? ++ Do they know for example just an example do they know + ___ about ___ history of Britain? + Do they know what ___ what the ___ special dish of the British? Right? You get what I mean?”

In addition, few participants pointed out to artefacts such as films, plays, literature as cultural expressions which are part and parcel of culture. In fact, teachers did not overtly express their view of culture in terms of its artefacts but their mentioning of the use of such TC products for teaching purposes indicated that they considered artefacts as constituents of culture. Such cultural products are usually exploited by teachers as culture teaching material. The following excerpt illustrates a view of culture as artefacts:

IP4 “Something else + ___ you talk for example about Shakespeare + right ++ have the students ___ seen a play performed by actors right? Doing for example ___ a play by written by Shakespeare? No.”

4.3.1.2 Culture as a systematic body of social values and practices

Some participants also referred to social values, norms and beliefs underlying the way people live and act, and which are to varying degrees behavioural patterns taken for granted by the target language people. One interviewee described culture as follows:

IP6 “I think that culture is still an undefined concept it has been widely + (...) defined well for me it is a set of social norms perspectives thoughts religion

and all + and all what constr- and all what construct a society which means a society with its cultural aspect.”

By sharing and getting to know about such a systematic body of social values and practices, language learners get to distinguish between what NSs consider as an appropriate social behaviour and what is not in specific communication situations. Another participant shared with me a teaching practice where he compared values of American and Algerian people. Such a practice reflected his view of culture as a system of social values and practices. He stated:

IP2 *“I remember last year I had a fourth unit of __ third unit of __ not third fourth unit of third year classes which is Feelings and Emotions and we spoke a lot about how we are different you know our mindsets __ like for example American people they share a lot they they you know they they say I love you a lot you know and I question my students do you for example do you kiss your mother or your father or your sister? and my students what? I kiss my are you crazy sir? And which I told them like she is your sister you can kiss her Is it is it forbidden by your religion? No it’s not forbidden but we do it”*

Interestingly, only two participants (IP2 and IP8) talked about ways of thinking and ways of seeing the world as components of culture. For instance, IP2 said:

IP2 *“...you know we live now in a very in a global world you know and they are going to come across native speakers or American or or (...) or Spanish people and they are different in their lifestyles in the way they speak in the way they think...”*

4.3.1.3 Culture as communication

Culture as communication consists in the view that language and culture are inseparable where language is shaped by culture and culture is expressed through language. Seven out of eight interviewees explained that language and culture cannot be dissociated and that culture teaching serves as a context for effective language learning and language use. One teacher mentioned the following:

IP2 *“[I think I thinks is is is of paramount important because __ you cannot dissociate culture from the language they go hand in hand sometimes __ I’m gonna (...) give you an example sometimes there are some expressions because you share the same culture either they mean the same thing or they*

__ they mean something completely different so you know to you need to understand the culture to be able to understand the language.”

Based on teachers' responses, it follows that culture as communication can be viewed as sociolinguistically appropriate practices. In other words, language learners are expected to learn *how* to express themselves in the target language while taking into consideration sociolinguistic appropriateness of expression in the TC. In addition to the illustration above by IP2, another teacher (IP4) provided an example which explicitly demonstrates the view of culture as communication of 'how to say appropriately'.

IP4 *“For example + __ I want to teach for example proverbs let's say for example proverbs related to __ related to let's say ethics + __ money doesn't grow on trees + right? + how can we explain this to your __ to your __ students? Right? + Money doesn't grow on trees this is E-E-English English thinking + how about Algerian thinking do we say the same? I give you another one + in English we say like father like son + yes or no? How do we say it in Algerian __ in Arabic yeah? It's not the same”*

In the conceptualization of culture as communication, culture is viewed as semiotics. Teachers gave evidence of awareness concerning sociolinguistic competence and only one made mention of the non-verbal aspect of communication within such as the way language users manage distance or the way they hold eye contact or physically express emotions. The majority of teachers did not point out to these aspects of communication maybe because they are part of our subconscious and thus are not easily perceivable.

4.3.2 Teachers' perceptions of IC

In this section, teachers were asked about what intercultural communication and IC meant to them. Sometimes answers were not given under one question. Rather, they were found as bits and pieces in different parts of the same interview. Therefore, teachers' understanding had to be extracted by identifying emerging subthemes. 50% of them pointed out that intercultural communication came in consequence of globalization indicating an understanding of intercultural communication as one which takes place between cultures across national borders. One teacher (IP8) added the notion of mediation to her definition as follows:

IP7 “...__ since we are living in a globalized __ world through the internet so the aim is not to speak perfectly English but at least to mediate the meaning to be mediators and to convey the meaning and to avoid some misunderstandings we should have at least an idea about other cultures and __ you know”.

Furthermore, half of the interviewees (IP1, IP2, IP5 and IP8) indicated that culture teaching was important because their students might someday go abroad where they would find themselves lacking the cultural background that would assist them to communicate effectively. For example, IP8 stated:

IP7 “...and at the end I told them (i.e., her students) imagine you go to Great Britain or America you have this opportunity you are going to meet __ Jew people are you going to __ avoid them?”

An analysis of such an answer indicates that some teachers perceived intercultural communication in the strict face-to-face form which is but one among many other forms of an intercultural encounter. In fact, intercultural communication can also take place virtually over the Internet, when reading a magazine, a book or watching a film as an artefact of the TC.

When teachers were asked about their understanding of IC, they listed qualities which they thought constituted an IS. One interviewee mentioned the following:

IP2 “...sometimes because of religion religion constraints and societal __ societal restrictions you know we become blinded to the other’s culture so for me a person who is interculturally competent is a person who know about the other’s culture which is very important and even when not knowing about the other’s culture they are tolerant and they are acceptive and receptive about the other’s cultural perspective or __”

The analysis of teachers’ answers revealed that seven out of eight participants viewed knowledge about other cultures and attitudes of openness, tolerance and respect as the main characteristics that define an IS. Embedded in IP2’s understanding of IC above is the dimension of awareness where he made an attempt to explain that religious and social limitations can influence our view of the world. With that said, the IC dimension of awareness about how one’s culture can shape one’s understanding of the world did not seem to occupy much space in teachers’ perceptions of IC.

4.3.3 Discussion

Interview participants' understanding of culture were analysed within the scope of the three major conceptualizations of the concept mentioned in chapter two (see pp. 40-47), namely, (1) culture as a body of knowledge, (2) culture as a systematic body of social values and practices, and (3) culture as communication. While some teachers gave a straightforward tip-of-the-iceberg perception of culture, others appreciated a deep understanding of the concept and explained that it included less observable aspects which go undetected such as values and ways of thinking (Porto, 2009). All teachers viewed culture as factual knowledge to be transmitted either from the teacher or the textbook to the learners (Duranti, 1997). Also, dominant among my interviewees' responses was their view of culture as communication (Claude Lévi-Strauss, 1963; Kramsch, 1998; Devito, 2006), i.e., as a context that facilitates language learning and language use. These two major views of culture shaped my participants' understanding. It is noteworthy that many teachers did not consider ELT to be concerned only with language and TC teaching, but also pointed out to the necessity to include teaching the HC by comparing similarities and differences as a means to increase students' self-awareness and deepen their understanding of their own cultural identity. In addition, no teacher referred to an understanding of culture in terms of different social groups. In fact, there are many cultures within one national culture on the basis of gender, social class, ethnicity, etc.

While all teachers stressed the importance of integrating culture teaching as part and parcel of ELT, it is interesting to note that half of the interviewees summarized its usefulness in that learners might someday travel to an English-speaking country, indicating an understanding of intercultural communication in the face-to-face form. For this, teachers need to realize that IC teaching is necessary even when their students are still resident in their home country. Therefore, students need IC in order not only to communicate with people from different cultures across national borders, but also to be able to make sense of the TC as represented in a particular cultural product such as a novel.

Teachers understanding of IC can be discussed in terms of the four components of Byram's (1997) model of IC, namely, knowledge, attitudes, skills and critical cultural awareness. Participants' responses indicated that the IC dimensions of knowledge and attitudes were the main characteristics that an IS must possess. However, the awareness and skills dimensions were not emphasized as often. This could be because teachers may

not have enough understanding of the intercultural approach, or because they may have observed, as indicated in IP2's understanding of IC above, that their students lacked knowledge and positive attitudes towards the TC.

4.4 Teachers' perceptions and beliefs about teaching objectives

Section two of the questionnaire inquired into teachers' perceptions, thoughts and beliefs concerning the teaching of language and culture. This section is comprised of two questions (7 and 8) whereby the first represents a general question on the objectives of ELT while the second is specifically related to the goals of culture teaching. Both quantitative and qualitative results are reported in an integrative way.

4.4.1 Objectives of English language teaching

In question 7, participants were asked about the general objectives of ELT. This question consists of six statements where participants were prompted to express how important to them is each objective. The statements are measured on a 4-point Likert (from *very important* to *not important*).

The objectives in statements 1-6 can be classified as dealing with two dimensions, namely, linguistic and cultural. The table below summarizes the results pertaining to question 7. Some participants intentionally ignored or unintentionally skipped to answer where due. Such instances are known as 'missing cases' but are generally ignored when reporting results for they generally constitute minimal values. Instead, only 'valid percentages' are presented in the tables below. The objectives in table 4.3 are put in order of importance as per participants' beliefs from most to least important indicated by the means.

The results in Table 4.3 below reveal that the most important objectives in EFL teaching as perceived by the participants are largely in favour of the linguistic dimension. Algerian EFL teachers believed that it was very important to 'motivate students to learn English' and to 'assist students to acquire a level of proficiency in the English language' at a rate of 69.2%, $M = 1.30$ and 52.6%, $M = 1.71$ respectively. On the other hand, the teachers identified the 'acquisition of learning skills that will be useful for learning other foreign languages' as the least important objective (35.1% reported it *Important*, $M = 2.24$).

Table 4.3: Teachers' perceptions and beliefs about the objectives of ELT

Objectives of EFL teaching	1 <i>Very important</i> %	2 <i>Important</i> %	3 <i>Somewhat important</i> %	4 <i>Not important</i> %	Mean
<i>Linguistic dimension</i>					
1. Motivate my students to learn English.	69.2	30.8	0	0	1.30
3. Assist my students to acquire a level of proficiency in the English language.	52.6	26.3	18.4	2.6	1.71
4. Assist my students to acquire communication skills that will be useful in other subject areas and in their daily lives.	47.4	29.9	21.1	2.6	1.78
6. Promote the acquisition of learning skills that will be useful for learning other foreign languages.	27.0	35.1	24.3	13.5	2.24
<i>Cultural dimension</i>					
2. Promote my students' familiarity with English-speaking cultures.	21.1	68.4	10.5	0	1.89
5. Promote the acquisition of an open mind and positive disposition towards unfamiliar cultures.	39.5	42.1	7.9	10.5	1.89

Similarly, qualitative data obtained from interviews revealed that teachers believed that the most important objective in ELT was the teaching of language. In support of this objective, one interviewee mentioned the following:

IP7 *“Well since our aim is to make our learners master the language the foreign language we actually __ there has been we need to adapt __ approaches and methodologies and such approaches need need to help our students master the foreign language in listening speaking writing and reading with understanding I focus more about understanding and such __ approach or methodology __ it’s not only functional or structural as we said but it has to be the (...) of both.”*

Interviewees provided three main reasons why they gave priority to language over culture, namely, (a) effective communication, (b) the transmission of one’s own culture to the other, and for (c) academic success in tests and exams. Below are excerpts from interviews illustrating these reasons in their respective order.

- IP1** “Yes, it²⁰ is. (...) What if someday they will go to such + place at least they will have an idea + about this country and its language it’s important + to be open minded too”
- IP5** “__ also to use this language in order to __ to __ to transmit our culture and __ to make people aware about the other culture and same time to to spread our culture and our __ our principles perspectives like Islams __ and __ and Muslims.”
- IP3** “Yes yes __ it’s up to __ it’s up to the syllabus it’s up to __ the __ the learners + and their needs there are the most people needs especially in the third year just (...) need how to master English so that they get a good mark in the BAC exam ok?”

Although the objectives of the cultural dimension in EFL teaching were also considered important by most questionnaire participants, they were still deemed secondary to the linguistic dimension. In terms of specific culture teaching objectives, teachers rated the attitude dimension reflected in statement 5 ‘promote the acquisition of an open mind and positive disposition towards unfamiliar cultures’ as very important (39.5% and 42.1% reported it *Important*) at almost equal means with the knowledge dimension reflected in statement 2 ‘promote my students’ familiarity with English-speaking cultures’ rated as important ($M = 1.8947$ and $M = 1.8957$ respectively).

Similarly, interviews showed that 50% of the teachers mentioned that ELT objectives consisted in language teaching first and then culture teaching. The other half of the teachers did not mention culture teaching at all. Therefore, culture seems to be secondary in importance in teachers’ opinion. One interviewee went to consider language teaching as his teaching priority while culture teaching as a sub-objective. He stated:

- IP2** “__ I’m not gonna lie to my first priority is the language I want my (...) to be proficient in the foreign language ok the proficiency and of course what comes later is other sub-objectives like for example like culture like pronunciation like __ and the the other __ sub-objectives of __”

Interestingly, teachers in the interview rarely seemed to have given much consideration to more than language and culture teaching as objectives of ELT. For example, teachers’ responses in both research instruments showed that they have

²⁰ IP1 was asked if it was important to integrate culture teaching into her EFL practices.

overlooked such objectives as the acquisition of learning skills that can be useful for learning other foreign languages. In fact, only two teachers (IP2 and IP6) referred to the promotion of critical thinking in their learners and two other interviewees (IP1 and IP6) briefly pointed out to developing in their students a sense of citizenship and belonging to the world.

IP6 “For for me I think teaching them to be universal which means to be let’s the citizens of the world ok not only his own country or his micro or macro society ok? I mean macro society the family the so + I think teaching our students to be universal which means whenever he get into contact with English speakers French + he has already the __ (...) the __ notion that this one is different from him + you see? So __”

Cross-tabulation was run in an attempt to look for any statistically significant relationships between the variables by comparing groups for observable variations. Since the population sample was unbalanced with regard to demographic information, possible false conclusions might be drawn. For this reason, within-group percentages were used to spot any between-group variations. When cross-tabulation was performed between teachers’ beliefs about the objectives of EFL teaching and demographic information variables, the following two observations were made. Results showed that as age increases the participants tended to think that ‘motivating one’s students to learn English’ is very important (less than 30 years: 63.6%; 30-40 years: 70%, and 41 years or more: 85%). Therefore, age seems to have some statistically significant effect on teachers’ beliefs concerning students’ motivation. Cross-tabulation also showed that participants’ educational level was related to their belief that it was very important for students to ‘acquire a level of proficiency in the English language’. Those who held a BA degree were more in favour of the linguistic dimension than those who held a masters’ degree (75%, $M = 1.25$ for BA and 48%, $M = 1.83$ for MA). To further support this finding, results from a t-test revealed that there was indeed a relationship between these two variables ($t(23) = -2.43$, $p = .02$). This is not to suggest, however, that MA holders were more in favour of the cultural dimension since there was no statistical evidence to uphold such.

4.4.2 Objectives of culture teaching in ELT contexts

In order to survey how participants perceived the objectives of culture teaching, eight objectives were listed. The content of statements 1-8 included in question 8 reflected the four dimensions of Byram’s (1997) model of IC, namely, knowledge, attitudes, skills

and awareness. Question 8 required participants to indicate the degree to which they believed the objectives were important measured on a 5-point Likert scale ranging between (1) *strongly agree* and (5) *strongly disagree*. Table 4.4 below reports results of question 8 in the order of the average mean from the most important to the least important dimension.

Table 4.4: Teachers' beliefs about the objectives of culture teaching

Objectives of culture teaching in ELT contexts	1 <i>Strongly agree</i> %	2 <i>Somewhat agree</i> %	3 <i>Neutral</i> %	4 <i>Somewhat disagree</i> %	5 <i>Strongly disagree</i> %	Mean	Avg. mean
Attitudes							
4. Developing attitudes of openness and tolerance towards other peoples and cultures.	71.1	21.1	7.9	0	0	1.36	1.61
7. Promoting the ability to be empathetic with people of other cultures.	29.7	54.1	16.2	0	0	1.86	
Knowledge							
3. Providing students with a rich variety of cultural information and expressions (history, geography, music, theater, films, etc.).	52.6	39.5	7.9	0	0	1.55	1.64
2. Providing information about shared values and beliefs.	39.5	47.4	13.2	0	0	1.73	
Skills							
6. Promoting increased understanding of students' own culture.	52.8	36.1	8.5	2.8	0	1.61	1.73
5. Promoting reflection on cultural differences.	50.0	36.8	10.5	2.6	0	1.65	
8. Promoting the ability to handle intercultural contact situations.	33.3	48.7	10.3	7.7	0	1.92	
Awareness							
1. Raising students' awareness on how their own values and beliefs influence the way they perceive other cultures.	36.8	44.7	10.5	7.9	0	1.89	1.89

From Table 4.4 above, it appears that no participant expressed strong disagreement with the given objectives of culture teaching. It follows therefrom that all participants believed that promoting students' IC was an important part of EFL teaching.

Teachers reported that the most important objectives of culture teaching in ELT consisted in the development of positive attitudes at an average mean of $M = 1.61$ in statement 4 'developing attitudes of openness and tolerance towards other peoples and cultures' (71.1% reporting it *Strongly agree*, $M = 1.36$) and statement 7 'promoting the ability to be empathetic with people of other cultures' (54.1% reporting it *Somewhat agree*, $M = 1.86$). Surprisingly, in the previous question (i.e., question 7), the attitude dimension was also considered a very important culture teaching objective. Scores also show that knowledge was regarded as the next most important objective at an average mean of $M = 1.64$ reflected especially in statement 3 'providing students with a rich variety of cultural knowledge and expressions (history, geography, music, theatre, films, etc.)' (52.8% reporting it *Strongly agree*, $M = 1.55$). The skills dimension was also considered important at an average mean of $M = 1.73$ with more than half of the participants expressing strong agreement with statements 6 and 5 on 'promoting increased understanding of students' own culture' and 'promoting reflection on cultural differences' (52.6%, $M = 1.61$ and 50.0%, $M = 1.65$ respectively).

From my own experience as an EFL teacher and from the data obtained from interviews, there are many cultural instances in secondary education EFL textbooks where teachers are expected to provide cultural information and prompt their students to compare and contrast similarities and differences about a particular cultural aspect of the target language with one's HC. This may be why teachers reported 'providing students with a rich variety of cultural information and expressions (history, geography, music, theatre, films, etc.)' ($M = 1.55$), 'promoting understanding of students' own culture' ($M = 1.61$) and 'reflection on cultural differences' ($M = 1.65$) as among the important culture teaching objectives in ELT. It is possible to suggest that teachers in the knowledge and skills dimensions of IC were speaking out of their personal experience and classroom practices. In other words, participants might have been describing culture teaching as outlined in the textbooks and the syllabus. In case this may be true, however, it would seem natural for the participating teachers to express their minds the way textbooks dictate on them especially when we acknowledge that the majority of the participants (72.5%) consisted of novice teachers whose limited experience ranges between 1 and 7 years.

Comparatively speaking, the least important IC dimension consisted in statement 1 ‘raising students’ awareness on how students’ own values and beliefs influence the way they perceive other cultures’ (36.8% reporting it *Strongly agree*, $M = 1.89$). This objective reflected the IC dimension of awareness. It is also interesting to note that statement 8 reflecting the skills dimension, namely, ‘the ability to handle intercultural contact situations’ was considered among the least important objectives. This may be explained by the fact that the participants could believe that there is no need for the time being to develop their students’ skills of intercultural communication on account that there is little possibility for such kind of encounters in Algeria. Assuming this is the case, this implies that teachers perceive intercultural contact strictly in the face-to-face form which is, in fact, one among many other forms of an intercultural encounter.

Results from interviews revealed that teachers believed that transmitting knowledge about the TC to their students and promoting attitudes of openness, tolerance and respect were the two major culture teaching beliefs. One interviewee’s answer reflected such beliefs as follows:

IP5 “...I always go back to my culture whenever I want to give __ example I I want to give it in th- th- the context because context is very important for example I gave them example about __ about UK or America or Australian people that use this language but I want my student __ use this language with their context with their daily life I want them to give me examples about their their culture their history their their background their daily background __ we need to compare the other culture because __ it is very important to learn the other culture to be __ open-minded to be __ in order not to fall the mistakes in order to respect the other culture...”

Seven out of eight teachers in the interview also believed that HC teaching is important. This is achieved by comparing similarities and differences between students’ culture with the target one. These beliefs reflect the IC dimension of skills which were also reported in quantitative results (as statements 5 and 6 in Table 4.4) as the next most important culture teaching objectives following the dimensions of knowledge and attitudes. Below is an excerpt from the interviews illustrating the dimension of skills:

IP2 “whenever we speak we speak about the difference always I make this comparison for me I cannot teach them the other’s culture of the target language without teaching them about their culture so I always make some similarities the contrast you know so what do we have what they have like

___ or this is something lacking in our society I'm gonna give you an example I remember last year I had a fourth unit of ___ third unit of ___ not third fourth unit of third year classes which is Feelings and Emotions and we spoke a lot about how we are different you know our mindsets ___”

IP2 makes a reference to the unit of ‘*Feelings and Emotions*’²¹ in the interview extract above which indicates the possibility that teachers might have been describing their beliefs in accordance with the content of the syllabus they teach. Hence, teachers’ beliefs can be partly shaped by their practices.

It is also important to note that the awareness dimension reflected in statement 1 in Table 4.4 was not listed by the interviewees as among the most important culture teaching objectives like knowledge and attitudes. However, when analysing IP2’ response above, one could deduce that comparing cultural differences necessarily leads learners to realize that their values and beliefs influence the way they perceive the TC. Still, teachers did not make any direct reference to such an objective.

Cross-tabulation results showed that all participants whose age was 41 years old or more and whose teaching experience was 16 years or more strongly believed in the attitude dimension as the most important culture teaching objective. The results of One-Way ANOVA showed that there was indeed a statistically significant difference between age groups ‘30-40 years’ and ‘41 years or more’ ($F(2, 35) = 4.211, p = .023$) indicating a relationship between teachers’ age and their belief in the attitude dimension reflected in statement 4. The Tukey test revealed that the mean of the former age group, i.e. 30-40, was statistically significantly higher than the mean of the latter age group, i.e. 41 or more ($M = 1.80$ and $M = 1.00$ respectively). One-Way ANOVA results also found that there was a statistically significant difference between teaching experience groups ‘8-15 years’ and ‘16 years or more’ ($F(2, 35) = 6.423, p = .004$). This indicates that teachers’ teaching experience had an impact on their belief in the attitude dimension. The Tukey test showed that the mean of the former group was higher than that of the latter ($M = 2.25$ and $M = 1.00$ respectively).

On the other hand, cross-tabulation results revealed that young participants (less than 30 years), with least teaching experience (1-7 years) and holding a masters’ degree

²¹ ‘*Feelings and Emotions*’ is the 4th and last unit taught to 3rd year students which deals with comparisons of different cultures in terms of how humor, emotions, feelings, etc. are handled.

strongly believed in the skill dimension of promoting increased understanding of students' own culture as one of the most important culture teaching objectives about twice as much as their peers (66.7%, 63% and 64.3% respectively). One-Way ANOVA results found that there was a statistically significant difference between age groups 'less than 30 years' and '30-40 years' ($F(2, 33) = 3.248, p = .052$) indicating a relationship between teachers' age and their belief reflected in the skill dimension of promoting increased understanding of students' own culture. The Tukey test showed that the mean of the former group 'less than 30 years' was statistically significantly lower than the mean of the latter age group '30-40 years' ($M = 1.38$ and $M = 2.11$). One-Way ANOVA test results also found that there was a statistically significant difference between teaching experience and the promotion of understanding of students' own culture ($F(2, 33) = 3.760, p = .034$). This means that the two variables of teaching experience and statement 6 reflecting the skill dimension were related. According to the Tukey test, the mean of the 1-7 group was lower than that of the 8-15 group ($M = 1.49$ and $M = 2.67$ respectively). Furthermore, when the means of BA and MA holders were compared in a t-test ($M = 2.15$ and $M = 1.47$), results found that there was a statistically significant difference between the two groups indicating that indeed participants' educational level was related to their belief about promoting understanding of students' own culture ($t(33) = 2.18, p = .036$).

