

People's Democratic Republic of Algeria
Ministry of Higher Education and Scientific Research
University "Frères Mentouri", Constantine
Faculty of Letters and Languages
Department of Letters and English

A Cross-Cultural Pragmatic Approach to Enhance Learners'

Intercultural Communicative Competence

**Case Study of Third Year Students of English at the University of
"Mohammed Seddik Benyahia", Jijel**

**Thesis Submitted in Candidacy for the Degree of LMD Doctorate in
"Didactiques des Langues Etrangères"**

By: BOUSBA Meriem

Supervisor:

Prof. ABDERRAHIM Farida

Board of Examiners:

Chairman: Prof. BELOUAHEM Riad	University "Frères Mentouri", Constantine
Supervisor: Prof. ABDERRAHIM Farida	University "Frères Mentouri", Constantine
Examiner: Prof. NEMOUCHI Abdelhak	University "Larbi Ben M'hidi", Oum El Bouaghi
Examiner: Prof. HAMPLAOUI Naima	University "Badji Mokhtar", Annaba
Examiner: Dr. MERROUCHE Sarah	University "Larbi Ben M'hidi", Oum El Bouaghi
Examiner: Dr. CHELLI Madjda	University "Frères Mentouri", Constantine

2017

DEDICATION

This work is dedicated to:

My dear parents, my source of inspiration;

My precious husband and my beloved children Mohammed Amine and Amani
for bringing light to my life;

My brothers, for their constant support;

My grandmother, in-laws, and friends;

The memory of my grandparents;

The memory of Prof. Kamel ABDOU, for his assistance;

Everyone who has contributed to my educational journey.

ACKNOWLEDGEMENTS

I wish to express my sincere thanks and gratitude to my supervisor Prof. Farida ABDERRAHIM for agreeing to conduct this work with me in addition to her unflagging encouragement. I must admit that this work would not have been brought to its end without her wise guidance and insightful advice. I am deeply and forever grateful to her for her endless generosity and assistance which inspired me during both my graduate and post-graduate studies.

I owe a debt of gratitude to Prof. El-Khier ATAMNA for guiding me throughout the stages of this work.

I would like to extend my deepest appreciation to Prof. Riad BELOUAHEM, Prof. Abdelhak NEMOUCHI, Prof. Naima Hamlaoui, Dr. Sarah MERROUCHE and Dr. Madjda CHELLI, the members of the board of examiners for the time they dedicated for reading this work.

I would especially like to thank Prof. Samir LARABA, for his kindness, ongoing encouragement and trust in my academic honesty.

I am also deeply indebted to my husband for his constant patience, care and overwhelming support, not just at the personal levels, but also at the professional ones manifested in the constructive critique and insightful feedback he offered during every step towards the completion of this work. I am proud of you.

My thanks are due to all the teachers and the students who participated in this work, particularly students who were involved in the experiment. These students were very enthusiastic, cooperative and helpful in conducting this work.

ABSTRACT

In the light of the rapidly-changing world characterized by globalization, the concept of intercultural communicative competence is introduced to Foreign Language Teaching. This new construct has been propounded to supersede that of communicative competence in order to cater for the needs of learners to function effectively and appropriately with people from other cultures. Learners of English are required not just to develop their communicative skills, but also to adopt new attitudes of tolerance, empathy and acceptance of culture-specific norms and behaviours. These requirements are not systematically addressed by the teaching of English at Algerian universities. Particularly, and as a direct result, students at Mohammed Seddik Benyahia University, Jijel, are presumed to be not adept in managing intercultural contact and conversations even at advanced stages leading towards their graduation. On these accounts, a threefold aim is concocted for this study. The first aim is to diagnose the teaching of culture and its position in the implemented curriculum. The second and third aims pertain to suggesting a cultural pragmatic approach for teaching English at the tertiary level and assessing its effectiveness in developing learners' intercultural communicative competence. To achieve the set aims, two hypotheses are formulated and tested out. The first stipulates that present teaching curricula, though incorporating culture and pragmatics of communication, seldom bring them to the forefront of teaching and, hence, do not serve the achievement of the desired outcome of improving learners' intercultural communicative competence. It is put to the test using a questionnaire and a Discourse Completion Task designed to both teachers (n=16) and students (n=110), respectively. The data obtained revealed that teachers, though aware of the importance of culture, do not fully integrate it in their teaching syllabi, and that learners are unequipped with intercultural communicative competence. The second hypothesis maintains that using a cross-cultural pragmatic approach to teach English would result in enhancing this competence. It is tested by handing out two alternate tests to a control group and an experimental group of students (n=52) before and after intervention, which consists in implementing a semester-long cultural and pragmatic syllabus. Results of the pretest revealed convergent performances in and between the two groups of students, albeit failing to achieve passing scores. By the termination of the treatment period, the experimental group has not only outdone the control group in scores, but performed very positively on every aspect of intercultural communicative competence. On the basis of these findings, pedagogical recommendations are suggested to syllabus designers and teachers to assign culture adequate importance, one that is similar to language skills.

Key Words: Intercultural Communicative Competence; Linguistic, Pragmatic, Socio-cultural Competences; Culture, Pragmatics, Approach, Syllabus, Techniques, Assesment.

List of Abbreviations

ALM: Audio Lingual Method

CG: Control Group

CLT: Communicative Language Teaching

DM: Direct Method

EFL: English as a Foreign Language

EG: Experimental Group

FL: Foreign Language

FLL: Foreign Language Learning

FLT: Foreign Language Teaching

GTM: Grammar-Translation Method

ICC: Intercultural Communicative Competence

L2: Second Language

NS: Native Speaker

SCT: Socio-Cultural Theory

SD: Standard Deviation

TEFL: Teaching English as Foreign Language

TL: Target Language

WDCT: Written Discourse Completion Task

List of Tables

Table 2.1:	Hofstede’s Value Dimension (1991)	47
Table 3.1:	Differences Between Byram’s and Van Ek’s Proposals	109
Table 3.2:	Factors in Intercultural Communication	109
Table 4.1:	Teachers’ Rank.....	115
Table 4.2:	Participants’ Experience in Teaching English	116
Table 4.3:	Different Courses Taught by Sample Teachers at the University of Jijel	118
Table 4.4:	Teachers’ Views About the Effectiveness of the Current Syllabus in Developing Learners’ Communicative Skills	119
Table 4.5:	Teachers’ Views About Language Components that are not Taught Properly	120
Table 4.6:	Reasons for Lack of Pragmatics Share in the Current Teaching Curriculum..	122
Table 4.7:	Frequency of Giving Examples of Appropriate Language Use	123
Table 4.8:	Teachers’ Attitudes about Teaching Pragmatics	124
Table 4.9:	Teachers’ Approaches of Teaching Pragmatics	125
Table 4.10:	Teachers’ Techniques of Teaching Pragmatics	125
Table 4.11:	Teachers’ Opinions about Learners’ Ability to Communicate in English	126
Table 4.12:	Teachers’ Observations About Nature of Learners’ Communication Problems	127
Table 4.13:	Frequency of Teachers’ Use of Comparison of Appropriate Language Use Across Languages	129
Table 4.14:	Students’ Age	134
Table 4.15:	Number of Years of English Study at University	134
Table 4.16:	Students’ Perception about the University English Course	135
Table 4.17:	Students’ Opinions of the Most Important Aspects in Learning English	136
Table 4.18:	Nature of Hindrances that Students Face Most Often in Using English	137
Table 4.19:	Students’ Self-Evaluation of Success in Communicating in English	138
Table 4.20:	Students’ Choices of Appropriate Vocabulary in Context of Use	140
Table 4.21:	Students’ Choices of Appropriate Synonyms	142
Table 4.22:	Correctness of Functions of the Word ‘Well’ in Students’ Answers	144
Table 4.23:	Students’ Identification of Inappropriate Language Use in Situation 3.2.1 ...	145
Table 4.24:	Students’ Identification of Inappropriate Language Use in Situation 3.2.2 ...	146
Table 4.25:	Students’ Identification of Inappropriate Language Use in Situation 3.2.3 ...	147

Table 4.26: Students' Identification of Inappropriate Language Use in Situation 3.2.4 ...	147
Table 4.27: Students' Identification of the Appropriate Response to Situation 3.3.1	148
Table 4.28: Students' Identification of the Appropriate Response to Situation 3.3.2	149
Table 4.29: Students' Identification of Cultural Phenomena	150
Table 4.30: Students' Responses and Understanding of Intercultural Communication in Scenario 4.2.1	152
Table 4.31: Students' Responses and Understanding of Intercultural Communication in Scenario 4.2.2	153
Table 4.32: Students' Responses and Understanding of Intercultural Communication in Scenario 4.2.3	154
Table 5.1: List of Topics and Language functions for the Cross-Cultural Pragmatic Syllabus	173
Table 6.1: Categorization of CG Answers in the Linguistic Competence Section of the Pretest	194
Table 6.2: Categorization of EG Answers in the Linguistic Competence Section of the Pretest	194
Table 6.3: Frequency of CG and EG Scores in the Pretest Linguistic Competence Section	195
Table 6.4: CG Identification and Explanation in Extract 2.1 of the Pragmatic Competence Section of the Pretest	196
Table 6.5: EG Identification and Explanation in Extract 2.1 of the Pragmatic Competence Section of the Pretest	197
Table 6.6: CG Identification and Explanation in Extract 2.2 of the Pragmatic Competence Section of the Pretest	198
Table 6.7: EG Identification and Explanation in Extract 2.2 of the Pragmatic Competence Section of the Pretest	198
Table 6.8: CG Identification and Explanation in Extract 2.3 of the Pragmatic Competence Section of the Pretest	199
Table 6.9: EG Identification and Explanation in Extract 2.3 of the Pragmatic Competence Section of the Pretest	199
Table 6.10: Frequency of Scores in the Pretest Pragmatic Competence Section	200
Table 6.11: Categorization of CG Answers in Question 3.1 of the Socio-Cultural Competence Section of the Pretest	201

Table 6.12: Categorization of EG Answers in Question 3.1 of the Socio-Cultural Competence Section of the Pretest	201
Table 6.13: Categorization of CG Answers in Question 3.2 of the Socio-Cultural Competence Section of the Pretest	202
Table 6.14: Categorization of EG Answers in Question 3.2 of the Socio-Cultural Competence Section of the Pretest	203
Table 6.15: Categorization of CG Answers in Question 3.3.1 of the Socio-Cultural Competence Section of the Pretest	204
Table 6.16: Categorization of EG Answers in Question 3.3.1 of the Socio-Cultural Competence Section of the Pretest	204
Table 6.17: Categorization of CG Answers in Question 3.3.2 of the Socio-Cultural Competence Section of the Pretest	205
Table 6.18: Categorization of EG Answers in Question 3.3.2 of the Socio-Cultural Competence Section of the Pretest	205
Table 6.19: Categorization of CG Answers in Question 3.3.3 of the Socio-Cultural Competence Section of the Pretest	206
Table 6.20: Categorization of EG Answers in Question 3.3.3 of the Socio-Cultural Competence Section of the Pretest	206
Table 6.21: Frequency of Scores in the Pretest Socio-Cultural Competence Section	207
Table 6.22: Overall Scores on the Pretest	208
Table 6.23: Distribution of CG and EG Scores in the Pretest	209
Table 6.24: Calculation of the Sample's Variance at the Pretest	210
Table 6.25: Categorization of CG Answers in the Linguistic Competence Section of the Post-Test	214
Table 6.26: Categorization of EG Answers in the Linguistic Competence Section of the Post-Test	215
Table 6.27: Frequency of Post-Test Scores in the Linguistic Competence Section	216
Table 6.28: CG Identification and Explanation in Extract 2.1 of the Pragmatic Competence Section of the Post-Test	217
Table 6.29: EG Identification and Explanation in Extract 2.1 of the Pragmatic Competence Section of the Post-Test	217
Table 6.30: CG Identification and Explanation in Extract 2.2 of the Pragmatic Competence Section of the Post-Test	218

