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**Improving the Teaching / Learning of Intercultural  
Competence in Algerian Middle School Classes**

*The Case of Fourth-Year English Classes at the Second Division  
of Middle Schools Khenchela*

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## Abstract

In the era of globalization, the finality of learning a foreign language is to enter into dynamic contact with people from different cultural backgrounds for such purposes as immigration, tourism, commerce, education, and the like. Therefore, learners of foreign languages are not only expected to succeed in communication through developing linguistic and communicative competencies but also through developing intercultural competence, which is a complex whole of cognitive, attitudinal, and behavioral patterns, that enable them to maintain such communication efficiently by interpreting, relating, evaluating, and tolerating cultural differences. As such, this study is concerned with teaching and learning intercultural competence in the Algerian EFL middle schools in Khenchela. The researcher adopted a case study approach with three surveys concerned with the main EFL participants: the teachers' survey which aimed at investigating teachers' conceptions, practices, and attitudes towards teaching culture from an intercultural perspective, the textbook survey which aimed at analyzing the intercultural dimension of the textbook "My Book of English Year Four", and the learners' survey which aimed at generating an intercultural framework to adapt the textbook to develop learners' intercultural competence. Results from the teachers' survey revealed that intercultural competence is dealt with implicitly; teachers focused on developing their learners' communicative and linguistic competencies with little importance paid to culture. Results from the textbook survey indicated that the textbook is culturally rich but it is not designed within an intercultural scope. Results from the learners' survey confirmed that the explicit teaching of culture leads to the development of learners' intercultural competence through interpreting, relating, and evaluating cultural differences and similarities. Hence, EFL participants, namely teachers and textbook authors, should pay more attention regarding the teaching and learning of intercultural competence, because the concept of Interculturality has become the outstanding hub in nowadays' contemporary communication.

**Key words:** Intercultural Competence; Teaching Culture; Culture in Language Teaching.

## Dedications

**In the name of ALLAH, the most merciful, the most compassionate.**

*To the sole of my mother **Zoubida Kellil** and my father **Lahcen Chami** who made this day  
come true.*

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## List of Figures

Figure 1: Culture Dimensions according to Moran (2005) .....	14
Figure 02 Culture in the Iceberg Theory .....	22
Figure 3 An example Map of a Stereotyped World .....	24
Figure 4 Model of Intercultural Sensitivity .....	44
Figure 5 Example of Intercultural Sensitivity Attitudinal Change.....	48
Figure 6 Byram's (1997) Model of Intercultural Competence .....	51
Figure 7 Deardorff's Process Model of Intercultural Competence.....	57
Figure 8 Textbook's Roles as Far as ICC is Concerned .....	67
Figure 9 Kachru (1992) Model of Englishes.....	71
Figure 10 Language Ranks According to the Number of Their User .....	72
Figure 11 Philosophy of Case Study .....	95
Figure 12 A Case study Design to the Research .....	96
Figure 13 Chronbach's alpha Formula .....	100
Figure 14 Culture Categories .....	105
Figure 15 Culture Types.....	106
Figure 16 The Quasi Experimental Design .....	111
Figure 17 Perfect Normal Distribution.....	111
Figure 18 Ordinary Normal Distribution .....	112
Figure 19 Conceptualization of the Intercultural grid Learner's Survey .....	115
Figure 20 The Grading Scale in the Intercultural grid of the Learners' Survey .....	116
Figure 21 Teachers' Age.....	121
Figure 22 Teachers' Gender.....	122
Figure 23 Teachers' Experience.....	123
Figure 24 Teacher's Training.....	124
Figure 25 Teachers' Understanding of Culture Types ( item ).....	126

Figure 26 Interpretation of Culture-Language Relationship .....	128
Figure 27 Teachers' Attitudes towards Teaching Culture .....	132
Figure 28 Teachers' Techniques to Teaching Culture .....	134
Figure 29 Pupils' Motivation when Learning Cultural themes .....	135
Figure 30 Textbook's contribution to culture teaching.....	137
Figure 31 Cultural Orientation in the Parts of Exams .....	139
Figure 32 Teachers' Practices to Teach Cultural Awareness .....	144
Figure 33 Limitations to the Teaching of Intercultural Competence .....	148
Figure 34 Cover page of Sequence One .....	159
Figure 35 Distribution of Culture Types and Categories .....	161
Figure 36 Culture Types in International Culture .....	163
Figure 37 Culture Types in the Target Culture .....	164
Figure 38 Distribution of Culture Types in the Source Culture .....	165
Figure 39 Cover page of Sequence 02 .....	168
Figure 40 Distribution of Culture Categories in Sequence 02.....	171
Figure 41 Culture Types in International Culture .....	172
Figure 42 Types of Culture in Sequence 02 .....	173
Figure 43 Culture Types in the Source Culture.....	175
Figure 44 Cover Page of Sequence 03 .....	178
Figure 45 Distribution of Culture Categories in Sequence 03 .....	180
Figure 46 Culture Types in International Culture .....	182
Figure 47 Culture Types in the Target Culture .....	183
Figure 48 Culture Types in the Source Culture.....	184
Figure 49 Pretest-Posttest Results of the ICC Means .....	193
Figure 50 Progress Rate in ICC Dimensions .....	194

## List of tables

Table 1 : Algerian Textbooks of English .....	81
Table 2 Summary of the Reseach Design .....	97
Table 3 The Return of the Questionnaire .....	99
Table 4 Chronbach's alpha Results.....	100
Table 5 Summary to the Research Intervention with E.G.....	114
Table 6 Teachers' Age .....	120
Table 7 Teachers' Gender.....	121
Table 8 Teachers' Ecperience.....	122
Table 9 Teachers' Training.....	124
Table 10 Teachers' Conceptions about Culture Types .....	126
Table 11 Interpretation of Culture-Language Relationship .....	128
Table 12 Teachers' Conceptions about Culture Categories.....	130
Table 13 Teachers' Attitudes towards Teaching Culture .....	131
Table 14 Teachers' Techniques to Teaching Culture .....	133
Table 15 Pupils' Motivation when Learning Cultural Themes .....	135
Table 16 Textbook's Contribution to Culture Teaching.....	137
Table 18 Cultural Orientaion of Parts of Exam.....	139
Table 19 Importance of Intercultural Objectives .....	141
Table 20 Teachers' Attitudes towards Teaching Cultural Awareness.....	143
Table 21 Teachers Practices to Teach Cultural Awareness .....	144
Table 22 Teacher's Attitudes to Intercultural Skills/Attitudes .....	146
Table 23 Litmitations to the Teaching of Intercultural competence .....	147
Table 24 Pilot Analysis of Results .....	156
Table 25 Distribution of Culture Types and Categories in Sequence 01 .....	160
Table 26 Intercultural Skills/Attitudes in Sequence 01.....	166



Table 27 Distribution of Culture Types and Categories in Sequence 02 .....	169
Table 28 Intercultural Skills/Attitudes in Sequence 02.....	176
Table 29 Distribution of Culture Types and Categories in Sequence 03 .....	179
Table 30 Intercultural Skills/Attitudes in Sequence 03.....	185
Table 31 Macro Results for Knowledg .....	189
Table 32Macro Results for Skills.....	190
Table 33 Macro Results for Attitudes .....	192
Table 34 Progress Rate in ICC Dimensions.....	194
Table 35 Results of Shapiro-Wilk test of Normality C.G and E.G.....	195
Table 36 Pretest Mann Whitney U test Results for Knowledge.....	196
Table 37 Post-test Mann Whitney U test Results for Knowledge.....	197
Table 38 Pretest Mann Whitney U test Results for Skills.....	198
Table 39 Posttest Mann Whitney U test Results for Skills .....	199
Table 40 Pretest Mann Whitney U test Results for Skills.....	200
Table 41 Posttest Mann Whitney U test Results for Skills .....	201



## List of Abbreviations and Acronyms

**C.C:** Communicative Competence

**C.G:** Control Group

**E.F.L:** English as a Foreign Language

**E.G:** Experimental Group

**E.S.L:** English as a Second Language

**F.L:** Foreign Language

**Freq.:** Frequency

**IC:** International Culture

**ICC:** Inter cultural Competence

**L1:** First Language or Mother Tongue

**L2:** Second Language

**P:** Percentage

**Q.:** Question

**SC:** Source Culture

**TC:** Target Culture

**U.K:** United Kingdom

**U.S.A:** United States of America

**UNESCO:** United Nations Educational, Scientific and Cultural Organization

**UNICEF:** United Nations International Children's Emergency Fund

## Table of contents

<b>General Introduction .....</b>	<b>1</b>
1- Background of the study .....	1
2- Statement of the Problem .....	2
3- Research questions .....	3
4- Research hypotheses .....	3
5- Aims of the study .....	4
6- Research Methodology .....	4
7- Significance of the Study .....	5
8- Organization of the Thesis .....	6
9- Definitions and usage of Key-terms .....	7
<b>Theoretical part .....</b>	<b>8</b>
<b>Chapter one: Culture within the Scope of Language Teaching, Theories and Practices..</b>	<b>9</b>
1.1. Introduction .....	9
1.2. Language .....	9
1.2.1. Definition of Language .....	10
1.2.2. Language and Communication.....	11
1.3. Culture .....	12
1.3.1. Definitions of Culture.....	12
1.3.2. The Relationship between Language and Culture.....	15
1.3.3. Components of Culture .....	17
1.3.3.1. Beliefs and Assumptions .....	18

1.3.3.2.	Values.....	18
1.3.3.3.	Laws and Norms.....	19
1.3.3.4.	Behaviors.....	20
1.3.3.5.	Art, Literature, and Artifacts .....	21
1.3.4.	Theories about Culture .....	21
1.3.4.1.	Culture in the Iceberg Theory .....	21
1.3.4.2.	Subcultures .....	23
1.3.4.3.	Stereotypes .....	23
1.4.	Culture within the Scope of Language Teaching .....	25
1.4.1.	The development of Integrating Culture in Language Teaching .....	25
1.4.2.	Cultural Themes in Language Teaching .....	28
1.4.2.1.	Culture Types .....	28
1.4.2.1.1.	Big C Culture .....	29
1.4.2.1.2.	Small c Culture.....	29
1.4.2.2.	Categories of Culture .....	30
1.4.2.2.1.	The Source Culture.....	30
1.4.2.2.2.	The Target Culture .....	31
1.4.2.2.3.	International Cultures .....	32
1.4.3.	Approaches to Integrating Culture in Language Teaching .....	33
1.4.3.1.	The Implicit and the Explicit Integrations of Culture in Language Teaching ...	33
1.4.3.2.	Techniques to Integrate Culture in Language Teaching .....	34

1.4.3.2.1. Authentic Materials .....	34
1.4.3.2.2. Proverbs.....	35
1.4.3.2.3. Songs and Films .....	35
1.4.3.2.4. Culture Capsules .....	36
1.4.3.2.5. Literature .....	36
1.5. Conclusion.....	37
<b>Chapter two: Intercultural Competence, theories and practices .....</b>	<b>38</b>
2.1. Introduction .....	39
2.1.1. Interculturality and Foreign Language Teaching .....	39
2.1.2. From Cultural Awareness to Intercultural Awareness .....	41
2.2. Intercultural Competence in Theory .....	42
2.2.1. Models of Intercultural Competence.....	43
2.2.1.1. The Developmental Model of Intercultural Sensitivity.....	43
2.2.1.1.1. Ethnocentrism.....	44
2.2.1.1.1.1.The Denial Stage .....	45
2.2.1.1.1.2.The Defense Stage.....	45
2.2.1.1.1.3.The Minimization Stage .....	46
2.2.1.1.2. Enthno-relativism .....	46
2.2.1.1.2.1.Acceptance Stage .....	47
2.2.1.1.2.2.The Adaptation Stage .....	47
2.2.1.1.2.3.The Integration Stage .....	48
2.2.1.1.3. Criticism to the Developmental Model of Intercultural Sensitivity.....	48

2.2.1.2.	Byrame’s Model of Intercultural Competence.....	50
2.2.1.2.1.	Components of Intercultural Competence in Byram’s (1997) Model.....	52
2.2.1.2.1.1.	Knowledge “Savoirs” .....	52
2.2.1.2.1.2.	Skills of Interpreting and Relating “Savoir Comprendre” .....	53
2.2.1.2.1.3.	Skills of Interacting and Discovery “Savoirs Apprendre/Faire” .....	54
2.2.1.2.1.4.	Skills of Comparing and Contrasting “Savoirs s’Engager” .....	54
2.2.1.2.1.5.	Attitudes “Savoirs Etre” .....	55
2.2.1.3.	Deardorf Process Model of Intercultural Competence.....	56
2.2.1.3.1.	Attitudes .....	57
2.2.1.3.2.	Knowledge .....	58
2.2.1.3.3.	Skills.....	58
2.2.1.3.4.	Internal Outcome.....	58
2.2.1.3.5.	External Outcomes .....	59
2.2.2.	Assessing Intercultural Competence .....	59
2.2.2.1.	Tools for Assessing Intercultural Competence .....	59
2.2.2.2.	Importance of Assessing Intercultural Competence.....	60
2.3.	Intercultural Competence in Practice .....	61
2.3.1.	Intercultural Classes .....	61
2.3.2.	Intercultural Teachers.....	62
2.3.3.	Intercultural Learners .....	64
2.3.4.	Intercultural Textbooks .....	65



2.4.	Conclusion.....	67
<b>Chapter three: The status and the teaching/learning of English in Algeria and the world from an intercultural perspective ..... 69</b>		
3.1.	Introduction .....	69
3.2.	The status of English in the World.....	70
3.2.1.	The Intercultural Teaching of English in the World .....	72
3.3.	The Status of English in Algeria .....	74
3.3.1.	The Budding of English Teaching in Algeria’s Linguistic Profile .....	74
3.3.1.1.	The Colonization Period.....	75
3.3.1.2.	The Post-Colonial Period .....	76
3.3.1.3.	The Policy of Arabisation .....	76
3.3.1.4.	The Era of Globalization and Modern Technologies .....	78
3.3.2.	English in Algerian Middle School Settings .....	78
3.3.2.1.	Curriculum of English in Algeria.....	79
3.3.2.2.	Teachers of English in Algeria.....	80
3.3.2.3.	Textbooks of English in Algeria .....	81
3.3.2.3.1.	Historical Overview on Textbooks of English in Algeria.....	81
3.3.2.3.2.	Algerian English Textbooks within the Learner-Centered Approach.....	84
3.3.2.3.3.	The Second-Generation Textbooks .....	86
3.3.2.3.3.1.	Presentation of My Book of English Middle School Year 4.....	87
3.3.2.3.3.2.	Organization of My Book of English Middle School Year 4 .....	88
3.4.	Conclusion.....	90

<b>Methodological part .....</b>	<b>92</b>
<b>Chapter four: Research Methodology .....</b>	<b>93</b>
4.1. Introduction .....	94
4.1.1. Conducting the Reseach .....	94
4.1.2. Research Questions .....	94
4.1.3. The Research Approach: Case Study .....	95
4.2. The Teachers' Survey (Case 01) .....	97
4.2.1. Sampling.....	98
4.2.2. Data Gathering Tools .....	98
4.2.2.1. The Questionnaire .....	98
4.2.2.1.1. Trustworthiness of the Questionnaire .....	98
4.2.2.1.2. Reliability in Questionnaires .....	99
4.2.2.1.3. Devising the Questionnaire .....	101
4.2.2.1.4. Organization of the Questionnaire .....	101
4.2.2.1.5. Types of Questions Used in the Questionnaire .....	102
4.2.2.2. The Interview .....	103
4.2.3. Data Analysis Procedures.....	103
4.3. The textbook Survey (case 02).....	104
4.3.1. Content Analysis .....	105
4.3.1.1. Checklists .....	105
4.3.1.2. Procedures of Content Analysis .....	106
4.3.1.3. Reliability and validity .....	107



4.4.	The Learners' Survey (case 03) .....	108
4.4.1.	The Experimental Quasi Experimental .....	108
4.4.2.	Pretest/Posttest Non Equivalent Group Design (NEGD) .....	110
4.4.3.	Sample Size and Tests of Normality .....	111
4.4.3.1.	Statistical tests .....	112
4.4.3.1.1.	Shapiro-Wilk Test of normality .....	112
4.4.3.1.2.	The Man Whitney U test of significance.....	113
4.4.4.	The Treatment .....	113
4.4.4.1.	Intercultural Framework of the Research.....	114
4.4.4.2.	Measurement Tools: Intercultural grid.....	115
4.5.	Conclusion.....	116
<b>Part Four: The Empirical Field .....</b>		<b>117</b>
<b>Chapter five: Teachers' Survey .....</b>		<b>118</b>
5.1.	Introduction .....	119
5.1.1.	Data gathering tools .....	119
5.1.1.1.	The questionnaire .....	119
5.1.1.2.	The interview.....	119
5.2.	Analysis and interpretation of Results .....	120
5.2.1.	Analysis and interpretation of Quantitative Results (from the questionnaire). 120	
5.2.1.1.	Teacher's Age (item 1).....	120
5.2.1.2.	Teachers' Gender (item 2).....	121
5.2.1.3.	Teachers' Experience ( item 3) .....	122



5.2.1.4.	Teachers' Training Item 4: Training .....	124
5.2.1.5.	Teachers' Conceptions about Culture Types (item 5).....	125
5.2.1.6.	Teachers' Interpretations of Culture-Language Relationship (item 6) .....	127
5.2.1.7.	Teachers' conceptions about Culture Categories ( item 7) .....	130
5.2.1.8.	Teachers' attitudes towards teaching culture (item 8) .....	131
5.2.1.9.	Teacher's Techniques to Teach Culture .....	133
5.2.1.10.	Teachers' perceptions of Pupils' Motivation when Learning Culture .....	134
5.2.1.11.	Teachers' Views on My Book of English Year 4 ( item 11).....	136
5.2.1.12.	Teachers' Views on the Cultural Content of Exams (item 12) .....	138
5.2.1.13.	Limitations to the Teaching of Culture in English Class ( item 13) .....	140
5.2.1.14.	Teachers' Attitudes towards Intercultural Objectives ( item 14).....	141
5.2.1.15.	Teachers' Attitudes towards Teaching Cultural Awareness (item 15).....	142
5.2.1.16.	Teachers' Practices to Teach Cultural Awareness (item 16) .....	144
5.2.1.17.	Teachers' attitudes towards intercultural skills/attitudes (item 17) .....	146
5.2.2.	Analysis and Interpretation of Qualitative Data (from the interview) .....	149
5.2.2.1.	Teaching Experience (Q.1).....	149
5.2.2.2.	Training Experience (Q.2).....	149
5.2.2.3.	Assessing Training Days (Q.3) .....	150
5.2.2.4.	Topics in Training Days (Q.4) .....	150
5.2.2.5.	The place of Culture in Training Days (Q.5) .....	150
5.2.2.6.	Interviewees' Conceptions about Intercultural Competence (Q.6) .....	151

5.2.2.7.	Interviewees' Attitudes towards Interculturality (Q.7) .....	151
5.2.2.8.	Interviewees Comments about My Book of English Year 4 (Q.8) .....	152
5.3.	Conclusion.....	152
<b>Chapter six: The Textbook Survey .....</b>		<b>154</b>
6.1.	Introduction .....	155
6.2.	Results .....	155
6.2.1.	Pilot Analysis of the Results .....	155
6.3.	Micro Analysis .....	158
6.3.1.	Sequence 01: Me, Universal landmarks, and outstanding figures in History, Literature, and Arts.....	159
6.3.1.1.	Intercultural knowledge in sequence 01 .....	160
6.3.1.1.1.	International Culture .....	162
6.3.1.1.2.	The Target Culture .....	163
6.3.1.1.3.	The Source Culture.....	165
6.3.1.2.	Intercultural skills /attitudes .....	165
6.3.2.	Sequence 02: Me, My Personality, and Life Experiences.....	168
6.3.2.1.	Intercultural knowledge in sequence 02.....	169
6.3.2.1.1.	International culture .....	171
6.3.2.1.2.	The target culture .....	172
6.3.2.1.3.	The Source Culture.....	174
6.3.2.2.	Intercultural skills /attitudes .....	175
6.3.3.	Sequence 03: Me, my community, and citizenship.....	178

6.3.3.1.	Intercultural knowledge in sequence 03 .....	179
6.3.3.1.1.	International culture .....	181
6.3.3.1.2.	The target culture .....	182
6.3.3.1.3.	The Source culture .....	183
6.3.3.2.	Intercultural skills /attitudes .....	184
6.4.	Conclusion.....	186
<b>Chapter seven : The Learners' Survey .....</b>		<b>188</b>
7.1.	Introduction .....	189
7.2.	Results .....	189
7.2.1.	Part one: Macro analysis of the quantitative results.....	189
7.2.1.1.	Knowledge .....	189
7.2.1.2.	Skills.....	190
7.2.1.3.	Attitudes .....	192
7.2.2.	Part two: Micro analysis of the quantitative results .....	194
7.2.2.1.	Tests of normality.....	194
7.2.2.1.1.	Results of Shapiro-Wilk test of Normality C.G and E.G.....	195
7.2.2.2.	Non parametric tests.....	195
7.2.2.2.1.	Assessing Statistical Difference in E.G and C.G Knowledge.....	196
7.2.2.2.1.1.	Pretest Mann Whitney U test Results for Knowledge.....	196
7.2.2.2.1.2.	Post-test Mann Whitney U test Results for Knowledge.....	197
7.2.2.2.2.	Assessing Statistical Difference in E.G and C.G Skills .....	198
7.2.2.2.2.1.	Pretest Mann Whitney U test Results for Skills.....	198



7.2.2.2.2. Posttest Mann Whitney U test Results for Skills .....	199
7.2.2.2.3. Assessing Statistical Difference in E.G and C.G Attitudes.....	200
7.2.2.2.3.1. Pretest Mann Whitney U test Results for Skills .....	200
7.2.2.2.3.2. Posttest Mann Whitney U test Results for Skills .....	201
7.3. Conclusion.....	202
<b>Chapter Eight: Discussion, Limitations, and Recommendations .....</b>	<b>203</b>
8.1. Introduction .....	204
8.2. Discussion of Findings .....	204
8.2.1. Discussion of Findings from the First Case (teachers' Survey).....	204
8.2.2. Discussion of Findings from the Second Case (Textbook's Survey).....	207
8.2.3. Discussion of Findings from the third Case (learners' Survey).....	211
8.3. Recommendations .....	213
8.4. Limitations of the Study and recommendations for further research.....	215
<b>General Conclusion .....</b>	<b>217</b>
<b>References .....</b>	<b>221</b>
<b>Appendices .....</b>	<b>237</b>



## **General Introduction**

<b>General Introduction .....</b>	<b>1</b>
1- Background of the study .....	1
2- Statement of the Problem .....	2
3- Research questions .....	3
4- Research hypotheses .....	3
5- Aims of the study .....	4
6- Research Methodology .....	4
7- Significance of the Study .....	5
8- Organization of the Thesis .....	6
9- Definitions and usage of Key-terms .....	7

## General Introduction

### 1- Background of the study

Understanding the settings under which this study was carried out is very important to clarify the problem and the significance of the study better; these are to be discussed in the subsequent titles. Accordingly, this title sheds light on time-space settings within which this study was conducted: the country and the region, the recent educational reforms in the Algerian educational system, and the place of English, as a school subject, at the middle school level.

Algeria is officially an Arab country with a multilingual society; while standard Arabic is used in the country's institutions, the Algerians speak mainly local dialects of Arabic with some regions (Kabylia and Chaoui regions) speaking varieties of Tamazight. French is mainly a technical language at universities for scientific specialties such as medical branches. Nonetheless, French is present in larger cities such as the capital Algiers, Oran, Annaba, and Constantine; considered a language of prestige and an index of intellectuality. Nevertheless, the place of English in Algeria seems to be perceived within a pure pedagogical scope; English is being taught as a foreign language for seven years in Algerian middle and secondary schools , but without promising professional or academic prospects.

Speaking more specifically about kenchela, English is perceived as a pure subject in middle or secondary schools. That is to say, the population in most regions of this wilaya uses either the Algerian dialect or the Chaoui dialect (a variety of Tamazight). With this in mind, learners at schools seem to study English for purely instrumental purposes, i.e., passing exams and moving forwards among levels. The task of teachers of English, thus, is to raise learners' motivation by different means, among which teaching cultures seem to be the most promising.

Regarding the recent school reforms in the Algerian educational sector, this study was conducted amidst the publication of the second generation textbooks, which appear to bring

much, as far as culture is concerned, to the syllabus of English in general and the middle school level in particular. The publication of this series started in 2016 with the first textbook, "My Book of English Year One," then it was followed by yearly issues with my book of English year two (2017), three (2018), and four (2019). The latter textbook (My Book of English-Year Four) was one of the three hubs of this study, along with teachers and learners.

## **2- Statement of the Problem**

The Algerian educational system has witnessed substantial reforms since 2005 by adopting the competency-based approach (CBA), which echoed the shift from teacher-centeredness to learner-centeredness in the teaching/learning process (BENADLA, 2013). However, most of these reforms seem to be concerned mainly with teaching methods and teachers' roles, neglecting, in the meantime, the importance of culture in language teaching, let alone intercultural competence.

Similarly, through his seven years of experience as a middle school teacher, the researcher noticed the little importance paid to culture in the English syllabus, training days, and official exams. When it happens and evoke some culture, teachers tend to use the latter as a means rather than an objective. The teaching of culture, thus, is restricted to utilizing texts dealing with macro themes of culture such as geography, history, and economy followed by linguistic or communicative tasks. Besides, research on recent reforms, especially those of 2nd generation textbooks, does not provide a thorough understanding of the place of intercultural competence in English teaching at the middle school level.

In fact, most of the research on culture integration in foreign language teaching was on culture representations in textbooks, investigating learners' and/or teachers' perceptions and attitudes about the learning and/or the teaching of culture (Merrouche S. , 2006; Ait Aissa M. , 2018; Bouhidel, 2018).



Hence, the problem of this research seems quite significant; the image of intercultural competence in Algerian EFL middle school settings seems blurred to a large extent because, as far as we know, no previous research has tackled intercultural competence at the middle school settings to investigate its status thoroughly and develop its teaching and learning as a whole complex of cognitive, attitudinal, and behavioral patterns.

### **3- Research questions**

The present study dealt with the development of the teaching/learning of intercultural competence in EFL classes. By definition, these settings imply that the procedure of the study is concerned primarily with the three elements that participate in the teaching/learning process: the teacher, the learner, and the textbook. Consequently, the research study has been evolved around three main research questions:

- What are teachers' conceptions, attitudes, and practices towards teaching culture in EFL classes within an intercultural dimension?
- Is the textbook, "My book of English year four," designed to be an intercultural textbook?
- To what extent does the proposed intercultural framework help in acquiring intercultural competence in learners?

### **4- Research hypotheses**

The hypothesis of our study is concerned with the third research question of this research where the researcher adopted a quasi experimental design (see chapter 4). In other words, we hypothesize that an adaptation to the textbook's tasks and lessons, in terms of explicit teaching of cultural differences and similarities, would help learners to develop their intercultural competence. In this sense, this study comes to adopt one of either hypothesis:

H0: if we adapt the textbook with the proposed framework, learners' intercultural competence will not be improved.

H1: if we adapt the textbook with the proposed framework, learners' intercultural competence will be improved.

## **5- Aims of the study**

The present study deals with the teaching of English as a foreign language in Algeria, taking into account the aforementioned concepts about teaching culture in English classes with an intercultural dimension.

As such this study seeks to investigate intercultural competence with regards to EFL participants, i.e., teachers, textbooks, and learners. Concerning teachers, this study aims at investigating their viewpoints, perceptions, and attitudes towards teaching culture in general and teaching intercultural competence in particular. Concerning the textbook, the study analyzes the textbook in use from an intercultural perspective to check whether its cultural content is presented within an intercultural dimension. Concerning learners, the study proposes an intercultural framework to adapt to the textbook lessons and to check whether it helps them acquire intercultural competence better

## **6- Research Methodology**

To achieve the aforementioned aims, the researcher followed a mixed methods approach (a case study with three cases: teachers' survey, textbook's survey, and learners' survey).

The first case, the teachers' survey, was conducted within an exploratory design to investigate teachers' attitudes, perceptions, and practices towards teaching intercultural competence. Triangulation, in this case, was assured by generating quantitative and qualitative data through a questionnaire to the teachers and an interview with trainers and the

inspector of the subject. The obtained answers were converted into numerical data and it was represented in tables and pie charts to facilitate its interpretation and discussion.

The second case, the textbook survey, was conducted following a descriptive-analytic design. The cultural content of the textbook was described and analyzed through a content analysis which is based on different checklists. The obtained data was converted into numerical data and it was represented in tables and pie chart to facilitate its interpretation and discussion.

Comparing the results of the first and the second cases with the related literature, the researcher identified some lacunae in terms of the teaching of intercultural competence. Therefore, a framework to the teaching of intercultural competence was proposed by the researcher to adapt the tasks and lessons in the textbook. ( see appendix G). This framework was tested in the third case of this study.

The third case, the learners' survey, was conducted following a quasi-experimental design. The researcher developed an intercultural grid to assess learners' intercultural competence. this assessment took place within a pretest-posttest pretest-posttest nonequivalent groups design. Finally, the obtained data was calculated, interpreted and discussed to confirm or disconfirm the hypothesis of the learners' survey.

## **7- Significance of the Study**

The scope of this study is shedding light on the importance of developing intercultural competence in language teaching in Algeria at the middle school level. This fact makes it significant for several reasons.

Firstly, the study dealt with intercultural competence in middle school classes. The research in this field of inquiry seems to provide little insights at the middle school level

compared to research conducted in the same trend of research at other levels, namely secondary schools (Ait aissa, 2016) and universities ( Merrouch, 2006; Haddaoui, 2018).

Secondly, most studies on intercultural competence focused on either teachers' perceptions or attitudes towards culture teaching, or learners' readiness to develop their intercultural competence (Sercu, 2005). This means that most studies dealt with one participant in the teaching/learning process. However, the present study took a thorough synchronic approach to intercultural competence since it took the teachers, the learners, and the textbook as primary informants to compile its data.

Thirdly, the present study was conducted amidst the recent changes in the syllabus of the middle school level and with the consequent publication of the new 4th year textbook in use (the corpus of the second study). The research, thus, represents a bridge between intercultural competence in theory and its practices in the Algerian educational settings.

Finally, in addition to lessons presented in the textbook, the study came to offer an intercultural framework to develop learners' intercultural competence. This framework, however, needs to be revised, extended, and checked in further research to arrive at an intercultural syllabus of English language in Algeria.

## **8- Organization of the Thesis**

This thesis is organized in five parts according to the purpose of the study as well as the nature of information to be exhibited. The parts of this study are as follows:

- 1) The introductory part:** this part covers the main information needed to describe the thesis. It deals with the background of the study, statement of the problem, the research questions , and the significance of the study;
- 2) The theoretical part:** it is the “review of literature” about the study inquiries. This part is organized into three chapters. Chapter one, deals with language and culture in

theory and practice. Chapter two, deals with intercultural competence in theory and practice. Chapter three, deals with the intercultural teaching of English in the world and in Algeria;

- 3) **The methodological part:** this part rationalizes, explains, and argues for the different steps taken by the researcher to conduct the three surveys of the study. It is organized in one chapter which deals with grounding the empirical part of the study in the literature of scientific methodology;
- 4) **The empirical part:** this part is organized in three chapters: Chapter five, six, and seven, which deal, respectively, with the teachers' survey, the textbook survey, and the learners' survey.
- 5) **The concluding part:** it is organized in chapter eight which deals with the discussion of results, limitations of the study, the researcher's recommendations, and the general conclusion.

## 9- Definitions and usage of Key-terms

**Big C culture:** macro themes of culture such as geography, history, economy, policy.

**Foreign language:** a language that is used in a country for secondary objectives but without being necessarily adopted in institutions. In the case of Algeria, English is a foreign language.

**Second language:** a language that is used in a country's institutions but without being necessarily adopted officially. In the case of Algeria, French is a foreign language.

**Small c culture:** micro themes of culture such as food, lifestyles, artifacts.

**Source culture:** in the case of Algeria, it refers to Arabic, Islamic, and Amazigh cultures

**Target culture:** in the case of Algeria, it refers to culture of countries where English is used as an official language such as United Kingdom and United States of America.



**Theoretical part**  
Literature review

## **Chapter one: Culture within the Scope of Language Teaching, Theories and Practices**

1.1.	Introduction .....	10
1.2.	Language .....	10
1.2.1.	Definition of Language .....	10
1.2.2.	Language and Communication .....	12
1.3.	Culture .....	13
1.3.1.	Definitions of Culture .....	13
1.3.2.	The Relationship between Language and Culture .....	16
1.3.3.	Components of Culture .....	18
1.3.3.1.	Beliefs and Assumptions .....	19
1.3.3.2.	Values .....	19
1.3.3.3.	Laws and Norms.....	20
1.3.3.4.	Behaviors.....	20
1.3.3.5.	Art, Literature, and Artifacts .....	21
1.3.4.	Theories about Culture .....	22
1.3.4.1.	Culture in the Iceberg Theory .....	22
1.3.4.2.	Subcultures .....	23
1.3.4.3.	Stereotypes .....	24
1.4.	Culture within the Scope of Language Teaching .....	25
1.4.1.	The development of Integrating Culture in Language Teaching .....	26





1.4.2.	Cultural Themes in Language Teaching .....	29
1.4.2.1.	Culture Types .....	29
1.4.2.1.1.	Big C Culture .....	29
1.4.2.1.2.	Small c Culture .....	30
1.4.2.2.	Categories of Culture .....	31
1.4.2.2.1.	The Source Culture .....	31
1.4.2.2.2.	The Target Culture.....	32
1.4.2.2.3.	International Cultures .....	33
1.4.3.	Approaches to Integrating Culture in Language Teaching .....	33
1.4.3.1.	The Implicit and the Explicit Integrations of Culture in Language Teaching ...	34
1.4.3.2.	Techniques to Integrate Culture in Language Teaching .....	35
1.4.3.2.1.	Authentic Materials .....	35
1.4.3.2.2.	Proverbs .....	35
1.4.3.2.3.	Songs and Films.....	36
1.4.3.2.4.	Culture Capsules.....	36
1.4.3.2.5.	Literature .....	37
1.5.	Conclusion.....	38

## **1.1.Introduction**

This chapter discusses fundamental concepts related to this study such as language, culture, and their teaching. By evoking relevant literature in this regard, the first title highlights the role of language in communication and the peculiarities of human language; the chapter defines language in terms of varied social sciences, namely linguistics and sociology. In the second title, the chapter introduces the notion of culture and its related concepts regardless of its teaching. It starts with providing definitions of culture from different perspectives and highlighting some associated ideas such as its relationship with language, its components, and the notion of subcultures, stereotypes, and the invisible culture. Then, in title three, the chapter deals with culture, as far as teaching is concerned, highlighting the development and the importance of culture in foreign language teaching. Finally, related concepts are explained and illustrated, namely what culture to teach and how to teach it.

## **1.2.Language**

The term language became more and more utilized to refer to human language exclusively. Added to that, the high complexity of the human language made it clear to explain the plethora of definitions in the academic arena about the notion of language. However, the social aspect of language remains the converging hub of all definitions and debates about the essence of language and its relation with culture.

### **1.2.1. Definition of Language**

According to the Oxford learning dictionary (2020), language is "the system of communication in speech and writing that is used by people of a particular country or area." This definition seems limited to the human language since it evokes speech and writing as two outstanding vectors of communication. It, nonetheless, denied the role of the non-verbal aspect of language, which was proven to be of equal importance as the verbal aspect. Other attempts came to define language more thoroughly as the Merriam-webster dictionary, which

took this time the non-verbal aspect of human language into account. According to this dictionary, language is "a systematic means of communicating ideas or feelings by using conventionalized signs, sounds, gestures, or marks having understood meanings" (Merriam-Webster, 2020). However, the two dictionaries agreed upon the fact that language is conventionalized and used by people sharing something in common.

In social sciences, language is defined as a system of verbal and nonverbal signs that are shared within a speech community in order to express their daily lives manifestations, including but not limited to feelings, social norms, and values (Kramsch & Widdowson, 1998, p. 3). This definition seems to draw its origins from previous academic works especially that it came to support the importance of a social essence of language that was argued in many works in the field of linguistics, and particularly in sociolinguistics.

Ferdinand de Saussure considered language as a socially inherited system of arbitrary signs that was set to be conventional among a group of people or what he called later a community (Waterman, 1956, p. 307). In the same line of thoughts, Chomsky's (1964) generative theory conceptualized language as a set of finite units (words) following given rules (syntax) to form infinite sentences that express thoughts and ideas.

Although Chomsky considered language from a more mechanical perspective, the social aspect of language is implicitly embedded in the word "rules" that he used along with units to generate infinite blocks or sentences, because according to Wardhaugh (2002) language is not only a the knowledge of words and sound but also a knowledge about the principles and the ways that one performs to make use of such sounds and words (p. 2) . The terms community, group, and social in the previous definitions are key words in relation to what a language sign /unit might refer from one society to another.

The previous definitions of language made it clear and plain enough for the researcher to investigate language in this study as a living creature that affects and is affected by the social group where it belongs. Moreover, the above definitions stressed that, by the bias of language, people could communicate their thoughts, social values, and other shared characteristics inherited from one generation to another. In this sense, the role of language is not only confined to the communicational end; it is, however, a means of preserving the social heritage through times.

### **1.2.2. Language and Communication**

Loosely speaking, language and communication are used interchangeably. In the broader sense, communication refers to the process of exchanging information among living creatures, whilst language refers to the way this information is exchanged. The systems of communication are capable of transmitting messages among creatures of the same species or even between different species in occasional events; this allows the transmission of particular information about basic biological needs, and it may take different forms depending on the kind of species and its evolution.

In this sense, we can consider all living creatures, including plants, animals, and humans, to have a language since they have shown a sort of communication among them. For example, one research argues for the possible existence of communication between plants. The research found that some plants had developed a resistance to a chemical substance from the neighboring plants, which had been damaged from the same chemical substance (Karban, 2014). The damaged plants were proven to send volatiles to healthy plants to alert them of the chemical hazard. In the animal kingdom, more complex sorts of communication were noticed through pheromones and specific behaviors (Shorey, 2013).

Unlike plants and animals, Humans have developed verbal communication, which is a more sophisticated means of communication. By verbal communication, we refer to the oral

and the written forms of language. Non-verbal means of communication, such as gestures and behaviors, are still used by humans, and they are indispensable for successful communication since verbal communication conveys only about 7% of the intended meaning (Leathers, 2015). However, with this minimum percentage, verbal communication is believed to have been a crucial factor for humans to prosper and build civilizations.

### **1.3.Culture**

Culture is a broad concept that embeds a whole complex of perspectives towards people's daily life manifestations. As such, numerous definitions and theories were generated about culture as to analyze it into smaller patterns, or elements, to better approach it and study it in a more practical way.

#### **1.3.1. Definitions of Culture**

The concept of Culture has received special interest with various interpretations in many social sciences, namely anthropology. Therefore, the definition of Culture varies depending on the philosophy in which Culture is perceived. While culture is considered as an individual engagement towards society, it is considered by other scholars as a social phenomenon. That is to say; Culture can mean different things to different people in different settings (Nieto, 2009, p. 135).

For Tylor (1871), Culture is "is that complex whole which includes knowledge, beliefs, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society" (p. 1). The definition of Tylor to Culture implies that culture is nothing but a social heritage that man acquires from their ancestors and transmits it to the next generations.

However, the absolute evidence about Culture in modern days is its existence within individuals in a particular society. People in a particular society share many things in common such as values, norms, attitudes, and other characteristics which make that society unique and distinguishable from other societies (Hofstede, 1991, p. 5). Notwithstanding this clear

definition of Hofstede which he had brought about Culture, his consideration of societies as single entities neglects the fact that differences could exist between individuals who construct this society. Therefore, the spectrum of Culture should encompass both the individual differences and commonalities to be visible. As an example, the diversity of political opinions within individuals represents a cultural trait for democratic societies.

Accounting for a larger scope of the concept of Culture, Kroeber, and Kluckhohn (1952) wrote:

Culture consists of patterns, explicit and implicit, of and for behavior acquired and transmitted by symbols, constituting the distinctive achievement of human groups, including their embodiment in artifacts; the essential core of Culture consists of traditional (i.e., historical derived and selected) ideas and especially their attached values; culture systems may, on the one hand, be considered as products of action, on the other as conditioning elements of further action. (p. 47)

By this definition, it is clear that Kluckhohn (1952) opened doors for more elements to be aggregated under the umbrella of Culture. The word "artifacts" refers to the products that a society produces through time. Architecture, in this sense, is embedded in Culture along with industry, literature, Arts, and the rest of social products. This imperial aspect of Culture on Man's life was illustrated by Hall (1959) when he wrote that every aspect of human life is affected by Culture. He explained that this effect concerns people's expression about themselves, their feelings, and their thoughts. He added that Culture could also affect people's behaviors and cognition abilities to solve issues in life. Finally, he further considered economy and policy as macro social traits directly influenced by Culture.

In the same line of thoughts, Moran (2001) sets five (05) dimensions in which the culture manifests itself. According to him culture can be perceived not only in the social products and practices, but also in the perspectives of persons and communities.

The following figure (fig.1) summarizes what Moran (2001) called culture dimensions.

Dimensions	Descriptions
Products	Art forms, institutions, places, & artifacts
Practices	Acts, operations, scenarios, & lives
Persons	Identity & life history
Perspectives	Perceptions, beliefs, values, & attitudes
Communities	Nation, coexistence, & relationships

**Figure 1: Culture Dimensions according to Moran (2005)**

To sum up this discussion about what Culture is, the following points seem to be worth reminding and explaining in further titles. First, Culture is considered in the encountered literature as a social heritage passed by generations over time. This interpretation leads us to think about the mechanisms of transmitting and conserving this heritage and question, in the meantime, the role played by language to preserve and embody Culture.

The second point that has been voiced in the definitions of Culture was the list of "ingredients" that make Culture. Indeed, all definitions that have been used in this chapter referred to Culture with a series of words such as values, behaviors, symbols, art, architecture, history, and the rest of life manifestations. Furthermore, some definitions stressed the implicit aspects of life that are also part of Culture and which can be as simple as greetings or as complex as gender roles.

These facts make it clear for the researcher to plan further titles to discuss Culture in as much to its components, and how it conceived in theory.

### 1.3.2. The Relationship between Language and Culture

Commenting on the nature of culture, Williams (1998, p. 48) found that it is mental, behavioral, and a social product since culture is considered the “intellectual development of a society”. It is also the lifestyle and practices of that society and its artistic activity such as music, arts, and sculpture (Williams 1998, p. 49). Language, in its turn, seems to present practically the same characteristics as culture. Besides, both culture and language are social phenomena; language is mental in its production, behavioral in its nonverbal aspect, and a social product in its oral or written forms such as proverbs and literature.

Considering these similarities between of language and culture that have been discussed in the previous titles, the researcher has noticed some interwoven relationships between culture and language. On the one hand, the role of language as a medium of communication makes it a vector of feelings, thoughts, values, and other components of culture, not to mention its role in preserving and passing the cultural heritage from one society to another. On the other hand, culture is often defined in previous titles as a system of symbols, behaviors, and other components. These two words, i.e., symbols and behaviors, remind us of the verbal and nonverbal aspects of human language, making language embedded in the culture as a social product. The researcher's remarks about this interwoven connection between language and culture found their arguments in many academic writings in this field of inquiry. While some academics thought of a neutral relationship between culture and language, others were keener to make this relation conjugated with either the effect of culture over the language or language over culture.

For example, it was argued that culture is embodied in symbols and patterns of meaning shared within a society; therefore, language is a means to perpetuate, develop, and preserve culture (Geertz, 1973, p. 89). The interpretation of Geertz that suggests culture is reflected in our words makes us confident of claiming that culture affects the way we use language.



Indeed, this idea was argued for by Everett (2012), who exemplifies how culture determines our daily language in the usage of polite forms in particular contexts, the greeting forms we use with different social classes, and other usages determined mainly by our cultural backgrounds.

Another argument for the influence of culture on language is the development of languages through time (Lappalainen, 2011, p. 17). In this sense, we may understand how Shakespearean English is different from the English of Hemingway. In quite much the same with English, the poetic Pre-Islamic Arabic differs from the language used in the Omayyad's poetry and later in modern standard Arabic. In this line of thought, Halliday (1975) underlined the dynamic interaction between language and culture by associating the development of the social structures of cultures with the development of language with its semantic and semiotic systems.

If the previous scholars advocated for the effect of culture in language, others were more neutral in this regard. Many scholars emphasize the reflective role that language can play in expressing elements of culture (Byram & Esarte-Sarries, 1991, p. 5). Language is like a mirror through which cultural manifestations are echoed without necessarily being affected. Furthermore, some writings not only consider language as a container that transmits and preserves culture but also as a cultural symbol of pride, especially for small and local communities (Kramsch & Widdowson, 1998, p. 10).

On the other hand, the debate about a mutual effect between language and culture found its way in Sapir-Whorf's revolutionary hypothesis about language relativism. According to them, a language with its structure and meaning shape the way we think, influencing thus our thoughts which are reflected in turn in our culture (Whorf, 1956). In this regard, Baker (2009, p. 64) deduces from this linguistic relativity that "users of different linguistic systems will have different world views." This deduction from Baker is asserted by the numerous

arguments and examples about how members of a society can perceive reality differently depending on whether their language has multiple words that express this reality or not (Whorf, 1956). On the basis of this hypothesis, we can claim that people who speak languages that put the verb at the end of the sentence, like Germans or Japanese, are less likely to have their conversations interrupted, simply because the verb carries the overall meaning in an utterance.

Finally, this blur and significantly interwoven relationship between culture and language is clearly echoed in (Brown H. D., 2000) as he states: "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" (p. 177). Nonetheless, the dependence of language and culture on one over the other is still yielding some problematic questions. In other words, if culture cannot stand alone without language; since the former is preserved and embodied in the latter, can language per se. be culture-free, namely scientific and technical, on some occasions? This issue seems to be worth discussing in the coming sections of this study.

### **1.3.3. Components of Culture**

In the previous title, which dealt with the definitions of culture, the researcher has noticed some omnipresent words such as values, norms, artifacts, and other terms that seemed to pertain to culture as components shaping culture as a complex whole as was expressed by earlier by Tylor (1871, p. 2).

Hence, a brief explanation about these concepts is relevant to delve deeper into the concept of culture and understand different notions in the successive titles. These titles primarily address cultural "components," which include but are not limited to values, norms, beliefs, behaviors, traditions, art, literature, and artifacts.

### **1.3.3.1. Beliefs and Assumptions**

A Belief is a concept that embeds convictions, religions, dogmas, and other facts shared within members of a society and taken for granted (Han, 2010, pp. 130-132). Assumptions, however, are less confident and need to be confirmed. It is assumed that a teacher would consider his pupils having understood if they do not ask questions after the lesson (Merrouche S. , 2006, p. 22).

In this respect, beliefs are thought to be always true, although they may differ from one society to another; what is taken for granted in a society may be denied in another society, despite referring to the same absolute reality (Hofstede, 1980). An example of this is epilepsy which is, undeniably, a brain disorder. This phenomenon is believed to be spiritual in some societies, while other societies interpret it from a psychological perspective. This difference may be due to the different mechanisms that shape beliefs within societies. Indeed, Jain (1989, as cited in Haddaoui, 2018) noticed three possibilities in which people construct their beliefs about something: they learn about it in the society, they experience it themselves directly, or they make inferences about it (Haddaoui, 2018, p. 33).

### **1.3.3.2. Values**

Unlike beliefs which refer to a conviction about the truthfulness of something, values judge what is good, moral, and acceptable in society (Ait-Aissa, 2016, p. 61). As such, values may differ, just like beliefs, from one society to another. For example, drinking alcohol is not valued, and is often disgraced, within Muslim communities because they believe in its prohibition in their religions. Societies in which time is believed important are more likely to value punctuality. In like manner, the value of freedom of expression lies beneath the belief in democracy. Therefore, values are conjugated with social beliefs and assumption and they can by no means be judged as “good values” or “bad values.

The relativity of values is even felt within the same society, for it is a matter of social conventions, political decisions, and even economic needs. Values are therefore changeable over time and space; what is forbidden here and now, can be accepted there and then. A good example, in this sense, is the decision of the Saudi authorities to allow women to drive after decades of prohibition.

### **1.3.3.3.Laws and Norms**

Norms are cultural standards that determine the comportment of individuals within a society. People who do not respect norms are generally regarded as impolite, rude, and uncivilized. Laws, in turn, are rules that took official and formal statutes; the beaching of laws results in most cases in legal penalties or even prison (OpenStax, 2020).

As such, norms and laws cannot be judged negatively or positively, as with values. In this sense, we can give the example of driving on the right side in the streets of London as inappropriate behavior that has heavy consequences. Although such comportment is morally neutral, it goes against the norms and laws without necessarily being negatively perceived as driving drunk.

### **1.3.3.4.Behaviors**

The behaviors reflect individuals' beliefs and values, or social rules, namely laws and norms (Lado, 1957). However, the social rules seem to be more effective on peoples' behaviors as people were noted to justify their behaviors according to their society's norms and rules regardless of the values and beliefs (Merrouche S. , 2006, p. 26).

In addition, the perspective of social rules and behaviors in societies is regarded as a social process and product. In this respect, Phillips (1995) writes:

...It is by understanding your cultural influences that you know how to greet a person younger than you, older than you, a friend, a stranger. Cultural rules help you to

know how to hold a baby. Cultural rules shape food preferences and celebrations -- determine whether you celebrate the sun or the moon; whether you wear a dress or pants, or nothing at all. These rules give meaning to all the events and experiences of life. The essence of culture is not these behaviors themselves but the rules that produce the behaviors (p.01).

Therefore, it becomes clear to claim that learning about a culture is much more concerned with knowing about its society's rules rather than caring about the behaviors of its individuals, for they are a reflective mirror of the rules that are applied in this society.

Moreover, Behaviors are considered by some (Cushner, 1995) as nothing but roles performed in society. These roles can be performed individually or collectively.

At the individual level, people's behavior depends on their jobs, social class, wealth, age, gender, etc. (Cushner, 1995). As a case of example, the behavior on the public buses with young men standing and letting ladies sit instead is frequently common in Arab societies. This behavior may seem occasional in societies where the belief in gender equality is common. Similarly, teachers and lawyers are more likely to wear, speak and behave formally due to their job prerequisites.

Cushner (1995) also used the word culture-patterns to refer to collective behavior, a behavior attributed to members of a particular group in society. Youngsters, for example, participate in cleaning campaigns in many societies, and famous people generally engage in charity projects.

#### **1.3.3.5. Art, Literature, and Artifacts**

If values and beliefs along with norms are abstract concepts that needed clarification and exemplification, art with literature and artifacts do not need that much, since these are “the concrete products of culture” (Talbi, 2011, p. 33). Music became an ambassador of

cultures; the Spanish Flamenco and the Algerian Rai are best examples in this regard. Literature opens doors into cultures; Reading the Nathaniel Hawthorne's *Scarlet Letter* for example illustrates the status of women, religious authority and many other traits of American culture in the 19<sup>th</sup> century. The Davinci's *Monalisa* along with the leaning tower of Pisa are the pride of Italian culture.

### **1.3.4. Theories about Culture**

#### **1.3.4.1. Culture in the Iceberg Theory**

The Iceberg theory was developed by Hall (1989) and supported later by Peterson (2011). It came to argue for the fact that cultural elements are not always identifiable by people of different cultures. Hall and Peterson represented culture as an Iceberg, hence the name of this theory. The theory is an analogy with what people see from an iceberg; only the tip (the minor portion) of the Iceberg is visible, while the significant portion is invisible for it remains below the water surface.

Similarly, what one might know about a given culture is very limited; what is visible about cultures is a set of apparent elements such as behaviors, visual arts, gastronomy, and music. These elements are known intentionally and consciously (Peterson, 2011, p. 22). The other elements of cultures, which represent the invisible portion of the Iceberg, are acquired implicitly and unconsciously when living within members of this culture (Peterson, 2011, p. 22).

Projecting this theory on Lado's (1957) previous definition of behaviors as an embodiment of values and norms, it becomes clear that the behavior of living independently from one's parents in western societies will not be grasped unless values of autonomy and self-reliance are taken into.

Again, the Iceberg theory asserts that culture is a broad concept with interwoven notions that cannot be grasped unless one lives it. This broadness of culture is represented in figure 2 below which illustrates the cultural components within the iceberg theory.