In support of the above findings, one response from an interview participant could provide an explanation why young, novice teachers holding a master's degree gave more importance to HC teaching than their peers. This participant believed that HC teaching is necessary to preserve one's cultural identity and was concerned that today's globalized world presents learners with the danger of acquiring a new cultural identity in a hazardous way. She stated the following:

IP5 *“and our kids through __ media and globalization era and through internet and technology they started learning a new culture their own culture for example we are living in the same family and each one is leaving his own culture through media sometimes we don't get in contact with each other has its own mobile and __ doing __ whatever he wants to do or whatever she wants to do this is a problem especially in the early age the __ the kids started __ having his mobile and having internet and so on and so for globalization make __ make __ the word in a small __ in a small space so he or she will __ will learn a new culture __ in __ in hazard way so this is our mission to __ to __ to make our __ to make not only kids to make the*

parents aware about what their kids doing and it is very dangerous thinks for our kids.”

4.4.3 Discussion

The second research question aimed at exploring the extent to which EFL teachers see IC as an objective in their language classroom. Regarding the place of culture in ELT, most teachers agreed that it was necessary to incorporate culture into their teaching practices because language and culture are inseparable (Byram et al., 1994; Kramsch, 2004). They believed that understanding TC would assist their learners to better learn the language, to effectively communicate with culturally different people, to succeed academically and to acquire such positive attitudes towards culturally different people.

Concerning EFL teaching objectives, I chose to categorize them into language teaching objectives and culture teaching objectives. Both interviewees and questionnaire respondents agreed that their main goal was to present English as an international language, and that it is also important to teach its culture(s). Most teachers affirmed that it was crucial for them to motivate their students to be more aware of the importance of the language and its cultural context. Teachers' focus on the teaching of language more than culture in their EFL classrooms was justified on the basis of two major reasons. First, a language class is and should be first and foremost a class for language learning before any other objective. This does not mean, however, that other objectives of ELT such as culture teaching, critical thinking and skills for learning other languages were neglected. Secondly, final EFL exams in Algerian secondary schools proceed in the more traditional paper-and-pen fashion where students are assessed only on their linguistic competence. Other than exams and tests, participating teachers' focus on language more than culture is discussed in the results reported in Tables 4.5 and 4.6 later in this chapter.

In consequence of the changing globalized world and its present intercultural demands, teachers try to make space for culture teaching in their EFL classes. With regard to teachers' beliefs and perception of the teaching of IC in their classroom, teachers' culture teaching objectives can be categorized into three dimensions, namely, the attitudinal dimension, the knowledge dimension and the skills dimension.

1. **The attitudinal dimension:** Teachers believed that it was highly important to develop positive attitudes towards other cultures with the ultimate goal of

promoting openness, tolerance, empathy and respect, and in the long run, creating conditions for peaceful coexistence. Byram (2002) calls this dimension in his model of IC '*savoir être*' where students learn how to be open to the world, curious to learn about others and ready to suspend disbeliefs about other cultures and beliefs about one's own.

2. **The Knowledge dimension:** This is where teachers provide their students with TC-related background information on social groups, historical monuments, religion, etc. This dimension represents in Byram's (2002) terminology what he calls '*savoirs*' which consists in more than knowledge about a specific culture, but also knowledge of how social groups and identities function. Such knowledge of a person's world is useful in that it facilitates the process of intercultural communication.
3. **The skills dimension:** Byram (2002) refers to two types of skills: skills of interpreting and relating (*savoir comprendre*) and skills of discovery and interaction (*savoir apprendre/faire*). The skills dimension was not emphasized as much as the two previous ones. Few teachers tended to foster the development of skills of interpreting and relating to one's HC. Concerning the second type of skills, teachers believed that increasing their learners' knowledge about the TC(s) and promoting such positive attitudes and knowledge would equip them with the ability to operate such knowledge and attitudes under the constraints of real-time communication and interaction (Byram, 2002, p.13).

It is not clear whether the dimension of knowledge was more emphasized than that of attitudes in the interviews, but it is obvious that there is compatibility between quantitative and qualitative findings concerning teachers' beliefs and perceptions of culture teaching.

It is noteworthy that teachers' approach to culture teaching can be described as holistic for three reasons. First, it combines both the visible and invisible aspects of culture. Second, it takes into consideration the teaching of both students' own culture and the TC(s). Third, it aims at personal growth and development of the learner. Both questionnaire respondents and interviewees agreed that the attitudinal and knowledge dimension were the most important objectives of their culture teaching practices.

As explained in chapter two (see pp. 58-59), teacher knowledge is a makeup of their education, their personal beliefs and teaching experience. Teachers' responses on their beliefs about culture teaching indicated that they were on many occasions speaking out what the syllabus expected them to teach. Therefore, their beliefs draw a great deal from their current teaching practices. This is what Errington (2004) referred to when he defined teachers' beliefs as "what teachers believe they should be teaching" (p.40). This implies that a change in the syllabus and the textbook content can possibly lead to a change to a certain degree in teachers' beliefs. In some other situations, however, teachers' beliefs impacted upon their practices. Some teachers made use of discussion topics not included in the syllabus or the textbook in order to make their learners open-minded and tolerant. These teachers stated that they believed that openness and positive attitudes are a major goal in IC teaching. Therefore, to determine whether beliefs affect practices or vice versa, Mansour (2008) concludes that "the relationship between teachers' beliefs and their practices are far from straightforward" (p. 32).

Teachers also displayed an interest in teaching the TC(s) in relation to students' HC. This interest was noticed more among young novice EFL teachers. Based on the fact that there is less distance of age and more affinity in interests between this category of teachers and their learners, it is possible to suggest that young teachers such as IP5 are more familiar with technology and thus have more awareness on the cultural threat posed by the mass media. In addition, given that the overwhelming majority of MA holders were young novice teachers, it can be suggested that their educational level also contributed to raise their awareness with regard to HC teaching. In contrast, the majority of BA holders did not have a tendency to teach aspects of students' culture.

4.5 Teachers' culture teaching practices

Section three of the questionnaire explored teachers' actual classroom practices and activities when teaching culture. In this section, participants were asked five questions (9, 10, 11, 12, and 13). Question 9 investigated how teachers generally proportioned their EFL teaching time for language and culture teaching. Question 10 enquired into their self-reported difficulties and obstacles that hindered them from effectively integrating culture into their EFL classes. Questions 11, 12 and 13 explored teachers' instructional practices as well as the themes and topics they addressed in culture teaching. Both qualitative and quantitative data are presented and discussed in this section.

4.5.1 Time allocated for language and culture teaching

Question 9 of section three asked teachers to indicate from among six given approximate estimates the percentage which best represented the share of time they devoted to both language and culture teaching in their EFL classrooms. When looking at Table 4.5 below, one may possibly suggest the implication that the researcher viewed language and culture as two separate entities. In fact, the suggested percentages in Table 4.5 are only representations used to roughly quantify the teaching of purely the linguistic dimension in comparison to the teaching of culture-related content. The table below summarizes the results. ‘LgT’ and ‘CuT’ are used as short forms for ‘language teaching’ and ‘culture teaching’ respectively.

Table 4.5: Teachers’ time distribution for language and culture teaching

Teachers’ time distribution for LgT vs CuT	<i>Percent</i>	<i>Order</i>
100% LgT — 0% CuT	5.1	4
80% LgT — 20% CuT	59.0	1
60% LgT — 40% CuT	25.6	2
50% LgT — 50% CuT	7.7	3
40% LgT — 60% CuT	0	6
20% LgT — 80% CuT	2.6	5

The scores show that the overwhelming majority of the participants (59%) reported that 80% of their overall EFL teaching time was devoted to language teaching with only 20% dedicated for culture teaching. This question aimed to confirm participating teachers’ answers in question 7 of section two of the questionnaire. A clear correspondence exists between the results of the two questions (7 and 9) in which teachers spent more time on the linguistic dimension than the cultural one. It seems reasonable for these teachers to distribute their time in the way they did given that, according to their reported beliefs and perceptions, the main focus of ELT for them is to ‘motivate students to learn English’ and ‘to assist students to acquire a level of proficiency in the English language’ (See Table 4.3).

Data emerging from the interviews revealed that teachers gave more time to language than to culture teaching. The percentages they gave resemble those presented in Table 4.5. Four teachers only gave percentages while the other four could not quantify their culture teaching time. One interviewee mentioned the following:

IPI “Language ___ could be 70% + if we’re going to take it + (...) could be 30% for culture.”

It is thus questionable whether a share of 20% of the overall EFL teaching time would be sufficient to meet the ultimate goal of the intercultural approach, i.e., to raise potentially competent ISs able to manage through intercultural communication situations. Therefore, what could possibly explain teachers’ focus on language teaching more than culture teaching other than the above-given explanation? Or more importantly, what could possibly lie behind their reported beliefs and perceptions for culture teaching to be given a lower status to language teaching? Reported results from question 10 pertaining to culture teaching obstacles might to a certain extent provide an answer.

4.5.2 Challenges in culture teaching

Questions 7 and 9 revealed that teachers’ EFL practices were more in favour of the linguistic dimension than culture teaching. So, it is the objective of question 10 to attempt to provide an explanation as to why little time was devoted to culture teaching in comparison to language teaching. Teachers in question 10 were given space to write down the reason(s) why they did not or could not dedicate sufficient time for culture teaching. Out of the totality of the population sample ($n=40$), only 15 of them provided an answer to this question. This number constituted then 37.5% of the participating teachers in which 69.23% opted for ‘80% LgT – 20% CuT’ and an equal 15.38% for ‘100% LgT – 0% CuT’ and for ‘60% LgT – 40% CuT’. Interviewees’ responses were also analysed and presented in this section.

The method of analysis employed in this question from both research instruments was to extract recurring themes and then counting their frequency of occurrence. For instance, when the participants reported such difficulties and challenges as ‘culture is taught if included in the unit’, ‘it depends on the official syllabus’ or ‘we are constrained by the program which is too lengthy’, the implication here is that the participant lays the assumption that the syllabus is mostly language-based. Such answers then could be

grouped under the theme ‘(long) language-oriented syllabus’. The same thematic analysis method was applied to the rest of the reported challenges. Table 4.6 below reports, in a descending order (from the most to the least common challenge), teachers’ challenges and difficulties in culture teaching.

Table 4.6: Teachers’ reported challenges in culture teaching

Recurring themes	<i>Percent</i>
Long, language-oriented syllabus	42.30
Time limitations	23.07
Lack of materials	11.53
Overcrowded classrooms	7.69
Some topics might shock my pupils	3.84
Lack of teaching experience	3.84
Culture is not very important	3.84
Students’ disruptive behaviours	3.84

The most common reason why the participants allocated less time to culture teaching in comparison to language teaching was because of the length of the EFL syllabus which mostly emphasized the linguistic dimension (reported by 42.3% of the participants). In support of this first reason, QP33 and QP40 (i.e., questionnaire participants 33 and 40) for instance explained the following:

QP33 *“The curriculum content prevents us from integrating culture.”*

QP40 *“The syllabus is too long to be covered especially with exam classes, so we jump on to teaching more structures, grammar and writing to prepare students for the BAC exam...If you check on the official textbooks, you’ll find that it is full of grammar lessons, and four skills lessons...”*

When locating the latter explanation within the totality of the data related to the first reported challenge, it was understood that the teacher meant that the syllabus was overloaded with language content, which left little space for culture teaching.

The second most common reason why teachers focused more on language teaching than culture teaching was time limitations. 23.07% of the participants reported it as one of the most significant obstacles to effectively integrate culture into their EFL practices. It is observed that the length of the program and time limitations were closely linked. 5 out of 12 teachers (19.23%) who complained about the length of the syllabus and time limitations reported both as challenges. Therefore, the first two reasons reflected the ground that the majority of the participants shared unlike the rest of the reported obstacles.

Interview data reveals that teachers complained about similar issues reported in Table 4.6 such as the length of the program implying excessive language content, time constraints, overcrowded classrooms and a lack of materials. One interviewee mentioned the following:

IP1 *“The syllabus which is very long and you can’t do things that you you want to deal with because of the syllabus because you are obliged to finish in a certain time so you will have to give up on few things.”*

There were also some more challenges that the interviewees shared with concern other than those mentioned in Table 4.6. Such obstacles consisted in three elements. Firstly, when interview participants were asked to evaluate and express their thoughts on the cultural content in the textbooks, they mentioned that it was scarce and the choice of the units sometimes did not help much in developing learners’ IC. For example, IP6 stated:

IP6 *“The content of the textbook now for example when you find in a textbook activities about I think scientific issues where is culture here? I think that the units do not really deal with cultural aspects where is culture? Is civilization²² but still (...) for example we feel that they are just narrating why dealing only with civilization? Egyptian? I don’t know Greek? It’s not history.”*

Secondly, four out of eight interviewees (IP2, IP5, IP6 and IP8) referred to the social and cultural background of their learners as an obstacle to effective culture teaching. These teachers explained that their students’ negative reactions to some TC instances and judgements of their teachers sometimes discouraged them to deal with certain cultural

²² IP6 was referring to ‘Ancient Civilizations’ which is the 1st unit in 3rd year textbook ‘New Prospects’

topics. Teachers IP6 and IP8 added that they taught in rural areas which may further account for such reactions. Below are two excerpts from two teachers.

IP6 *“...for examples sometimes in the classroom when we speak about Christmas or for example + for example a love relation or a sexual relation for example we find most of our students feel embarrassed in order in in dealing with such __ topics so + I think there are still problems in how to develop an intercultural competence among learners and even teachers even teachers sometimes we find teachers that avoid who avoid topics that deal with cultural clashes or + stereotypes any kind of __”*

IP7 *Frankly speaking when I started talking about __ the that __ that point I felt (...) I said to myself maybe I should stop you know and __ avoid this discussion but I said no __ I have my objective is to make them aware so I carried on but the reaction do not encourage frankly speaking did not do not encourage me to to give such a kind of examples because they are going*

R. *[ok*

IP7 *to think that __ I am a Jew or I am __ atheist or I am I dunno you see + so it's not a comfortable situation because they are not open-minded enough to have such a kind of discussion.*

R. *[ok*

Thirdly, teachers mentioned their lack of culture teaching education and training as another challenge which obstructed them from successfully teaching IC. One interviewee expressed this lack as follows:

IP7 *“ __ IC we had it as a module at university second __ master two I mean master two as a module for almost if (...) I calculate hours it has been just two days one seminar took two days”*

R. *“[Ah ok for two days”*

IP7 *“for two days + it's not enough we have just been exposed to the term + and talking about __ using it using IC in our classes the training + talking about the training the training we had a training as teachers we had a training but it was just __ a superficial training it wasn't about culture it was about Arabic terms how __ legislation ok? Nothing to do with teaching”.*

4.5.3 How to teach

Question 11 explored how frequently teachers used particular instructional activities and practices regarding culture teaching in their classrooms. Teachers were given

11 statements from which list they were asked to indicate the frequency of their culture teaching practices on a 3-point scale (*Often, Sometimes, and Never*) by putting a cross in the column next to each statement. Table 4.7 summarizes the results from the most to the least frequent culture teaching practice on the basis of their corresponding means.

When reading the means, the order of the statements in terms of frequency of use becomes clear. The most frequent culture teaching practice reported in Table 4.7 was statement 3 'I tell my students what I know about the English-speaking countries and their cultures' (57.9% reported it *Often*, $M = 1.44$). This statement reflects the knowledge dimension of Byram's (1997) model of IC. The second most frequent practice was statement 11 'I ask my students to compare an aspect of their own culture with that in the cultures of the English-speaking countries' (48.6% reported it *Often*, $M = 1.60$) which reflects the skills dimension of comparing and relating.

These two practices are the only ones reported as the most frequent. The rest of the practices seem to be applied less frequently. Participants were further asked in question 12 to mention any other practices which did not figure in the list of practices in question 11. Out of 40 teachers, none of them answered this question.

When running cross-tabulations, t-tests and One-Way ANOVA tests results found that demographic information did not have any statistically significant effect on teachers' culture teaching practices. However, two statistically significant correlations were found between participants' culture teaching beliefs and practices. A positive correlation was observed between teachers' belief about raising students' awareness on how their values and beliefs influence the way they perceive other cultures and their practice reported in statement 12 ($r = .396$, $p = .019$). In other words, teachers who believed in the awareness dimension encouraged their students to discuss how their values and beliefs influenced their perception of the world. Also, another positive correlation was spotted between teachers' belief about developing attitudes of openness and tolerance towards other cultures and their practice of asking students about their experiences in English-speaking countries ($r = .383$, $p = .023$). That is to say, teachers who believed in the promotion of positive attitudes towards other cultures as the most important objective in culture teaching tended to ask their students about their overseas experiences more often.

Table 4.7: Teachers' culture teaching practices

Culture teaching practices/activities	Frequency (%)			Mean
	Often	Some-times	Never	
3. I tell my students what I know about the English-speaking countries and their cultures.	57.9	39.5	2.6	1.44
11. I ask my students to compare an aspect of their own culture with that in the cultures of the English-speaking countries.	48.6	42.9	8.6	1.60
8. I ask my students to describe an aspect of their own culture in the English language.	40.5	54.1	5.4	1.64
4. I tell my students why I find something fascinating or strange about the cultures of English-speaking countries'.	43.2	45.9	10.8	1.67
2. I ask my students to discuss how Algerian people and Algerian culture are perceived by people in English-speaking countries.	41.7	41.7	16.7	1.75
13. I encourage my students to discuss how their own values and beliefs influence the way they perceive other cultures.	36.1	50.0	13.9	1.77
12. I encourage my students to discuss their own values and beliefs which are perceived differently by people from other cultures.	37.8	40.5	21.6	1.83
7. I ask my students about their experiences in English-speaking countries.	25.7	54.3	20	1.94
5. I ask my students to independently explore an aspect of English-speaking countries' cultures.	27	48.6	24.3	1.97
14. I ask my students to discuss the origins of stereotypes that Algerian people have about English-speaking countries and their cultures.	24.3	45.9	29.7	2.05
10. I ask my students to explore meanings implied in documents or events from cultures of English-speaking countries.	25	41.7	33.3	2.08
9. I ask my students to explore areas of misunderstanding in communication between Algerian and English-speaking countries' cultures.	19.4	50	30.6	2.11
15. Besides cultures of English-speaking countries, I also touch upon cultures of other countries.	24.3	37.8	37.8	2.13
1. I ask my students to think about how the media represents the cultures of English-speaking countries.	11.1	58.3	30.6	2.19

Like in quantitative findings, interview data showed that teachers' practices aimed mainly at developing students' cultural knowledge about the TC and HC, and at promoting their skills of comparing cultural aspects of different cultures. Below are two excerpts on practices promoting the dimensions of knowledge and skills respectively.

IP3. *For instance I __ I took __ a video __ (...) + in which there is __ there was an Indian person + who was speaking about his __ his origins and ok? And we we __ we made debates + if they know Indian people if they __ ok?*

IP2 *“whenever we speak we speak about the difference always I make this comparison for me I cannot teach them the other’s culture of the target language without teaching them about their culture so I always make some similarities the contrast you know so what do we have what they don’t have like __ or this is something lacking in our society I’m gonna give you an example I remember last year I had a fourth unit of __ third unit of __ not third fourth unit of third year classes which is Feelings and Emotions and we spoke a lot about how we are different you know our mindsets __”*

Interviewees' narrated classroom practices also revealed that the IC dimension of attitudes ranked third after the promotion of the dimensions of knowledge and skills. In fact, only three interviewees used such practices that aimed at developing positive attitudes by means of empathizing with others or class discussion. One interviewee mentioned the following:

IP7 *“So in my class I have heterogeneous as I said learners and I try to bring for example sometimes I use __ incidents in my class it means I bring them situation ambiguous situation in which they have to __ reflect on them and I ask them if you were in his place or in her place what would you do?”*

Added to that, some interviewees sometimes seemed to use the wrong methodology as they strived to promote their students' attitudes of openness. IP5 and IP2, as shown in the examples below, mentioned that they *asked* or *told* their student to be open-minded indicating their need to be trained on appropriate methodology.

IP5 *“I always (...) ask my students to be open to the other culture for example __ if there is someone atheist or Christian or __ Jewdith (i.e., Jewish) I always ask my student to respect the other ok?”*

IP2 *“...what I emphasize on I think some something I said (...) two days or three days ago like we are different and this different is not something*

threatening or we are different and we have to accept different things you know...”

Interview data revealed that teachers resorted to certain activities in order to teach IC. These activities consisted in (1) class discussion and reflection, (2) project works, (3) computer-mediated encounters, and (4) face-to-face encounters.

(1) Class discussion and reflection

Six out of eight interviewees emphasized class discussion and reflection as a method for developing their students' IC. In such a classroom practice, discussion and reflection were encouraged as a means to acquire cultural knowledge like in IP3's statement above where students watched a video and had debates on how much they knew about Indian people. Discussion and reflection were also used to compare the TC with the HC to raise students' awareness that cultures are different. In addition, such practices promoted the acquisition of positive attitudes by means of decentring, which is stepping out of that taken-for-granted perspective to gain new insights (Byram, 2002). By asking students to reflect upon what they would do in a similar situation like demonstrated in IP7's statement above, they are pushed to realize that there might be several different reasons why culturally unlike people behave the way they do, and that things might not be as black and white as they appear from a HC perspective.

(2) Project works

Two interviewees referred to project works as a way to teach IC in which students were encouraged to compare between different aspects of the TC and HC. One interviewee mentioned that projects were followed by discussion and reflection for more IC learning. Below is an illustration of a project-based IC teaching practice.

IP6 *“For example we have __ we have a unit that deals with lifestyle why not proposing proposing a project for students for example __ making (...) __ making a comparison between the Western and the Algerian or the Arab world in terms of thinking in terms of + food religion norms so this for example task can it is can be let's say the (...) of discussion among our learners for example groups I can take a group you represent the Western society and you represent the our Algerian society or the Arab ok? So here we may find a clash for example and here the teacher can be a guide in order to see how much o- or his learners are intercultur a are intercultural competent speakers which means do they accept the norms which have been*

presented by the other group? What about the others do they do for example this is a (...)"

(3) Computer-mediated encounters

Computer-mediated encounters refer to those intercultural meetings where students can communicate with people from the TCs using the Internet such as in chatrooms and blogs. This idea was only suggested by one interviewee as a means to encourage students to have intercultural communication in school. This teacher stated:

IP7 "Why not having a chatrooms you know chatrooms especially in our schools chatrooms in which we enable our students to communicate with foreigners and __ assess them based on the cross-cultural communication let's forget about that why not having special blogs for our learners and then see their comments how what do they think ok?"

(4) Face-to-face encounters

Face-to-face encounters was used by one interviewee as a way to allow some of her students to have the opportunity to meet and talk with TC people in a real-life situation. This teacher explained the following:

IP7 I also I use __face-to-face encounters with __foreigners like last year that have been __ a British Council conference I took the best + students in my

R. [Ah ok

IP7 class they were (...) __ seven students each one from each class and I took them and they had this chance the opportunity to have __ communication with foreigners and they had to experience it themselves ok?

4.5.4 What to teach

The last question in section three (question 13) aims to seek which culture-related topics participants dealt with most frequently in their EFL classrooms. Teachers were given a list of 10 topics scaled on a 3-point Likert scale (*Often, Sometimes and Never*). Table 4.8 below summarizes the results of question 13.