Table 6.31: EG Identification and Explanation in Extract 2.2 of the Pragmatic Competence Section of the Post-Test	218
Table 6.32: CG Identification and Explanation in Extract 2.3 of the Pragmatic Competence Section of the Post-Test	219
Table 6.33: EG Identification and Explanation in Extract 2.3 of the Pragmatic Competence Section of the Post-Test	219
Table 6.34: Frequency of Post-Test Scores in the Pragmatic Competence Section	220
Table 6.35: Categorization of CG Answers in Question 3.1 of the Socio-Cultural Competence Section of the Post-Test	221
Table 6.36: Categorization of EG Answers in Question 3.1 of the Socio-Cultural Competence Section of the Post-Test	221
Table 6.37: Categorization of CG Answers in Question 3.2 of the Socio-Cultural Competence Section of the Post-Test	223
Table 6.38: Categorization of EG Answers in Question 3.2 of the Socio-Cultural Competence Section of the Post-Test	223
Table 6.39: Categorization of CG Answers in Question 3.3.1 of the Socio-Cultural Competence Section of the Post-Test	224
Table 6.40: Categorization of EG Answers in Question 3.3.1 of the Socio-Cultural Competence Section of the Post-Test	224
Table 6.41: Categorization of CG Answers in Question 3.3.2 of the Socio-Cultural Competence Section of the Post-Test	225
Table 6.42: Categorization of EG Answers in Question 3.3.2 of the Socio-Cultural Competence Section of the Post-Test	225
Table 6.43: Categorization of CG Answers in Question 3.3.3 of the Socio-Cultural Competence Section of the Post-Test	226
Table 6.44: Categorization of EG Answers in Question 3.3.3 of the Socio-Cultural Competence Section of the Post-Test	227
Table 6.45: Frequency of Post-Test Scores in the Socio-Cultural Competence Section ...	227
Table 6.46: Overall Scores on the Post-Test	229
Table 6.47: Distribution of CG and EG Scores in the Post-Test	230
Table 6.48: Calculation of the Sample's Variance at the Post-Test	232
Table 6.49: Coefficient of Correlation of the Two Split-Halves of the Test	236
Table 6.50: Means, Mean Difference and Mean improvement	237

Table 6.51: Comparison of Means in the Linguistic Competence Section	238
Table 6.52: Comparison of Means in the Pragmatic Competence Section	239
Table 6.53: Comparison of Means in the Socio-Cultural Competence Section	239

List of Figures

Figure 3.1: Bachman's Communicative Language Ability Model	92
Figure 3.2: Celce-Murcia, Dörnyei and Thurrell's Schematic Representation of Communicative Competence	98
Figure 6.1: Frequency of CG and EG Scores in the Pretest Linguistic Competence Section	195
Figure 6.2: Frequency of Scores in the Pretest Pragmatic Competence Section	200
Figure 6.3: Frequency of Scores in the Pretest Socio-Cultural Competence Section	207
Figure 6.4: Frequency of Post-Test Scores in the Linguistic Competence Section	216
Figure 6.5: Frequency of Post-Test Scores in the Pragmatic Competence Section	220
Figure 6.6: Frequency of Post-Test Scores in the Socio-Cultural Competence Section ..	227
Figure 6.7: The Development of the CG Scores	240
Figure 6.8: The Development of the EG Scores	241

CONTENTS

General Introduction	1
1. Statement of the Problem	1
2. Aims of the Study.....	3
3. Research Questions and Hypotheses	4
4. Means of Research	4
5. Structure of the Thesis	5
Chapter One: Pragmatics in the Foreign Language Teaching Context	9
Introduction	9
1.1. Definition of Pragmatics	9
1.1.1. Pragmatics and Semantics	9
1.1.2. Pragmatics as a Study of Language and Communication	11
1.2. Theories of Pragmatics	14
1.2.1. Speech Act Theory	14
1.2.2. The Cooperative Principle	19
1.3. Main Variables of Pragmatics	21
1.3.1. Meaning	21
1.3.2. Context	23
1.3.3. Pragmatic Competence	27
1.4. Pragmatics in Foreign Language Teaching	32
1.4.1. Pragmatic Failure	33
1.4.2. Pragmatic Awareness	34
1.4.3. Pragmatic Instruction	36
Conclusion	39
Chapter Two: The Synergy of Language and Culture in Foreign Language Teaching	40
Introduction	40
2.1. What Is Culture?	40
2.1.1. Definition and Characteristics of Culture	40
2.1.2. Dimensions of Culture	46
2.2. The Synergy of Language and Culture	51
2.3. Culture in Foreign Language Teaching	55

2.3.1. History of Culture Teaching	55
2.3.2. Cultural Awareness	65
2.3.3. Incorporating Culture in Foreign Language Teaching	69
Conclusion	79
Chapter Three: Intercultural Communicative Competence	80
Introduction	80
3.1. Historical Overview of Communicative Competence	80
3.2. Components of Communicative Competence	85
3.3. Models of Communicative Competence	90
3.3.1. Bachman's Model of Communicative Language Ability (1990)	91
3.3.2. Celce-Murcia, Dörnyei and Thurrell's Model of Communicative Competence (1995)	96
3.4. The Notion of Intercultural Speaker and Intercultural Communicative Competence	102
Conclusion	111
Chapter Four: Teaching Culture at the University 'Mohammed Seddik Benyahia', Jijel	113
Introduction	113
4.1. The Teachers' Questionnaire	113
4.1.1. The Sample	113
4.1.2. Administration and Description of the Teachers' Questionnaire	114
4.1.3. Analysis and Interpretation of the Results of the Teachers' Questionnaire	115
4.2. The Students' Written Discourse Completion Task	130
4.2.1. The Sample	131
4.2.2. Administration and Description of the Written Discourse Completion Task	131
4.2.3. Analysis and Interpretation of the Results of the Discourse Completion Task	133
4.3. Overall Analysis	155
Conclusion	156
Chapter Five: Description of the Cross-Cultural Pragmatic Approach to Teaching English	157
Introduction	157
5.1. Theoretical Background of the Cross-Cultural Pragmatic Approach	157

5.1.1. Theory of Language	157
5.1.1.1. Sociolinguistics	158
5.1.1.2. Ethnography of Communication	158
5.1.1.3. Cross-Cultural Pragmatics	161
5.1.2. Theory of Learning	163
5.1.2.1. The Vygotsky's Sociocultural Theory (1978)	164
5.1.2.2. The Schmidt's Noticing Hypothesis (1993)	165
5.2. Content of the Syllabus Based on the Cross-Cultural Pragmatic Approach.....	165
5.2.1. Syllabus Design	165
5.2.2. Aims and Objectives of the Syllabus	169
5.2.3. Content of the Syllabus	172
5.2.4. Techniques	175
5.2.4.1. Techniques for Teaching Culture	176
5.2.4.2. Techniques for Teaching Pragmatics	178
5.2.5. Assessment	181
Conclusion	183

Chapter Six: Assessment of the Cross-Cultural Approach Effect on Students'

Intercultural Communicative Competence.....	185
Introduction	185
6.1. Research Methodology	185
6.1.1. The Sample	188
6.1.2. Administration and Description of the Tests	189
6.1.3. Scoring of the Tests	191
6.2. The Pretest	193
6.2.1. Analysis and Interpretation of the Results of the Pretest per Section.....	193
6.2.2. Overall Results on the Pretest	208
6.2.3. The t-Test Analysis of Pretest Results	209
6.3. Implementation of the Experiment	212
6.4. The Post-Test	213
6.4.1. Analysis and Interpretation of the Results of the Post-Test per Section	213
6.4.2. Overall Results on the Post-Test	228
6.4.3. The t-Test Analysis of Post-Test Results	230
6.5. Overall Analysis of the Results of the Pretest and the Post-Test	234

6.5.1. Reliability of the Test	234
6.5.2. Comparison of Means of the Tests	237
6.5.3. Performance of Individual Students on the Pretest and Post-Test	240
Conclusion	241
Chapter Seven: Pedagogical Recommendations	243
Introduction	243
7.1. Incorporating the Teaching of Culture as a Fifth Skill	243
7.2. Teaching the Pragmatics of English	246
7.3. Integrating Intercultural Communicative Competence into the Curriculum	249
Conclusion	251
General Conclusion	252
References	256
Appendices	
Appendix I: The Teachers' Questionnaire	
Appendix II: The Students' Written Discourse Completion Task	
Appendix III: Sample Lessons	
Appendix IV: The Pretest	
Appendix V: The Post-Test	

General Introduction

- 1. Statement of the Problem**
- 2. Aims of the Study**
- 3. Research Questions and Hypotheses**
- 4. Means of Research**
- 5. Structure of the Thesis**

1. Statement of the Problem

Within the modern globalized world, extensive communication is dominant between people of different cultural backgrounds and languages. People tend, more than ever before, to interact cross/inter-culturally with each other because of commercial, political and technological requisites. In modern foreign language teaching and learning contexts, this entails that learners should be aided in developing their intercultural communicative competence. In order to function appropriately and smoothly in intercultural situations, learners should be made aware of a set of fundamental facts about the culture that vehicles a foreign language, master a range of communicative skills and adopt new attitudes of tolerance, empathy and acceptance of culture-specific norms and behaviours. On these grounds, the language teaching profession should keep abreast of the changing times and needs by adopting new methods and setting broader aims. Thus, the aim to develop learners' communicative competence proves neither sufficient nor ultimate any more. Cumulative evidence comes in support of widening the scope of foreign language teaching to incorporate the teaching of the target culture as a prerequisite, and not just as a corollary matter, if we are to help learners better communicate in the target language.

This recently-adopted view of the necessity to enlighten learners about the culture of the foreign language to be taught stems from the increasing awareness of the tight relationship existing between language and culture. They, language and culture, are considered as two faces of the same coin, and as two inseparable entities. In essence, language is seen as part of any society's culture and a means through which culture is transmitted; and culture is said to be the mould which shapes language use. Language cannot be used for communication without reference to the underlying cultural frameworks which determine its appropriateness. Whereas it is taken for granted that linguistic competence is inadequate and does not guarantee successful communication for learners of a foreign language, learners who are communicatively competent do not suffer such a drawback when communicating with speakers having the same cultural background. However, the latter may find themselves clueless when they are put or when they put themselves in situations with people of different cultures; they cannot determine the appropriateness and the effectiveness of their behaviour. Hence, language and language

use cannot be taught without reference to culture and vice versa. That is to say, foreign language teaching should be dependent on and equated with culture teaching. The vital role of culture in communication entails the necessity to teach culture on a par with the language, in tandem. Moreover, incorporating culture in language courses is not simply a matter of imparting learners with a bulk of factual knowledge about English literature and English speaking countries civilization; rather, it has to do with raising their awareness about the cultural underpinnings, determining appropriate language use, which include people's beliefs, values, attitudes and rituals.

The present research can be situated within the general context of teaching English as a foreign language in Algerian universities under the LMD system and conducted specifically at the University of "Mohammed Seddik Benyahia," Jijel. Within the first cycle of the LMD system, learners are presented with a number of modules about the English language and culture which, presumably, would enable them to have a fairly good command of English so as to permit them to communicate smoothly and appropriately in it. The modules, fundamentally, cover units about language studies and practices (Grammar, Phonetics, Linguistics, Oral Expression, Written Expression and Translation) as well as English culture (including the modules of British Civilization, American Civilization, Literary Texts) and another foreign language (Spanish, Italian or German). The curriculum adopted in the Department of English deals with other non-language-based units that have professional objectives for learners of English. These modules are: Research Methodology and Computer Science. The pre-planned aim of training is to equip learners with the basic competences that would enable them to communicate effectively in English for various or general purposes. Primary among these is to train students to be future teachers, but they can also be helpful in economy and business.

The English course, as implemented in the Department of English at the University of "Mohammed Seddik Benyahia", Jijel, is identical to the one applied on the national level, and is expected to be a good source for learners to get the knowledge and the skills necessary to engage in successful fluent conversations in English. The researcher adheres to the view that a great deal of learners show a respectable mastery of the linguistic skills as well as communicative ones, by the third year of studies. However, acquiring linguistic

competence is not an automatic guarantee that students can be said to be competent users of English nor does communicative competence prepare students to appreciate and function in intercultural situations. Despite their learning of English grammar and vocabulary and ability to produce accurate sentences, students seem to adhere to their native rules of appropriateness while interacting with other speakers, and the extent to which they take differences in cultural backgrounds of the conversants or interlocutors into account is unknown to the students themselves and to their teachers. This, as thought by the researcher, is due to the discard of the cultural element underlying language use or language functions. This means that the currently-used syllabus at the Department of English does not teach explicitly the cultural variable which accounts for successful use of language in various socio-cultural contexts and intercultural situations within a single module or across modules.

2. Aims of the Study

The above mentioned discussion has established that learners are not being prepared or equipped to converse in intercultural situations, on the one hand, and that this situation is engendered by the fact that the currently-implemented course is devoid of explicit links revealing how culture is incorporated in language, communication and behaviour, on the other hand. The aims of this research are threefold: an examination of the teaching of both culture and English pragmatics, a suggestion of a cultural pragmatic syllabus for teaching English and an investigation of its effectiveness in developing learners' intercultural communicative competence. This study, then, seeks to diagnose the situation of teaching the cultural and pragmatic aspects of English at the University of "Mohammed Seddik Benyahia," Jijel and to highlight the importance of incorporating culture while teaching English pragmatics, the cultural frameworks underpinning appropriate use of language functions. It also seeks to suggest a theoretical framework, based on the culture and pragmatics of English, upon which a syllabus is designed for teaching English and to examine the effectiveness of such a syllabus in improving learners' intercultural communicative competence, which encompasses skills necessary for achieving effective communication.