**Figure 02 Culture in the Iceberg Theory**

<https://www.pbslearningmedia.org/resource/a353a4ba-cd56-4999-97dd-0e40e11a7211/iceberg-concept-of-culture-images-and-pdfs/>

### 1.3.4.2.Subcultures

It was confirmed in the previous titles that culture, with its elements, is shared and practiced by members of a given society which gives the first impression that culture in a particular society is homogeneous. All members of that society share its elements. Still, one can notice that some cultural elements such as values, assumptions, and other cultural features are not compulsorily shared.

This difference may be attributed to economic, educational, and other social factors that create subgroups within a culture (Merrouche S. , 2006, p. 49). To illustrate this issue, it is

relevant to evoke the “thanksgiving celebration” in America, which is a flagship trait of the American culture; however, Americans Jews or Muslims do not celebrate this day. Moreover, belonging to Arabic culture does not mean by definition being Muslim. In this respect, Kramsh (1998) considers all cultures heterogeneous and made up of subcultures. However, the degree of this heterogeneity differs from one society to another. In this sense, it was illustrated that while the western cultures are heterogeneous because occidental societies are individualistic, cultures in the orient tend to be more homogeneous and consistent in their features, such as values and norms (Winser, 1996).

Therefore, it seems that all cultures are, indeed, heterogeneous and the homogeneous culture exists but in theory.

#### **1.3.4.3.Stereotypes**

The word stereotype refers to a somewhat problematic concept in cultural studies. Peterson (2011) considers stereotyping to generalize one perception about an individual over the whole group to which that individual belongs. It is also considered "fixed beliefs" that a group of people adopts about another group (Ait-Aissa, 2016, p. 27).

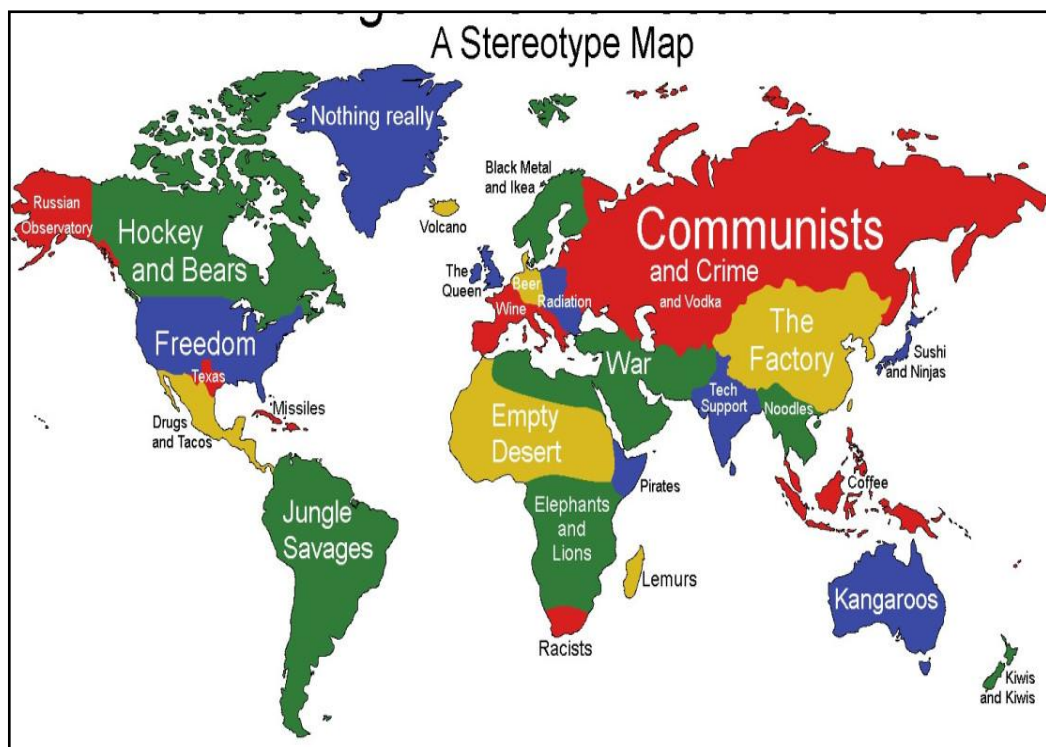
The issue of stereotyping a group of people lies beneath the fact that people are different even though they share commonalities that bond them together. That is to say, to share values, norms, and beliefs in a culture does not necessarily mean that all participants of this culture behave with the same respect and commitment towards such cultural elements. In this respect, it is argued impractical to consider all Japanese good at technology, based on mere knowledge of one or two Japanese engineers, or because Sony and Toshiba are Japanese brands.

The effect of stereotypes on perceiving societies may even take further and more severe consequences than just misunderstanding. For example, showing Arabs as religious fanatics in the western media, such as films and literature, led to a common belief in western societies



that Arabs tend to be religious extremists and terrorists who should be socially isolated and avoided (Alsultany, 2012, p. 30). This stereotype of Arabs eventually led to substantial social issues in the western cultures, namely Islamophobia. Still, it should not be understood from this example that all individuals in western societies share this distorted belief about Arabs; otherwise, western culture might, itself, be stereotyped as Islamophobic.

Figure 03 below illustrates a stereotyped map according to what Americans beliefs about the world



**Figure 3 an example map of a stereotyped world**

Source: <https://www.tntech.edu/studyabroad/orientation/individual/culture.php>

#### 1.4. Culture within the Scope of Language Teaching

This title discusses the place of culture in language teaching. The first subtitle highlights the budding of culture integration within the development of language teaching; it gives an overview of the importance of culture integration in language teaching. The second subtitle tackles the cultural themes that are to be integrated in language teaching; it discusses culture types and categories. The third subtitle, discusses the approaches that are adopted by

educationalists to teach culture either implicitly or explicitly in language classrooms through some pedagogical techniques and methods.

#### **1.4.1. The development of Integrating Culture in Language Teaching**

Because of the intricate relationship between language and culture, the concept of integrating cultural elements into language classrooms in educational research is not new per se. At the beginning of the 20<sup>th</sup> century, culture was integrated as a literary product of language to get “access to literary masterpieces” (Allen, 1985, p. 138). This integration, however, was by no means able to approach culture in reality; its main aim was to illustrate some literary theories in language, such as stylistics. Furthermore, with the flourishing of structuralism teaching methods, culture was neglected again as cultural materials were used only for linguistic purposes. For example, songs and proverbs were used as a tool for memorizing vocabulary, and no attention was paid to their cultural dimension (Purba, 2011, p. 46).

After World War II and the establishment of peace, especially in the 60s, communication took a further dimension as peoples' mobility increased with tourism, internships and scholarships, emigration, commerce, and the like. This dynamic mobility made the foreign language, so to speak, a second VISA to the host country. Consequently, instead of being used inside the classroom in virtual contacts, the foreign language had taken a new status as a communication tool between individuals from different societies.

Amidst this global need, language teaching was reproached within communicative language teaching (CLT). Teachers and course designers became more aware of the possible differences concerning the usage of language structures from one society to another.

In this respect, it became evident for scholars that successful communication is not only an exclusive matter of language knowledge but also a matter of language use (Hymes, 1971).

This radical change in the concept of language teaching echoed in the practical field; teaching language, hence, shifted from isolating language in lifeless structures to contextualizing it within a cultural dimension (Valdes, 1990). In this regard, Stern (1992) supports Valdes (1990) in that “culture is the necessary context for language use” (pp. 204-205).

Nonetheless, the trend of incorporating culture in the language teaching curriculum did not seem to present consensus among all scholars. For example, Altan (1995, as cited in Merrouche S., 2010, p. 104) considers teaching explicit cultural elements, such as values and norms, significant only for people who seek integration in the target language community. It becomes thus irrelevant for most learners to know about "purchasing a pet" or "watching a game of cricket" to succeed a communication. Altan claims that such teaching may lead to learners' alienation from the source culture and an implicit conception of the superiority of the Other. Furthermore, it was argued that with learners being exposed to unfamiliar cultural elements, their understanding of the language patterns decreases significantly (Abdel-Wahab, 2015, p. 57).

Although there were some trends against the teaching of culture in language classes, for some reasonable arguments, the academic research is gorged with more powerful arguments about the vital role culture may play in language learning and teaching processes. In this regard, it is useful to restate that the primary aim of learning a foreign language, in the era of globalization is to communicate with the target language speakers; either directly through traveling and working or virtually via social media and other modern means of communication (Chami & Ait-Aissa, 2020, p. 543).

Besides this debate about culture integration in language teaching, the rationale behind teaching culture in foreign language contexts was illustrated in numerous writings in sociology, education, and psycho-pedagogy.

First, based on the definitions of language and culture, Hudson (1980) considered the society's language as an aspect of its culture. Thus, it can be said that learning a language is, by definition, learning culture. This belief is supported and illustrated in the iceberg theory (Peterson, 2011), which puts language at the tip of the iceberg (see Fig. 2).

Second, by teaching culture, the foreign language learners would understand better some behaviors, namely paralinguistic patterns, that have equal importance in conveying the meaning as linguistic structures (Purba, 2011, p. 47). Also, it is believed that in order to understand "samples of real-life utterances," one has to know more about some cultural elements and features such as "ethnic diversity, values, traditions, and relational patterns" (Gay, 2002, p. 108).

Another reason is culture's role in raising learners' integrative motivation. Indeed, motivation in language teaching was proven to have two aspects which Dörnyei (1994) referred to as instrumental and integrative. While the former is endeavored by the learners' will to get better marks or find a job, the latter seemed to be indispensable for developing self-concept and, by this, it lasts longer with the learner. With this in mind, learners of foreign languages were noticed to be more involved in the lesson when the topic deals with new and different cultures; the increase in their motivation was undeniable, especially in the integrative aspect (Abushihab, 2016).

Finally, this discussion highlighted the shift of the place of culture from a mere linguistic usage of literary works to a thorough integration within the language curriculum in need of culture integration into language teaching. By asserting, again, the undeniable importance of integrating culture in language teaching, it becomes reasonably convincing, for both learners and teachers, that teaching language with cultural elements opens doors for successful communication with the target language interlocutors.

## **1.4.2. Cultural Themes in Language Teaching**

Pedagogically speaking, the cultural themes that illustrate cultural elements can be classified into types and categories. While the former term refers to the classification of cultural information in terms of its importance to learners, the latter refers to whether these information concerns learners' culture or the culture of the target language speakers.

The two coming subtitles will clarify the categories and types of culture as an essential key concept that foreign language teachers should know. Indeed, each category or type of culture somehow affects learners' cultural baggage.

### **1.4.2.1. Culture Types**

The types of cultural elements are implicitly embedded in Moran's (2001) definition of culture as an "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 specific social contexts" (Moran, 2001, p. 24). This definition paves the way for the researcher to classify cultural elements into two main types; the set of practices which are referred to as small "c", and the set of products which are referred to as big "C".

#### **1.4.2.1.1. Big C Culture**

Big "C" culture represents the products and the contributions of a society and its outstanding individuals (Ait Aissa M. , 2018, p. 421). In this sense, a lesson that deals with famous people's biographies, for example, is designed within the Big "C" perspective. Accordingly, Laohawiriyanon (2013) states that the teaching of big "C" culture is simply the teaching of facts and statistics relating to the arts, history, geography, business, education, festivals, and customs of the target speech community (Laohawiriyanon, 2013, p. 85).

Therefore, it is worth noting that big "C" themes represent some elements of what Peterson (2011) called the visible side of the Iceberg in his theory about culture.

Considering these features about the concept of big "C," it was pointed out that such themes are generally encountered in advanced classes to make learners' proficiency in language more sophisticated (Wintergerst, 2010). As such, big "C" topics are felt to be important in the foreign language class, but the knowledge of such topics can also open doors to participate in intellectual debates, be it political, economic, or philosophical.

Hence, it can be drawn from this discussion that big "C" themes are macro descriptions of culture, which makes their teaching insufficient, though important, regarding the need to explore culture in a more detailed perspective.

#### **1.4.2.1.2. Small c Culture**

Unlike Big "C" themes which describe the macro level of culture, the small "c" themes are the micro description of culture manifestations. Themes within this perspective represent the very detailed topics about culture elements. It refers, therefore, to aspects of the daily life which "embody everything as a total way of life (Laohawiriyanon, 2013, p. 85). As such, the scope of small "c" themes is concerned with both the visible and invisible side of culture; for it deals not only with gestures, clothing style, food, music, but it also deals with hidden popular issues, opinions, preferences and tastes (Hollins, 2008).

In addition, this type of culture is not only confined to apparent cultural manifestations such as gestures, clothing style, food, and music, but it also encompasses hidden cultural elements like popular issues, opinions, preferences, and tastes (Hollins, 2008). This variety of cultural themes, when integrated into foreign language classes, would make learners develop a sense of cultural awareness (Lafayette, 1975).

From what has been stated so far about the types of culture, it appears that both types are essential to assure a thorough cultural knowledge in learners. Teaching the big C themes through cultural facts about a culture is important, but what is more important is to delve learners in that culture by exhibiting its people's daily-life aspects through small "c" themes. As a result, teaching both types of culture would, certainly, lead to successful communication with the target language community.

#### **1.4.2.2. Categories of Culture**

Because learners of foreign languages are inevitably exposed to foreign cultures, language teachers should be aware of this fact by distinguishing between learners' culture and the other cultures. Therefore, teachers have to choose carefully between different categories to devise their lessons when teaching cultural themes. In this respect, scholars identified, for language teachers, three categories of culture: the source culture, the target culture, and the international culture.

##### **1.4.2.2.1. The Source Culture**

As its name indicates, the source culture refers to the learners' native culture. Many writings encouraged teachers to expose their learners of a foreign language to familiar cultural themes. According to Merrouche (2010, p. 112), the reason behind such exposure is nothing but encouraging learners to express themselves by reflecting aspects of their culture through the target language they are learning. Similarly, Cortazzi (1999, p. 219) asserts that with learners using a foreign language and reflecting upon their cultural elements, they are developing self-awareness and, to a more extent, they are developing their identity.

Hence, integrating the source culture in foreign language teaching can be considered a second recognition of the "Self." Furthermore, it can be regarded as a meta-cultural recognition of some culture patterns that were hidden or implicit in the learners' first language and eventually unveiled within the target language.

Nonetheless, with mere knowledge about their culture, learners can only understand themselves, not the "Other ."Thus, one might wonder whether teaching the source culture would be significant for a mutual understanding with the other. In this line of thought, Byram (1997, as cited in Merrouche 2010) finds it necessary to “equip foreign language learners with information about the people of the target country. This teaching could include, but not be limited to, routines, rituals, attitudes, and beliefs so that they reflect upon their position and handle successfully communicative interactions” (p. 112).

#### **1.4.2.2.2. The Target Culture**

This category refers to a culture where the target language is used as a first language (Ait Aissa M. , 2018, p. 84). Thus, the target culture of the Spanish language is the culture of Spain, Venezuela, Mexico, and any other country where Spanish is the first language. Similarly, in the case of English, as a case of the example, the target culture/cultures to be taught in EFL classes are the British, American, Australian, and Canadian cultures.

Commenting on the importance of target culture in classrooms, Valette (1986) highlighted many benefits to teaching the target culture. These advantages ranged from developing cultural awareness, increasing general knowledge, acquiring learners with the life etiquette of the target community, and understanding cultural differences between the target culture and one’s own culture. Additionally, Moran (2001) further argued that exposing learners to the target culture would raise their critical thinking and open their minds to new cultural horizons.

Notwithstanding these benefits, teachers' attitudes towards the teaching of foreign cultures are not always positive. Indeed, many teachers Fear that their learners will lose identity and alienate the target culture. This category of teachers was reported to show negative attitudes towards the target culture through the "rejection and reluctance" in teaching



the differences between their learners' source culture and the target culture. (Yassine, 2012, p. 5).

It became, thus, evident that the integration of the target culture into the foreign language class should be carried out with particular attention to learners' identity. Teachers, consequently, should teach culture within an interpretive perspective and provide their learners with fundamental concepts about the differences and similarities that exist from one society to another (Yassine, 2012, p. 9).

#### **1.4.2.2.3. International Cultures**

The concept of international culture is evoked when teaching a language that enjoys a second language status, or when this language is spoken as a lingua franca, regionally such as standard Arabic, or globally such as English. Therefore, with English being used widely in countries such as India and Japan, the cultures of these countries become, by definition, an international culture for English. Furthermore, due to historical and political reasons, some cultures can be the source, the target, or international cultures. In this respect, the Maghreb culture, for instance, can be considered as:

- **Source Culture** for learners from other Arabic speaking countries such as Irak and Sudan since Arabic is the first and official language of Maghreb Countries such as Algeria, Morocco, and Tunisia);
- **Target Culture** for learners in Arabic non-speaking countries studying Arabic as a foreign language such as Russians and Chinese;
- **International culture** for learners studying French as a foreign language since French is widely used as a second language by people of the Maghreb countries.

#### **1.4.3. Approaches to Integrating Culture in Language Teaching**

The complexity of culture, as a notion, in theory, seems to be echoed in practice as well. While some scholars argued for an implicit integration of culture within language skills

(Byram & Esarte-Sarries, 1991; Kramersch C. , 2013), others believed it is better to consider it as a fifth skill and teach it in isolation (Tomalin, 2013).

#### **1.4.3.1. The Implicit and the Explicit Integrations of Culture in Language Teaching**

Byram (1991) advocates an implicit integration, pinpointing that culture in language learning/teaching already exists implicitly in teaching materials, especially authentic ones. In other words, teachers using authentic audios of native speakers or extracting texts from magazines and newspapers in their listening and reading lessons are implicitly exposing their learners to culture. Supporting Byram (1991) in that culture is implicitly present in the teaching/learning of language, Kramersch (1993) writes:

Culture in language learning is not an expendable fifth skill, tacked on, so to speak, to the teaching of speaking, listening, reading, and writing. It is always in the background, right from day one, ready to unsettle the good language learners when they expect it least, making evident the limitations of their hard-won communicative competence, challenging their ability to make sense of the world around them. (p. 1)

On the other hand, many approaches dealt with culture as a fifth skill, along with reading, writing, listening, and speaking. The argument behind this "isolation" is that a curriculum that integrates culture into teaching language is a "heavy" curriculum with regards to learners' abilities (Abdel-Wahab, 2015, p. 68). Abdel-Wahab supports his claim by asserting that learning an item of linguistic information would be hindered if this information were embedded within an unfamiliar cultural content. Notwithstanding this reluctance to incorporate culture into teaching language skills, teachers are encouraged to devote some time to culture in their lesson plans (Pardede, 2013).

### **1.4.3.2. Techniques to Integrate Culture in Language Teaching**

There are many techniques that can serve as a medium to integrate culture in language teaching. These include but not limited to authentic materials, proverbs, songs and films, culture capsules, and literature.

#### **1.4.3.2.1. Authentic Materials**

The flagship feature of authentic materials is that native speakers produce them, to native speakers, in genuine cultural settings. Moreover, these materials have no "...pedagogical intention in the author's mind, materials not specifically produced to be used for teaching..." (Baghzou, 2012, p. 56). The list of authentic materials, in this sense, is not only limited to newspapers, magazines, songs, movies, and the like, but it also encompasses slogans in the streets, tourism brochures, and even writings on the walls.

Although these materials are believed to be, so to speak, non-pedagogical, their role in exhibiting real-life contexts is undeniable. In this sense, the teacher can make use of authentic materials by asking learners, for instance, to focus, for instance, on particular behavioral patterns or greeting conventions when they watch a video (Pardede, 2013). Additionally, authentic materials allow teachers to open discussions and even debate about differences and similarities between the learners' source culture and the target culture (Purba, 2011, p. 52).

It is worth reminding that authentic materials can be used per se. as a fifth skill representing cultural phenomena or as a support for teaching language. With this in mind, it becomes evident that authentic materials are staple teaching materials even though they are not pedagogically designed.

#### **1.4.3.2.2. Proverbs**

Due to their short structure and cultural essence, proverbs are considered a good tool for linguistic and cultural purposes (Norrick, 1985, as cited in Berkia & Chami, 2014, p. 6). Moreover, it is argued that proverbs provide insights to learners about how the hidden cultural

elements such as beliefs and values are embedded within different proverbs across languages (Purba, 2011, p. 52). For example, the belief about the importance of time is represented differently across Arabic and English. While the former considers time a sword, "*Time is a sword, if you do not kill it, it kills you,*" the latter considers it money "*Time is money.*"

Hence, the importance of proverbs in the language teaching context transcends the linguistic and cultural dimension to be a helpful tool to compare perceptions of beliefs and values of the source and the target culture. This comparison is deemed to raise learners' critical thinking and awareness about cultures (Alptekin, 1993).

#### **1.4.3.2.3. Songs and Films**

Recognized as good linguistic tools, songs, films, and TV shows are proven to have equal cultural potential to their linguistic (Schoepp, 2001, pp. 1-2). Therefore, their pedagogical significance in teaching culture is undeniable, especially since songs and films are authentic materials that faithfully reflect the cultural manifestations in the target community.

As such, teachers must involve their learners in activities discussing songs and films within cultural and educational perspectives (Haddaoui, 2018, p. 39). Furthermore, songs can help teachers regulate learners' mood and memorize vocabulary and grammatical structures (Ebong, 2004, as cited in Haddaoui, 2018, pp. 39-40).

It is useful to refer, in this context, to some controversy regarding the negative attitudes of some teachers towards songs. This negativity towards songs was reportedly due to teachers' personal religious beliefs about songs or teachers' fear that songs could generate controversies in their language classes (Almutairi & Shukri, 2016).

#### **1.4.3.2.4. Culture Capsules**

With no more than 10 minutes, learners in this technique are asked to prepare mini projects about a cultural phenomenon in written descriptions illustrated with realia or visual

aids (Pardede, 2013). According to Purba (2011, p. 52), these projects can be used as a starting-off situation or a warming-up activity in lessons designed to discuss cultural issues.

#### **1.4.3.2.5. Literature**

Literature refers to various writing genres such as poems, novels, and essays. It is argued that through Literature, teachers do not only teach Literature per se., but they also teach the language and the culture altogether (Brumfit & Carter, 1986, as cited in Haddaoui, 2018, p.38). In this sense, literary products can improve learners' creative writing, develop learners' critical thinking when reading, and offer a window to discover the culture of the target language depicted diachronically in Literature. That is to say, cultural elements in a particular time and space can be easily depicted through studying literary products.

Following this line of thought, the Literature seems to be essential "to get vivid insights about the target culture: how they live, what they eat, the type of discourse they use in different situations." (Haddaoui, 2018, p. 38). To illustrate the importance of Literature in depicting cultural elements, Shakespear's Hamlet seems an excellent example. It gives readers insights into people's small "c" and big "C" culture aspects in the 16th century. Through his reading of " Hamlet," the reader perceives not only visible cultural elements such as dressing styles and the power of politics and religion but also perceives invisible cultural elements such as social ranking, the beliefs in the existence of spirits, and the role of women and men in society.

However, since Literature's language is, somehow, different from real-life language due to aesthetic purposes, teaching literature should be a subject of learners' level in the target language (Lazar, 1993). Furthermore, it has been stressed that cultural manifestations are depicted with "exaggerated picture" that does not reflect reality faithfully (Brumfit & Carter, 1986, as cited in Haddaoui, 2018, p.38).

What has been stated above leads us to conclude that Literature is better used with intermediate or advanced learners. Its teaching requires learners to be equipped with high linguistic proficiency because it deals with authentic language, encompassing a wide range of language variations such as registers and (Daskalovska, 2012, p. 1186).

### **1.5. Conclusion**

This chapter explored related theoretical discussions about language, culture, and their teaching in practice. After exhibiting related definitions, it was found that language and culture show an intricate relationship that echoed in the academic arena, namely language teaching. To reach successful communication, teaching foreign languages should consider accounting for teaching culture, either implicitly or explicitly. Moreover, it was found that the cultural themes to be taught fall into two main classifications: culture types and culture categories, which both are essential to present the cultural content in a more realistic manner. To achieve the goal of such a teaching, various techniques could be used to transmit the cultural information in a more practical way.

In sum, this chapter paves the way to widen the scope of investigation regarding the place of culture in language teaching with respect to the needs of globalization. Indeed, from what has been discussed above, one would question whether teaching cultural facts is, alone, effective to succeed in international communications.



## Chapter two: Intercultural Competence, Theories and Practices

2.1. Introduction .....	40
2.1.1. Interculturality and Foreign Language Teaching .....	40
2.1.2. From Cultural Awareness to Intercultural Awareness .....	41
2.2. Intercultural Competence in Theory .....	43
2.2.1. Models of Intercultural Competence .....	44
2.2.1.1. The Developmental Model of Intercultural Sensitivity .....	44
2.2.1.1.1. Ethnocentrism .....	45
2.2.1.1.1.1. The Denial Stage .....	45
2.2.1.1.1.2. The Defense Stage .....	46
2.2.1.1.1.3. The Minimization Stage .....	46
2.2.1.1.2. Enthno-relativism .....	47
2.2.1.1.2.1. Acceptance Stage .....	47
2.2.1.1.2.2. The Adaptation Stage .....	48
2.2.1.1.2.3. The Integration Stage .....	49
2.2.1.1.3. Criticism to the Developmental Model of Intercultural Sensitivity .....	49
2.2.1.2. Byrame’s Model of Intercultural Competence .....	51
2.2.1.2.1. Components of Intercultural Competence in Byram’s (1997) Model .....	53
2.2.1.2.1.1. Knowledge “Savoirs” .....	53
2.2.1.2.1.2. Skills of Interpreting and Relating “Savoir Comprendre” .....	54
2.2.1.2.1.3. Skills of Interacting and Discovery “Savoirs Apprendre/Faire” .....	54
2.2.1.2.1.4. Skills of Comparing and Contrasting “Savoirs s’Engager” .....	55





2.2.1.2.1.5.	Attitudes “Savoirs Etre” .....	56
2.2.1.3.	Deardorf Process Model of Intercultural Competence.....	57
2.2.1.3.1.	Attitudes.....	58
2.2.1.3.2.	Knowledge.....	58
2.2.1.3.3.	Skills .....	58
2.2.1.3.4.	Internal Outcome .....	59
2.2.1.3.5.	External Outcomes .....	59
2.2.2.	Assessing Intercultural Competence .....	59
2.2.2.1.	Tools for Assessing Intercultural Competence .....	60
2.2.2.2.	Importance of Assessing Intercultural Competence.....	61
2.3.	Intercultural Competence in Practice .....	62
2.3.1.	Intercultural Classes.....	62
2.3.2.	Intercultural Teachers .....	63
2.3.3.	Intercultural Learners.....	64
2.3.4.	Intercultural Textbooks.....	65
2.4.	Conclusion .....	68

## **2.1. Introduction**

After highlighting the importance of culture in language teaching in chapter one, this chapter deals with intercultural competence from theoretical and practical perspectives. The aim of this chapter is to account for the importance of intercultural competence in today's globalized communication. The chapter starts with providing definitions of what intercultural competence is. Then, it provides readers with significant models of Intercultural competence that are to be used in the empirical part of this study. In practice, this chapter investigates intercultural competence in language teaching settings and participants.

### **2.1.1. Interculturality and Foreign Language Teaching**

Because learners of a foreign language are exposed to its cultural patterns that are different from their ones, the main challenge of EFL teachers is to create an environment in which they explain the cultural differences and similarities without affecting their learners' identity (Haddaoui, 2018, p. 68). Indeed, nowadays, the ultimate goal of foreign language teaching is enabling learners to communicate successfully with others in a global worldview. However, one would question whether mastery of language and rich knowledge about the other's culture are solely sufficient to reach a successful communication. Nowadays, international encounters are likely to last for more extended periods; this is the case for immigrating workers or students in scholarships and professionals in internships (Moeller, 2014, p. 1). In such situations, communication is deemed to exchange cultural information with mutual respect to the foreign values and norms of the host community; the dialogue between individuals, thus, becomes a dialogue between cultures, i.e., intercultural (Busse, 2014, p. 262).

In the same vein, intercultural dialogue has become an inevitable means of communication nowadays. Many international conferences were organized to give it a universal understanding, such as the council of Europe's (2008) definition of Intercultural

dialogue as "...an open and respectful exchange of views between individuals, groups with different ethnic, cultural, religious and linguistic backgrounds and heritage on the basis of mutual understanding and respect. It operates at all levels – within societies, between the societies... (p. 11)."

With this in mind, Interculturality in EFL environments is much more about making learners communicate with people with opposite worldviews without conflicts. Therefore, learners' feelings and perceptions are involved in the communication. By doing so, BYRAM (2002, p. 7) asserts that "they will be successful in communicating information and developing a human relationship with people of other languages and cultures". Furthermore, this relationship is based on mutual respect and openness to the other's cultural values and norms (Moeller, 2014, p. 1). For Fantini (2006, p. 11), Interculturality is the reconfiguration of "one's original worldview" to interpret and interact in "different thinking systems." Furthermore, As asserted by Byram (2002, p. 9), Intercultural communication is "communication-based on respect for individuals and equality of human rights as the democratic basis for social interaction."

Thus, it seems that Interculturality is a conscious process (cognitive and behavioral) that is deemed vital in today's communication to avoid misunderstandings, stereotyping, and other issues encountered in multicultural contacts. Therefore, the teaching of foreign languages needs to have an "intercultural" dimension to meet the current needs of globalization (Kramsch C. , 2013).

### **2.1.2. From Cultural Awareness to Intercultural Awareness**

Beyond the undeniable importance of culture in teaching foreign languages, cultural awareness in learners seems to present a critical role for that teaching to be efficient. Cultural awareness is defined as "sensitivity to the impact of culturally-induced behavior on language use and communication" (Tomalin and Stemplisky, 1993, as cited in Baker, 2006, p. 72).

Furthermore, this impact becomes intercultural if learners become aware of the importance of cultural differences on the communication itself. This "impact" occurs when learners undergo a series of levels parallel to their learning of culture. This learning displaces them from complete ignorance about cultural differences to an advanced level where they accept such differences. Moreover, they recognize that their cultural perspective of the world is not unique or the best (Jin-feng, 2007). This view is well supported in Byram's (1997, p. 67) previous writings, who asserts that cultural awareness refers to the critical evaluation of "perspectives, practices, and products in one's own and other cultures and countries."

In this respect, modern communication involves the negotiation of meaning and understanding the social roles, which makes learners interpret and interact better when they communicate (Baker, 2009, p. 84). That is to say, cultural awareness involves a thorough knowledge of social roles in different cultures. For example, the Learner-teacher communication depends on whether the teacher is considered the only source of information or a participant in getting this information; in the former case, his instructions and sayings are taken for granted, but in the latter case, learners can negotiate meaning with him. In this line of thoughts, Byram (2002) writes:

When two people talk to each other, they do not just speak to each other to exchange information. They also see the other as an individual and as someone who belongs to a specific social group, for example, a 'worker' and an 'employer' or a 'teacher' and a 'pupil' which influences what they say, how they say it, what response they expect, and how they interpret the response. In other words, when people are talking to each other, their social identities are unavoidably part of the social interaction between them. In language teaching, the concept of 'communicative competence' takes this into account by emphasizing that

language learners need to acquire grammatical competence and the knowledge of what is an 'appropriate' language. (p. 9)

Hence, we can argue that cultural awareness represents a fundamental pillar in intercultural communication as it enables people to be aware of the peculiarities that make them bound up in a group or, to some extent, a society but not to other groups. In this regard, Zafar (2013, p. 1) writes: “Awareness of one’s own culture and the cultural differences between societies is a part of intercultural competence”.

## **2.2. Intercultural Competence in Theory**

It is asserted that there is no precise definition in the literature of what intercultural competence is (Moeller, 2014, p. 3). However, many works attempted to develop theoretical frameworks to approach better the concept of intercultural competence with regards to modern communication and foreign language teaching.

For Byram (1997), intercultural competence is the capability to break the cultural frontiers to establish interaction, interpretation, and, eventually, successful communication with the other. For Fantini (2006, p. 11), Intercultural competence is simply the transcendence of one's worldview to enter in the other worldview. However, this transcendence needs an understanding and interpretation of the existing differences between "the world of origin and the world of the target community," which is nothing but what Byram (1997) called critical cultural awareness. Moreover, according to various disciplines, intercultural competence is used interchangeably with numerous terms but not limited to cross-cultural competence, intercultural communicative competence, and intercultural awareness (Deardorff, 2012).

These definitions recognized modern communication's urgent need to compromise between maintaining one's identity and accepting others (Spitzberg, 2009). This issue was

addressed in numerous models, that scholars in different disciplines proposed, to approach intercultural competence practically.

### **2.2.1. Models of Intercultural Competence**

The following related works are felt worth relevant to the purpose of our study as far as intercultural competence in language teaching is concerned:

- Bennet (1993) Developmental Model of Intercultural Sensitivity, commonly referred to as *DMIS*;
- Byram (1997) model of intercultural competence;
- and (Deardorff, 2012) process model of intercultural competence.

#### **2.2.1.1. The Developmental Model of Intercultural Sensitivity**

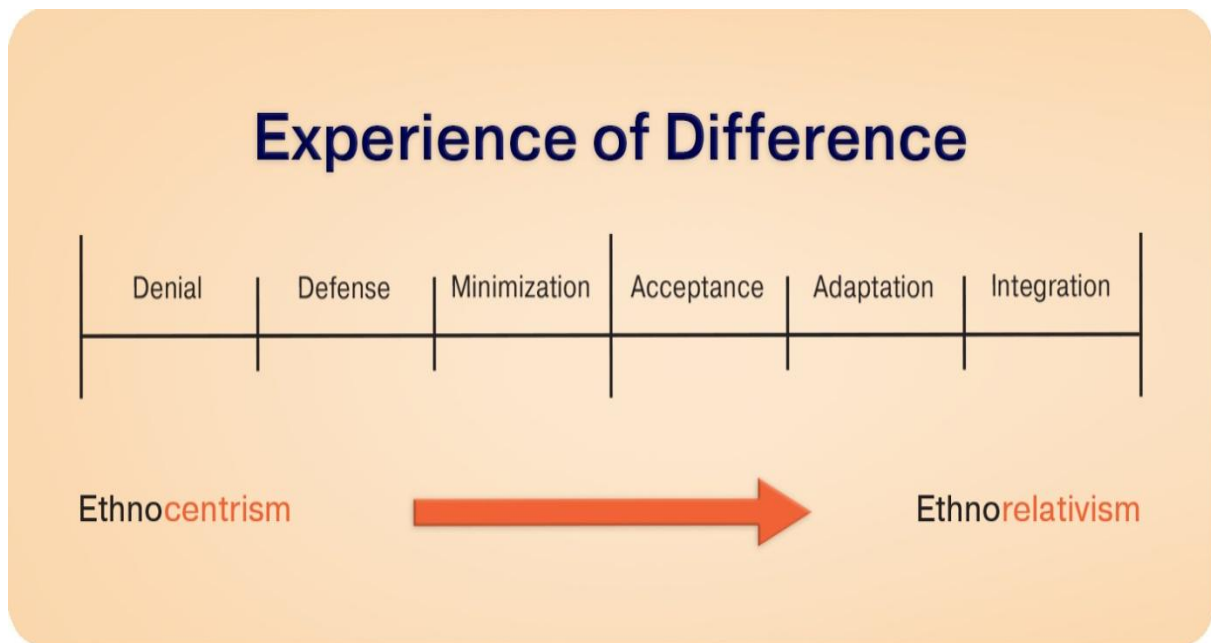
Intercultural sensitivity is a theory developed by the psychologist Benett Milton in 1993. His works were significant to conceptualize the different components of intercultural competence within a psychological dimension (Hammer, Bennett, & Wiseman, Measuring intercultural sensitivity: The intercultural development inventory, 2003, p. 1). According to Bennet (1993), people undergo a series of psychological stages when developing their conceptions, perceptions, and attitudes towards cultural differences. Being ethnocentric, people ignore or reject cultural differences, and then, people become more ethno relativist as they start perceiving cultural differences as universal worldviews.

Commenting on his work, Bennet (2017) writes:

Specifically, the DMIS assumes that we are constructing boundaries of “self” and “other” in ways that guide our experience of intercultural events. The most ethnocentric construction, Denial, is one wherein only vague categories of “other” are available for perceiving people from different cultural contexts. At the other end of the continuum, the most ethno relative construction of Integration supposes that

complex self/other categories are incorporated into one's identity and decision-making regarding ethicality in multicultural relations (p. 1).

Figure 4 below illustrates the different stages of intercultural sensitivity according to Bennet (1993).



**Figure 4 Model of Intercultural Sensitivity**

<https://organizingengagement.org/models/developmental-model-of-intercultural-sensitivity/>

#### **2.2.1.1.1. Ethnocentrism**

Cultural differences at this phase are dealt with gradually from a complete ignorance at the denial stage, then a defense and rejection at the defense stage, and finally such differences are overlooked at the minimization stage.

##### **2.2.1.1.1.1. The Denial Stage**

At this stage, people take their own culture as the only representation of the world reality; for them, their norms, values, beliefs are taken for granted as the only existing cultural patterns. Therefore, any different pattern would be considered a cultural anomaly that should be eliminated. In this respect, other cultures are not recognized, nor are they accepted. Furthermore, any contact with other cultures at this stage would result in conflicting situations

such as misunderstandings and avoidance. Social isolation, thus, becomes the main trait of this stage which, in turn, makes Interculturality impossible to take place if people stay in this stage.

According to organizing engagement (2020), the denial stage unconsciously occurs when people are in intercultural contact for the first time. In this regard, Benett (2017) numbered some circumstances when people experience this stage, such as communities who receive mass refugees, the immigrants in the host communities, or the working forces in international organizations.

#### **2.2.1.1.1.2. The Defense Stage**

People do not ignore cultural differences at this stage, as in the denial stage, but they recognize these differences within a polarized scope of "we" and "they". Therefore, people in this stage recognize the existence of other cultures, but they consider the other culture as "inferior" to theirs. Furthermore, this polarization may lead people to defend and resist other cultures; different beliefs or values are believed to threaten their cultural identity (Bennett M. J., 2017).

Another aspect of defense, "reversal," could be noticed, as well, in this stage. In this case, people keep in their minds the cultural polarization of "we" and "they," but they do not consider the other culture as a threat (Hammer, Bennett, & RichardWiseman, 2003, p. 424).

As a result, the defense stage limits intercultural contact to purely instrumental purposes. For example, people offered to aid in refugee camps or workers on an offshore ship go shopping on a day off.

#### **2.2.1.1.1.3. The Minimization Stage**

Unlike the two previous stages, the minimization stage occurs when people focus more on what is shared among cultures rather than what is exclusive for each culture



(organizingengagement, 2020). In other words, people, when they are into intercultural contact, tend to value cultural similarities by discussing topics dealing with shared cultural patterns such as human rights and fashion. However, they avoid such diverging views as political or dogmatic issues to keep communication more peaceful and friendly.

Dealing with cultural similarities and differences in the minimizing stage, Bennett (2017) eloquently describes how people should compromise between what is different and what is shared: "The stressing of cross-cultural similarity generates "tolerance," wherein superficial cultural differences are perceived as variations on the shared universal themes of humanity." (p.3)

However, people may experience big and significant cultural differences in intercultural encounters in some cases. This issue would put the effectiveness of minimization in question since effective intercultural competence should be "performed not as a way of 'masking' problems but as a way of opening up important 'honest', sometimes painful, discussions." (EDINA, 2020).

#### **2.2.1.1.2. Ethno-relativism**

In ethno relativism, cultural differences started to be tolerated at the acceptance stage, then some differences are adapted to one's culture and finally an eventual integration could take place without causing misunderstanding or awkward situations.

##### **2.2.1.1.2.1. Acceptance Stage**

Unlike the minimizing stage in which cultural differences are avoided or dealt with superficially, People in the acceptance stage accept the existence of cultural differences. However, this does not mean that they agree upon what seems to be different from their culture. In this respect, Bennett (2017, p. 3) writes: "the acceptance of cultural difference does not mean agreement – the cultural difference may be judged negatively – but the judgment is

not ethnocentric because it is not automatically based on deviation from one's cultural position. "Nonetheless, it was argued that the acceptance stage shows limitations when people are confronted with significant cultural differences (Lustig, 2006).

The acceptance stage, in this regard, means the recognition and the respect of other cultures with a sense of curiosity and discovery for the cultural differences, which were, in previous stages, considered as inexistent, a threat, or something that is not worth discussing. An example of such acceptance is European tourists going to discover oriental cultures. In this example, the tourists try to discover these cultures by unveiling the cultural differences without necessarily adopting these cultural patterns to their occidental ones.

#### **2.2.1.1.2.2. The Adaptation Stage**

The adaptation stage takes place when people can live the other's experience emotionally and intellectually (organizingengagement, 2020); this implies that people become more tolerant towards cultural differences. Furthermore, adaptation enlarges the scope of our vision of the world, for it enriches our cultural knowledge with a variety of cultural patterns. In this respect, Bennett (2017) assumes that adaptation inevitably leads to extending one's reservoir of beliefs, values, and assumptions. Therefore, with adaptation, one's culture would be enriched instead of affected.

Accordingly, people in this stage engage in intercultural encounters by modifying their behavior to make the dialogue with the other more understandable and practical. To exemplify this idea, the behavior of a Muslim attending, for instance, a wedding of his Christian friend in a church, could be an expressing example of adaptation. Indeed, the change in that Muslim's behavior (being in a church instead of a mosque) occurs without leading him to lose identity.

### 2.2.1.1.2.3. The Integration Stage

At the integration stage, individuals become more flexible in shifting between cultures because, for them, the concept of identity is “fluid” (Ait-Aissa, 2016, p. 53). People, thus, are not alienated or bound to a given culture since Integration “is experienced as a kind of developmental liminality, where one’s experience of self is expanded to include the movement in and out of different cultural worldviews.” (Bennett M. J., 2017).

The figure 5 bellow illustrates an example of an Algerian father who was supposed to go through a series of intercultural sensitivity regarding gender roles in his society

Ethnocentrism	<b>Denial</b> Only men can be in the army	<b>Defense</b> I saw a woman on TV in the army...that is very funny	<b>Minimizing</b> It’s ok! but here in Algeria, it’s impossible
	<b>Acceptance</b> Well! Some women succeeded in many military operations	<b>Adaptation</b> Women can do assigned tasks in the Algerian army	<b>Integration</b> My daughter wants to enter the military academy, I encourage her.
Ethno-relativism			

**Figure 5 Example of Intercultural Sensitivity Attitudinal Change**

Source: The researcher’s own conception

### 2.2.1.1.3. Criticism to the Developmental Model of Intercultural Sensitivity

Like any other developmental model, the DMIS is criticized for its assumed linearity where the change in behavior takes place following a constructivist view (Bennett M. J., 2017, pp. 6-7). This issue could give us the impression that people, who have developed their intercultural sensitivity/competence, ought to start the experience of intercultural sensitivity from the denial stage and arrive eventually at the adaptation stage. This belief was too theoretical since people's life experiences may differ from one individual to another (Zafar,

Sandhu, & Khan, 2013). Additionally, it becomes evident that with media and globalization being reflecting mirrors of cultures, people are less likely to develop their intercultural sensitivity from the denial stage. This view about the linearity of the DMIS is well explained in Izmaylova (2017) in the fact that the denial stage could be the starting point only in mono-cultural contexts.

The second criticism about the DMIS is its assumption that all people manifest their intercultural sensitivity in a systematic, predicted, and scientifically inferred way (Zafar, Sandhu, & Khan, 2013, p. 569). In this respect, the DMIS neglects the socio-cultural differences between social groups that make a group of people more interculturally sensitive towards a particular culture than other groups. For example, Algerians and Egyptians would show different aptitudes in developing their intercultural sensitivity when being in France because of historical and socio-linguistically affecting factors.

Moreover, individuals develop their intercultural sensitivity within the same group/society depending on their convictions and standpoints. The concept of the death penalty in Human rights, for instance, could yield a broad spectrum of intercultural sensitivity manifestations ranging from denial/defense or even integration within the same group of people. In this line of thoughts, Hernandez (2012, p. 515) writes: “there are important individual and group differences within each developmental level (e.g., an individual in a "dominant" racial/ethnic, language, and sexual orientation will have a different experience at a given developmental stage than a “non-dominant” group member.

Finally, as far as language teaching is concerned, the DMIS model cannot be "paralleled" with learners' linguistic competence in the sense that there could be "novice" learners of foreign languages who are not, necessarily, at the denial stage towards the target language culture. Likewise, learners at advanced stages in DMIS (acceptance or integration) could have intermediate or elementary linguistic competence (Zafar, Sandhu, & Khan, 2013,

pp. 569-570). Furthermore, teachers might exhibit cultural differences with less enthusiasm than linguistic differences; either their training was mainly linguistically oriented (Kahraman, 2016) or because of their will to avoid taboos and conflicting subjects that might disorient the language class (Almutairi & Shukri, 2016).

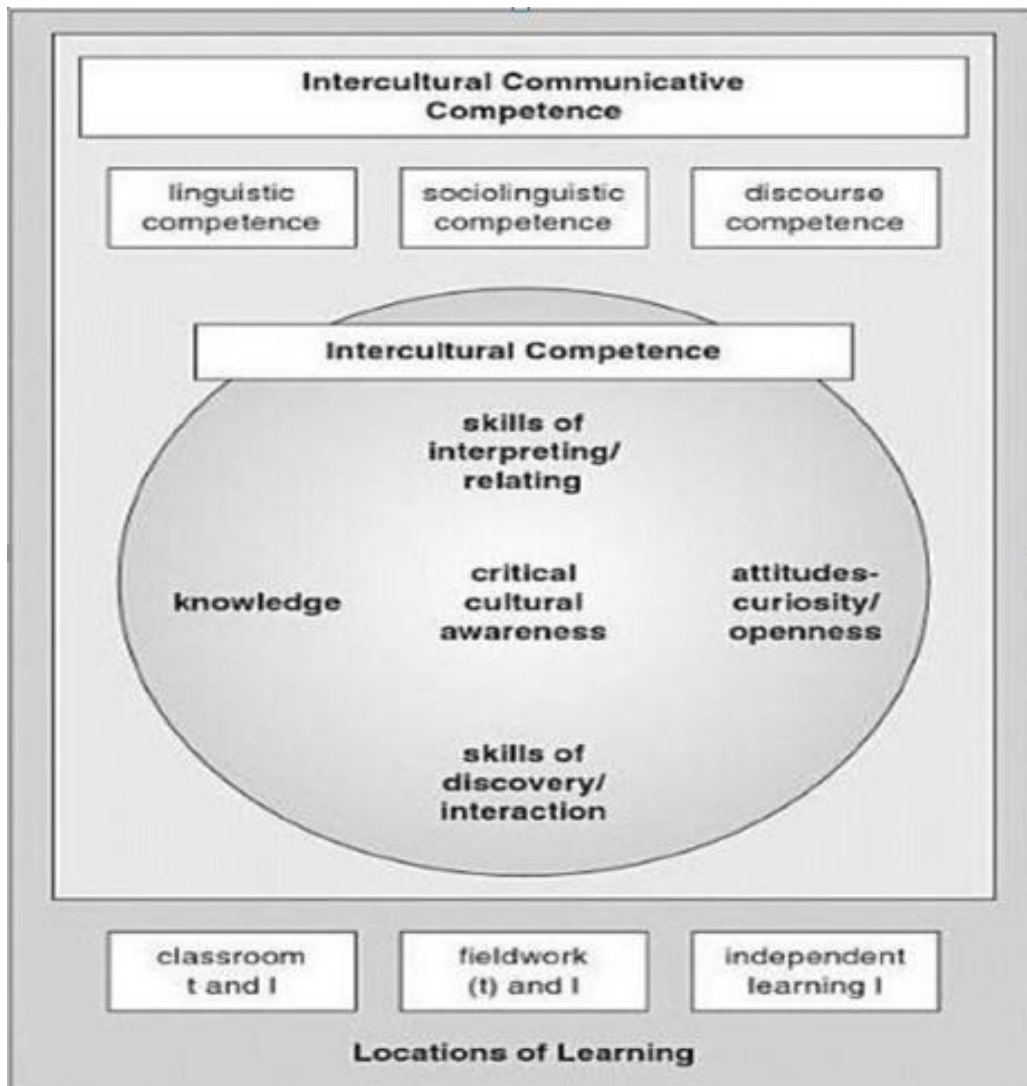
### **2.2.1.2. Byram's Model of Intercultural Competence**

In 1997, Byram came up with his model of Intercultural Communicative competence (Byram M. , 1997). Indeed, unlike the works of Benett in 1993 on intercultural sensitivity which were mainly descriptive and dealing with intercultural competence from a psychological perspective, the Byram's model seemed to be more instructionally designed and pedagogically oriented (Izmaylova, 2017, p. 27). Additionally, the model was early adopted and developed because it appeared amidst the era of globalization when communication turned to be between cultures, thus intercultural (Sándorová, 2016).

This model has brought much to language teaching. In Byram's model, intercultural competence is considered an additional but essential set to communicative competence that encompasses linguistic, sociolinguistic, and discourse competence (figure.6). In this respect, the model could be regarded as an extension of previous works in the field of language teaching, namely Dell Hymes' (1972) communicative competence and Canale and Swain's (1980) sociolinguistic/discourse competence (Matsuo, 2012, p. 352). Accordingly, Byram's model has a significant impact in educational settings in general and language teaching in particular.

As illustrated in figure 6 below, it is clear enough to notice that intercultural competence represents the core of intercultural communicative competence, which goes in harmony with Corbett's (2003) distinction between communicative competence and cultural competence in the sense that the former refers to "a person's ability to act in FL linguistically, socio-linguistically, and pragmatically in an appropriate way." In contrast, the

latter i.e., cultural competence, can be defined "as knowledge of the life and institutions of the target culture" ( cited in, Sándorová, 2016, p. 179).



**Figure 6 Byram's (1997) Model of Intercultural Competence**

According to this model, intercultural competence is represented in a circle with three main components: Knowledge, Skills, and Attitudes. Each component, in turn, is described in terms of “Savoirs” which means in French the Know and the Know HOW. Although the components of intercultural competence are represented in the model in educational settings (the classroom, the teacher, and the learner), Byram makes it clear that these components may not necessarily be the outcome of learning foreign languages, because they may exist in learners before the learning commence (Byram M. , 1997, p. 49).

Currently, the model is adopted by the Common European Framework of Languages (CEFR) due to its practicality in educational settings along with Byram's extensive training in the field (Matsuo, 2012, p. 354) . As a result, many European curricula, syllabi, and teaching materials in foreign language are mainly fed from this model as far as intercultural competence is concerned.

#### **2.2.1.2.1. Components of Intercultural Competence in Byram's (1997) Model**

According to Byram (1997), intercultural competence is a complex whole of three elements: intercultural knowledge ( which is cognitive), intercultural skills (which are behavioral), and intercultural attitudes ( which are psychological).

##### **2.2.1.2.1.1. Knowledge "Savoirs"**

The learner should be equipped with Knowledge ( Savoirs) about different social groups and their products (Byram M. , 1997, p. 51). In other words, one of the main prerequisites of intercultural competence is having sufficient knowledge about the small c and the big C aspects of his and other cultures. The acquisition of this knowledge is mainly teacher-centered, i.e., the teacher provides his learners with cultural content that is different from their own in a bid to enrich their knowledge about cultural facts. Byram (1997) numbers some of this facts as follows:

- The types of cause and process of misunderstanding between interlocutors of different cultural origins;
- The national memory of one's own country and how its events are related to and seen from the perspective of one's interlocutor's country;
- The national definitions of geographical space in one's own country and how these are perceived from the perspective of other countries interlocutor's country;

- The processes and institutions of socialization in one's own and one's interlocutor's country;
- The social distinctions and their principal markers, in one's own country and others;
- Institutions, and perceptions of them, which impinge on daily life within one's own and one's interlocutor's country and which conduct and influence relationships between them;
- The processes of social interaction in one's interlocutor's country. (p. 51)

#### **2.2.1.2.1.2. Skills of Interpreting and Relating “Savoir Comprendre”**

The second component of intercultural competence is the skill of interpreting and relating documents from other cultures to one's culture. The documents may include a wide range of cultural products such as reports on TV, tourist brochures, or even pedagogical materials, and the like (Byram M. , 1997, p. 52). With this in mind, it is preferable to expose learners to interpretive tasks/activities that foster their interpretive and relational skills when dealing with culturally different documents. For example, learners could be asked to write new scenes or new endings to stories or literary pieces and then compare them to original ones (Vo, 2017, p. 23).