Table 4.8: Frequency of culture-related topics

Culture-related topics	Frequency (%)			Mean
	Often	Sometimes	Never	
3. Daily life and routines, living conditions, food / drink, etc.	57.9	42.1	0	1.42
5. Education, professional life.	42.1	50	7.9	1.65
9. Values and beliefs.	34.3	57.1	8.6	1.74
8. Other cultural expressions (music, films, etc.)	32.4	59.5	8.1	1.75
4. Youth culture.	31.6	60.5	7.9	1.76
6. Traditions, folklore, tourist attractions.	32.4	45.9	21.6	1.89
1. History, geography, and political system.	13.5	59.5	27	2.13
2. Different ethnic and social groups.	21.9	37.5	40.6	2.18
7. Literature.	21.6	35.1	43.2	2.21
10. International relations (political, economic and cultural) with students' own country and other countries.	13.9	47.2	38.9	2.25

As presented in Table 4.8 above, the findings show that two out of ten topics were reported to be frequently addressed by participants, namely, topic 3 'daily life and routines, living conditions, food and drink' (57.9% as *Often*, $M = 1.42$), and topic 5 'education and professional life' (42.1% as *Often*, $M = 1.65$). Such topics promote the dimensions of knowledge and skills of comparing, interpreting and relating exactly as concluded in teachers' practices.

Less frequently addressed topics constituted the rest of the list particularly 'international relations (political, economic and cultural) with students' own country and other countries' (47% as *Sometimes*, $M = 2.25$), 'literature' (43.2% reported it *Never*, $M = 2.21$), and 'different ethnic and social groups' (40.6% as *Never*, $M = 2.18$).

Results also indicate that teachers did not really include more than the teaching of the HC and TC. Most participants reported both topic 10 'international relations with

students' own country and other countries' and practice 15 'besides cultures of English-speaking countries, I also touch upon cultures of other countries' as among the least frequently addressed topics and practices. One interviewee's response illustrates that teachers included the teaching of more than the TC and HC less frequently. This teacher mentioned:

IP2 *"[I'm I'm I'm not gonna I'm not gonna lie from time to time I talk about French people or the cultures I know because I myself doesn't don't know about the every single culture there is in the world so I speak about the ones I know so I teach yeah about generally about American and __ and British but from time to time I compare (...) French (...) even our __ the- the- the neighbor countries.]"*

When comparing the frequency of topics with demographic information, One-Way ANOVA test found a statistically significant relationship between topic 9 'values and beliefs' and teaching experience ($F(2, 32) = 5.654, p = .008$). The Tukey test showed that the mean of the most experienced teachers (16 years or more) was statistically significantly lower than the mean of those who had 8-15 years of experience ($M = 1.34$ and $M = 2.50$ respectively). This means that the former group gave more space for teaching values and beliefs than the latter group. Cross-tabulation further confirmed that those teachers with the most experience constituted 66.7% of the participants who reported the frequency of teaching this topic as 'often'. Besides, when Pearson's correlations were performed to measure the strength of linear dependence between teachers' beliefs and the topics they dealt with, results showed that the attitudes dimension of IC was positively correlated with the topic of 'values and beliefs' ($r = .383, p = .023$). That is to say, teachers who believed in positive attitudes of openness and tolerance as the most important culture teaching objective tended to teach values and beliefs more often.

Correlations further found that the objective of 'promoting understanding of students' own culture' was positively correlated with the teaching of values and beliefs ($r = .364, p = .037$). That is, teachers who believed in this objective tended to teach the topic of 'values and beliefs' quite frequently. Moreover, participants' belief about promoting the ability to handle intercultural contact situations was found to be negatively correlated with teaching daily life and routines, living conditions, food and drink, etc. ($r = -.326, p = .046$). In other words, teachers who dealt more with such topics in their culture teaching practices believed less in developing their students' ability to handle intercultural contact situations.

Interviewees narrated practices indicated that there were three major topics teachers dealt with when teaching culture, namely, (1) ‘daily life, living conditions, food and drink, etc.’ reported by five interview participants, (2) ‘social values and religious beliefs’ dealt with by three teachers, and (3) ‘history and ancient civilizations’ used by two teachers. Therefore, there is a clear correspondence and convergence of findings from quantitative and qualitative data. The following interview excerpt illustrates the most frequent topic teachers taught.

IP5 “Yes __ last year it was last year yeah Signs of the unit of Signs of the Time²³ yes __ I remember + examples about __ to make comparison between __ between the Arabs and __ the West and they saw precisely __ that there are __ that there are __ how we shall a radical change in __ in lifestyles of __ of Muslims __ for example like a jeans __ a lot of thinks ok? __ (...) for example has been changed totally changed for ²⁴اللباس الجزائري example ²⁵الحايك has been dis- disappeared for example (...) ²⁶جلابة __ ²⁷شاشية and so on and so for has been totally changed so”

Interview data analysis further showed that most teachers’ culture-related topics were illustrations from school textbooks. Seven out of eight interviewees made references to two main units from two different levels, namely, ‘Signs of the Time’ and ‘Ancient Civilizations²⁸’. Such reliance on the textbooks for culture teaching is repeatedly justified by my interviewees on the basis of the length of the syllabi. This indicates, according to the teachers, that the textbook reflects the content of the program, and implies that language teaching occupies a large space in the syllabi at the expense of culture teaching. For example, one teacher mentioned:

IP7 “Frankly speaking __ 25% (for culture teaching)”

R. “Ok”

IP7 “because we are guided by the program we try to cover up the program and whenever we have in a program for instance something linked to __ culture I try to tackle it...”

²³ ‘Signs of the Times’ is the 1st unit in 2nd year literary stream textbook entitled Getting Through whose objective is to compare food, clothes, etc. between different cultures in the past and the present.

²⁴ Literally translated as ‘Algerian clothing’

²⁵ Pronounced /əl hɑːjək/ — it is a type of Algerian traditional clothing for women

²⁶ Pronounced /dʒəˈlæbə/ — it is a type of Algerian traditional clothing

²⁷ Pronounced /ʃæʃijə/ — it is a type of Algerian traditional clothing

²⁸ ‘Ancient Civilizations’ is the 1st unit in 3rd year textbook ‘New Prospects’.

It was also observed that teachers pointed out to these two units as culturally loaded while they overlooked other textbook units dealing with more universally shared cultural values such as in ‘*Feelings and Emotions*²⁹’ and ‘*Ethics in Business*³⁰’. More will be explained in the discussion section below.

4.5.5 Discussion

The third research question enquired into teachers’ classroom practices in terms of *how to teach* and *what to teach* as well as the challenges and difficulties they faced when teaching culture.

Findings from both research instruments revealed that teachers proportioned their EFL teaching time in a way that prioritized the teaching of the linguistic dimension over cultural content. Teachers in quantitative and qualitative results explained that the two most common reasons consisted in the length of the language-loaded syllabi as well as time constraints. It is noteworthy that the first most common reason corresponds to the conclusions made in questions 7 and 9, and explains why participating teachers believed that the most important EFL teaching objective was to teach the linguistic dimension. As a consequence, it appears that teachers in question 7 were not speaking out their personal beliefs and perceptions. Instead, they were expressing their thoughts as outlined in the syllabus and the textbook. This observation corresponds to the suggestion I made in the result discussion section of Table 4.4 that participants’ beliefs are shaped by what they think they should be teaching (Errington, 2004).

In addition, interview teachers also pointed out to other culture teaching difficulties such as the textbooks’ insufficient cultural content, their learners’ socio-cultural background as well as their self-reported lack of culture teaching education and training. Concerning the textbooks, one might possibly argue that they are no more than supporting documents that can be overlooked and that teachers should draw their teaching materials from multiple sources. However, EFL teachers like QP33 and QP40 explained that they were guided and limited to teaching a conventional national syllabus which they believed prioritized language teaching over culture teaching. Secondly, students’ socio-cultural background which was responsible for their lack of receptivity and negative judgements

²⁹ ‘*Feelings and Emotions*’ is the last unit in 3rd year textbook ‘*New Prospects*’

³⁰ ‘*Ethics in Business*’ is the 2nd unit in 3rd year EFL textbook ‘*New Prospects*’

constituted a challenge that teachers could possibly overcome if they had enough training on adequate methodology of how to effectively deal with such situations. In fact, teachers themselves complained about their deficient IC-related university education and absence of training on culture teaching.

Teachers' culture teaching practices were also investigated in terms of their teaching methodology (*how to teach*) and content (*what to teach*). Even though many teachers stated that their main objective was to promote tolerance and openness, few of them applied strategies beyond the level of transmission of TC facts which they have read, learned or heard about, or of making comparisons between the HC and TC(s). Teachers' teaching methodology, as reported from both research tools, revealed that they gave priority to the dimensions of knowledge about TC and HC as well as skills of comparing and relating. Results pertaining to teachers' beliefs in question 8 showed that the IC dimensions of attitudes was their first culture teaching objective closely followed by the IC dimensions of knowledge and skills. Although this might suggest a gap between teachers' beliefs and their actual classroom practices, teachers' teaching methodology demonstrates their belief that knowledge about the TC leads to the development of positive attitudes of openness and tolerance as reflected in IP5's statement. It follows that teachers' beliefs do have an impact on their classroom behaviours (Errington, 2004; Nespor, 1985; Pajares, 1992).

Besides, when the interview transcripts were analysed in terms of teachers' practices, two observations arose; the first reflected teachers' lack of theoretical understanding and the second related to teachers' adoption of the wrong methodology to achieve their targeted culture teaching objectives. On the one hand, teachers' practices didn't seem to focus on all dimensions of IC. Instead, they mostly promoted learners' knowledge about the TC(s) as reflected in the topics they dealt with most frequently. This indicates that teachers need a training program to be equipped with sufficient theoretical understanding of the intercultural approach and its objectives. On the other hand, some teachers' choice of practices demonstrated that they had issues of appropriate culture teaching methodology. IP2's and IP5's responses illustrated that they aimed to promote positive attitudes by 'telling' or 'asking' their students to be open and accept differences. Such practices clearly demonstrate deficient methodology. Instead, a better and appropriate course of action would be to create activities in such a way as to lead their students to realize such differences by themselves and gradually open up to new

perspectives. Such deficiency in IC teaching methodology explains the gap between teachers' beliefs and practices on the one hand, and on the other it calls for teacher training by providing teachers with a practical model on how to proceed with teaching IC effectively. This explanation could not have been reached if the mixed-methods approach was not adopted by harmoniously integrating quantitative and qualitative findings.

Statistical findings revealed that teachers who were 41 years of age or more, with the most experience and who believed in the promotion of positive attitudes tended to teach topics related to values and beliefs more often. The reason may be that such teachers believed that it helped their students to realise that their values and behaviours are the product of their own culture, and "not to assume that they are the only possible and naturally correct ones" Byram (2002, p.13). As a result, learners become more open and tolerant towards other cultures. Also, teachers' teaching of the knowledge dimension reflected in the most frequently used topic of 'daily life and routines, living conditions, food and drink, etc.' was statistically proved not to be useful in promoting students' abilities to handle intercultural contact situations.

The participants seemed to perceive intercultural communication in the strict sense of transmitting culture as a body of factual knowledge. In fact, the intercultural approach encourages teachers to address more than the element of knowledge. This reflects teachers' lack of theoretical understanding of the intercultural approach and could be possibly explained on the basis of the limitations imposed by the syllabus and the textbook content.

Teachers' culture-related topics were mostly adapted from the school textbooks. This indicates their reliance on the textbook as the primary source of cultural input. On the basis of the results in Table 4.6 and interviewees' responses, teachers reported that they were expected to finish the syllabus within a given period of time. In other words, Teachers' reliance on the textbook could be justified on account that the national government requires teachers to teach specific linguistic and cultural material so that final exam content is determined in the same way across the country. Teachers who dedicate more time for culture teaching not included in the syllabus might consume more time at the expense of what they are asked to teach and thus must assume responsibility for their students' academic failure. It can be suggested that if IC teaching is to be given enough time, the national government must introduce some changes to the content of the textbooks in favour of culture teaching.

In addition, teachers' reference to the textbook units of 'Ancient Civilizations' and 'Signs of the Times' indicates that they view culture as a body of knowledge. No interviewee, however, pointed out to other units from the textbooks like 'Ethics in Business'³¹ and 'Feelings and Emotions' which deal with universal cultural values and principles. Teachers' failure to mention practices from such units might be explained by the fact that they consider culture more as what is different between peoples rather than as what is universally shared.

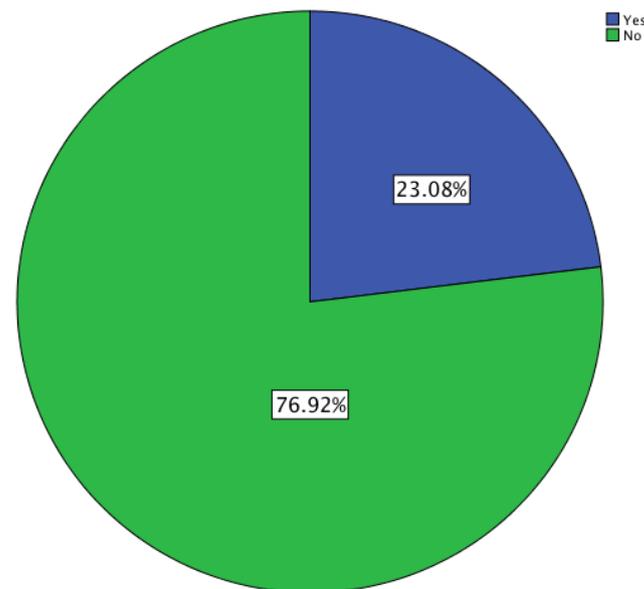
4.6 Teachers' training and professional development

Section 4 of the questionnaire survey consists of four questions (14, 15, 16 and 17). It must be noted that the objective mentioned underneath the title of section four of the questionnaire makes it clear to the participants not to confuse training with their university education. In question 14, participants are expected to indicate whether or not they had any training concerning how to teach culture. Question 15 investigates teachers' thoughts on their training program. This question comprises a list of five statements in which participants are required to indicate their feedback, views and expectations concerning their culture teaching training measured on a 5-point Likert scale (from *Strongly agree* to *Strongly disagree*). Questions 16 and 17, respectively, aim at checking teachers' willingness to participate in a training program on culture teaching in case they did not have any. They are also required to write down the reasons in case they are not interested. None of the participants provided an answer to question 17 since none of them expressed their disinterest as indicated in Figure 4.3.

4.6.1 Teachers' previous training on culture teaching

Section 4.6.1 presents results related to questions 14 and 15 on the frequency of teachers who had pre-service or in-service training on culture teaching as well as on their thoughts concerning their training experience. Results pertaining to question 14 are summarized in Figure 4.2.

³¹ 'Ethics in Business' is the 2nd unit in 3rd year textbook 'New Prospects' which deals with universal cultural values related particularly to transgressions in business such as fighting counterfeiting, bribery and theft.

Figure 4.2: Frequency of teachers' training on culture teaching

Results show that only a minority of 23.08% (i.e., 9 participants out of 40) had some training on how to teach culture. The majority of 76.92% participants tended to teach culture from one's own perspective without any training. Out of 9 participants who had training, the majority were female (7 female and 2 male teachers), young (6 teachers less than 30 years of age, 2 between 30-40 years, and 1 teacher more than 41 years of age), novice teachers (7 of them had 1 to 7 years and 2 had 16 years or more) who held mostly a masters' degree (7 had a master degree and 2 had a bachelor degree). As for overseas experience, 5 out of 9 participants who had training on culture teaching were reported to have been to other countries.

Interview participants indicated that they had training but it was not on culture teaching. As an illustration, one interviewee mentioned:

IP7 *'...talking about the training the training we had a training as teachers we had a training but it was just ___ a superficial training it wasn't about culture it was about Arabic terms how ___ legislation³² ok? Nothing to do with teaching.'*

³² IP7 was referring to school legislation as part of their in-service teacher training

Teachers who had training were then given a list of five statements which they rated on a five-point Likert scale ranging between (1) *Strongly agree* and (5) *Strongly disagree*. Statements 1, 2 and 3 inquired into participants' feedback on their training concerning culture teaching, and items 4 and 5 pertained to teachers' expectations. Items 2 and 3 also reflected teachers' attitudes towards culture teaching. Below in Table 4.9 results pertaining to question 15 are displayed.

Table 4.9: Teachers' feedback on their training on culture teaching

Statements	1 Strongly agree %	2 Somewhat agree %	3 Neutral %	4 Somewhat disagree %	5 Strongly disagree %	Mean
1. My teacher training helped me to teach cultural aspects in my English language classroom.	11.1	77.8	11.1	0	0	2.00
2. Cultural awareness was an important component in my training as an English language teacher.	33.3	55.6	11.1	0	0	1.77
3. The need for teacher training on how to teach culture is important.	33.3	66.7	0	0	0	1.66
4. It would be helpful to be trained by native speakers of the language to acquire their culture.	55.6	22.2	22.2	0	0	1.66
5. Teachers should have visits to the target language countries as in-service training to acquire their cultures.	55.6	44.4	0	0	0	1.44

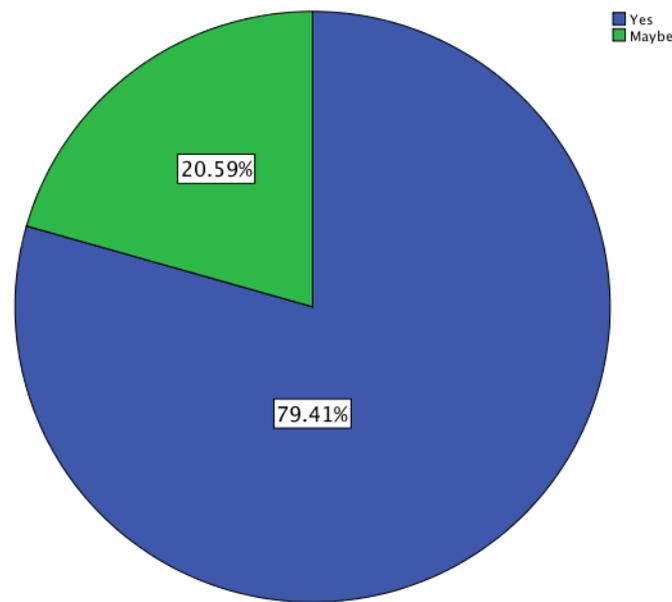
The scores in Table 4.9 reveal that the participants (23.08%) expressed agreement with statements 1-5 where all the answers are located between the means $M = 1.0$ and $M = 2.0$, namely, '*Somewhat agree*' and '*Strongly agree*'. Statements 1, 2 and 3 show that participants were not fully satisfied with their teacher training (77.8%, $M = 2.00$; 55.6%, $M = 1.77$; and 66.7%, $M = 1.66$ respectively reported as *Somewhat agree*). When reading the scores of statements 4 and 5 (55.6%, $M = 1.66$ and 55.6%, $M = 1.44$ respectively reported as *Strongly agree*), it is further confirmed that the participants were not really content with

their teacher training. Instead, most of them suggested that it was very important for EFL teachers to have visits to the target language countries as part of in-service training to acquire their cultures. Similarly, participants suggested that it would be helpful to be trained by NSs to acquire their culture.

Some associations between teachers' feedback in Table 4.9 and demographic information were observed, namely, gender and overseas experience. Results from a t-test revealed that there was a statistically significant difference between males and females on the importance of overseas training ($t(6) = 3.873, p = .008$). Females, more than males, expressed strong agreement with the fact that teachers should have visits to the target language countries as part of their in-service training to acquire their culture with an average mean of $M = 1.29$ and $M = 2.00$ respectively. In addition to gender differences, a t-test found a statistically significant difference between teachers who had overseas experience and those who did not with regard to training suggestions reflected in statements 4 and 5 ($t(7) = 2.789, p = .027$ and $t(7) = 3.528, p = .010$ respectively). Additionally, participants who have not been to other countries were more in favour of training by NSs to acquire the TC(s) than those who had, with an average mean of $M = 1.00$ and $M = 2.00$ respectively. Also, the former group, unlike the latter, were more in favour of the suggestion that teachers should have visits to the target language countries for in-service training to acquire the TC(s), with an average mean of $M = 1.00$ and $M = 1.80$ respectively. Cross-tabulation further confirmed that 100% of those with no overseas experience strongly agreed with suggestions 4 and 5 as opposed to 20% of teachers with overseas experience.

4.6.2 Teachers' training readiness and expectations

Question 16 explores participants' willingness and readiness to participate in a training program on culture teaching. This question requires teachers to indicate their interest in training by selecting 'yes', 'no' or 'maybe'. Results are presented in Figure 4.3 below. The scores reveal that the overwhelming majority of the participants (79.41%) agreed to take part in a training program on culture teaching while a minority of 20.59% expressed hesitancy.

Figure 4.3: Teachers' willingness to have training on culture teaching

Most interview participants agreed and expressed their need to receive some training on culture teaching. One teacher explained:

IP2 “...I think I have enough I do my best but I know I’m lacking something I did not have the proper training I think but sadly I think I did not really ___ received ___ a well training ___ vis-à-vis ___ how to teach these points.”

During the interviews, teachers were also asked about their expectations from such training. These expectations can be summarized in three objectives as follows:

1. To learn enough/more cultural knowledge. On this objective, one interviewee mentioned the following:

IP4 “First they should have ___ they should they should have enough information enough information about the culture of the ___ + culture of the country they are teaching the language for example English right. Do our teachers have enough information about Britain? + Yeah? ++ Do they know for example just an example do they know + ___ about ___ history of Britain? + Do they know what ___ what the ___ special dish of the British? Right? You get what I mean?”

2. To learn methodology on how to proceed for effective culture teaching. In addition to the analysis of teachers' deficiency in culture teaching methodology discussed in section 4.5.5, one teacher stated:

IP2 “ __ I think that sadly we do not have you know __ I dunno we want something practical some tips strategic moves or techniques that can help us apply these things we want something simple that can be applied and that will give results that's the only thing I want”

3. To receive grants for overseas culture learning and culture teaching training. This point is reflected in statement 5 in Table 4.9. A teacher during the interview stressed the following:

IP4 “ __ a culture culture is a contact + contact between people and people you want to teach me __ English please take me to England + teach me how the English leave I want to listen to the English how do they pronounce words + am pronouncing the words like the English + do they have a good accent like the English?... and I I I precise on practice in the country practice in the country first then he comes and he brings what he has been thought in the country + that's it”

4.6.3 Discussion

The last research question attempted to look into what preparation teachers had (pre-service or in-service) or may wish to have for integrating IC into their classrooms. One of the main reasons for exploring teachers' perceptions and practices regarding IC teaching in ELT contexts is to be able to provide them with professional development opportunities which build on their existing beliefs and practices (Borg, 2003). Research on teachers' cognition indicates that teachers' perceptions affect their cognition of specific teaching situations and their teaching practices (Carter & Doyle, 1995). Therefore, starting from teachers' perceptions and trying to alter them seems to hold the best promise for changing the teaching practice. In Algeria, teacher education and professional development need to provide EFL teachers with opportunities to self-reflect on their perceptions, beliefs and practices of IC teaching. Teachers also need to be sufficiently informed and trained on intercultural pedagogy to effectively help the learners grow as ISs.

Teachers were first asked to indicate whether they had any training on culture teaching. Results showed that the overwhelming majority did not participate in any teacher training program but they signalled their willingness and readiness to have some. Most

teachers therefore have been teaching culture to the capacity of their knowledge and by following their own teaching methodology. Given that teachers proved to have a lack of theoretical understanding and deficiency in methodology concerning IC teaching, students might subsequently not become competent ISs. If the objectives of the intercultural approach are to be met, teacher training is necessary.

The minority of teachers who actually had training on culture teaching were not fully satisfied with what the program offered to them. Instead, they highly recommended to receive grants for overseas training and to be trained by NSs. Interestingly, the former suggestion was statistically shown to be recommended by female teachers more than their male peers. On the other hand, the latter recommendation was suggested by teachers who did not have any overseas experience more than those who had. The reason why teachers with overseas experience agreed less than their counterparts with suggestions in statements 4 and 5 could possibly be that the countries to which they have been did not present them with rich cultural learning. This explanation is based on the suggestion made in the discussion section of Table 4.2 that Tunisia and France, being reported as the most frequently visited countries, could not supply much IC input due to the cultural affinity that Algerian people share with such cultures.