3. Research Questions and Hypotheses

In order to achieve our aims, this study seeks to answer the following questions:

- 1- Does culture receive its due share in the current English teaching curriculum at the university 'Mohammed Seddik Benyahia, Jijel?
- 2- Is culture treated as an integrative component in teaching English or as a separate unit of study?
- 3- Can students of English perform positively and successfully in intercultural communicative situations?
- 4- Does the implementation of a cross-cultural pragmatic approach serve in developing learners' intercultural communicative competence?

Two hypotheses are formulated in accordance with the objectives set for conducting the present research and the research questions. We hypothesize that the current instructional approach of teaching English does not serve the achievement of the desired outcome of developing learners' intercultural communicative competence. We also hypothesize that using a cross-cultural pragmatic approach to teach English would result in enhancing learners' intercultural communicative competence.

4. Means of Research

For the sake of testing the above two hypotheses, three means are used. With the aim of getting a general overview of the current approach used at the Department of English, a teacher questionnaire and a Written Discourse Completion Task are used. The questionnaire is administered to sixteen teachers for the purpose of inquiring about their views and perceptions about the current practices of teaching English culture and pragmatics. Teachers' attitudes, views and practices or techniques of incorporating culture in teaching English use are considered crucial considering that they have a major role to play in empowering students with intercultural communicative competence. The Written Discourse Completion Task is administered to 110 out of 260 Third Year LMD students who are selected on an immediate convenience sampling basis. The use of this test serves to examine and pinpoint the needs of learners as far as the development of intercultural

communicative competence is concerned; i.e. their ability to understand other cultures and to use this understanding in conducting effective and appropriate conversations cross-culturally. Data collected from both the teachers' questionnaire and the learners' Discourse Completion Task, thus, permits the researcher to put forward a theoretical framework that would account for a better development of learners' intercultural competence, necessary for communication.

The third tool consists in an experiment which is undertaken to confirm or reject the second hypothesis. It is targeted to examine and test the effectiveness of the suggested cultural pragmatic approach fleshed out into a syllabus of teaching English. Last, opting for a quasi-experimental design entails testing the differential effect of the implemented syllabus between the control and the experimental groups. Two alternate forms of a test, based on the Written Discourse Completion Task technique are carried out before and after the treatment.

5. Structure of the Thesis

The present thesis unfolds in seven chapters arranged in three theoretical chapters and four practical ones.

Chapter One, "Pragmatics in the Foreign Language Teaching Context", supplies a review of the relevant literature on "Pragmatics in the Foreign Language Teaching Context". This language branch has won its currency in Foreign Language Teaching due to its pivotal role in achieving effective communication. Light is, first, shed on the various concepts given to pragmatics in Applied Linguistics through presenting its definitions as a study of language and communication, and as a branch which is different from semantics in many respects. Next, two main theories of pragmatics, namely the Speech Act Theory and the Cooperative Principle, are described for the purpose of making explicit the interdependence of culture and pragmatics, and which entails the necessity to integrate culture while teaching how English is used in various socio-cultural contexts. For the sake of giving a thorough presentation of what pragmatics means, a description of its main variables is the third point covered, meaning, context and pragmatic competence. The last but not least issue to discuss in this chapter appertains to the situation of pragmatics in Foreign Language Teaching. This section, thus, deals with two key notions, namely,

pragmatic failure and pragmatic awareness. With the aim of exploring the role of intervention in developing learners' pragmatic competence, the chapter addresses the issue of pragmatic instruction and presents the relevant literature on the matter.

Chapter Two, "The Synergy of Language and Culture in Foreign Language Teaching", provides a comprehensive definition of the concept of culture through describing its characteristics and listing its dimensions. It, then, examines its interconnectedness with language from different perspectives. An examination of the weight and the importance given to culture in Foreign Language Teaching constitutes the third issue tackled in this chapter. Next, the review presents the newly-integrated concept in Foreign Language Teaching, cultural awareness. Its definition and role in developing learners' communicative skills are explored. Two remaining points about the culture integration in language classrooms, related to the necessity to incorporate culture in foreign language curriculum and to the techniques and contents of culture teaching, are dealt with in the last section.

The last theoretical chapter, Chapter Three, "Intercultural Communicative Competence", sets out by providing a historical account on the roots of communicative competence. This concept is also explained, partly, through defining its different components, and presenting two main alternative suggestions of the concept of communicative competence that affect its successive developments; Bachman's Model of Communicative Language Ability (1990) and Celce-Murcia, Dornyei, and Thurrell 's Model of Communicative Competence (1995). Following the same method of tracing back the history of communicative competence, the precursor to intercultural communicative competence, a detailed description of the newly-integrated concept of the intercultural speaker in the teaching profession is undertaken. The model of intercultural communicative competence is plainly explained in the end.

Chapter Four, "Teaching Culture at the University 'Mohammed Seddik Benyahia', Jijel", is devoted to the examination of culture teaching at the university 'Mohammed Seddik Benyahia', where the research work is conducted. The aim of this chapter is to diagnose and to make a general survey of the approach, methods and practices currently used in teaching English, at Mohammed Seddik Benyahia University. The results obtained

permit the researcher to design a syllabus that would go in line with learners' needs. The first part of this chapter concerns the teachers' questionnaire. It starts by a description of the sample used, the content of the questionnaire in addition to its administration. Next, analysis and interpretation of the obtained results in each section of the questionnaire are carried out. In the second part of this chapter, the procedure adopted with the teachers' questionnaire is replicated with the students' Discourse Completion Task. Last, drawing conclusion from of the obtained data is done for both the questionnaire and the Discourse Completion Task under the heading of 'Overall Analysis'.

Chapter five, "Description of the Cross-Cultural Pragmatic Approach to Teaching English", is partly based on the situation analysis presented in the previous chapter which gives substance to the need to place the cultural-pragmatic aspects of language at the forefront of teaching. Its basic aim is to suggest a teaching approach of English based on cultural pragmatic foundations, through highlighting its theoretical framework, methodological principles and pedagogical procedures. This chapter comprises two main sections, the theoretical background of the cross-cultural pragmatic approach and the content of its syllabus. The theoretical foundations used in approach are grounded in theories of language and theories of learning. The former draw on Sociolinguistics, Ethnography of Communication and Cross-Cultural Pragmatics, and the latter cover the Noticing Hypothesis and the Sociocultural Theory. The second section dealing with the content of the syllabus goes through the necessary steps in syllabus design, including specifying aims and objectives, selecting, sequencing and grading content, suggesting techniques as well as deciding on assessment.

To test the second hypothesis of this research work, Chapter Six, "Assessment of the Cross-Cultural Pragmatic Approach Effect on Students' Intercultural Communicative Competence" reports on the procedures followed in conducting the experiment and an analysis of the results is carried out. An examination of the effect of teaching a culture-laden, pragmatics-based syllabus on developing learners' intercultural communicative competence is the focus of this last chapter.

In the seventh chapter, "Pedagogical Recommendations" are advanced, which relate to issues that contribute in helping learners develop their intercultural communicative

competence namely incorporating the teaching of culture as a fifth skill, teaching the pragmatics of English and integrating intercultural communicative competence into the curriculum.

Chapter One
Pragmatics in the Foreign Language Teaching Context

Introduction

1.1. Definition of Pragmatics

1.1.1. Pragmatics and Semantics

1.1.2. Pragmatics as a Study of Language and Communication

1.2. Theories of Pragmatics

1.2.1. Speech Act Theory

1.2.2. The Cooperative Principle

1.3. Main Variables of Pragmatics

1.3.1. Meaning

1.3.2. Context

1.3.3. Pragmatic Competence

1.4. Pragmatics in Foreign Language Teaching

1.4.1. Pragmatic Failure

1.4.2. Pragmatic Awareness

1.4.3. Pragmatic Instruction

Conclusion

Introduction

The study of language is an evolutionary process that has generated new branches, each of which brings about a different perspective to the analysis of language. Pragmatics, as a branch of Linguistics, has recently been developed as a major, vast and diverse subfield that does not deal with the language system per se, but rather takes the extra-linguistic factors into consideration. In Foreign Language Teaching (FLT), pragmatics has gained currency and become a subject interest to many linguists and pedagogues due to its importance in the communication process, in general, and learners' communicative competence, in particular.

1.1. Definition of Pragmatics

The different meanings assigned to the term 'Pragmatics' arise from the context in which it is used. Far from academic contexts, one of the daily-used expressions employing the term is that of 'following a pragmatic approach in taking decisions' (Cohen, 2010:3). This expression means being sensible and practical in life. However, from an academic standpoint, the term is much more complex. This is clear from the range of the different definitions provided by linguists to pragmatics, and the studies that prove its value in communication as a whole. Moreover, as a field of study, pragmatics is claimed to be a fuzzy one (House, 2003). In order to provide a clear presentation of definitions, a division between those which distinguish pragmatics from semantics and those which treat pragmatics as a study of language and communication is necessary.

1.1.1. Pragmatics and Semantics

Under the umbrella of Linguistics, pragmatics – as a branch of study – is viewed as a new subfield that has its historical roots and origins in the work of Morris (1938). Its inception was philosophical in nature since its founder (Morris) was a philosopher who perceived pragmatics from a semiotic vision. He (1938; in Recanati, 2006) introduced a distinction between three areas of language study defining each as follows: semantics as “the relation of signs to the objects to which the signs are applicable” (6), while syntax as “the formal relation of signs to one another,” (6) and pragmatics as “the study of the relation of signs to interpreters” (6). Each branch deals with different aspects, and has its own specific scope of study, but all share in common the study of language. Semantics studies

the relationship between linguistic signs and their entities in the real world; for example, these words: chair, journal, sky refer to different objects in actual situation. Syntax is limited to the linguistic level; it deals with the relation between the different linguistic words or signs in a sentence in terms of accuracy or grammaticality. Meanwhile, pragmatics is concerned with the connection between the linguistic expressions and their users in different contexts.

The distinction made above helps in the delimitation of the scope of pragmatics. The definition of pragmatics as a branch of language study has also made conspicuous to linguists its importance and led several of them to pursue a career in Pragmatics. Yule (1996), as such, in his book of 'Pragmatics' starts with a comparison between the three branches as a preliminary to pragmatics definition and delineation. Similar to Morris, Yule (1996) attaches the definition of the three different fields to the semiotic term of 'signs'. However, he focuses, basically, on the two fields of semantics and pragmatics because he only treats the links between the linguistic signs and their identification in the real world, on the one hand, in addition to the relation of these signs to their users, on the other. This discrepancy was clearly characterized in Leech's (1983) assertion that the study of meaning can be approached either from a dyadic or a triadic relationship. Semantics studies meaning with regard to two variables, summarized in the expression of "What does X mean?" (1983:6). Pragmatics deals with meaning too, but not with the connection between signs and identities in reality per se; instead, it gives great consideration to the speaker and his/her intentions, or "What did [he] mean by X?" (1983). This entails that meaning is static and easily determined in the semantics of any language, but proportional in pragmatics and relative to the user of that language.

Stated differently, many scholars perceive semantics as a branch which studies the meaning of decontextualized linguistic components or expressions, or simply their meanings in dictionaries. However, they view pragmatics as a field which is concerned with context-based meaning of different expressions and utterances in communicative interaction (Fetzer, 2004). Griffiths (2006:1) makes clear the relationship and the distinction between semantics and pragmatics as follows:

Semantics is the study of the 'toolkit' for meaning: knowledge encoded in the vocabulary of the language and in its patterns for building more elaborate meanings, up to the level of sentence meanings. Pragmatics is concerned with the use of these tools in meaningful communication. Pragmatics is about the interaction of semantic knowledge with our knowledge of the world, taking into account contexts of use.

In this definition, Griffiths made mention of two main points. The first one is that semantics does not deal with meaning of isolated items or words only, but considers their representation in sentences too. The second point draws attention to the fact that semantics is the core and basis of any language meaning. Thus, in pragmatics, the assignment and determination of an utterance's meaning requires both semantic meaning and other extra contextual factors that occur in communication. In short, pragmatics encompasses both semantic and contextual meanings of sentences. It studies the communicative acts and behaviours made by speakers with regard to their implied intentions in different situations. As such, pragmatics and semantics are deemed two interdependent fields of language study.