Therefore, learners developing this skill are expected to "identify areas of misunderstandings" and unveil any ethnocentric perspectives in documents from other cultures. In this sense, learners become "mediators" between different and sometimes conflicting cultural differences (Byram M. , 1997, p. 52).

#### **2.2.1.2.1.3. Skills of Interacting and Discovery “Savoirs Apprendre/Faire”**

Byram (1997) defines this skill 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” (p. 52). By this definition, it becomes evident that people are more likely to boost their intercultural competence through interaction



and discovery. To illustrate his definition even clearer, Byram states the case of a foreign newspaper or television correspondents. For him, this category develops faster its intercultural competence because of the nature of its job as journalists are in permanent contact, and thus interaction, with the other (Byram M. , 1997, p. 53).

In foreign language classrooms, the interaction/discovery skills could be quickly adopted by real or virtual contact with people from different cultures to that of learners. Furthermore, some activities could be interpretive, such as comparing e-mails, images, and texts from different settings in terms of space and time (Vo, 2017, p. 23). The objective of this category of skills (interact and discover) is to make learners able to identify the similarities, differences, and historical and contemporary relations between cultures (Byram M. , 1997, p. 53).

#### **2.2.1.2.1.4. Skills of Comparing and Contrasting “Savoirs s’Engager”**

Critical cultural awareness, by definition, involves critical thinking when dealing with cultural differences, which means that this skill is nothing but the ability to "evaluate" critically the different cultural manifestations in one's and the other's culture (Byram M. , 1997, p. 53). The primary goal of developing this skill in learners, henceforth, is to avoid “jumping to biased conclusions about foreign cultures and allows them (learners) to evaluate those cultures from a rational standpoint (Izmaylova, 2017, p. 30).

As far as foreign language teaching and learning is concerned, critical cultural awareness could be fostered through activities based on cultural comparisons. For example, teachers could assign learners homework about healthcare programs, then learners compare and conclude without readymade judgments or prejudices (Vo, 2017, p. 23).

### 2.2.1.2.1.5. Attitudes “Savoirs Etre”

Attitudes in Byram's intercultural model are defined as the sense of curiosity and openness to the other, a sense that is bonded with suspending disbelief about the other (Byram M. , 1997, p. 50). In other words, learners, for them to be interculturally competent, need to “show interest in learning about diverse perspectives from one's own, with a willingness to question one's values and practices, and readiness to engage in intercultural communication at various stages of adaptation to another culture” (Izmaylova, 2017).

This interest, nonetheless, should be intentional to develop intercultural competence since curiosity and openness to explore the other for instrumental purposes such as tourism or commerce have no significant impact on developing intercultural competence (Byram M. , 1997, p. 53). Developing this “*savoir*” i.e. Attitudes is argued by Byram (1997, p.50) to have the following objectives:

- Willingness to seek out or take up opportunities to engage with others in a relationship of equality; this should be distinguished from attitudes of seeking out the exotic or of seeking to profit from others;
- interest in discovering other perspectives on the interpretation of familiar and unfamiliar phenomena both in one's own and in other cultures and cultural practices;
- willingness to question the values and presuppositions in cultural practices and products in one's environment;
- readiness to experience the different stages of adaptation to and interaction with another culture during a period of residence;
- Readiness to engage with verbal and non-verbal communication and interaction conventions and rites.

### 2.2.1.3. Deardorf Process Model of Intercultural Competence

Deardorf's (2006) model of intercultural competence is another highly influential framework about intercultural competence and its multidisciplinary applications, including foreign language teaching (EDINA, 2020). Deardorff explains that her model came from a research study with intercultural scholars; from this study, the upon-agreed elements were categorized into knowledge, skills, attitudes, and internal and external outcomes (Deardorff, 2012, p. 6). It is worth reminding that the knowledge, skills, and attitudes presented in this model show some dissimilarities with their counterparts in other models, namely that of Byram (Schauer, 2016). Considered as dynamic rather than static, the Deardorff model (Deardorff, 2006: 2009, as cited in Deardorff, 2012, pp. 6-7) considers intercultural competence a complex process that results from the dynamic interaction of the following elements: Attitudes, knowledge, skills, and internal and external outcomes.

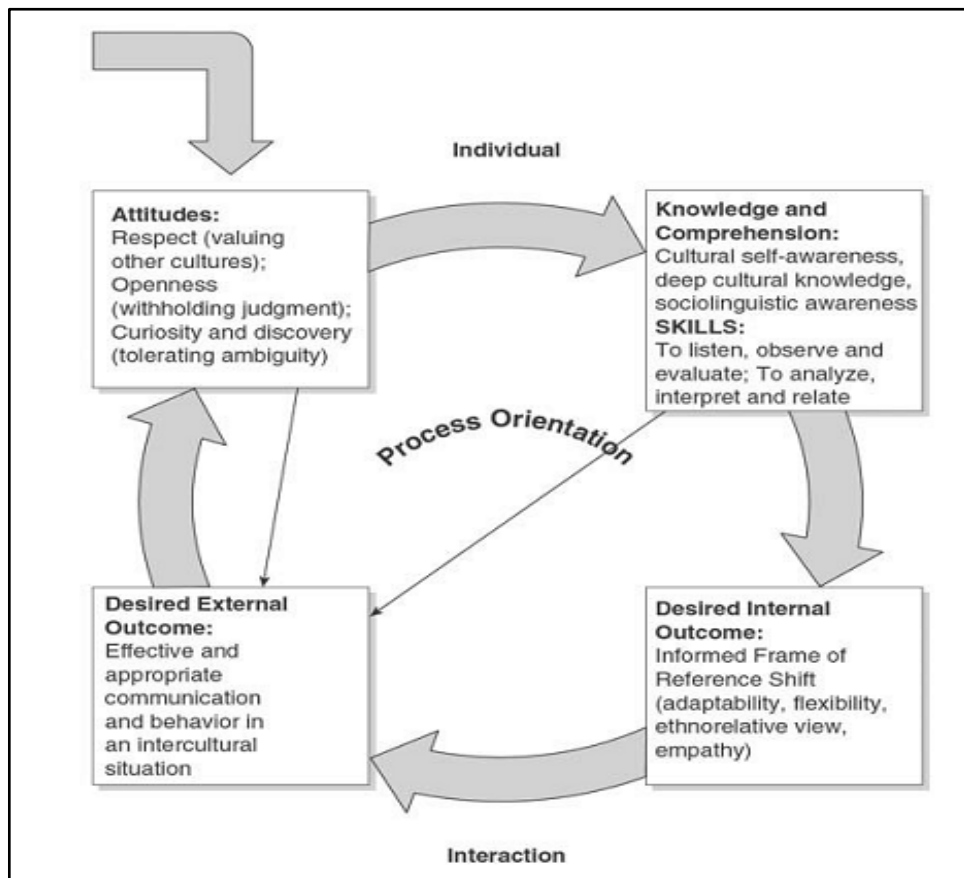


Figure 7 Deardorff's Process Model of Intercultural Competence

#### **2.2.1.3.1. Attitudes**

Attitudes in this model represent the intentional “willingness to risk and move outside one’s comfort zone” (Deardorff, 2012, p. 6). The word “risk”, in this definition, may evoke the notion of the “Defense” in the Bennett’s (1993) intercultural sensitivity model where people, in this stage, tend to remain isolated in their comfort zone to avoid any culture shock. Deardorff, thus, suggests that with “respect, openness, curiosity, and discovery”, people could easily move to the next stage (Deardorff, 2012, p. 6). Additionally, it is worth noting here that this view concords with Byram’s objectives of developing attitudes in his (1997) model of intercultural competence, objectives such as the “willingness to seek out or take up opportunities to engage with other” and the “Interest in discovering other perspectives on interpretation of familiar and unfamiliar phenomena...” (Byram M. , 1997, p. 53).

#### **2.2.1.3.2. Knowledge**

Intercultural knowledge according to Deardorff involves of three major elements: a cultural self awareness i.e. understanding how one’s life is influenced by one’s culture; deep cultural knowledge, about others’ cultures manifestations; and a sociolinguistic awareness which means recognition and understanding of how a meaning is shaped differently within different languages and societies (Deardorff, 2012, p. 6). It is useful to note, here, that with the latter component of intercultural knowledge i.e. sociolinguistic awareness, Deardorff’s model of intercultural competence takes a further dimension in relation with language and language teaching.

#### **2.2.1.3.3. Skills**

Since knowledge is not “static”, intercultural skills, according to Deardorff, are needed in the “acquisition and processing of knowledge” (Deardorff, 2012, pp. 6-7). In this sense, the intercultural skills in Deardorff’s model are skills used to acquire knowledge such as listening and observing; skills used to internalize the newly acquired knowledge such as analyzing and

evaluating; and skills used to apply this knowledge in real-life situations to solve problems, skills such as relating and interpreting.

#### **2.2.1.3.4. Internal Outcome**

Empathy and flexibility are, according to Deardorff, the main internal outcomes that result from proceeding knowledge with skills and attitudes shown in her model (Deardorff, 2012, p. 7). With these outcomes, individuals are supposed to treat the other “according to the way in which the other person desires to be treated” (Calloway- Thomas, 2010, as cited in Deardorff, 2012, p.7). Moreover, in terms of Benett’ (1993) model of intercultural sensitivity, these internal outcomes seem to make the individuals’ perspective to the world more or less ethno relative because, according to Deardorff (2012, p. 7), individuals show varying degrees of internal outcomes.

#### **2.2.1.3.5. External Outcomes**

The external outcomes in this model are nothing but the resultant of the previous components of intercultural competence. In other words, the processing of knowledge, skills, attitudes, and the internal outcomes of an individual, is eventually echoed in his behavior and his communication. It becomes clear, therefore, that external outcomes are the visible side of intercultural competence (Deardorff, 2012, p. 7).

### **2.2.2. Assessing Intercultural Competence**

The credibility of Assessing intercultural competence is mainly grounded on qualitative rather than quantitative assessments. Experiences of cultural studies are described using interviews or open-ended questionnaires, and however, these measurements are reported to be entirely "subjective and cumbersome" (Bennett M. J., 2017, p. 7). The need for further quantitative accounting for measuring and assessing intercultural competence led researchers to develop psychometric instruments such as questionnaires and surveys using Likert-type

scales to generate numerical data and identify the DMIS stages (Hammer, Bennett, & Richard Wiseman, Measuring intercultural sensitivity: The intercultural development inventory, 2003), or the development of the skills and attitudes (Byram, 1997; Deardorff, 2006).

Moreover, because it has behavioral and affective aspects, ICC is less likely to be assessed in a summative way which may concern only its cognitive aspect. Indeed, the ultimate goal for the assessor is to seek a real and tangible change in students' comportment towards other cultures. This change, if necessarily assessed, should be conducted in an informal formative way, during the courses, or even outside the class (Lussier et al., 2007, as cited in Bouhidel, 2018, p.43).

#### **2.2.2.1. Tools for Assessing Intercultural Competence**

It was argued that Intercultural competence could not be assessed “holistically” due to its complexity (Dervin, 2010; Schulz, 2007; Storme & Derakhshani, 2002, as cited in Izmaylova, 2017, p. 37). Accordingly, many scholars proposed a variety of assessment tools about intercultural competence dimensions. The following instruments were felt relevant to the purpose of this study:

- **Critical incidents:** they are short descriptions illustrating cultural misunderstandings that might occur between interlocutors from different cultural backgrounds; a possible lack of cross-cultural adaptation could be the cause (Wight, 1995, as cited in Borghetti, 2017);
- **Surveys and questionnaires:** these could be conducted either through interviews, reasonably long questionnaires based on recognized psychometric tools such as the Intercultural Development Inventory (IDI), the Cross-Cultural Adaptability Inventory (CAI), and the like or through learners' self-reports about their intercultural experience (Izmaylova, 2017, p. 37);

- **Portfolios:** these assessment tools are defined as "structured collections of a student's work overtime, based on specific objectives that can, however, be related to individual student interest" (Schulz, 2007, as cited in Izmaylova, 2017, p. 37). Although accredited for being both summative and formative and their learner-centeredness, portfolios have shown some impracticability in terms of quantitative grading. As a result, educationalists find it necessary to combine them with other instruments (Izmaylova, 2017, p. 41).

#### 2.2.2.2. Importance of Assessing Intercultural Competence

With intercultural competence being an urgent need for successful communication in commercial, educational, and professional settings, its assessment became inevitable (Sercu, 2004, p. 1). Additionally, the assessment allows learners and teachers to become more aware of possible lacunas in their learning or teaching of intercultural competence. It is a meta-analysis tool for teachers and learners to be aware of their teaching methods and learning strategies (Borghetti, 2017). Moreover, in educational settings, learners are indeed being exposed to intercultural patterns even when they are assessed. In other words, assessment tools of intercultural competence are teaching tools (Sercu, *Assessing intercultural competence: a framework for systematic test development in foreign language education and beyond*, 2004, p. 74).

However, unlike the assessment of linguistic competence, which is based on measurable skills, the assessment of intercultural competence presents issues due to its complexity. It becomes, thus, impossible to set a universal curriculum across cultures (Izmaylova, 2017, p. 36). Furthermore, Byram (1997) asserted that the acquisition of intercultural competence depends, partially, on the learner's will to engage in intercultural contexts (Byram M. , 1997, pp. 50-52). As such, the degree of an Algerian student, for instance, to develop intercultural competence in France is more or less variable in English, French, or Japanese. Therefore, this

variability leads the validity and the reliability of assessing intercultural competence to be questioned (Izmaylova, 2017, p. 36).

### **2.3. Intercultural Competence in Practice**

This title sheds light on the place of Interculturality in educational setting. Its subtitles deal with intercultural classes, intercultural teachers, intercultural learners, and intercultural textbooks.

#### **2.3.1. Intercultural Classes**

Teaching foreign languages is a fertile field of inquiry where Interculturality should manifest. First, it was reported that "foreign language teaching does not necessarily result in more positive or tolerant attitudes to other cultures" (Byram, 1991, as cited in Baker, 2009, p. 70). Second, the foreign language classes are either multicultural or monocultural. In the former case, learners exchange and experience their cultural differences directly, and they are supposed to maintain a sense of respect to their colleagues despite their cultural difference (BYRAM, 2002); intercultural competence in such classes occurs unconsciously. In the latter case, which is the case of Algerian EFL settings, the foreign language class is a virtual window on the other's world where learners discover the target culture through learning the foreign language. Moreover, it is reported that in monocultural classes, learners are encouraged to examine their cultural phenomena before examining the others', which can alter the acquisition of intercultural competence (Baker, 2009, p. 73).

Acquiring this competence would help learners study the target language with its culture without reluctance or hesitancy, and in the meantime, the learner would preserve his identity and conserve his cultural values. Thus, an intercultural class makes the learner seek cultural differences instead of avoiding them (Bouhidel, 2018, p. 36). Intercultural competence, thus, is a competence that needs to be systematically taught, consciously fostered, and gradually internalized by language learners (Deardorff, 2012).



### 2.3.2. Intercultural Teachers

Based on the need to make the foreign language classroom more interculturally oriented, Gay (2002), Brown M. R. (2007), and others solicited teachers and curriculum designers of foreign languages to set a cross-cultural environment with pedagogical instructions tackling intercultural issues more explicitly.

The roles of the foreign language teachers are not only confined to the teaching of language within a cultural dimension but teachers are also expected to explain cultural concepts and ambiguities that learners of foreign languages might be facing. It becomes clear, then, that teachers of foreign languages are supposed to be anthropologists as far as their teaching of culture into the foreign language class is concerned. In this sense, a teacher of foreign languages is also a “geographer, historian, philologist, and literacy critic” (Ait-Aissa, 2016, p. 121). However, teachers’ knowledge, perceptions, and attitudes vis-à-vis the target culture, to name but a few, are crucial factors that might affect the whole teaching of culture.

In this respect, while the language teachers' training programs are supposed to train teachers in as much to culture and culture teaching, it was noted that most of the training programs "overshade" the linguistic aspect of foreign language teaching on "culture and culture teaching" (Kahraman, 2016, p. 1). Moreover, due to some beliefs, religious backgrounds, and assumptions, teachers avoid teaching cultural themes from the target culture, which they consider "taboos" in their source culture (Almutairi & Shukri, 2016).

However, this avoidance represents a significant discrepancy with teachers' leading role in developing intercultural competence in their learners; teachers should instead encourage learners to approach foreign cultures with a critical but open and tolerant perspective (Haddaoui, 2018, p. 77). In this sense, the attitudes and perceptions of teachers of foreign languages towards the target culture can alter the teaching/learning process from many perspectives. Teachers' knowledge and positive attitudes towards the target culture are, thus,

crucial as to transmit the cultural themes to their learners in a more smooth and "systematic" way (Aleksandrovicz, 2003, as cited in Ait-Aissa, 2016).

As far as assessment is concerned, teachers are reported to exclude the cultural dimension of their teaching in exams and other assessment tools (ÖNALAN, 2005). Assessment in foreign language learning has thus a purely linguistic essence, which makes learners' instrumental motivation about culture insignificant, knowing that learners' instrumental motivation is much more conjugated with better grades and praises from teachers after being assessed (Dörnyei, 1994).

Hence, this exclusion of culture in foreign language assessment would eventually lead learners, especially beginners, to lose interest in studying cultural competence, let alone intercultural competence.

### **2.3.3. Intercultural Learners**

As for learners, it has become clear enough to assert that the primary goal of teaching culture in a foreign language context is to raise learners' cultural awareness and promote "cross-cultural" interaction (Tomalin, 2013, p. 10). In this respect, with learners studying culture, they are indeed "uncovering and understanding their own "culturally conditioned behavior" by interpreting "the patterns of others." (European Centre for MODERN Languages, 2007). With this in mind, learners of foreign languages are supposed to be involved in two processes: enculturation and acculturation:

- Enculturation is the process that occurs when learners learn about their own culture systematically. By this process, learners are, so to speak, "cultivating" their source culture so as to be able to compare it with the target culture (Tran, 2010, p. 7). By cultivating their culture learners are recognizing the effect that culture has on their daily life style;

- Acculturation, according to Brown (1986, as cited in Tran, 2010, p. 7), is learners' adaptability to the target culture. For Alpetkin (2002), it is "where one acquires new cultural frames of reference and a new world view, reflecting those of the target language culture and its speakers." (p. 59).

However, between enculturation and acculturation, learners can follow other strategies to deal with new "cultural frames"; either total assimilation, which means a complete adoption of the target culture, or a rejection of the target culture, which they consider as "an alien, a challenge, and a threat" (Merrouche S. , 2006, p. 219).

Based on these assumptions about learners' attitudes towards the target culture, it is useful to note that raising cultural awareness in learners of foreign languages is primarily the teacher's role. To this end, teachers should be aware of their learners' sociological background and their learning styles and cognitive abilities, to name but a few.

In this respect, exposing learners to opposite cultural themes right at the beginning of their learning may be offensive to their identity as it may contradict their values and norms which, in turn, may result in a feeling of a complete rejection of the target culture as a whole.

#### **2.3.4. Intercultural Textbooks**

Textbooks are designed, along with course books, for pedagogical purposes, and they are an essential pedagogic tool in the foreign language classroom. In this sense, Allwright (1981, p. 14) argues that they should be considered learning materials the same way they are teaching materials. Hence, their importance is undeniable for all the teaching/learning participants. In this respect, Chami & Ait-Aissa (2020) write:

Textbooks are of a primordial role for both the teacher and the learner. First, textbooks represent adapted materials for the teacher where texts, pictures, audio scripts, and activities are presented systematically. Teachers also consider textbooks as reliable tools to prepare their learners for official exams since these teaching materials are

designed according to the national curriculum. Second, the learners see in the textbook a teacher that accompanies them home...” (p. 542)

It is, therefore, inevitable that the teaching of culture depends largely on textbooks' contents and instructions (Xiao, 2010 ). This dependence is further explained by the fact that some teachers fear the usage of non-pedagogical resources since such resources might contain inappropriate cultural content, other teachers are more radicals as they consider textbooks as the only cultural resource because "in their situation, supplementary materials on the target culture are simply not available" (Cortazzi & Jin, 1999, p. 199).

Speaking about their cultural content, Intercultural textbooks are generally designed to provide accurate and contemporary information free from stereotypes and ideologies (Sándorová, 2016, p. 189).

The textbooks of foreign languages can be classified into different taxonomies.

- **One-dimensional or mono-dimensional textbooks** are those textbooks whose cultural content is derived from one target culture; It is, therefore, impossible to discuss any difference or similarity between the source and the target culture (Dubin & Lezberg, 1986, p. 48). However, teachers may use complementary cultural contents from learners' source culture to create an intercultural environment when teaching with this kind of textbook.;
- **The two-dimensional textbooks** deal with culture-related topics in terms of the source and the target cultures, allowing learners to compare and contrast familiar culture elements in their home culture and how this can be different or similar in other cultures (Dubin & Lezberg, 1986, p. 48).

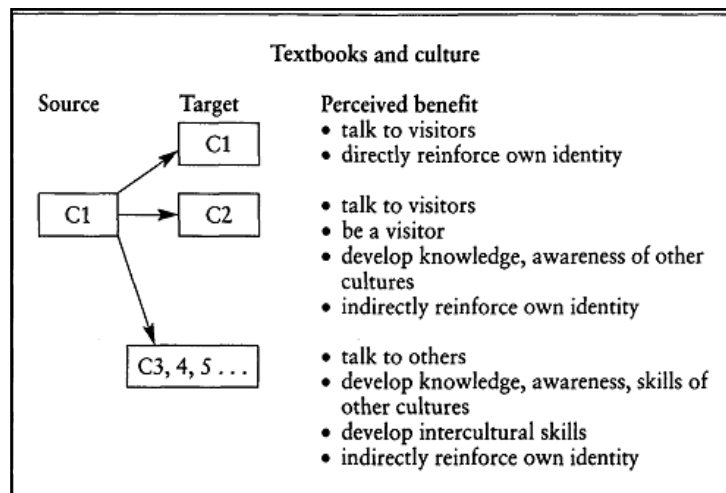
Another relevant classification, in our viewpoint, is Newby's (1997) categorization of textbooks into international and local.

- **The international textbooks** are generally designed to autonomous learners for specific purposes; they discuss cultural topics more neutrally and universally. That is

to say, they neither refer to the source culture nor do they refer to the target culture. The types of culture included in international textbooks are generally of big “C” aspects; thus, tourism-oriented textbooks are, as a result of this, a concrete example of international textbooks;

- **Local textbooks** which introduce a local perspective to related cultural topics (Chen, 2009). It becomes clear, thus, that local textbooks promote learners to develop their self-awareness about their cultural patterns and compare them to others. Still, it was noticed that authors of locally designed textbooks are generally non-native speakers, which makes this category of textbooks reflect the authors' beliefs, values, and preferences (Allwright, 1981, p. 8). This fact would result in an uneven distribution of cultural contents or an "overshade" of topics from the source culture on the target culture (Abdul Rahim, 2020, p. 320).

The above classification of textbooks is eloquently illustrated in figure 8 below which illustrates the benefits the textbook brings to learners according to whether it is monocultural, bidimensional, or international.



**Figure 8 Textbook's Roles as Far as ICC is concerned**  
Source: Cortazzi (1999, p.204)

From the above figure it becomes clear that the monoculture textbooks (c1-c1), reinforce learners' identity, but in the meantime they do not encourage an openness on the other (talking to visitors; interacting with others in one's World view). The next category is

the two dimensional textbooks (c1-c2) which encourage learners to interact with others (being visitor; interacting with others in other's World view). Finally, we can say that more the textbook covers new cultures, the more learners become more intercultural as they develop intercultural awareness, skills, but also reinforce their own identity (c1-c3, 4,5).

## **2.4.Conclusion**

To sum up, this chapter examined intercultural competence from many perspectives. First, outstanding related theories were dealt with to highlight the importance of interculturality in modern communication. Second, the chapter investigated in-depth three striking models of intercultural competence that potentially informed language teaching and thus seemed vital for evolving the empirical part of this study. After that, the chapter evoked the assessability of intercultural competence for better teaching the latter. Finally, intercultural competence was dealt with in the practical field of foreign language teaching regarding teachers, learners, and textbooks.





## **Chapter three: The status and the teaching/learning of English in Algeria and the World from an Intercultural Perspective**

3.1. Introduction .....	70
3.2. The status of English in the World .....	70
3.2.1. The Intercultural Teaching of English in the World .....	72
3.3. The Status of English in Algeria.....	74
3.3.1. The Budding of English Teaching in Algeria’s Linguistic Profile .....	74
3.3.1.1. The Colonization Period.....	75
3.3.1.2. The Post-Colonial Period .....	76
3.3.1.3. The Policy of Arabisation .....	76
3.3.1.4. The Era of Globalization and Modern Technologies .....	78
3.3.2. English in Algerian Middle School Settings.....	78
3.3.2.1. Curriculum of English in Algeria.....	79
3.3.2.2. Teachers of English in Algeria.....	80
3.3.2.3. Textbooks of English in Algeria .....	81
3.3.2.3.1. Historical Overview on Textbooks of English in Algeria .....	81
3.3.2.3.2. Algerian English Textbooks within the Learner-Centered Approach .....	84
3.3.2.3.3. The Second-Generation Textbooks .....	86
3.3.2.3.3.1. Presentation of My Book of English Middle School Year 4.....	87
3.3.2.3.3.2. Organization of My Book of English Middle School Year 4.....	88
3.4. Conclusion.....	90



### 3.1. Introduction

English is an international language by its users and its usage. It was inevitable, thus, to skip reviewing some literature on English and its teaching with regard to culture integration in EFL settings. The chapter starts with highlighting the peculiarities of integrating culture in English teaching due to its international status as a lingua franca and, therefore, its neutrality regarding cultures. The chapter then discusses the development of teaching English and culture in Algerian settings with special reference to second-generation textbooks, among which "My Book of English 4" is the corpus of one of the three studies of this research.

### 3.2. The status of English in the World

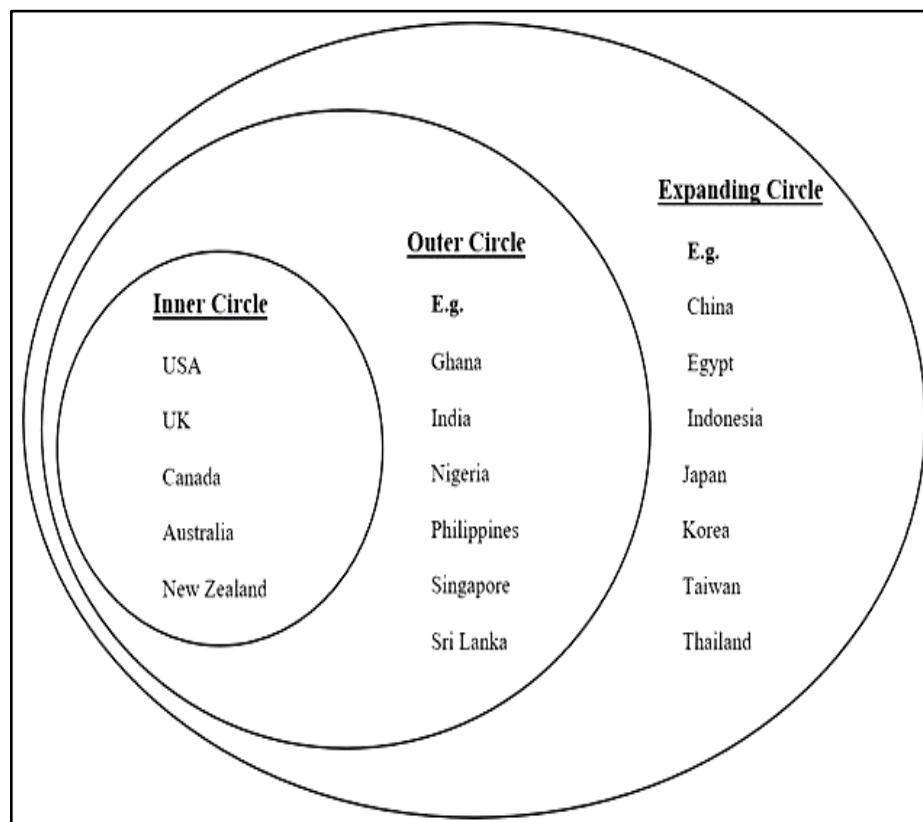
It becomes the fact that the number of non-native speakers of English has overtaken the number of its native speakers (Fig 10). Therefore, English became an undeniable lingua franca of modern communication, for it is more and more used for instrumental purposes such as economy, science, and tourism. (McKay, 2003, p. 2). This variety of usage makes English take different statuses in different countries depending on its usage and importance. In this sense, Kachru (1992) came with a model (Fig 9) to countries that use English for those different puposes.

For Kachru (1992), countries are divided into three circles as far as the institutional ownership of English is concerned. The first circle is an inner circle, including countries where English is the mother tongue: USA, UK, Canada, Australia, and New Zealand. Therefore people in these countries are considered native speakers since the English language is acquired as a first language (mother tongue), and its usage among people encompasses all daily life aspects.

In their turn, countries in which English is an official language due to historical, political, and economic reasons form together what Kachru (1992) called the outer circle. In this sense, India, Ghana, and Hong Kong are examples but not limited to the outer-circle

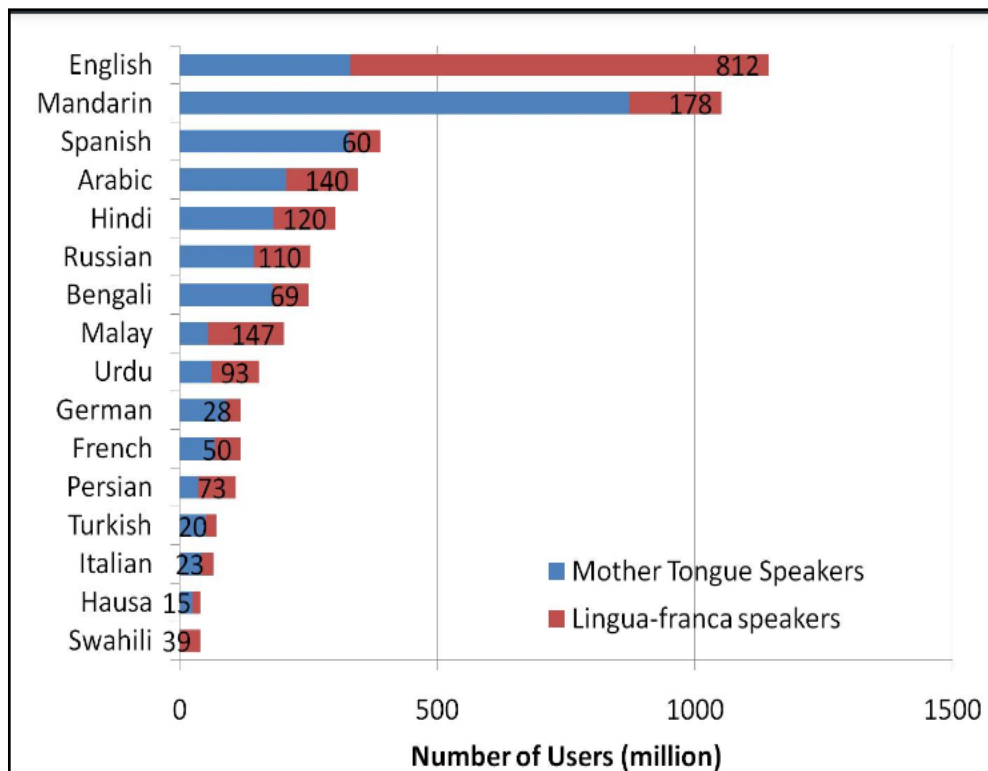
countries of English. English in these countries is used as a second language and can even take an official status as its usage is accepted in governmental, juridical, and academic fields (Thumvichit, 2018, p. 101).

Finally, with its international status, English could become an inevitable means of communication in certain sectors such as tourism and trade in many countries; these countries commonly form what Kachru (1992) named the expanding circle.



**Figure 9 Kachru (1992) Model of Englishes**

Moreover, unlike Mandarin, Arabic, and Spanish, most of English speakers are not natives which leads us to question the exclusive teaching of American or British culture when teaching English as a foreign culture (see figure 10)



**Figure 10 Language Ranks According to the Number of Their User**  
 Source: <https://www.blendspace.com/>

### 3.2.1. The Intercultural Teaching of English in the World

As far as intercultural competence is concerned, the teaching of culture in the foreign language context in general, and English in particular, has witnessed a shift from teaching the target culture to teaching international cultures (Sarıçoban & Kırmızı, 2020). Indeed, with the number of non-native English speakers increasing, researchers from the 70s onwards have started to question the British or American ownership of English. For Smith (1976, as cited in McKay, 2003, p.3), assumptions about teaching English as an international language should be rethought; for him, learners do not need to "internalize" the norms and the values of native speakers because these learners are supposed to communicate their ideas and cultures, in many occasions, to non-native speakers. In this sense, English becomes thus an international language or a lingua franca that is, by definition, "denationalized" from any cultural "copyright."

It is useful in this discussion to refer to the irrelevance of teaching British or American cultures to people studying English as an international language. This idea is eloquently illustrated in the writings of Alpetkin (2002):

Given the lingua franca status of English, it is clear that much of the world needs and uses English for instrumental reasons such as professional contacts, academic studies, and commercial pursuits. In this context, much communication in English involves (and will increasingly involve) non-native speaker–non-native speaker interactions. How relevant, then, are the conventions of British politeness or American informality to the Japanese and Turks when doing business in English? How relevant are such culturally-laden discourse samples as British railway timetables or American newspaper advertisements to industrial engineers from Romania and Egypt conducting technical research in English? (p. 61).

. Byram went a step further to consider teaching the target culture as "unnecessary" when using language for instrumental purposes (Byram M. , 1997, p. 111). Furthermore, the native speakership aspect of teaching culture in the target languages used as a lingua franca might lead to "neocolonialism" and cultural hegemony of the target culture ( Philipson, 1992; Pennycook, 1994, as cited in Byram, 1997, p.112).

However, the intercultural perspective of teaching cultures other than the inner-circle cultures should pay "utmost attention to include international cultural elements in terms of not only products but also practices or perspectives" (Sarıçoban & Kırmızı, 2020, p. 239).

Teaching other cultures in English classes should take into account that there is still a persistent tendency to deem the culture of native speakers of the target language as the only culture to be taught in EFL settings; the native speakers, thus, are considered as "models" to follow in terms of their social roles and world views (Kramsch C. , 2013, p. 58).

Hence, what has been stated about the international status and teaching of English questions its domestic status in Algerian settings, especially concerning its intercultural teaching.

### **3.3. The Status of English in Algeria**

Algeria is the biggest country in Africa, with some 2.381.741 km<sup>2</sup>. It has a strategic situation in the Mediterranean Sea and a long history which gave it a particular linguistic profile. Therefore, one can notice a variety of dynamic linguistic and cultural phenomena in the country, due to Algeria's geographic situation between Europe, Africa, and the Arab World, as well as its autochthon people's (the Berber), extended history with different cultures since the dawn of civilizations such as Phoenicians, Romans, Turks, and particularly with Arabs and French (Chemami, 2011).

These facts clarify that Arabic, French, and Tamazight are flagship languages of the Algerian linguistic profile; each language has different, yet particular, factors that enable it to have academic, institutional, or communicational purposes. Furthermore, this linguistic variety presents inner effervescent conflicts, be it an inter languages conflict of power between Arabic and French or an identity conflict between Arabic and Tamazight. However, English remains pacific within these circumstances and seems to ground itself in a soft yet confident way.

It is also worth noting that the researcher in this chapter focuses on English and its status in Algeria. Therefore, not many details are expectedly provided about other languages such as French, Tamazight, and Arabic.

#### **3.3.1. The Budding of English Teaching in Algeria's Linguistic Profile**

The word "Arabic" is used in this chapter to refer to the multiple linguistic varieties of Arabic, namely, standard Arabic, which is used officially in administrations and schools, and Algerian dialectal Arabic used outside official institutions. Currently, Arabic is used by more

than 75% of the Algerian population daily (Chemami, 2011). Drawing its roots in this country, Arabic was introduced in Algeria through the multiple Islamic religious conquests to North Africa. Earlier in the 7<sup>th</sup> century, Arabic was considered the language of Quraan, and to a further extent, it was considered the other side of the coin as far as converting to Islam is concerned (Ouameur, 1985, as cited in the following in Chemami, 2011, p.228). It was, thus, adopted by the indigenous people ( Imazighen or Berbers) as a religious language used for spiritual purposes such as daily prayers and reciting Quraan. Then, it flourished as soon as it took prestigiously economic and political status in the multiple Islamic states established in North Africa, such as the Hamadite, Fatimide, and Ziyanide dynasties.

### **3.3.1.1.The Colonization Period**

With the coming of the French in the 19<sup>th</sup> century, Arabic was marginalized mainly by the French colonial linguistic policies that aimed at reshaping the Algerian's identity by imposing French as the only means of communication and restricting the usage of Arabic to purely religious purposes (Benrabah, 2013, p. 22). French authorities encouraged indigenous people to learn French to enjoy a more refined life by partially integrating them in schools and institutions. In this sense, Rezig (2011, p. 1329) states that only 30% of pupils at schools were Algerian, and they were taught only in French.

However, these French anti-Arabic policies had an unexpectedly positive effect on making Algerians deem Arabic as means of unity and "identity survival" to fight French colonialism. Consequently, Algerians went through a rebirth of Arabic identity, which was concretely perceived in the writings of Ibn Badis and Ibrahimi, who founded a parallel trend of thoughts influenced by Middle Eastern ideologies to stand against the French ideology, which was influenced by western modernism thoughts.

### **3.3.1.2.The Post-Colonial Period**

After independence, the battle between Arabic and French continued to impose itself on the new Algeria; this was particularly tangible in the consecutive reforms in the Algerian schools and administrations. Earlier Algerian scholars and writers like Kateb Yassine considered the French language a "booty of war" as French was an inevitable means of pedagogy and policy for the early educated generation of independence whose task was to establish the new state.

This francophone and the not Francophile population was deemed the technocrat category of the newly established state. French, respectively, took an even more prestigious place in the early 60s to be the language of science, commerce, policy, and not to mention that the educational system in that period was inherited from the French one, be it its content or organizational structures (Hamada, 2011).

### **3.3.1.3.The Policy of Arabisation**

In the mid-60s, the French language gradually lost this prestigious place to Arabic, which regained the academic podium with president Boumedién's policy of Arabization in 1965s onwards. His policy aimed mainly at the "eradication of the French presence in Algeria after more than 130 years of colonization" (Rezig, 2011, p. 1328). The policy of Arabisation lasted until the 1976s; some 1000 Middle Eastern tutors (chiefly Egyptians, Iraqis, and Syrians) were brought to instruct Algerian teachers of different subjects in Arabic.

The educational system in this period consisted of a five years primary school level, four years middle school level, and three years high school level. Although this period was claimed to be decisive in regaining Algeria's integrity, unity, and religion (Rezig, 2011, p. 1328), many reproaches the "foreign instructors' lack of qualifications," let alone their ideological involvement in the Algerian policy (Ben Rabah, 1999, as cited in Rezig, 2011, p. 1328).

During the 60s and 70s, English was given little room in education or institutions due to Algeria's policy of Arabisation on the one hand and, on the other hand, the French persistency to compete Arabic in administrations and educational institutions. It is also useful to state another political reason that could be interpreted in Algeria's fear to introduce another language symbolizing mainly western imperialism and colonialism.

As far as education is concerned, English was like any other foreign language taught mainly at middle school i.e, around the age of 13y.o. This age, however, is claimed to be not "perfect" for a holistic acquisition of a foreign language (Rezig, 2011, p. 1328).

Around the 1980s, Arabic had received more importance as it was adopted in administration as an official language. In addition, many university branches were instructed in Arabic, including law, social sciences, and economics, and French amidst these settings was offered little room for some scientific branches such as medical sciences and physics. In the meantime, English did not receive any interest in being an instructing means at university, as it is the case of Arabic or French to some extent.

However, English started to impose itself as a third language in the country, as claimed by the British council (Belmihoub, 2018, p. 4). This status was due to the urgent need for technology transfer in different sectors (mainly oil enterprises). This need for learning English led the official authorities to reconsider the teaching of English in educational institutions.

In the 1990s, precisely in 1994, English was introduced as a second language in primary school for the first time. Although this decision intended to replace French in primary school, the ministry of education left the choice to parents to opt for the second language they would prefer for their children. Unexpectedly, most parents were not enthusiastic about choosing English as they questioned its efficiency, especially that they considered their children's



acquisition of French more manageable and practical for the country's socio-economic circumstances (Ben Rabah 1999, as cited in Belmihoub, 2018, p. 4).

As such, English seemed to present its first failure in competitive linguistic settings against French as far as education is concerned. Moreover, the 1990s tragic events negatively affected the contact between Algerians and foreigners. Due to security reasons, enterprises brought their staff back home and stopped the teaching programs of Algerians they engaged in during the beginning of the decade (Benrabah, 2013).

#### **3.3.1.4. The Era of Globalization and Modern Technologies**

In the 2000s, the situation of English flourished radically after the black decade of the 1990s. Algerians became more tolerant to English with the spreading of the internet and the free Middle Eastern channels bringing English movies, series, and TV shows, replacing the pay-to-watch French channels. Furthermore, American and British authorities started to make academic exchange programs with Algeria. The American "*Fulbright*" and the British "Chevening" programs are two examples of granted scholarships for outstanding Algerian students (Belmihoub, 2018, p. 5)

Therefore, unlike French and Arabic, English seems not to be a staple element in Algeria's linguistic profile from the above historical overview. However, the pursuit of meeting the needs of Globalization and dealing with the modern means of communication made it clear for both the authorities and the large public in Algeria to recognize the importance of English as a modern lingua franca. Therefore, this importance would find its echo in different fields, among which the educational sector is the first to be concerned.

#### **3.3.2. English in Algerian Middle School Settings**

Because this study focuses on the place of intercultural competence in EFL classes at the middle school level, the researcher confined his reading to the literature related to this end.

As such, we refer to curriculum, syllabus, textbooks, teachers, and learners to those belonging to the middle school level.

### 3.3.2.1. Curriculum of English in Algeria

According to the Algerian curriculum of English, the Learning of English in the middle school aims “at primarily developing communicative competence in English” (Algerian curriculum, 2016, p. preface). The preface of the curriculum indicates clearly that communicative competence is the central hub of the teaching/learning of English which shifted from “a paradigm of accumulation and transmission of linguistic knowledge and ideas to a paradigm of interaction and integration, all within a social constructivist view of learning” (ibid). . Nonetheless, other cross-curricular competences seem targeted implicitly through the objectives of the curriculum; especially that English learning is intended to acquire learners with values, and methodological skills (ibid). Besides these objectives, the curriculum sets five objectives of learning English which are quoted as follows:

- 1) Helping our society to live in harmony with novelty by providing the learner with some linguistic tools that are essential for their efficient communication;
- 2) Endorsing national and common values;
- 3) Developing critical thinking, tolerance and worldliness;
- 4) Contributing to the defining of a good citizen who must be aware of the changes and challenges of today and tomorrow;
- 5) And then giving every learner the opportunity to have access to science, technology and world culture while avoiding the dangers of acculturation (Algerian curriculum, 2016, p. 427).

As far as intercultural competence is concerned, it seems that this competence is implicitly embedded in the above objectives of the curriculum. First, objectives one and two, together, stress importance of intercultural knowledge through “endorsing” aspects of the

source and other cultures. Second, cultural awareness is directly targeted in objective three which promotes critical thinking with positive attitudes such as tolerance to cultural differences.

Finally, it seems that the Algerian curriculum focuses on developing communicative competence with an implicit reference to the current intercultural perspectives into language teaching worldwide. Developing Intercultural competence in EFL classes in Algeria seems therefore teachers' mission.

### **3.3.2.2. Teachers of English in Algeria**

The curriculum sets the roles of teachers of English in Algeria. These roles harmonize learner-centeredness to assure constructivist learning, leading to communicatively competent learners because " Successful learning depends on supported and purposeful development. Learners benefit and get more involved when each activity builds on previous material, so that knowledge and skills build logically towards achieving and developing specific competencies" (Algerian curriculum, 2016, p. 470). In this sense, teachers' roles are summarized as follows

- Planning lessons to meet communicative objectives;
- Designing tasks that promote critical thinking;
- Adapting the textbook to learners' needs and abilities;
- Organizing learners according to their learning styles and cognitive abilities;
- Assuring formative and summative assessment (Algerian curriculum, 2016, pp. 469-471).

The above roles that the curriculum assigned to the teacher make the latter a facilitator, guide, and language mentor, but certainly not an intercultural teacher. Indeed, the curriculum does not mention the roles that make culture teaching more intercultural. Similarly, the curriculum does not assign roles to teachers to exhibit cultural differences and encourage

critical thinking over such differences. This proves again that the English curriculum in Algeria offers intercultural competence little room compared to communicative competence.

### 3.3.2.3. Textbooks of English in Algeria

#### 3.3.2.3.1. Historical Overview on Textbooks of English in Algeria

Textbooks of English in Algeria have been going through a series of radical changes since the country's independence. These changes were adopted successively to meet, on the one hand, the globalization needs of English as a lingua franca; this was perceived in the pedagogical changes in linguistic instructions. Furthermore, on the other hand, these changes were meant to offer learners a more culturally diversified content with fewer stereotypes and prejudices. However, it was not until the 2000s that intercultural competence started to impose itself in foreign language settings, namely English textbooks. The table 1 below summarizes the different textbooks of English that were published in Algeria from its independence to the present day.

**Table 1 : Algerian Textbooks of English**

Period	Primary School	Middle School	Secondary School
1960s & 1970s		Success With English E.G Broughton 1965 -Coursebook 1: Beginners -Coursebook 2: Post-beginner	New Concept English, L.G Alexander 1967 -First Things First: beginners /post beginners -Practice and Progress: pre-intermediate-96 lessons -Developing Skills: intermediate-60 lessons
1980s		Madjid in England ; Andy Algeria; Spring 1; Spring 2.	New lines, Midlines, The New Midlines, New Skills; Think it; Over; Comet

1990s	My book of English 1	My book of English 4	My book of English 7
	My book of English 2	My book of English 5	My book of English 8
	My book of English 3	My book of English 6	My book of English 9
2000s		Spotlight1	At the Crossroads
		Spotlight 2	Getting Through
		Spotlight3	New Prospects
		On the move	
2016s		My book of English year 1	
		My book of English year 2	
		My book of English year 3	
		My book of English year 4	

Until the 70s, British textbooks were utilized in Algerian middle and secondary schools. These textbooks had no content of cultural diversity since they were designed for general learners and their focus was only to improve learners' linguistic competence (Hamada, 2011, p. 3). As such, this kind of book was not expected to deal with different cultures, let alone the home or the source culture. Authentic materials were also omitted in this kind of book, letting the place for linguistic supports with "imaginary characters and artificial situations" where the places and the nouns were drawn from the British culture (Hamada, 2011, p. 3).

This situation of English textbooks can be explained by the instability in the Algerian educational system during the 60s and 70s, as mentioned in previous titles. It is useful to be reminded that the main objective of Algeria's strategy of education was to get an autonomous educational system with national identity and values. Therefore, English was not so far on the top of the primary needs of educational reforms of the 1960s and 1970s.

The first Algerian textbooks of English appeared in the 1980s when radical reforms were implemented in different sectors, namely politics and economy. Education, in this

period, was not an exclusion of such reforms; textbooks of English carried some pedagogical changes in language teaching along with introducing cultural elements drawing from national identity (Scribd, 2020). This change finds its roots in adopting the functional/notional approach where Learners of foreign languages were intended to develop interactional skills, demanding cultural knowledge of both the source and the target culture (Kisserli, 1981 as cited in Hamada, 2011, p.5).

Nevertheless, the 1980s textbooks' cultural content remained limited to a simple exchange between the target culture (British culture) and the source culture (Algerian culture). In this line of thoughts, Hamada (2011) comments about the cultural context of these textbooks: "The cultural potential is not focusing on any particular cultural value; it rather insisted on interpersonal communication exchange as a feature of successful social behavior with foreigners. The purpose, then, was not to create a multicultural diversity, but to make of the Algerian learner a positive contributor in the international community (p. 4).

In the 1990s, English was introduced optionally as a second language for the first time in primary school. Consequently, English textbooks have witnessed a series of changes to meet the pedagogical needs of the communicative approach and the cognitive abilities of younger learners at the primary level. As such, a series of 9 English textbooks (entitled "My book of English 1, 2, 3, ..., 9") counting three textbooks for each cycle: primary school, middle school, and secondary school (Hamada, 2011, pp. 5,6).

However, this series focused on grammar and syntax to remedy the poor performance in learners' linguistic accuracy, but it left smaller room for teaching culture. In this sense, the series was criticized for its poor cultural materials in terms of quantity and diversity (Hamada, 2011, p. 6).

### 3.3.2.3.2. Algerian English Textbooks within the Learner-Centered Approach

By the 2000s, the educational core in Algeria was influenced by the Competency-Based-Approach. This approach had drawn its philosophy from the revolutionary learner-centeredness theory in teaching/learning. This influence was concretized in the 2005 reforms with the collaboration of UNESCO, which accepted to fund the Algerian educational reforms, especially equipping Algerian schools with ICTs in Algerian schools and promoting the training programs for teachers (GHERZOULI, 2017, pp. 44-45).

These reforms affected, expectedly, teaching materials, including textbooks of English. However, amidst these promising reforms, the teaching of English at the primary school level was canceled. Nevertheless, English was introduced in the first year of middle school with a more extended scope of objectives as its teaching was intended to develop learners' knowledge, change learners' attitudes and attribute learners with skills of interacting, interpreting, and producing (Hamada, 2011, p. 9). Furthermore, the cultural content of the textbooks became more diversified, especially with the integration of ICTs, which allowed a more entertaining conception of lessons. Cultural topics and themes became easy to present through songs, visuals, and audiovisual materials. The cultural content sprung from different cultures, and this was for the sake of making the Algerian learner "integrate the global village of internationalization" (Hamada, 2011, p. 9).

From what has been stated above, the place of culture in general and Interculturality, in particular, remains a persistent issue in Algerian textbooks. Indeed, the teaching of culture can be identified in three distinctive periods.

First, the period extending from the 1960s to the late 1990s witnessed a radical shift from focusing on the British culture in the 1960s and 1970s to introducing Algerian national culture in the 1980s. However, the intercultural essence in such textbooks could be felt

lacking since they offered mere touristic oriented themes based on an artificial personal exchange of cultural facts.

The second period was the 2000s, when culture started to take a wider room in English textbooks, especially with the introduction of ICTs. Additionally, the shift from teacher-centeredness to learner-centeredness encouraged learners to interpret what they learn, including cultural facts. Therefore, intercultural critical thinking became a characteristic of the teaching/ learning of English.

The third period can be identified in 2016, with the appearance of the first "second-generation textbook". The series of second-generation textbooks is argued by its designers to be more intercultural than its precedents. This is through developing intercultural knowledge and developing skills of discovery and interpreting cultural differences and instilling positive attitudes of openness and respect to the other. However, recent studies claimed that the intercultural content of second-generation textbooks should be revised to remedy some cultural biases and introduce more intercultural activities.

Hence, it became clear that Algerian textbook designers have been influenced by theory. First, adopting the communicative approach in language teaching has raised textbook designers' awareness about the importance of introducing communicative tasks and activities that enable learners to be communicatively competent. Moreover, the shift from teacher centeredness towards learner centeredness resulted in the adoption of the Competency-Based Approach (CBA), which made textbook authors, again, introduce tasks targeting learners' cognitive and behavioral skills and encourage learners' autonomy in Learning. In this light of thoughts, theory in language teaching is becoming more concerned with developing intercultural competence. Therefore, it is worth inquiring whether this concern is well echoed in recent reforms in Algerian educational settings



### 3.3.2.3.3. The Second-Generation Textbooks

In 2016, the new curriculum of English appeared with recommendations to teachers, inspectors, and course designers. Concerning the textbooks, the 2016 curriculum called writers of textbooks to take into account some methodological, linguistic prerequisites. In our case, the following are some of the English curriculum as far as intercultural competence is concerned:

- 1) The texts and images contained in the teaching units should not be biased and should allow for comparison with the learner' s other languages and cultures in order to enrich him and empower him both intellectually and emotionally;
- 2) The textbook should also transmit life skills and social values: It is intended to inform, learn to read and write, reason, enhance the critical judgment of the learner, provide models of ethical behavior, promote patriotism and nationalism, without depreciating or denigrating the other;
- 3) The content must provide accurate, precise and recent information. (Algerian curriculum, 2016, pp. 475-476)

Amidst this call, a Series of new textbooks named "second-generation textbooks" was introduced to the middle school level. All subjects in the middle school were concerned by this change, including English.