Beside these two training recommendations, teachers perceived a successful training program as one which could offer them further cultural knowledge by being granted trips to the TC countries as well as appropriate methodology on IC teaching. It is true that culture learning is best promoted when one has a first-hand experience of the TC. This allows him/her to acquire the TC more efficiently and appreciate it more deeply as they get to observe the less visible aspects of culture. However, first-hand experience of the TC(s) may require long overseas stays which are in fact financially taxing and not available to all EFL teachers. This is not to suggest, however, that overseas grants for teacher training have to be abandoned altogether. EFL teachers who could have such opportunities can share their experiences with other EFL teachers by creating a community of practice. This solution is both less financially demanding and could be useful to improve intercultural learning and IC teaching.

4.7 Conclusion

In this chapter, I attempted to present, interpret and discuss the results of the study while seeking to answer four main research questions, namely, Algerian EFL teachers'

understanding of culture and IC, their perceptions, beliefs and classroom practices of culture teaching as well as their training and professional development.

The findings revealed that all teachers displayed an awareness of what does and does not work best concerning teaching grammar, vocabulary and pronunciation in an attempt to help learners become more skilful readers, speakers, writers and listeners. In fact, my results showed that teachers prioritized the teaching of language skills way more frequently than the teaching of culture. As for teachers' understanding of culture, they seemed to view it in the national sense of culture without any reference to the existing cultures or cultural groups within the same national culture. This perception affected their understanding of intercultural communication as one taking place between cultures across national borders. Hence, developing learners' IC was considered as necessary only in case students travel to, particularly, target language countries or communicate over the Internet with NSs. A deeper understanding of culture suggests that IC is necessary as part of any individual's personal growth who needs to acquire more than cultural knowledge to coexist with different cultural groups even within the borders of one national culture.

Although many teachers were positively disposed to integrate IC teaching into their EFL classes, this readiness may be reduced when teachers experience that language and culture cannot be taught in an integrated way. This can be explained by the nature of the syllabus which seems to prioritize the teaching of language over cultural content. My participants' reported culture teaching challenges pointed to the fact that teachers' willingness to 'interculturize' ELT was determined by the extent to which they believed in the integration of language and culture. Key contextual aspects such as the lack of time, the length of the syllabus with its excessive language material as well as the lack or absence of basic training on IC teaching were, among many others, listed as important challenges which prevented teachers from dedicating more time to IC teaching.

It was observed, however, that teachers were still holding onto the NS model of language learning. Most teachers approached language teaching with the purpose to achieve language proficiency. According to the intercultural approach, the NS model is substituted by the concept of the IS or mediator. EFL learners thus should not be expected to attain NS proficiency both at the linguistic and cultural level which is an impossible and impractical target (Byram *et al.*, 2014, p. 17). For this, teachers need to be updated on their theories of language learning and teaching, and should focus on raising their learners as mediators or ISs instead.

Besides, the research findings indicated that my participants perceived teaching and learning culture more in terms of the transmission of teachers' knowledge than in terms of assisting learners to develop qualities characteristic of an IS. The type of culture teaching activities reported most frequently in their classrooms were based on discussion and reflection where the teacher initiated and discussed a topic with his/her students. Teachers were likely to pass on the cultural information included in the textbook, irrespective of whether or not this information was of interest to the learners or had the possibility of correcting learners' negative dispositions towards the TC. In this respect, teachers seemed to employ the approach to culture teaching commonly used when they themselves were learners of the language. Besides, teachers seemed to be particularly familiar with developing students' linguistic and communicative abilities. However, this was not yet the case with respect to IC teaching.

Research literature indicates that teacher behaviours are not always consistent with their beliefs. Galton and Simon (1980 cited in Mansour, 2009, p. 31) explained that the relationship between teachers' beliefs and their practices was not very strong. The present research findings revealed that although teachers were aware of the importance of culture teaching, their practices were largely in favour of language teaching instead. Therefore, there may be inconsistencies between teachers' beliefs and practices due to the complexities of classroom life, which may constrain teachers' abilities to provide instruction in line with their beliefs. Added to that, Mansour (2008) explained that "there is still much debate as to whether beliefs influence actions or actions influence beliefs" (p.31). In other words, the relationship between teachers' beliefs and classroom practices is far from straightforward. The findings showed that most teachers' understanding of culture and the objectives of culture teaching seemed to reflect the content and objectives as outlined in the EFL textbooks and syllabus. Thus, teachers' classroom practices also shaped their beliefs and affected their perceptions of reality.

CHAPTER FIVE

PEDAGOGICAL IMPLICATIONS AND RECOMMENDATIONS

5.1 Introduction

The present study explores Algerian secondary school EFL teachers' beliefs, perceptions and practices of IC teaching. While it focuses on the Algerian EFL context, the gained insights could be applicable to other contexts of foreign language education. As expected from any researcher in language pedagogy, research implications are to be drawn from the study for the sake of improving language teaching quality. In this chapter, some central issues and IC teaching principles in the context of the present dissertation are discussed. These issues include a prevalent understanding of culture in the national sense which in turn affects their IC teaching performance. It was also observed that teachers tended to view culture as a supplementary element or a "fifth skill" (Kovács, 2017, p. 74) in ELT contexts. On the other hand, among the principles of a successful implementation of the intercultural approach is to help learners grow as ISs. Instead, teachers still seem to hold onto the NS model as the basis for language and culture teaching. In striving to develop learners as mediators or ISs, English is no longer to be considered as the property of the NSs. Hence, the alternative is to teach English as an international language (EIL) or as a global language (EGL). Added to that, the traditional approach to teaching culture as a body of knowledge does not fully capture the objectives of the intercultural approach. Indeed, cultural knowledge is part of IC but it is one element of the concept among others, namely, attitudes, skills and awareness. Teachers' practices and selected culture-related topics were largely in favour of this traditional approach. Moreover, research literature shows that teachers' beliefs and practices are sometimes consistent with each other and sometimes not. In the case of the present study, the relationship between teachers' beliefs and practices is analysed in this section. Apart from issues and principles pertaining to IC teaching, this chapter also suggests some pedagogical implications and recommendations for a number of professionals. Besides, to provide assistance and guidance to EFL teachers and teacher educators, chapter five proposes some IC teaching activities from which list a practical sample activity is described. Finally, an attempt is made to highlight some of the limitations of the study and provide some suggestions for further related research.

5.2 Central issues and principles in IC teaching

The overall objective of this research is to help to effectively integrate IC teaching in EFL contexts. In this section, an attempt is made to discuss central issues derived from the researcher's observations and research findings concerning teachers' theoretical

understanding and implemented pedagogy. These issues consist in teachers' general understanding of culture and its place in ELT contexts, their focus on NS cultures and on teaching cultural knowledge, the pedagogical implications for considering English as a global language as well as the relationship between teachers' beliefs and practices. Some pedagogical principles related to successful IC teaching are emphasized for a number of ELT professionals to take into consideration, and some recommendations are suggested for developing ELT towards a more intercultural orientation.

5.2.1 A general understanding of culture among EFL teachers

Understanding the intricate meanings of culture is one step ahead towards successful IC teaching. The concept of culture is extremely broad and complex to define as it is dependent on the field where it is studied. Kramsch (1998) describes culture as “membership in a discourse community that shares a common social space and history, and common imaginings” (p. 10). Liddicoat *et al.* (2003) define culture as a complex system of concepts, attitudes, values, beliefs, conventions, behaviours, practices, rituals and lifestyles of the people who make up a cultural group, as well as the artefacts they produce and the institutions they create (p. 45). According to Brown (2000), culture is described as “the ideas, customs, skills, arts and tools that characterize a given group of people in a given period of time”. These definitions point out to two aspects of culture; one which is visible and another which is invisible. Such a distinction is spelt out in Lee's (2009) categorization of culture as Big ‘C’ (Capital ‘C’) culture and small ‘c’ (little ‘c’) culture as follows:

The Big “c” domain represents a set of facts and statistics relating to the arts, history, geography, business, education, festivals and customs of a target speech society. It is, by nature, easily seen and readily apparent to anyone and memorized by learners, and has been utilized heavily by many L2/FL/ELT language practitioners to teach a target culture. The small “c” domain, on the other hand, refers to the invisible and deeper sense of a target culture (that is, the mainstream socio-cultural values, norms and beliefs, taking into consideration such socio-cultural variables as age, gender and social status) (p.78).

Although many EFL teachers in the interviews have mentioned both aspects of culture, the visible and the deep, their classroom practices reflected mainly the Big-C culture. There was a major focus on the transmission of a body of cultural knowledge from the teacher or the textbook to the learner (Duranti, 1997). The fact that the Big-C culture is

readily visible and easily memorized by the learners (Lee, 2009) may explain why teachers focused more on teaching the Big-C rather than the small-c culture. Such practices go to show that teachers reduced culture down to its surface meaning. As a consequence, however, learners will not have opportunities to appreciate the deep meaning of culture such as daily routines, values, norms and beliefs and how they can affect our language use and understanding of the world. In addition, when teachers discussed cultural values and religious beliefs of the other, some learners reacted negatively (see cultural shock). Such reactions and lack of openness to discuss some issues related to beliefs and values constituted one possible reason why teachers heavily resorted to teaching the Big-C culture.

On the other hand, the definitions of culture above point out that a cultural group is one which shares common ways of thinking, norms, values, attitudes, imaginings and so on. This means that cultures are not necessarily marked by national borders, hence Algerian culture, French culture, etc. Within one national culture, there can be many cultural groups or subcultures whose common ground is shared on the basis of race, ethnicity, gender, age, interests, social class, social status, etc. (Kramsch, 1998, p. 81). For instance, within American culture we find youth culture, African-American culture, rock-and-roll culture, upper-/middle-class culture, urban/rural culture, and so on. All EFL teachers in the interviews conceived of culture as a large group marked by national borders. None of them made mention of such cultural groups within one national culture. Research findings on IC teaching practices revealed that teachers used comparisons between Algerian and British/American culture or Algerian and Western cultures. This view of culture in turn affected their IC teaching objectives and practices as they perceived intercultural communication as one taking place strictly between cultures separated by national borders. Indeed, within the students' national culture, there are many instances of intercultural communication situations between different cultural groups where IC is needed. IC is not necessary only to be able to communicate between cultures marked by geographical and political borders. Therefore, a deep understanding of culture definitely affects the way teachers approach IC teaching.

In response to students' negative reactions when discussing culturally challenging topics and in application of this deep view of culture, one solution for teachers is to present carefully planned activities followed by discussions on topics like stereotypes, prejudgments, prejudice, racism, etc. within students' own culture. Teachers have a multitude of activities to use, as presented later in the chapter, as a first step towards making

students open-minded, tolerant and aware of the role of one's own culture in shaping one's view of the world. Over time, teachers can gradually deal with more culturally challenging topics as part of a process of promoting positive attitudes, cultural awareness, cultural knowledge and different types of skills. EFL teachers, therefore, should understand that the intercultural approach does not only promote understanding between HC and TC, but also between any cultural groups within or beyond national borders.

5.2.2 Culture as a supplementary element in ELT contexts

English has become the language of the globalized world and is used to communicate between people from different cultures. It follows therefore that teaching only the four linguistic skills does not guarantee successful intercultural communication. For effective EFL teaching/learning, “language teachers and scholars often refer to a fifth skill, which is culture” (Kovács, 2017, p. 74).

The findings obtained from both research tools revealed that culture had been neglected or treated as a supplementary element in the EFL classroom. 59% of EFL teachers admitted that they dedicated 80 % of their EFL teaching time for language teaching and only 20 % for culture teaching. However, teachers attributed such little room for culture teaching to the syllabus which they believed to be overloaded with language material at the expense of cultural content. In addition, the syllabus content was not the only obstacle to culture teaching. Teachers' perceptions of culture also contributed to neglecting culture integration into the language classroom. When asked about the objectives of language teaching, IP2 provided the following answer considering culture as a sub-objective:

IP2 “ __ I'm not gonna lie to my first priority is the language I want my (...) to be proficient in the foreign language ok the proficiency and of course what comes later is other sub-objectives like for example like culture like pronunciation like __ and the the other __ sub-objectives of __ ”

Culture must not be neglected or considered an additional element taught only when the teacher has free time. Given the inextricable relationship between language and culture, culture should permeate everything that goes on in the EFL classroom. While teachers believed that they were teaching purely language, they were in fact teaching language in a cultural context which they did not seem to be aware of. Assuming that EFL teachers in Algeria teach either British or American English, they are actually teaching English as used

by either cultural group. For instance, an EFL teacher who speaks with an accent typical of a particular British cultural group is teaching his/her learners British pronunciation according to the norms of this group. The same thing applies to vocabulary choice, grammatical patterns, spelling, etc. It is, therefore, unreasonable for teachers to claim that they did not have time for culture teaching since language and culture are two faces of the same coin. Again, this goes to prove the point discussed previously (see section 5.2.1) that some teachers do not seem to have a deep understanding of culture. Below is an excerpt from an interview where the same teacher (IP1) believed that culture could not be implemented all the time yet she recognized later in the interview that language and culture were inseparable.

IP1 *“You can’t teach culture all the time, you can’t __ how do you say (...) imple implement (...) no”*

IP1 *“ok? + sometimes you give a proverb sometimes you say a proverb something but they don’t understand it correctly it’s like they understand it literally + you understood?”*

R. *“[(cough) ok”*

IP1 *“so but some it has to do with culture if they know the culture of the foreign country or language they would understand it the correct way.”*

In the intercultural approach, culture teaching requires more than teaching language in a cultural context. Learners are expected to be raised as ISs with a variety of skills. In this sense, teachers also need to prepare lessons where the focus is on such objectives as positive attitudes, critical cultural awareness, skills of interpreting, comparing, relating, discovering new cultural knowledge autonomously and interacting effectively.

Culture teaching was traditionally viewed as the transmission of cultural knowledge to the learners. Results from the study revealed that most teachers also held this view. In cases like IP1’s, culture was defined in favour of a visible and readily available body of knowledge that can be taught whenever the teacher chooses. To reduce teachers’ confusion and deepen their understanding of what culture is and how it is tightly related to language, it is necessary to provide them with a training programme where these scientific weaknesses are duly addressed.

On the other hand, when teaching culture from an intercultural perspective, the focus on cultural knowledge expands to include other elements such as skills, attitudes and critical cultural awareness. It is not enough to teach culture as a context that facilitates language

acquisition and communication. The ultimate objective of the intercultural approach is to prepare learners as ISs equipped with more than cultural knowledge taught occasionally. For this, teacher trainers should also update and remind teachers with the requirements of the globalized world.

5.2.3 A focus on teaching NS culture(s)

Language and culture are two faces of the same coin. The teaching of one necessitates the teaching of the other. When studying a language, learners acquire knowledge and understanding of the culture in which the language is embedded. This understanding is reflected in Brown's (1994, p. 165 cited in Jiang, 2000, p. 328) statement when he says 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".

In the case of teaching English language vis-à-vis culture, many teachers and learners are faced with an immediate question: which culture to teach/learn? Given the status that Britain had and that the USA has today as the political, military and economic world superpower, most ESL/EFL teaching institutions have an obvious tendency to teach British or American culture. From my personal teaching experience as an EFL teacher, it is no surprise that Algerian EFL teachers also associated their teaching of the English language with either culture.

When teaching English from an intercultural perspective, however, culture is not only taught as a context to facilitate language learning and understanding but also as a number of competencies necessary for the learner to survive in this globalized world. These skills of "survival" are echoed in Byram's (1997) model of IC which encompasses knowledge, attitudes, critical cultural awareness, and skills of interpretation, relation, discovery and interaction.

In addition, there are a set of implications for language teaching when language is taught from an intercultural perspective. Firstly, as mentioned before, there is no such a thing as a monolithic national culture. People belong to any number of cultural groupings like age, gender, religion, ethnicity and social class. In that sense, it is more relevant to teach such aspects of IC as knowledge, attitudes, skills and awareness which are necessary for learners' personal growth as individuals in a world of overlapping cultures. With this understanding

of culture, EFL teachers have a multitude of cultural input ranging from cultural groups within one national culture to different cultures across national borders. Also, it follows that a culturally diverse classroom does not need to have students from different countries who speak different languages. Therefore, an Algerian EFL class can be seen, to a certain extent, as culturally diverse when we consider the different social class groups, gendered groups, etc. As found in the research data, teachers barely touched upon cultures from non-English-speaking countries nor did they deal with intercultural issues between cultural groups within the same national culture.

Secondly, to attain the competence level of NSs is obsolete since it is impossible for teachers to teach all aspects of culture of the target language given that there is so much of culture that lies beyond our perception. Teachers' role then is to function as facilitators and monitors who aim to help prepare their learners to become cultural mediators or, in Byram's terms, ISs. Kramsch (2009) also supports the idea of mediation when she speaks about the concept of "third culture" where the language learner creates meaning out of HC and TC in a third space.

Thirdly, the intercultural approach aims at promoting students' understanding and exploration of their own culture. This indicates a consideration of language learners as active individuals whose background is not to be neglected in the process of foreign language learning. In so doing, language learners get to explore their HC and get to realize how it can affect their understanding and perception of the world. For these reasons, there should not be a restricted focus on NS culture(s) when teaching English as traditionally conceived.

5.2.4 English as the language of the globalized world

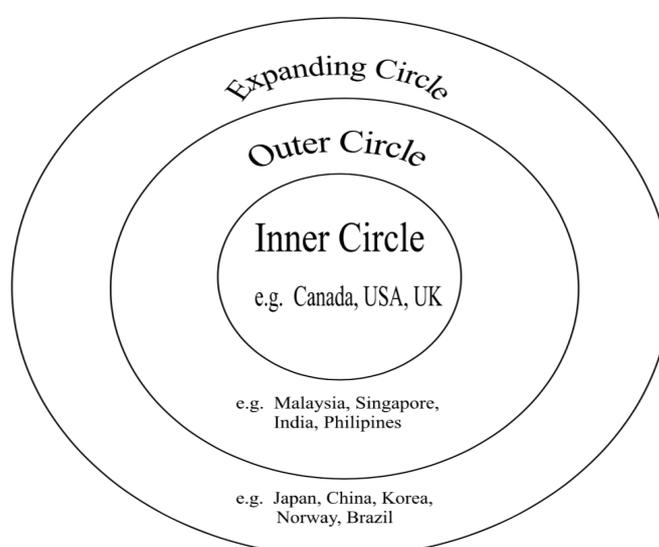
Today, the English language acquired such attributes as a lingua franca (ELF), a global language (EGL) or an international language (EIL) for historical, military, political, economic and academic reasons. Harumi (2002) explains that "English is a major language of international trading, commerce, broadcasting, communication, safety, travelling, transportation, sports events, academic conferences and so on" (p. 37). Similarly, Power (2005) defines the English language as "the planet's language for commerce, technology--and, increasingly, empowerment" and predicts that "within a decade, 2 billion people will be studying English and about half the world--some 3 billion people--will speak it, according to a recent report from the British Council" (p. 1). Graddol (1997) further predicts "that no

single language will occupy the monopolistic position in the 21st century which English has – almost – achieved by the end of the 20th century" (p. 58).

With that being said, the significant worldwide spread of the English language is marked by a shift in ownership of the language with more NNSs than NSs and by the emergence of World Englishes (WEs). Hui (2001 cited in Tözün, 2012, pp. 8-9) explains that “English does not only belong to English speaking countries; it belongs to the whole world” (p. 150). In an attempt to describe the pluricentric³³ profile of the English language, hence WEs, Kachru (1986) offered his model of Three Concentric Circles of English as shown below in Figure 5.1.

The three circles, which consist in the Inner Circle, the Outer Circle, and the Expanding Circle, “represent three distinct types of speech fellowship of English, phases of the spread of the language, and particular characteristics of the uses of the language and of its acquisition and linguistic innovations” (Kachru, 1986, p. 122 cited in Cain, 2008, p. 3). The Inner Circle represents those countries where English is spoken as a first or native language (L1) like English-speaking Canada, USA, UK, Australia and New Zealand. The Outer Circle includes countries where English is recognized as a second language (L2) such as Malaysia, Singapore, the Philippines, India and Kenya. The Expanding Circle refers to countries such as Norway, Brazil, China, Korea and Japan where English is a foreign language.

**Figure 5.1: Kachru’s (1986) Three Concentric Circles of English
(In Cain, 2008, p. 3)**



³³ A pluricentric language is one with several standard versions (From Glosbe - the Multilingual Online Dictionary)

It is clear now that English is no longer the property of strictly what Kachru (1986) refers to as the Inner Circle. This means that many Englishes exist today where each version reflects certain particularities of its users. These particularities are to be permitted rather than eliminated. For this, McKay (2003) argues:

Ultimately, then, with reference to both cultural content and pragmatic standards, there are many reasons for putting aside the traditional pedagogical approach of employing native speaker models. Chief among these is that, as an international language, English belongs to its users, and as such it is the users' cultural content and their sense of the appropriate use of English that should inform language pedagogy (p. 13).

An example of teachers' attitudes to discard such learner particularities is reflected in IP2's following statement:

IP2 *“culture play plays a big role because I had some proficient learners in English but when they speak they are speaking like (...) they are speaking in English but you don't but you don't feel it's lacking it's like they are speaking English but with (...) an Arabic mindset.”*

Moreover, since English now belongs to its users, the notion of NS proficiency is no longer valid. According to the findings of the study, many EFL teachers still hold on to the idea that learners should become proficient in the English language while considering British or American NSs as the desired target as shown in the interview extract below:

IP2 *“__ I'm not gonna lie to my first priority is the language I want my (...) to be proficient in the foreign language ok the proficiency and of course what comes later is other sub-objectives like for example like culture like pronunciation like __ and the the other __ sub-objectives of __”*

However, Jenkins (2006) explains that “despite the strength of counter arguments, the belief in native speaker ownership persists among both native and nonnative speakers – teachers, teacher educators and linguists alike, although it is often expressed with more subtlety than it was in the past” (p. 171). Jenkins' statement points out how still deeply rooted the NS model is even among specialists regardless of the strong arguments against the model.

The research findings showed that although teachers were aware of the global status of the English language, many still were teaching British or American English and

culture(s). Such practices reveal that there is a state of confusion and ambiguity as to what the new pedagogy of EGL consists in; that British/American English is synonymous with EGL or EIL. Below is an excerpt from interview data reflecting teachers' perception that English language and the culture to be taught pertain to NSs, and in IP4's case, to Britain.

IP4 *“Teaching culture + is good + giving evidence about this culture is something completely ___ different + right? We cannot teach a culture without a context + right example + ___ when we teach a culture + we are teaching a language when we teach a language ___ we need pronunciation + when we need pronunciation we need a native speaker so that + the ___ student get the right pronunciation of the word because sorry because there are some teachers who don't pronounce well right this is one thing + second thing ___ when we talk for example about ___ Queen Elizabeth + Queen Elizabeth when we talk about English we have a symbol right? Queen Elizabeth the symbol of the language...”*

The intercultural approach requires teachers to teach language and culture from a global perspective where learners are exposed to different pronunciations, different vocabulary choices and ways of expression from various cultural groupings of the Inner, Outer and Expanding circles countries. On the basis of this understanding of EGL, a practical question should be asked: what pedagogical implications are there for EFL teaching contexts?

Kachru (1996) calls for a change in paradigm through his metaphor of sacrificing the five sacred cows of English, namely, (1) the acquisitional cow, (2) the theoretical cow, (3) the pedagogical cow, (4) the sociolinguistic cow and (5) the ideological cow (cited in Finardi, 2014 and Cain, 2008). Sacrificing the acquisitional cow requires ELT professionals to question the relevance of firmly grounded language acquisition concepts which attribute the ownership of English language knowledge to NSs. Such concepts include (a) interference errors (i.e., errors where learners transfer and apply their L1 knowledge to target language), (b) interlanguage errors (i.e., errors manifest in a linguistic system developed by learners where they integrate L1 elements into the development of the target language), and (c) fossilization errors (i.e., interlanguage errors which resist correction). In sacrificing the theoretical cow, the definition of a NS must be reconsidered. For the pedagogical cow, ELT professionals must change their teaching methods, models and materials to better reflect a sensitivity towards local contexts instead of only reflecting the norms of the Inner Circle. The sacrifice of the sociolinguistic cow consists in acknowledging the pluricentricity of

WEs; thus, recognizing different linguistic and cultural identities. As for the ideological cow, the sacrifice requires eradicating the concept of linguistic imperialism of English; instead, light should be shed on the positive use and beneficial applications of the English language in the globalized world.