1.1.2. Pragmatics as a Study of Language and Communication

Communication is a process that relies, for its establishment and maintenance, on linguistic expressions and on some extra-linguistic factors that may influence its success. Therefore, a communicative behaviour cannot be reduced to a matter of information exchange only, because it extends to purposive action and reaction aimed at the creation and maintenance of relationships between interlocutors. To achieve that, meanings and intentions should be successfully interpreted and understood by both speaker and listener. This mutual understanding of each other's intentions and meanings, through interpretation with regard to some external factors other than language, is what pragmatics is concerned with, at large.

Twenty four years after the influential work of Morris (1938), this field of study witnessed a new elaboration with the emergence of Austin's Speech Act Theory (1962). It should be mentioned, however, that despite the fact that this work was seminal, it retained some of Morris's (1938) concepts of pragmatics. Any utterance, in this theory, becomes a performance of actions in communicative situations, not having a mere literal or semantic

meaning, just as the title of Austin's (1962) book 'How to Do Things with Words' reveals. This work, then, shifted the attention of linguists from the analysis and interpretation of words to the analysis and interpretation actions.

Speech Act Theory, in turn, provoked another landmark revolutionary development in pragmatics made by Grice in his Cooperative Principle, which relates meaning interpretation to speaker's intentions. According to Grice (1975), the specification of meaning is based on the recognition of the speaker's intentions, rather than simply on linguistic codes, as is the case in Speech Act Theory. These newly integrated concepts reshaped the scope of pragmatics as a field of Linguistics, hence its definitions.

Crystal (1987) summarizes this concept stating that " [pragmatics includes those] factors that govern our choice of language in social interaction and the effects of our choice on others" (120). Implied in this statement is the relation between the speaker and the hearer which plays a great role in the choice of linguistic expressions in different contexts, hence meaning interpretation. The users of language and their identity are of great importance in the pragmatic analysis of any text or instance of speech. Pragmatics, as a study of language, analyses the elements and aspects pertaining to the speaker-hearer relationship and the context where language occurs.

One of the common recent definitions of pragmatics, being concerned with meaning negotiated in interaction between speakers with the aim of being appropriate and accurate with respect to the context of speech, is that of Crystal (2008:379) below:

... the study of language from the point of view of the users, especially of the choices they make, the constraints they encounter in using language in social interaction, and the effects their use of language has on the other participants in an act of communication.

In the analysis of this piece of language, it can be noticed that, later, Crystal (2008) provides a comprehensive definition of pragmatics. Among the key points that he mentions is that pragmatics treats linguistic utterances or expressions as communicative actions, i.e. not concerned with linguistic aspects solely. This includes meaning negotiation and transmission between interactants, either through verbal or non-verbal means of speaking. Crystal (2008) puts emphasis on communication in pragmatic analysis, and how different

social variables influence meaning conveyance and reception. Mey (2001) seconds Crystal's view when he asserts that pragmatics encompasses: "studies of the use of language in human communication as determined by the conditions of society" (6)

A simpler definition of pragmatics is given by Kasper and Blum-Kulka (1993) who assert that "[it studies] people's comprehension and production of linguistic action in context" (3). This brief definition emphasizes another aspect of language users, which has to do with their revealed ability to understand, produce and respond to linguistic utterances appropriately with respect to the context in which they are performed (Stalnaker, 1972). Similarly, Mey (2004) emphasizes the relevance of interactants, on the one hand, and situations of language usage, on the other hand, in the pragmatic study of any speech, in the sense that pragmatics "is essentially about the users of language in a real-life situation, and about the conditions that enable those users to employ linguistic techniques and materials effectively and appropriately" (42)

In addition to all the above definitions of pragmatics, which share some of the Speech Act Theory concepts, and which give pragmatics the following principles: (1) use of language as a means of communication, (2) importance of language functions rather than language forms, (3) the study of processes which occur in communication and (4) the importance of context and authentic language use (Bachman, 1990), Grice (1975) adds an extra point to this study which is (5) the role of inference in communication. Since pragmatics is concerned much more with the unsaid and the implicitly communicated (Yule, 1996), inference is considered as a key notion in the analysis of any communicative action. (For more details, see section of The Cooperative Principle).

Pragmatics deals with language usage and language users' achievement of appropriate performance of linguistic acts in various contexts (Leech, 1983; Levinson, 1984; Thomas, 1995; Yule, 1996). It approaches meaning negotiation in appropriate communicative situations with respect to context, i.e. meaning in context. It analyses communicative actions in their sociocultural context (Rose and Kasper, 2001). This indicates that language in pragmatics is deemed a tool of communication, hence focusing on language functions rather than forms (Austin, 1962), and inference in comparison with explicit linguistic codes (Grice, 1975; Yule, 1996). Thus, following a pragmatics-based analysis of language involves an analysis of the processes and events that occur in

communication with regard to the context of use and the relationship between interlocutors (i.e. speakers and hearers). It focuses on the communicative functions of language use, but includes some key points such as socio-cultural context of speech and the nature of the relationship between the interlocutors (social distance) to answer the focal question in pragmatic analysis of speech: “why did X say Y to Z in this context?” (LoCastro, 2012). Pragmatics, with its integrative nature, involves many components and variables in its language analysis.

1.2.Theories of Pragmatics

Pragmatics, as the science which links linguistic behaviour to social behaviour in various contexts, situational and institutional, has attracted contributions and research from various disciplines including Linguistics, Sociology, Psychology, Arts, Humanities and Social Sciences. It is no wonder, then, to encounter different theories about pragmatics; our focus is the two most significant developments in the field, namely Speech Act Theory and the Cooperative Principle for their bearing on the purposes of the present research.

1.2.1. Speech Act Theory

Over the few recent decades, there has been an increased awareness that achieving effective communication requires more than producing a set of grammatically accurate sentences. Instead, possessing the ability to maintain successful interaction with people is more crucial. As well as using language to give propositions, people use it to perform some actions. This surge of interest in the role language plays in communication accounts for the emergence of various theories that explain how appropriateness is attained in language use. Speech Act Theory is one of these approaches that view the use of language as a joint effort between partners in interaction. In other words, in using language, people perform some communicative actions.

The view that the basic unit of any communication via language can be either a morpheme, a lexical item or a sentence was challenged and rather substituted now by the idea that the production of these units in speech purports at conveying intentional meanings which constitute the basic units of any communicative interaction (Searle, 1969). Cohen (1996:384) describes this as focus on “[the] functional unit in communication”. It was also dubbed “speech act” by Austin (1962) who founded the Speech Act Theory in its light.

Using language to perform a meaningful action is the fundamental component in any communicative conversation. Language is used not for the mere reason of saying things or stating propositions; it is used to say and to do particular things. Yule (1996) describes the situation saying: “mostly, we don’t just produce well-formed utterances with no purpose. We form an utterance with some kind of function in mind.” (48). By the same token, Cruse (2000:331) argues: “To communicate we must express propositions with a particular [intention], and in so doing we perform particular kinds of action such as stating, promising, warning, and so on, which have come to be called speech acts”.

The Speech Act Theory was advanced by Austin, a philosopher, in his publication of the book of “How to Do Things with Words” in 1962. The central premise of this theory is that with the use of certain utterances, one is performing certain acts or doing things in correspondence with specific conditions. He (1962) argues that “the more we consider a statement not as a sentence (or proposition) but as an act of speech ... the more we are studying the whole thing as an act” (20). Hence, the study of language use extends beyond the analysis of the truthfulness or falsity of the sentence to the consideration of other factors that affect its pragmatic meaning. Moreover, actions, for Austin, are done or performed via utterances that contain certain verbs he called performatives. The use of these performative verbs entails that the speaker is performing the act as it is uttered.

Additionally, Austin (1962) makes the distinction between three levels of acts: the locutionary act, the illocutionary act, and the perlocutionary act. He differentiates: “...the act of saying something, from what one does in saying it, and what one does by saying it...” (Bach, 2006: 150). While producing an utterance, speakers use a given linguistic structure (locutionary act) to convey an intended meaning or to attain a communicative function, i.e. to perform a given act (illocutionary act) and which they intend to have a specific effect on their partners or listeners (perlocutionary act) (Barron, 2003). As stated before, people speak and interact not for the mere purpose of saying things per se; instead, their speech is intentional and requires an appropriate interpretation from the part of the hearers to achieve effective communication.

Performing the locutionary act means “...producing a meaningful linguistic expression” (Yule, 1996:48). It is defined by Austin as the act of using words, “as belonging to a certain vocabulary. . . and as conforming to a certain grammar, . . . with a

certain more or less definite sense and reference” (1962: 92–3), or as LoCastro (2012:60) puts it: “the literal, basic meaning of the proposition, the lexico-grammatical meaning that has truth value and sense; that is, the proposition or sentence describes a state of affairs and has determinate meaning.” As such, the locutionary act is the act of speaking or uttering accurate expressions. This entails that this act covers the linguistic aspect of speech performance; the grammatical, syntactic and semantic ones. Once a partner in a conversation says something meaningful, it is said that he performed a locutionary act. His selection of the appropriate vocabulary with accurate grammatical rules refers to this act.

Beyond the mere utterance of a piece of language, speakers do have an intended meaning they want to convey. They generally have a specific communicative function to fulfill behind their linguistic utterances. This function or act is known as the illocutionary act. It is considered as the core of the Speech Act Theory, and it is the function to which the term ‘speech act’ basically refers (Yule, 1996; Barron, 2003). Levinson (1983:236) defines it as: “the making of a statement, offer, promise etc. in uttering a sentence, by virtue of the conventional force associated with it or with its explicit performative paraphrase.” The illocutionary act is the act performed in saying something, and which has a clear purposeful function apparent in the use of a specific performative utterance (Sadock, 2006), and which is intended to be understood by the hearer (LoCastro, 2012). It is worth mentioning that the idea of appropriate understanding and interpretation of such illocutionary acts accounts for the proposition of another classification of speech acts. Accordingly, speech acts are said to be of two types: direct and indirect ones, a point to be explored later.

The final component of a speech act is referred to as the perlocutionary act. It is: “the bringing about of effects on the audience by means of uttering the sentence, such effects being special to the circumstances of utterance.” (Levinson, 1983:236). It is the expected effect speakers want to achieve in their audiences while uttering the sentence. While saying utterances, speakers attempt to convey particular messages, and expect their hearers to successfully interpret the meanings and react accordingly. By the same token, Sadock (2006:55) states that the perlocutionary act is “... a consequence or by-product of speaking ...” The success of any interaction is based on the listener’s understanding and interpretation of his/her interlocutor’s speech, the speaker. Taking the case of interactants

who belong to different cultural backgrounds, misunderstandings often occur because of listeners' misunderstandings or inappropriate inference of speakers' meanings and intentions. In FLT, learners should be made aware of the cultural differences inherent in language use. This will help them, the researcher believes, understand and interpret others' views and intentions appropriately as well as their own in order to avoid misunderstandings and conflicts in cross-cultural communication.

Another classification in the Austinian theory pertains to the direct and indirect speech acts. This classification is related to the nature of the relationship between the linguistic expressions which are used and their communicative functions. The direct speech acts are those acts in which "... the speaker says what he means..."; whereas the indirect speech acts are acts in which the speaker "... means something more than what he says" (Searle et al., 1980: viii). In another context, Searle (1979:31) delineates the use of indirect speech acts as follows:

In indirect speech acts the speaker communicates to the hearer more than he actually says by way of relying on their mutually shared background information, both linguistic and nonlinguistic, together with the general powers of rationality and inference on the part of the hearer....

By the indirect speech, it is meant that the speaker intends to convey a specific meaning beyond the literal meaning that an utterance has. It deals with what is communicated rather than what is said (Yule, 1996; Barron, 2003). The speaker chooses a given linguistic structure to mean something different on the assumption that the hearer will successfully interpret his/her intention and meaning with reference to their shared cultural background. Otherwise, misinterpretation on the part of the hearer will occur, as explained before.