The universality of values was highlighted in the preface of the four English textbooks. Besides the high importance these textbooks pay to national identity and the source culture (Merrouche S. , 2018, p. 560), the textbook designers also stated that the cultural context of these books is intended to arrive at respecting and valuing cultural differences and promote positive attitudes towards the other (Tamrabet L. , 2016, p. preface). Furthermore, unlike previous textbooks, it was reported that more than 80% of the linguistic supports of the second generation textbooks were contextualized in culture, be it the source or the target/international culture (Dehda & Hocine, 2020, p. 2064).

Speaking about the source and the target culture, these textbooks were found to have a bias to the source culture, which is not in accordance with the requirements of the English curriculum (Algerian curriculum, 2016, p. 475). This bias may render the Algerian "norms and values" universal in learners' minds (MORSLI & RICHE, 2019, p. 16). Moreover, it was reported by Merdaci & Baghzou (2021, p. 264) that not only a bias to the source culture was found, but also a bias to the European cultures as representative of international cultures, omitting other international cultures such as Asian and African cultures.

#### **3.3.2.3.3.1. Presentation of My Book of English Middle School Year 4**

The textbook's publication was started in 2019 by the "ONPS"; Office National des publications Scolaires. The project team of the textbook is as follows.

**MR. Lounis Tamrabet:** an inspector of National Education;

**Cheeni Abdelfetah:** Material material writer;

**Chenni Dallel:** university teacher

**Boukri Nabila:** middle school teacher trainer;

**Smara Abdelhakim:** Middle school inspector.

Although all contributors are Algerians, we can notice diversity in professional and academic backgrounds. Firstly, an inspector of national education would inform the project contributors with the curriculum main axes so that the textbook does not go beyond these axes. Secondly, a middle school inspector's participation and a middle school teacher would provide rich information about the syllabus contents and the teaching techniques that best work with pupils. Thirdly, the role of a university teacher in the project could mean a lot since the overwhelming majority of today's teachers have graduated from university. Last but not least, the presence of a material writer within the project team would assure a practical organization and layout of the textbook.

The title “My book of English” is not only confined to the 4th year level, but also it is the title to all the four textbooks of the series. However, what distinguishes each textbook is the nominal phrase -Middle School Year 1, 2, 3, and 4 in referring to to the first, second, third, and fourth levels respectively. In our case, the textbook in use is entitled "My book of English- Middle School Year-4". The textbook comes with an additional teachers' book, which contains instructions about using the textbook.

### **3.3.2.3.3.2.Organizati3n of My Book of English Middle School Year 4**

The textbook is sequenced into three (03) sequences:

**Sequence one:** Me, Universal landmarks, and outstanding figures in arts, history, and literature;

**Sequence two:** Me , my personality, and life experiences;

**Sequence three:** Me, my community, and citizenship

Each sequence is, in turn, divided into twelve (12) lessons that deal with different language skills along with other lessons which aim at enhancing some aspect of linguistic competence, especially grammar and pronunciation. In every sequence, we find the distribution of the lessons as follows:

**I listen and do:** focuses on listening ;

**My pronunciation tools:** focuses on speaking;

**I pronounce:** focuses on speaking;

**My grammar tool:** focuses on grammar, mechanics of writing..etc;

**I practice:** focuses on enhancing linguistic competence;

**I read and do:** focuses on reading comprehension;

**I learn to integrate:** focuses on methodological skills;

**I think and write:** focuses on writing;

**Now I can:** remediation;

**I play and enjoy:** motivate pupils to learn more;

**I read for pleasure:** motivate pupils to learn more;

**I get ready for my BEM exam:** preparing pupils for exams.

What is worth commenting here is that all sequences start with the pronoun "me" representing the learner. This technique could raise self-awareness in learners and make them feel that they are primarily concerned with the themes presented in the sequences of the textbook. Moreover, the textbook authors stress that this should not create an ethnocentric perspective to the cultural content that is to be presented; learners should also think about the other as an omnipresent component of the cultural content. In this line of thoughts, the textbook authors (Tamrabet L. , 2019) write:

The first word in the title of each sequence in the textbook is "Me". However, the «me " is not an island – it cannot stand alone; there is also "the other." The "me and "the other" form a duo, constantly exchanging and learning from one another. However, this exchange must be undertaken under certain conditions: mutual respect and reciprocal tolerance. "Me" and "the other" have to accept their mutual differences without trying to impose their views and ways of life on one another. We all share the same universal values of dignity, liberty, national pride, human compassion, and empathy, but each has to protect their national identity and cultural specificities in today's global world. ( p.31).

From the above, it became clear that Algerian textbook designers have been influenced by theory. First, adopting the communicative approach in language teaching has raised textbook designers' awareness about the importance of introducing communicative tasks and activities that enable learners to be communicatively competent. Moreover, the shift from teacher centeredness towards learner centeredness resulted in the adoption of the Competency-Based Approach (CBA), which made textbook authors, again, introduce tasks

targeting learners' cognitive and behavioral skills and encourage learners' autonomy in Learning. In this light of thoughts, theory in language teaching is becoming more concerned with developing intercultural competence. Therefore, it is worth inquiring whether this concern is well echoed in Algerian educational settings.

### **3.4. Conclusion**

To conclude this chapter, it seems interesting to summarize the main ideas that have been discussed about the status of English and its teaching at the international and national levels. First, the chapter delivered a clear image of the international status of English in the world. There was no doubt left to question English's current status as a lingua franca which made its teaching particular regarding culture teaching. This peculiarity is interpreted in English denationalization of any native speakership. This fact compels teachers of English to integrate international culture with equity to target culture.

Second, this chapter pursued the budding of English amidst French and Arabic competitiveness in Algeria's linguistic profile. English in Algeria had taken modest place in the interest of authorities due to socio economic and historical reasons. However in recent years Algeria's authorities started to pay more attention to the role of English in Globalization and the economic boost the Algerian economy could have when adopting English as a second language.

After that, the chapter investigated the teaching of English as a foreign language in Algerian educational settings; namely, the middle school level. It highlighted the place of intercultural competence in the Algerian curriculum and provided a historical overview of the place of English in Algerian textbooks since the independence up to the present days.



Finally, particular interest has been given to second generation textbooks and their cultural content, especially “My Book of English – Year 4”, which is the corpus of the second survey of this research?

## **Methodological part**

## Chapter four: Research Methodology

4.1.	Introduction .....	94
4.1.1.	Conducting the Reseach.....	94
4.1.2.	Research Questions .....	94
4.1.3.	The Research Approach: Case study .....	95
4.2.	The Teachers' Survey (Case 01) .....	97
4.2.1.	Sampling .....	98
4.2.2.	Data Gathering Tools .....	98
4.2.2.1.	The Questionnaire .....	98
4.2.2.1.1.	Trustworthiness of the Questionnaire .....	98
4.2.2.1.2.	Reliability in Questionnaires .....	99
4.2.2.1.3.	Devising the Questionnaire .....	101
4.2.2.1.4.	Organization of the Questionnaire.....	101
4.2.2.1.5.	Types of Questions Used in the Questionnaire .....	102
4.2.2.2.	The Interview .....	103
4.2.3.	Data Analysis Procedures .....	103
4.3.	The textbook Survey (case 02) .....	104
4.3.1.	Content Analysis .....	105
4.3.1.1.	Checklists .....	105
4.3.1.2.	Procedures of Content Analysis .....	106
4.3.1.3.	Reliability and validity .....	107
4.4.	The learners' survey (case 03).....	108





4.4.1.	The Experimental quasi Experimental.....	108
4.4.2.	Pretest/Posttest Non Equivalent Group Design (NEGD).....	110
4.4.3.	Sample Size and Tests of Normality.....	111
4.4.3.1.	Statistical tests.....	112
4.4.3.1.1.	Shapiro-Wilk Test of normality.....	112
4.4.3.1.2.	The Man Whitney U test of significance.....	113
4.4.4.	The Treatment.....	113
4.4.4.1.	Intercultural Framework of the Research.....	114
4.4.4.2.	Measurement Tools: Intercultural Grid.....	115
4.5.	Conclusion.....	116

## **4.1. Introduction**

This chapter highlights the methodology of the research that was adopted by the researcher. It explains, illustrates, and rationalizes all the steps taken in the three surveys of this research. It also supports arguments from the literature of research methodology. Therefore, this chapter establishes a link between the theoretical part ( chapters 1;2; and 3) with the empirical part (chapters 4;5; and 6).

### **4.1.1. Conducting the Research**

After having selected the theme of “intercultural competence” as a project for his post-graduate studies at the University of Mohamed Lamine Debaghine-Setif2, the researcher could not identify particular factors (variables) that may lead to the development of the teaching and learning of intercultural competence for the concept was new. Furthermore, the circumstances of teaching intercultural competence are relatively recent, especially the textbook in-use which was published in 2019, and no studies were conducted to evaluate it as far as intercultural competence is concerned. Furthermore, The researcher found it inevitable to conduct this research within a case study approach because the research was to be conducted on different participants of ELF : the teachers, the learners, and the textbook.

### **4.1.2. Research Questions**

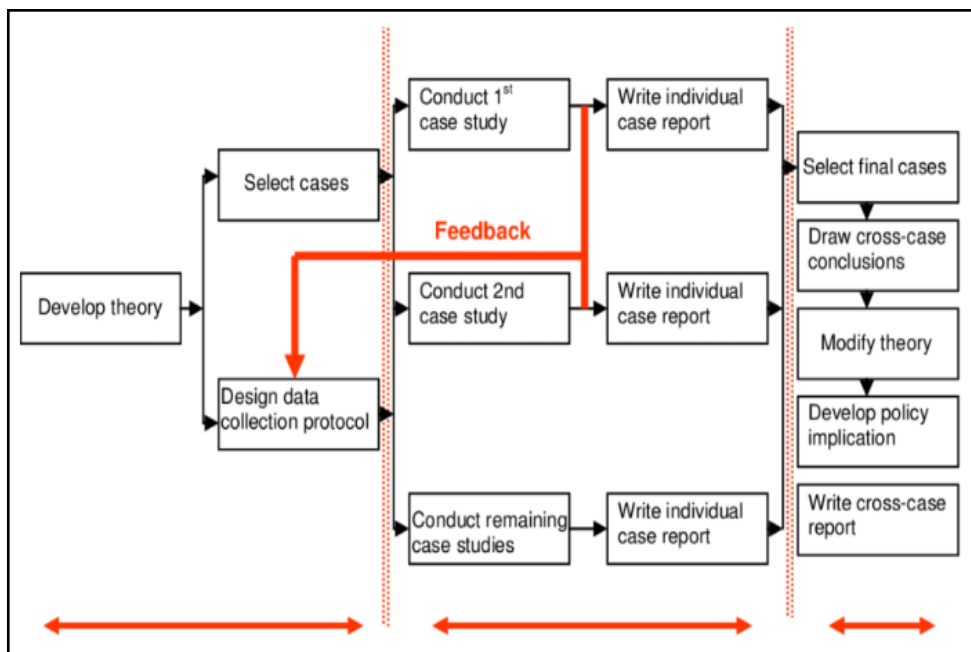
The current research was conducted on the participants of EFL context in Algeria. In other words, this research dealt with the teacher, the learner, and the teaching materials. As such, three main studies were designed to answer the following research questions about the teaching/ learning of intercultural competence in Algerian middle school classes:

- 1) What are teachers’ conceptions and attitudes towards teaching culture in EFL classes within an intercultural dimension?
- 2) Is the textbook in use “My book of English year 4” designed to be an intercultural textbook?

- 3) Does the proposed intercultural framework help in acquiring intercultural competence better?

#### 4.1.3. The Research Approach: Case Study

Case studies are defined as “a research approach that is used to generate an in-depth, multi-faceted understanding of a complex issue in its real-life context. (Crowe, 2011). From this definition, the case study approach seems practical methodology to our research on studying intercultural competence, which is a complex concept, from three perspectives: the teacher, the learner, and the textbook. The following figure (fig11) illustrates the nature of case studies in research methodology.

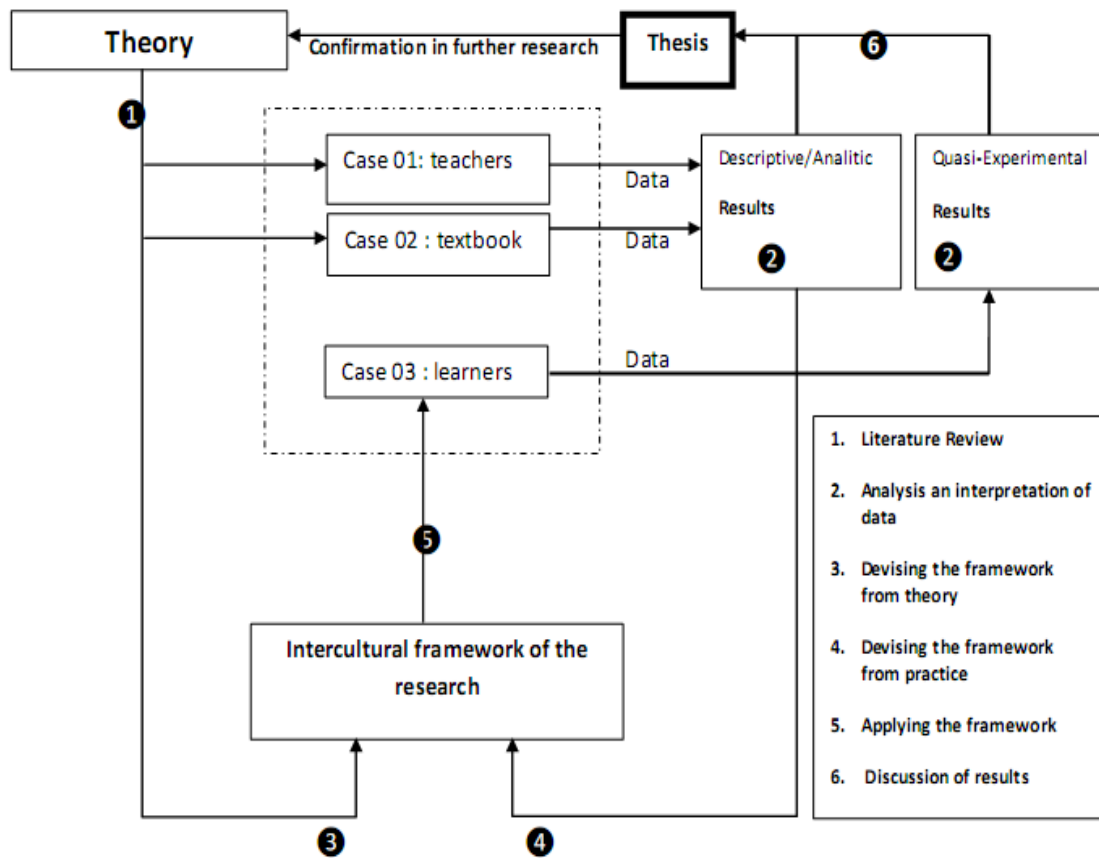


**Figure 11 Philosophy of Case Study**

Source: <http://www.research gate.net>

It is clear that the research questions of this research would lead the researcher to adopt a mixed -methods research approach (a case study approach). Besides the fact that this approach is argued to strengthen the consistency of the study results (Johnson, 2017, p. 110), our rationale behind this choice was determined by the nature of the research itself. In other

words, the generated data from the three surveys required different methodological philosophies as it is illustrated in the figure 12 below.



**Figure 12 A Case Study Design to the Research**

With reference to our research, the data and, the design, and the research tools of our case study are as follows:

- **Data:** the data generated in this research was both quantitative and qualitative.
- **Design:** three types of designs were used in this case study. The exploratory design with teachers' survey (case 01), the descriptive-analytic design with the textbook survey (case 02), and the quasi-experimental design in the learners' survey (case 03).
- **Research tools:** this study made use of a variety of research tools ranging from questionnaires, interviews, checklists, and intercultural grid.

It is also worth noting that triangulation was used in the three studies (cases) of this research to assure that different methods lead to the same results. In other words, the aim of using triangulation is to assure certain degree of validity and reliability, especially in qualitative research (Ashatu, 2009). In this line of thoughts, Nancy Carter (2014) argues that “triangulation also has been viewed as a qualitative research strategy to test validity through the convergence of information from different sources” (p.545).

The following table (table 02) represents in details the case study of this research

**Table 2 Summary of the Reseach Design**

	<b>The case study of the research</b>		
	<b>Teachers’ study</b>	<b>Textbook’s study</b>	<b>Learners’ study</b>
<b>Data</b>	Quantitative	Quantitative	Quantitative
	Qualitative	Qualitative	Qualitative
<b>Research design</b>	Exploratory	Descriptive	Quasi -Experimental
<b>Research tool</b>	Questionnaire	Content Analysis	Intercultural grid
	Interviews		
<b>Triangulation</b>	Yes	Yes	Yes
<b>Statistical Tests</b>	Chronbach’s alpha		Chapiro-Wilk
			Man Whitney

#### 4.2. The Teachers’ Survey (Case 01)

The teachers’ survey aimed at answering the first research question, which is:

“What are teachers’ conceptions and attitudes towards teaching culture in EFL classes within an intercultural dimension?”

To answer this question, the researcher adopted an exploratory design intended to generate descriptive statistics about the conceptions, perceptions, and attitudes of teachers of

English towards teaching culture from an intercultural perspective. Data was represented under frequencies and percentages in tables, bar charts, and pie charts. The interpretation and discussion of results were compilations of arguments from the obtained statistics and the literature facts discussed in previous chapters.

#### **4.2.1. Sampling**

The sample of this survey was taken from a population of 95 teachers of English in the second division in the department of Khenchela, Algeria. The researcher used a convenient sample of 34 teachers assigned fourth-year level. Therefore, the results obtained in the sample of this survey can, by no means, be generalized over the whole population, and the findings remain limited to teachers in the case study of this research.

#### **4.2.2. Data Gathering Tools**

A triangulation was adopted in this survey to maximize the results' reliability and validity by generating qualitative and quantitative data about the same phenomenon. Therefore, two data gathering tools were utilized: a questionnaire and an interview, which generated quantitative and qualitative data.

##### **4.2.2.1. The Questionnaire**

Questionnaires are a set of question of different types ( closed ended, open ended, contingency question...etc.). It is considered the most used research instrument in human sciences including educational research. They help researchers to covert immeasurable data into a measurable one by generating both quantitative and qualitative data. Their reliability and validity, however, should be taken into account.

##### **4.2.2.1.1. Trustworthiness of the Questionnaire**

According to Cohen (2000, as cited in Baker, 2009, p.126), the return of the questionnaire is a critical factor to determine whether the results can be representative or not.

According to him, 90% of returns can be significant to claim that the questionnaire generated representative data.

Moreover, the response rate was highly dependent on the questionnaire design, especially the number of items included. In this regard, short questionnaires were found to have a higher rate of response than longer questionnaires (Deutskens, 2004, p. 21). Based on that, the researcher devised the questionnaire of this survey compromising the number and themes of items to assure a high response rate.

**Table 3 The Return of the Questionnaire**

Population	Sample	Representation	Administered	Completed	Return
96	36	37.5%	36	34	94.44%

From the above table, the teachers' sample could be said to represent the whole population since it represents more than  $1/3^{\text{rd}}$  of the population (37.5%). Furthermore, the percentage of the returned completed questionnaires was more than 90% (94.44%) which is high enough to claim that the results obtained from this questionnaire are representative (Cohen, 2000, as cited in Baker, 2009, p.126).

#### **4.2.2.1.2. Reliability in Questionnaires**

Reliability in questionnaires is assured in two ways; either redistributing the questionnaire to the same audience after some time (Bolarinwa, 2015), or calculating its internal consistency through the Chronbach's alpha test (Taber, 2018).

Chronbach's alpha test concerns Likert-type scale items; the more items are tested, the more alpha value is significant to decide whether there is internal consistency within the item. The test produces a value (alpha) comprised between 0 and 1. The questionnaire is considered internally consistent and thus reliable (Taber, 2018).

The figure (13) below illustrates the formula to calculate Chronbach’s alpha value for a set of items in a questionnaire.

$$\alpha = \frac{k}{k - 1} \left( 1 - \frac{\sum V_i}{V_t} \right)$$

Where:

**K:** the sum of items

**Vi:** variance of scores on each item

**Vt:** total variance of overall scores

**Figure 13 Chronbach's alpha Formula**

For it was challenging to meet with teachers during the development of the questionnaire, especially under the Coronavirus restrictions, the researcher opted for Chronbach’s alpha test of consistency between items that target similar objectives.

To assure the internal consistency of the questionnaire, and therefore claim that it is reliable, the researcher selected items 6, 8, and item 15, which measure teacher's attitudes respectively towards the intricate relationship between language and culture, teaching culture in their language class, and teaching culture from an intercultural perspective i.e., teaching the source culture and the target/international cultures.

The following table presents the Chronbach’s alpha test of consistency results for Q6, Q8, and Q15.

**Table 4 Chronbach's alpha Results**

Chronbach's alpha value for Q6; Q8;Q15	
variables	Values
the sum of the variances for Q6;Q8; Q15	04,13
the variance of the sum for Q6;Q8; Q15	11,02
Chronbach's alpha	.94

From the above table, we can claim that Q6, Q8, and Q15 present a strong internal consistency since the value of Cronbach's alpha is higher than the critical value, which is 0.7



(Taber, 2018). As such, we can claim that the questionnaire used in the second survey is reliable

#### **4.2.2.1.3. Devising the Questionnaire**

The questionnaire used in the teachers' survey comprised 18 items aimed to collect three sorts of data: Factual, attitudinal, and behavioral:

First, factual data give the researcher demographic insights about the sample of teachers responding to the questionnaire. Second, attitudinal data provide insights into teachers' conceptions about culture and intercultural competence. The last category of items targeted behavioral data that reflects teachers' practices in the field, i.e., the classroom.

#### **4.2.2.1.4. Organization of the Questionnaire**

The questionnaire was organized into three sections:

##### **Section one:**

It aimed at collecting factual data about the teachers' age (item1), gender (item 2), teaching experiences (item 3), and the nature of their training (item4). This section provides a demographic insight for the researcher to rationalize and interpret different results obtained in different items.

##### **Section two:**

It aimed at collecting attitudinal and behavioral data about the teaching of culture in EFL classes. Attitudinal data is generated through items 5, 6, and7, which explore teachers' definitions of culture, its relationship with language, and its types and categories. Behavioral data is generated through items 8,9,10,11,12,13, which investigate teachers' culture presentation in the English class.

### **Section three:**

It aimed at collecting attitudinal and behavioral data about the intercultural teaching of culture in EFL classes. Attitudinal data is generated through item 14, which presents a theoretical overview of teachers' perceptions about intercultural objectives when teaching culture. Behavioral data is generated through items 15,16,17,18, which deal with teaching the three components of intercultural competence: knowledge, skills, and attitudes.

#### **4.2.2.1.5. Types of Questions Used in the Questionnaire**

The researcher utilized four types of questions to devise the 18 items of the teachers' survey questionnaire. The types of these questions are as follows:

##### **Closed questions** ( items 2;4;5;6;7;9;10;12:16)

Respondents must choose one or more choices or answer with yes/no in this type of question. This type of question aims to restrict the respondents to a finite set of responses to be checked and coded efficiently. However, they may be biased as they may compel the respondent to choose a choice that might not "come to his mind" (Ait-Aissa, 2016, p. 197).

##### **Open-ended questions** (items 1; 3; 13)

Respondents are given wider room to write brief answers. However, the main disadvantage of such questions is that the researcher has to categorize the obtained answers to be able to analyze them numerically (Züll, 2016).

##### **Contingency questions** (items 5; 6; 8;9;16:18)

This type of question concerns a subgroup of respondents to clarify their answers in previous items, or within items. The other respondents are asked to skip it. Using this type of question is to "filter" some ambiguous answers or to get detailed information about some phenomenon (Ait-Aissa, 2016).

### **Likert-type scaling questions** (items 8;11;14;15;17)

The researcher opted for this type when devising item 06, item 08, and item 15 the aim behind this choice is to measure teachers' attitudes towards the survey's topic because Likert type scaling questions are considered as a reliable tool to measure participants' feelings, and thus attitudes (Suárez Álvarez, 2019).

#### **4.2.2.2. The Interview**

An interview is a couple of questions (generally open ended questions) that aim at investigating the interviewees' point of view in more details. Accordingly, interviews are considered the most common technique to generate qualitative data in scientific research (Donalek, 2005, p. 124).

Gill (2008, p. 291) reports three types of interviews. First, structured interviews are predetermined verbal questions with no intention to develop further elaboration. Semi-structured interviews with questions tend to be evolving around key concepts and, in this sense, they would be helpful to identify and clarify some areas of inquiry. The last type of interviews is unstructured interviews which have no direction in building up their questions. Consequently questions in this type of interviews seem to be conceived spontaneously according to precedent responses.

In our case, a semi structured interview was devised to investigate the perceptions and attitudes with regard to teacher training. Consequently, the interview was conducted with participants who are in charge with teacher training programs; namely, the inspector of the subject and training teachers.

#### **4.2.3. Data Analysis Procedures**

In order to get a clear and a neat image of teachers' answers in this survey, the researcher underwent a series of procedures to obtain analyzable data. Below are brief descriptions of such procedures:

**Data organization and classification:** In this step, the researcher organized teachers' answers according to the items of the questionnaire. Teachers' responses to closed-ended questions, Likert type scaling questions, and contingency questions had been converted into numerical data following their frequencies. Teachers' responses to open ended questions were categorized under themes and then attributed a numerical data that corresponds to their frequencies.

**Data representation:** To make the interpretation of data easier, the findings (the frequencies and the percentages) had been represented in tables and figures. This representation allows a thorough and fast interpretation of results; it allows the researcher to see the obtained data from a top-down perspective.

**Data discussion:** The aim of this step is to establish links between the survey findings and the theoretical findings that the researcher encountered when conducting the literature review. This section, thus, allows the researcher to explain, make judgments, or argue for the results of the teachers' survey.

#### **4.3.The textbook Survey (case 02)**

The second survey was a content analysis of “My book of English” in the 4<sup>th</sup> year level. The survey aimed at answering the second research question, which is as follows:

*“Is the textbook in use “My book of English year 4” designed to be an intercultural textbook?”*

To answer this question, a content analysis was conducted through adapted checklists following Cortazzi & Jin (1999), Chen (2009), and Byram's (1997) models of intercultural components. This compilation allowed the researcher to analyse and describe the cultural content of textbook in-use with credible scrutiny tools.

### 4.3.1. Content Analysis

Content analysis is a procedure in which researchers make inferences from documents like texts or images through procedures that interpret complex data into analyzable quantitative or qualitative data (Cohen, 2007, as cited in 2016, p. 96). To explain that more, content analysis is perceived as” an analytical technique for measuring the frequency, order or intensity of occurrences of words, phrases, or sentences (Ariawan, 2020). Furthermore, content analysis is the most frequently used technique in education concerning textbooks (Sándorová, 2016, p. 95).

#### 4.3.1.1. Checklists

Because the primary goal of the researcher is to investigate the intercultural content of the textbook in use, checklists dealing with ICC components have been adopted. In other words, the researcher selected checklists that deal with the cultural content as a process/product and involve a comparison/contrast between learners' culture and the other's cultures.

Cortazzi's (1999) checklist seems to be relevant as it classifies the cultural content into the source culture which is learners' culture, the target culture which is the target language culture, and international culture which is other country's cultures (Cortazzi & Jin, 1999).

Cultural Categories	Explanations
• Source Culture (SC).	(Here) It refers to our culture
• Target Culture (TC).	It includes English-speaking countries
• International Culture (IC).	It includes cultures of all countries in the world

**Figure 14 Culture Categories**  
Source (Cortazzi & Jinn, 1999)

The second checklist is Chen's (2009) classification of the cultural content as big C and small c. This checklist was found relevant to the study as it helps the researcher to classify the cultural phenomena into process and product which Chen (2009) referred to as small c

themes, and. Big C themes, respectively. The checklist includes 19 themes which can be categorized under 12 big C themes ( Politic, Economy, History, Geography, Literature/Art, Social norms, Education, Architecture, Sports, Music, Movie, and Science), and 07 small c themes(Food, Holiday, lifestyles, Customs, Values, Hobbies and Gestures / body language).

The following figure (Fig 14) illustrates the distribution of cultural themes within big C and small c types of culture as conceived by Chen's (2009).

Number	Big "C" culture	Small "c" culture
1	Government/politics	Food
2	Economy	Holidays
3	History	Living style
4	Geography	Customs
5	Literature/art	Beliefs/values
6	Society's norms	Hobbies
7	Education	Gestures/Body
8	Architecture	Language
9	Music	
<b>Total</b>	<b>9 Themes</b>	<b>7Themes</b>

**Figure 15 Culture types**

Source : Chen (2009)

#### 4.3.1.2.Procedures of Content Analysis

Data in content analysis is processed in four steps: coding, categorizing, comparing, and concluding (Cohen, 2007, as cited in Sándorová, 2016, p. 98):

**Coding procedure:** in this step, data is simplified and reduced as to be attributed codes referring to a broader concept;

**Categorizing procedure:** in this step, the codes are grouped under practical categories which have a relation with the variables of the research;

**Comparing procedure:** after coding and categorizing, comparing comes as to provide insights about any possible connection between the obtained categories;

**Concluding procedure:** this is the final step in which results are interpreted according to the researcher's rationale and conception.

In this study, for example, London, Timgad, Casbah, Europe are coded as "Geography", categorized as Big C theme, and compared with other elements from small c themes within the same category. Another categorization is also possible by comparing culture categories instead; the source culture themes are compared to cultural themes from the target/international cultures.

#### **4.3.1.3. Reliability and validity**

Reliability in content analysis is maintained through stability in data reproducibility (Weber, 1991, as cited in Sándorová, 2016, p. 101). Concerning our case, the obtained results through the content analysis of the current study seem not to differ much from results in similar content analysis on the same textbook in-use in a previous study published as an article (Chami & Ait-Aissa, 2020). There was no paradox between the two studies about the general concluding points concerning the distribution of cultural themes within culture types and categories conducted in 2019.

Triangulation in the content was adopted to back the study's validity and reliability. For this purpose, both qualitative and quantitative analyses are used. The analysis of results was conducted through two phases: macro analysis and microanalysis that are described respectively in section one and section two:

**Section one** is a macro analysis in which qualitative data (Yes, No) is generated. It can also be described as a pilot analysis conducted within an exploratory approach to check whether the textbook meets intercultural aspects which need a further and deep analysis;

**Section two** is a microanalysis that generates quantitative data (frequencies and percentages). It is conducted within a descriptive-analytic approach to categorize the generated numerical data into tables and charts. The numerical data, then, was analysed and discussed to bring about concluding points concerning the intercultural content of the textbook in use.

#### **4.4.The Learners' Survey (case 03)**

The learners' survey aimed at answering the third research questions of the study:

“Does the proposed intercultural framework help in acquiring intercultural competence better?”

To answer this question, the researcher followed a quasi-experimental design that intended to generate quantitative data about learners' intercultural competence before and after the treatment. The choice for the quasi-experimental design was due to the researcher's inability to have random samples of learners, because they had already been assigned into groups/classes by computer software and some administrative regulations. The interpretations and discussions of results were a compilation of a macro analysis (descriptive) and a micro analysis (analytic).

##### **4.4.1. The Experimental Quasi Experimental**

According to the American Psychological Association, the experimental design is “an outline or plan of the procedures to be followed in scientific experimentation in order to reach valid conclusions, with consideration of such factors as participant selection, variable manipulation, data collection and analysis, and minimization of external influences” (APA, 2020). Moreover, the experimental design has two types, depending on randomization (Research Connections, 2020): The true experimental design where randomization is possible



especially in marketing, online surveys, etc. and the quasi experimental design where randomization is not possible for practical or ethical reasons (APA, 2020).

As such, applying the true experimental design on the practical settings of Educational research would raise some ethical and practical issues with particular regards to learners' pedagogical outcomes of the syllabus as well as learners' distribution in classes. Thence, the current study opted for a quasi experimental design because it is the best fitting design in Educational research (Gopalan M, 2020) . Indeed, the rationale behind this choice lies mainly in adapting with the administrative requisites as learners are not randomly assigned into the control and experimental groups (learners are assigned by computer software which assures equal distribution of learners within groups according to their age, gender, repeated years).

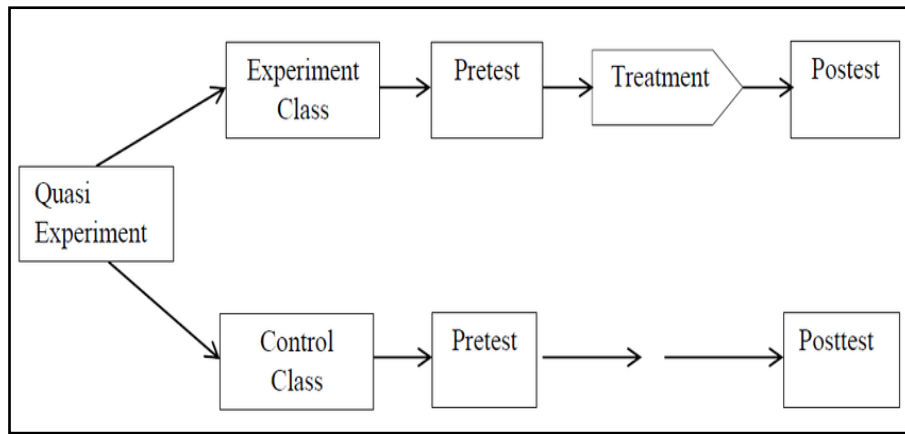
Although this design is considered as the most natural and ethical in educational research (Denny, 2017; Gopalan M, 2020), it was argued that its internal validity is threatened because of many factors. According to (California U , 2020) the researcher, when opting for a pretest-posttest nonequivalent design, should take into account the following factors as to assure internal validity for the experiment:

- **History:** when the dependent variable is subject to a change occurred in an unexpected event. This event, thus, could affect the whole posttest results, this could be an earthquake, a collapse of the school, a war, etc. Controlling the factor of history seems impossible; therefore, the experiment should be repeated under better circumstances;
- **Maturation:** this refers to the natural effect of time on the human cognitive/physical development. Thus, the dependent variable might show some changes that are not necessarily due to the treatment of the experiment;

- **Statistical Regression:** this concerns learners with high/low performance which may affect the mean of the scores. As such, the experimental/control groups should include low, medium, and high performing participants;
- **Selection:** this means that the participants selected to be either in the control group or the experimental group. To control this threat, the researcher assures that no selection had been made by the participants to assign themselves into pretest and posttest;
- **Experimental Mortality:** this refers to participants who drop out from the experiment for a reason or another. To control this threat, the researchers should “shorten” the treatment duration (Haddaoui, 2018, p. 88);
- **Testing:** the results from the posttest may be affected by the testing itself. Indeed, the participants could retain information from previous tests ( pilot test, pre test...etc.). To control this threat, the time span should be long enough;
- **Instrumentation:** it refers to whether the pretest and the posttest were different. To assure that instrumentation does not represent a threat, the researcher should use either identical tests in the pretest and posttest, or, at least assure a minimum degree of similarity between them.

#### 4.4.2. Pretest/Posttest Non Equivalent Group Design (NEGD)

In the Pretest/posttest non equivalent group design, both groups are evaluated on a particular phenomenon over a particular time span. Then, the experimental group receives the treatment whilst the control group does not. After that, the two groups are reevaluated in the post test. The figure (15) bellow illustrates the procedure of pretest/posttest non equivalent group design.

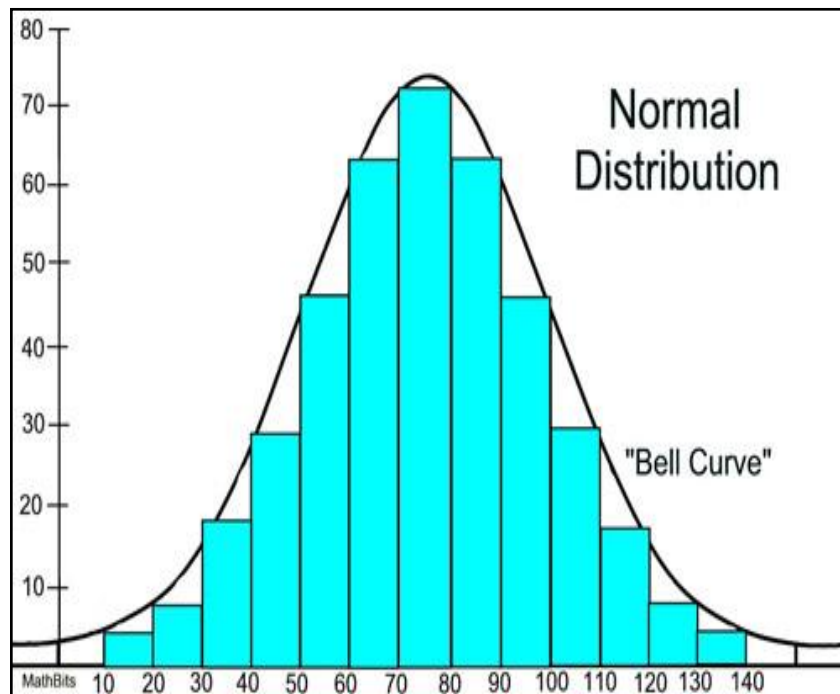


**Figure 16 The Quasi Experimental Design**

Source : researchgate.net

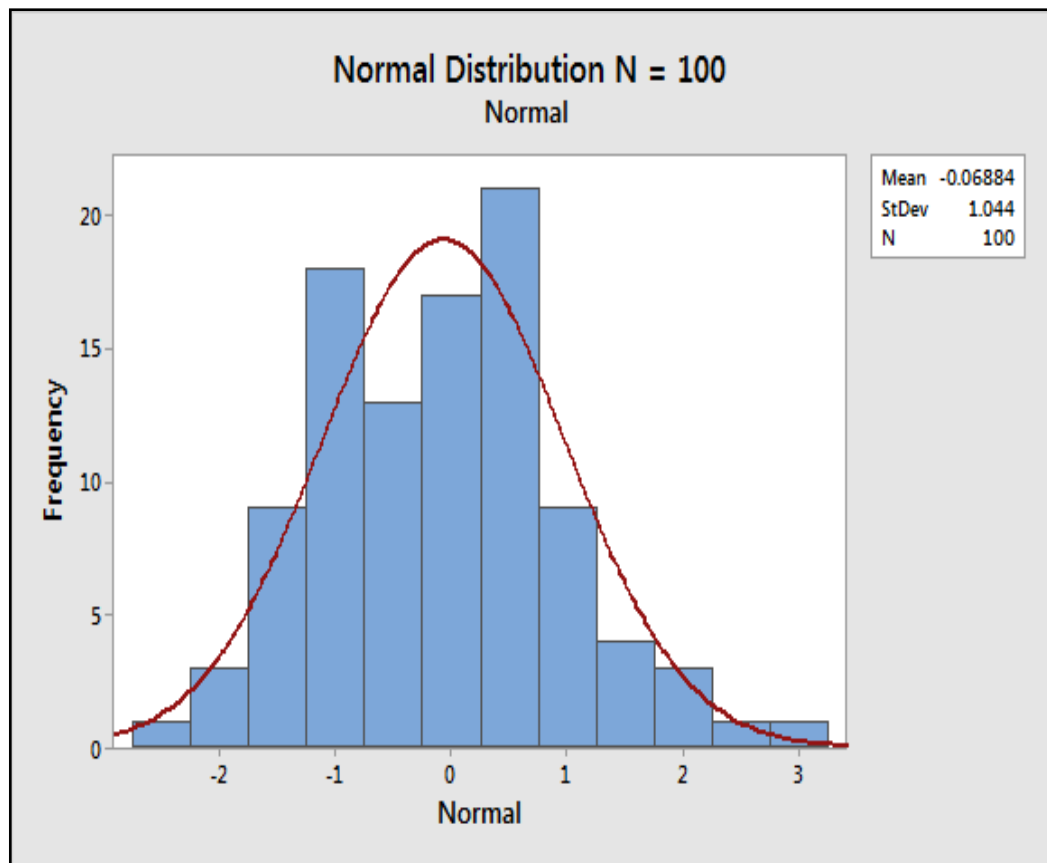
#### 4.4.3. Sample Size and Tests of Normality

Before conducting any statistical test, or to speak about statistically reliable results, it is useful to know whether our dataset in the sample is normally distributed. Generally speaking, normal distributions (fig 16 and 17) have a bell like shape that is symmetric around the mean, and peaks around the median. A perfect normal distribution has identical mean, mode, and median.



**Figure 17 Perfect Normal distribution**

Source : internet



**Figure 18 Ordinary Normal Distribution**

Source : internet

#### 4.4.3.1. Statistical tests

Scientific tests are used to give credit to any interpretation or discussion of results. Two statistical tests are used in this study: the Shapiro-Wilk test of normality and the Mann Whitney test of significance.

##### 4.4.3.1.1. Shapiro-Wilk Test of normality

It is commonly argued that samples with small size are likely to be not normally distributed (NCSS Statistical Software , 2019, p. 1). Therefore, the first step for the researcher was to make sure of the sample's distribution because individuals in the control group and the experimental group are less than 50.

To do that, the researcher opted for the Shapiro-Wilk Test since it is considered as a practical test of normality for small samples (Orcan, 2020). Indeed this test allows us to assume whether our data is normally distributed and henceforth parametric tests are to be applied to see any statistically different results in the posttest between the experimental group and the control group.

In case where the results in Shapiro-Wilk Test indicate that our data do not follow a normal distribution, non parametric tests will be applied instead (Orcan, 2020).

#### **4.4.3.1.2. The Man Whitney U test of significance**

Also called Wilcoxon rank-sum test, the Mann–Whitney U test is a non-parametric test that could be utilized in place of an unpaired t-test. The Mann–Whitney U test is used to test the null hypothesis ( $H_0$ ) which assumes that there is no difference in the distributions of the two samples. The alternative hypothesis ( $H_1$ ) assumes that the difference between the two samples is large enough to represent a statistical difference between the two samples (Shier, 2004).

#### **4.4.4. The Treatment**

The treatment was applied in three phases: administering an intercultural test (pretest) to learners of the experimental and the control groups, teaching the control group with the instructions of the textbook while teaching the experimental group with an adaptation of the textbook following the proposed framework, administering the same pretest as a posttest to check whether learners have improved their ICC.

The intervention took place in the academic year 2020/2021, at Nedjah Mahiou Middle school, Khenchela, Algeria. The intervention lasted 6 months from November 2020 to May 2021. The administered test (pretest and posttest) was designed in their mother tongue to avoid any ambiguity of concepts. Linguistic and communicative objectives were, however,

kept unchanged. At the end of the school year, both groups were administered the same test (posttest) to check whether their intercultural competence has improved.

The table (03) below illustrates the intervention with the experimental group.

**Table 5 Summary to the Research Intervention with E.G**

	<b>Control group</b>	<b>Experimental group</b>
<b>Teaching materials</b>	Textbook as such.	Textbook adaptation with the intercultural framework.
<b>Projects</b>	Projects from the textbook.	Projects based on cultural awareness or developing positive attitudes towards other cultures.
<b>Lessons</b>	According to the syllabus' communicative and linguistic objectives.	According to the syllabus' communicative and linguistic objectives with more intercultural tasks and supports (texts, pictures...etc)
<b>Exams</b>	According to BEM guide	According to BEM guide with intercultural supports

#### **4.4.4.1. Intercultural Framework of the Research**

Because the text book is not the only teaching material (Algerian curriculum, 2016, p. 476), teachers are encouraged to follow some techniques to adapt it to their learner's level (Cortazzi & Jin, 1999). The researcher adapted a pedagogical framework with the experimental group in which he kept the linguistic, communicative, cultural outcomes intact. However some lessons that showed deficiencies in the content analysis were substituted by others like Nabila's dialogue with karim and Nadia ( See appendix G)

#### 4.4.4.2. Measurement Tools: Intercultural grid

The intercultural grid was developed by the researcher himself to link theory with practice. The grid is based on Byram's (1997) model of intercultural competence, and Bennett M. J (2017) model of intercultural sensitivity. The grid assesses learners' intercultural knowledge, skills, and attitudes on a 5 points scale. Each point in the scale corresponds to Bennet's developmental stages of intercultural sensitivity. The figures (18) and (19) below, illustrate the conception of the intercultural grid that is used as a research tool in the learners' survey.

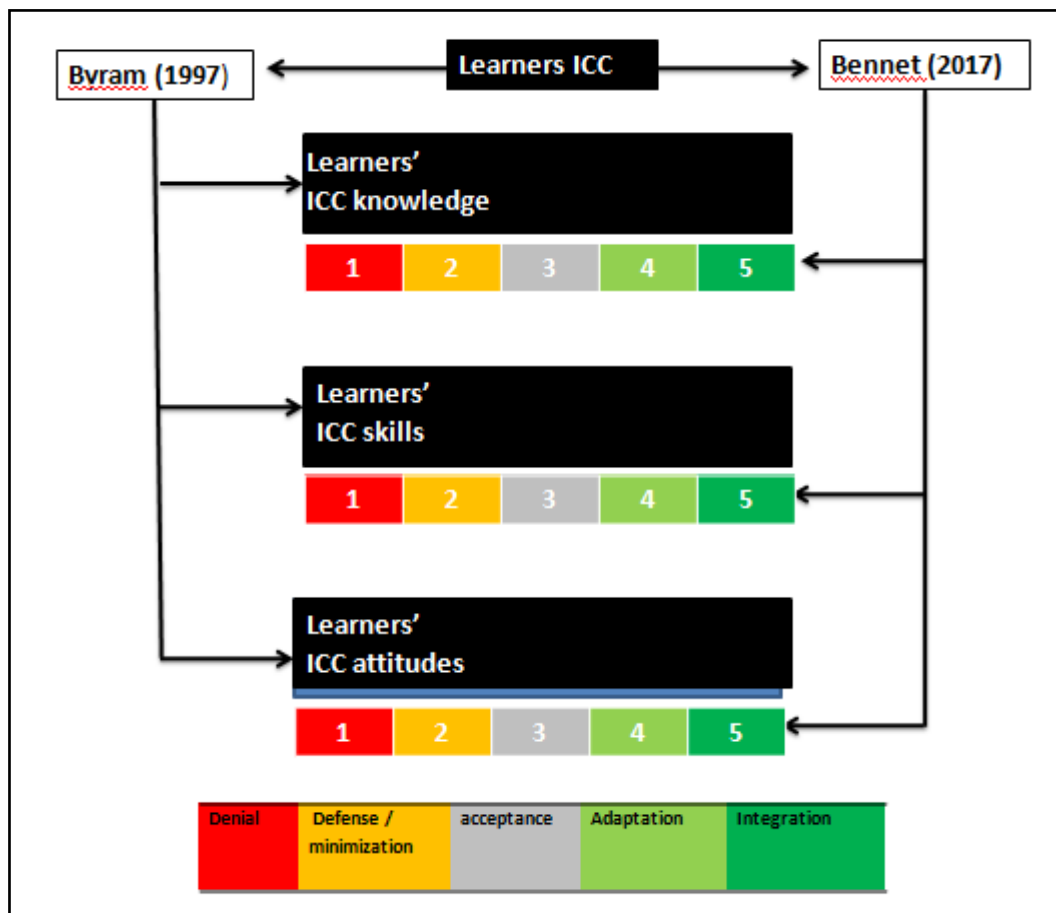


Figure 19 Conceptualization of the Intercultural grid learner's survey

	Denial	Defense / minimization	acceptance	Adaptation	Integration
	1	2	3	4	5
Knowledge: Items 1,2,3,6	Little knowledge about the source culture and the target culture	Some knowledge about the source culture /Little knowledge about the target culture	Good knowledge about the source and the target culture	Some knowledge about cultural differences/ similarities between the source and the target culture	good knowledge about cultural differences/similarities between the source and the target culture
Skills: Items 4,8, 9,10	Very Poor interpretation of cultural differences	Poor interpretation of cultural differences	Some interpretation of cultural differences	Interpretation of cultural differences	Good Interpretation of cultural differences
Attitudes: Items 5, 7,10	Very negative attitudes towards the other	Negative attitudes towards the other	neutral	Positive attitudes towards the other	Very Positive attitudes towards the other

**Figure 20 The grading scale in the intercultural grid of the learners' survey**

#### 4.5.Conclusion

To sum up, this chapter offers a thorough overview of approaches and methods applied to this research. The current research adopted a case study approach since it dealt with intercultural competence as a complex whole from three perspectives. In this sense, the chapter links theories in research methodology with procedures conducted in the three research cases. The first case, the teachers' survey, adopted an exploratory design and generated quantitative data through a questionnaire and qualitative data through an interview. The second case, the textbook survey, adopted a descriptive-analytical design and generated quantitative and qualitative data through content analysis. The third case, the learners' survey, adopted a quasi-experimental design and generated quantitative data through pretest/posttest intercultural grid.



## **Part Four: The Empirical Field**

## Chapter five: Teachers' Survey

5.1.	Introduction .....	119
5.1.1.	Data gGathering Tools .....	119
5.1.1.1.	The Questionnaire .....	119
5.1.1.2.	The Interview .....	119
5.2.	Analysis and Interpretation of Results.....	120
5.2.1.	Analysis and interpretation of Quantitative Results (from the questionnaire).....	120
5.2.1.1.	Teacher's Age (item 1).....	120
5.2.1.2.	Teachers' Gender (item 2).....	121
5.2.1.3.	Teachers' Experience ( item 3) .....	122
5.2.1.4.	Teachers' Training Item 4: Training .....	124
5.2.1.5.	Teachers' Conceptions about Culture Types (item 5).....	125
5.2.1.6.	Teachers' Interpretations of Culture-Language Relationship (item 6) .....	127
5.2.1.7.	Teachers' conceptions about Culture Categories ( item 7) .....	130
5.2.1.8.	Teachers' attitudes towards teaching culture (item 8) .....	131
5.2.1.9.	Teacher's Techniques to Teach Culture.....	133
5.2.1.10.	Teachers' perceptions of Pupils' Motivation when Learning Culture .....	134
5.2.1.11.	Teachers' Views on My Book of English Year 4 ( item 11).....	136
5.2.1.12.	Teachers' Views on the Cultural Content of Exams (item 12) .....	138
5.2.1.13.	Limitations to the Teaching of Culture in English Class ( item 13) .....	140
5.2.1.14.	Teachers' Attitudes towards Intercultural Objectives ( item 14) .....	141
5.2.1.15.	Teachers' Attitudes towards Teaching Cultural Awareness (item 15).....	142



5.2.1.16.	Teachers' Practices to Teach Cultural Awareness (item 16) .....	144
5.2.1.17.	Teachers' attitudes towards intercultural skills/attitudes (item 17) .....	146
5.2.2.	Analysis and Interpretation of Qualitative Data (from the interview).....	149
5.2.2.1.	Teaching Experience (Q.1).....	149
5.2.2.2.	Training Experience (Q.2).....	149
5.2.2.3.	Assessing Training Days (Q.3) .....	150
5.2.2.4.	Topics in Training Days (Q.4) .....	150
5.2.2.5.	The place of Culture in Training Days (Q.5) .....	150
5.2.2.6.	Interviewees' Conceptions about Intercultural Competence (Q.6).....	151
5.2.2.7.	Interviewees' Attitudes towards Interculturality (Q.7) .....	151
5.2.2.8.	Interviewees Comments about My Book of English Year 4 (Q.8) .....	152
5.3.	Conclusion .....	152

## **5.1.Introduction**

Teachers' opinions, conceptions, and attitudes are of primordial concern regarding the teaching and the learning of intercultural competence. Although the learner is said to be the hub of the teaching and learning process, its attitudes and conceptions about cultural themes and intercultural issues are guided and shaped by teachers. In this respect, this Chapter explores teachers' standpoints, perceptions, and attitudes towards teaching culture in general and intercultural competence in particular.

### **5.1.1. Data gathering tools**

Although data gathering tools were referred to in chapter four which was concerned with the research methodology, this section is to remind of the tools which were used in this survey, namely the questionnaire and the interview.

#### **5.1.1.1. The questionnaire**

To investigate teachers' perceptions and attitudes towards culture and its teaching within an intercultural dimension, a questionnaire was administered to 36 teachers from 96 teachers of English assigned 4<sup>th</sup>-year classes in middle schools in the governorate of Khenchela. The questionnaire aims to collect data from teachers' answers regarding their conceptions about culture and language, their integration of culture in their language lessons, and their attitudes towards intercultural competence in theory and in practice.