5.2.5 A traditional approach to culture teaching

The present study revealed that teachers' IC teaching practices focused especially on the acquisition of a body of cultural knowledge. Research literature shows that this approach to culture teaching reflects traditional thinking where cultural knowledge is transmitted from the teacher or the textbook to the learner (Duranti, 1997; Lee, 2009). This can be explained, on the one hand, by teachers' perceptions of the concept as a body of knowledge that is needed for learners as a context that facilitates language learning and understanding. The interview excerpt below demonstrates that IP4 perceives of culture teaching mainly in this strict sense.

IP4 “when we talk for example about __ Queen Elizabeth + Queen Elizabeth when we talk about English we have a symbol right? Queen Elizabeth the symbol of the language Queen Elizabeth London a symbol + now there are some + students who don't know even where is London situated yes or no?”

On the other hand, as “teachers rely heavily on textbooks” (Sercu, 2005, p. 179) and given that most of their classroom practices reflect teaching cultural knowledge as indicated in quantitative results (Table 4.7 and Table 4.8), it follows that EFL textbooks focus mainly on teaching cultural knowledge. Although the dimension of knowledge is a necessary part of IC learning, it is not enough to help learners grow as ISs. Intercultural learning also emphasizes other areas like attitudes, skills and awareness. Teachers and textbooks alike then do not seem to give due space for teaching these elements of IC.

When teaching the IC dimension of attitudes, teachers or rather facilitators are expected to promote qualities of openness, tolerance, curiosity and readiness to suspend disbelief about other cultures and belief about one's own. ISs relativize their own values, beliefs and behaviours. They do not assume that they are the only possible and naturally correct ones. Teachers should also promote, in their learners, the ability to decentre by helping them to see how one's behaviour might look from an outsider's perspective whose beliefs and values are different (Byram *et al.*, 2002). The findings revealed that teachers

believed that positive attitudes were the most important objective in IC teaching maybe because they were aware of the lack of open-mindedness rooted in the socio-cultural makeup of the Algerian society. This goes in accordance with Byram's *et al.* (2002) statement that "the foundation of intercultural competence is in the attitudes of the intercultural speaker and mediator" (p. 11). Despite this belief, few teachers actually engaged in mostly extracurricular class discussions to promote positive attitudes. However, the way teachers proceeded did not seem to lead to the desired outcomes as they were faced with some obstacles like their lack of training on IC teaching and their students' negative reactions.

Moreover, IC teaching also fosters the development of a range of skills necessary for intercultural communication. By juxtaposing ideas, events and documents from two or more cultures and seeing how each might look from the other's perspective, learners get to realize how people might misunderstand what is said, written or done by someone with a different cultural identity. These skills are based on comparison, interpretation and relation. The study found out that teachers sometimes used comparisons from or out of the textbook between TC and HC on such topics as food, clothing, values, norms, traditions and beliefs. It was observed, however, that some teachers *told* their learners that cultures are different; instead, teachers should promote skills that can help learners realize by themselves the existing differences and similarities. On the other hand, because teachers cannot anticipate all of their learners' needs in intercultural communication, another kind of skills is necessary. The second type of skills consists in the ability to discover and acquire by oneself new knowledge of a culture and the ability to put into use one's knowledge, attitudes and skills to conduct a successful intercultural interaction. Unfortunately, no teacher in my study encouraged autonomy in culture learning and intercultural interaction skills. This attitude reflects a teacher-centred approach to culture teaching where learners are not provided with the necessary skills to learn more by themselves in the future. It could also imply that teachers assume that their learners do not need interaction skills as they do not interact interculturally in their immediate environment.

In addition to knowledge, attitudes and skills, learners need to develop critical cultural awareness. As beliefs, norms and values can cause rejection and intolerance, teachers need to raise learners' awareness of their own values and beliefs and how they can affect their views, attitudes and behaviours towards the other. Questioning one's cultural values should be encouraged in the classroom as part of learning about one's own cultural identity. Many learners' negative reactions and prejudgments stem from their unawareness

of the deep influence that their cultural norms have on their view and interpretation of the world. However, it must be clear that “it is not the purpose of teaching to try to change learners’ values, but to make them explicit and conscious in any evaluative response to others” (Byram *et al.*, 2002). The results of the study showed that awareness-raising was the least frequent IC teaching practice amongst EFL teachers. Only when an opportunity to raise awareness presented, teachers engaged in a short, improvised discussion with their learners instead of carefully preparing a lesson for that purpose as reflected in the interview extract below where IP2 questions the source of a rejected behaviour:

IP2 *“I remember last year I had a fourth unit of __ third unit of __ not third fourth unit of third year classes which is Feelings and Emotions and we spoke a lot about how we are different you know our mindsets __ like for example American people they share a lot they they you know they they say I love you a lot you know and I question my students do you for example do you kiss your mother or your father or your sister? And my students what? I kiss my are you crazy sir? And which I told them like she is your sister you can kiss her is it is it forbidden by your religion? No it’s not forbidden but we don’t do it”.*

To raise learners’ critical cultural awareness, teachers can take up a particular cultural situation which causes different reactions because of the values and norms of different cultural groups. After presenting some input³⁴, a reflection and discussion session is critical. Teachers should start with simple cultural issues that do not challenge learners’ sense of cultural identity like religious beliefs and that do not create strong rejection. Later in this chapter, a sample activity promoting attitudes of curiosity and tolerance is suggested.

With that being said, how much of IC is needed for learners to be successful ISs? Byram *et al.* (2002) explain that “to be a successful intercultural speaker and mediator does not require complete and perfect competence” (p. 11) for two reasons. On the one hand, it is practically impossible to acquire all the cultural knowledge one needs when interacting with different cultures. On the other hand, no matter how open and tolerant an individual becomes, unexpected experiences and behaviours can still cause negative reactions as they shock and disturb deeply rooted beliefs and values. It follows then that a perfect IS model is as irrelevant as the NS model. For this, teachers’ role is to equip learners with the necessary

³⁴ For example, photos, videos or a reading passage.

skills for life-long autonomous cultural learning and successful intercultural interaction, and to make them aware of the constant need to adjust, accept and understand the other.

5.2.6 The relationship between teachers' beliefs and practices

The relationship between teachers' beliefs and practices is rather complex and open to debate. While many researchers found teachers' beliefs to be consistent with their instructional activities (Blanton & Moorman, 1987; Brophy & Good, 1974; Haste & Burk, 1977; Kamil & Pearson, 1977; Leu & Misulis, 1986; Longberger, 1992; Mangano & Allen, 1986; Rupley & Logan, 1984), others found inconsistencies due to the complexity of the classroom environment (Duffy, 1982; Duffy & Anderson, 1984; Duffy & Ball, 1986; Paris, Wasik & Turner, 1991; Roehler & Duffy, 1991 cited in Fang, 1996, p. 53). Parajes (1992) suggests that there is "a strong relationship between teachers' educational beliefs and their planning, instructional decisions, and classroom practices" (p. 326). Similarly, Cronin-Jones (1991) explains that teachers' beliefs about subject matter have been found to affect day-to-day decisions about what to teach, what to skip, and how much class time to devote to a particular topic. According to the findings of the present research on the general objectives of EFL teaching, teachers' belief that language teaching was more important than culture teaching (80% vs. 20% respectively) has been found to be consistent with their classroom practices. Teachers' perceptions of the syllabus also indicated that it was full of language material at the expense of cultural content³⁵.

In addition, teachers gave importance to such practices promoting learners' cultural knowledge and positive attitudes. Both quantitative and qualitative results revealed that this belief affected their choice of instructional activities where the most frequent practices also related to teaching cultural knowledge and attitudes. It must be noted, however, that sometimes the way teachers proceeded in promoting learners' attitudes or skills of comparing and relating could lead no further than enriching learners' store of knowledge³⁶. For instance, by comparing different types of food, clothing, traditions, etc., learners will only understand cultural elements through the eyes of their own culture. In the intercultural approach, the skills of comparing two or more cultural expressions³⁷ are rather meant to help learners realize how things would look like from the other's perspective instead of adding

³⁵ See the results in table 4.6 in chapter four on teachers' self-reported culture teaching challenges

³⁶ See chapter four, section (4.5.3) for instances of such defective methodology

³⁷ Cultural expressions are used here to refer to events, documents, language use, etc.

to their knowledge about what other cultures have. Still, it is safe to say that knowledge could help develop attitudes as the more knowledge we have about the other, the clearer to us our image of them becomes and the less fear we may feel.

In addition to beliefs, teachers' IC teaching practices are also influenced by contextual conditions³⁸. David *et al.* (1993) explain that such conditions include school climate, resources, mentoring, teachers' decision making and teachers' perceived need to follow EFL teaching requirements as dictated by the educational authorities. These constraining conditions may explain teachers' heavy reliance on the use of textbooks as their guide for EFL teaching.

On the other hand, it was observed that most interviewees' culture-related topics are illustrations from their personal experience with the syllabus and the textbook units like 'Signs of the Times', 'Ancient Civilizations' and 'Feelings and Emotions'. For instance, teachers' belief that comparisons were part of the process of culture teaching stemmed from textbook activities of comparing eating habits and clothing styles or different ways of expressing one's feelings between Algerian and TC people. The following interview excerpts illustrate this point.

IP5 *"Yes __ last year it was last year yeah signs of the unit of Signs of the Time yes __ I remember + examples about __ to make comparison between __ between the Arabs and __ the West"*

IP4 *"...if you talk if you talk for example about __ Mesopotamia something which is very very __ odd for them they don't understand it + but if you talk for example about Roman which is something which is + you have in Algeria Roman ruins Roman historical monuments so here I think that it's __ + it will be more + accepted for the student than talking about Mesopotamia..."*

IP2 *"I remember last year I had a fourth unit of __ third unit of __ not third fourth unit of third year classes which is Feelings and Emotions and we spoke a lot about how we are different you know our mindsets..."*

It then seems that teachers' classroom practices and actions affected their pedagogical beliefs. Mansour (2013) explains that "there is still much debate as to whether pedagogical beliefs influence actions or actions influence beliefs" (p. 2). Poulson *et al.* (2001 cited in Hasni *et al.*, 2018, p. 509) point out that the relationship between teachers' beliefs

³⁸ Contextual conditions are presented in Table 4.6 in chapter four as IC teaching challenges

and practices is complex and explains that it is “dialectical” rather than “unilateral”; therefore, practice does not always come after beliefs, but may sometimes precede them.

If teachers’ beliefs and perceptions of culture teaching are to be directed towards a more intercultural orientation, teacher trainers should encourage peer-assessment and self-reflection on classroom practices. Also, given that teachers heavily rely on textbooks (Sercu, 2005), a change in the content of the syllabus and the textbooks may affect teachers’ beliefs and perceptions to fit the objectives of the intercultural approach. These pedagogical implications are discussed in detail in the following section.

5.3 Implications for teaching contexts

The findings obtained from the present dissertation call for a change in attitudes towards culture teaching in ELT and might prove useful for a number of professionals, namely, teacher trainers, curriculum designers, textbook authors and EFL teachers. The implications of the study can be summarized in the following points:

5.3.1 For teacher trainers and the directorate of training

One of the ultimate objectives of this dissertation is to provide EFL teachers with opportunities for professional development towards which most research participants are positively disposed. Concerning teacher trainers and the directorate of training, the findings of the research can lay the ground for teacher training built on teachers’ existing beliefs and classroom practices with regard to IC teaching in foreign language education in a number of ways.

On the one hand, teacher trainers should increase teachers’ awareness about the significance of intercultural pedagogy in the context of today’s foreign language education and should include in their training sessions introductions to culture learning theories with specific reference to young learners. The findings revealed that many teachers displayed a lack of theoretical understanding of the intercultural approach and its core objectives due to deficient academic education. As a consequence, they perceived and proceeded with culture teaching mainly through the transmission of factual knowledge about the other instead of helping develop ISs equipped with positive attitudes, intercultural skills and critical cultural awareness. In fact, it is even necessary to help teachers to recognize the advantages of their

role as cultural mediators between Algerian and other cultures. Therefore, an introduction to the theory may probably increase teachers' knowledge and clear confusion and ambiguity.

In addition to theoretical education, teacher trainers, on the other hand, should provide teachers with solid pedagogical training as a move from theory to classroom practice. All EFL teachers in the research data explained how they proceeded with culture teaching on the basis of their own personal beliefs and perceptions of what activities and procedures work best. Part of the success of IC teaching, I may suggest, is to have a certain degree of uniformity amongst teachers' perceptions and practices. In addition, teachers themselves reported that their education at university and teacher training failed to support the development of their IC and IC teaching. They also complained about a lack of practical experience with regard to the integration of IC teaching into their EFL practices. Therefore, it should be part of a pre-service or an in-service training program to help teachers with IC teaching methodology. It might also be suggested, as part of a professional development program that EFL teachers be granted overseas training to provide them with a richer and more authentic intercultural experience. This can not only allow them to acquire intercultural competence but also to reflect on their own intercultural learning and IC teaching practices.

5.3.2 For curriculum designers

As revealed in the findings, the status of IC teaching in Algerian EFL classrooms today reflects a lack of communication between policy makers and research departments. As a consequence, ELT in Algeria today has failed to cope with the updates in the field and seems to remain locked within the traditional teaching of primarily language. The research findings should draw the attention of policy makers to the fact that teachers are not updated with the current objectives of foreign language education especially with regard to the integration of IC into ELT contexts. EFL teachers need to learn more about the intercultural approach and to be trained on effective teaching methodology of intercultural pedagogy. As suggested in the data of the present research, teachers repeatedly reported that they taught what they were expected or required to teach in the curriculum. On this basis, one can safely say that "teachers' implicit theories or beliefs are affected by official policies" (Sercu *et al.*, 2005, 179). In other words, official policies, as reflected in curricular guidelines or other official documents, have a significant impact on shaping teachers' beliefs and perceptions in ELT contexts. It is therefore the responsibility of curriculum designers to make a clear and explicit statement to all EFL teachers that, among other ELT objectives, they have an

obligation to teach IC as a requirement to help learners cope with the emerging needs of today's globalized world. Curriculum designers should also make an effort to determine the IC teaching objectives EFL teachers are required to meet by providing explicit criteria of evaluation and assessment of learners' IC development.

5.3.3 For designers of teaching materials and textbooks

The research findings are also relevant to designers of EFL textbooks and other teaching materials since textbooks continue to play a major role in foreign language education, especially for novice and intermediate EFL teachers (Sercu *et al.*, 2005, 179). Research data revealed that although teachers sometimes used some additional teaching materials, they did rely heavily on the textbooks for both the teaching of the English language and the promotion of their learners' familiarity with the target culture(s). It follows therefrom that when textbooks lack cultural content which aims at promoting learners' acquisition of IC, there is little chance that teachers will teach IC. Assuming that textbook designers are themselves familiar with IC teaching methodology, they can undoubtedly, contribute a great deal to the betterment of culture teaching from an intercultural perspective.

On the other hand, to have adequate understanding of how EFL teachers perceive and approach culture teaching from an intercultural perspective is a good starting point for designing teaching materials. Teachers' perceptions and knowledge of their classroom context, teaching challenges and learners' attitudes towards foreign cultures can also help designers of ELT textbooks and teaching materials build on such data to create purposeful teaching material. Such material should aim more efficiently and precisely to increase learners' critical cultural knowledge and awareness, correct their stereotypical misconceptions and prejudgments of the foreign culture, and develop their skills of interpreting, relating, discovery and interaction. As revealed in the findings of this dissertation, teachers' feedback on current EFL textbooks content clearly reflects how much space is dedicated for language teaching at the expense of culture teaching which does not go much beyond factual knowledge about HC and TC(s). Teachers' reflections and comments must be therefore taken into consideration by textbook authors if IC teaching is to be successful.

5.3.4 For EFL teachers

The success of IC teaching also depends on the efforts of EFL teachers themselves. After all, teachers are the ones responsible for the quality of teaching input the learners receive. Thanks to the findings of the study, some teachers may start questioning the efficacy of their own IC-related perceptions and classroom practices as a process of self-reflection. Coming to the realization that some teachers' perceptions and beliefs did not seem to foster effective IC teaching, some teachers might engage on a personal effort to learn more about culture learning theories and intercultural pedagogy. On the other hand, teachers might perhaps become open to changing their long-held beliefs which in turn will alter their classroom practices to the best (Sercu *et al.*, 2005, p.175).

In addition, it might be suggested that teachers should make sure to collaborate with their colleagues in an attempt to find solutions to new challenges that might emerge as they proceed with IC teaching. It is also noteworthy that story sharing of IC teaching experience might prove beneficial as a means of further learning and collegial evaluation.

5.4 Effective integration of IC teaching in Algerian EFL classrooms

The research findings revealed that most EFL teachers did not give much time for IC teaching, and whenever IC was integrated, the methodology and activities they used did not really seem to promote more than cultural knowledge about the other. For instance, while teachers believed that they were promoting students' skills of interpreting, comparing and relating, they were in fact only helping them to acquire more knowledge on TC artefacts, norms and values through the eyes of the HC. This is understandable given the fact that most teachers were teaching the content of the textbook which, according to teachers' feedback, aims mainly to enrich students' cultural knowledge. Instead, what Byram *et al.* (2002) mean by the skills of comparing and relating is the practice of "putting ideas, events, documents from two or more cultures side by side and seeing how each might look from the other perspective" in order for learners to "see how people might misunderstand what is said or written or done by someone with a different social identity" (p. 12).

In addition, when teachers made attempts to have class discussion on problematic cultural topics such as religious conflicts and stereotypes, their students' negative reactions tended to hold them back from further attempts in the future. This is clearly due to teachers' pedagogical deficiency and lack of training on how to create such tasks as to gradually lead

their students to the desired intercultural outcomes. I believe such difficult situations need to be seen as challenges for further improvement rather than as problems or obstacles. Indeed, teachers who had training indicated during interviews that they were not satisfied as they still failed to integrate IC into their classrooms. For this reason, this section attempts to provide teachers and teacher trainers with an example of a practical demonstration of effective IC incorporation into EFL classrooms. However, prior to this, it would be helpful to present some IC teaching activities suggested by the Council of Europe (2014). Given that not all the activities listed below can be adapted to the Algerian EFL teaching context, Algerian EFL teachers can use them as a source of inspiration.

5.4.1 Suggested IC teaching activities

To integrate IC teaching into EFL classrooms, the Council of Europe (2014) suggested seven different types of activities. In section 5.4.2, I suggest a sample activity as a demonstration of my personal vision of an effective integration of IC.

a) Activities emphasizing multi-perspectivity

Activities emphasizing multiple perspectives can promote learners' skills of observation, interpretation, decentring as well as openness and non-judgmental attitudes. Facilitators can use a verbal description or a visual recording of an event and compare how it is viewed from different perspectives. A debriefing session of the activity is necessary in order for facilitators to discuss with their learners why people tend to see the same events or actions differently and what may happen if people are misjudged on the basis of first impressions and misguided assumptions. For example, a class discussion can be stimulated by a drawing produced by different people who hold different worldviews. Storytelling of real or fictional narratives or even of students' own biographies can also help them to decentre themselves, question what is normally taken for granted, and discover their identities as diverse when comparing oneself with the other. In such kind of activities, teachers need to make sure that their learners understand that it is natural for different people to have different worldviews rather than simply comparing similarities and differences based on surface appearance such as clothing, food and so on.

b) Role plays, simulations and drama

Role plays, simulations and drama can help develop attitudes of openness, empathy, curiosity and respect by giving learners the opportunity to experience what it is like to be different, to be looked on strangely, to be criticized or even excluded. Facilitators can provide learners with role cards to act out roles different from their usual ways, norms and standards. In the follow-up debriefing session, learners discuss with the class their “new identity” – what they felt strange and different – and discover that cultural differences like eye contact, language use, norms, values and beliefs do not make them less valuable as human beings. Students are also encouraged to develop skills of observation, discovery, interpretation, adaption and skills of learning about one’s own culture. When learners bump against stereotypes and overgeneralizations, facilitators should discuss how they are created, how they can be harmful, and how they need to be challenged.

c) Theatre, poetry and creative writing

Incorporating literature in EFL contexts can help learners to gain knowledge about culturally different people, to raise their curiosity by questioning what is usually taken for granted, and to recognize and challenge their stereotypes of other people. When we watch or read plays, we learn about other people of diverse cultural affiliations with a variety of perspectives. We can also learn a great deal from short stories and poems when they are read, discussed or even retold from the learners’ own perspectives. However, I think a certain degree of language mastery is needed for learners to use literary works in the EFL classroom.

d) Ethnographic tasks

Ethnographic tasks can help to promote self-discovery and self-reflection, and to develop some positive attitudes, knowledge and skills of observation, comparison and analysis. In such activities, learners are required to go outside to explore life in the real world in order to share back in the classroom their experience, descriptions and observations which they can compare, analyse and reflect on. Such tasks may consist, for instance, in exploring how people greet each other, how long they wait in certain situations, what verbal and non-verbal means people use to express various emotions. Alternatively, learners can conduct interviews with people of a particular neighbourhood to learn about how they live, think, behave and so on. Facilitators then can create class discussions where learners are

encouraged to think about their reactions to what they observed, account for their specific interpretations of what they experienced instead of others. Multi-perspectivity can also be practiced here as learners get to analyse different worldviews of the same event.

e) Use of films and texts

Watching films or reading different types of text can potentially increase cultural knowledge, develop skills of interpretation, promote openness, empathy, awareness of multiple perspectives and critical thinking. Facilitators can exploit films and texts to explore various places as well as conflicts and tensions caused by diversity. Complete films, film scenes or extracts from written passages can be used to highlight the importance of diversity. Facilitators can prompt learners to interpret certain situations and discuss their views of specific events or to take the perspective of the people involved in a given scene or passage in order to promote to empathy and openness. Facilitators can also discuss some situations where communication breakdown occurs, the reasons behind such failure, and whether diversity can actually fuel conflict and aversion. I personally find films to be particularly interesting as they motivate and engage learners in learning thanks to the additional audio-visual dimension that texts lack.

f) Image-making / still images in class

Activities based on image-making or the use of still images can provide opportunity for learners to develop attitudes of openness and curiosity to learn about other people, skills for adapting to new cultural contexts, and awareness of one's own and other people's preconceptions, assumptions, stereotypes and prejudices. Facilitators can encourage learners to use themselves to make a still image of a group of people as an attempt to re-create it. To do this, learners need substantial knowledge about the target group in order to take postures or to capture non-verbal communication in the images in culturally appropriate ways to the time, setting, and context of the event re-created. Further additions to the still images may include speech bubbles and dialogues which need learners to do some research to make sure again that the language used is still socio-culturally appropriate. In debriefing sessions, observations, analysis and comparisons of the original event/group of people and the re-created one can be made.

g) Social media and other online tools

Internet enables the exchange of views and opinions between large groups of people. Despite the possible negative risks, using social media (Facebook, Twitter, Skype, etc.) and other online tools (forums, blogs, vlogs, chat rooms, etc.) can help develop IC. Online communication can also help learners gain knowledge and understanding of how they and other people use language differently to convey the same message directly, implicitly and paralinguistically. Perceptions of self and the other become evident when different identities meet virtually. Willingness to engage with ‘otherness’ and to experience intercultural encounters may also be encouraged through the use of these media. Positive attitudes can be developed especially when learners are faced with ambiguity and uncertainty. Teachers or facilitators can use online web collaboration projects under their supervision and guidance in order to develop learners’ cultural awareness and sensitivity, to promote global citizenship and break intercultural dialogue barriers. Facilitators can also make use of diverse resources, materials and opinions available online to elaborate activities that promote understanding, and skills of interpreting and relating to one’s own culture. However, it must be noted that for such activities to be successful, special care must be paid to guiding, facilitating and moderating.