Furthermore, Austin (1962; in Sadock, 2006:64) presents an initial taxonomy of illocutionary acts and which was recast later by Searle (1999; in Wardhaugh, 2006). Austin provides a brief explanation and illustration of each class as it is shown below:

- 1) *Verdictives: acts that consist of delivering a finding, e.g., acquit, hold (as a matter of law), read something as, etc.*
- 2) *Exercitives: acts of giving a decision for or against a course of action, e.g., appoint, dismiss, order, sentence, etc.*
- 3) *Commissives: acts whose point is to commit the speaker to a course of action, e.g., contract, give one's word, declare one's intention, etc.*

- 4) *Behabitives: expressions of attitudes toward the conduct, fortunes, or attitudes of others, e.g., apologize, thank, congratulate, welcome, etc.*
- 5) *Expositives: acts of expounding of views, conducting of arguments, and clarifying, e.g., deny, inform, concede, refer, etc.*

However, Searle (1999; in Wardhaugh, 2006:287) revises Austin's five categories of performatives, and focuses on hearers instead of speakers. He defines each category as follows (in parentheses are Austin's categories):

1. *Assertives (expositives), which commit the hearer to the truth of a proposition;*
2. *Directives (verdictives), which get the hearer to believe in such a way as to make his or her behavior match the propositional content of the directive;*
3. *Commissives (commissives), which commit the speaker to undertake a course of action represented in the propositional content;*
4. *Expressives (behabitives), which express the sincerity conditions of the speech act;*
5. *Declaratives (exercitives), which bring about a change in the world by representing it as having been changed.*

It is noteworthy that while Austin focused in his Speech Act Theory on speakers, Searle was interested in listeners. In plain words, Austin dealt with speakers' intentions; whereas Searle worked on listeners' interpretations and reactions to their partners' communicative utterances. Succinctly, both of Austin and Searle tried to answer the following questions: How is communication successfully maintained between interlocutors? How do speakers convey their intentional meaning? And how can listeners understand and interpret their interlocutors' meanings and respond appropriately?

The study of how linguistic acts are effectively conducted by speakers of different cultural backgrounds is the focus of the branch of cross-cultural pragmatics. The area of speech acts, therefore, is regarded as one of its sub-fields. It studies the relationship between language use, functions and the sociocultural contexts in which language is used. This relation concerns the values and cultural assumptions that underlie language use. In Foreign Language (FL) settings, learners need more than linguistic competence to achieve appropriate communication in the Target Language (TL). They should receive ample instruction so as to be aware of the interconnectedness between language use and the sociocultural rules underlying its appropriate use.

1.2.2. The Cooperative Principle

With the advent of the Speech Act Theory and its focus on the relationship between the direct and indirect speech acts, there was also a growing interest in utterance meaning in addition to sentence meaning. The Speech Act Theory has been extended to cover conversation as one of its focal areas of investigation. At the discourse level, it was discovered that there is no one-to-one correspondence between linguistic structures and communicative functions or utterances' meanings. One linguistic structure can have various communicative functions and vice-versa. This is because a speaker may intend something different from what the sentence itself means. This new-concept has led to the emergence of the Cooperative Principle.

The Cooperative Principle is deemed one of the prominent theories that has made an influential contribution to contemporary pragmatics. This theory has been put forward by Grice, a British philosopher of language, in 1975. It describes the process through which people interact with each other and achieve effective communication. Its basic assumption is that the construction and maintenance of any effective conversation is based on a rational order followed and respected by both the speaker and the hearer. Grice was concerned with utterance meaning or speaker's meaning. More specifically, Grice (1975) worked on finding a logical analysis of how interactants can achieve successful communication with each other despite the speaker's tendency to use implicit meanings. For him, there should be a rational mechanism behind the communication process in order for it to be successfully maintained. Grice (1975: 45) explains his Cooperative Principle saying: "Make your contribution such as it is required, at the stage at which it occurs, by the accepted purpose or direction of the talk exchange in which you are engaged." Participants in any interaction need to follow this general principle to succeed in conveying their communicative intentions. For the sake of clarification, the example below is presented:

A: Is there another pint of milk?

B: I'm going to the supermarket in five minutes.

In this example, it can be noticed that A needs to make an inference of B's utterance. Despite the fact that B does not provide a direct response to A's question through answering with 'yes, there is' or 'no, there isn't', still he/she answered his/her interlocutor's question

indirectly to mean ‘no, there isn’t. I’ll buy one from the supermarket’. Understanding such type of utterances (implied meanings) requires inference on the part of the hearer. Speakers, in general, communicate through sending hints about their intentions instead of using direct linguistic wording, and hearers’ basic role is to infer the appropriate meaning and intention (Grice, 2002).

Therefore, communication, according to Grice (1975) is a joint effort between the speaker and the hearer. To communicate effectively, both participants should follow certain rules that he called maxims and are known as Gricean maxims, illustrated below.

I. Maxims of Quantity:

- 1. Make your contribution as informative as is required for the current purposes of the exchange.*
- 2. Do not make your contribution more informative than is required.*

II. Maxims of Quality: Supermaxim: Try to make your contribution one that is true.

- 1. Do not say what you believe to be false.*
- 2. Do not say that for which you lack adequate evidence.*

III. Maxim of Relation: Be relevant.

IV. Maxims of Manner: Supermaxim: Be perspicuous.

- 1. Avoid obscurity of expression.*
- 2. Avoid ambiguity.*
- 3. Be brief (avoid unnecessary prolixity).*
- 4. Be orderly. (Grice, 1975: 45-46)*

It is worthy to mention that the first three maxims appertain to the content of the message, while the last principle deals with the construction of the message. The maxims of quantity relate to the amount of information that should be provided by the speaker to avoid redundant information. The maxims of quality, however, concern the truthfulness and validity of the information given. The third maxim of relation deals with appropriateness of speech. The last maxims of manner concern the way one should speak, one’s speech should be clearly expressed, concise and precise. Following these maxims enables participants to interact in an efficient and rational way.

Thus, speaking sincerely, relevantly and clearly while providing sufficient information is mostly deemed the appropriate and accepted way of verbal interaction between participants. Speaking in this way is the general assumption of people worldwide.

If a speaker's utterance does not appear to conform to one of these maxims, it is understood by the hearer that an implied meaning should be inferred as it was explained in the above example. Using Grice's terms, however, speakers' avoidance or failure to fulfil these maxims can be classified either as violation, opting out, clash and flouting (Grice, 1975).

Regardless of the successive development of the Cooperative Principle with the so-called Neo-Gricean theories which made a rearrangement of Grice's maxims, it is crucial to mention that the original Cooperative Principle remains an interesting theory in pragmatics that explains how human communication is ruled by common general principles. People, basically, have a rational shared background about the appropriate ways of communicating verbally with each other. Yet, the flouting of the potential rules that guide their appropriate behaviour reveals the intention of speakers to make implicit meanings which requires inference from the part of hearers.

1.3. Main Variables of Pragmatics

Pragmatics as a study of language in communication entails the inclusion of various variables in analysis. Meaning is considered as the core of this field of study. Pragmatics, accordingly, does not focus on form but on meaning and function. This meaning is to be taken in relation to extra-linguistic elements that affect its interpretation. This is known as context or the surrounding environment where utterances take place, and against which meaning is interpreted in pragmatics. In addition, interactants are expected to have the required knowledge and skills, known as pragmatic competence, that permit them to put their utterances in the appropriate context of speech, hence succeed in communication, another relevant aspect in the analysis of any conversation. These are the three main features or elements involved in any pragmatic analysis of speech.

1.3.1. Meaning

Meaning is the essence of pragmatics. It is the center around which the whole pragmatic study of language use revolves. Meaning, in pragmatics, does not relate to the pure literal or semantic sense. It is much more related to the situational interaction and refers to the "... meaning as communicated by a speaker (or writer) and interpreted by a listener (or reader)" with regard to the context of speech (Yule, 1996:3). Pragmatics goes beyond the linguistic meaning that a sentence or an utterance holds; it analyses both the

said and unsaid or communicated. Meaning interpretation in pragmatics includes both co-text and context of speech (Yule, 1996).

Cohen (2010) supports the idea that meaning is situated at the core of any pragmatic study of language stating that: "... Pragmatics deals with meaning that the speaker needs to co-construct and negotiate along with the listener within a given cultural context and given the social constraints" (5). This indicates the importance of meaning in pragmatics, on one side, and the necessity of reference to context and language users in its interpretation, on the other (Leech and Thomas, 1990). Moreover, it should be mentioned that pragmatic analysis of language is not limited only to the oral medium of interaction, between speakers and listeners, but includes the written one, between writers and readers (Yule, 1996; Cohen, 2010).

Moreover and by definition, pragmatics examines the role of contextual features in deciding on the meaning of language use. Thus, it is an enterprise seeking what is known as contextual meaning (Yule, 1996; LoCastro, 2012). Contextual meaning is a term that deals with utterance meaning as opposed to considerations of sentence meaning. By way of defining pragmatics, LoCastro (2003) stresses the centrality of meaning in the pragmatic analysis of language. She (2003:15) asserts: "Pragmatics is the study of speaker and hearer meaning created in their joint actions that include both linguistic and nonlinguistic signals in the context of socio-culturally organized activities". In this statement, LoCastro (2003) highlights some points in pragmatics that are worthy of note. First among these points is that pragmatics deals with both speaker's meaning and hearer's meaning. It is a joint effort between the conversing interactants given that it involves meaning conveyance from the part of the speaker, and inference from the part of the hearer in the process of communication. Inference, thus, is a key concept in the notion of meaning in pragmatics, since most of meaning transmission in communication is implied and unsaid, and can be interpreted and detected by the hearer by referring to shared background knowledge between him/her and other interlocutors. In addition, pragmatics analysis of meaning is not concerned by linguistic expressions used in communication, per se, but takes all the non-verbal aspects that may influence meaning interpretation in specific contexts. To achieve a successful understanding of meaning intention between participants in communicative

interactions, common shared sociocultural knowledge is observed. What LoCastro (2003) means by “in the context of socio-culturally organized activities” is that any difference of sociocultural knowledge between interactants may cause misunderstanding or misinterpretation of meaning between them. This point is crucial for FL learners; learners are required to learn the sociocultural rules and knowledge that govern and guide language use in order to achieve pragmatic appropriateness of language use, hence successful communicative actions in different contexts. In addition to knowing the meaning of words, LoCasro, in her book ‘*Pragmatics for Language Educators: A Sociolinguistic Perspective*’ stated that FL learners should learn and be aware of how is it that “...human beings can get from what is said in words [to] the communicative purpose beyond the words of any piece of talk” (2012:5), a basic concept in the present thesis.

Meaning is inextricable from the functional analysis of language use in context. All the different theories proposed in the discipline of pragmatics have their concepts based on intention and meaning interpretation as illustrated above in Theories of Pragmatics.

1.3.2. Context

Communication as a process is said to be of dual relation with context; it is context-establishing and context-dependent (Bateson, 1972; in Fetzer, 2007). Any communicative interaction between participants shapes a specific context. This interaction is, in turn, related and based on context. Hence, context can be understood, in simple terms, as a set of surrounding elements that affect and is created by the interaction process. Despite the seemingly apparent simplicity of its definition, the concept of context is believed to be a fuzzy area of investigation (House, 2003).

Context, as a notion, appeals to research in disciplines as varied as information technology, arts and humanities and social sciences. It is a miscellaneous concept that yields itself to inquiry. Context is known for its heterogeneity, significance and application in many fields of study (Fetzer, 2004). In pragmatics, context is conceived of as the surroundings in which a conversation takes place. It is the focal point, not to be overlooked, in any analysis of a speech event from a pragmatic standpoint.

A pivotal role is played by context in communication. Thus, the realization of successful interaction between speakers requires sharing the same background knowledge

and context (Blackemore, 1992). Context is thought to be a guide for interactants in their conversations, on the one hand, and for the analysis, interpretation and comprehension of linguistic actions (Mey, 1993). This is tantamount to putting context at the centre of pragmatics. Fetzer (2004) subscribes to this view, declaring that: “context is the anchor of any pragmatic theory and the accommodation of context is a necessary condition for both a pragmatic and a socio-pragmatic perspective on language and language use” (3). Again, this is another statement of the reliance of any pragmatic-based analysis of talk on context.

Using Mey’s (2001) words, context is described as “... a dynamic, not a static concept: it is to be understood as the continually changing surroundings, in the widest sense, that enable the participants in the communication process to interact, and in which the linguistic expressions of their interaction become intelligible” (39). Accordingly, context is flexible in nature; it changes from one situation to another and influences the flow of communication, at large. Its main characteristic is flexibility or being not static. Moreover, Fetzer (2007) in her book ‘*Context and Appropriateness: Micro Meets Macro*’ describes other characteristics of context, with regard to pragmatics and some other fields of study. In this book, she (2007) analyzes, in a thorough manner, the concept of context. Apart from being a dynamic and flexible concept, a relational quality is added to the concept. That is to say, context is characterised by its nature of combining and joining different elements in a communicative situation. In Fetzer’s (2007:5) own words:

Closely related to the conception of context as a dynamic construct is its relational conception which conceives it as a relational construct, relating communicative actions and their surroundings, relating communicative actions, relating individual participants and their individual surroundings, and relating the set of individual participants and their communicative actions to their surroundings.