#### **5.1.1.2.The interview**

A structured interview was conducted with four trainers and the inspector of English in the 2nd division of schools in khenchela. This interview aims to investigate more about the place of culture in the training programs. Indeed, as Seneca put it "Even while they teach, men learn", teachers (trainees) learn much from their trainers and inspector. As such,

interviewing teachers' trainers would feed and inform our inquiry about teachers' perceptions of culture and its teaching, which was conducted through the previous questionnaire.

The interview was developed in three sections through 08 open-ended questions that mainly targeted culture's place in teachers' training; section one dealt with teachers' background careers, section two dealt with the nature of teachers' training, and Section three dealt with intercultural competence in the trainers' perspectives. The interviewees' answers were recorded, analyzed, and categorized under themes as mentioned in the coming title.

## **5.2. Analysis and interpretation of Results**

### **5.2.1. Analysis and interpretation of Quantitative Results (from the questionnaire)**

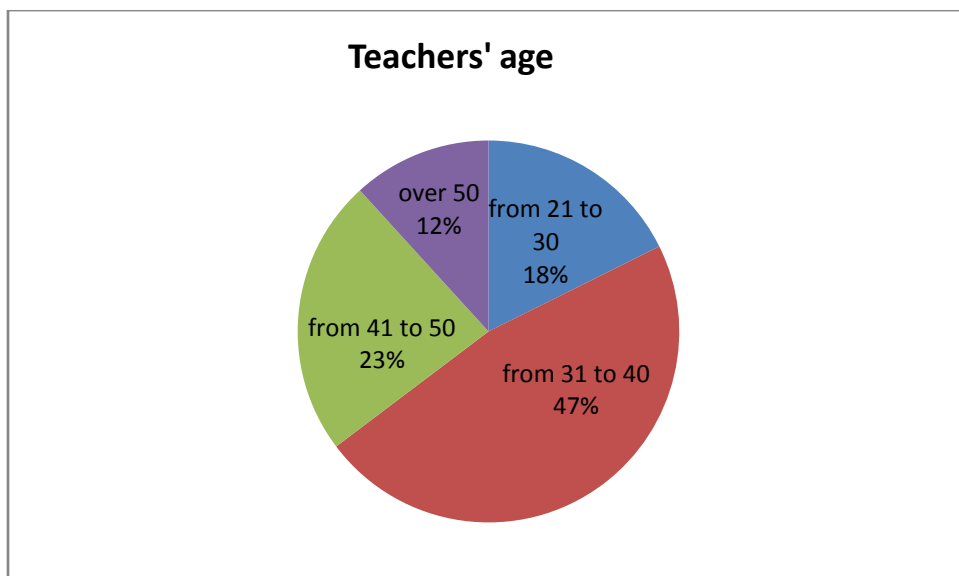
This section provides an analysis (Data interpretation and representation) and a discussion of quantitative results that were obtained from this survey's questionnaire. Teacher's responses to the Questionnaire' items are converted into frequencies and percentages. After that, the numerical data is represented under tables and figures and discussed in relation to the literature review of the study or and the researcher's interpretation

#### **A/ Section one: Demographic Information.**

##### **5.2.1.1. Teacher's Age (item 1)**

**Table 6 Teachers' Age**

<b>Teachers' age</b>	<b>Frequencies</b>	<b>Percentages</b>
From 21 to 30	6	18%
From 31 to 40	16	47%
From 41 to 50	8	23%
Over 50	4	12%
Total	34	100%



**Figure 21 Teachers' Age**

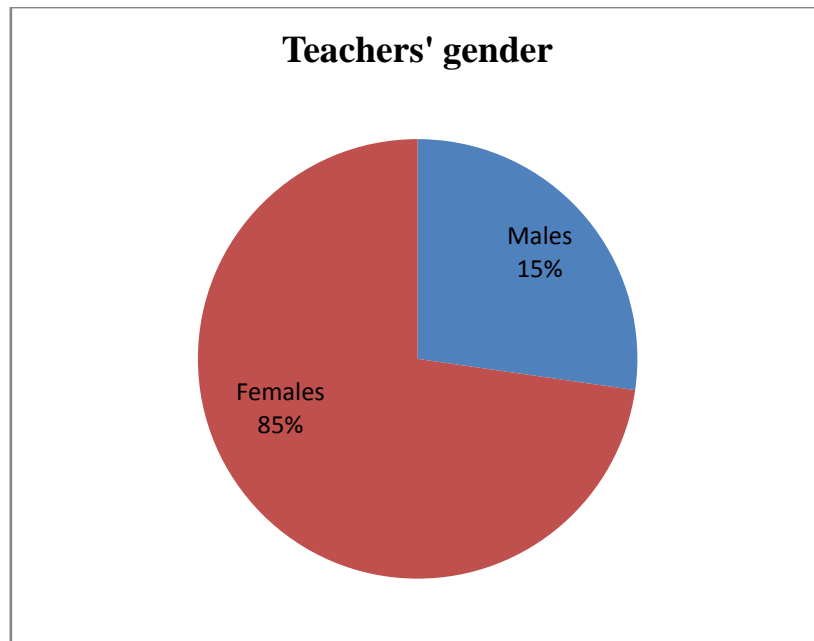
From the table and figure above, the majority of teachers assigned 4th-year level (47%) are aging from 31 to 40 years old. This percentage can be explained by the eagerness and the hardworking behavior teachers may show at the beginning of their career. Moreover, administrations are more likely to assign such teachers 4th-year level, due to their flexibility at this age to adapt to continuous changes in the syllabus.

Similarly, it was noticed that teachers of 4th-year level who are less than 30 years old or over 50 years old represent a minority of 18% and 12%. This can be attributed to the lack of experience young teachers have with pupils and the syllabus on the one hand, and on the other hand, teachers over 50 years old tend to be more reluctant to tune their teaching up with the new changes brought to the syllabus although their unquestionable experience of teaching.

### 5.2.1.2. Teachers' Gender (item 2)

**Table 7 Teachers' Gender**

Gender	Freq.	Perc.
Male	05	15%
Female	29	85%
Total	34	100%



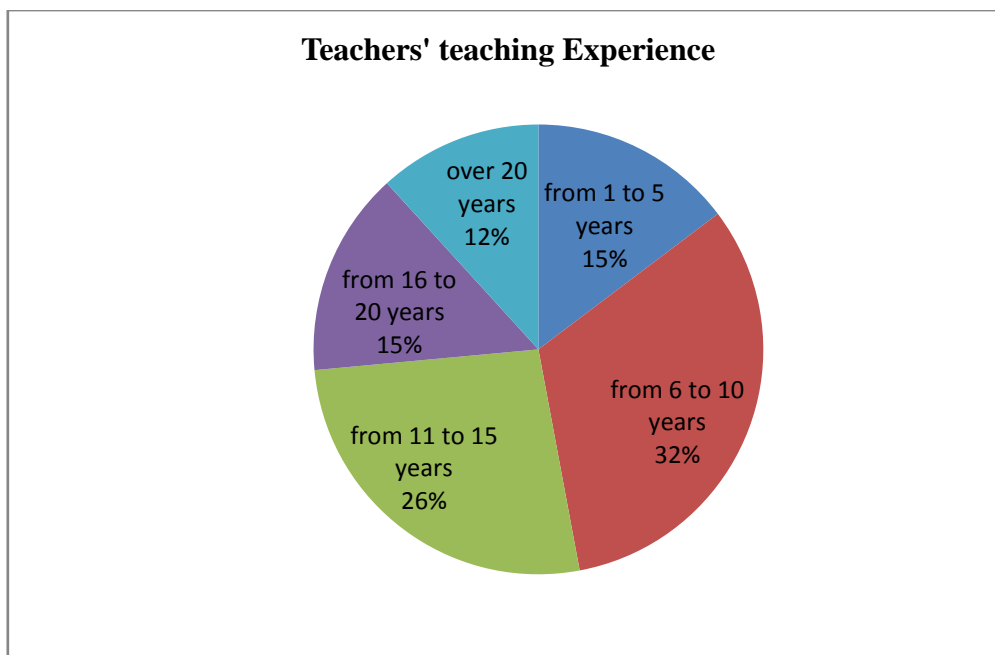
**Figure 22 Teachers' Gender**

As it is clearly mentioned in the table and the figure above, females overpopulate males in the sample of the study; that is five males (15%) against twenty nine females (85%). This can be attributed to the nature of the school subject itself as it is reported that females choose literature and foreign language branches at universities whilst males choose scientific branches (Nikitina, 2007).

### 5.2.1.3. Teachers' Experience ( item 3)

**Table 8 Teachers' Experience**

Age range	freq.	%
From 1 to 5 years	05	15%
From 6 to 10 years	11	32%
From 11 to 15 years	09	26%
From 16 to 20 years	05	15%
Over 20 years	04	12%
Total	34	100%



**Figure 23 Teachers' Experience**

Teaching experience is a key indicator that reflects teachers' overall capacity in pedagogy and teaching. The data obtained from the questionnaire shows that teachers who have an experience ranging from six to fifteen years represent the majority (58%) of teachers of 4<sup>th</sup> year level. In fact, such an experience represents the midcareer where teachers are enjoying devotion, eagerness and commitment to show their best in teaching.

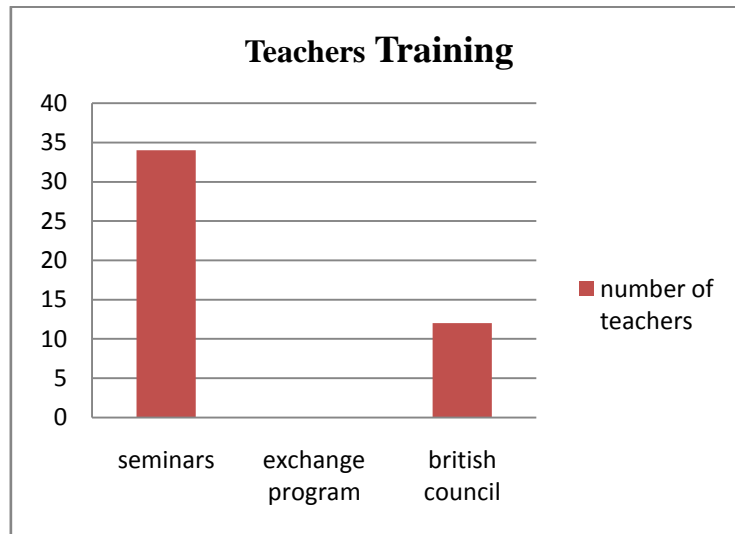
However, due to their short experience, we can notice that only five novice teachers (with less than five years of experience) were assigned 4<sup>th</sup> year level. Similarly, only four teachers with an experience that exceeds twenty years were assigned 4<sup>th</sup> year level. This could be interpreted to the previous data related to age category where it was found that only four teachers are above fifty years old; Opting for anticipated retirement or administrative tasks may be two main reasons to explain why such age category is a minority when it comes to assigning 4<sup>th</sup>-year level .



#### 5.2.1.4. Teachers' Training Item 4: Training

**Table 9 Teachers' Training**

Training	Freq.
Seminars	34
Exchange program	00
British council	12



**Figure 24 Teacher's Training**

Training is another key factor that may affect teacher's conceptions and attitudes towards teaching culture. The data from the questionnaire indicates that all selected teachers have received training in seminars organized by the ministry of education. Attending these seminars is compulsory; workshops and open days about new techniques of teaching and updated programs are offered to teachers by inspectors and more experienced teachers. However, in a subordinate open question to this item, the majority of teachers asserted that culture is paid different attention in such seminars whose focal points were different depending on the institution that offers such training.

Some teachers (12 teachers), nonetheless, have received some training in cooperation with the British council in Algiers. According to them, culture in such training programs enjoyed a wider room than local seminars. Additionally, British culture was felt dominant in

the training days; this is normal as far as the British council is an official British institution aiming at spreading English and the British cultures in the world (British Council, 2020).

A remarkable point in this item is that none of the 34 teachers has been to a foreign country in an exchange program. This can raise some concern about teachers' intercultural competence, let alone instilling and improving it in their learners.

## **A/ Section two: Teachers' perception and attitudes about teaching Culture**

In this section, teachers' pedagogical perceptions and attitudes towards culture are to be investigated. Items 5 to 7 explore teachers' definition to culture, its relationship with language, and its types and categories. Items 8 to 13 investigate teachers' presentation of culture in the English class.

### **5.2.1.5. Teachers' Conceptions about Culture Types (item 5)**

In this item, teachers were asked to choose among provided definitions that were derived from theoretical approaches to culture such as Moran (2001) classification of cultural dimensions as products and processes and Chen (2009) classification of cultural manifestations into Big C and the small c themes .

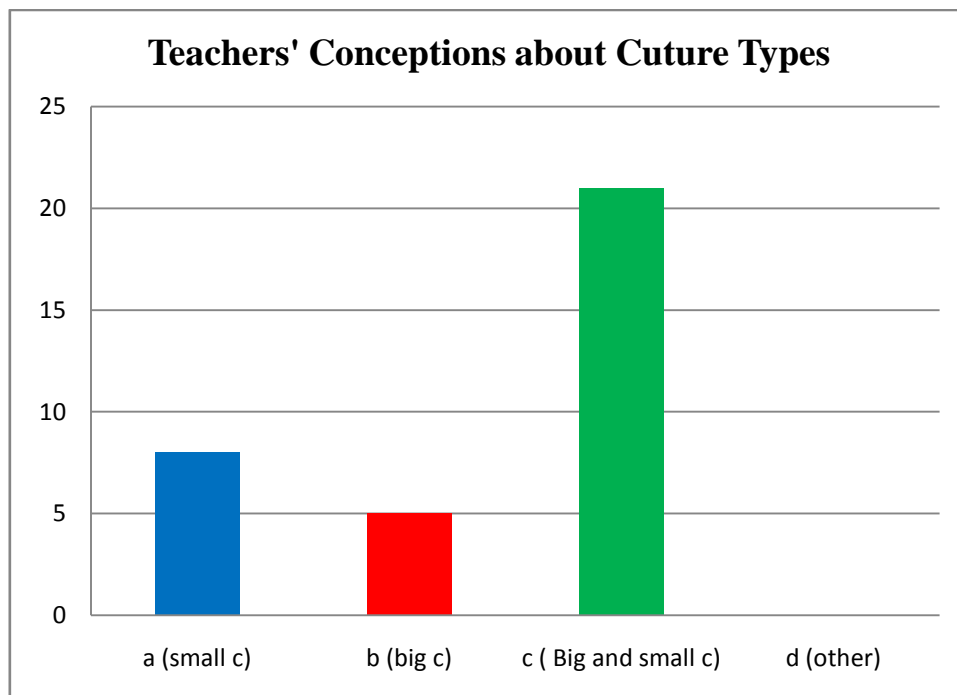
The provided definitions to culture were as follows:

- a- Culture is people's collective way of life such as traditions, lifestyles, values
- b- Culture is people's products such as Music, Theatre, Literature
- c- Both of the previous definitions
- d- Other definition, please specify

The results are represented in the table and figure bellow.

**Table 10 Teachers' Conceptions about Culture Types**

Teachers' definition	Frequencies	Percentages
<b>a (small c)</b>	08	23%
<b>b (big C)</b>	05	15%
<b>c ( Big and small c)</b>	21	62%
<b>d (other)</b>	00	00%
<b>Total</b>	34	100%



**Figure 25 Teachers' Understanding of Culture Types ( item )**

The data generated from item 5 shows clearly that the majority of teachers approach culture from both big C and small c perspectives. This goes in harmony with what we have found in the literature, especially the fact that culture should be regarded by teachers as a social product and a process (Moran, 2001).

However, some eight teachers limited their perspective of culture to the way of people's daily living. This could be reflected later in their culture teaching as they might avoid teaching literature, poems, and other social products that represent the big C aspect of culture.

Concerning the big C aspect of culture, it was noticed that only five teachers see that culture is a manifestation of social products.

Item 5, then, shows a serious heterogeneity in teachers' understanding of culture; although 62% of them pay the same importance to both big and small "c", the remaining 38% of teachers present a serious polarity concerning whether culture is people's daily routine or people's final and macro products. This could lead us to raise some uneasiness concerning their teaching of culture in a language classroom since it was argued in previous chapters (see chapter one) that the essential and fundamental aspect of culture is its small c aspect, the context in which language is used (Kramsch C. , 1993).

#### **5.2.1.6. Teachers' Interpretations of Culture-Language Relationship (item 6)**

In this item, teachers were asked to choose among 5 points Likert-scale propositions reflecting teachers' attitude towards Kramsch & Widdowson's (1998) reflection about the intricate relationship between culture and language. At the end of the item, a blank space was given to teachers to explain their attitudes.

The provided statement was paraphrased from Kramsch & Widdowson's (1998) as follows: "Teaching language is by definition teaching culture, we can't isolate language from the social context where it is used."

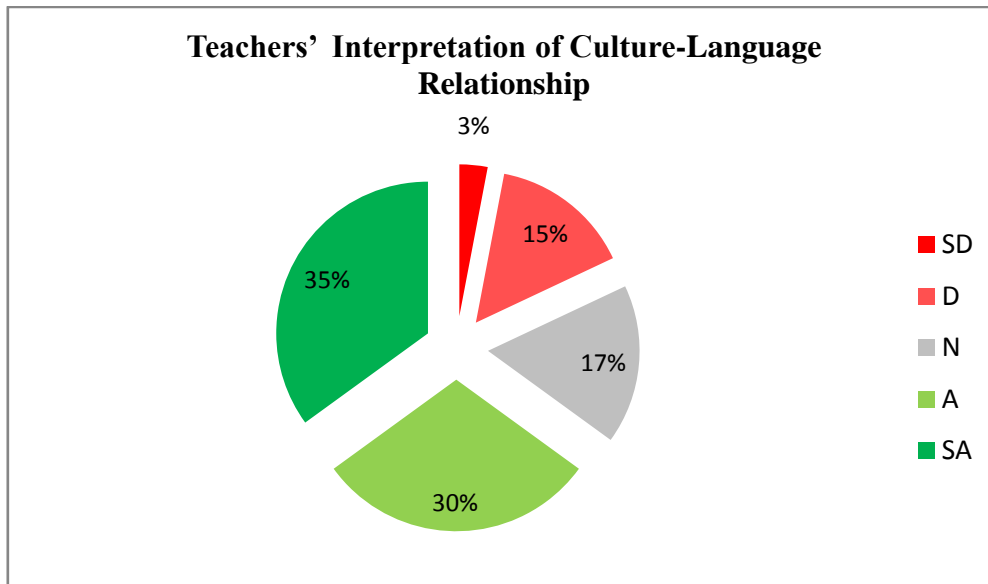
Attitudes were coded as follows

- **Negative attitude:** strongly disagree (SD=1) and disagree (D=02);
- **Neutral attitude** : I don't know (N=3);
- **Positive attitude:** agree (A=4) or strongly agree (SA=5).

Results are represented in table 11 and the figure 26 bellow

**Table 11 Interpretation of Culture-Language Relationship**

Attitude	Freq.	%
SD	01	3%
D	05	15%
N	06	17%
A	10	30%
SA	12	35%
<b>Total</b>	<b>34</b>	<b>100%</b>



**Figure 26 Interpretation of Culture-Language Relationship**

From the table and the figure above we can note that the majority of teachers (65%) had a positive attitude towards the provided statement. This percentage can be interpreted in that teachers believe in the strong relationship between language and culture. Therefore, this would normally be echoed in their teaching of language. Teachers, however, had divergent opinions concerning the nature of such a relationship. While some considered language a shared cultural element among people, others deemed it a means to express and preserve culture. This is true if we consider language as a means to express culture manifestations in

both the small c and the big C aspects. In other words, language does not only has a primordial role in transmitting values and beliefs between generations, but also an undeniable effect on embodying cultural products and attributing them sense such as touristic brochures which describe states of the art, monuments, and sculptures.

However, only six teachers (17%) of the sample believed that there is no relationship between language and culture. This belief could be interpreted in their negative attitude towards the provided statement.

Teachers' academic backgrounds at university might be behind such an interpretation. Indeed, most specialties focus on didactics and applied linguistics, fields which disassociate language from its cultural contexts and its study is reduced in a purely structural dimension. Furthermore, cultural studies in language branches at university are presented in a few modules such as American or British civilization and/or literature which deal mainly with the big C aspect of culture.

Another six teachers representing (17 %) had a neutral attitude since they could not decide whether they agreed or disagreed with the provided statement. This uncertainty is further understood in the teachers' answers to the subordinate question; the language was conceived as a part of the culture, yet it is for them a culture product, a cultural element along with beliefs, norms, and artifacts, to name but a few. Thus, language and culture are separable for these teachers, although the strong relationship bonds them together.

To sum up, the data found in this item indicate, optimistically, that the majority of teachers are likely to give importance to culture in their teaching, either by integrating it explicitly in their lessons or, at least, devoting some activities to this end.

### 5.2.1.7. Teachers' conceptions about Culture Categories ( item 7)

Because the concept of the source and target /international culture is a vital duality in developing intercultural competence, especially intercultural knowledge (Byram M. , 1997), the researcher investigates through this item teachers' understanding of such concepts.

Teachers were asked to classify 10 cultures that were derived from Kachru (1992) model of concentric circles of English by putting a cross in the cells that correspond with "source", "target", "international" or "I cannot decide". The results are represented in the table below:

**Table 12 Teachers' Conceptions about Culture Categories**

Culture	Source	Target	international	I cannot decide
Algerian culture	34	00	00	00
English culture	00	34	26	00
American culture	00	34	28	00
Asian culture	00	01	30	33
Australian culture	00	19	32	15
Arabic culture	34	11	12	00
Mediterranean culture	10	08	33	16
European culture	00	32	28	02
Islamic culture	34	00	29	00
Western culture	00	15	31	19

As the table above indicates, there is a consensus among teachers that the source culture to be presented to learners embodies the Algerian, Islamic, and Arabic cultures (34 teachers). Moreover, some teachers expanded the scope of the source culture to include the Mediterranean Culture as well. Concerning the target culture, the classical view of the target language/culture likeness was found in teachers' understanding of what a target culture is. As

such, according to teachers, we can notice that a target culture is limited to countries where English is used widely as an official or a second language, such as USA or England.

However, many teachers could not decide whether Asian or western Culture can important for learners. This understanding neglects the paramount role of English in communication, a role that made English a lingua franca around the globe (Alpetkin, 2002).

#### 5.2.1.8. Teachers' attitudes towards teaching culture (item 8)

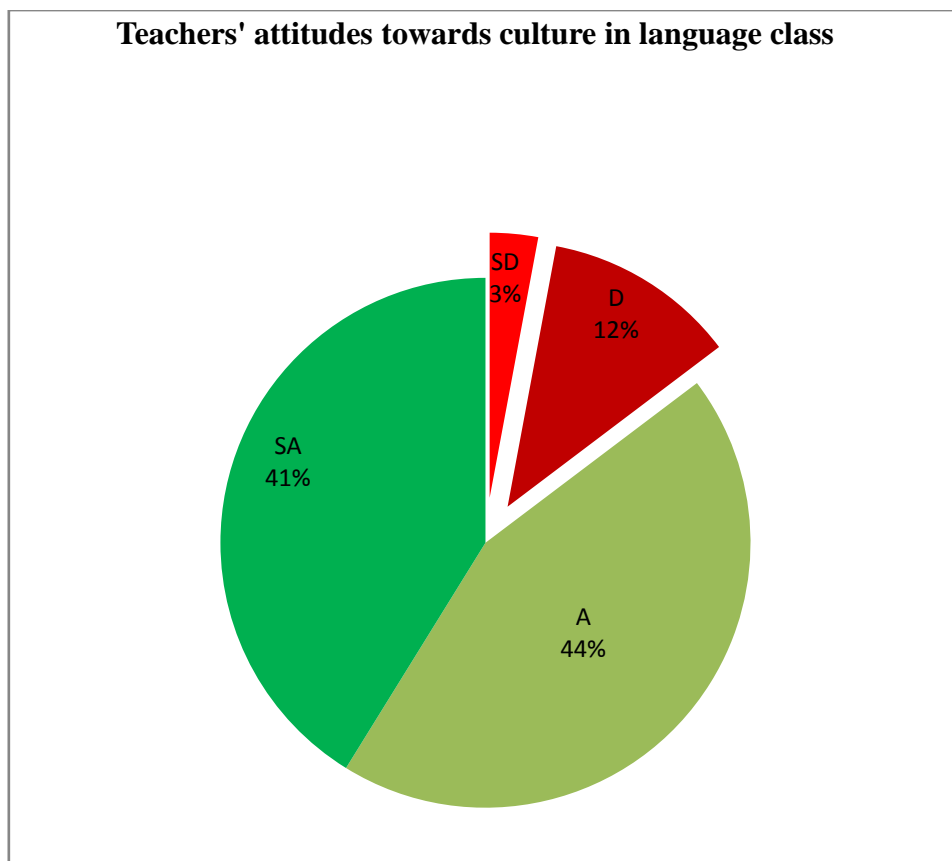
The importance of teaching culture in language class is explicitly targeted in this item; teachers choose among 5 points Likert-scale propositions reflecting their attitudes towards teaching culture. these attitudes varied from negative (strongly disagree: 1 disagree : 2), neutral: 3, to positive attitude( agree: 4 or strongly agree:5). The item ends up with asking teachers a subordinate question to explain their attitudes

The table and figure bellow represent and summarize the findings obtained from item7.

Table 13 Teachers' Attitudes towards Teaching Culture

Statements	Freq.	%
<b>SD</b>	01	3%
<b>D</b>	04	12%.
<b>N</b>	00	00%
<b>A</b>	15	44%
<b>SA</b>	14	41%
<b>Total</b>	34	100%





**Figure 27 Teachers' Attitudes towards Teaching Culture**

It seems that item 8 confirms the data obtained in item 6. The majority of teachers (85%) have positive attitudes (strongly agree/ agree) towards the importance of teaching culture in language class. This could remind us of the 65% of teachers in item 6, who believe in the strong relationship between language and culture.

Few teachers (12 teachers) wrote their reasons to argue for their responses whilst the remaining teachers left the item's subordinate space blank. Answers obtained from the subordinate questions are analyzed and interpreted as follows:

Teachers having negative attitude (3 out of 5) think that culture is not important because learners should develop their linguistic competence first. In addition, teaching culture involves time consuming activities that do not help in finishing the program as expected. The answers of teachers who showed positive attitude (9 out of 29) varied from considering

culture as a means to teach grammar forms (grammar in context), and teach vocabulary through songs and role plays.

### 5.2.1.9. Teacher’s Techniques to Teach Culture

Unlike previous items ( 5, 6, 7 and 8) which investigated teachers’ theoretical perceptions and attitudes about culture and its teaching, item 09 comes as to reflect the practices of teachers concerning the way they integrate culture into their English class.

Teachers in this item were given possible techniques which are as follows:

- a) Through grammar illustrations.
- b) Through teaching language skills: Listening, speaking, writing, and reading.
- c) Through assigning projects.
- d) Through other means.

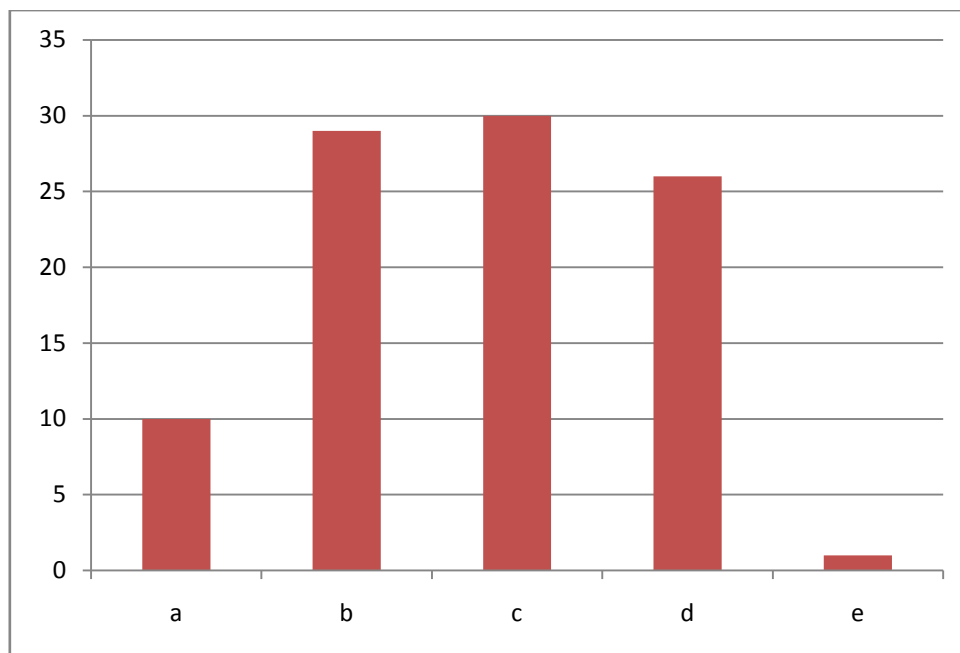
Please specify:.....

- e) I don’t integrate culture in my lessons.

The results are described in the following table and figure below

**Table 14 Teachers' Techniques to Teaching Culture**

Statement	Freq.	%
A	10	11%
B	29	30%
C	30	31%
D	26	27%
E	01	1%
Total	96	100%



**Figure 28 Teachers' Techniques to Teaching Culture**

The data generated in item 9 indicates that the overwhelming majority (33 teachers) chose at least one statement that refers to an implicit teaching of culture. Only one teacher, however, chose the last statement (e); I don't integrate culture in my lessons. This goes in harmony with previous items dealing with teachers' attitudes towards teaching culture where the majority had positive attitudes towards this point.

Speaking about integrating culture implicitly in language class, such integration comes in different ways as it is mentioned in the bar chart above.

We can notice that Assigning projects and teaching language skills are the most used means/techniques to integrate culture. A substantial number of teachers (26) added their own means such as culture capsules, songs, and role plays. Moderate number of teachers claimed that grammar can be considered as a good means to integrate culture, especially in activities dealing with grammar illustrations.

#### **5.2.1.10. Teachers' perceptions of Pupils' Motivation when Learning Culture**

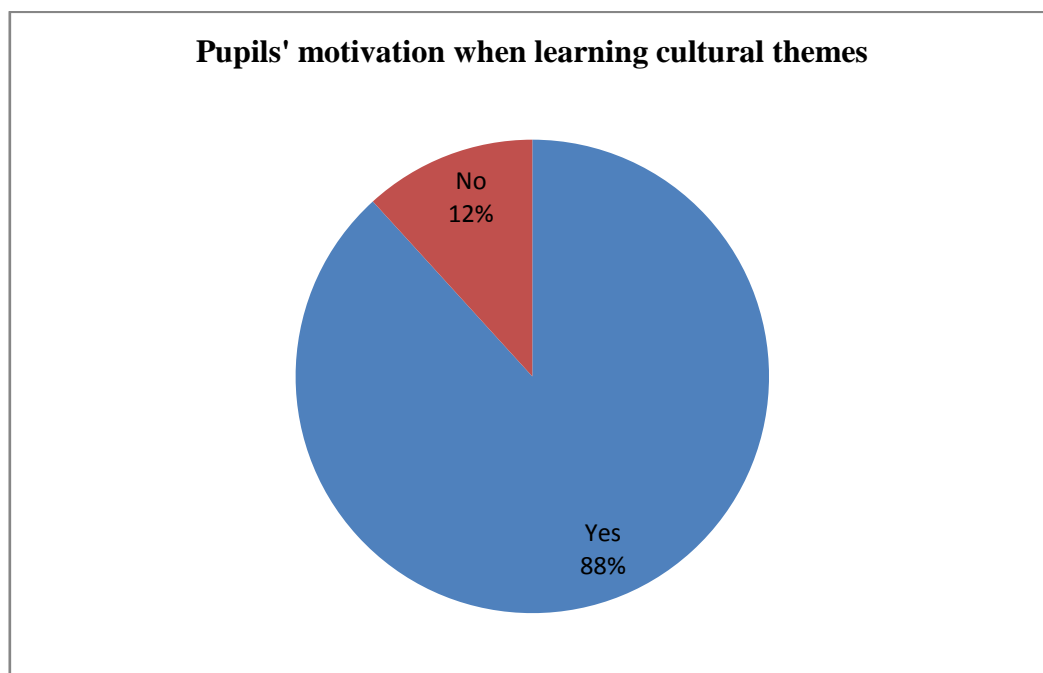
It is a fact that unlike secondary schools where learners are expected to be equipped with a sufficient linguistic competence that enables them to deal with and discuss cultural

themes, pupils at their 4<sup>th</sup> year level middle school are rather beginners to deal with such themes. Therefore, teachers should choose particular cultural topics dealing with simple, concrete, and illustratable themes to sustain their learners' motivation. It is, consequently, very expected that learners would show different degrees of interest depending on whether the cultural topic is familiar to them or not.

Hence, this item investigates teachers' perceptions on their pupils' motivation towards culture themes. Teachers in this item were asked to answer by "Yes" if their learners are motivated or by "No" if their learners are not motivated when being presented cultural content.

**Table 15 Pupils' Motivation when Learning Cultural Themes**

Answers	Freq.	%
Yes	30	88%
No	04	12%
Total	34	100%



**Figure 29 Pupils' Motivation when Learning Cultural themes**

As it is mentioned in the figure and table above, one can easily notice that whereas only a minority (12% of teachers) thinks that their pupils' are not motivated, the majority of teachers (88%) consider their pupils motivated when being integrated into cultural themes.

This is rather logically expected since pupils tend to be curious about expressing (their source culture), or knowing about (the target culture), anything that concerns daily life routine; a routine that includes interesting, enjoying and useful things such as hobbies, games, sports, art, and celebrities among others. Another possible interpretation is that pupils find culture related activities and tasks more enjoyable; the majority of such activities are performed in songs, role plays, and mini videos with data-show to name but a few.

#### **5.2.1.11. Teachers' Views on My Book of English Year 4 ( item 11)**

The aim of this item is to explore teacher's views on the importance the textbook in the teaching of culture/intercultural competence. In other words, this item investigates whether this pedagogical support can be used to teach culture.

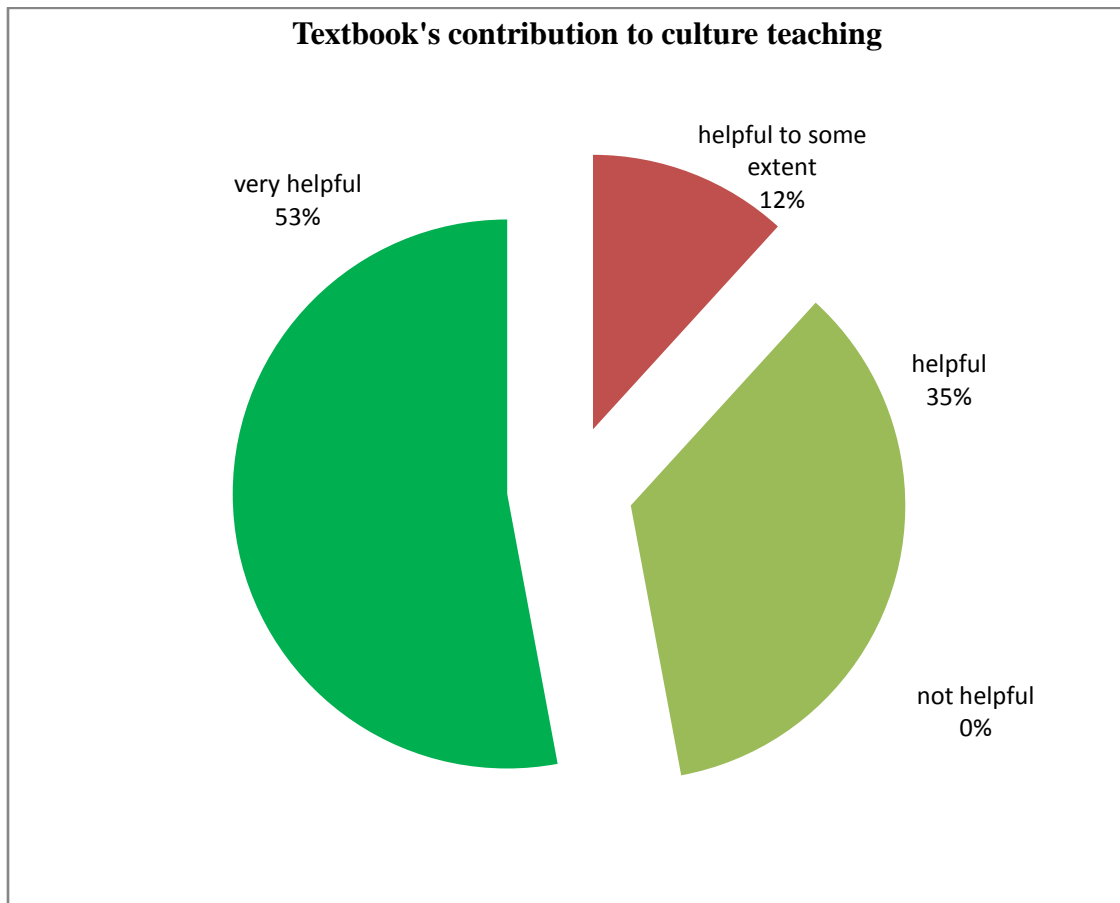
Teachers were asked to choose one statement that reflects the textbook's role in teaching culture. These statements were as follows:

- 1- Not helpful
- 2- Helpful to some extent
- 3- Helpful
- 4- Very helpful

The data obtained is summarized and described in the table and the figure bellow.

**Table 16 Textbook's Contribution to Culture Teaching**

Statement	Freq.	%
Not helpful	00	0%
Helpful to some extent	04	12%
Helpful	12	35%
Very helpful	18	53%
<b>Total</b>	<b>34</b>	<b>100%</b>



**Figure 30 Textbook's contribution to culture teaching**

The contribution of the textbook in teaching culture is undeniable (Cortazzi & Jin, 1999); this is clearly what results from item 11 demonstrate. More than half of the respondents (53%) find the textbook very helpful and (35 %) find it helpful. These teachers may be using the textbook as their only means of teaching due to personal or administrative

restrictions such as the absence of printer to print flash cards, data-show or speakers to make interactive lessons, or simply because the textbook is an official document that is meant to be reliable and culturally “safe” (Algerian curriculum, 2016, p. 476).

The only 12 % of teachers who found the textbook helpful to some extent may have their reasons; they might be using ICTs or other means to introduce culture in their classes.

This proves again that the textbook is a fundamental material in the teaching/learning process as far as language and/or culture is/are concerned. Moreover, with the findings showing that teachers rely, by and large, on the textbook to introduce and teach culture, it became compulsory for us in this study to explore its cultural content within an intercultural dimension in the following chapter.

#### **5.2.1.12. Teachers’ Views on the Cultural Content of Exams (item 12)**

In this item, teachers were asked about their views on the cultural content of Exams (either exams they design or other exams they have been confronted with in their career).

Exams at the middle school level are devised following three main hubs: reading comprehension questions about a linguistic support, mastery of language questions, and written expression in which pupils produce a piece of writing (Bounab, 2020).

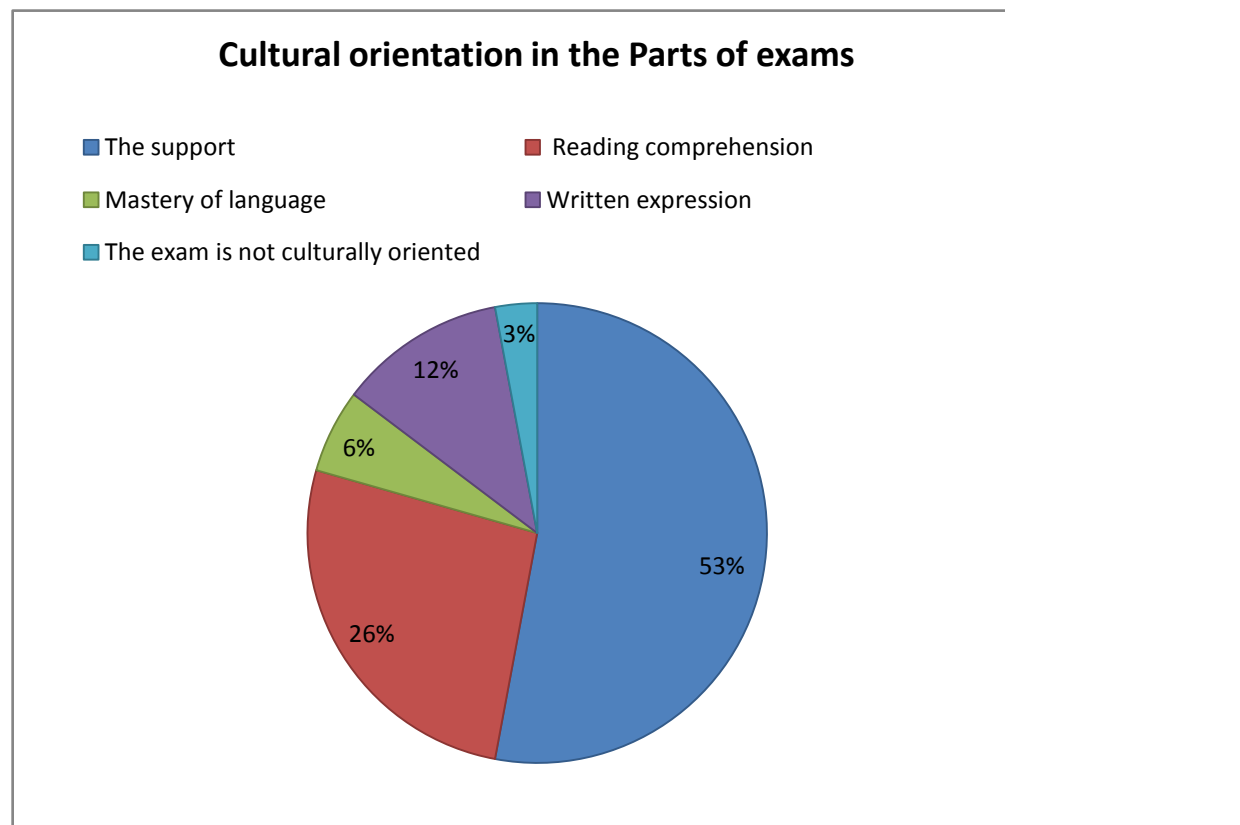
As such, teachers were asked about which part in exams is considered more culturally oriented.

- a- The support (texts; dialogues; emails...etc)
- b- The reading comprehension part
- c- The mastery of language part
- d- The written expression part
- e- The exam is not culturally oriented

The answers of teachers were summarized and described in the following table and figure

**Table 17 Cultural Orientation of Parts of Exam**

Part of exams	Freq	%
The support	18	53%
Reading comprehension	09	26%
Mastery of language	02	6%
Written expression	04	12%
The exam is not culturally oriented	01	03%
<b>Total</b>	<b>34</b>	<b>100%</b>



**Figure 31 Cultural Orientation in the Parts of Exams**

The data obtained from item 12 indicate that the overall majority of teachers (79%) consider that culture in exams lies in the support and/or the related reading comprehension questions. In this sense, for teachers, culture is used as a mere context to introduce language related questions either about the support’s settings and format or about the support’s



information that are of pure linguistic aspect. Pupils' attitudes, perceptions and knowledge towards culture cannot be echoed through this part as the pupils are required to limit their answers according to the support.

Some 26% of teachers think that the written expression part is culturally oriented. This may be true when pupils are encouraged to write a piece of writing following a certain format and using some hints, hints that could be ideas and/or language forms. In this part, the cultural background of learners can be reflected and assessed in their writings, especially in free writing where learners are motivated to express their personal views.

#### **5.2.1.13. Limitations to the Teaching of Culture in English Class ( item 13)**

This item was administered as an open ended question in which teachers were asked to write some obstacles/hindering factors that they encounter when teaching or dealing with cultural themes. Their answers could be gathered within the following hubs:

- Culture cannot be taught explicitly because of the syllabus objectives, objectives that are of purely communicative end. (13 teachers);
- Pupils at 4<sup>th</sup> year level are taught to deal with BEM exams. These exams focus on communicative and linguistic competences; culture is very implicitly targeted through some reading questions about the text of the exam. (2 teachers);
- Discussing cultural themes involves an explicit usage of pupils' L1 which cannot be a central hub in English lessons of 4<sup>th</sup> year level, since pupils do not have sufficient linguistic skills enabling them to perform such an end. (17 teachers).

#### **C/ Section three: Teachers' Intercultural Teaching of Culture**

The items in this section are intended to explore the intercultural dimension in which the cultural content is presented. Item 13 presents a theoretical overview of teachers' perceptions

about intercultural objectives when teaching culture and teachers'. As such, items 14 to 18 deal with teacher's teaching of intercultural components: knowledge, skills and attitudes.

#### 5.2.1.14. Teachers' Attitudes towards Intercultural Objectives ( item 14)

This item aims at exploring teachers' attitudes about objectives of teaching culture as far as intercultural competence is concerned. Therefore, the results in this item reflect a theoretical overview of what teachers think of intercultural objectives rather than what these objectives are.

Teachers were asked to rank statements on a 3 Likert scale from (1= not important, 2= I cannot decide, 3= important).

**Table 18 Importance of Intercultural Objectives**

Objectives behind teaching culture	1		2		3		MEAN
	F	P	F	P	F	P	
Developing learners' cultural/intercultural knowledge through exhibiting cultural differences and similarities between the source culture and the target culture.	00	00%	1	03%	33	97%	02.94
Developing skills related to interpreting, interacting, relating, and evaluating cultural differences.	05	15%	19	56%	10	29%	02.14
Instilling positive attitudes towards the others	00	00%	00	00%	34	100%	03.00

*Note.* Statements represent intercultural objectives derived and simplified from (Byram M. , 1997) model of intercultural competence and (Sercu, Assessing intercultural competence: aframework for systematic test developmentin foreign language education and beyond, 2004) study on intercultural teaching in education.

From the results obtained in item 14, instilling positive attitudes received the perfect score among the three components of intercultural competence. This indicates clearly that there is a perfect consensus among teachers that this objective is of high importance when teaching culture. Therefore, it should not be neglected in practice.

Developing learners' cultural/intercultural knowledge received an average mean of 2.94; this also indicates that there is a strong agreement among teachers on the importance of developing learners' cultural knowledge from two perspectives; the source culture of the learners and the target culture.

What is worth noting, however, is that developing the skills of interpreting, relating and evaluating received an average mean near 2 with 56% of teachers not sure to decide whether it is important or not. This hesitancy could be interpreted in teachers' fear to deal with cultural differences and the taboos that can rise in their class (Almutairi & Shukri, 2016).

#### **5.2.1.15. Teachers' Attitudes towards Teaching Cultural Awareness (item 15)**

Item 15 comes as to verify whether or not teachers apply in practice what they believe in theory. As it has been already mentioned in item 14, the majority of teachers (97%) think that intercultural knowledge is important; as such we can expect that this ratio is obtained as well in practice, because, it was previously stated that teachers should be intercultural teachers before waiting their learners to become intercultural learners (Almutairi & Shukri, 2016).

Teachers in this item were asked about their view point of teaching cultural content from two perspectives; the learners' source culture and the target/international culture.

Teachers were asked to choose among 5 points Likert-scale propositions reflecting teachers' negative attitude (strongly disagree: 1 disagree : 2), neutral with no decision: 3, or positive attitude( agree: 4 or strongly agree:5) towards the following statement: "To what extent do you agree/disagree about teaching cultural differences between source and the target/international cultures?"

At the end of the item, teachers were given a blank space to explain more their attitudes.

The following table and figure represent and summarize the data that were obtained in item15.

**Table 19 Teachers' Attitudes towards Teaching Cultural Awareness**

Statements	Freq.	%
SD	01	3%
D	13	38%
N	00	00%
A	12	35%
SA	08	24%
Total	34	100%

From the table 20 above, we can notice that about 40% of teachers (14 teachers) have shown negative attitude to teaching cultural awareness. Explaining their attitudes, these teachers reported their attachment the official curriculum which is true since the latter was found to put more focus on communicative competence (Algerian curriculum, 2016, p. 427). Respecting the time volume of the subject and the distribution of units also repeated answers as teachers a question of time availability to refer to a particular culture explicitly and teach its cultural themes from the two perspectives; the source culture and the target culture. Some teachers who were in favor of such teaching (9 out 20 teachers) found that exhibiting cultural differences and similarities is enjoying and motivating for both learners and teachers, but the limitations of time ‘compel us to assign this into homework or projects)

These results indicate that teachers’ roles in promoting intercultural competence in terms of knowledge are very limited due to many factors that are out of teachers’ reach such as time, objectives of the syllabus to name but a few.

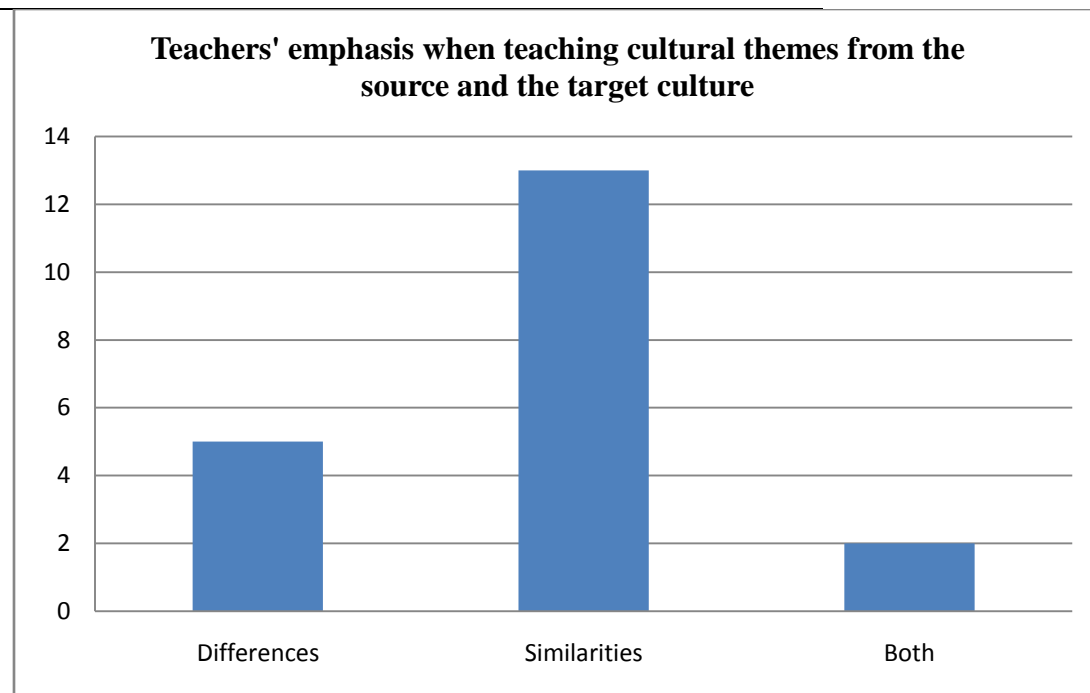
### 5.2.1.16. Teachers' Practices to Teach Cultural Awareness (item 16)

The aim of this item is to identify, even more, through which approach teachers compare cultural phenomena (dealing with cultural themes from the source and the target culture perspectives); is it through exhibiting similarities, differences, or both? At the end of the item, teachers were invited to give their reasons through a subordinate open question. To avoid the problem of “leading question”, the researcher asked teachers to not respond to this item if they strongly disagree or disagree about the previous statement of item 14.

The results of item 16 are described in the following table and figure bellow.

**Table 20 Teachers Practices to Teach Cultural Awareness**

Teachers' focus on	Freq.	%
Differences	05	25%
Similarities	13	65%
Both	02	10%
Total	20	100%



**Figure 32 Teachers' Practices to Teach Cultural Awareness**

As it is illustrated above, 13 teachers put emphasis on similarities between the source culture and the target culture when teaching a cultural phenomenon. Among this category of teachers, 10 teachers wrote their reasons in the open ended question. The reasons can be grouped into the following hubs:

- Two teachers preferred similarities and voided showing differences between the source culture and the target culture because learners of 4<sup>th</sup> year are “ not mature enough ‘culturally’ to interpret such differences” the other teacher thinks that such teaching may create culture shock;
- Seven teachers focus on similarities because the exhibition of such similarities promote universal values;
- Four teachers focus on similarities to make learners proud of their culture as it shares things in common with other cultures.