5.4.2 A sample activity

This section provides a practical demonstration of how to plan a lesson that can develop learners’ IC in response to EFL teachers’ need for guidance. Images and videos are used in this activity for the variety and novelty they bring to the class unlike textbooks. It is noteworthy that EFL teachers are not expected to present activities which cover all Byram’s (1997) IC dimensions in one lesson or activity; instead, they could target one or two and with more activities during the EFL course they may include other dimensions.

This activity draws from the abovementioned seven activities and is divided into three main phases: (1) before you watch, (2) as you watch, and (3) after you watch. The overall objective of the activity is to introduce learners to the idea of prejudgment and overgeneralization. Such basic concepts are necessary in debriefing and discussion sessions. When learners become familiar with such concepts, teachers may later discuss more culturally challenging topics because when learners are quickly presented with topics towards which they are negatively disposed, rejection and aversion naturally ensue as was the case with one of my interview participants.

Objectives

- ✓ To develop the skills of observation and interpretation
- ✓ To suspend judgement and avoid overgeneralizations
- ✓ To develop attitudes of curiosity, tolerance and openness
- ✓ To promote self-reflection and self-awareness
- ✓ To compare different interpretations
- ✓ To discover ways of overcoming prejudgments and overgeneralizations

Materials

- ✓ A computer and a projector
- ✓ A short CGI³⁹ animation/film entitled ‘*Love bites*’⁴⁰
- ✓ Screenshots from the short animation/film

Time

- ✓ 50 minutes (activity and debriefing included)

Procedure

A. BEFORE YOU WATCH

1. Learners are invited to look at two screenshots taken from the short film and write down what they expect to happen next. The facilitator gives them the following instruction:

In this activity, we are going to watch a short animation/film and discuss its content. But first, I want you all to look at these two screenshots/images and write down what they show and what you think is going to happen.

2. The facilitator then projects the following two screenshots and gives learners time to write down their thoughts.

³⁹ Short for Computer-Generated Imagery

⁴⁰ Link to the short film: <https://youtu.be/katIJ9Oabb8>

Screenshot 01



Screenshot 02



3. The facilitator now gives the floor to his/her learners to tell him/her the interpretation of the two screenshots using the instruction below:

Now, I want you to read to the class what you have written. Go ahead (name of the student willing to answer).

Up to this stage, the purpose has been to prompt learners to observe and formulate interpretations. Different views may be expressed as illustrated below:

Student X: "I think in screenshot 01, the little mantis is trying to catch the ladybug and in the second image the big mantis is trying to prey upon the little one."

Student Y: "I think that in the first image the little mantis is going to eat the ladybug and in the second both the big mantis and the little mantis realized they are

in danger and have to run for their lives because of the little cut mantis head on the branch.”

Note that such different interpretations can be exploited later on in the debriefing stage to illustrate multiple perspectives.

B. AS YOU WATCH

4. Now, the facilitator projects the short animation/film for learners to watch and asks them to write down their thoughts again on the same screenshots as indicated in the instruction below:

Now, I want you all to watch this short film and then write down again your thoughts on the same screenshots we have just seen.

5. After the short animation/film ends, the facilitator asks his/her learners about their “new interpretations” on the screenshots by giving the following instruction:

Ok, I see you have finished writing. Can anyone read out to the class what they have written? Yes, go ahead (name of the student).

Learners’ answers will now probably become more similar than different. Some learners may write the following:

Student X: “In the first screenshot, the little mantis wrapped up the ladybug to offer it as a gift to the big mantis and in the second screenshot the big mantis only wanted to reward the little mantis with a flower when the latter thought it was being chased to be killed and used as food like other big mantises did.”

C. AFTER YOU WATCH (Debriefing / discussion)

6. At this phase, the teacher/facilitator engages the learners in a class discussion through a series of questions. Below are some suggested questions and learners’ possible answers structured in such a way as to meet the desired outcomes and objectives of the activity as outlined before.

Facilitator *“How did you formulate your views before and after you watched the short film?”*

- Learners** *“Before watching the film, we had to judge on the basis of few details presented in the images but after watching the film we learned more and realized that what we thought was wrong.”*
- Facilitator** *“What did you first think when you saw all other big mantises chopping little mantises’ heads off?”*
- Learners** *“We thought that the big mantis was going to do the same especially when we saw the little one running away and the big one coming after it.”*
- Facilitator** *“Do you think it is right when we make judgments only on the basis of what we can see without knowing much about the other?”*
- Learners** *“Not always / No, of course not. Appearance is misleading.”*
- Facilitator** *“Was your overgeneralization on the big mantis correct at the end of the short film?”*
- Learners** *“No, the big mantis that was chasing the little one with the blue bow was not like the others. It was different from the rest. It was as kind as the little one.”*
- Facilitator** *“How did you get to correct your views on the big mantis?”*
- Learners** *“When we watched the short film, we learned more about the big mantis and its real purpose for chasing the little mantis.”*
- Facilitator** *“It is not a good feeling to misjudge others, right? What do you suggest we should do in order not to make this mistake?”*
- Learner X** *“I think we should not rush to make quick conclusions only on the basis of what we can see on the outside because we can never know the true intention of others only by relying on the appearance.”*
- Learner Y** *“I think we should try to know more about others.”*

Consider that at this stage the facilitator can introduce the learners to the name of the concept of prejudgment. Referring to things with labels can facilitate the process of discussion, understanding and can help raise learners’ awareness about such socio-cultural issues.

- Facilitator** *“Alright, can you now tell me why you had different views on the screenshots?”*
- Learners** *“I understood the images in my way and my friend saw them in his/hers.”*

Facilitator *“Before you all watched the short film, were you able to tell who was wrong and who was right?”*

Learners *“No, it was not possible until we watched the short film.”*

Facilitator *“If we didn’t have the short film, how could we know whose opinion is right and whose is wrong?”*

Learners *“We can never. All of us could be right or wrong.”*

Facilitator *“Can you relate this story to real-life situations? Maybe incidents you personally experienced or someone close to you did.”*

Learners then can tell stories of themselves having judged others or having been judged themselves by others on the basis of appearance alone. Facilitators can discuss these issues of prejudgment and overgeneralization, how they can negatively impact on us or others and create problems, and what better courses of action need to be taken not to fall in such mistakes in the future.

This activity only introduces learners to the idea of prejudgments and misguided overgeneralizations about the other. Similar activities can deal with topics like racism between people of different ethnic groups and social classes, false assumptions, identity and the sense of belonging, communication breakdown between different social and cultural groups, etc. Activities can be as simple as using coloured stickers and later get as complex as deconstructing and critically assessing the content of, for instance, deep-rooted values and beliefs in a film or a novel. With all that being said, the role of the facilitator in orienting the tasks towards the desired direction remains of key importance.

5.5 Limitations of the study

The design of any piece of research work is inevitably subject to certain limitations and constraints which, as far as the present study is concerned, are acknowledged and summarized in the following points.

First, the findings of this study cannot confidently be generalized to all EFL teachers in the Algerian context because the sample population is not fully representative of the actual population. In interviews, for instance, few teachers accepted to be interviewed and have the conversation recorded. In fact, almost all teachers I interviewed were either teachers who studied with me at university or I worked with in some secondary schools. With that being

said, however, the knowledge provided from the study might prove useful to other EFL contexts thanks to its rich descriptions of the data and it does give the reader insights into the reality of IC teaching in Algeria. The findings, as presented and discussed in the previous chapters, enable readers to capture, to a certain extent, the cognitive, academic and pedagogical aspects of the participants in terms of their beliefs, perceptions and classroom practices of culture teaching.

Next, since this study drew on only two main sources of information, namely, questionnaires and interviews, it may therefore fail to generate a wider panoramic picture of the context in which the participants addressed culture in their EFL teaching. Consequently, it can be suggested that further sources of information and data collection instruments such as classroom observations, field notes, analysis of teaching materials and surveys/interviews with students could be included to provide a better and richer understanding of the issues explored in the dissertation.

In addition, teachers' culture teaching practices were reflected through their own descriptions of what they usually do in their classrooms and their students' reactions and feedback. Self-reported practices may prove less reliable because they may be filtered and embellished in order to present a good and proper picture of the teachers. Thus, teachers' self-reported practices may fail to capture and reflect the full representation of their classroom IC teaching and further research may build on the subject using some more research tools as mentioned in the previous point.

Another limitation pertains to the fact that the study focused on issues of culture teaching and learning from the teachers' perspective. Learners' perceptions, attitudes, feedback and IC learning experience were approached strictly through their teachers' point of view. It could have certainly been beneficial to the study if IC teaching practices and learning experience were also explored from the learners' perspective by, for example, enquiring into their needs and expectations for effective IC teaching and learning.

Also, since the qualitative data in this research was analysed using thematic analysis, subjectivity and bias were necessarily and inevitably inherent therein. The qualitative data of this study was analysed within the confines of my own analytical abilities and personal understanding of the subject to the best of my capacity. Therefore, some readers could have different interpretations in certain areas in the data. With that said, although subjectivity in

interpretive research is recognized as a weak point by some, others extol its virtues as a unique, useful, and personal quality of research (Glense & Pesken, 1992).

5.6 Suggestions for further research

The present study explores how culture teaching is approached from the perspective of teachers' beliefs, perceptions and practices. It draws on two areas of inquiry, namely, culture teaching in ELT and teacher cognition. The relationship between the two fields promises many more interesting topics for further research as suggested below.

Researchers may investigate, for instance, the intricate relationship between teachers' beliefs and practices regarding IC teaching in the Algerian context in order to understand what beliefs can be altered and which ones resist change. In fact, research literature reveals that the relationship between teachers' beliefs and their practices is complex and it is context-dependent. While some researchers have found that teachers' beliefs and their practices are consistent in some contexts, others have found them to be inconsistent (Fang, 1996; Poulson *et al.*, 2001; Mansour, 2008).

Other questions of interest may inquire into the internal and external factors that influence teachers' pedagogical knowledge and beliefs in relation to different curricular subjects and courses. This could be of much help to many professionals in teaching as they might be able to identify which factors are to be focused on more if a change in teacher cognition is necessary.

Besides, quantitative data revealed that EFL teachers had an explicit desire to be trained abroad. Another topic for further research then is to look into whether training on the national level or abroad would have any significant effect on EFL teachers' classroom performance with regard to IC teaching by comparing the IC scores of two groups of EFL teachers before and after training. It is also not far-fetched for one to suggest to re-conduct this very study while taking into consideration the aforementioned limitations. Deeper insights could be gained if more research instruments are included.

5.7 Conclusion

It is clear nowadays that the contact between cultures is inevitably increasing to such an extent that people have no choice but to find effective ways of coexistence. This means that a special focus on communicative competence teaching in second and foreign language

education is insufficient given the newly emerged requirements of the global society. In this respect and on the basis of the research findings, it is imperative that teachers strive towards an intercultural orientation to FLT. It is of paramount importance for them to help their learners become ISs equipped with the necessary knowledge, attitudes, skills and awareness to cope with the new context of intercultural communication.

The study revealed that there were a number of obstacles that impeded the success of IC teaching and that need to be addressed. On the one hand, teachers need to be updated with the current trends of FLT both academically so that they can have a better understanding of the intercultural approach, and pedagogically in order to acquire the necessary skills and techniques of how to put theory into practice. For this, EFL teachers have to be trained by professional teacher trainers to cover these gaps. On the other hand, curriculum designers need to make an explicit statement emphasizing the place of IC teaching as a major goal along with clearly expressed criteria of IC assessment. Such an objective must be reflected in the activities and tasks of EFL textbooks. Hence, textbook authors are also called for an effort to make changes in textbook content in favour of IC acquisition. Last but not least, the important role of EFL teachers must not be overlooked since they are the only part of the educational institution in direct contact with the learners. EFL teachers must engage therefore in a personal effort to work collaboratively with other colleagues to make this endeavour a success.

When the abovementioned implications and recommendations are taken into serious consideration, then ELT in Algeria can hold promising fruits for IC teaching and learning. This study, however, provides no more than a description and an understanding of the issue under investigation from one perspective. Further research should be encouraged in an attempt to build a better picture of IC teaching/learning in ELT contexts.

GENERAL CONCLUSION

The present study is an exploratory research which approaches IC teaching from the perspective of teachers. It proceeds with the exploration of Algerian secondary school EFL teachers' knowledge, perceptions, beliefs and classroom practices of IC teaching. The reason for approaching the subject from this angle is rooted in my conviction that teachers' cognition and practices have a significant impact on the success of IC implementation in ELT contexts. The researcher also believes this study to be significant as it provides insights into teachers' perceptions, beliefs and classroom practices on the basis of which professional development opportunities can be built to better accommodate teachers' needs for training.

The research methodology is based on the combination of quantitative and qualitative research tools, hence a mixed-method approach. The research enquires into teachers' own understanding of culture and IC in ELT contexts and the extent to which they perceive IC integration as an objective of foreign language education. The study also explores the way they approach IC teaching, whether or not they had any previous training on IC teaching and their expectations from a future training program. The study was initially piloted with a small sample of teachers in order to improve the design and intelligibility of the questions. Data analysis proceeded using SPSS for quantitative data and thematic analysis for qualitative data. Then, relationships between the results were established to maximize the analysis and understanding of the subject.

The research findings on teachers' beliefs indicated that they affected their conceptions of certain teaching situations, and eventually, their teaching practices. It follows then that taking teachers' beliefs and perceptions as the starting point and trying to alter them, seems to hold the best promise for altering teaching practices. However, teachers' beliefs sometimes seemed to be affected by their classroom practices. In that sense, reflection on practice can raise self-awareness which in turn can change beliefs.

The main findings on teachers' knowledge and perceptions indicated that teachers were, to a certain extent, aware and familiar with the TCs that they were teaching to their learners. With that said, teachers mostly identified culture as a body of factual knowledge to be transmitted to the learners where the teacher or the textbooks are the sources of input. Teachers' heavy reliance on the textbook led them to see language as the primary goal of EFL teaching while culture was deemed secondary in position. This shows that teachers

perceived of language and culture as two separate elements of ELT. Teachers also saw the promotion of cultural knowledge and positive attitudes as the key objectives of IC teaching in ELT contexts. Awareness of how one's cultural values and norms affect one's perception of the other and skills of discovery, interaction, interpretation and relation were not noticeably emphasized. Such beliefs then do not seem to hold promising prospects for helping learners grow as ISs.

On the place of culture in the EFL classroom, the overwhelming majority of teachers agreed on the importance of its integration as part of EFL teaching practices. However, a growing concern amongst teachers indicated that culture was not given enough space as compared to language teaching. In addition to this, teachers were found to lack training on effective culture teaching methodology which could otherwise assist them to achieve the objectives of the intercultural approach.

In order to explore the way IC was integrated into EFL classrooms, EFL teachers' practices were analysed on the basis of content (*what to teach*) and methodology (*how to teach*). Teachers' practices were analysed within Byram's (1997) dimensions of IC model and indicated that their IC teaching content promoted mostly the dimension of knowledge. Even when teachers believed they were promoting positive attitudes, the way they proceeded did not fulfil this objective. Therefore, teachers' IC teaching methodology appears to have some deficiency which could be improved with education and training. The results also showed that teachers gave importance to teaching learners' own culture as they proceeded with activities based on comparisons of different aspects of HC and TC(s). Comparisons seemed to do no more than helping learners to assimilate TC artefacts through the eyes of learners' culture. Values, social norms, cultural clash situations and so on did not take part in teachers' IC teaching practices. These would be very beneficial in promoting learners' skills of interpreting and relating, and positive attitudes and dispositions towards the other. It is then necessary for the textbook and curriculum designers to consider the implementation of such objectives in Algerian EFL teaching contexts.

The primary goal in this study is to explore what preparation and training EFL teachers have had or expect to have in the future for integrating IC in their teaching practices. Most teachers complained about their poor education and absence of training on the subject. Introducing teachers only to concepts through a number of seminars and conferences does not yield that many returns as a well-planned training program. As a result, teachers integrate IC in their practices on the basis of their own viewpoints of what appears to them to be

suitable. With that said, the majority of teachers are positively disposed toward receiving training on how to effectively and successfully incorporate IC in their EFL classes.

The findings obtained from this study should be taken into consideration by a good number of professionals related to the field of foreign language education. Teacher trainers and educators should help teachers become interculturally competent speakers. They are also expected to educate teachers on the theoretical aspect of the intercultural dimension in ELT since many EFL teachers lack solid knowledge on the theory, and to train them pedagogically to put such theories and knowledge into practice. Curriculum designers should express the objectives of the intercultural dimension clearly and explicitly while covering all the four dimensions of IC as outlined by Byram (1997). Textbook designers on the other hand should reconsider the large space devoted to language teaching which is reported by teachers as one of the main difficulties that impede their integration of IC into their EFL teaching practices. Finally, teachers must engage in a process of self-reflection to increase self-awareness and should work collaboratively with colleagues and professionals to find solutions for emerging challenges.

The researcher conducted this research with the hope to draw the attention of educational professionals to the importance of listening to EFL teachers' voices and opinions before implementing any changes in the curriculum since teachers are best documented and acquainted with the foreign language classroom context. In addition, given the lack of research on teachers' beliefs, perceptions and practices in Algerian EFL education, this study calls for further thorough investigation of the subject especially with regard to assessment criteria and tools which are overlooked by the teachers and seem to be absent in the Algerian secondary education EFL curriculum.

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APPENDIX (A)

QUESTIONNAIRE

The present questionnaire is part of a doctoral research which aims at exploring your intercultural teaching beliefs, perceptions and practices. Please, answer the questions in the four sections below:

Section (1) DEMOGRAPHIC INFORMATION

Section (1) asks you to provide some personal information. Please, tick (☑) the right answer.

Q.1 Gender

Male Female

Q.2 Age

Less than 30 31 - 40 41 or more

Q.3 Teaching experience

1 - 7 8 - 15 16 or more

Q.4 Highest obtained degree

Bachelor of Arts Master of Arts Doctorate (Ph.D.)

Q.5 Have you ever been to other countries?

Yes No

Q.6 If yes, please fill out the table below.

Name of the country	Purpose <i>(study, work, training, visit)</i>	Duration

Section (2)

TEACHERS' PERCEPTIONS AND BELIEFS

Section (2) enquires into your beliefs and perceptions concerning the teaching of language and culture.

In question 6, choose one answer for each statement from a scale of **1** to **4** (from *very important* to *not important*). Circle the number you think best represents your answer.

Q.7 According to you, what are the objectives of English language teaching?		<i>Very important</i>	<i>Important</i>	<i>Somewhat Important</i>	<i>Not important</i>
1	Motivate my students to learn English.	1	2	3	4
2	Promote my students' familiarity with English-speaking cultures.	1	2	3	4
3	Assist my students to acquire a level of proficiency in the English language.	1	2	3	4
4	Assist my students to acquire communication skills that will be useful in other subject areas and in their daily lives.	1	2	3	4
5	Promote the acquisition of an open mind and positive disposition towards unfamiliar cultures.	1	2	3	4
6	Promote the acquisition of learning skills that will be useful for learning other foreign languages.	1	2	3	4

In the next question, choose one answer for each statement from a scale of **1** to **5** (from *strongly agree* to *strongly disagree*). Circle the number you think best represents your answer.

Q.8 To what extent do you believe the following objectives are important for culture teaching in ELT?		<i>Strongly agree</i>	<i>Somewhat agree</i>	<i>Neutral</i>	<i>Somewhat disagree</i>	<i>Strongly disagree</i>
1	Raising students' awareness on how their own values and beliefs influence the way they perceive other cultures.	1	2	3	4	5
2	Providing information about shared values and beliefs.	1	2	3	4	5
3	Providing students with a rich variety of cultural information and expressions (history, geography, music, theatre, films, etc.).	1	2	3	4	5
4	Developing attitudes of openness and tolerance towards other peoples and cultures.	1	2	3	4	5
5	Promoting reflection on cultural differences.	1	2	3	4	5
6	Promoting increased understanding of students' own culture.	1	2	3	4	5
7	Promoting the ability to be empathetic with people of other cultures.	1	2	3	4	5
8	Promoting the ability to handle intercultural contact situations.	1	2	3	4	5

Section (3)

TEACHERS' CLASSROOM PRACTICES

Section (3) looks into your classroom practices and activities concerning the teaching of culture.

In question 8, tick (☑) the option that best corresponds to your answer.

Q.9 How much time do you devote for 'language teaching' and 'culture teaching'?

- 100% language teaching – 0% culture teaching
- 80% language teaching – 20% culture teaching
- 60% language teaching – 40% culture teaching
- 50% language teaching – 50% culture teaching
- 40% language teaching – 60% culture teaching
- 20% language teaching – 80% culture teaching

Q.10 In case you don't or cannot devote sufficient time to 'culture teaching', what may be the reason(s) for that?

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In the next question, choose 'often', 'sometimes' or 'never' by putting a cross (X) in the column next to each statement.

Q.11 In case you teach culture, how often do you use the following practices/activities?		<i>Often</i>	<i>Sometimes</i>	<i>Never</i>
1	I ask my students to think about how the media represents the cultures of English-speaking countries.			
2	I ask my students to discuss how Algerian people and Algerian culture are perceived by people in English-speaking countries.			
3	I tell my students what I know about the English-speaking countries and their cultures.			
4	I tell my students why I find something fascinating or strange about the cultures of English-speaking countries'.			
5	I ask my students to independently explore an aspect of English-speaking countries' cultures.			
6	I talk to my students about my own experiences in English-speaking countries.			
7	I ask my students about their experiences in English-speaking countries.			

8	I ask my students to describe an aspect of their own culture in the English language.			
9	I ask my students to explore areas of misunderstanding in communication between Algerian and English-speaking countries' cultures.			
10	I ask my students to explore meanings implied in documents or events from cultures of English-speaking countries.			
11	I ask my students to compare an aspect of their own culture with that in the cultures of the English-speaking countries.			
12	I encourage my students to discuss their own values and beliefs which are perceived differently by people from other cultures.			
13	I encourage my students to discuss how their own values and beliefs influence the way they perceive other cultures.			
14	I ask my students to discuss the origins of stereotypes that Algerian people have about English-speaking countries and their cultures.			
15	Besides cultures of English-speaking countries, I also touch upon cultures of other countries			

Q.12 If you have any other specific activities, please mention them below.

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Q.13 How often do you deal with the following cultural aspects?		<i>Often</i>	<i>Sometimes</i>	<i>Never</i>
1	History, geography, political system.			
2	Different ethnic and social groups.			
3	Daily life and routines, living conditions, food and drink, etc.			
4	Youth culture.			
5	Education, professional life.			
6	Traditions, folklore, tourist attractions.			
7	Literature.			
8	Other cultural expressions (music, films, etc.)			
9	Values and beliefs.			
10	International relations (political, economic and cultural) with students' own country and other countries.			

Section (4)

TEACHER TRAINING AND PROFESSIONAL DEVELOPMENT

Section (4) seeks to investigate your teacher training (not university education) concerning the teaching of culture.

Q.14 Have you ever had any training on culture teaching?

Yes No

Q.15 If yes, please complete the table below.

Choose one answer for each statement from a scale of 1 to 5 (from *strongly agree* to *strongly disagree*). Circle the number you think best represents your answer.

	Statements	Strongly agree	Somewhat agree	Neutral	Somewhat disagree	Strongly disagree
1	My teacher training helped me to teach cultural aspects in my English language classroom.	1	2	3	4	5
2	Cultural awareness was an important component in my training as an English language teacher.	1	2	3	4	5
3	The need for teacher training on how to teach culture is important.	1	2	3	4	5
4	It would be helpful to be trained by native speakers of the language to acquire their culture.	1	2	3	4	5
5	Teachers should have visits to the target language countries as in-service training to acquire their cultures.	1	2	3	4	5

Q.16 In case you didn't have any training on culture teaching, would you be interested to have some?

Yes
 No
 Maybe

Q.17 If not, would you please explain the reason(s)?