Correspondingly, this view of context is not restricted to the link of the linguistic actions with their surrounding environment, as it is commonly known. It extends to the relation of the communicative behaviours to form a coherent sequence of events, the relation of the interactants to their communicative settings, and interconnection between both participants and their communicative forces and behaviours with the speech context. This excerpt indicates the length to which the concept of culture goes, something that was scrupulously captured by Fetzer (2007). Essentially, context provides participants with a set of taken-

for-granted presumptions in communicative situations. It enables communication partners to get some expected framework which allows for the communication process to go smoothly. Therefore, context as a construct is not restricted to the external surroundings or extra-linguistic factors, but is constructed within the flow of talk or conversation. That is, context is determined every time an incoming and out-going of linguistic utterance occurs. As such, and in summary of Fetzer's (2007) conception, context has a static nature (based on shared ground and background information) and an interactive nature (with each utterance shaping and reshaping it).

Furthermore, the adoption of a pragmatic approach in analyzing language or linguistic utterances with reference to context refers to the investigation of meaning. Without context, meaning interpretation would be hard to detect. Any linguistic action can have different possible interpretations that can be delimited only with context. This is a view which was adapted by Hymes (1968:105; in Widdowson, 2004:38) when he asserts:

The use of a linguistic form identifies a range of meanings. A context can support a range of meanings. When a form is used in a context, it eliminates the meanings possible to that context other than those the form can signal: the context eliminates from consideration the meanings possible to the form other than those the context can support.

Although this vision is functional in nature, it applies to pragmatics study as a whole. Meaning in pragmatics, following the Anglo-American stance or the Continental line of thought, is fundamental and interconnected with context. A declarative sentence such as "Kim has a knife" can be understood as a declaration, a warning and so on, depending on the surrounding context, or the information provided about the participants, place of speech... and so on.

Here, it is worthy to mention that there were various attempts to maintain a classification of the different variables or features of context. Among these propositions, the taxonomy of SPEAKING which was later suggested by Hymes (1974). The basic tenet in this view is that of speech event, under which it is possible to organize other sub-categories or functions of language use. In this model, the analysis of any speech event requires some aspects that relate to participants, setting and other factors involved in the speech occurrence. The taxonomy of SPEAKING is an acronym of the different features

in a speech situation being: S setting, P participants, E ends, A acts, K keys, I instrumentalities, N norms, G genre.

- ✓ *S: setting, scene: social and physical situation where communication occurs;*
- ✓ *P: participants;*
- ✓ *E: end: intended outcome of communication;*
- ✓ *A: act sequence: the order of exchanges;*
- ✓ *K: key: tone or manner of exchange;*
- ✓ *I: instrumentalities: forms and styles of speech;*
- ✓ *N: norms: social expectations or rules that are acceptable;*
- ✓ *G: genre: or kind of speech act involved.*

By the same token, other researchers provided different classifications of the context features. In their organization of variables, many divided the notion of context itself into categories (Cutting, 2002; Fetzer, 2004, 2007; LoCastro, 2012). As an example, LoCastro (2012) provides a simple division for the type of features involved in context. According to her, context is of two types: linguistic and non-linguistic, as she (2012) reports: “The linguistic context is all of the language, before and after, the particular instance that is the subject of analysis” (20), meanwhile:

The non-linguistic context can be broken down into two main categories: (1) nonverbal features, such as paralinguistic cues that include voice quality, stress and intonation contours, and pragmatic markers; (2) the setting, which includes aspects of the physical environment and of the individuals involved in the interaction (20).

In this excerpt, LoCastro presents a clear distinction between the two classes of context: linguistic and non-linguistic. What is innovative about this classification is the clear-cut definition of the non-linguistic aspect of context to encompass physical and non-verbal elements. In quite a similar fashion to that of LoCastro (2012), Cutting (2002) divides the context into three types: situational, background knowledge and co-textual. Situational context, as its name indicates, refers to the physical surrounding and the situation where the speech occurs; background knowledge context deals with the framework that participants have either about life at large, being cultural in nature, or specific information about the co-participants, being interpersonal; and co-textual context, the third type of context, is based on linguistic material existing in the speech.

Another categorization of context into sub-areas was undertaken by Fetzer (2007) who establishes four types of context. Each of which will be explained briefly with its corresponding constituents, but one: linguistic, cognitive, sociocultural and social. First, linguistic context refers to co-text. It “comprises the actual language used within discourse” (Fetzer, 2007:5). It comprises all the linguistic units that form a coherent and cohesive text. Second, social context is the type of context which relates to the extra-linguistic factors including physical setting, time, space, participants and their social and discursive roles that are included in a communicative interaction. Third, socio-cultural context is considered as the core of communication. Social context differs from socio-cultural context in the fact that its constituent components are given a shape within a culturally-loaded perspective, particularly the relation between participants, and their conception of time.

In closing, meaning is a concept that exists in both semantics and pragmatics. However, context is specific to pragmatics. Context is shown to be twofold: static and dynamic. It is static in that it represents a framework of shared knowledge, be it linguistic, cognitive or sociocultural, that allows interpretation of meaning. It is dynamic in that it is in the flow of information in a speech situation that context gets reshaped and construed. Thus, meaning and context are two key elements on which a pragmatics-laden study of utterances is based.

1.3.3. Pragmatic Competence

Over the past decade, linguistic studies have witnessed the emergence and refinement of the concept of communicative competence. This notion has been brought to the field of FLT through the approach of Communicative Language Teaching (CLT). Communicative competence comprises a set of sub-competences, correlating and interacting to empower learners with basic knowledge and skills, crucial to achieve successful communication in the TL. One of these competences is pragmatic competence.

To trace its roots, an overview of the emergence of communicative competence, the umbrella term subsuming pragmatic competence, is fundamental. Briefly speaking, communicative competence represents the term coined by Hymes (1972) to refer to a set of skills and knowledge inherent in any language user. It is a reaction against Chomsky’s limited conception of linguistic competence, the intrinsic knowledge about one’s own

language in a speaker's mind. This inborn abstract knowledge allows a native speaker (NS) of any language to understand and produce an indefinite number of sentences. However, Hymes (1972) challenged this view arguing that the use of language is not a matter of grammatical rules inherent in one's mind, and that there are some socio-cultural features that affect and influence language use. Accordingly, a distinction between linguistic competence and communicative competence is required. Linguistic competence, on one side, helps in the recognition and production of grammatically correct and accurate sentences. Communicative competence, on the other side, enables speakers to acknowledge and depict the appropriateness and inappropriateness of utterances with respect to the social rules underlying language use (Celce-Murcia et.al, 1995).

The construct of communicative competence was developed and presented in different stratified models that reveal researchers' interest about this concept. Earlier models of CLT incorporated linguistic, sociolinguistic and strategic competences into the design of language teaching methods. Pragmatic competence, as such, is a newly-integrated element within the communicative competence framework. It became a research subject of such disciplines as sociology and applied linguistics (Taguchi, 2009). Though it is a newcomer to the spectrum of communicative competence, it has gained ground in the articulation of aims and activities in FLT. The reason lies in the fact that learners needed to be equipped with the necessary communicative skills and knowledge, central in intercultural communication. It is, by and large, conceived to provide for the appropriateness of language use, with regard to the social and cultural situations where communication takes place, at both comprehension and production levels. In some models, it is either called sociolinguistic competence or meant to be part of it, as Savignon (1983:37) depicts, "Sociolinguistic competence is the knowledge of socio-cultural rules of discourse and language. It requires an understanding of the social context in which language is used: the roles of participants, the information they share, and the function of interacting". Implicitly understood from this quotation, sociolinguistic competence is similar to pragmatic competence. It deals with the social and cultural values and conventions that determine linguistic choices in various speech contexts. Likewise, Bachman (1990), and Canale and Swain (1980) include pragmatic competence in their models. Yet, the former stated it explicitly as one basic component within language

competence, while the latter considered it as inherent in sociolinguistic competence which concerns knowledge of the appropriateness of language use in contexts.

Pragmatic competence refers to “the ability to act and interact by means of language” (Kasper and Roever, 2005: 317). It is a basic set of acquired skills and knowledge, fundamental to the success of communicative behaviour and interaction. Pragmatic competence pertains to “the ability of language users to match utterances with contexts in which they are appropriate” (Bardovi-Harlig and Mahan-Taylor, 2003:37), i.e. achieving appropriateness when using language in correspondence with the context of speech. Having a pragmatic competence means being able to detect the appropriateness of any piece of language as far as its context-related meaning is concerned, either as a reader or listener, and to apply appropriate language, either as a speaker or writer. Therefore, in Foreign Language Learning (FLL), it is applicable to the four skills of speaking, listening, reading and writing (Ishihara and Cohen, 2010). This means that learners of second languages (L2s) or FLs should be able to understand and perform appropriate communicative actions using the TL.

Similarly, in a rather easy, simple and thorough way of explanation, House (2003:134) describes pragmatic competence as:

- An interlocutor’s ability:*
- ✓ *to make judgments on questions such as the following: in such and such a setting, what could a speaker say which would produce such and such an effect.*
 - ✓ *to carry out appropriate linguistic actions, appropriate in the sense of fitting both one’s own intentions, and the situation of use.*
 - ✓ *to comprehend linguistic actions produced by others and to judge the fittingness of particular expression types ... to particular situations and to follow politeness and directness norms, use routine formulas when appropriate and so on*

In the analysis of this detailed definition, it is made clear that the focal point in this competence is appropriateness or ‘fittingness’. House differentiates between three areas of appropriateness that language users should attain. The first aspect is being able to evaluate the suitability of linguistic realizations in relation to the context of use. This means that speakers of any language should have the capacity to judge whether the linguistic actions serve the expected intentions with respect to context or not. The second one relates to the application of appropriate language use by speakers, by taking into consideration their

intentions and the surrounding situation. The last area about appropriateness that any interlocutor should have is comprehension and understanding of communicative actions which require appropriate reactions, through the use of common social norms such as politeness. Language interactants should acquire the premise of appropriateness in their use, application, understanding and analysis of any particular language in relation to the context of use.

Furthermore, pragmatic competence, as a construct, was divided into two sub-competences: pragmalinguistic and sociopragmatic (Leech, 1983; Thomas, 1983). As their names reveal, the former relates to the linguistic aspect, while the latter pertains to the social one. There were many researchers who treated pragmatic competence as having two facets; linguistic and social (Leech, 1983; Thomas, 1983; Kasper, 1997; Taguchi, 2009). On the one hand, pragmalinguistic competence, according to Leech (1983), concerns knowledge of "particular resources which a given language provides for conveying illocutions" (11). This denotes that it relates to the linguistic toolkit necessary for performing linguistic actions. More specifically, it refers to: "[a set of] strategies like directness and indirectness, routines, and a large range of linguistic forms which can intensify or soften communicative acts" (Kasper, 1997:1). Acquiring this type of competence (the pragmalinguistic one) is made possible by learning the different linguistic tools or means which are applicable to perform communicative acts or pragmatic functions. It provides devices used in conveying interpersonal meanings and maintaining communicative intentions. Pragmalinguistics deals with the connection between pragmatics and linguistic resources, and encompasses the necessary knowledge and skills to perform communicative actions in terms of meaning and form (Kasper and Roever, 2005).

On the other hand, sociopragmatics is considered to be "the sociological interface of pragmatics" (Leech, 1983: 10). It involves speakers' social and cultural values and visions that affect their language use, i.e. "the social perceptions underlying participants' interpretation and performance of communicative action" (Kasper & Rose, 2001: 2). Thus, sociopragmatic competence is the ability to modify and accommodate the various speech strategies which pertain to different social variables that affect the appropriateness of language use such as imposition, distance and power between interactants (Thomas, 1983;

Harlow, 1990; Kasper and Roever, 2005). Bachman and Palmer (2010) define sociopragmatics as referring to the sum of “conventions that determine the appropriate use of genres, dialects or varieties, registers, natural or idiomatic expressions, cultural references, and figures of speech” (47). Sociopragmatics concerns the norms of using linguistic tools to perform appropriate communicative acts, with consideration of the cultural and social variables (age, gender, social class and status) involved in the context of speech.

The two types of knowledge and skills (pragmalinguistic and sociopragmatic) are interdependent and complementary. They are not separated, but rather intertwined, and their acquisition enables language users to succeed in their communication. The enabling potential of pragmatic competence is achieved by virtue of its exhaustiveness, i.e. it equips language users with the various social and cultural conventions and norms that govern and guide appropriate use of linguistic forms and strategies underlying communicative performances and actions in different contexts. Accordingly, pragmatic competence, as a whole, is conceived as knowledge of linguistic forms and strategies to convey different meanings or illocutions (pragmalinguistic) as well as deep awareness about the norms of appropriate use of those forms and strategies in the context of conversation (sociopragmatic).