Only five (5) teachers responded that they focus on cultural differences between learners’ culture and the target culture. Four (4) of them gave their reasons which evolved mainly on one idea: instilling tolerance. Indeed, by teaching such differences, learners become aware that the others see the world reality in different views for tolerance is an inevitable means to accept the other as it is.

Two teachers claimed that they exhibit both similarities and differences. Their reasons were as follows:

- Raising learners’ critical thinking about their own culture and the other’s cultures.
- Stressing the fact that cultures are not the same, but also they are not completely different.

### 5.2.1.17. Teachers' attitudes towards intercultural skills/attitudes (item 17)

This item aims at investigating teachers' attitudes towards teaching intercultural skills and attitudes. Teachers were asked about the frequency they introduce skills/attitudes. Statements are to be ranked on a Likert scale from 1 to 3 with:

1= never ( negative attitude) ;

2=sometimes (neutral attitude);

3= always (positive attitude).

The results from item 17 are represented in the table below:

**Table 21 Teacher's Attitudes to Intercultural Skills/Attitudes**

		Teachers' responses						Mean
		1		2		3		
		F	P	F	P	F	P	
Skills	Interacting and interpreting activities	02		25		07		02.14
	Discovering activities	00		04		30		02.88
	Relate and evaluate activities	09		22		03		01.82
Attitudes	Activities that encourage openness and valuing the other /Activities that question one's culture beliefs and values	33		01		00		01.29

*Note.* Statements were derived and simplified from Byram (1997)'s model of intercultural competence

As it is shown, activities which develop skills of discovery received an average mean of 2.88, this indicates that teachers pay high importance to activities that help learners to acquire new cultural knowledge, be it from the source culture or the target culture. This confirms the results obtained in item 14 that indicated that the majority of teachers find that developing intercultural knowledge is an important objective when teaching culture.

However activities which are supposed to enhance critical thinking, a key factor in promoting learners' intercultural competence, were felt less important. Interacting/interpreting activities received an average mean of 2.14, which reflects a moderate frequency in the usage of such activities while relating and evaluating activities received the least mean, 1.82.

Unexpectedly with the results obtained in item 14, where attitudes received a mean of 03, the third component of intercultural competence, on its turn, received an average mean of 01.29. This may be explained by different reasons such as the constraint of time, the requisites of the syllabus, as well as the level of pupils. Indeed teachers generally use the cultural content as a means to teach language. Therefore, culture is taught implicitly, and no room could be devoted, accordingly, to further activities that have no linguistic finalities.

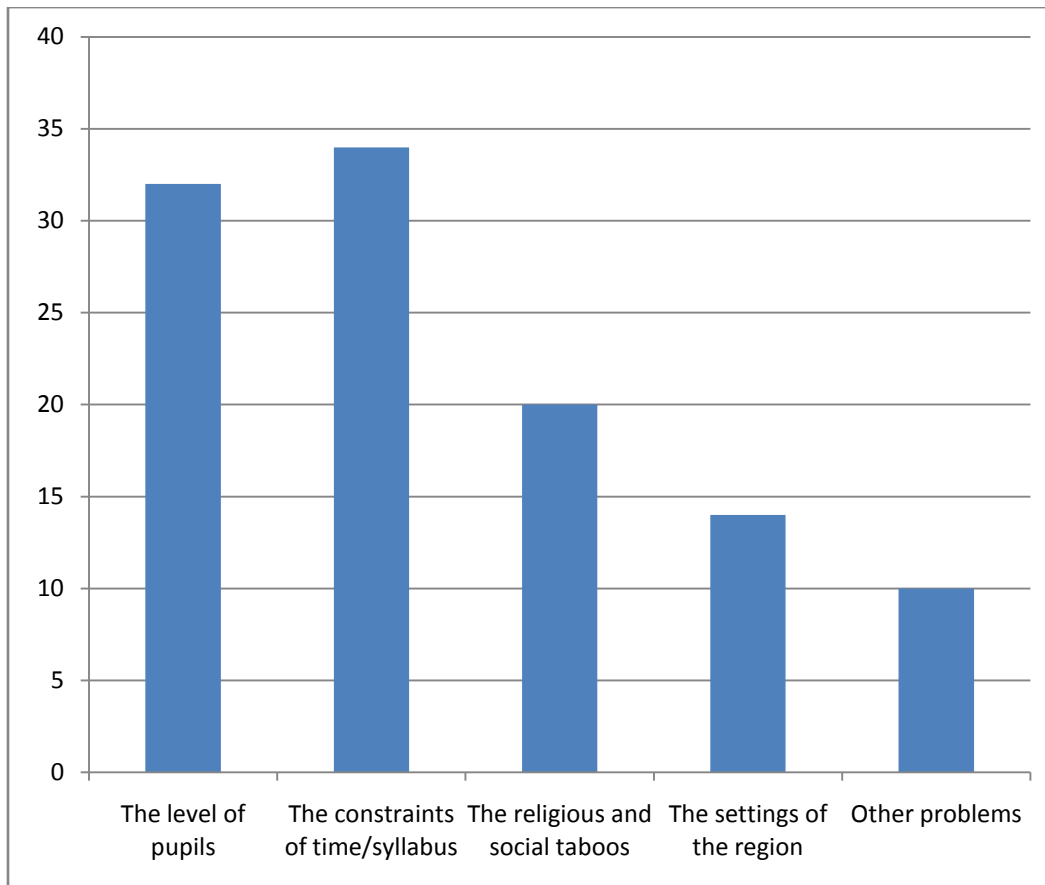
#### **5.2.1.18. Limitations to the Teaching of intercultural Competence in English Class( item 18)**

This item sheds light on the encountered limitations of teaching intercultural competence in English class of 4<sup>th</sup> year middle school level. Teachers were asked to answer an open ended question. Many teachers mentioned more than one obstacle. The answers of teachers were analyzed, codified under themes and illustrated in the following table and figure

Table 22 Litmitations to the Teaching of Iintercultural competence

<b>Problems encountered</b>	<b>Freq.</b>
The level of pupils	32
The constraints of time/syllabus	34
The religious and social taboos	20
The settings of the region	14
Other problems	10





**Figure 33 Limitations to the Teaching of Intercultural Competence**

As mentioned above, all teachers (34) think that the constraints of time and the objectives of the syllabus are unquestionably determining factors in teaching intercultural competence. Most teachers said that the syllabus focus on linguistic competence and, to some extent, communicative competence. Therefore, one hour would not allow teachers to develop further competencies, including intercultural competence.

Also, the level of pupils was found as a significant obstacle when teaching intercultural competence. While some teachers believe that teaching intercultural knowledge and skills should be performed in pupils' mother tongue for a better intercultural understanding, other teachers believe that such teaching affects the target language since the usage of the mother tongue is not allowed by inspectors.

Other teachers further claimed that pupils at this stage are not ready to deal with other cultures since they are cultivating their culture through some school subjects such as Islamic and civic education and history and geography.

Twenty (20) teachers found that exhibiting some social or religious taboos represents a decisive obstacle when teaching intercultural issues. For them, pupils, due to their age, cannot assimilate and accept such taboos, and developing intercultural attitudes becomes thus impractical.

The region's settings were also found to be a serious hindrance; according to fourteen (14) teachers, Khenchela is an interior region with a conservative society; intercultural encounters, in reality, are literally absent, and discussing virtual intercultural issues would not have an eventual effect on pupils outside the classroom.

Ten (10) teachers mentioned other problems that varied from technical issues such as the absence of ICTs and internet in schools to ethical issues like influencing pupils' natural acquisition of culture because teaching intercultural competence would create a cultural conflict that may lead pupils to identity loss.

## **5.2.2. Analysis and Interpretation of Qualitative Data (from the interview)**

### **Section one: teacher's professional background**

#### **5.2.2.1. Teaching Experience (Q.1)**

##### **For how long have you been teaching English?**

All interviewees had more than twenty years in teaching English. This long experience can be a good sign to provide thorough information about teachers' training.

#### **5.2.2.2. Training Experience (Q.2)**

##### **For how long have you started training novice teachers?**

Responses varied from 5 years to 12 years. However, for the inspector of English, the experience in training "does not really matter as much as the commitment and sincerity of teachers".

## **Section two: training days**

### **5.2.2.3. Assessing Training Days (Q.3)**

#### **How do you value training days?**

Most of responses considered training as inevitable for teachers, be they novice or more experienced. Benefits of training according to the interviewees evolved around the importance the training brings to teachers in terms of methodology, teaching techniques....etc. One teacher stated in this sense: “ well....even more experienced teachers need some updating”. Another teacher confirmed that training is also “a way to exchange ideas among teachers”.

### **5.2.2.4. Topics in Training Days (Q.4)**

#### **How do you assess topics of training days?**

From the responses of interviews, it was noticed that topics of training days are scheduled by the ministry of education and/or the directorate of education in the Wilaya. These topics ranged from devising exams, techniques for teaching with the textbook, adapting to new changes of the syllabus if any, and other topics that are mainly of methodological purposes.

### **5.2.2.5. The place of Culture in Training Days (Q.5)**

#### **How do you assess the place of culture in training days?**

Conversely to what was expected by the researcher, the training days marginalize the teaching of culture. Training meant one thing for all interviewees: forming teachers according to the Competency Based Approach. In this regard, one teacher asserts: “ you know..... these trainings are intended to form teachers in terms of pedagogy...I mean culture, language and the like are teachers’ competences, we are here to form teachers in terms of performance such as illustrating techniques and assigning roles .....I mean.. how to be a facilitator, a guide....etc.

### **Section three: intercultural competence**

#### **5.2.2.6. Interviewees' Conceptions about Intercultural Competence (Q.6)**

##### **What does the term “intercultural” mean to you?**

It appears from the responses that teachers are well informed about the concept of Interculturality. Their responses reflect, nonetheless, a loosely conception of what intercultural competence really is. In this sense, all teachers evoke the concept of culture contact and interaction between cultures. “well ...I used to hear this term quite much in recent years..... the prefix inter means between.....so intercultural means between cultures...isn't that right?” one teacher analyses. Another teacher evoking the concept of cultural differences and similarities said “ I think that the term intercultural is an adjective used to refer to the relationship between cultures...I mean the effect of cultures on each other.....the comparison of cultures....etc.” . However, the “technical” definitions of intercultural competence was missed in all interviewees' responses.

#### **5.2.2.7. Interviewees' Attitudes towards Interculturality (Q.7)**

##### **To what extent do we need intercultural teachers and learners**

The majority of teachers agreed on the need to intercultural teachers and learners, especially in modern days. One teacher reminded that our learners are in permanent contact with foreign cultures through TV, social media and the like. Being aware of one's culture would represent an efficient “defense against western cultural hegemony” to preserve one's identity. Moreover, all interviewees agreed that teachers are, by and large, representative of the culture they teach. This again confirms that the interviewees do not delimit the concept of intercultural competence; intercultural teachers are supposed to be intermediates between culture and not representatives of particular culture (Kahraman, 2016).

One teacher however had a negative standpoint concerning developing intercultural learners, according to him: “ learners at this age are very sensitive to cultural differences, their

parents and teachers struggle to teach them basic cultural concepts from their social environment.....it would be nonsense to show them cultural differences at this age.....teaching them language is quite enough” .

#### **5.2.2.8. Interviewees Comments about My Book of English Year 4 (Q.8)**

**What are your comments about “my book of English-year four”, especially as far as culture is concerned?**

Divergent opinions emerged when responding to this question. The inspector stated that it would be better if topics covered in the book had been designed to prepare learners to secondary education. One teacher thinks that the text book is so culturally rich that teachers find it hard to choose what topics to present. Another teacher says: “the layout of the textbook is good but I don’t think that it meets the CBA requirements since teachers’ assistance is approximately omnipresent”. All in all, none of the interviewees pinpointed to intercultural competence which confirms one more time that teacher’s trainers focus more on methodology than culture and intercultural competence.

### **5.3. Conclusion**

Because the teacher is one of the main EFL participants, this chapter sheds light on teachers' perceptions and attitudes towards teaching culture in general and teaching intercultural competence in particular. The researcher used a questionnaire to gather quantitative data about teachers' backgrounds in section one. Section two intended to elicit teachers' conceptions and practices about teaching culture. The section ends up with some limitations encountered when teaching culture in the EFL classroom. Section three aims to explore teachers' conceptions and practices about teaching intercultural competence; it ends with some limitations encountered when teaching intercultural competence in the EFL classroom. After analyzing data, presenting it in the forms of tables and graphs, and discussing it, many facts about the teaching of culture/intercultural competence could be

extracted. An additional interview was conducted with the inspector of English and four teacher trainers. The interview generated qualitative data that backed the concluding points of the questionnaire. The place of culture in teacher training is insignificant, and most of the training programs deal with teaching methods and how to adapt to syllabus changes.

Finally, it seems that this chapter answered, to an acceptable extent, the first research question about teachers' conceptions and practices of their teaching of culture as far as intercultural competence is concerned. Nonetheless, it was perceived through the findings in this chapter that the cultural/intercultural content of textbooks makes it a staple element in the process of teaching/learning of intercultural competence. Therefore, the next chapter is intended to tackle the textbook's cultural/intercultural content and activities in use.





## Chapter six: The Textbook Survey

6.1.	Introduction .....	155
6.2.	Results .....	155
6.2.1.	Pilot Analysis of the Results .....	155
6.3.	Micro Analysis .....	158
6.3.1.	Sequence 01: Me, Universal landmarks, and outstanding figures in History, Literature, and Arts .....	159
6.3.1.1.	Intercultural knowledge in Sequence 01 .....	160
6.3.1.1.1.	International Culture .....	162
6.3.1.1.2.	The Target Culture.....	163
6.3.1.1.3.	The Source Culture .....	165
6.3.1.2.	Intercultural skills /attitudes .....	165
6.3.2.	Sequence 02: Me, My Personality, and Life Experiences .....	168
6.3.2.1.	Intercultural knowledge in Sequence 02 .....	169
6.3.2.1.1.	International Culture .....	171
6.3.2.1.2.	The target Culture .....	172
6.3.2.1.3.	The Source Culture .....	174
6.3.2.2.	Intercultural skills /attitudes .....	175
6.3.3.	Sequence 03: Me, My community, and Citizenship .....	178
6.3.3.1.	Intercultural knowledge in Sequence 03 .....	179
6.3.3.1.1.	International Culture .....	181
6.3.3.1.2.	The Target Culture.....	182





6.3.3.1.3.	The Source Culture .....	183
6.3.3.2.	Intercultural Skills /Attitudes .....	184
6.4.	Conclusion .....	186

## 6.1. Introduction

It was previously mentioned that teachers rely on the textbook especially when it comes to culture teaching. In this regard, this chapter, tries to answer the second research question which is: *“Is the textbook designed within an intercultural perspective?”*

To answer this question, a content analysis is conducted on the textbook in-use using checklists that target the topic of the study. Furthermore, in order to assure validity, the textbook in-use, was analyzed in two phases: macro analysis which generated qualitative data about the intercultural dimension of the textbook, and micro analysis, which generated quantitative data to compare the distribution of different culture types and categories. The macro analysis and the micro analysis are described in section one and section two respectively

## 6.2. Results

Before conducting a deep analysis, the researcher opted for a pilot analysis with a top down approach. Then, the researcher conducted a deep micro analysis of the cultural content of the textbook in use.

### 6.2.1. Pilot Analysis of the Results

This macro analysis is developed using an intercultural checklist by the researcher himself based on available checklists from (Byram & Esarte-Sarries, (1991) checklist on criteria for introducing cultural content in textbooks, and Byram’s works on components of intercultural competence (see Chapter 4).

The analysis of Data is conducted through a top-down approach. This subsection yields qualitative data about the textbooks’ intercultural content. The findings are represented in table 24 as follows.

**Table 23 Pilot Analysis of Results**

		Sequence 01	Sequence 02	Sequence 03
Byram & Esarte-Sarries, (1991)				
	The Cultural information is accurate and contemporary with a realistic picture of the foreign society	Yes	Yes	Yes
	Stereotypes are handled critically	No	No	No
	It is free from ideologies	Yes	No	No
	Facts should not be presented in isolation	No	No	No
	The historical material should be presented explicitly	No	Yes	NO
Byram's (1997)				
Savoirs	Does it include information about Algerian culture?	Yes	Yes	Yes
	Does it include information about target cultures?	Yes	Yes	Yes
	Does it include information about international cultures?	Yes	Yes	Yes
Savoirs	Does it include	No	Yes	No
s'engager	Tasks, texts, images...etc which offer the learner an opportunity to pay conscious Attention to the similarities/ differences between the source culture and the target			

	/international cultures?			
	Does it include	Yes	Yes	Yes
	Tasks, texts, images... etc which offer the learner an opportunity to reflect/evaluate			
	Cultural aspects of the source?			
	Does it include	Yes	Yes	No
	Tasks, texts, images... etc which offer the learner an opportunity to reflect/evaluate			
	Cultural aspects of other cultures?			
Saviors faire	Does it include activities in which the learner has the opportunity to interpret domestic/foreign documents?	Yes	No	Yes
	Does it include information that allows the learner to understand how to interact in an encounter with someone from another culture?	Yes	No	No
Savoires etre	Does it include activities involving learners to change their values and to have new perspectives in order to be intercultural mediators between their own culture and the target culture?	NO	Yes	No
	Does it include activities in which	Yes	Yes	NO

---

the learners show

respect/openness to the others

---

As it can be perceived from this pilot analysis, the textbook meets some requirements for which a textbook could be said intercultural. As such a deep analysis seems inevitable to scrutinize in depth the textbook cultural content in terms of culture categories, types, intercultural activities that may develop intercultural skills, and the presence of any cultural incidents that may help learners to develop positive attitudes towards cultural differences.

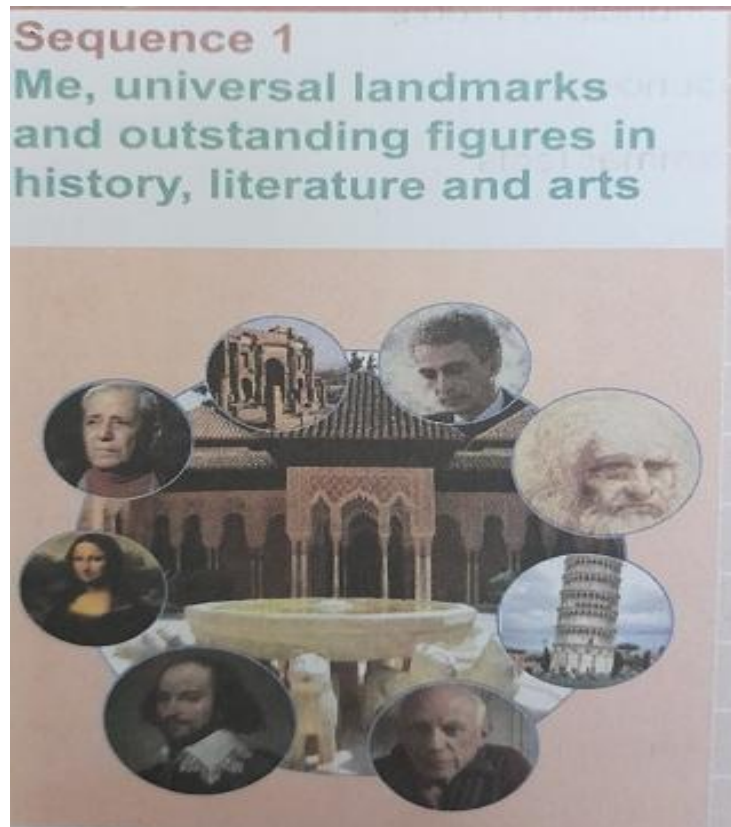
### **6.3. Micro Analysis**

This title represents the micro analysis of the textbook survey where each sequence is analyzed in isolation. The cultural content embodied in images, symbols, linguistic supports, and tasks within the sequences is codified into cultural themes drawing from the big C and the small c aspects of culture. Then, the generated data is converted into numerical data (frequencies and percentages). After that, the data is tabulated and represented into pie charts to facilitate the analysis and the interpretation of results.

The data analysis is based on calculating the frequencies and occurrences of the types and the categories of culture within each sequence. The interpretation of data is based on commenting on such distribution by comparing occurrences of the source, the target and the international cultures within the sequences as well as commenting the occurrences of the big C themes and the small c themes within each of the three culture categories..

It is also worth noting that if the same cultural element is presented under different formats at a time, its frequency does not change. For example, although it was referred to in many listening and writing tasks, the “Big Ben” is codified with one (01) frequency as big C theme “Geography” from the target culture ( British culture).

### 6.3.1. Sequence 01: Me, Universal landmarks, and outstanding figures in History, Literature, and Arts



**Figure 34** Cover page of Sequence One

From its cover page (figure 34), it appears that sequence one is interculturally promising as it encompasses eight figures and landmarks from different cultures. The source culture is embodied in two photos of two Algerian writers: Kateb Yassine and Mohamed Dib. The target culture is represented by English culture through a photo of William Shakespeare. International cultures is represented by the famous Italian landmark of the leaning tower of Pisa, the famous Italian painter Davincci, and his state of Art painting, the Monalisa. The Spanish culture was represented by a photo Picasso.

What is worth noting is that the cover page of the sequence embeds two cross cultural images, Timgad and Al-Hampbra palace, which evoke to intercultural aspects. First, these images reflect how cultures have been into contact since the dawn of history to evolve into civilizations. The second point is that cultures in modern days are considered as a world heritage carrying converging universal values; therefore, knowing about different cultures

would lead to valuing similarities and tolerating differences which helps in promoting intercultural communication.

### 6.3.1.1. Intercultural knowledge in sequence 01

As its name indicates the sequence deals with universal landmarks and famous figures in History, literature and Arts. As such, the cultural content in the sequence is expectedly derived mainly from the big C themes within a universal scope. The cultural themes from the big C and small c concerning the source, the target and the international cultures in Sequence 01 were distributed under frequencies and percentages as follows:

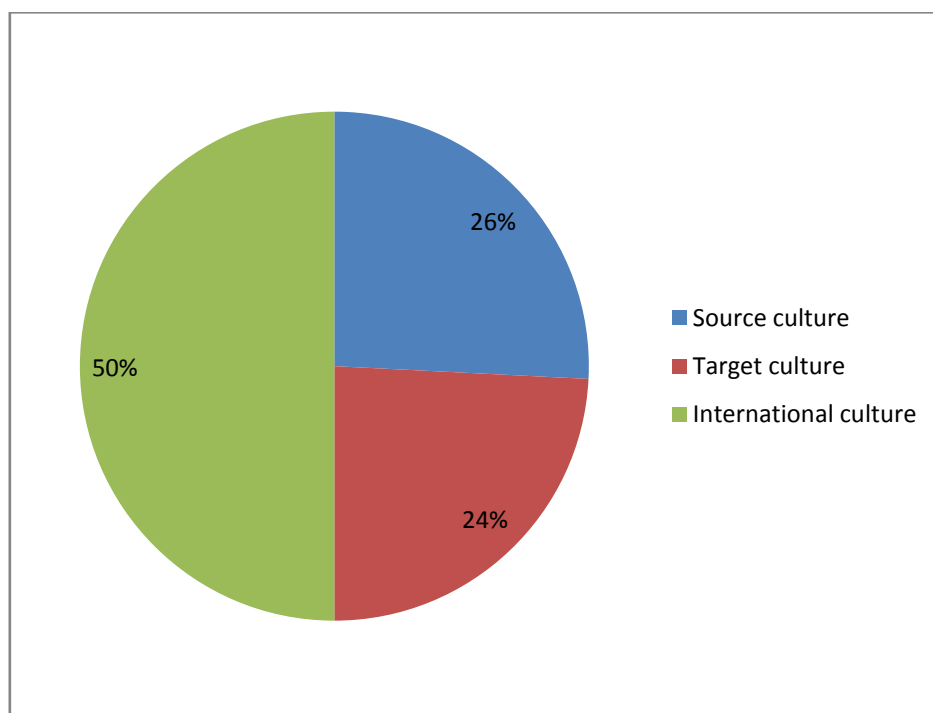
**Table 24 Distribution of Culture Types and Categories in Sequence 01**

		Source culture		Target culture		International culture	
		F	P	F	P	F	P
Coding frames for big C themes		F	P	F	P	F	P
Big C themes	Names of countries, capitals, cities and places and landmarks...etc	07	20.6%	07	20.6%	20	58.8%
	Famous figures : politics, artists, writers...etc	08	50%	03	18.75%	05	31.5%
	Economy, currencies	00	00%	00	00%	00	00%
	History	01	33.3%	01	33.3%	01	33.3%
	Music genres, paintings, sculptures	00	00%	00	00%	00	00%
	Institutions: education, politics, ....etc	00	00%	00	00%	01	00%
	Total	16	29.6%	11	20.4%	27	50%
Coding frames for small c		F	P	F	P	F	P
Small c themes	Means of transport	00	00%	03	60%	01	40%
	Food	00	00%	00	00%	01	100%

Holidays	00	00%	00	00%	01	100%
Believes and values	00	00%	00	00%	01	100%
Gestures and body language	00	00%	00	00%	00	00%
Norms and laws	00	00%	00	00%	00	00%
Total	00	00%	03	42.8%	4	57.2%
<hr/>						
Total	16	25.8%	15	24.2%	31	50%

As it is indicated in the table 34, the cultural content in sequence one was distributed with different frequencies among the source, the target and international cultures. The dominant category, however, was the international culture with 31 frequencies representing 50% of the cultural content in the sequence. The cultural content of source culture and the target culture represented approximately equal distribution with 25.8% and 24.2% respectively.

The figure bellow illustrates the distribution of cultural content in terms of the source, the target and the international cultures



**Figure 35 Distribution of Culture Types and Categories**



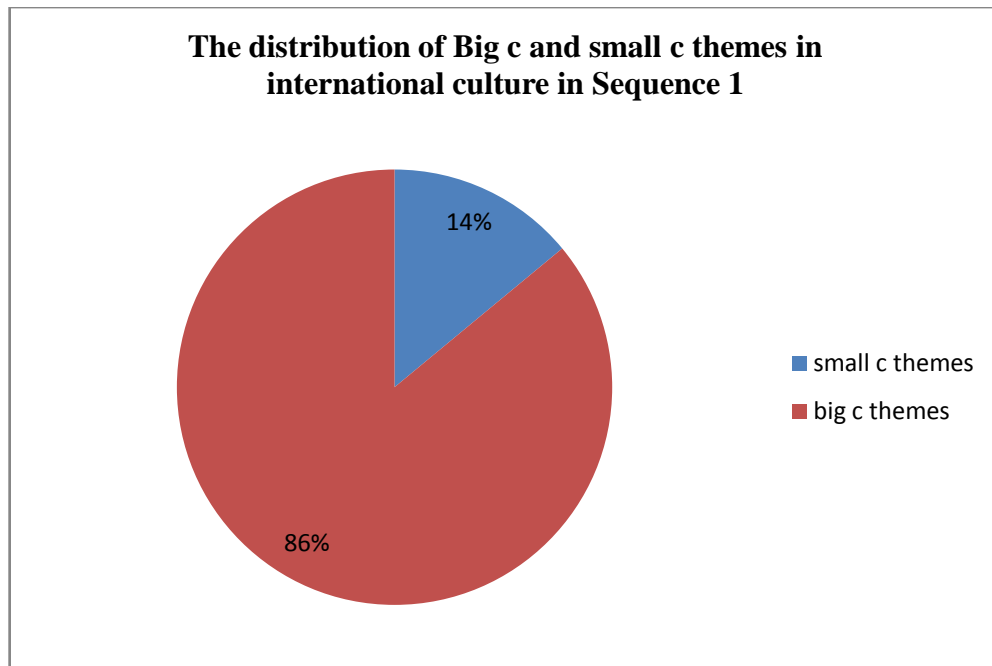
### 6.3.1.1.1. International Culture

The main international cultural content was conceived in Nabila's Mediterranean cruise during her summer holidays. Therefore, much of international culture was depicted and compiled from cultures of Mediterranean countries. This could explain Merdaci & Baghzou's (2021) concern about restricting the international culture in the European dimension.

The big C aspect of international culture was embodied in the names of countries, capitals, famous cities, famous landmarks, and famous figures. The analysis allowed us to identify themes related to Geography (20), famous figures (05), history (01), and institutions (01). This represented more than 86% of the overall cultural information about international culture.

Some tasks discussed amply landmarks and famous figures such as Al hambra palace in Spain, the leaning tower of Pisa in Italy, Pablo Picasso's life...etc while the rest of international culture content was referred to in linguistic oriented tasks where culture is not tackled explicitly; this was the case, for instance, with Eiffel tower in Paris which was referred to in task 1, p.36 to compare it with Burj Khalifa in terms of height. Moreover, much international culture was presented in lessons that are less likely to be tackled by teachers due to time limits like the Great Wall of China which is presented in the section "I play and enjoy".

The small c topics were encountered in 4 occasions (14% of international cultural content), this was under the themes of means of transport (02), food (01), and holidays (01).



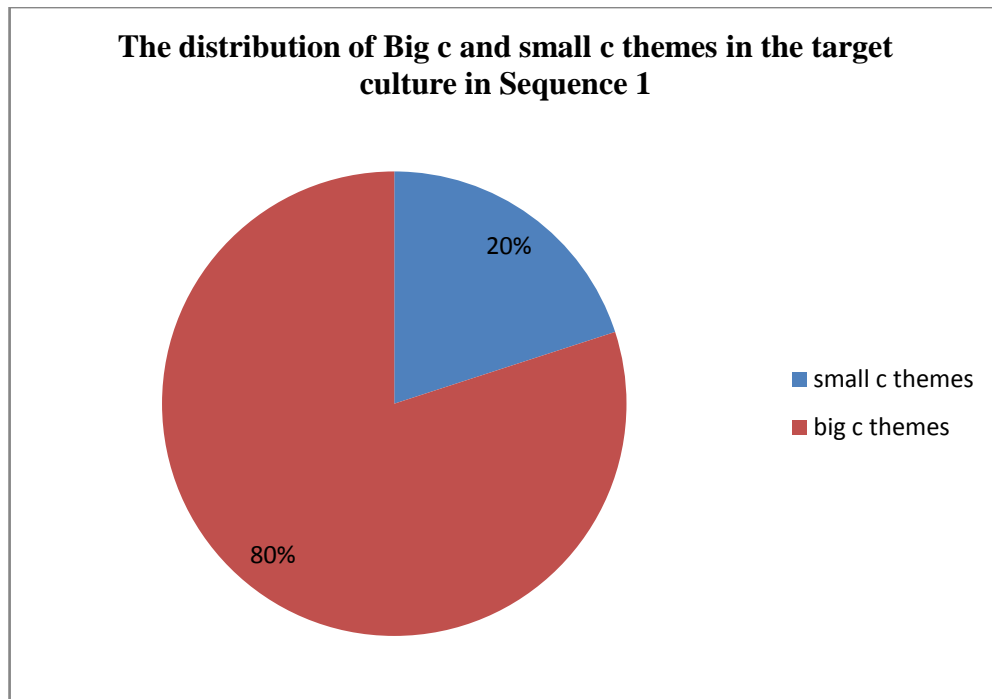
**Figure 36 Culture Types in International Culture**

#### 6.3.1.1.2. The Target Culture

Representing about a quarter (24.2% ) of the cultural content of the sequence, the target culture is presented under an exclusive umbrella of the British/English culture. American, Australian, or any other target culture was noticed to be absent.

As quite the same to international culture, big C themes from the target culture, in this sequence, were dominant. The sequence counted some names of British cities and famous landmarks (07), names of British outstanding figures in Arts, politics and the like (8)

. The small c topics were encountered in 3 occasions only, representing therefore 20% of the target cultural content; this was under the themes of means of transport (03)



**Figure 37 Culture Types in the Target Culture**

The target culture is mainly presented in the first lesson; I listen and do. It was conceived in a sightseeing tour of Algerian pupils visiting Britain. Through the tasks of the lesson, British landmarks and famous figures are dealt with either explicitly such as big Ben and Shakespeare, or referred to implicitly through linguistic oriented activities as it was the case with Buckingham palace, Windsor castle, or the queen Elizabeth.

The sequence referred as well to some small c aspects of the British culture as it mentioned the “double Decker bus” and the “London cab”; two iconic symbols of London’s transport system. However, British food, norms, values and the rest of the small c aspects were absent in the sequence. This may be argued in the objective of the sequence itself, for it is intended to offer learners insights about famous landmarks and famous people around the globe.

### 6.3.1.1.3. The Source Culture

Unlike the target and international culture, the source culture was introduced in lessons dealing with reading (I read and do), and writing (I think and Write). The source culture represented 25.8% of the overall cultural content in the sequence. Themes from the source culture in this sequence have a pure big C aspect. This **makes** the big C themes represent 100% of the global information from the source culture; 07 names of places, cities and landmarks(Casbah, Algiers, Timgad, imdgacen... etc.); 08 names of famous figures including writers and poets (Kateb Yacine, Malek Haddad, Mohamed dib....etc.. The following figure represents the distribution of the big C and the small c themes in the source culture.

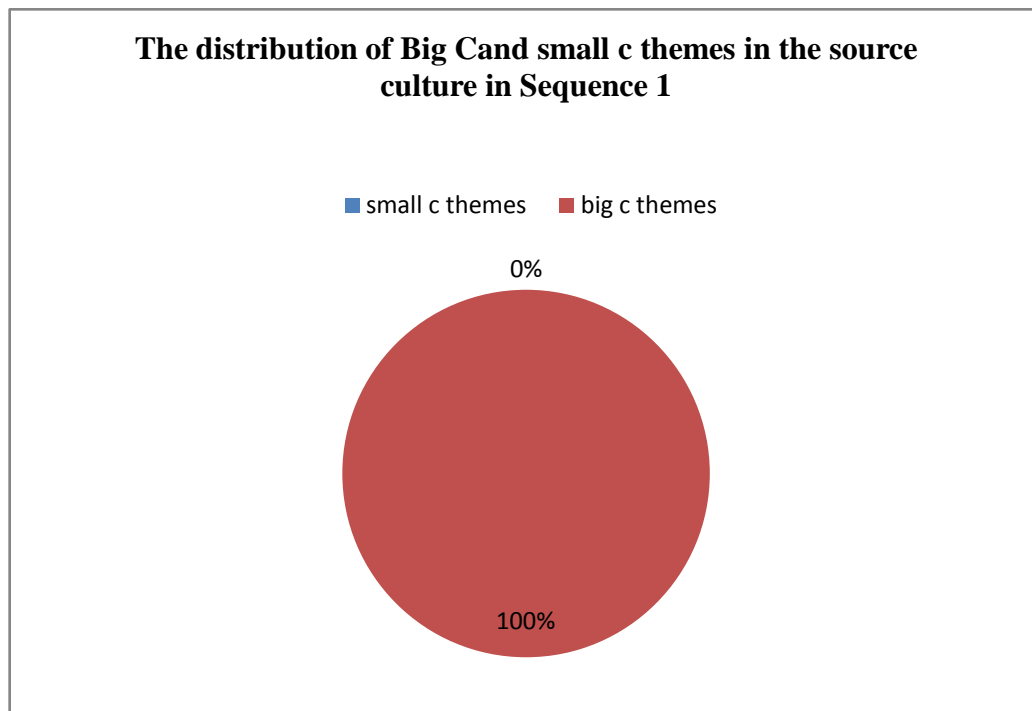


Figure 38 Distribution of Culture Types in the Source Culture

### 6.3.1.2. Intercultural skills /attitudes

Intercultural skills and attitudes were integrated in this sequence trough different tasks and language inputs (reading, listening supports).

Skills of interpreting and relating were encountered in task 52 page 21, where learners are requested to identify foreign documents painting of Pablo Picasso and Leonardo da Vinci.

The skills of discovery and interaction are presented in task 1 page 44 where learners are taught how to write emails and use them as an intercultural means of communication with people from different cultures. However, no tasks were found to be helpful in developing learners' intercultural awareness through comparing/contrasting techniques.

Concerning attitudes, the sequence exhibits some universal values which may instill positive attitudes in the learners' towards the other. These were valuing tourism, history of nations, valuing people as part of national identity... etc.

The following table summarizes the intercultural skills/attitudes that were encountered in content analysis of sequence 01.

**Table 25 Intercultural Skills/Attitudes in Sequence 01**

	<b>Skill/attitude</b>	<b>Description</b>	<b>Task /lesson</b>
<b>Intercultural skills</b>	<i>Interpreting/relating</i>	Identifying paintings of Pablo Picasso and Leonardo da Vinci through their painting styles	Task52. Page 21
	<i>Discovery and/ interaction</i>	Techniques to communicate with people around the world; Writing and Email	Task 1. Page 44
		Explaining some international conventions in writing using modern means of communication such as: ASAP in SMS	My grammar tools Page 21
	<i>Cultural awareness: Comparing</i>	/	/

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*contrasting*

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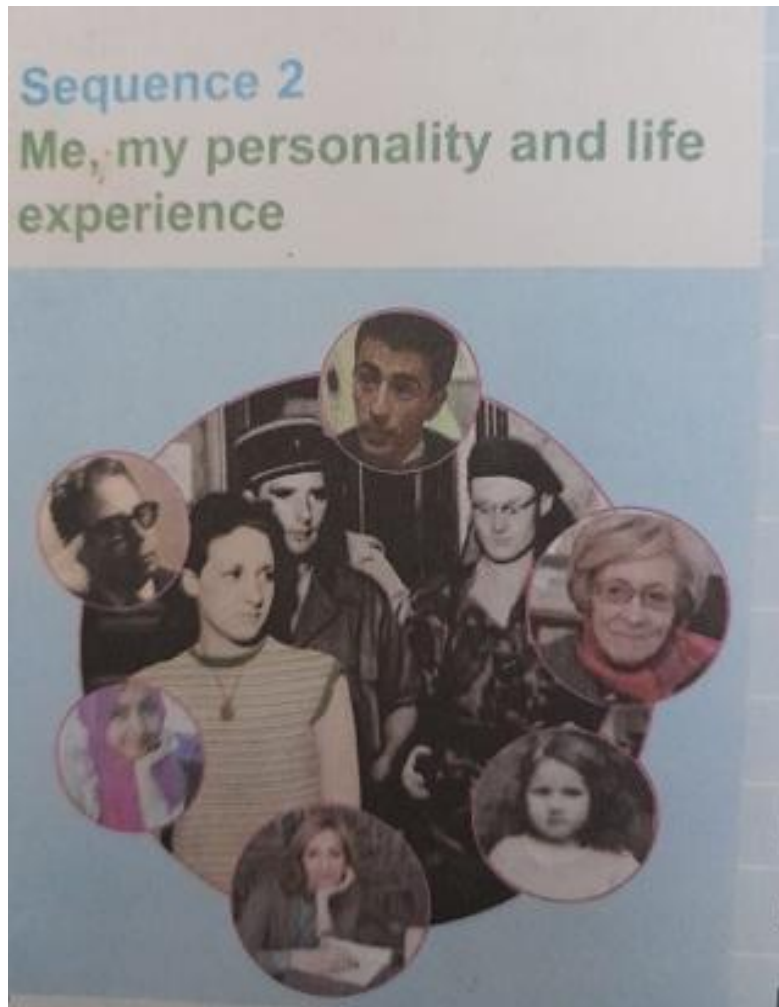
<b>Intercultural Attitudes</b>	<i>Curiosity/openness</i>	Showing solidarity and sympathy with the other.	task 8, page 30V
		Valuing world heritage through Tourism.	Tasks25/27. Page, 15/16
		Brotherhood of mankind.	task1 1 page 40

---

Based on the above numerical analysis, the cultural content in sequence 01 was presented, to some extent, in an intercultural dimension. The five components of intercultural competence were, less or more, targeted:

- The first component, knowledge, or “Savoir”, seems to be taken into author’s account as there was an acceptable equilibrium among the source, the target, and international culture. However, authors of the textbook chose to over shade themes from big C over themes from the small c; this could be explained as an intentional procedure to meet the requirement of the core content of the sequence, which deals with landmarks and famous figures;
- The second component, Skills, or “Savoir apprendre, comprendre, faire, and s’engager”, were also tackled, even in few tasks, to enable learners to communicate with with people around the world;
- The final component, attitudes, “savoir etre” can be felt, in some texts and tasks, raising learners awareness about the world heritage and reorient their view that their culture is not unique but it is one composite of a multicultural world.

### 6.3.2. Sequence 02: Me, My Personality, and Life Experiences



**Figure 39** Cover page of sequence 02

From its cover page (figure 39), it appears that sequence two is as interculturally promising as its previous counterpart. The cover of the sequence encompasses seven people from different cultures. The source culture is embodied in two photos of three Algerian nationalists: Kateb Yassine (for the second time), Zohra Dhrif ( with two photos representing her youth and her advanced age) and Moufdi Zakaria. The target culture, represented in English culture, is embodied in the famous Harry Potter's writer J.K Rowling. International culture is represented by a photo of a Palestinian girl named Yara Jouda.

What is worth noting about the cover page of the sequence is that it embeds, through most of its images, the concept of nationalism as a universal value. This is highly felt in exhibiting photos of Kateb yayine and Moufdi Zakaria who fought with their pens although

they wrote in different languages. Zohra Drif and Yara Jouada are also a good example to illustrate how women were and continue to be nationalists and efficient contributor in their societies' sake for freedom. Nationalism in this sense is presented in this cover page as an intercultural value that transcends time and space and continues to be as such despite linguistic, gender, and cultural differences.

### 6.3.2.1. Intercultural knowledge in sequence 02

As its name indicates the sequence deals mainly with life experiences and the influence these experiences bring to learners' personality. People's experiences, in this unite, are extracted from different cultures. It is expected, then, that unlike sequence one which provided cultural content with mainly big C aspect, this unit is much more likely to offer wider room from themes with small c aspects; be it from the source, the target or the international culture.

The cultural themes from the big C and small c concerning the source, the target and the international cultures in Sequence 02 were distributed under frequencies and percentages as follows:

**Table 26 Distribution of Culture Types and Categories in Sequence 02**

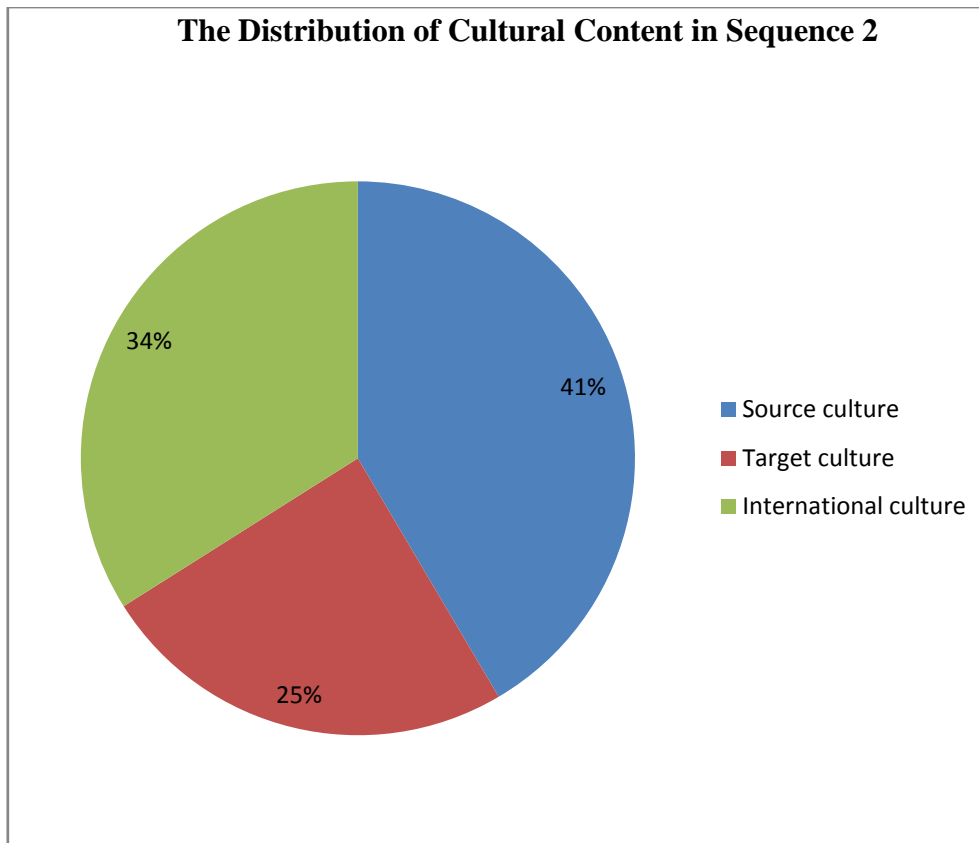
		Source culture		Target culture		International culture	
Coding frames for big C themes		F	P	F	P	F	P
Big C themes	Names of countries, capitals, cities and places and landmarks...etc	05	29.4%	05	29.4%	07	41.2%
	Famous figures : politics, artists, writers...etc	06	60%	04	40%	00	00%
	Economy, politics, sports, religions	01	100%	00	00%	00	00%
	History, national, events	02	66.7%	00	00%	01	33.3%
	Music genres, paintings, sculptures, movies	00	00%	01	100%	00	00%



	Institutions: education, politics, ....etc	01	16.7%	02	33.3%	03	50%
	Total	15	39.47%	12	31.5%	11	28.9%
Small c themes	Coding frames for small c	F	P	F	P	F	P
	Means of transport, communication	00	00%	01	33.3	03	66.7%
	Food	03	00%	00	00%	02	100%
	Holidays	00	00%	00	00%	00	00%
	Believes and values	03	00%	00	00%	02	00%
	Gestures and body language	01	00%	00	00%	00	00%
	Norms and laws	00	00%	00	00%	00	00%
	Total of small c themes	07	46.6%	01	6.8%	07	46.6%
	Total	22	41.5%	13	24.5%	18	33%

As it is indicated in the table above, the cultural content in sequence two was distributed with different frequencies through the source, the target and international cultures. Unlike sequence 01, there was no dominant culture in terms of the frequency of the cultural themes. The category that received the highest frequency, however, was the source culture with 22 frequencies representing 41.50% of the cultural content in the sequence. The cultural content of target culture and international culture represented respectively 24.52% and 33.96% of the overall cultural content of the sequence.

The figure bellow illustrates the distribution of cultural content in terms of the source, the target, and the international cultures



**Figure 40 Distribution of Culture Categories in Sequence 02**

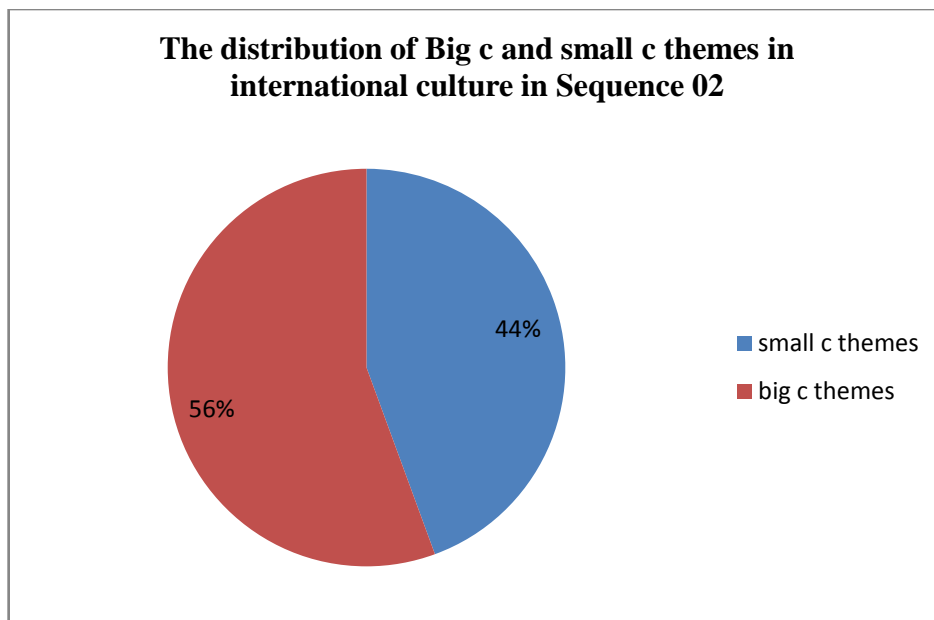
#### **6.3.2.1.1. International culture**

Much of international culture in this sequence was conceived in the lesson “I listen and do”. The lesson presents the life experiences of three people from different cultural backgrounds; Rosemary’s childhood memories with her teachers who influenced her career, the second experience was Dewi’s experience at school although the hard circumstances in her village in India. The rest of cultural information was embedded implicitly under tasks/lessons that have no culture orientation.

Topics from international culture were approximately equally distributed under themes of big C aspects with ten (10) frequencies and small c aspects with eight (08) frequencies, representing respectively, 55.50% and 44.40% of the overall themes from the content of international culture in the sequence. The big C themes of international culture were embodied in the names of countries, capitals, and events .From the big C themes, we can

identify Education with three (03) frequencies, Geography with seven (07) frequencies; India, Singapore, Asia...etc., and the theme of History came with one (01) frequency represented in the London-Singapore Airbus A380 flight; an international disaster occurred in June 15<sup>th</sup> 2000. Concerning the small c aspect of international cultures, the sequence provided some cultural hints/ facts about universal values, beliefs, and eating habits. The small c themes aspects of international culture were distributed under the themes of food (02 frequencies), means of transport (03 frequencies), and believes / values (02 frequencies).

The figure bellow illustrates the distribution of themes from the big C and small c aspects of international culture.



**Figure 41 Culture Types in International Culture**

#### 6.3.2.1.2. The target culture

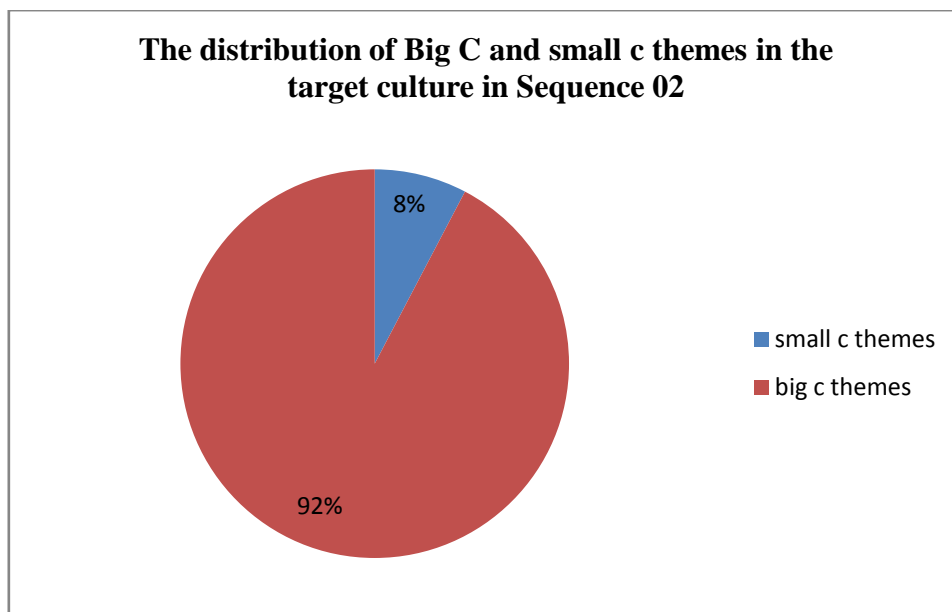
The target culture was integrated in this sequence mainly in the lesson “I listen and do”. In this lesson the famous author of Harry Potter series, the British writer J.K Rowling is interviewed by American schoolchildren. The interview sheds light on some of her experiences especially with her ideal teacher. The rest of the cultural content concerning the target culture in this sequence, was either used as a context in linguistic tasks, or integrated in

other lessons such as the “I read for pleasure” lesson. The latter lesson lists decisive life experiences in some famous people’s lives such as the American former President Barack Obama, the scientist Thomas Edison, and the Actor Brad Pitt.

It is worth noting culture in the sequence, as well, that the cultural content of the target culture was found presented, this time, within the British and American dimension. Again, the Australian, Canadian, or any other target culture was noticed to be absent.

The distribution of cultural themes in the target culture in this sequence was characterized by a 92.31% dominance of big C themes over small c themes. In this respect we find the theme of geography occurs with a frequency of five (05) with names of cities, places...etc, followed by famous figures which received a frequency of four (04). Education, on its turn, received a frequency of two (02) while the theme of products occurred one time (01). The small c topics from the target culture were not found in the sequence except one frequency about means of transport.