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IMPORTANT NOTE

If you are interested and willing to participate in a follow-up interview at your own convenience, please leave your personal information below so that I can contact you to arrange a meeting.

- Tel. Number: _____
- E-mail: _____
- Your current teaching school name: _____

Thank you for your time and collaboration!

APPENDIX (B)

SERCU ET AL. (2005) INTERNATIONAL QUESTIONNAIRE MODEL

Appendix 1

Questionnaire



1. Survey

Section 1: Personal data

The first section of the questionnaire asks you to provide some personal data.

1.1. Are you male or a female?

Please tick the correct answer.

Male

Female

1.2. What year were you born?

Please enter your year of birth. You can only use numbers, not letters.

1.3. What degree(s) did you obtain after you finished secondary education?

Please list the degrees you obtained. You can type in the names in your native tongue.

1.4. What is your native tongue? Or if you consider yourself bilingual: what are your native tongues?

1.5. What is your nationality? Or, if you have more than one nationality: what are your nationalities?

1.6. What foreign language do you teach? Or if you teach more than one foreign language: What is your main language? Of which foreign language do you teach most hours?

- German as a foreign language
- French as a foreign language
- English as a foreign language
- Spanish as a foreign language
- My native tongue as a second language
- Still other languages, namely

1.7. If you teach more than one language: What language(s) apart from your main language do you teach?

Please tick the language(s) you teach. Should you teach any other language(s) which have not been listed, please type them in the area below.

- I teach only one language
- Apart from my main language I teach German as a foreign language
- Apart from my main language I teach French as a foreign language
- Apart from my main language I teach English as a foreign language
- Apart from my main language I teach Spanish as a foreign language

- My native tongue as a first language (mother tongue teaching)
- Apart from my main language I teach my native tongue as a second language
(This means that you teach your mother to people residing in your country who do not speak the official language(s) of your country)
- Other language(s) not listed above, namely:

1.8. How long have you been teaching foreign languages?

I have been teaching foreign languages for _____ years



2. Survey

Section 2: Your current teaching job

The questions in this section concern your current teaching job.

2.1. How many hours do you teach per week?

2.2. What percentage of your school's population are ethnic minority community children?

Should you be teaching in more than one school, please answer **this question and the following questions** with respect to the school where you have most hours. Please tick the percentage that best matches your school.

- 0%
- less than 1%
- 1% – 10%
- 10% – 30%
- 30% – 50%
- more than 50%

2.3. What kind of education does your school offer?

Please tick the option(s) that match your school. Should your school offer other kinds of education, please specify them in the typing area below.

- general secondary education
- artistic secondary education
- vocational secondary education
- other kinds of education, namely:

2.4. What foreign languages are taught in your school?

Please tick all foreign languages taught in your school.

- Classical Latin
- Classical Greek
- French as a foreign language
- English as a foreign language
- German as a foreign language
- Spanish as a foreign language
- Others, namely:

2.5. Any other characteristics of your school you would like to mention

Any additional information pertinent to your school you might like to add:



Survey

Section 3: You as a teacher

You have now accessed the **third** section of the questionnaire. The questions in this section concern your perceptions of what it is that you try to achieve with your pupils.

3.1. What do you try to do as a teacher?

The following four questions ask you to make a forced choice. For every pair of statements please tick the statement that best matches your view regarding your teaching. We know it will often be difficult for you to choose, that one choice may only have a slight edge over the other.

- (1) I want to be on good terms with my pupils.
 I want to fulfil the curricular requirements for my subject.
- (2) I try to impart to my pupils the skills, knowledge and attitudes which they will need in life.
 I try to enthuse my pupils for my subject.
- (3) I try to impart to my pupils the skills, knowledge and attitudes they will need to further their proficiency in the foreign language they are learning.
 I try to coach my pupils on their way to adulthood.
- (4) I want to pass on expert knowledge regarding my subject to my pupils.
 I want to support my pupils when they have personal problems.

3.2. How do you perceive the objectives of foreign language teaching?

Below, eight possible objectives of foreign language teaching have been listed. Please rank them in order of importance through assigning each objective a number between 1 and 8. You assign the number '1' to the objective which you consider **most important**, '2' to the objective which you consider second in importance, and so on. You have to assign a number to each objective, and you can only assign each number once.

- (1) Enthuse my pupils for learning foreign languages.
 1 2 3 4 5 6 7 8
- (2) Promote my pupils' familiarity with the culture, the civilisation of the countries where the language which they are learning is spoken.
 1 2 3 4 5 6 7 8

- (3) Assist my pupils to acquire a level of proficiency in the foreign language that will allow them to read literary works in the foreign language.
 1 2 3 4 5 6 7 8
- (4) Assist my pupils to acquire skills that will be useful in other subject areas and in life (such as memorise, summarise, put into words, formulate accurately, give a presentation, etc.).
 1 2 3 4 5 6 7 8
- (5) Promote the acquisition of an open mind and a positive disposition towards unfamiliar cultures.
 1 2 3 4 5 6 7 8
- (6) Promote the acquisition of learning skills that will be useful for learning other foreign languages.
 1 2 3 4 5 6 7 8
- (7) Promote the acquisition of a level of proficiency in the foreign language that will allow the learners to use the foreign language for practical purposes.
 1 2 3 4 5 6 7 8
- (8) Assist my pupils in developing a better understanding of their own identity and culture.
 1 2 3 4 5 6 7 8

3.3. What do you understand by 'culture teaching' in a foreign language teaching context?

Below, nine possible objectives of culture teaching have been listed. Please rank them in order of importance through assigning each objective a number between 1 and 9. You assign the number '1' to the objective which you consider **most important**, '2' to the objective which you consider second in importance, and so on. As with the previous question, you have to assign a number to each objective, and you can only assign each number once.

- (1) Provide information about the history, geography and political conditions of the foreign culture(s).
 1 2 3 4 5 6 7 8 9
- (2) Provide information about daily life and routines.
 1 2 3 4 5 6 7 8 9
- (3) Provide information about shared values and beliefs.
 1 2 3 4 5 6 7 8 9
- (4) Provide experiences with a rich variety of cultural expressions (literature, music, theatre, film, etc.).
 1 2 3 4 5 6 7 8 9
- (5) Develop attitudes of openness and tolerance towards other peoples and cultures.
 1 2 3 4 5 6 7 8 9

- (6) Promote reflection on cultural differences.
 1 2 3 4 5 6 7 8 9
- (7) Promote increased understanding of students' own culture.
 1 2 3 4 5 6 7 8 9
- (8) Promote the ability to empathise with people living in other cultures.
 1 2 3 4 5 6 7 8 9
- (9) Promote the ability to handle intercultural contact situations.
 1 2 3 4 5 6 7 8 9

3.4. How is your teaching time distributed over 'language teaching' and 'culture teaching'?

Please tick the option that best corresponds with the average distribution of teaching time over 'language teaching' and 'culture teaching'.

- 100% language teaching–0% culture teaching
- 80% language teaching–20% culture teaching
- 60% language teaching–40% culture teaching
- 40% language teaching–60% culture teaching
- 20% language teaching–80% culture teaching
- 100% integration of language-and-culture teaching

3.5. Do you have the feeling that you would like to devote more time to 'culture teaching' during your foreign language teaching classes, but that somehow you never get round to it?

Please tick the answer that best matches your opinion.

- Yes, very much so
- Yes, up to a certain extent
- No, not particularly
- No, not at all
- No opinion

3.6. If you have the feeling you would like to devote more time to 'culture teaching' but do not get round to it, what may be the reasons for that?

Please type in any reasons you see in the area below.



Survey

Section 4: Your pupils and foreign languages and cultures

The questions in this section concern your pupils. They address various aspects of their learning of foreign languages.

4.1. To what extent do you agree or disagree with the following statements?

Below you find some statements regarding your pupils. Please indicate the degree to which you agree with each statement. We ask you to provide an indication of your general impression, irrespective of individual differences you may see. Please select a number ranging from 1, to 10. If you agree completely you assign '10'. If you do not agree at all you assign '1'. Of course you can also assign any of the numbers in between. If you teach more than one language, please answer the question with respect to the language you teach most hours.

- (1) My pupils are very motivated to learn the foreign language I teach.
 1 2 3 4 5 6 7 8 9 10
- (2) My pupils think learning the foreign language I teach is very difficult.
 1 2 3 4 5 6 7 8 9 10
- (3) My pupils are very knowledgeable about the culture of the foreign language I teach.
 1 2 3 4 5 6 7 8 9 10
- (4) My pupils have a very positive attitude towards the people associated with the foreign language I teach.
 1 2 3 4 5 6 7 8 9 10

4.2. What countries, cultures and peoples are usually associated with the language of which you have most hours?

Foreign languages tend to be associated with particular countries, peoples and cultures. In the area below please specify what countries, peoples and cultures are usually associated with the language you teach. As with previous questions, please answer the question with respect to the language of which you have most hours.

- (7) Literature
 Very familiar Sufficiently Not sufficiently Not familiar at all
- (8) Other cultural expressions (music, drama, art)
 Very familiar Sufficiently Not sufficiently Not familiar at all
- (9) Values and beliefs
 Very familiar Sufficiently Not sufficiently Not familiar at all
- (10) International relations (political, economic and cultural), with students' own country and other countries
 Very familiar Sufficiently Not sufficiently Not familiar at all

5.2. How frequently do you travel to the foreign country primarily associated with the foreign language of which you have most hours?

- (1) Tourist stays (lasting longer than two days) in the foreign country
 Often Once in a while Never
- (2) Visits to relatives or friends
 Often Once in a while Never
- (3) Participation in a teacher training programme or a language course
 Often Once in a while Never
- (4) School trips (one or two days)
 Often Once in a while Never
- (5) Work visits, e.g. within the framework of an exchange project
 Often Once in a while Never

5.3. How often do you get into contact with the foreign culture/ people/ country primarily associated with the foreign language of which you have most hours while you are at home?

- (1) Media contacts (via newspapers, television, radio)
 Often Once in a while Never

- (2) Visits to the cultural institute representing the foreign country in my country
 Often Once in a while Never
- (3) Contacts with people originating from the foreign country who live in my country
 Often Once in a while Never
- (4) Contacts with foreign language assistants (usually natives from the foreign country) in my school
 Often Once in a while Never
- (5) Contacts with foreign teachers or pupils who visit my school
 Often Once in a while Never

5.4. Please specify any other contacts you have in the area below.

(7)	Literature I deal with it extensively	I touch upon it once in a while	I never touch upon it
(8)	Other cultural expressions (music, drama, art) I deal with it extensively	I touch upon it once in a while	I never touch upon it
(9)	Values and beliefs I deal with it extensively	I touch upon it once in a while	I never touch upon it
(10)	International relations (political, economic and cultural) with students' own country and other countries I deal with it extensively	I touch upon it once in a while	I never touch upon it



Survey

Section 7: Foreign language teaching materials

The questions in this section concern foreign language teaching materials.

7.1. Do you use textbooks and/or additional teaching materials?

Please select the option(s) that best match(es) your teaching practice.

- I do use textbooks. I use mainly one book per class.
Please go to QUESTION 7.now.
- I do use textbooks. I use materials from different textbooks.
Please go to QUESTION 7.now.
- I do not use textbooks. I use other materials.
Please go to QUESTION 2.now.

7.2. If you indicated that you use other materials instead of textbooks, which are those materials?

7.3. If you indicated that you do not use textbooks, please explain why this is so. After you answered this question you can skip the remaining questions of this section and submit your answers right away.

7.4. If you indicated that together with textbooks, you also use the additional materials, please indicate which other materials you use:

- Video materials
- Audio materials
- Still other materials,

7.5. namely:

7.6. The reasons why you use additional materials together with textbooks are:

7.7. If you indicated that you use textbooks, which books do you use?

Please list the title(s) of the book(s) you use and the country where each book is published in the typing area below. Please quote the book you use most often first, then the one you use somewhat less often, and so on.

7.8. Can teachers choose their own textbooks at your school?

- Yes
- No

7.9. If you can choose your own textbook, what criteria do you observe when selecting a textbook?

Below a number of textbook characteristics that may affect your choice against or in favour of a particular textbook have been listed. Please tick the six criteria that appear most important to you.

- The fact that additional materials come with the book (workbook, listening materials, tests, video, etc.)
- The layout
- The price
- The quality of the teacher's manual
- The degree to which the textbook meets the curricular requirements
- The degree to which the book is attuned to the level and the age of my pupils.
- The pace of the book, the speed with which the book progresses
- The amount of cultural information the book offers
- The degree to which the book can motivate my pupils
- The textbook authors' nationality
- The degree of matching between the amount of materials offered and the number of teaching periods assigned to my subject

7.10. Please indicate in the area below any additional criteria you use when deciding on whether or not to use a particular textbook.

7.11. Do the cultural contents of the textbook(s) you use meet your expectations?

Please tick the answer that best matches your opinion.

- Yes, very much so.
- Yes, up to a certain extent.
- No, not really.
- No, not at all.

7.12. Please explain your choice in the typing area below.



Survey

Section 8: School trips

The questions in this section concern school trips. School trips are short trips to the foreign country. They may last one day or longer. Exchange programmes, which are dealt with in the next section, also involve a shorter or longer stay in the foreign country. In addition they involve receiving the inhabitants from the other country in one's own country.

8.1. Does your school organise school trips to foreign countries?

- Yes
- No

8.2. If so, please provide the name(s) of the country/countries to which your school organises school trips in the area below.

8.3. What reasons do you see for organising school trips?

Below some possible reasons for organising school trips have been listed. Please rank them in order of importance, through assigning each reason a number between '1' and '5'. You assign the number '1' to the reason you consider **most important** and '5' to the reason you consider **least important**. You have to assign a number to each objective, and you can only assign each number once.

- (1) Create an opportunity for pupils to practise their foreign language skills
 - 1 2 3 4 5
- (2) Enhance pupils' motivation to learn the foreign language
 - 1 2 3 4 5
- (3) Increase pupils' interest in the foreign culture
 - 1 2 3 4 5
- (4) Foster pupils' independence
 - 1 2 3 4 5
- (5) Increase pupils' familiarity with the foreign culture
 - 1 2 3 4 5

8.4. Please provide any other reasons you see for organising school trips in the area below.

8.5. Do you consider it part of your teaching role to prepare a school trip during foreign language classes?

- Yes
- No

8.6. If your answer to the previous question was 'yes', please specify in the area below

- how much time (how many hours) on average you spend on preparing a school trip during your foreign language classes;
- what kind of preparation you offer

8.7. Do you consider it part of your teaching role to follow-up on a school trip during your foreign language classes?

- Yes
- No

8.8. If your answer to the previous question was 'yes', please specify in the area below

- how much time on average (how many hours) you spend on following-up on a school trip during your foreign language classes;
- how you follow up on a school trip

8.9. Do you believe school trips have a positive or a negative effect on the attitudes and perceptions of pupils regarding foreign country/ies, foreign culture(s), foreign people?

- Yes
- No

8.10. Please explain your answer in the area below.



Survey

Section 9: Exchanges

The questions in this section concern exchange programmes.

9.1. Does your school participate in international exchange projects?

- Yes
- No

9.2. If so, please specify the names of the country/ies involved in the exchange programme(s) in which your school participates in the area below.

9.3. What are the main reasons for participating in exchange projects?

Below some possible reasons for organising exchange projects have been listed. Please rank them in order of importance, through assigning each reason a number between 1 and 5. You assign the number '1' to the reason you consider **most important** and **5** to the reason you consider **least important**. You have to assign a number to each objective, and you can only assign each number once.

- (1) Create an opportunity for pupils to practise their foreign language skills
 - 1 2 3 4 5
- (2) Enhance pupils' motivation to learn the foreign language
 - 1 2 3 4 5
- (3) Increase pupils' interest in the foreign culture
 - 1 2 3 4 5
- (4) Foster pupils' independence
 - 1 2 3 4 5
- (5) Increase pupils' familiarity with the foreign culture
 - 1 2 3 4 5

9.4. Please provide any other reasons you see for organising exchange projects in the area below.

9.5. Do you consider it part of your teaching role to prepare an exchange project during foreign language classes?

- Yes
 No

9.6. If your answer to the previous question was 'yes', please specify in the area below

- how much time (how many hours) on average you spend on preparing an exchange project during your foreign language classes;
- what kind of preparation you offer

9.7. Do you consider it part of your teaching role to follow-up on an exchange project during your foreign language classes?

- Yes
 No

9.8. If your answer to the previous question was 'yes', please specify in the area below

- how much time on average (how many hours) you spend on following-up on an exchange project during your foreign language classes;
- how you follow up on an exchange project

9.9. Do you believe exchange projects have a positive or a negative effect on the attitudes and perceptions of pupils regarding foreign country/ies, foreign culture(s), foreign people?

- Yes
 No

9.10. Please explain your answer in the area below.

9.4. Please provide any other reasons you see for organising exchange projects in the area below.

9.5. Do you consider it part of your teaching role to prepare an exchange project during foreign language classes?

- Yes
 No

9.6. If your answer to the previous question was 'yes', please specify in the area below

- how much time (how many hours) on average you spend on preparing an exchange project during your foreign language classes;
- what kind of preparation you offer

9.7. Do you consider it part of your teaching role to follow-up on an exchange project during your foreign language classes?

- Yes
 No

9.8. If your answer to the previous question was 'yes', please specify in the area below

- how much time on average (how many hours) you spend on following-up on an exchange project during your foreign language classes;
- how you follow up on an exchange project

9.9. Do you believe exchange projects have a positive or a negative effect on the attitudes and perceptions of pupils regarding foreign country/ies, foreign culture(s), foreign people?

- Yes
 No

9.10. Please explain your answer in the area below.

- (9) The more pupils know about the foreign culture, the more tolerant they are.
 Agree completely Agree to a certain extent Undecided Disagree to a certain extent Disagree completely
- (10) In international contacts misunderstandings arise equally often from linguistic as from cultural differences.
 Agree completely Agree to a certain extent Undecided Disagree to a certain extent Disagree completely
- (11) Foreign language teaching should enhance pupils' understanding of their own cultural identity.
 Agree completely Agree to a certain extent Undecided Disagree to a certain extent Disagree completely
- (12) All pupils should acquire intercultural competence, not only pupils in classrooms with ethnic minority community children.
 Agree completely Agree to a certain extent Undecided Disagree to a certain extent Disagree completely

Please score the statements below in the same way as you did in the first part of this section.

- (1) When you only have a limited number of teaching periods, culture teaching has to give way to language teaching.
 Agree completely Agree to a certain extent Undecided Disagree to a certain extent Disagree completely
- (2) Every subject, not just foreign language teaching, should promote the acquisition of intercultural skills.
 Agree completely Agree to a certain extent Undecided Disagree to a certain extent Disagree completely
- (3) A foreign language teacher should present a realistic image of a foreign culture, and therefore should also touch upon negative sides of the foreign culture and society.
 Agree completely Agree to a certain extent Undecided Disagree to a certain extent Disagree completely
- (4) If one wants to be able to achieve anything at all as regards intercultural understanding one should use texts written in the mother tongue and discuss these texts in the mother tongue, even when in a foreign language classroom.
 Agree completely Agree to a certain extent Undecided Disagree to a certain extent Disagree completely
- (5) In the foreign language classroom pupils can only acquire additional cultural knowledge. They cannot acquire intercultural skills.
 Agree completely Agree to a certain extent Undecided Disagree to a certain extent Disagree completely
- (6) Only when there are ethnic minority community pupils in your classes do you have to teach intercultural competence.
 Agree completely Agree to a certain extent Undecided Disagree to a certain extent Disagree completely

- (7) Language and culture cannot be taught in an integrated way. You have to separate the two.
 Agree completely Agree to a certain extent Undecided Disagree to a certain extent Disagree completely
- (8) I would like to teach intercultural competence through my foreign language teaching.
 Agree completely Agree to a certain extent Undecided Disagree to a certain extent Disagree completely
- (9) Intercultural education reinforces pupils' already existing stereotypes of other peoples and cultures.
 Agree completely Agree to a certain extent Undecided Disagree to a certain extent Disagree completely
- (10) Providing additional cultural information makes pupils more tolerant towards other cultures and peoples.
 Agree completely Agree to a certain extent Undecided Disagree to a certain extent Disagree completely
- (11) Language problems lie at the heart of misunderstandings in international contacts, not cultural differences.
 Agree completely Agree to a certain extent Undecided Disagree to a certain extent Disagree completely
- (12) Foreign language teaching should not only touch upon foreign cultures. It should also deepen pupils' understanding of their own culture.
 Agree completely Agree to a certain extent Undecided Disagree to a certain extent Disagree completely

APPENDIX (C)

INTERVIEW PROTOCOL

Participant code: _____ Location: _____
Date/Time/Duration: _____ / _____ / _____

A. Language teaching objectives

- What do you think is the most important objective in EFL teaching?
- Have your teaching priorities changed over time? What may have been the cause for that?

B. Teachers' definition of 'culture' and 'intercultural competence'

- How do you define the term 'culture'?
- What do you think constitutes culture?
- What does 'intercultural communication' mean to you?
- Have you ever heard about the term 'intercultural competence'?
- What do you understand by 'intercultural competence'?

C. Teachers' beliefs and perceptions of culture teaching

- Do you think culture should be integrated into EFL teaching?
- What do you think are the main objectives of the intercultural approach?

D. Teachers' culture teaching practices

- How much do you devote to culture teaching in comparison to language teaching? (Give a rough percentage)
- What do you do to integrate culture into your EFL classes?
- What activities and materials do you use?
- What do you think of the cultural content in the textbooks you use?
- What challenges and difficulties do you have when teaching culture?
- What do you suggest should be done to improve culture teaching in Algerian education?

E. Teachers' training and professional development

- Did you have any specific training on how to teach culture effectively? (Pre-service or in-service training)
- If yes, would you tell me how useful it was to your current culture teaching?
- If not, would you be interested to receive some training?
- Is there anything specific in culture teaching you feel you need to learn more about?

APPENDIX (D)

SAMPLES OF INTERVIEW TRANSCRIPTS

Notational conventions used along the transcriptions:

- R. Researcher
- IP1 Short for interview participant N° 01
- (...) Inaudible instance of the recording
- () Additional information supplied by the research
- [Overlap (two interlocutors speaking at the same time)
- + Pause/hesitation time (up to 3 seconds)
- ++ Pause/hesitation time (between 4 and 8 seconds)
- +++ Pause/hesitation time (over 8 seconds)
- Lengthened sound

Transcript N.01 (IP1)

- R. ___ What do you think is the most important objective in EFL teaching? When you are teaching ___ in class.
- IP1 I think it is important to learn the language as well as the culture of the foreign + country + you are dealing with.
- R. [Ok so ___ and what do you think of the real situation we are in (...) the current situation the real situation where we are teaching + this is ___
- IP1 You can't teach culture all the time, you can't ___ how do you say (...) Implement (...)
- R. [Ok, yes implement culture
- IP1 yeah you can't implement it all the time.
- R. Ok ___
- IP1 [Maybe with our classes
- R. So you think in our situation in high school education secondary education the most important objective in EFL teaching is primarily language
- IP1 Yes. At least they will have some vocabulary to interact with the other person.
- R. Ok so you so the most important objective is to learn English for communication?
- IP1 Yes
- R. When you started teaching the first time and if you compare the first day with this day do you think that your priorities in language teaching have changed like you started teaching
- IP1. [yes
- R. something and then with time through experience you realized that you have to give more
- IP1 [yes
- R. importance to certain aspects of language than the other?
- IP1 Yes it changed a lot (...)
- R. [or aspects of teaching
- R. so what made you change?
- IP1 (Sigh) so we are going to talk about teaching now
- R. [yeah teaching in general that's what I'm doing for the moment
- IP1 The syllabus which is very long and you can't do things that you you want to deal with because of the syllabus because you are obliged to finish in a certain time so you will have to give up on few things.
- R. What do you think is what do you think culture is? What does it mean to you? What is culture? In general
- IP1 Culture (sigh) is like knowing ___ about ___ + It has to do sometimes with customs and traditions
- R. customs traditions
- IP1 yeah so if we are going to talk about the English language so you're going to talk about the American or British culture
- R. Ehem which means if you are going to teach culture what are you going to teach so these elements you are going to teach they are culture what do you teach (...) culture

for example just our their traditions traditions of __

IP1 [yes [their the __ foreign one
R. [that's all we have just traditions

IP1 [no
but heh
R. ok
IP1 and to relate it
R. [you mean the home culture with the foreign culture which means the
IP1 [yes
R. home traditions with the foreign traditions
IP1 [with the foreign traditions
R. (...)
IP1 [like comparison yeah
R. (cough) what is intercultural competence? + Any idea about intercultural competence ++
IP1 [(...)
R. If you want to make your students interculturally competent you want to have individuals
IP1
[hm
R. who have intercultural competence what does it mean they have?
IP1 (...) going to say intercultural does it mean the __ like the about the foreign one? It has to do with the foreign
R. [you understand it the way you want I dunno
IP1 [(...) + they know
R. [(...)
IP1 they have an idea about the foreign culture
R. + Ok?
IP1 For instance when it comes to idioms and proverbs + here it has to do with culture too
R. [Hehem
IP1 ok? + sometimes you give a proverb sometimes you say a proverb something but they don't understand it correctly it's like they understand it literally + you understood?
R. [(cough) ok
IP1 so but some it has to do with culture if they know the culture of the foreign country or language they would understand it the correct way.
R. Now do you think that we should integrate culture as part of teaching?
IP1 [it has to do with ethics and beliefs and so on? Culture +
R. Do you think that you should __ that culture should be integrated as part of EFL teaching?
IP1 Yes, definitely
R. Do you think it is important?