In FLL, pragmatic competence is considered as a necessary skill for learners to achieve their communicative goals, and use the TL appropriately, in different contexts. Taguchi (2009:1) acknowledges the interconnectedness between the two aspects of pragmatic competence saying:

Being pragmatically competent requires both types of knowledge, as well as processing skills that mobilize the knowledge in real time communication. Learners need to have a range of linguistic forms (e.g., grammar and lexis) at their disposal to perform language functions (e.g., greeting). At the same time, they need to understand sociocultural norms and rules that govern the usage of these forms (e.g., what to say to greet whom).

In this excerpt, Taguchi does not only assert the interdependence of these two facets of knowledge involved in language use, but shows their application for language learners as well. With regard to these two sub-competences, Kasper and Roever (2005) insist on the importance of providing learners with the opportunity to analyze, comprehend and apply

the different sociocultural norms and meanings using the various pragmalinguistic tools in an appropriate way.

Moreover, pragmatic competence is considered a central element in learners' communicative competence, not just an addition to their grammatical competence (Kasper, 1997). For many researchers too, pragmatic competence does not have a secondary role in learners' acquisition of communicative competence. This is revealed in the different newly-proposed models of communicative competence, in which the emphasis on the importance of pragmatic competence is strong, such as Bachman's (1990) and Bachman and Palmer's (1996, 2010) models. Differently, Bardovi-Harlig et.al. (1996) stress the value of pragmatic competence in communication due to its role in meaning negotiation between interactants and the effect of its lack or inadequacy which may pose "the risk of appearing uncooperative at the least, or, more seriously, rude or insulting. This is particularly true of advanced learners whose high linguistic proficiency lead other speakers to expect concomitantly high pragmatic competence" (324). The acquisition and mastery of linguistic competence does not guarantee the attainment of successful communicative actions in the TL for learners. Pragmatic competence is a prerequisite in communication, at large, and for language learners in particular; one argument in the present research, and compensatory for linguistic competence.

Pragmatic competence comprises the knowledge of the linguistic means and strategies to convey communicative intentions appropriately with regard to the social and cultural conventions that surround the context of use. It is a fundamental and necessary competence to acquire due to its importance in the communication process, especially as far as FL learners are concerned. Hence, the FLT profession has been concerned with this topic, as the following section indicates.

1.4. Pragmatics in Foreign Language Teaching

Literature about pragmatics has proved that pragmatic competence is an influential aspect in communication. Pragmatic features of language use are considered to be important in meaning conveyance and in the communication process in general. Within the FLT scope, and more particularly in the communicative strand, pragmatics has become such a central field of study that is incorporated in the teaching curricula. For language

learners, being aware of the pragmatic aspects of language use permits them to avoid being pragmatically inappropriate or showing a pragmatic failure in meaning negotiation in interaction. Raising this awareness is basically related to the type of instruction given by teachers about the pragmatic features of language use. This should proceed through teaching learners and developing their awareness of the norms of appropriate use of language in different contexts.

1.4.1. Pragmatic Failure

Similar to many other teaching disciplines, pragmatics is a field of study where evaluation of learners' acquisition of its rules is investigated. Learners' mastering of pragmatic-related rules is revealed in their application of its principles in guiding behaviour. However, unlike grammar, the inappropriate application of pragmatic rules was considered not as an error, but a failure. Thus, the term 'pragmatic failure' is common in interlanguage studies.

Pragmatic failure is a term coined by Thomas (1983) to refer to "... the inability to understand 'what is meant by what is said'" (91). This denotes absence of correspondence between the interlocutors, manifested in misunderstanding or misinterpretation of the real intended meaning. In the same way, Blum-Kulka and Olshtain (1986: 166) think that pragmatic failure is assigned to situations where "... two speakers fail to understand each other's intentions". Hence, to achieve appropriate and successful conversations, interlocutors are expected to fathom each other's meaning and intentions. What is noticeable in this description is that the use of the term 'failure', instead of error or mistake, is deliberate, and reflects the nature of pragmatics itself. Different from grammatical errors that are easily detected, prescribed, explained and corrected, pragmatic 'errors' are a bit ambiguous and are not easily justified due to the fuzziness of pragmatics itself.

Accordingly, Thomas (1983) claims that teaching FL learners the distinctiveness between socio-pragmatics and pragma-linguistics allows them to avoid pragmatic failure, through choosing whether to apply the rules of appropriate use of language or not, or whether to be a pragmatically appropriate user with regard to politeness or not, as stated by Davies (1986: 121): "Rather than being taught to be polite, learners should be given the possibility of choosing to be either polite or impolite". Learners are not required to apply

the rules they learn, but to be aware of the nature of pragmatic features inherent in language use, and the consequences in communication and relationships of overlooking them. Pragma-linguistic errors can be observed and corrected, while socio-pragmatic ones cannot be identified easily, but analyzed and discussed by the teacher.

Pragmatic failure, thus, is deemed to be more serious in comparison with other language errors. Committing such a type of errors may cause the speaker to seem rude or impolite, though unintentionally. Furthermore, these mistakes cannot be corrected in a similar way grammar errors are corrected. Raising learners' awareness to the underlying rules that determine appropriate language use would seem a first step to avoid such situations or breakdowns in communication (Bardovi-Harlig and Hartford, 1997). Pragmatics integration, accordingly, should be put in the forefront of FLT aims.

1.4.2. Pragmatic Awareness

Pragmatics integration to FLT is considered as a recently-gained insight. Thus, studies multiplied to investigate the teachability of pragmatics, i.e. whether it is possible to teach pragmatics in FL settings or not. A majority verdict was returned, so to speak, by researchers in favour of its incorporation, using some teachable topics, such as speech acts. As a first step, raising learners' awareness is deemed to be basic.

Actually, as pragmatic competence development has gained currency in FL settings, many studies investigated the necessity to raise learners' pragmatic awareness (Bardovi-Harlig, 1996; Bardovi-Harlig and Hartford, 1997; Bardovi-Harlig & Mahan-Taylor, 2003; Eslami-Rasekh, 2005; Koike & Pearson, 2005; Rose, 2005). It has become a focal point of inquiry inasmuch as it is believed to be a key step to the development of learners' pragmatic competence. Therefore, teachers of FLs are required to provide learners with pragmatic-relevant elements and remarks about language, and draw their attention to the role that these features play in maintaining successful communicative interactions. This amounts to say that teachers should consider it their responsibility to help learners recognize how appropriate linguistic actions are used differently in contexts. Any language form can have different meanings with regard to the context of use, hence its appropriateness (Bardovi-Harlig and Hartford, 1997). In addition to raising their awareness of the pragmatic features of language use, learners should be given the opportunity to

practice such knowledge and apply it in various communicative situations in classrooms, through group works (Eslami-Rasekh, 2005).

This notion of awareness is borrowed from the “Noticing Hypothesis” of Schmidt (1990, 2001). According to Schmidt (1993), learners of an L2/ FL need to be given language structures or features (particularly grammatical aspects) so that to acquire them and learn the language. Similarly, this concept applies to pragmatic elements influencing language use. Learners cannot discover, just incidentally, the sociocultural rules and conventions that underlie and determine the choice of linguistic forms used in various speech situations. They should be made aware through presenting different instances where pragmatics is a key factor. In doing so, L2/FL learners, as communicators, will take these pragmatic aspects into consideration, either in analysis of received messages or in application. The stress made on developing learners’ awareness of pragmatic conventions underlying the use of language is guided by two reasons. The first one is the ambivalence of pragmatics which refers to the ambiguity that characterizes meaning conveyance and interpretation in communication. The second one is that pragmatic features, in language instruction, are generally unremarkable, unlike the grammatical ones. They should be taught consciously and intentionally to the learners in order for them to become intake, not just input (Schmidt, 2001).

Several other researchers brought new insights on pragmatic awareness vis-à-vis pragmatic competence development (Bardovi-Harlig and Dornyei, 1998; Alcon, 2005; Bardovi-Harlig and Griffin, 2005; and Martinez-Flor and Alcon, 2007, among others). These studies proved that the surrounding environment is of great importance in pragmatic awareness development. A main focus of a study conducted by Bardovi-Harlig and Dornyei (1998), in this vein, considered the correspondence between learners’ TL production in pragmatics and grammar. They (1998) reached the conclusion that L2 learners who developed better language abilities in terms of grammar are the ones having a higher pragmatic awareness. Additionally, if the language is an L2 in the learning environment, learners will be exposed to the language frequently, and thus will be able to acquire more information about the pragmatic features of language.

Finally, it is worth mentioning that increasing learners’ pragmatic awareness is not just a matter of providing them with a set of pragmatic-based situations; raising awareness

is more than that as it can be through presenting the language material using receptive skills as well. Learners, then, analyze and reflect on the situation at hand. Unquestionably, they will be able to produce their own language, with a great consideration of these learnt pragmatic conventions.

In the end, bolstering FL learners' pragmatic awareness is a crucial step that opens the door to developing their pragmatic competence; an inevitable aim in the teaching of FLs. This aim stems from the realisation of the influence that both pragmatic awareness and competence have in the communication process. This, in turn, entails the taking of centre stage by pragmatics, with its multiple subjects, and is reflected by studies conducted to investigate its teachability through the proposition of various topics, and the analysis of the effect of different approaches on the development of learners' awareness of pragmatic aspects of language use.

1.4.3. Pragmatic Instruction

Pragmatics is a newcomer to the fields of linguistics and FLT. Notwithstanding, it was quickly incorporated in the teaching profession due to its influential effect in communication, hence its influence on learners' communicative competence and proficiency. It was believed by some researchers that language teaching and pragmatics are two related fields. Thus, 'the how to', or the implementation through method and techniques, include pragmatics in the teaching curriculum is still an attractive subject of research.

Unlike other branches of linguistics, until recently, pragmatics has never been a focus of pedagogues in the communicative approach, even in its heyday. House (2003) attempts an explanation for the reasons behind neglecting this linguistic branch by tracing its historical origins in the teaching field. The first reason is that there was a conviction that learning grammar and syntax is prior to learning pragmatics. Grammar rules are seen as the basics for using language, similar to phonology and semantics. Learning pragmatics, consequently, requires a mastery of all the other basic language principles. In practice, teachers paid much attention to and put focus on the acquisition of grammar rules and vocabulary items, rather than explaining pragmatic conventions underlying language use. Second, because of its nature, teaching pragmatics proves to be a difficult occupation. Pragmatic features are not fixed rules that can be prescribed, but a set of conventions and

tendencies that are commonly used in particular situations; therefore, they don't lend themselves to teaching in easy way. The socio-pragmatic aspect of language being the basis of pragmatics analysis, this means that the analysis of any speech is related to the social and cultural context. In addition, variety poses a problem for teachers to explain and determine the reasons behind language choice in those contexts. Third, pragmatics itself is a new branch in linguistics, emerging in the 1960s with the works of Austin (1962) and Searle (1969). It is understandable that its inclusion in the field of teaching was late. That is why it is considered as a newcomer in the field of teaching (House, 2003).

Despite the recent-integration of pragmatics to the teaching profession, some scholars insisted on the close relationship between the two branches, pragmatics and language learning and teaching. Bouton (1996:1), in this vein, declares:

... pragmatics and language learning are inherently bound together pragmatics provides language teachers and learners with a research-based understanding of the language forms and functions that are appropriate to the many contexts in which a language is used -an understanding that is crucial to a proficient speaker's communicative competence.

Pragmatics teaching contributes in the development of communicative competence, a major aim in the teaching profession. Taking into consideration this correlation between pragmatics and teaching and the significance of pragmatics teaching in developing learners' communicative competence, three issues pertaining to pragmatic instruction were raised and addressed. The first refers to the way pragmatics can be incorporated in teaching; the second is related to the effect of instruction on pragmatic learning; and the third is about the role of instruction in improving the learning of pragmatics.

As far as the first point in the teaching of pragmatics is concerned, or the pragmatic exposure opportunities that can be provided to learners in FL settings, it was proved that there are some means by which learners acquire pragmatic conventions, as input, output or feedback. Among these, textbooks are believed to be good resources for pragmatic input (Uso- Juan, 2007). Teacher talk is also a variable in teaching settings that serve in learners' pragmatics acquisition (Bardovi-Harlig and Hartford, 1996; Kasper, 1997). Audiovisual materials are seen as effective tools to expose learners to pragmatic input (Alcon, 2005; Martinez-Flor, 2008). In addition, research dealt with situations where pragmatic output or production and feedback can be given (Alcón, 2002; LoCastro, 2003).