The figure bellow illustrates the distribution of themes from the big C and small c aspects of international culture.



**Figure 42 Types of Culture in Sequence 02**

### 6.3.2.1.3. The Source Culture

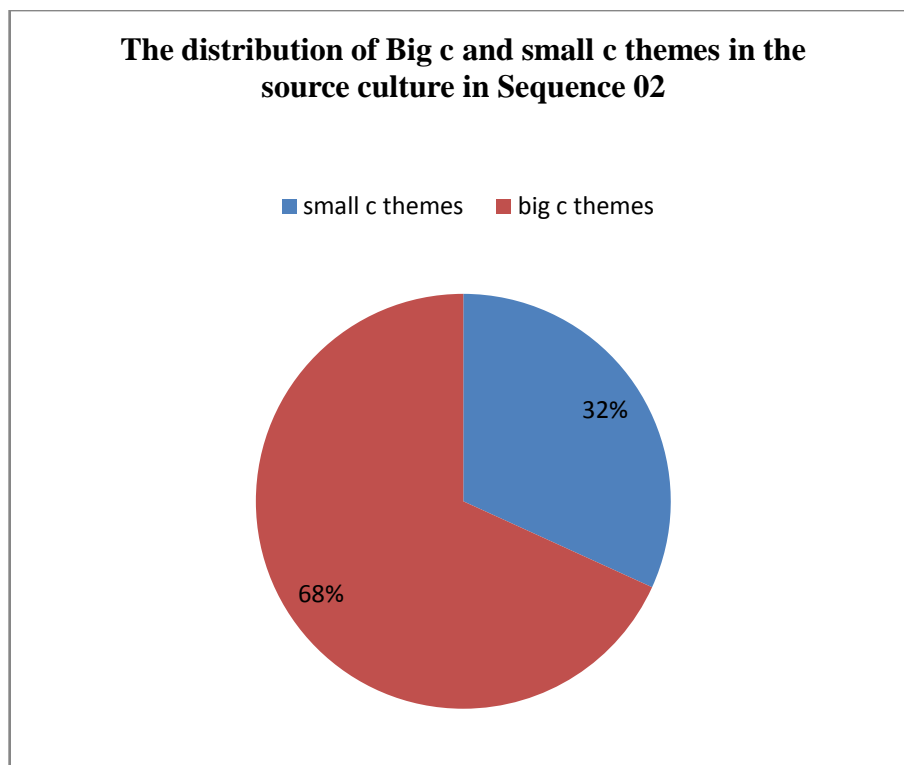
The source culture was introduced in approximately all the lessons of the sequence; the cultural content was embedded in the life experiences of famous people. The first experience was dealt with in the lesson “I listen and do” the Algerian famous figure Kateb Yacine is interviewed in French television about his life experience within two distinct, yet opposite dimensions; his Algerian mother’s world, and his French teacher’s world.

The lesson “I read and do” presents, in its turn, two texts which depict two women’s life experiences, having a common determination to resist and fight the colonizer by succeeding in school; these were respectively the Palestinian Yara Joudi and the Algerian hero Zohra Drif. Another life experience in the lesson “I get ready for my BEM exam” , and this time was Ahmed Taleb Ibrahim’s experience with his father’s typewriter which made him keen on sending letters to people around the world were presented in lessons I think and Write and

Unlike sequence 01 where the source culture was represented uniquely with cultural information deriving from big C themes, the present sequence offered an acceptable room for small c themes to be part of the overall cultural content of the source culture.

Themes from the source culture in this sequence are derived mainly from big C themes (68.20%). This included five (05) names referring to the theme of Geography, six (06) famous figures, the theme “History” was represented with two frequencies, and “Education” received one frequency. Concerning small c themes (representing 31.80%) of the source culture in this sequence, we can identify three (03) values, three names of food, and one body language.

The figure bellow illustrates the distribution of themes from the big C and small c aspects of international culture.



**Figure 43 Culture Types in the Source Culture**

### **6.3.2.2. Intercultural skills /attitudes**

Intercultural skills and attitudes were integrated in this sequence through different tasks and language inputs (reading, listening supports).

Skills of interpreting and relating were encountered in task 21. Page 84 where learners are asked to interpret the feeling of the Drif's colleague Garcia, who refused to accept that "Zohra the Arab succeeded and I failed". Another skill was that of interacting and discovery, where learners are asked to write formal letters as a universal format to communicate with people of other cultures. Intercultural awareness, or compare and contrast skills are also tackled in two occasions; learners are asked either to reflect explicitly on Kateb Yacine's mother world and his teacher's world, or implicitly through Drif's words about her experience in a French school in the period of colonization.

Intercultural attitudes are represented in Kateb yacine's attitude towards the French, and Yara Joudi towards the Jews; the former accepted the colonizer's language and culture and

adopted it in his career whilst the latter urges the Jews around the world to take a stance to stop the oppressive policy of the Jewish state. In this respect, the two cases represent a positive attitude of openness and acceptance of other cultures despite political and religious differences, yet conflicts.

The following table summarizes the intercultural skills/attitudes that were encountered through the content analysis of sequence 02

**Table 27 Intercultural Skills/Attitudes in Sequence 02**

	<b>Skill/attitude</b>	<b>Description</b>	<b>Task /lesson</b>
<b><i>Intercultural skills</i></b>	<i>Interpreting/relating</i>	Interpreting the reaction of people from different cultures	Task21. Page 84
	<i>Discovery and/ interaction</i>	Writing a formal letter as a universal format to communicate with people from other cultures.  To J.K Rowling  To Zohra Drif	Task 40. Page 61 Task 01. Page 87
	<i>Comparing contrasting</i>	Contrasting Algerian's and colonizing French life styles:  In Kateb Yacine  In Zohra Drif	Task47/49. Page63 Task 5/6. Page 82/83/84
<b><i>Intercultural Attitudes</i></b>	<i>Curiosity/openness</i>	Showing openness and acceptance to other cultures, even though to the colonizer's: the case of Kateb Yacine	Task 52. Page 64

Based on the above numerical analysis, the cultural content in sequence 02 was presented, to some extent, in an intercultural dimension. The three components of intercultural competence were, more or less, targeted.

- The first component, knowledge, or “Savoir”, seems to be taken into author’s account as they exhibited different experiences in the lives of people from the source, the target, and international culture;
- The second component, Skills, or “Savoir apprendre, comprendre, faire, and s’engager”, were also tackled, even in few tasks, to enable learners to understand, or communicate with people of different cultures;
- The final component, attitudes, “savoir etre” can be perceived in some texts, and tasks to raise learners awareness about the importance of being open to the other without losing the pride of their national identity.



### 6.3.3. Sequence 03: Me, my community, and citizenship



**Figure 44 Cover Page of Sequence 03**

Like cover pages of sequence 01 and sequence 02, the design of this sequence's page cover is not different; neither in terms of the content nor the format. Themes from the small c are felt more tackled in this sequence as the cover page illustrates some peoples' daily practices such as food, table manners as well as aids campaigns; these practices seem to be denationalized.

The related images depict some intercultural values such as charity and aid. Another intercultural aspect is found in two images where Chinese chopsticks are show in the left and

a Chinese kid preparing to eat with fork and knife. Stereotypes, thus, seem to be taken into textbook author's account.

### 6.3.3.1. Intercultural knowledge in sequence 03

The teachers' guide (Tamrabet L. , 2019) asserts that sequence three deals with values of citizenship in the local community of the learner, by presenting “various human experiences that gradually carry the learners to a better understanding of what citizenship really means, and how it can manifest itself in different ways and aspects, among which “solidarity” within the community”(p.31) .

The cultural themes from the big C and small c concerning the source, the target and the international cultures in Sequence 03 were distributed under frequencies and percentages as follows:

**Table 28 Distribution of Culture Types and Categories in Sequence 03**

		Source culture		Target culture		International culture	
Coding frames for big C themes		F	P	F	P	F	P
Big C themes	Names of countries, capitals, nationalities cities and places and landmarks...etc	06	46.15%	02	15.4%	05	38.4%
	Famous figures : politics, artists, writers...etc	02	28.5%	01	14.3%	04	57.2%
	Economy, politics, sports, religions	02	100%	00	00%	00	00%
	History, national, events	02	66.67%	00	00%	01	33.3%
	Music genres, paintings, sculptures, movies	00	00%	01	100%	00	00%
	Institutions: education, politics, associations ....etc	03	60%	01	20%	01	20%
	Total	15	48.4%	05	16.2%	11	35.4%

Small c themes	Coding frames for small c	F	P	F	P	F	P
	Means of transport, communication	01	100%	00	00%	00	00%
	Food	05	50%	00	00%	05	50%
	Holidays	00	00%	00	00%	00	00%
	Believes and values	03	30%	04	40%	03	30%
	Gestures and body language	00	00%	00	00%	03	100%
	Norms and laws	02	100%	00	00%	00	00%
	Total	11	42.3%	04	15.4%	11	42.3%
	Total	26	45.6%	09	15.8%	22	38.6%

As it is indicated in the table above, the cultural content in sequence two was distributed with different frequencies through the source, the target and international cultures. The category that received the highest frequency, however, was the source culture with 26 frequencies representing 46% of the cultural content in the sequence. The cultural content of the target culture and international culture represented respectively 16% and 38% of the overall cultural content of the sequence. The figure bellow illustrates the distribution of cultural content under culture categories (Cortazzi, 1999) i.e. the source, the target, and the international cultures.

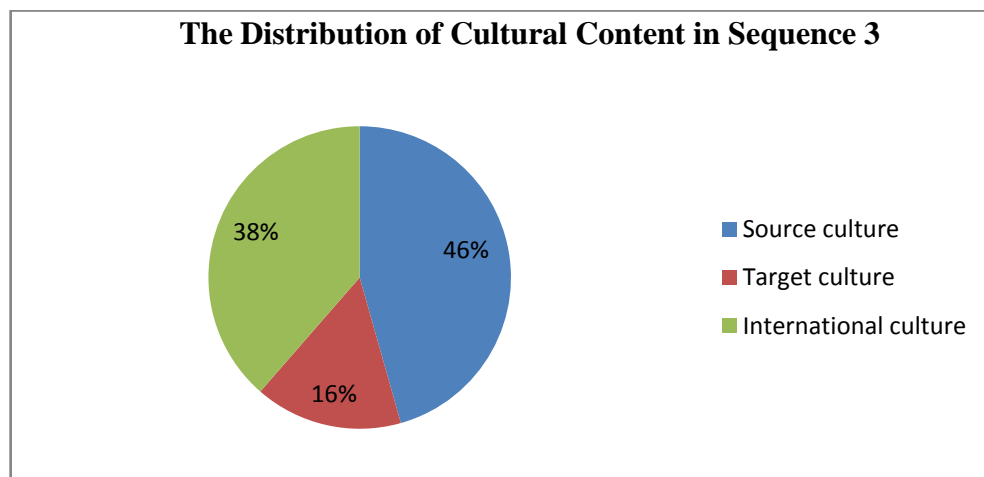


Figure 45 Distribution of Culture Categories in Sequence 03

### 6.3.3.1.1. International culture

The international culture in this sequence was conceived in the lesson “I listen and do”. The lesson presents a letter containing pieces of advice from a Polish mother (Milada harakova) to her daughter (Jana harakova). The letter encompassed numerous universal values that represent the butter of the mother’s experiences during her life.

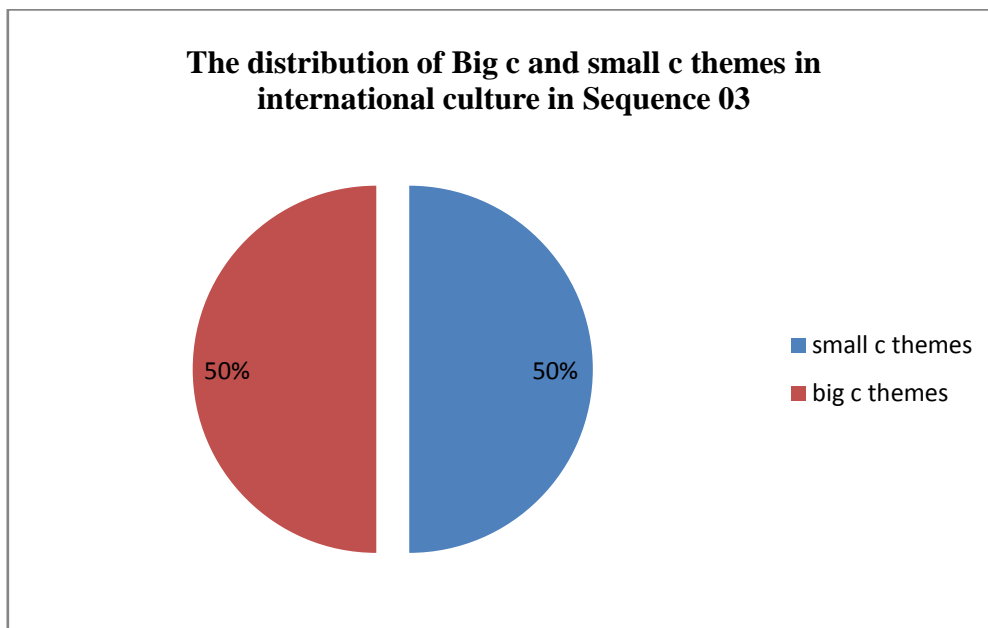
The lessons “I read and do” and “I get ready for my BEM exam” dealt respectively with globalization and international charities. The lesson “I read and do” presents an essay about advantages and drawbacks of globalization on local cultures and therefore national identities. The lesson “I get ready for my BEM exam” discussed the issue of donation and whether it should be conducted at the national, or the international level.

Topics from international culture were equally distributed under themes of big C aspects with ten (11) frequencies and small c aspects with eight (11) frequencies, 50% of the content of international culture in the sequence for each culture type.

The big C themes of international culture were embodied in the names of countries, capitals, famous figures, and historical events. From the big C themes, we can identify “*Geograph*”y with five (05) frequencies (France, Prague...etc.), “*Politics*” with four (04) frequencies (Milada Harakova, mother Theresa ...etc.), and the theme of “*History*” came with one (01) frequency represented in the World War II.

Concerning the small c aspect of international cultures, like sequence two, the sequence provided some cultural hints/ facts about universal values, beliefs, and eating habits. The small c themes aspects of international culture were distributed under the themes of “*food*” with five frequencies (05), believes / values with three frequencies (03), and body language/gestures with three (03) frequencies.

The figure below illustrates the distribution of themes from the big C and small c aspects of international culture.



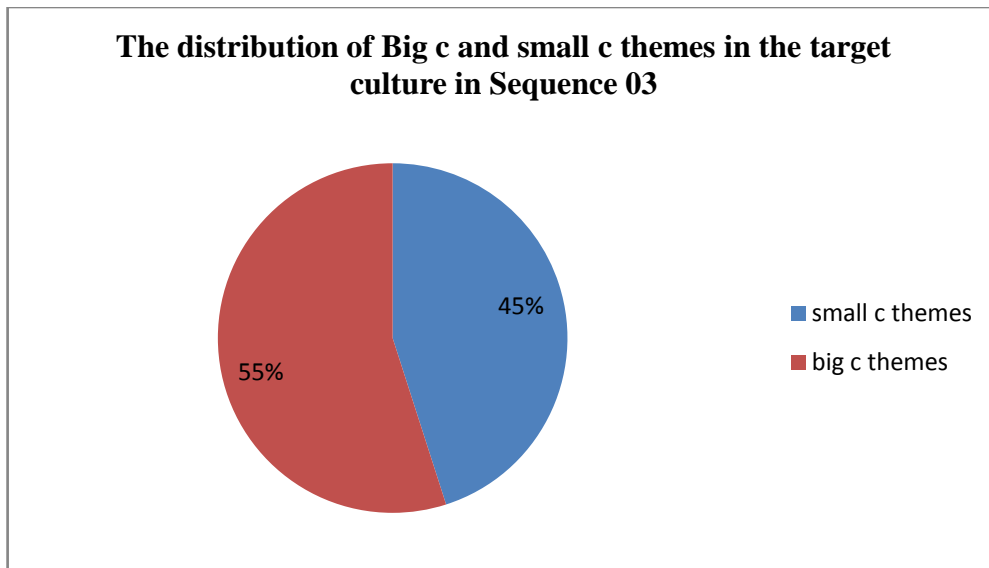
**Figure 46 Culture Types in International Culture**

#### 6.3.3.1.2. The target culture

The target culture received the lowest frequency with just 16% of the overall cultural content presented in this sequence. The target culture, represented under the American culture, was integrated in this sequence in Abraham Lincoln’s letter in the lesson “ I practise”. In this lesson, Lincoln urges the teacher to instill in his son some universal values that may shape his personality and make him strong enough to face the world when he grows up.

The distribution of cultural themes in the target culture in this sequence was approximately equal; big C themes represented 55.50% whilst small c themes represented 45.50%. of over small c themes. In this respect, we find the theme of “*Geography*” occurs with a frequency of two (02) with names of cities, places...etc, followed by famous figures representing the theme of “politics” which received a frequency of one (01). Education, on its turn, received a frequency of two (01) while the theme of products occurred one time (01). The small c topics from the target culture were found in the four (04) values mentioned in the letter.

The figure bellow illustrates the distribution of themes from the big C and small c aspects of international culture.



**Figure 47 Culture Types in the Target Culture**

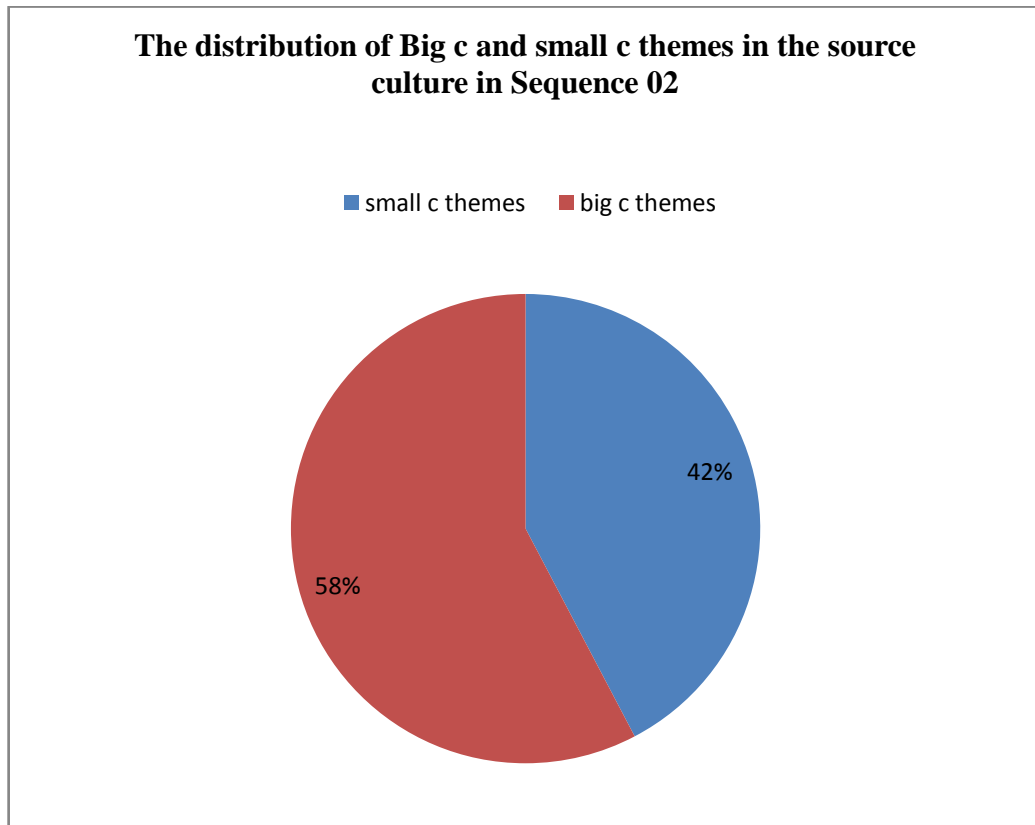
#### 6.3.3.1.3. The Source culture

As it was the case with the previous sequences, The source culture was introduced in approximately all the lessons of sequence 03; these were Zohra Drif's interview in the lesson "I listen and do", Ness El -Khir association in the lesson " I read and do", and the history of Algerian cuisine in the lesson "I read for pleasure". Other lessons targeted the source culture implicitly such as "I learn to integrate" where learners are required to write their point of view on globalization and its effect on their identity.

Themes from the source culture in this sequence are conceived in an equilibrium where big C themes representing 57.69 % of the total cultural content of the source culture. This included six (06) names referring to the theme of "*Geography*", two (02) famous figures, two events referring to "*History*", two politics (02), and two associations referring to "*institutions*" was represented with two frequencies, and Education received one frequency.

Concerning small c themes which represent 42.3% of the total cultural content of the source culture in this sequence, we can identify three (03) “*values*”, two (02) “*norms*”, five (05) names referring to “*food*”, and a means of transport (01).

The figure bellow illustrates the distribution of themes from the big C and small c aspects of international culture.



**Figure 48 Culture Types in the Source Culture**

### 6.3.3.2. Intercultural skills /attitudes

Intercultural skills and attitudes were integrated in this sequence trough different tasks and language inputs (reading, and listening supports).

Skills of interpreting and relating were encountered in task 16, p.99, where learners are asked to interpret a foreign document represented in the letter of the mother Harakova to her daughter. Learners are asked in this task give their view points about the pieces of advice in

the letter. Indeed, Hrakova’s letter contains universal values such as altruism, perseverance, and self awareness; learners thus are implicitly asked to cultivate such values as part of their source culture . Another task that tackled the skills of interpreting and relating is task 29, p. 100 where learners were asked to reflect on Harakova’s advice for her daughter to fight for her thoughts. The task solicits learners to illustrate this value by evoking personalities from the learners’ culture ( Kateb Yacine, and Zohra dhrif).

Skills of discovery and interacting are embodied in task 54, p. 103 where learners are taught how to write an open letter as a universal means to communicate thoughts and support them with arguments. Skills of comparing and contrasting are targeted in task 60, p.104, in which learners are asked to compare Algerian way of eating with the drench way of eating

Intercultural attitudes are represented in task 24; p.100, where learners are encouraged to change their attitudes if they realized that they were wrong. This attitude is quite important when experiencing cultural shock for it is helpful for an efficient transition from ethnocentrism to ethno relativism (Bennett M. J., 2017). Task 81, p.107, on its turn, introduces a positive attitude to the concept of the “other” through Zohra Drif’s words “the other person is also me”. This expression may reflect the duo of exchange among cultures, and how it is important to accept oneself and the other at the same time.

The following table summarizes the intercultural skills/attitudes that were encountered through the content analysis of sequence 03

**Table 29 Intercultural Skills/Attitudes in Sequence 03**

	<b>Skill/attitude</b>	<b>Description</b>	<b>Task /lesson</b>
<b><i>Intercultural skills</i></b>	<i>Interpreting/relating</i>	Interpreting the advice of the mother	Task.16, p.99
		Relating Kateb Yacine and Zohra Drif to Harakova’s letter	Task.29, p. 100



Evaluate the letter of Harakova

Task.54, p. 103

---

<i>Discovery and/</i>	Writing an open letter
<i>interaction</i>	

---

<i>Comparing</i>	Compare/contrast Algerian	Task.60, p.104
<i>contrasting</i>	and French ways of eating	

---

<b><i>Intercultural Attitudes</i></b>	<i>Curiosity/openness</i>	Recognizing one's mistake in public	Task.24; p.100
		Openness to the other.	Task81, p.107

---

## 6.4. Conclusion

This chapter sheds light on the research's third case, i.e., the textbook survey. The chapter was organized into two main sections: macro analysis and microanalysis, respectively generating qualitative and quantitative data. In this respect, it appears that the results from this study pattern, to an acceptable extent, with the intercultural requirements regarding textbooks' cultural content. However, some important yet fundamental intercultural concepts were found to be skipped or missed. This issue is to be discussed later in the cross-cases discussion in



chapter eight. Therefore, the content analysis on the present textbook allowed us to claim that this chapter answers the third research question to some extent.



## Chapter seven : The Learners' Survey

7.1.	Introduction .....	189
7.2.	Results .....	189
7.2.1.	Part one: Macro analysis of the Quantitative Results .....	189
7.2.1.1.	Knowledge .....	189
7.2.1.2.	Skills.....	190
7.2.1.3.	Attitudes .....	192
7.2.2.	Part two: Micro Analysis of the Quantitative Results.....	194
7.2.2.1.	Tests of Normality.....	194
7.2.2.1.1.	Results of Shapiro-Wilk test of Normality C.G and E.G .....	195
7.2.2.2.	Non Parametric Tests .....	195
7.2.2.2.1.	Assessing Statistical Difference in E.G and C.G Knowledge .....	196
7.2.2.2.1.1.	Pretest Mann Whitney U test Results for Knowledge .....	196
7.2.2.2.1.2.	Post-test Mann Whitney U test Results for Knowledge .....	197
7.2.2.2.2.	Assessing Statistical Difference in E.G and C.G Skills .....	198
7.2.2.2.2.1.	Pretest Mann Whitney U test Results for Skills .....	198
7.2.2.2.2.2.	Posttest Mann Whitney U test Results for Skills.....	199
7.2.2.2.3.	Assessing Statistical Difference in E.G and C.G Attitudes.....	200
7.2.2.2.3.1.	Pretest Mann Whitney U test Results for Skills .....	200
7.2.2.2.3.2.	Posttest Mann Whitney U test Results for Skills.....	201
7.3.	Conclusion .....	202

## 7.1.Introduction

The present chapter is intended to exhibit the analysis and discussion of results that have been obtained in the third survey; the learners' survey to answer the third research question by analyzing and discussing the results obtained when conducting the experiment. The survey followed, mainly, a quasi-experimental approach which was conducted through an intercultural sensitivity grid within a pretest-posttest nonequivalent groups design (see chapter.4). To ensure a thorough understanding of learners towards the topic of this research, the adopted intercultural test was devised in Arabic (the mother tongue of learners). Indeed, it was assumed by the researcher that learners would avoid questions they may not understand in English, or even worse, they may provide random answers which could affect the reliability of results.

The analysis of quantitative results which is, divided into two major parts: a macro analysis in which data is represented under tables and graphs to draw preliminary remarks by commenting on the frequencies and percentages, and a micro analysis in which data is computed within statistical tests to provide scientific credibility to the results of the study.

## 7.2.Results

### 7.2.1. Part one: Macro analysis of the quantitative results

The obtained data in the pre-test and posttest for both the control group and experimental group are represented in the following tables

#### 7.2.1.1.Knowledge

**Table 30 Macro Results for Knowledge**

	knowledge in control group		Knowledge in experimental group		
	PRETEST	POSTTEST	PRETEST	POSTTEST	
Sum	53	77	<b>Sum</b>	56	97
Mean	2,52380952	3,66666667	<b>Mean</b>	2,43478261	4,2173913
SD	0,87981859	0,6031746	<b>SD</b>	0,83931947	0,61247637
Variance	1,01133787	0,50793651	<b>Variance</b>	1,02835539	0,51795841

As the table above indicates, the control group and the experimental group recorded a mean of 2.52 and 2.43 respectively in their pretest. This could be interpreted in that both groups have similar intercultural knowledge. However, this score indicates that learners are still ethnocentric although they are in an acceptable level of intercultural sensitivity (Bennett M. J., 2017). According to the intercultural grid used in this experiment, a score between 2-3 indicates that learners have some knowledge about the source culture and little knowledge about the target culture (See appendix C). Therefore, learners in both groups can be said that they are in the defense/minimization stage (Bennett M. J., 2017).

However, as the results of the posttest indicate, the control group and the experimental group recorded 3.66 and 4.21 respectively. These scores indicate that both groups have developed their means concerning intercultural knowledge, but the experimental group seems to have developed its intercultural knowledge better. According to the intercultural grid used in this experiment, the posttest mean for the experimental group was 4.21 which indicates that learners in this group have some knowledge about cultural differences/similarities between the source and the target/international cultures whilst learners in the control group, whose mean was 3.66 , remain unaware about such differences/similarities although they have a good knowledge about the source and the target/international culture.

As such, learners in both groups became ethno relativist with different degree of progress; the experimental group could be said that they are in the adaptation stage whereas learners in the control group are in the acceptance stage (Bennett M. J., 2017).

### 7.2.1.2.Skills

**Table 31 Macro Results for Skills**

	Intercultural skills in control group		Intercultural skills in experimental group		
	PRETEST	POSTTEST	PRETEST	POSTTEST	
Sum	56	72	<b>Sum</b>	48	91
Mean	2,66666667	3,42857143	<b>Mean</b>	2,28571429	4,33333333
SD	0,76190476	0,7755102	<b>SD</b>	0,82993197	0,63492063
Variance	0,79365079	0,81632653	<b>Variance</b>	0,96598639	0,50793651

As the table above indicates, the control group and the experimental group recorded a mean of 2.66 and 2.28 respectively in their pretest. This could be interpreted that both groups have similar intercultural skills (skills of interpretation, relating and evaluating cultural differences/similarities). However, this score indicates that learners are still ethnocentric although they are in an acceptable level of intercultural sensitivity (Bennett M. J., 2017). According to the intercultural grid used in this experiment, a score between 2 and 3 indicates that learners have poor interpretation of cultural differences between the source culture and the target/international cultures. Therefore, learners in both groups can be said that they are in the defense/minimization stage as it is the case with knowledge (Bennett M. J., 2017).

However, as the results of the posttest indicate, the control group and the experimental group recorded 3.42 and 4.33 respectively. These scores indicate that both groups have developed their means concerning intercultural skills, but the experimental group seems to have developed its intercultural skills better. According to the intercultural grid used in this experiment, the posttest mean for the experimental group was 4.33, this indicates that learners in this group some good interpretation of cultural differences /similarities between the source and the target/international cultures whilst learners in the control group, whose mean was 3.43 remain endowed with poor skills of interpretation, relating and evaluating of cultural differences/similarities although they have a good knowledge about the source and the target/international culture.

As such, learners in both groups became ethno relativist with different degree of progress; the experimental group could be said that they are in the adaptation stage whereas learners in the control group are in the acceptance stage (Bennett M. J., 2017).

### 7.2.1.3. Attitudes

**Table 32 Macro Results for Attitudes**

Intercultural attitudes in control group			Intercultural attitudes in experimental group		
	PRETEST	POSTTEST		PRETEST	POSTTEST
Sum	40	67	Sum	47	86
Mean	2,10526316	3,52631579	Mean	2,23809524	4,0952381
SD	0,7867036	0,71468144	SD	0,64852608	0,6893424
Variance	1,1468144	0,67036011	Variance	0,75283447	0,65759637

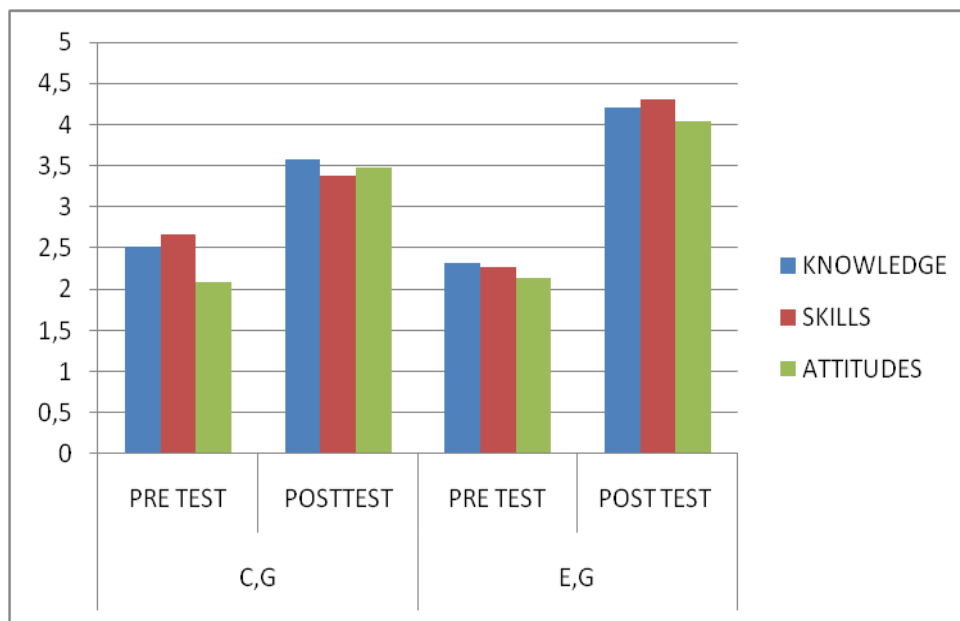
As the table above indicates, the control group and the experimental group recorded a mean of 2.10 and 2.23 respectively in their pretest. This could be interpreted in that both groups have similar intercultural. However, this score indicates that learners are still ethnocentric although they are in an acceptable level of intercultural sensitivity (Bennett M. J., 2017). According to the intercultural grid used in this experiment, a score between 2 and 3 indicates that learners have negative attitudes towards the other. Therefore, learners in both groups can be said that they are in the defense/minimization stage (Bennett M. J., 2017) as it is the case with knowledge and skills.

However, as the results of the posttest indicate, the control group and the experimental group recorded 3.52 and 4.09 respectively. These scores indicate that both groups have developed their means concerning intercultural attitudes, but the experimental group seems to have developed better attitudes. According to the intercultural grid used in this experiment, the posttest mean for the experimental group was 4.09, this indicates that learners in this group started to lose their negative attitudes towards the other and become more positive whilst learners in the control group, whose mean was 3.52 seemed to show neutral attitudes, but not positive attitudes towards the other.

As such, learners in both groups became ethno relativist with different degree of progress; the experimental group could be said that they are in the adaptation stage whereas learners in the control group are in the acceptance stage (Bennett M. J., 2017).



In sum, the Control Group and the Experimental Group have shown similar data in their pre-test results. This may be due to learners' intercultural entry profile which is a 3 years accumulation of learning English syllabus at the middle school level. An observable change in the posttest was, however, noticed in the three components of learners' ICC for both groups. The preliminary analysis of data allowed us to arrive at the following macro description of results that is represented in the following figure



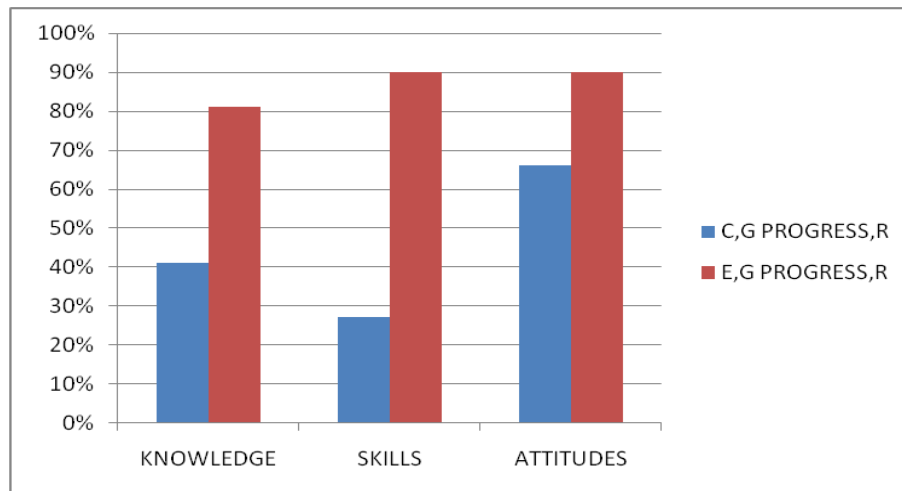
**Figure 49 Pretest-Posttest Results of the ICC Means**

Although the control group and the experimental group recorded a progress in all components of intercultural competence in the posttest results, the progress rates of the experimental group was noticed to be higher than the progress of the control group. Intercultural skills, for instance, in the experimental group recorded an average progress that is more than three times as much as the average progress in the control group. The average rate of progress of learners' ICC in the experimental group was found to be approximately twice as much as the average rate of progress of learners in the control group; 87% and 44% respectively. The following table and figure represents the progress rate in the three ICC components for both the experimental and the control group.

**Table 33 Progress Rate in ICC Dimensions**

	C.G			E.G		
	Pre test Mean	Posttest Mean	Progress rate	Mean pre test	Post test Mean	Progress rate
Knowledge	2,52	3,57	41%	2,32	4,21	<b>81%</b>
Skills	2,66	3,38	27%	2,26	4,3	<b>90%</b>
Attitudes	2,09	3,48	66%	2,13	4,04	<b>90%</b>
ICC average progress rate	<b>+44% ↑</b>			<b>+87% ↑</b>		

*Note.* C.G: control group, EG: Experimental group



**Figure 50 Progress Rate in ICC Dimensions**

However, to give the above findings a more scientific credibility, a micro analysis through statistical tests is felt necessary. Therefore, the second part of this section represents a statistical analysis in which data is computed within appropriate tests to check whether the experimental group has a statistical significant progression that is better than the one of the control group.

## 7.2.2. Part two: Micro analysis of the quantitative results

### 7.2.2.1. Tests of normality

In order to run the appropriate statistical significance tests, it is imperative to know whether our data is normally distributed. For this purpose the Shapiro-Wilk Test is run for both groups.

### 7.2.2.1.1. Results of Shapiro-Wilk test of Normality C.G and E.G

The Shapiro-Wilk Test for the Control Group and the experimental group was run with the following hypotheses:

- H0: the control group and the experimental group follow normal distribution in each of Intercultural competence components;
- H1: the control group and the experimental group or one of them does not follow normal distribution in one or more of intercultural competence.

**Table 34 Results of Shapiro-Wilk test of Normality C.G and E.G**

		N	Median	Average (x):	S.D	P value in Shapiro-Wilk Test
<b>Knowledge</b>	C.G	21	3	2.523810	1.030488	<b>.0196*</b>
	E.G	23	2	2.434783	1.036870	<b>.0226*</b>
<b>Skills</b>	C.G	21	2	2.619048	0.864650	<b>.0161*</b>
	E.G	23	2	2.260870	1.009833	<b>.0085*</b>
<b>Attitudes</b>	C.G	21	2	2.095238	1.091089	<b>.0036*</b>
	E.G	23	2	2.130435	0.919701	<b>.0003*</b>

\*with Significance level ( $\alpha$ ) =0.05

*Note.* The results of the Shapiro-Wilk Test for the Control Group and the experimental group Data were obtained after having been inputted and computed at

<https://www.statskingdom.com/>

Since  $p\text{-values} < \alpha$ , we reject the H0 and we accept H1.

Therefore, it is assumed that the data is **not normally distributed** in both C.G and E.G for all intercultural competence components.

Consequently, non parametric tests will be utilized in the results of the pretest and posttest for the control group and the experimental group.

### 7.2.2.2. Non parametric tests

It was previously confirmed through the Shapiro-Wilk Test that data in our C.G and E.G are not normally distributed. This led us to search for non parametric tests, among which

Mann Whitney U test was thought to be more appropriate in our case (see chapter four). The advantage of the Mann Whitney U test lies in the fact that it does not “require any assumptions on the distribution of the population” (Mann-Whitney, 2021). This test, thus, seems to be potentially helpful since an assumption on the distribution of the whole population of learners would be unfeasible, regarding pedagogical, social, and regional differences, to name but a few.

### 7.2.2.2.1. Assessing Statistical Difference in E.G and C.G Knowledge

#### 7.2.2.2.1.1. Pretest Mann Whitney U test Results for Knowledge

The Mann Whitney U test for the Control Group and the Experimental group was conducted with the following hypotheses:

- H0: there is no statistically significant difference between the C.G and E.G in terms of their means of their intercultural knowledge/awareness;
- H1: there is a statistically significant difference between the C.G and E.G in terms of their means of their intercultural knowledge/awareness.

**Table 35 Pretest Mann Whitney U test Results for Knowledge**

	N	Median	Mean ( $\bar{x}$ ):	S.D	Rank in Mann Whitney Test	p-value value in Mann Whitney Test
<b>C.G</b>	21	3	2.52381	1.030488	489.5	<b>.67*</b>
<b>E.G</b>	23	2	2.318182	0.893701	500.5	
<b>Difference between the means</b>					E.G <sub>x</sub> - C.G <sub>x</sub> = -0.2057	

\*with Significance level ( $\alpha$ ) =0.05

*Note.* The results of the Whitney U test for the Control Group and the experimental group Data were obtained after having been inputted and computed at <https://www.statskingdom.com/>

Since  $p\text{-value} > \alpha$ , we accept the H0.

The randomly selected value of CG pre test results' population is assumed to be **equal** to the randomly selected value of EG pre test results' population. In other words, the difference

between the randomly selected value of CG pre test results and the EG pre test results populations is **not big enough to be statistically significant**.

From the above statistical analysis, we can assert that the mean of intercultural knowledge/awareness in the control group is equal to the mean of intercultural knowledge/awareness in the experimental group. This means that both groups show a similar intercultural knowledge/awareness concerning topics presented in during their 3 years learning of English at the middle school level.

#### 7.2.2.1.2. Post-test Mann Whitney U test Results for Knowledge

The Mann Whitney U test for the Control Group and the experimental group was conducted within the following hypotheses in mind:

- H0: there is no statistically significant difference between the C.G and E.G in terms of their means of their intercultural knowledge/awareness;
- H1: there is a statistically significant difference between the C.G and E.G in terms of their means of their intercultural knowledge/awareness.

**Table 36 Post-test Mann Whitney U test Results for Knowledge**

	N	Median	Mean ( $\bar{x}$ ):	S.D	Rank value in Mann Whitney Test	p-value value in Mann Whitney Test
<b>C.G</b>	21	4	3.571429	0.746420	367	<b>.004</b>
<b>E.G</b>	23	4	4.217391	0.735868	623	

**Difference between the means**

$$E.G_x - C.G_x = +0.645962$$

\*with Significance level ( $\alpha$ ) =0.05

*Note.* The results of the Whitney U test for the Control Group and the experimental group Data were obtained after having been inputted and computed at <https://www.statskingdom.com/>

Since  $p\text{-value} < \alpha$ , we reject the H0 and we accept H1.

The randomly selected value of CG posttest results' population is considered to **be not equal** to the randomly selected value of EG posttest results' population. In other words, the

difference between the randomly selected value of CG posttest results and the EG posttest results populations is big enough to be **statistically significant**.

Therefore, we can assume that E.G mean which was found greater than the C.G mean represents a statistically significant difference of +065 in the posttest results. The above results can be interpreted by the fact that learners in E.G have developed a more reasonable intercultural knowledge/awareness than their C.G counterparts concerning cultural topics presented in the 4<sup>th</sup> year.

#### 7.2.2.2.2. Assessing Statistical Difference in E.G and C.G Skills

##### 7.2.2.2.2.1. Pretest Mann Whitney U test Results for Skills

The Mann Whitney U test for the Control Group and the Experimental group was conducted with the following hypotheses:

- H0: there is no statistically significant difference between the C.G and E.G in terms of their means of their intercultural skills;
- H1: there is a statistically significant difference between the C.G and E.G in terms of their means of their intercultural skills.

**Table 37 Pretest Mann Whitney U test Results for Skills**

	N	Median	Mean ( $\bar{x}$ ):	S.D	Rank value in Mann Whitney Test	p-value value in Mann Whitney Test
<b>C.G</b>	21	2	2.666667	0.912871	529	<b>.9189*</b>
<b>E.G</b>	23	2	2.26087	1.009833	461	
<b>Difference between the means</b>						$E.G_x - C.G_x = -0.40$

\*with Significance level ( $\alpha$ ) =0.05

*Note.* The results of the Shapiro-Wilk Test for the Control Group and the experimental group Data were obtained after having been inputted and computed at

<https://www.statskingdom.com/>

Since  $p\text{-value} > \alpha$ , we accept the H0.

The randomly selected value of CG pre test results' population is assumed to be **equal** to the randomly selected value of EG pre test results' population. In other words, the difference

between the randomly selected value of CG pre test results and the EG pre test results populations is **not big enough to be statistically significant**.

From the above statistical analysis, we can assert that the mean of intercultural skills in the control group is not statistically different from the mean of intercultural knowledge/awareness in the experimental group. This means that both groups show similar intercultural skills concerning topics presented in their three years of English Learning at the middle school level.

#### 7.2.2.2.2. Posttest Mann Whitney U test Results for Skills

The Mann Whitney U test for the Control Group and the experimental group was conducted within the following hypotheses in mind:

- H0: there is no statistically significant difference between the C.G and E.G in terms of their means of their intercultural skills;
- H1: there is a statistically significant difference between the C.G and E.G in terms of their means of their intercultural skills.

**Table 38 Posttest Mann Whitney U test Results for Skills**

	N	Median	Mean ( $\bar{x}$ ):	S.D	Rank in Mann Whitney Test	p-value value in Mann Whitney Test
<b>C.G</b>	21	3	3.380952	0.86465	336.5	<b>0 .0004*</b>
<b>E.G</b>	23	4	4.304348	0.702902	653.5	
<b>Difference between the means</b>						$E.G_x - C.G_x = +0.923$

\*with Significance level ( $\alpha$ ) =0.05

*Note.* The results of the Shapiro-Wilk Test for the Control Group and the experimental group Data were obtained after having been inputted and computed at <https://www.statskingdom.com/>

Since  $p\text{-value} < \alpha$ , we reject the H0 and we accept H1.

The randomly selected value of CG posttest results' population is considered to **be not equal** to the randomly selected value of EG posttest results' population. In other words, the

difference between the randomly selected value of CG posttest results and the EG posttest results populations is big enough to be **statistically significant**.

Therefore, we can assume that E.G mean which was found greater than the C.G mean represents a statistically significant difference of +0.923 in the posttest results.

This above results can be interpreted by the fact that learners in E.G have developed more reasonable intercultural skills than their C.G counterparts concerning topics presented in the 4<sup>th</sup> year syllabus about the source culture and the target cultures.

### 7.2.2.2.3. Assessing Statistical Difference in E.G and C.G Attitudes

#### 7.2.2.2.3.1. Pretest Mann Whitney U test Results for Skills

The Mann Whitney U test for the Control Group and the Experimental group was conducted with the following hypotheses:

- H0: there is no statistically significant difference between the C.G and E.G in terms of their means of their intercultural attitudes;
- H1: there is a statistically significant difference between the C.G and E.G in terms of their means of their intercultural attitudes.

**Table 39 Pretest Mann Whitney U test Results for Skills**

	N	Median	Mean ( $\bar{x}$ ):	S.D	R value in Mann Whitney Test	p-value value in Mann Whitney Test
<b>C.G</b>	21	2	2.095238	1.091089	461	<b>0.3906*</b>
<b>E.G</b>	23	2	2.130435	0.919701	529	
<b>Difference between the means</b>						$E.G_x - C.G_x = +0.04$

\*with Significance level ( $\alpha$ ) =0.05

*Note.* The results of the Shapiro-Wilk Test for the Control Group and the experimental group Data were obtained after having been inputted and computed at

<https://www.statskingdom.com/>



Since  $p\text{-value} > \alpha$ , we accept the  $H_0$ .

The randomly selected value of CG pre test results' population is assumed to be **equal** to the randomly selected value of EG pre test results' population. In other words, the difference between the randomly selected value of CG pre test results and the EG pre test results populations is **not big enough to be statistically significant**.

From the above statistical analysis, we can assert that the mean of intercultural attitudes in the control group is not statistically different from the mean of intercultural attitudes in the experimental group. This means that both groups show similar intercultural attitudes concerning topics presented in the 4th year syllabus about the source culture and the target cultures.

#### 7.2.2.2.3.2. Posttest Mann Whitney U test Results for Skills

The Mann Whitney U test for the Control Group and the experimental group was conducted within the following hypotheses in mind:

- $H_0$ : there is no statistically significant difference between the C.G and E.G in terms of their means of their intercultural attitudes;
- $H_1$ : there is a statistically significant difference between the C.G and E.G in terms of their means of their intercultural attitudes.

**Table 40 Posttest Mann Whitney U test Results for Skills**

	N	Median	Mean ( $\bar{x}$ ):	S.D	Rank in Mann Whitney Test	p-value value in Mann Whitney Test
<b>C.G</b>	21	3	3.47619	0.813575	385	<b>0.0146*</b>
<b>E.G</b>	23	4	4.043478	0.824525	605	
<b>Difference between the means</b>						$E.G_x - C.G_x = +0.5673$

\*with Significance level ( $\alpha$ ) = 0.05

*Note.* The results of the Shapiro-Wilk Test for the Control Group and the experimental group Data were obtained after having been inputted and computed at

<https://www.statskingdom.com/>

Since  $p\text{-value} < \alpha$ , we reject the  $H_0$  and we accept  $H_1$ .

The randomly selected value of CG posttest results' population is considered to **be not equal** to the randomly selected value of EG posttest results' population. In other words, the difference between the randomly selected value of CG posttest results and the EG posttest results populations is big enough to be **statistically significant**.

This above results can be interpreted by the fact that learners in E.G have developed more reasonable intercultural attitudes than their C.G counterparts concerning topics presented in the 4<sup>th</sup> year syllabus about the source culture and the target cultures.

Therefore, we can assume that E.G mean which was found greater than the C.G mean represents a statistically significant difference of +0.57 in the posttest results.

### 7.3. Conclusion

To sum up, the chapter seems to answer the third research question about acquiring intercultural competence with the proposed framework. The data generated in this survey was quantitative. The quantitative results were analyzed following a macro analysis and a micro analysis. The data have shown that both group improved in developing their intercultural dimensions. The pattern of findings is quite consistent with the findings of the textbook survey that assert that the textbook teach intercultural competence implicitly. However, the experimental group which has been taught with the proposed framework appeared to score better results in comparison with the control group which was taught only by the textbook. This means that an implicit teaching of intercultural competence is not enough to develop intercultural competence. Hence, we can say that this chapter answered the research question in that the proposed framework helped learners to acquire intercultural competence better. Nonetheless, the results from this survey need further discussion of results which chapter eight deals profoundly.





## **Chapter Eight: Discussion, Limitations, and Recommendations**

8.1.	Introduction .....	204
8.2.	Discussion of Findings .....	204
8.2.1.	Discussion of Findings from the First Case (teachers' Survey).....	204
8.2.2.	Discussion of Findings from the Second Case (Textbook's Survey) .....	207
8.2.3.	Discussion of Findings from the Third Case (learners' Survey) .....	211
8.3.	Recommendations .....	213
8.4.	Limitations of the Study and Recommendations for Further Research.....	215

## **8.1. Introduction**

This chapter is organized in three sections. Section one presents a discussion of the main findings of this research; it is a bridge between the theoretical and the empirical parts of this research. Section two presents the limitations that have been encountered in the three surveys of the study. Section three, which is the last section, proposes some recommendations to EFL participants to develop the teaching/ learning of intercultural competence in Algerian EFL classes.

## **8.2. Discussion of Findings**

Our research comprises three surveys concerned with main EFL contributors in 4th-year classes in Khenchela: the teacher, the learner, and the textbook. The purpose of teachers' study was to gain an in-depth and a better understanding of their cognitive, attitudinal, and behavioral teaching of intercultural competence. The second survey was concerned with the textbook, and it aimed at investigating the intercultural perspectives of 4th-year textbooks through a content analysis conducted on its content. The learners' survey aimed to identify and assess intercultural competence in learners at the beginning of the treatment and then check whether the proposed intercultural framework would help them acquire intercultural competence better.

### **8.2.1. Discussion of Findings from the First Case (teachers' Survey)**

The teachers' survey was meant to answer the first research question which is: what are teachers' conceptions, attitudes, and practices towards teaching culture in EFL classes? In this regard, the teachers' survey revealed key findings that merit comment, and discussion, to give a thorough answer to this question.

First, teachers' conceptions about culture types and categories were clear enough to support the omnipresent urge, in language teaching, that culture should be taught within a

duality of macro and micro themes drawing from different cultures (Byram & Esarte-Sarries, 1991; Nieto, 2009; Kramsch C., 2013). Concerning practices, which according to Lado (1957) are a reflection of peoples' beliefs and attitudes, the analysis of the interview and the questionnaire of the teachers' survey revealed that teachers' practices were not in accordance with their attitudes and perceptions. In other words, whereas it is recommended that teachers should instruct culture explicitly in their language teaching to promote learners' intercultural competence (Deardorff, 2012), results from this survey have shown that teachers integrate culture implicitly in linguistic supports or assigning it into communicatively oriented projects. This implicit integration of culture does not seem promising to raise learners' cultural awareness by developing critical thinking and instilling positive attitudes towards cultural dissimilarities. Justifying this gap between their practices and beliefs, teachers evoke some intervening factors that determined their teaching at class. Pedagogical constraints of the curriculum and the level of learners were factors that were reported to hinder the process of intercultural teaching.