- IP1 Yes, it is. (...) What if someday they will go to such + place at least they will have an idea + about this country and its language it's important + to be open minded too
- R. What do you think the main objectives when you are teaching __ from an intercultural approach? We do this for example in third year classes we have education in the world + we compare education in Algeria with +
- IP1 [yes [with the Algerian with the British or American
- R. [yeah [yeah
- R. So what is what is your goal to have such comparisons in culture?
- IP1 To know about the other culture + open-minded mindedness
- R. [so __ ok to be open minded + so attitudes Ok. Any other (...)?
- IP1 [It has to do with citizenship and so on I'm just trying to remember
- R. Now another question, do you have any time for do you devote any time for culture teaching? + Do you give some time for culture in class?
- IP1 [sometimes eh it depends
- R. Ok so how much time do you give for culture if I ask you percentage?
- IP1 Language __ could be 70% + if we're going to take it + (...) could be 30% for culture.
- R. Ok
- IP1 Because we are limited with the (...) program
- R. The program
- IP1 Yes
- R. Ok + when you want when you are teaching culture how do you ah how do you teach culture? What do you use? How do you integrate it? The methodology or the materials or (cough)?
- IP1 I don't use ICTs unfortunately (in low voice)
- R. You don't use ICTS? What do you use for example?
- IP1 [No ++ textbook and ah
- R. __ (...)
- IP1 [once there was a project about it on this unit and the pupils brought food ah traditional food
- R. to your class.
- IP1 Yes + like couscous. __ + مقنتة and so on

Transcript N.02 (IP2)

- R. What is your first priority in teaching?
- IP2 __ I'm not gonna lie to my first priority is the language I want my (...) to be proficient in the foreign language ok the proficiency and of course what comes later is other sub-objectives like for example like culture like pronunciation like __ and the the other __
- R. [So number one is language
- IP2 sub-objectives of __ is language for me for me is language

- R. If you recall the first time you started teaching and today do you think that your objectives have changed overtime?
- IP2 Yeah yes yes for example my first years __ I focused more on the grammar on you know some theory the structural thing but along the years I learnt that language is a ah a holistic __ process it means it's not just about grammar or just about (...) it's about everything __
- R. What is this everything?
- IP2 This everything like I'm gonna tell ya like culture play plays a big role because I had some proficient learners in English but when they speak they are speaking like (...) they are speaking in English but you don't but you don't feel it's lacking it's like they are speaking English but with (...) an Arabic mindset
- R. Ehem
- IP2 that's that's a problem so they say very inappropriate things so you come to learn that __ culture plays a key role and now the problems sometimes that I have how to get these cultural aspects of the language integrated in the classroom and how and I I I do that many times in class but I know for sure that it's not enough it's not enough so I I I go and try to see some other ways how to cultivate that __ that that that __ hmm __ that environment that complete environment and I dunno can can I continue?
- R. Yeah sure you have all the time
- IP2 [and one of the of the main __ of the main material that I used at my disposals is series and TV series.
- R. So we will come to this shortly because I have here some questions about methodology ok
- IP2 [yeah ok I (...) I'm just telling you what what __ continue
- R. __ so since you are speaking about culture you think it is important to integrate it into EFL teaching?
- IP2 [I think I thinks is is is of paramount important because __ you cannot dissociate culture from the language they go hand in hand sometimes __ I'm gonna (...) give you an example sometimes there are some expressions because you don't share the same culture either they don't mean the same thing or they __ they mean something completely different so you know to you need to understand the culture to be able to understand the language.
- R. Ok so since you are teaching culture
- IP2 Yeah
- R. what do you teach exactly? So what is culture for you?
- IP2 [So I I teach for me for me culture is just you know I I I give my students just a glimpse of the other's culture of the foreign language culture like I'm gonna give you an example like __ for me when always generally when I especially because sometimes I speak a lot of __ I try I help my learners to be __ proficient in speaking so most of the time I want them to speak and whenever we speak we speak about the difference always I make this comparison for me I cannot teach them the other's culture of the target language without teaching them about their culture so I always make some similarities the contrast you know so

what do we have what they don't have like __ or this is something lacking in our society I'm gonna give you an example I remember last year I had a fourth unit of __ third unit of __ not third fourth unit of third year classes which is Feelings and Emotions and we spoke a lot about how we are different you know our mindsets __ like for example American people they share a lot they they you know they they say "I love you" a lot you know and I question my students "do you" for example "do you kiss your mother or your father or your sister?" and my students "what?" "I kiss my are you crazy sir? And which I told them like "she is your sister you can kiss her" "Is it is it forbidden by your religion" "no it's not forbidden but we don't do it" but in American the American culture (...) there are some very good aspects culture- culturally empowering points in the in the other's culture like American culture and I (...) like these points a lot so I wanna integrate them into my learners.

R. So you are talking principally about values?

IP2 [saha?

IP2 Yeah I think yes (...) values yeah how do we see things from different lens __ things that are forbidden or not forbidden for example here and there it depends so __ yeah

R. So in teaching culture what do you think do you think it is only about the way we live life customs and traditions and you said now values __ how do you define culture? I mean if you want to teach culture what are the elements except for is it that's that's for you what culture is?

IP2 I think of course culture is is is a lot more you know complex matter to deal with it's not just a simple one __ I tackle it from principles and __ you know from comparing what do we have what they don't have for example like like they have Halloween we don't have Halloween you know some some things that they do have and we don't or vice versa ok the differences

R. [what is this import- why is this (...) important?

IP2 I think it's very important because if the point I'm gonna tell you + I saw this when I when I first taught (...) it was it was completely deprived of this cultural aspect see you sometimes you get you get a student who is proficient in the language in a matter of structural he can he is __ he is able to speak in English but the problem is the context is a bit sometimes different and sometimes you feel that it is it is a pure (...) from Arabic to English there is no this American touch not American this this English touch like for example in expressions in so many things there are some expressions that we can't say __ or or use them in Arabic but you can't if you translate them word by word in English it does work and __ I think (...) I come to to realize that __ that culture is tightly related to the language ok we can they they really go hand in hand.

R. So when you teach culture is it just to teach __ you said you compare Algerian with the foreign the foreign meaning that culture of (...) countries

IP2 [I think one one one way one way for me to teach culture is always to make a contrast or a comparison by __ between the two __ the two different cultural perspectives because how are they to understand the other's culture if they don't understand the- the- theirs __ to to begin with so for me I I I found that this __ can help me teach culture (...) culture in a very subtle way because and and what's important also is that they they what I emphasize on I think

some something I said (...) two days or three days ago like we are different and this different is not something threatening or we are different and we have to accept different things you know and I think it's important (...) not only for their language but even for themselves because you know we live now in a very in a global world you know and they are going to come across native speakers or American or or (...) or Spanish people and they are different in their lifestyles in the way they speak in the way they think and this difference should not be threatening and our future students should be should tolerate the other's __ culture the other's culture and differences and understand it it's it's important to me not only to teach them to be proficient but also to be you know to be good citizen citizen who can who have a critical thinking who can compare and understand the other's culture and theirs.

R. Do you cover __ wide range of different cultures or is it just the English-speaking cultures?

IP2 [I'm I'm I'm not gonna
I'm not gonna lie from time to time I talk about French people or the cultures I know because I myself doesn't don't know about the every single culture there is in the world so I speak about the ones I know so I teach yeah about generally about American and __ and British but from time to time I compare (...) French (...) even our __ the- the- the neighbor countries.

R. What do you understand by intercultural communication?

IP2 For me it's you know for me a student for a student to be able to communicate intel- interculturally I mean he is he needs to be __ interculturally competent it means he needs to understand enough and even when not understanding it respecting it + this is important for me because sometimes because of religion religion constraints and societal __ societal restrictions you know we become blinded to the other's culture so for me a person who is interculturally competent is a person who know about the other's culture which is very important and even when not knowing about the other's culture they are tolerant and they are acceptive and receptive about the other's cultural perspective or __

R. Why do we to integrate culture within teaching but in today's world?

IP2 Our our prime objective here __ is to educate you know and to prepare our future citizens to how how to behave and when they grow up you know __ in into the real world so for them to be interculturally competent it's gonna help them a lot a great deal and I think you cannot speak with people unless you know about them unless (...) about the culture you know sometimes even if these cultural points are not even sometimes they are not even __ in the language they are even they are behavioural sometimes like I'm gonna give you an example if you go to if you go to __ to Russia for example in a meeting and you do that (physical demonstration) like just the way I'm crossing my leg and __ you know putting up into the other leg it means that you are not respecting them enough.

R. Ehem now in your class how much time do you devote for culture teaching?

IP2 Hmm honestly I'm I'm gonna tell you 30% of my time is for for the for the cultural language and __ the rest if for the language because sometimes you know __ there is many constraints I dunno I dunno if I could speak about the (...) but

- R. [so __ yeah I have another question about what do you think are the problems that stop you from teaching culture proper __ properly?
- IP2 [__ so the very first point sometimes the units the choice of a unit do not don't really __ help you know I'm gonna give you an example if we speak about __ I dunno civilization I dunno sometimes __ you have sometimes the time is very limited and there is too much things to to to __ teach so you don't have sometimes that that freedom you know to teach what you want
- R. You don't think that culture is in the book the textbook (...) is it included or not?
- IP2 Even in the teachers' book there is no mentioning of teaching culture so it's up for the teacher you know to incorporate it __ here and there all into the __ all along the the __ the program and sometimes and sometimes even if there is we don't have I don't think I have enough I do my best but I I know I'm lacking something I don't I did not have the proper training I think but sadly I think I did not really __ received __ a well training __ vis-à-vis __ how to teach these points
- R. Do you have a model a practical example of how to stand and teach particular cultural points?
- IP2 [(...) I do it I do it very spontaneously __ I do it very spontaneously
- R. Ok so __ what materials do you use?
- IP2 Generally everything I have in hand and sometimes it's not about the materials but it's about what you are tackling
- R. Any comment anything you want to add?
- IP2 __ I think that sadly we do not have you know __ I dunno we want something practical some tips strategic moves or techniques that can help us apply these things we want something simple that can be applied and that will give results that's the only thing I want.
- R. Ok thank you for the help
- IP2 [ok (...)

Transcript N.03 (IP3)

- R. Right now you (...) you recall your first day when you started teaching and today if you compare between the first day and today do you think your priorities in teaching English have changed over time?
- IP3. Yes yes __ it's up to __ it's up to the syllabus it's up to __ the __ the learners + and their needs there are the most people needs especially in the third year just (...) need how to master English so that they get a good mark in the BAC exam ok?
- R. Ok
- R. When you are teaching __ culture __ what do you use as activities?
- IP3. For instance I __ I took __ a video __ (...) + in which there is __ there was an Indian person + who was speaking about his __ his origins and ok? And we we __ we made debates + if they know Indian people if they __ ok?

Transcript N.04 (IP4)

- IP4** For example + __ I want to teach for example proverbs let's say for example proverbs related to __ related to let's say ethics + __ money doesn't grow on trees + right? + how can we explain this to your __ to your __ students? Right? + Money doesn't grow on trees this is E-E-English English thinking + how about Algerian thinking do we say the same? I give you another one + in English we say like father like son + yes or no? How do we say it in Algerian __ in Arabic yeah? It's not the same
- R.** It's not the same yes
- IP4** yeah + also in Algerian how do we say? You put the pot upside down and
- R.** [yeah
(laughing) it doesn't work if you say it
- IP4** [(...) yeahhhhhhhhhhh
- R.** [it doesn't work
- IP4** that why we w-we teach a language in a context right?
- R.** Yes
- R.** When you are teaching culture can you re- remember from your experience what kind of activities you used for example?
- IP4** ...if you talk if you talk for example about __ Mesopotamia something which is very very __ odd for them they don't understand it + but if you talk for example about Roman which is something which is + you have in Algeria Roman ruins Roman historical monuments so here I think that it's __ + it will be more + accepted for the student than talking about Mesopotamia...
- R.** So do you have any __ problems __ that challenges that face you when you are teaching __ culture in class?
- IP4** Teaching culture + is good + giving evidence about this culture is something completely __ different + right? We cannot teach a culture without a context + right example + __ when we teach a culture + we are teaching a language when we teach a language __ we need pronunciation + when we need pronunciation we need a native speaker so that + the __ student get the right pronunciation of the word because sorry because there are some teachers who don't pronounce well right this is one thing + second thing __ when we talk for example about __ Queen Elizabeth + Queen Elizabeth when we talk about English we have a symbol right? Queen Elizabeth the symbol of the language Queen Elizabeth London a symbol + now there are some + students who don't know even where is London situated yes or no?
- R.** That's right!
- IP4.** Who is the queen Elizabeth? + Is she the one who directs the __ the country? + Or is she just a symbol? ++ Something else + __ you talk for example about Shakespeare + right ++ have the students __ seen a play performed by actors right? Doing for example __ a play by written by Shakespeare? No.
- R.** What do you think of __ the program our __ our textbooks (...) from the perspective of culture how is culture put in the textbooks?

- IP4** [yeah
- IP4** textbook is textbook or textbooks are not are not enough + language __ culture is is __ larger than this I think that __ a culture culture is a contact + contact between people and people you want to teach me __ English please take me to England + teach me how the English leave I want to listen to the English how do they pronounce words + am pronouncing the words like the English + do they have a good accent like the English?
- IP4** First they should have __ they should they should have enough information enough information about the culture of the __ + culture of the country they are teaching the language for example English right. Do our teachers have enough information about Britain? + Yeah? ++ Do they know for example just an example do they know + __ about __ history of Britain? + Do they know what __ what the __ special dish of the British? Right? You get what I mean?
- R.** Yes I understand yeah
- IP4** Yeah
- R.** So this training we a training program for teachers?
- IP4** [we need we need we need we need we need training program I think before + a teacher starts teaching + he should be well informed about all this + and I I I precise on practice in the country practice in the country first then he comes and he brings what he has been thought in the country + that's it.
- R.** ok so that was a good time
- IP4** Oh yeah ok
- R.** (Laughing)

Transcript N.05 (IP5)

- R.** What are the objective of teaching English in Algeria?
- IP5** So one of the most important goals in my teaching of English language as a foreign language in Algeria is to make people aware about this language which is very important now not only in Algeria but in all over the world because it is an international language and it is a language that used in every field and domain and __ also to use this language in order to __ to __ to transmit our culture and __ to make people aware about the other culture and same time to to spread our culture and our __ our principles perspectives like Islams __ and __ and Muslims.
- R.** Ok and you teach culture in your classroom?
- IP5** Of course
- R.** If I ask you how much do you give as a percentage for example like you give 20% for culture 80% for language or the opposite or 10? 90? How much do you give?

- IP5** ___ the percentage off using culture ___ + ___ I think that it is ___ more than 50% because you know I always go back to my culture whenever I want to give ___ example I I want to give it in th- th- the context because context is very important for example I gave them example about ___ about UK or America or Australian people that use this language but I want my student ___ use this language with their context with their daily life I want them to give me examples about their their culture their history their their background their daily background ___ we need to compare the other culture because ___ it is very important to learn the other culture to be ___ open-minded to be ___ in order not to fall the mistakes in order to respect the other culture one you study the oth- the other culture you became ___ you became open open person you became open to the other civilization and it is very important for you as a person to be ___ to be civilized ___ to be ___ more ___ more open to the world.”
- R.** Ok ok and ___ when you are teaching culture in your classroom what are the elements of culture you teach?
- IP5** ++ ___ when I w- when I teach culture ___ + precisely I use it in objective way for example I always (...) ask my students to be open to the other culture for example ___ if there is someone atheist or Christian or ___ Jewdith (i.e., Jewish) I always ask my student to respect the other ok?
- R.** Do you remember now any other example maybe from the textbook?
- IP5** Yes ___ last year it was last year yeah signs of the unit of signs of the time yes ___ I remember + examples about ___ to make comparison between ___ between the Arabs and ___ the West and they saw precisely ___ that there are ___ that there are ___ how we shall a radical change in ___ in lifestyles of ___ of Muslims ___ for example like a jeans ___ a lot of thinks ok? ___ (...) for example اللباس الجزائري has been changed totally changed for example الحايك has been dis- disappeared for example (...) جلابة ___ شاشية and so on and so for has been totally changed so.
- R.** What was your ___ their reaction?
- IP5** There are some people who are for this change because it is (...) it is ___ we are in era of globalization and modernization we have to be more updated but these change is ___ is good but when it touches our ___ our ___ cultural background it is very negative because the country which doesn't ___ which which doesn't hold ___ a culture is ___ is nothing from my own perspective.
- R.** What do you think Algeria should do to improve culture teaching?
- IP5** ... and our kids through ___ media and globalization era and through internet and technology they started learning a new culture their own culture for example we are living in the same family and each one is leaving his own culture through media sometimes we don't get in contact with each other has its own mobile and ___ doing ___ whatever he wants to do or whatever she wants to do this is a problem especially in the early age the ___ the kids started ___ having his mobile and having internet and so on and so for globalization make ___ make ___ the word in a small ___ in a small space so he or she will ___ will learn a new culture ___ in ___ in hazard way so this is our mission to ___ to ___ to make our ___ to make not only kids to make the parents about what their kids doing and it is very dangerous thinks for our kids.

Transcript N.06 (IP6)

- R.** ok so __ my first question is what do you what do you know about culture? What is culture? + or what constitutes culture?
- IP6** [ok well I think that culture is still an undefined concept it has been widely + (...) defined well for me it is a set of social norms perspectives thoughts religion and all + and all what constr- and all what construct a society which means a society with its cultural aspect.
- IP6** for examples sometimes in the classroom when we speak about Christmas or for example + for example a love relation or a sexual relation for example we find most of our students feel embarrassed in order in in dealing with such __ topics so + I think there are still problems in how to develop an intercultural competence among learners and even teachers even teachers sometimes we find teachers that avoid who avoid topics that deal with cultural clashes or + stereotypes any kind of __
- R.** If you want to make out of your students intercultural speakers what do you want them to achieve?
- IP6** For for me I think teaching them to be universal which means to be let's the citizens of the world ok not only his own country or his micro or macro society ok? I mean macro society the family the so + I think teaching our students to be universal which means whenever he get into contact with English speakers French + he has already the __ (...) the __ notion that this one is different from him + you see? So __
- IP6** For example we have __ we have a unit that deals with lifestyle why not proposing proposing a project for students for example __ making (...) __ making a comparison between the Western and the Algerian or the Arab world in terms of thinking in terms of + food religion norms so this for example task can it is can be let's say the (...) of discussion among our learners for example groups I can take a group you represent the Western society and you represent the our Algerian society or the Arab ok? So here we may find a clash for example and here the teacher can be a guide in order to see how much o- or his learners are intercultur- a are intercultural competent speakers which means do they accept the norms which have been presented by the other group? What about the others do they so for example this is a (...)
- R.** What do you think about the content of the textbooks?
- IP6** The content of the textbook now for example when you find in a textbook activities about I think scientific issues where is culture here? I think that the units do not really deal with cultural aspects where is culture? Is civilization but still (...) for example we feel that they are just narrating why dealing only with civilization? Egyptian? I don't know Greek? It's not history.

Transcript N.07 (IP7)

- R.** What are the objectives of English language teaching in general?
- IP7** Well since our aim is to make our learners master the language the foreign language we actually __ there has been we need to adapt __ approaches and

methodologies and such approaches need need to help our students master the foreign language in listening speaking writing and reading with understanding I focus more about understanding and such __ approach or methodology __ it's not only functional or structural as we said but it has to be the (...) of both

R. For these three years have you been teaching __ culture?

IP7 I teach culture sorry in my class how do I teach it? + through texts through texts I print texts that has to do with __ the native speaker's culture I also I use __ face-to-face encounters with __ foreigners like last year that have been __ a British Council conference I took the best + students in my class they were (...) __ seven students each

R. [Ah ok

IP7 one from each class and I took them and they had this chance the opportunity to have __ communication with foreigners and they had to experience it themselves ok? Also __ I teach it ok I taught it using __ videos ok?

IP7 So in my class I have heterogeneous as I said learners and I try to bring for example sometimes I use __ incidents in my class it means I bring them situation ambiguous situation in which they have to __ reflect on them and I ask them if you were in his place or in her place what would you do?

IP7 Why not having a chatrooms you know chatrooms especially in our schools chatrooms in which we enable our students to communicate with foreigners and __ assess them based on the cross-cultural communication let's forget about that why not having special blogs for our learners and then see their comments how what do they think ok?

IP7 __ ICC we had it as a module at university second __ master two I mean master two as a module for almost if (...) I calculate hours it has been just two days one seminar took two days

R.

[Ah ok for two days

IP7 for two days + it's not enough we have just been exposed to the term + and talking about __ using it using ICC in our classes the training + talking about the training the training we had a training as teachers we had a training but it was just __ a superficial training it wasn't about culture it was about Arabic terms how __ legislation ok? Nothing to do with teaching.

Transcript N.08 (IP8)

R. and __ do you teach culture or not?

IP8. I try I try (...)

R. [For example how much do you give percentage between language and culture?

IP8 Frankly speaking __ 25%

R. Ok

IP8 because we are guided by the program we try to cover up the program and whenever we have in a program for instance something linked to __ culture I try to tackle it

R. How do you define culture?

IP8 If we define culture it's very + complex to be defined but since we are linked to __ language we try to push them to __ for instance the __ cultural side (...) mean the way they think for instance it has to do with the way they think __ they way they they wear clothes yeah it's cultural + the way they eat you see this is it.

R. So you want them to be intercultural speakers?

IP8 Yeah

R. Ok and what does it mean intercultural speakers for you?

IP8 yeah they have to __ since we are living in a globalized __ world through the internet so the aim is not to speak perfectly English but at least to mediate the meaning to be mediators and to convey the meaning and to avoid some misunderstandings we should have at least an idea about other cultures and __ you know.

IP8 and at the end I told them imaging you go to Great Britain or America you have this opportunity you are going to meet __ Jew people are you going to __ avoid them?

IP8 Frankly speaking when I started talking about __ the that __ that point I felt (...) I said to myself maybe I should stop you know and __ avoid this discussion but I said no __ I have my objective is to make them aware so I carried on but the reaction do not encourage frankly speaking did not do not encourage me to to give such a kind of examples because they are going to think that __ I am a Jew or I am __ atheist or I am I dunno you see +

R. [ok

IP8 so it's not a comfortable situation because they are not open-minded enough to have such a kind of discussion.

R. [ok