Speaking about the curriculum, teachers reported that their roles, as facilitators and guides, are to help learners arrive at the finalities of the curriculum. In this sense, their teaching of culture is guided by the outlined recommendations of the official curriculum which focuses on skills of interacting, interpreting and producing oral or written messages/text (Algerian curriculum, 2016, p. 431) rather than skills of interpreting, evaluating and relating different cultural phenomena. In this respect, it is worth reminding that skills of interpretation in modern communication are much more concerned with interpreting cultures rather than languages, because as Byram (2009, p.9) asserts: "When people talk to each other, they do not just speak to each other to exchange information. They also see the other as an individual and as someone who belongs to a specific social group".

The Level of pupils was another hindrance to teaching culture. Many teachers reported that an explicit discussion of culture may not occur unless the mother tongue of learners is used. This fear can be understood only if we consider the limitations of time since English at middle school is granted 4 hours/week. Concerning the use of L1 per se. teachers should not worry about their teaching of English because many research such as (Bhooth, 2014) argued for L1 to be helpful in explaining abstract concepts and facilitates in reducing learners' anxiety.

The place of culture in assessment is not an exception of teachers' implicit perspectives of culture teaching. For teachers, what matters in exams is assessing learners' linguistic and communicative competencies; culture thus can serve as means to contextualize languages supports, namely the texts of exams. This stance of Algerian teachers seems to be consistent with other findings about assessing intercultural competence, especially with ÖNALAN (2005) who reports that teachers tend to exclude assessment of intercultural competence because their exams are summative and deal mainly with cognitive aspects of learning, whereas intercultural competence is a complex whole of behavioral attitudinal and cognitive patterns that need to be assessed holistically in a formative way.

Additionally, findings from the teachers' survey support Kahraman's (2016) findings that training programs do not pay much attention, if any, to culture. The findings highlighted that the training days in Algeria are intended to update teachers with novelties of the official syllabus and to develop teachers' competencies in communicative teaching. Therefore, teacher training seems to be decisive in determining teachers' practices regarding culture teaching. Additionally the methods and techniques that teachers are trained on, though having cultural potential, would serve only in developing learners' communicative competence. Similarly, by contrast to Schoepp's (2001) claim that songs can be used to develop language

and culture, the findings of this survey have shown that songs are only utilized to raise learners' motivation and learn vocabulary faster.

A final key factor that determines teachers' practices is the textbook. Indeed, the survey unveiled teachers' valuing of the textbook in use. The results have shown that the overwhelming majority agreed upon its utility in teaching culture. Thus, the results of this survey confirm previous research (Allwright, 1981; Newby, 1997; Cortazzi & Jin, 1999) about teachers' affinity, yet non recommended dependence, to textbooks as outstanding teaching and learning materials.

In sum, this survey answered the first research question in unveiling teachers' fair perceptions and positive attitudes, but conditioned practices, regarding the teaching of culture in EFL classes within an intercultural dimension.

### **8.2.2. Discussion of Findings from the Second Case (Textbook's Survey)**

The textbook's survey was meant to answer the second research question which is: Is the textbook, "My book of English year four," designed to be an intercultural textbook? In this regard, the textbook's survey revealed key findings that merit comment and discussion to give a thorough answer to this question. The survey was mainly concerned with investigating the three dimensions of intercultural competence within the cultural content of the textbook. First, concerning the dimension of knowledge, the study focused on analyzing types and categories of culture in each sequence to check whether the textbook offers an opportunity to teachers or learners to compare and contrast cultural similarities and differences. Second, concerning the other two dimensions i.e., skills and attitudes, the survey investigated skills of interpreting, relating, and evaluating within the tasks of the textbook.

With regard to culture categories, the findings of the textbook's survey indicated that the target and international cultures are mainly embedded in listening based lessons which



require ICTs such as speakers, CD players, or the like, in order to play the recordings. Yet, the textbook itself comes without a CD audio which does not meet the recommendation of the 2016 curriculum (Algerian curriculum, 2016, p. 476). Such an issue makes it hard for teachers to fetch the recordings of the tasks regularly on the Internet, let alone the learners who are supposed to study with this textbook at home. With this in mind, it is very possible that teachers and learners leave such lessons which may lead the whole intended cultural content, consequently, to be skipped and replaced by other lessons that might be designed for purely linguistic purposes since teachers are not always compelled to be bound to textbooks. (Cortazzi & Jin, 1999).

In its turn, the source culture seemed to be integrated in more particle lessons such as lessons targeting writing and reading. Besides their availability, activities dealing with writing and reading were reported to be the most favorable for the teachers and learners alike because they prepare learners for exams where the two corresponding skills are targeted i.e. reading questions, and written expression. Based on that, it becomes undeniable that the source culture is privileged in this textbook which supports Abdul Rahim's (2020, p.320) claim that local textbooks tend to "overshade" the source culture on other categories of cultures.

Additionally, the sequence referred to small c themes with a little and rather concise manner. For example, UNESCO was referred to as an international institution contributing in preserving the world heritage. However, no further details are given about this institution except its name. This may be due to authors' assumption that learners have acquired related knowledge in other school subjects, namely civic education. Similarly, the sequences provided poor cultural information about important small c themes such as of food. This was the case with the Greek dish called "Moussaka" in sequence 01, or some Algerian food listed by Zohra Drif in her school memories in sequence 02 .

Concerning Interculturality, the English curriculum puts it clear that “the texts and images contained in the teaching units should not be biased and should allow for comparison with the learner’s other languages and cultures in order to enrich him and empower him both intellectually and emotionally” (Algerian curriculum, 2016, p. 476). However, through the analysis of the three sequences, the textbook seemed to miss a lot in that sense.

Although there would have been relevant intercultural situations in Nabila’s cruise in the Mediterranean, or the Algerian pupils’ sightseeing tour in London, the related tasks gave pure facts about different categories and types of culture without offering learners the opportunity to compare/contrast what they see from the target/international cultures with similar patterns from their source culture. Learners would have paid more attention to similarities and differences between cultures if the textbook authors had introduced an intercultural perspective to Nabila’s answers to Karim’s and Nadia’s questions in the dialogue presented in task 42, p19 where most of questions were about cultural facts. Similarly landmarks in Algeria such as castles, palaces, and Ottoman mosques could have been possible answers to Karim and Nadia’s intercultural inquiry about landmarks in Mediterranean countries. By this, learners would feel that Algeria is not just as part of the Mediterranean geographically, but also culturally.

Some intercultural contacts are felt tackled implicitly in some tasks where some cultural topics evoke the notion of cultural exchange. Al Hambra palace in Spain is a good example to show the products of Islamic civilization in western countries. In the same line of thoughts, Timgad is a good witness of the presence of the Romans in Algeria. However, it would be more intercultural if the textbook authors introduced some tasks dealing with the products of European achievements in Algeria such as Santa Cruz fortress in Oran, or Augustin Church in Annaba, because, such places offer wider room for learners to develop

critical thinking about how religious tolerance may lead to the flourishing of civilizations, and develop in the mean time learners attitudes to accept the other, though religiously different.

Another intercultural situation seems to be dealt with in task1, p44, where Algerian learners are asked by their web pal Richard to give them some “biographical information about Kateb Yacine”. Again this request, based on a mere cultural exchange, seems to contribute little to the intended intercultural contact. The task could have had a more intercultural essence if Richard presented a writer from his culture, famous for his nationalist ideas, and then required learners, in turn, to write about Kateb Yacine an example of Algerian writers who participated in raising the sense of nationalism in Algerian people. By this, learners can design an email within critical thinking involving compare and contrast techniques to illustrate the common value of writing as a means to fight colonialism and spread nationalism.

Another intercultural situation which seemed to be missed or skipped in the text book, is shedding light on the role the media can play in raising nationalism. In this respect, compare and contrast skills between arabic and French could be illustrated in Ibn Badis’ magazine “*AL-shihab*” and Kateb Yacine’s news paper “*Algérie républicaine*”; which together had a decisive role in raising nationalism and making Algerians aware of their identity despite their ideological and linguistic backgrounds.

Concerning stereotypes, the findings of this study revealed that the textbook is not stereotype free as numerous stereotypes, in all culture categories, were encountered through the sequences of the textbook. For instance, task 16, p30 warns learners not to speak or “chat” with taxi drivers because they are talkative. It is useful to note that this task is of a pure linguistic orientation (learners are required to listen and complete the missing letters in words between brackets), and therefore learners are likely to take this statement for granted and generalize it over all taxi drivers. Teachers should, then, intervene and explain that it is just an

example and has nothing to do with the reality. Another example is UNESCO, which seems through the textbook that it is the only authority that preserves historic sites neglecting, then, the role of domestic institutions such as the ministries of culture and tourism. Furthermore, religious landmarks that are located in Europe were exhibited and stereotyped as exclusively Islamic mosques without referring to any cathedral or synagogue. Learners, in this sense, may remain in the denial stage (Bennett M. J., 2017) concerning the existence of worshipping places other than mosques, or in better situation, they may develop an attitude of superiority towards their cultural products (mosques) over the others' products. Additionally, in the French colonization period, stereotypes were numerous. First, Algerian writers, in this era, were depicted as scholars and writers in French language which is the half of the reality, since there was also a large category of scholars who wrote in Arabic and participated in raising the sense of nationalism such as Ibn badis, or Bachir Al- Ibrahimi, to name but a few. Second, although the success of Zohra (in sequence 02) maintains that the French educational system was fair, the text in page 82 portrays the superiority of the French over Arabs.

To sum up, the findings of the textbooks' survey allow us to claim that the textbook in use is not designed to be an intercultural textbook, although the rich and varied cultural content it embeds. In this sense, this textbook needs complementary activities and tasks to develop the teaching and learning of intercultural competence in Algerian middle school classes.

### **8.2.3. Discussion of Findings from the third Case (learners' Survey)**

The learners' survey was meant to answer the third research question which is: Does the proposed intercultural framework help in acquiring intercultural competence better? In this regard, the learners' survey revealed outstanding findings that are worth commenting and discussed to give a thorough answer to this question.

The results from the learners' study confirm the numerous researches on the benefits of an intercultural teaching such as motivation in learning, developing positive attitudes to cultural differences, and performing successful communication (Byram M. , 1997; Abushihab, 2016). Moreover, while it is useful to note that both groups have achieved progress in acquiring intercultural competence, the experimental group seemed to achieve better results. Indeed, this could be interpreted in many ways.

First, the proposed framework adhered to the curriculum's requirements where communicative competence was the main hub of teaching, learners appeared to show more motivation in intercultural activities. Assessing learners' motivation was through the eagerness they showed towards a topic by participating and doing homework (Dörnyei, 1994). Learners' motivation was more perceived in Experimental group where students were assigned homework based on comparing and relating activities and where L1 was used to illustrate intercultural concepts. In this sense, many learners from the control group showed their disagreement with being taught differently from their experimental group counterparts and considering this as unfair. Second, the learners' motivation could be explained in the nature of techniques used in the framework itself, such techniques included, but not limited to intercultural flash cards, intercultural dialogues, intercultural sayings and proverbs. The framework also included 5 minutes competition called window on the others which aimed at bringing striking cultural differences to be exhibited in an entertaining way.

Second, the findings of the survey provided some insights into the learners' intercultural sensitivity. Although their age does not exceed 15 y.o. in most cases, learners in this survey are not in the denial stage, learners are aware of some cultural differences in that their view to the world is not the only interpretation of World reality. This awareness about the other is, undoubtedly, due not only to extrinsic factors such as internet and TV, but also to other school subjects which deal with culture either implicitly like French and English or explicitly like

history and geography. However, the pretest scores for both groups situates learners at the stage of minimization/defense which according to Bennett M. (2017) not enough to be successful in communication. In this respect, learners' cultural knowledge about the other should be reflected upon need further knowledge and skills to develop their intercultural sensitivity, and thus intercultural competence.

Although the macro results of the posttest indicate that both groups were noted to improve their overall intercultural competence, the findings from deep analysis confirm that the treatment had more positive effect on developing learners' intercultural competence than the experimental group. In addition to that, learners were appeared to develop their intercultural dimensions with different rates. The development in the "skills" dimension was the most remarkable with almost 95% which supports again that the textbook overall tasks are not designed to be intercultural (Dehda & Hocine, 2020).

Finally it appears that the three research questions have been answered to an acceptable extent. First, teachers' conception and attitudes are in favor of culture teaching, but their practices are limited by many factors that are out of their control. Second, the textbook in use has a rich cultural content drawing from different cultures, but it is not interculturally designed to develop learners' intercultural competence. Third, the proposed framework helped in developing learners' intercultural competence especially the dimensions of skills.

### **8.3.Recommendations**

This research dealt with main EFL participants, namely teachers, learners and the textbook. However, other participants such as textbook authors and curriculum designers were found to be in direct or indirect relation with the settings of this study. Therefore, a couple of recommendations are proposed:

- **Teachers:**

- Teachers at the middle school level are strongly invited to share, make use of, and develop the intercultural framework of this research.
- Teachers at the middle school level should take into account that their teaching of culture would bring pedagogical and personal benefits to learners, both in the short and long terms.
- Teachers at the middle school level should know that intercultural competence is part of intercultural communicative competence which can be taught and developed following a learner centered approach which, surely, does not contradict the national curriculum.
- Teachers at the middle school level should know that their teaching of culture is intended to change learners into intercultural speakers able to interpret cultural differences with the same degree they interpret linguistic differences.

- **Inspectors and trainers:**

Inspectors and trainers are highly recommended to turn their training into intercultural. Trainers should explain to their trainees the urgent need for intercultural competence in EFL settings. Similarly, trainers should also train teachers on teaching methods that deal with culture explicitly.

- **Text book authors:**

Textbook authors are recommended to include more intercultural activities that instruct dimensions of intercultural competence more explicitly. That is to say, comprehension questions about texts and linguistic supports in lessons and exams should tackle intercultural issues that might be imbedded in those supports.

- **Curriculum designers:**

Curriculum designers should reorient their focus from communicative competence to intercultural communicative competence. Indeed, English is an international, and a lingua franca, language which makes its teaching inevitably intercultural. Learners of English needs

intercultural based curriculum to interpret, relate, and evaluate not only verbal messages but also those hidden cultural differences that lie in the backgrounds of communication.

- **Policy makers:**

The role English in professional and academic advances has become undeniable. Therefore, Policy makers should recognize this fact about English by revising its pedagogical status as a foreign language in Algerian educational system. Devoting more hourly volume, adapting the curriculum to international standards, and valuing the subject's coefficient are numerous possibilities for this end.

#### **8.4. Limitations of the Study and recommendations for further research**

This research presented, through its three studies, a couple of limitations that are as follows:

- **Covid 19 restrictions**

The covid-19 had affected all daily life aspects including teaching. In our research, the teachers' and the learners' surveys were vulnerable to Covid-19 consequences.

In this sense, due to cancelation of meeting days, the researcher ought to conduct the interview virtually through Google docs formats. Additionally, many teachers who took part in answering the questionnaire of the teachers' survey at the beginning of the school year did not attend other seminars which made it impossible for the researcher to redistribute the questionnaire. Reliability thus was assured only through a Chronbach's alpha test of reliability throughout three items of the questionnaire.

Moreover, as far as the learners' survey is concerned, the hourly volume shifted from 4hours/week to 3hours/week since the TD session was canceled. This compelled the researcher to readapt the framework activities to these changes.



### **-Reliability in the Quasi experimental design**

Another limitation in this study is the design adopted in the learners' survey. Since randomization was impossible because learners had been already assigned according to some administrative rationales, the researcher found it inevitable to adopt a quasi experimental design with its well recognized limitations. As such this survey needs to be replicated in different settings to confirm definitely its results.

### **-Limitation in time:**

Although the textbook survey was not influenced by the effect of Covid-19, the survey presents a critical limitation. Indeed, this survey dealt with the textbook "My Book of English Year Four" which is not likely to last longer than its previous counterparts. As such this survey is limited in time and its findings are only a synchronic description of the present textbook's intercultural content.

### **-Representation of populations:**

Another limitation which was felt to reduce the significance of this research is sample representation. In the teachers' and learners' surveys, samples were quite small and they cannot represent the whole population that this research aims to cover. Additionally, the participants of the teachers' and learners' surveys may present some pedagogical, sociocultural, and personal differences with other teachers and learners across the country. Therefore, data generated from the two survey may only be interpreted within the time-space settings of the research. Generalization, however, needs further research to be conducted on the same variables of the present research.

## **General Conclusion**

## General Conclusion

The complexity of the relationship between language and culture had numerous implications on the theories and the practices in language teaching and learning. Today, integrating culture in language teaching is an undeniable urge since culture is considered the context in which language is used in real-life situations. Additionally, globalization made today's communication transcend time-space limits to encompass a universal environment where languages and cultures should be taught with special consideration of such issues as cultural differences. Indeed, scholars recognized that without particular attitudinal and behavioral patterns towards such differences, learners could not integrate into successful communications despite their adequate linguistic and communicative competencies.

As such, concepts and practices in language teaching have to consider this issue by developing a further competence that scholars have named intercultural competence. This competence is a complex combination of intercultural knowledge, intercultural skills, and intercultural attitudes that learners should develop to deal with intercultural issues regardless of their language. First, intercultural knowledge refers to all cultural information and facts that learners should know about their culture and other cultures. In this sense, learners develop cultural awareness about themselves and others to shift the scope of their view to the world from an ethnocentric to an ethno relativist perspective. Second, intercultural skills enable learners to understand cultural differences in intercultural encounters; knowing how, when, and where to interact is critical in maintaining successful communications. Learners should also know how to interpret and relate such differences from the other's view to minimize any eventual misunderstanding. The third component of this competence is embodied in intercultural attitudes. Learners in this regard should show positive attitudes of openness and tolerance of cultural differences that may contradict their cultural values and beliefs.

Practically speaking, intercultural competence in language teaching should be prompted via a series of teaching and learning processes and basics. First, teaching and learning materials, such as textbooks, should offer a realistic, diversified and stereotype free cultural content. Second, teachers should teach culture explicitly through focusing on cultural similarities and differences to create intercultural debates in which learners develop their intercultural knowledge, use their intercultural skills, and experience the psychological effect of changing their negative attitudes into positive ones.

In the Algerian context, the English curriculum clarifies that language teaching is highly influenced by the communicative approach that focuses on developing skills of interacting, interpreting, and producing verbal communication. However, from the literature, the place of intercultural competence seems to take a very limited place in the Algerian curriculum; the practices of teachers and the content of teaching materials, especially textbooks, are therefore likely to dismiss the teaching and learning of intercultural competence. In this regard, this research, came to investigate the place of the teaching and learning of intercultural competence in Algerian EFL context and propose an intercultural framework to develop its teaching and learning. To do that, the researcher adopted a case study approach with three cases; each concerns one of the three EFL participants i.e., the teachers, the learners and the textbook.

The first case was the teachers' survey which investigated teachers' conceptions, attitudes and practices towards teaching culture from an intercultural perspective. The interpretation of data that was generated through a questionnaire and an interview revealed that teachers are aware of the importance of intercultural competence in language teaching. However, teachers' practices were found to be much more concerned with developing communicative competence. Teaching culture was found to be implicit as culture was perceived as a means to reach linguistic and communicative purposes. The second case was

the textbook survey which adopted a descriptive-analytic approach through a content analysis to analyze the intercultural content of the textbook in use. The results revealed that the textbook encompasses a rich and varied cultural content springing from different culture types and categories. However, the textbook was found to lack intercultural activities that help learners to develop their intercultural skills and attitudes.

From the finding of the first and the second cases, the researcher proposed a framework that was intended to solve the encountered lacunae. In this regard, the third case was learners' survey which was designed in a quasi-experimental design where learners were divided into control group where learners studied English through the pure instructions of the textbook and experimental group where learners studied English through the adaptation of the textbook with the proposed framework. The results revealed that both groups developed their intercultural competence with the experimental group having achieved better results. This led the researcher to claim that the textbook in use is helpful, to some extent, to offer learners a virtual intercultural experience, however, the proposed framework, which was designed to teach intercultural competence explicitly, was found to be more efficient in developing learners' intercultural competence especially intercultural skills and attitudes.

Finally, the researcher discussed the results of the three cases with relation to the literature and he proposed some recommendations for EFL participants as to conduct further studies to improve the teaching and the learning of intercultural competence in Algerian middle school classes.

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## Appendices

## Appendix A

### Teacher's Questionnaire

Dear teachers, this questionnaire aims at exploring and investigating your attitudes, perceptions, and practices about teaching culture in your teaching of English in the 4<sup>th</sup> year at the middle school level.

Please, feel free to provide the researcher with genuine information since your responses to this questionnaire will be analyzed anonymously. In addition, the information you may provide cannot be used for further purposes other than the researcher's study about developing intercultural competence in Algerian middle school classes.

Thank you in advance for your highly significant contribution.

#### **Section one: Demographic information**

**Q1. Age:** .....

**Q2. Please, select your gender:**    Male     Female

**Q3. Teaching Experience :** ..... year(s)

**Q4. Training : Have you been in an official training(s) in your professional career?**

Yes                   No

**If your answer was yes, what was the responsible institution(s) that offered that/those training(s), and what attention was paid to culture in such training?**

.....  
 .....  
 .....

#### **Section two: understanding and teaching culture**

**Q5. Here are some definitions of culture, please tick the definition that seems to be more relevant to your conception of culture?**

- e- Culture is people's collective way of life such as traditions, lifestyles, values
- f- Culture is people's products such as Music, Theatre, Literature, Architecture
- g- Both (a) and (b)
- h- Other definition, please specify

.....  
 .....  
 .....

**Q6. Please tick one statement to express to what extent do you agree with the following quote?**

*“Teaching language is by definition teaching culture, we can’t isolate language from the social context where it is used.”<sup>1</sup>*

**Strongly Disagree**      **Disagree**      **Neutral**      **Agree**      **Strongly Agree**  
                                                                                       

**Explain your choice:**

.....

.....

**Q7. Please put a cross (x) in the following table to categorize the following cultures as source (learners are familiar with), target (learners need to know English), or international (learners need to use English)**

Culture	Source	Target	Intl	CND
Algerian culture				
English culture				
American culture				
Asian culture				
Australian culture				
Arabic culture				
Mediterranean culture				
European culture				
Islamic culture				
Western culture				

*Note.* CND: cannot decide.

**Q8. To what extent do you agree/disagree with the integration of culture in language teaching?**

**Strongly Disagree**      **Disagree**      **Neutral**      **Agree**      **Strongly Agree**  
                                                                                       

**Explain your reason behind your agreement/disagreement:**

.....

.....

.....

<sup>1</sup> Kramsch, C., & Hua, Z. (2016). Language and culture in ELT. In *The Routledge handbook of English language teaching* (pp. 38-50). Routledge.



**Q9. How do you integrate culture in your language teaching? You can choose more than one possible way.**

- A- Through grammar illustrations.
- B- Through teaching language skills: Listening, speaking, writing, and reading.
- C- Through assigning projects.
- D- If through other means than the above, Please specify.

.....  
 .....  
 .....

- E- I don't integrate culture in my lessons.

**Q10. Do you feel your learners motivated when being presented cultural content?**

Yes  No

**Q11. Please tick one of the statements bellow to say whether the textbook “My Book of English year 4” is helpful in teaching culture?**

Not helpful	Helpful to some extent	Helpful	Very helpful
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

**Q12. Concerning exams, please tick the part of exam that you think it is the most culturally oriented?**

- A-The support (texts; dialogues;emails...etc)
- B- The reading comprehension part
- C- The mastery of language part
- D- The Witten expression part
- E- The exam is not culturally oriented

**Q13. According to you, what obstacles/hindering factors could hinder your teaching of culture? (If you do not teach culture, please skip this question).**

.....  
 .....  
 .....  
 .....  
 .....  
 .....

**Section three: Intercultural teaching of culture**

**Q14. Please indicate to what extent the following Cultural objectives are important?**

- **Objective 01:** Developing learners’ cultural/intercultural knowledge through exhibiting cultural differences and similarities between the source culture and the target culture.

<b>Not Important</b>	<b>Cannot Decide</b>	<b>Important</b>
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

- **Objective 02:** Developing skills related to interpreting, interacting, relating, and evaluating cultural differences.

<b>Not Important</b>	<b>Cannot Decide</b>	<b>Important</b>
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

- **Objective 03:** Instilling positive attitudes towards the others

<b>Not Important</b>	<b>Cannot Decide</b>	<b>Important</b>
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

**Q15. To what extent do you agree/disagree about teaching cultural comparisons between learners’ culture and other cultures?**

Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

**Q16. When you teach themes dealing with the source and the target culture, do you focus on? (Skip this question if your answers to Q15. were strongly disagree or disagree)**

Similarities       Differences       Both

**Could you explain your choice?**

.....  
 .....



## Appendix B

### Teachers' interview

#### **Section one: training Experience**

1. For how long have you been teaching English?
2. For how long have you started training novice teachers?

#### **Section two: training days**

3. Do you value training days?
4. How do you assess topics of training days?
5. How do you assess the place of culture in training days?

#### **Section three: intercultural competence**

6. What does the term “intercultural” mean to you?
7. To what extent do we need intercultural teachers and learners
8. What are your comments about “my book of English-year four”, especially as far as culture is concerned?

## Appendix C

### Intercultural Grid

	Denial	Defense / minimization	acceptance	Adaptation	Integration
	1	2	3	4	5
Knowledge: Items 1, 2, 3, 6	Little knowledge about the source culture and the target culture	Some knowledge about the source culture /Little knowledge about the target culture	Good knowledge about the source and the target culture	Some knowledge about cultural differences/ similarities between the source and the target culture	good knowledge about cultural differences/similarities between the source and the target culture
Skills: Items 4, 8, 9, 10	Very Poor interpretation of cultural differences	Poor interpretation of cultural differences	Some interpretation of cultural differences	Interpretation of cultural differences	Good Interpretation of cultural differences
Attitudes: Items 5, 7, 10	Very negative attitudes towards the other	Negative attitudes towards the other	neutral	Positive attitudes towards the other	Very Positive attitudes towards the other

## Appendix D

### Learners Scores in Knowledge

	D	E	F	G	H
	Pre-test	Posttest	pupils	Pre-test	Posttest
1	2	3	1	1	4
2	3	4	2	3	5
3	3	3	3	1	4
4	2	2	4	3	5
5	3	4	5	2	4
6	1	4	6	2	5
7	2	3	7	2	4
8	4	5	8	3	5
9	1	3	9	2	5
10	2	4	10	3	3
11	3	4	11	5	5
12	4	5	12	2	5
13	3	3	13	4	5
14	2	3	14	4	5
15	1	3	15	2	3
16	3	4	16	1	3
17	3	4	17	2	4
18	4	4	18	3	4
19	2	4	19	3	4
20	4	4	20	2	4
21	1	4	21	3	4
			22	1	3
			23	1	4

## Appendix E

### Learners Scores in skills

C	D	E	F	G	H
Intercultural Slikks					
pupils	pretest	posttest	pupils	pretest score	posttest score
1	2	3	1	1	4
2	4	4	2	2	5
3	2	2	3	1	4
4	2	2	4	3	5
5	4	4	5	2	4
6	1	2	6	3	5
7	3	3	7	1	4
8	4	5	8	3	5
9	2	3	9	1	5
10	2	3	10	2	4
11	3	5	11	4	5
12	4	4	12	2	5
13	3	3	13	4	5
14	3	3	14	4	5
15	2	3	15	2	4
16	2	3	16	1	3
17	3	4	17	3	4
18	3	3	18	2	5
19	3	4	19	2	4
20	3	4	20	2	3
21	1	5	21	3	3
			22	1	4
			23	3	4

## Appendix F

### Learners Scores in Attitudes

Attitudes						
pupils	pretest	posttest	pupils	pretest score	posttest score	
1	3	4	1	1	4	
2	2	3	2	2	5	
3	2	3	3	1	4	
4	2	2	4	2	5	
5	3	4	5	2	3	
6	1	3	6	1	5	
7	1	4	7	2	3	
8	2	5	8	2	5	
9	1	3	9	2	3	
10	1	3	10	2	3	
11	3	5	11	4	5	
12	5	5	12	2	5	
13	2	4	13	3	4	
14	1	3	14	2	4	
15	1	3	15	3	5	
16	2	3	16	2	3	
17	2	3	17	2	4	
18	4	3	18	2	4	
19	2	4	19	4	5	
20	3	3	20	2	3	
21	1	3	21	4	4	
			22	1	3	
			23	1	4	



## Appendix G:

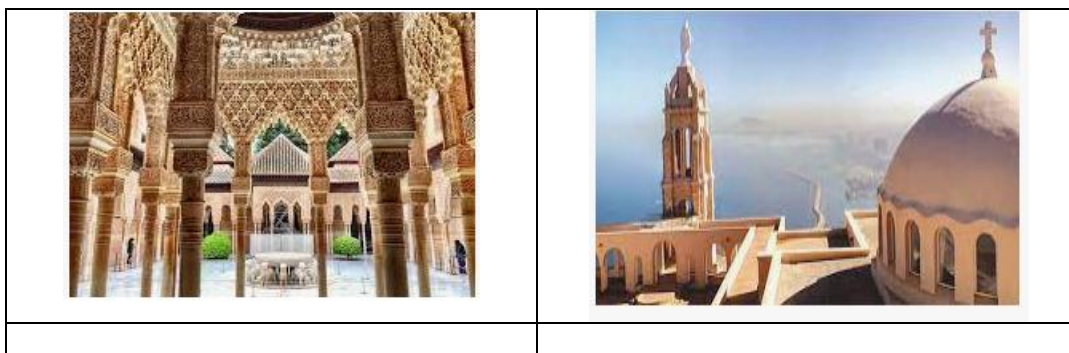
### The Intercultural Framework of the Study

#### Sequence 01 / Adaptation 01

Lesson	Intercultural supports and tasks	Description of the adaptation	objective
I listen and do	<b>Role play :</b> Ask Nabila about similarities Between Algeria and Spain in terms of Architecture	Adapting task 42. Page.19 by making the conversation sound more intercultural	Raise learners' cultural awareness about the mutual influence of civilizations on each other by exemplifying similar monuments and landmarks that exist in Algeria(source culture) and Spain (international culture)
ICC	<p><b><u>Intercultural knowledge:</u></b> famous landmarks from different civilizations and different countries.</p> <p><b><u>Intercultural skills:</u></b> interpreting and relating cultural differences</p> <p><b><u>Intercultural Attitudes:</u></b> instilling religious tolerance by valuing the historical heritage of landmarks and monuments despite their different religious backgrounds; the case of Santa Cruz in Algeria and Al Hambra Palace in Spain.</p>		

#### Task 42, page.19

- 1- Look at these pictures and decide to which civilization these monuments belong.  
European civilization /Islamic Civilization



- 2- Look again at the photos and say which one belongs to Nabila's Album of souvenirs taken during her trip to Spain, Why?
- 3- Nadia carried on asking Nabila other questions about her trip to Spain. Identify each of Nabila's answers to the questions of Nadia

- This must be Tlemcen, I know it from its architecture.
  - So, not only Europeans made famous landmarks in our country but our ancestors also built something in Europe.
  - Oh really, I didn't know that there are mosques in Spain.






- Yes many mosques but this one is not a mosque, it is al Hambra Palace.
  - Look at this photo and guess where I took it from?
  - Yes exactly, Spain is full of Islamic and Arabic landmarks with the same degree our country is full of Spanish landmarks, especially in Oran.
  - No, it is not. It is in Spain.

### Sequence 01 / Adaptation 02

Lesson	Intercultural supports and tasks	Description of the adaptation	Objective
I think and write	<b>task :</b> writing bio cards of famous figures in literature who contributed to raising nationalism in their countries	Adapting task 1. Page 44 by making the instruction sound more intercultural	<ol style="list-style-type: none"> <li>1. Raise learners' intercultural awareness about the importance of writing to raise nationalism worldwide.</li> <li>2. Maintaining that Nationalism is a universal value and it is not restricted to Arab or Muslim societies.</li> </ol>
ICC	<p><b><u>Intercultural knowledge:</u></b> famous figures in literature from different countries.</p> <p><b><u>Intercultural skills:</u></b> interpreting and relating cultural similarities between the source culture ( Kateb Yacine and Mohamed Dib) and international cultures (</p> <p><b><u>Intercultural Attitudes:</u></b> instilling attitudes of openness and respect in learners by valuing nationalism in literature as a universal phenomenon of mankind and being proud of Algerian literature as a typical example of raising nationalism and sacrificing for freedom</p>		

Task 1.

A/ Look at the figures bellow and try to guess in which language these heroes wrote.

				
Nelson Mandela	Mahatma Ghandi	Al kawakibi	Kateb Yacine	Ibn Badis
South African	Indian	Syrian	Algerian	Algerian
.....	.....	.....	.....	Arabic
	...			

b/ What is common between these heroes? Why?

C/ Choose one figure and search on the Net his biographical information and then write a small biography following the layout in page 45.

## Sequence 02 / Adaptation 03

Lesson	Intercultural supports and tasks	Description of the adaptation	Objective
I listen and do	<b>listening :</b> listening to Dewi (Indian) and JK Rowling(British) and compare their accents	Adapting task 15 Page 56, task 27 page 59, and other recordings of people speaking English with different accents (Egyptian, Chinese, and French)	<ol style="list-style-type: none"> <li>1. Raise learners' cultural awareness about accents of English in different cultures.</li> <li>2. Raise learners' awareness that English is used in different cultures as an international language</li> </ol>
ICC	<p><b><u>Intercultural knowledge:</u></b> Speaking English with different accents across the world.</p> <p><b><u>Intercultural skills:</u></b> interpreting and relating cultural differences through English.</p> <p><b><u>Intercultural Attitudes:</u></b> instilling tolerance and respect to accents other than American or British accents.</p>		

Task (to be integrated as an extra):

A/ listen again to Dewi and J.K. Rowling and answer the following questions:

- 1- What language do they speak?
- 2- Do they speak in the same way? Which one speaks better English? Why?

B/ Listen to the following recordings of Ahmed from Egypt, Michel from France, and Zing Haw from China.

- 1- What language do they speak?
- 2- Do they speak in the same way? Which one is incorrect? Why?

What do you deduce from this variety of English pronunciation? What do we call it?

## Sequence 02 / Adaptation 04

Lesson	Intercultural supports and tasks	Description of the adaptation	Objective
I think and write	<b>writing :</b> Writing an article about women's struggle against poverty and colonialism to succeed in school	Evoking task 15 page 56, task 1 Page 80, and task 5 page 82 to substitute task 1 page 87	Rise learners' cultural awareness about women's struggle around the world to succeed in their schools despite poverty, colonialism, or any other hindering factors.
ICC	<p><b><u>Intercultural knowledge:</u></b> Women's struggle across time and space.</p> <p><b><u>Intercultural skills:</u></b> interpreting and relating cultural similarities through reading about women's experiences.</p> <p><b><u>Intercultural Attitudes:</u></b> instilling tolerance and respect to women's roles in societies of different cultural backgrounds.</p>		

### Task 1 (Substituting task 1 page 87)

Write an article about how women around the world could succeed in their studies despite the difficulties they encountered in their societies.

- Use comparison and contrast markers
- Use the superlative form of adjectives

Support your article with arguments from life experiences of women you studied in this sequence.

You may find the table bellow useful.

Name	Nationality	Main difficulty in her life
Zohra Drif	Algerian	Segregation between Algerians and French
Yara Jouda	Palestinian	Living in a Refugee camp
Dewi	Indian	Living in a slum Suffering from poverty

### Sequence 03 / Adaptation 05

Lesson	Intercultural supports and tasks	Description of the adaptation	Objective
I listen and do	<b>listening :</b> listening to summarize harakova's pieces of advice to her daughter	Comparing task 02 Page 97, task 18 page 99, task 29 page 100, and task 44 page 102 to Algerian values and beliefs	<ol style="list-style-type: none"> <li>1. Raise learners' cultural awareness about the concept of motherhood/fatherhood across cultures.</li> <li>2. Raise learners' cultural awareness about how citizenship could be regarded as a shared value across cultures.</li> </ol>
ICC	<p><b><u>Intercultural knowledge:</u></b> values of citizenship across cultures</p> <p><b><u>Intercultural skills:</u></b> interpreting and relating and evaluating cultural differences pieces of advice in different languages.</p> <p><b><u>Intercultural Attitudes:</u></b> instilling attitudes of openness towards the other by focusing on universal values that form the building blocks of communities across cultures.</p>		

Task (to be integrated as homework):

In class:

A/ listen again to Harakova's pieces of advice to her daughter and summarize them into points.

At home:

B/ when you return home, ask your mother/father or any relative to give you pieces of advice to be a good member in you society. Then, translate these pieces into English and compare them with Harakova's ones.

In class:

c/ Discuss your relative's pieces of advice with your classmates and try to find any differences or similarity between your relative and Harakova view to a good citizen.

### Sequence 03 / Adaptation 06




Lesson	Intercultural supports and tasks	Description of the adaptation	Objective
I think and write	<b>Writing a report :</b> Writing a report about the concept of solidarity as a universal value and how national and international associations can play a vital role in promoting solidarity across societies of different cultures	Adapting task 4 page 120 with the proposed task	<ol style="list-style-type: none"> <li>1. Raise learners' cultural awareness about the concept of solidarity as a universal value.</li> <li>2. Raise learners' cultural awareness about being compassionate with others even though they are culturally different.</li> </ol>
ICC	<p><b>Intercultural knowledge:</b> Solidarity across cultures</p> <p><b>Intercultural skills:</b> interpreting, relating, and evaluating cultural differences through learning about national and international associations.</p> <p><b>Intercultural Attitudes:</b> instilling attitudes of openness, tolerance and respect towards the other by focusing on universal values such as solidarity.</p>		

Task (to be integrated as homework):

A/ You have studied that Ness El khir is an Algerian association created to help people who are in need.

- 1- What do you think of this idea?
- 2- Is there a similar association in your wilaya, city, or town? If yes, what is its main roles. Do you think that this kind of associations exist in other countries?

B/ Look at these associations below and decide which ones are similar to Algerian Ness El Khir Association.

Association	Logo	Main Roles
Red Crescent		<ul style="list-style-type: none"> <li>- Helping poor people.</li> <li>- Offering emergency aids.</li> </ul>
UNICEF		<ul style="list-style-type: none"> <li>- Help poor children.</li> <li>- Protect children from any sort of abuse.</li> </ul>
Michigan nature association		<ul style="list-style-type: none"> <li>- Protecting trees.</li> <li>- Protecting wild life.</li> </ul>

C/ Choose one association and search it on the internet, then write a short paragraph about its founders, roles, and the places where it acts as in task 4 page 120.

## Appendix H

### learners' intercultural Test

Pupil.....  
Mark.....

Group: CG / EG

عزيزي التلميذ، هذا ليس فرض او إختبار ، هذا فقط استظهار لثقافتك العامة ولن يؤثر اطلاقا على نقاطك خلال العام الدراسي، لذا  
اجب على ما تعرف بكل ارتياح

1 - اذكر ثلاث دول توجد فيها معالم إسلامية ( مساجد، قصور، تماثيل....الخ )

.....

2 - ما هو برج ايفل؟ أين يوجد؟ هل يوجد له شبيه في العالم؟ هل هو افضل من مقام الشهيد؟

.....

.....

.....

3 - ماهو الفرق بين الجزائر وبريطانيا من حيث النظام السياسي ؟ اذكر اختلافات اخرى بين البلدين.

.....

.....

.....

4 - اذكر سببين يجعلانك تتعلم اللغة الانجليزية. هل تعتبرها احسن من الفرنسية؟ لماذا ؟ هل هي احسن من العربية ؟ لماذا؟

.....

.....

.....

.....

.....

.....

.....

.....

.....

5 - وصلتك رسالة من جوني من بريطانيا و عماد من تونس، اذا كان لديك فرصة لتتحدث مع واحد فقط، ايهما ستختار، لماذا؟

.....

.....



6 - هل المجتمعات الغربية لديها قيم و مبادئ مثل الدول العربية الاسلامية؟ اذا كانت اجابتك بنعم ذكر مثال.

.....

.....

.....

7 - نظمت مدرستك رحلة سياحية الى مدينة الجزائر العاصمة لكن نظرا لضيق الوقت سوف يكون بإمكانك زيارة ثلاثة اماكن فقط. ايهم ستختار؛ولماذا؟ :

جامع كتشاوة - الشواطئ - كنيسة السيدة الافريقية - مدينة الالعاب - حديقة الحامة - مقام الشهيد

الاسباب:

- 1

- 2

- 3

8 - ما ذا تتوقع ان تكون هذه الصورة

أ - زي تنكري لرجل بلباس امرأة  
ب - لباس تقليدي في مجتمع ما  
ت - لباس لمهراج



9 - ماذا تمثل لك هاتان الصورتان للصليب الاحمر ( على اليمين) والهلال الاحمر ( على اليسار)

.....



10 - اذا سمحت لك الفرصة ان تتطوع في عمل خيري، هل ستعمل مع الصليب الاحمر ام الهلال الاحمر انه لا يهم.

.....



## Components of the Curriculum

### 2.1 Exit Profiles for English at Middle School

#### A- Statement of the global Competency:

Target competency 1	Target competency 2	Target competency 3	Values			Cross-curricular Competences		
			identity	National conscience	Citizenship and openness to the world	intellectual	methodological	communicative
In a situation of meaningful communication, using written, visual or oral support, the learner will be able to <b>interact and produce</b> oral messages / texts of a descriptive, narrative, argumentative or prescriptive type	In a situation of meaningful communication, using written, visual or oral support, the learner will be able to <b>interpret</b> oral or written messages / texts of a descriptive, narrative, argumentative or prescriptive type	In a situation of meaningful communication, using written, visual or oral support, the learner will be able to <b>produce</b> written messages / texts of a descriptive, narrative, argumentative or prescriptive type.	<ul style="list-style-type: none"> <li>The learner values the three dimensions of his identity ( Arab, Islamic, Amazigh ) and expresses them through English.</li> <li>He asserts his Algerian personality by including the founding myths of Algeria in his oral or written messages / stories</li> </ul>	<ul style="list-style-type: none"> <li>the learner uses his critical ability to process different types of texts</li> <li>he interprets and understands verbal and non-verbal messages</li> <li>he demonstrates his ability to solve problems in a variety of situations using different strategies</li> <li>he expresses his creativity in all types of oral or written messages</li> <li>he demonstrates a certain degree of autonomy in all areas of learning.</li> </ul>	<ul style="list-style-type: none"> <li>he demonstrates his respect for the nation's symbols and his readiness to protect them</li> <li>he behaves as a responsible and committed citizen</li> <li>he is aware of the need to respect and protect his environment</li> <li>he conveys a culture of peace and tolerance through English</li> <li>he shows his commitment to rational or international community projects</li> <li>he is imbued with universal values</li> <li>he promotes the rights and duties of the good citizen</li> <li>he likes learning about others' cultures and exchanging with others</li> <li>he is tolerant and non-judgmental.</li> </ul>	<ul style="list-style-type: none"> <li>he is actively involved in pair or group work</li> <li>he develops strategies for listening, interpreting and producing oral or written messages</li> <li>he acquires efficient and effective study methods on how to mobilise the resources at hand</li> <li>he demonstrates intellectual honesty and efficient time management</li> <li>he can use information and communication technology for learning and research or whenever he needs it</li> <li>He can evaluate his own performance</li> <li>he values the work of others.</li> </ul>	<ul style="list-style-type: none"> <li>The learner acquires the ability to communicate with others through ICT</li> <li>He uses digital means like blogs, webpage, discussion forums, face book, tweeter, etc, to interact with learners of other cultures using English as a means of communication</li> <li>He uses drama and role play to communicate through English.</li> </ul>	<ul style="list-style-type: none"> <li>he is aware of his own role and the role of others in project development</li> <li>His behaviour is consistent with our national values</li> <li>He is honest and responsible when working alone or with others</li> <li>He is aware of his Algerian identity and expresses it in English</li> <li>He is keen to socialize through oral or written exchanges</li> <li>He demonstrates solidarity and generosity.</li> </ul>

## Résumé :

L'objectif de l'apprentissage d'une langue étrangère implique la mise en valeur d'un contact dynamique avec des personnes d'horizons culturels différents, et ceci pour répondre au fins de la mondialisation telles que le l'émigration, le tourisme, le commerce, l'éducation, etc. Par conséquent, les apprenants de langues étrangères ne sont pas seulement censés à réussir à communiquer en développant des compétences linguistiques et communicatifs, mais aussi en développant une compétence interculturelle, qui est un ensemble complexe des aptitudes cognitifs, attitudinaux et comportementaux, qui permettant de maintenir efficacement cette communication par l'interprétation et la tolérance les différences culturelles. Ainsi, cette étude porte sur l'enseignement et l'apprentissage de la compétence interculturelle dans les écoles algériennes du cycle moyen à Khenchela . Le chercheur a adopté une approche d'étude de cas avec trois enquêtes: une enquête auprès des enseignants visant à enquêter sur les conceptions, les pratiques et les attitudes des enseignants envers l'enseignement de la culture dans une perspective interculturelle, une autre enquête a été menée pour analyser la dimension interculturelle du manuel "My Book of English Year Four", et enfin une enquête auprès des apprenants qui visait à générer un cadre interculturel pour adapter le manuel utilisé pour développer la compétence interculturelle des apprenants. Les résultats de l'enquête auprès des enseignants ont révélé que la compétence interculturelle est traitée implicitement; les enseignants se sont concentrés sur le développement des compétences communicatives et linguistiques de leurs apprenants avec peu d'importance accordée à la culture. Les résultats de l'enquête sur les manuels ont indiqué que le manuel est culturellement riche mais sans portée interculturelle. Les résultats de l'enquête auprès des apprenants ont confirmé que l'enseignement explicite de la culture conduit au développement de la compétence interculturelle des apprenants par l'interprétation, la mise en relation et l'évaluation des différences et des similitudes culturelles. Par conséquent, les enseignants et les auteurs des manuels scolaires, devraient accorder plus d'attention à l'enseignement de la compétence interculturelle car l'interculturalité est devenue la plaque tournante de la communication moderne.

**Mots clés :** Compétence Interculturelle ; Culture et Langue; Catégories de Culture ; Anglais.

## الملخص :

في عصر العولمة ، أصبح الهدف الأسمى من تعلم أي لغة أجنبية هو الدخول في اتصال ديناميكي مع أشخاص من خلفيات ثقافية مختلفة لأغراض مثل الهجرة، السياحة، التجارة، والتعليم وما شابه ذلك . في هذا الإطار أصبح تعلم اللغات الأجنبية لا يعتمد فقط على تطوير الكفاءة اللغوية والتواصلية لاستقاء الأغراض السابقة الذكر ، بل أصبح أيضاً من الضروري تطوير كفاءة بين الثقافات ، وهي مجموعة معقدة من الأنماط المعرفية والمواقفية والسلوكية ، التي تمكنهم من الحفاظ على هذا التواصل بكفاءة عالية من خلال تفسير الاختلافات الثقافية والتسامح معها. على هذا النحو ، فإن هذه الدراسة معنية بتدريس وتعلم الكفاءة بين الثقافات في الطور المتوسط للغة الإنجليزية كلغة أجنبية في الجزائر وبالتحديد في ولاية خنشلة. تبين الباحث منهج دراسة حالة من خلال ثلاثة استطلاعات تتعلق بالمشاركين الرئيسيين في تعليم وتعلم اللغة الإنجليزية كلغة أجنبية : استطلاع المعلمين الذي هدف إلى التحقيق في تصورات المعلمين وممارساتهم ومواقفهم تجاه التدريس من منظور متعدد الثقافات ، ومسح الكتاب المدرسي الذي هدف إلى تحليل البعد الثقافي ل "كتابي للغة الإنجليزية للسنة الرابعة متوسط" من منظور الكفاءة بين الثقافات ، واستبيان المتعلمين الذي هدف إلى إنشاء إطار تكييفي للكتاب المدرسي المستخدم قصد تطوير كفاءة المتعلمين بين الثقافات. أظهرت نتائج استبيان المعلمين أن الكفاءة بين الثقافات يتم التعامل معها ضمناً حيث يركز المعلمون على تطوير الكفاءات التواصلية واللغوية للمتعلمين مع إيلاء القليل من الأهمية للثقافة كما أشارت نتائج تحليل محتوى الكتاب المدرسي انه غني ثقافياً ولكن من دون نطاق متعدد الثقافات و أكدت نتائج استطلاع المتعلمين أن التدريس المنهجي للثقافة وفق الإطار المقدم في هذا البحث يؤدي إلى تطوير كفاءة المتعلمين بين الثقافات من خلال تفسير الاختلافات والتشابهات الثقافية وربطها وتقييمها. ومن ثم ، يجب على المشاركين في تعليم اللغة الإنجليزية كلغة أجنبية ، ونخص بالذكر المعلمين ومؤلفي الكتب المدرسية ، إيلاء المزيد من الاهتمام لتدريس الكفاءة بين الثقافات ، والتي أصبحت بشكل لا يمكن تجاهله، الهور الأساسي للتواصل الحديث المبني على الحوار بين الثقافات.

**الكلمات المفتاحية:** الكفاءة بين الثقافات؛ التعددية الثقافية؛ تعليم الثقافة؛ اللغة؛ أنواع وفئات الثقافة.

## Abstract

This study is concerned with teaching and learning intercultural competence in the Algerian EFL middle schools in Khenchela. The researcher adopted a case study approach with three surveys concerned with the main EFL participants: the teachers' survey which aimed at investigating teachers' conceptions, practices, and attitudes towards teaching culture from an intercultural perspective, the textbook survey which aimed at analyzing the intercultural dimension of the textbook "My Book of English Year Four", and the learners' survey which aimed at generating an intercultural framework to adapt the textbook to develop learners' intercultural competence. Results from the teachers' survey revealed that intercultural competence is dealt with implicitly; teachers focused on developing their learners' communicative and linguistic competencies with little importance paid to culture. Results from the textbook survey indicated that the textbook is culturally rich but it is not designed within an intercultural scope. Results from the learners' survey confirmed that the explicit teaching of culture leads to the development of learners' intercultural competence through interpreting, relating, and evaluating cultural differences and similarities. Hence, EFL participants, namely teachers and textbook authors, should pay more attention regarding the teaching and learning of intercultural competence, because the concept of Interculturality has become the outstanding hub in nowadays' contemporary communication.

**Key words:** Intercultural Competence; Teaching Culture; Culture in Language Teaching

## ملخص

إن هذه الدراسة معنية بتدريس وتعلم الكفاءة بين الثقافات في الطور المتوسط للغة الإنجليزية كلغة أجنبية في الجزائر وبالتحديد في ولاية خنشلة. تبن الباحث منهج دراسة حالة من خلال ثلاثة استطلاعات تتعلق بالمشاركين الرئيسيين في تعليم وتعلم اللغة الإنجليزية كلغة أجنبية: استطلاع المعلمين الذي هدف إلى التحقيق في تصورات المعلمين وممارساتهم ومواقفهم تجاه التدريس من منظور متعدد الثقافات ، ومسح الكتاب المدرسي الذي هدف إلى تحليل البعد الثقافي ل "كتابي للغة الإنجليزية للسنة الرابعة متوسط" من منظور الكفاءة بين الثقافات ، واستبيان المتعلمين الذي هدف إلى إنشاء إطار تكميلي للكتاب المدرسي المستخدم قصد تطوير كفاءة المتعلمين بين الثقافات. أظهرت نتائج استبيان المعلمين أن الكفاءة بين الثقافات يتم التعامل معها ضمناً حيث يركز المعلمون على تطوير الكفاءات التواصلية واللغوية للمتعلمين مع إيلاء القليل من الأهمية للثقافة كما أشارت نتائج تحليل محتوى الكتاب المدرسي انه غني ثقافياً ولكن من دون نطاق متعدد الثقافات و أكدت نتائج استطلاع المتعلمين أن التدريس المنهجي للثقافة وفق الإطار المقدم في هذا البحث يؤدي إلى تطوير كفاءة المتعلمين بين الثقافات من خلال تفسير الاختلافات والتشابهات الثقافية وربطها وتقييمها. ومن ثم ، يجب على المشاركين في تعليم اللغة الإنجليزية كلغة أجنبية ، ونخص بالذكر المعلمين ومؤلفي الكتب المدرسية ، إيلاء المزيد من الاهتمام لتدريس الكفاءة بين الثقافات ، والتي أصبحت بشكل لا يمكن تجاهله، المحور الأساسي للتواصل الحديث المبني على الحوار بين الثقافات.

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