The second point that was investigated by research is whether the development of pragmatic ability is bound to instruction or not. Some researchers argued that pragmatic conventions of language use are universal (Blum-Kulka, 1991). Instruction, then, is not crucial for developing the ability to comprehend and analyze the receptive language, as well as to apply and convey meaning successfully. In contrast, there are many scholars who contended and claimed that in interlanguage pragmatics, pragmatic transfer often occurs (House and Kasper, 1981; Trosborg, 1987). This indicates that there are differences between the pragmatic features or conventions used in the mother tongue of learners and those of the TL.

The last, but not least point, is the influence of instruction in enhancing learners' pragmatic learning. As a first point of analysis, it should be noted that the investigation of the teachability of pragmatics was only preliminary, in the beginning, in that concern was with the possibility to teach pragmatics (Wildner-Bassett, 1986; Olshtain & Cohen, 1990; Rose, 2005; Safont, 2005). After establishing the feasibility of its teaching, pragmatics is proven to be crucial and effective, and contents of a pragmatic syllabus were devised. Topics such as propositions, cultural knowledge, pragmatic routines, metalanguage information, metapragmatic informatio, as well as pragmatic strategies aimed at raising awareness (Liddicoat and Crozet, 2001; Tateyama, 2001; Alcon, 2005). Consequently, pragmatics is proven to be effective and helps in the acquisition of some non-salient or ignored aspects of language. According to some works based on speech acts of different types (Olshtain & Blum-Kulka, 1985; Bardovi-Harlig, 2001), pragmatics instruction is validated to be essential and necessary in FL classrooms. Bardovi-Harlig (2001), as such, states: "the role of instruction may be to help the learner encode her own values (which again may be culturally determined) into a clear, unambiguous message ... without asking a learner to compromise her values and adopt those of the target culture" (31). This standpoint is backed up by Saville-Troike (1992), who points out that FL curricula should equip learners with knowledge about the socio-cultural rules or conventions of language use. The inclusion of pragmatics in FLT calls for a choice of the effective approach to follow. Some research results show that explicit and deductive instruction is more effective for pragmatic learning than implicit and inductive teaching (House, 1996; Takahashi, 2001; Alcon, 2005). Others proved otherwise; implicit intervention is as effective as explicit

intervention (Koike and Pearson, 2005; Takimoto, 2006). Moreover, studies that attempted to give propositions about how to incorporate pragmatics in FLT suggested such topics as pragmatic fluency (House, 1996), discourse markers and strategies (House and Kasper, 1981) and speech acts (Olshtain and Cohen, 1990).

It can be said that though pragmatics has made a late access to the field of linguistics and FL teaching, it has rapidly progressed to be considered as a key subject of teaching and learning. The large number of studies that deal with pragmatics as an object of investigation is an indicator of several things: its ambiguity, its variety and difficulty, its vital role in communication, hence the view that it is a necessary variable to be reckoned with in FLT settings.

Conclusion

Pragmatics is considered as a study of language and communication in the sense that it investigates how linguistic expressions are used appropriately in communication with regard to context. To achieve appropriate interaction and maintain successful conversations, speakers should take into consideration the pragmatic conventions that determine appropriate use. In the teaching context, pragmatics becomes pivotal in many research works. This is because of the necessity to develop learners' pragmatic competence, a key component in intercultural communication. There are many debatable topics regarding pragmatic instruction including, mainly, the teachability of pragmatics, and the way of integrating pragmatics in FLT curricula. All this shows the importance of pragmatics in developing learners' ability to achieve successful communication with people of other cultures using the TL.

Chapter Two

The Synergy of Language and Culture in Foreign Language Teaching

Introduction

2.1. What Is Culture?

2.1.1. Definition and Characteristics of Culture

2.1.2. Dimensions of Culture

2.1.3. The Synergy of Language and Culture

2.2. Culture in Foreign Language Teaching

2.2.1. History of Culture Teaching

2.2.2. Cultural Awareness

2.2.3. Incorporating Culture in Foreign Language Teaching

Conclusion

Introduction

Language and culture are two inseparable entities which hold a specific relationship. This relation was investigated in a plethora of research works, in various disciplines particularly in FLT. Results obtained in these studies prove that linguistic competence does not guarantee successful communication in the TL. This means that the development of cultural competence is a requisite for language use. On this account, language learning entails culture learning.

2.1.What Is Culture?

The term ‘culture’ is a slippery, complex and difficult concept to define (Apte, 1994). It has multiple descriptions and definitions given that it has drawn interest of various scholars (O’Neil, 2006). Therefore, the multidisciplinary perspectives justify, in part, the divergence or absence of consensual agreement as regards the nature of ‘culture’ and its characteristics (Samovar and Porter, 2003). This claim by Samovar and Porter (2003) implies that scholars have attempted either to offer various definitions of the term culture or to highlight its characteristics and dimensions. The interconnectedness between language and culture has also been a focus of many studies which underline the nature of this relation and its relevance in teaching FLs.

2.1.1. Definition and Characteristics of Culture

Culture is said to exist in every human aspect. This general ubiquity accounts for the variety of definitions given to the construct. Damen (1987) asserts that “the term culture may be regarded by an anthropologist as a major unifying force, by a communication professional as a major variable, or by a psychologist as an individual mental set” (20). Similarly, Hinkel (1999) explains the situation succinctly saying that there are “as many definitions of culture as there are fields of inquiry into human societies, groups, systems, behaviours, and activities” (1). This multiplicity will, then, be explored in this section.

It is quite obvious noting that one of the main disciplines that is concerned with culture is anthropology; a field that, in general terms, focuses on human beings, their evolution and characteristics, and considers culture as an aspect in human beings life (Nanda and Warms, 2007). The anthropologist Benedict (1959), for instance, considers culture as the glue that joins the members of any society, while Hofstede (1994:5) describes

it as "... the collective programming of the mind which distinguishes the members of one group or category of people from another". Although these broad definitions are open to different interpretations, they show the fundamental role that culture plays in any community as a mental software guiding members' behaviours and performances. Culture has to do with all the abstract aspects and features that characterize and unify the actions of people belonging to the same community.

Culture, from the above-mentioned mentalist perspective relates to members' knowledge about the various cultural beliefs that determine acceptable behaviours in any given society. One prominent figure associated with the cognitive view of culture is the anthropologist Goodenough (1964; in Damen, 1987: 85) who defines culture as follows:

A society's culture consists of whatever it is one has to know or believe in order to operate in a manner acceptable to its members. . . Culture is not a material phenomenon; it does not consist of things, people, behavior, or emotions. It is rather an organization of these things. It is the form of things that people have in mind, their models for perceiving, relating and otherwise interpreting them.

Thus, from a cognitive view, culture refers to the way people organize things in their heads, and on which their behaviours are based. It is deemed as a sum of shared knowledge which is processed by members of a community in order to behave in an acceptable manner. What is meant by knowledge processing is how people bear common beliefs and values that affect their behaviours, starting from mere memorization to interpretation of incoming information. Taking this standpoint of culture description as a foundation to integrate culture in FL classrooms, teachers are required to provide learners with ample instruction on English culture with the aim of helping them understand the TL speakers' views and perceptions, and develop tolerant attitudes towards what is different from their own.

Apart from anthropology, a distinction of the notion of culture was made with the emergence of cultural studies during 1960s and 1970s. Cultural studies challenged the commonly held views about culture as civilization and history, and considered the daily life information that typify cultures (Turner, 1996). Thus, two types of culture are distinguished and called 'formal and deep culture' referring to Big C and small c culture respectively. Formal culture, a concept that is brought from and bears on humanities,

relates to the achievements of a given society or community (art, music, literature, among others); whereas, the small c culture, taken from social sciences, concerns the behavioral aspect of people in a given group; the way they live, their etiquette in different settings as well as their attitudes and beliefs (Kramsch, 1996). These two facets of culture are also classified as subjective culture and objective culture. Subjective culture relates to small c culture, and signifies the invisible traits of culture. It has to do with the less tangible manifestations of culture such as: beliefs, values, norms and assumptions. Meanwhile, all the visible, seen and material cultural aspects are part of what is called objective culture. Among these aspects, one can identify: clothing, food, architecture and fine arts. The distinction between two facets of culture was argued for by Alptekin (2002) who states that culture is not restricted solely to civilization, but encompasses cultural-loaded visions towards life, and which characterize human's behaviour and their communicative styles.

Likewise, Samovar and Porter (2003) present a detailed description of the term culture. For them (2003:8):

...culture [is] the deposit of knowledge, experience, beliefs, values, attitudes, meanings, social hierarchies, religion, notions of time, roles, spatial relationships, concepts of the universe, and material objects and possessions acquired by a group of people in the course of generations through individual and group striving.

Accordingly, culture encompasses all the visible and invisible traits that characterize the identity of groups and communities. The visible traits denote all the physical manifestations and achievements made by members of a particular community, such as literature and fine art. The invisible traits or aspects refer to the attitudes, beliefs, values and even the internalized patterned ways of acceptable behaviours. People who belong to a specific group share similar views and expectations about appropriate and inappropriate actions, with regard to their common attitudes and values. These all-inclusive features that characterize culture give it the power to dictate the way things work in any society (Peck, 1998).

Following the same line of thought, Tylor defined culture as: "... [a] complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society." (1871; in Baldwin, et al.,

2006: 9). It can be seen that despite his consideration of culture as a set of knowledge and morals, Tylor insisted on the commonality in any society members' behaviour. It entails that people of the same culture share common values and perceptions towards life that affect their behaviours. Likewise, Brooks (2004: 17) pens: "Culture is the relatively stable set of inner values and beliefs generally held by groups of people in countries or regions and the noticeable impact those values and beliefs have on the peoples' outward behaviors and environment." Thus, culture encompasses a set of explicit and implicit behavioral patterns that are learnt and acquired; it represents a set of values, ideas, and beliefs that are internalized as well (Hofstede, 1991). Culture affects all what people do in their communities, and manifests itself in their attitudes, values, life orientations, assumptions and acquired and learnt normative behavioral conventions. It also characterizes specific society's life styles and functions as a foundation for people's rituals and customs. These behavioral and functional standpoints of culture are of great significance in the FLT context. Learners should be given the opportunity to observe foreigners' behavioral patterns and rituals and be able to interpret their behaviours within the target beliefs, convictions and values. They should be made aware of the influence people's beliefs and values have on their customs and rituals. This can be done, for instance, using videos that allow learners to notice strangers' behaviours and analyze them with regard to their target beliefs and values.

Other researchers hold contrasting views of how precisely to define culture. It refers to "... the pattern of meanings embodied in symbolic forms, including actions, utterances, and meaningful objects of various kinds, by virtue of which individuals communicate with one another and share their experiences, conceptions and beliefs", according to Thompson (1990:132). Culture is of symbolic nature and function. This purports to say that all its aspects, ranging from behaviours to beliefs and conceptions, are non-static symbols or codes used by members of the same group as referential signs in interaction. This view of culture had previously been championed by Geertz (1973) in his definition of culture as: "It denotes an historically transmitted pattern of meaning embodied in symbols. A system of inherited conceptions expressed in symbolic forms by means of which men communicate, perpetuate and develop their knowledge about attitudes towards life" (89). The main idea in this passage is the definition of culture as a system of codes used in

communication. It is a set of shared symbols used to create meaning and by which people maintain relations and communicate successfully. This symbolic take on culture considers it as a system of shared meanings that are realized in people's common symbolic behaviours and actions (Roberts et. al., 2001). Culture, in the following extract, is conceived of as a framework of humanity, morality, normality and logic within which behaviours occur and are interpreted:

... the unconscious meanings, values, norms and hidden assumptions that allow us to interpret our experiences as we interact with other people. These shared meanings form a framework which acts as a starting point for our sense of what it means to be human, what constitutes normal behavior, how to make moral or ethical choices and what we perceive as reasonable (Shaules: 2007: 11-2)

The importance of meaning in culture is quite evident in the sense that even the visible aspects of culture are not easily interpreted or understood by foreigners. Hofstede (1991: 8) reports the foreigners' situation as follows: "their cultural meaning ... lies precisely and only in the way these practices are interpreted by the insiders". While teaching culture, teachers should help learners join both the native and the TL system, and use each in a meaningful and appropriate way.

Among academics who carried out numerous studies and presented the different cognitive, functional, behavioral and symbolic views of culture, Saville-Troike (1975) and Moran (2001) are selected. The latter, delineates the concept of culture in these words:

Culture is the evolving way of life of a group of persons, consisting of a shared set of practices associated with a shared set of products, based upon a shared set of perspectives on the world, and set within specific social contexts. (Moran, 2001:24)

Concealed in this definition are two points which need to be highlighted. The first point relates to Moran's (2001) use of the term culture. On the one hand, the term is used to refer implicitly to a group of people who are able to form an independent community that sets its own boundaries and cultural traits. On the other hand, culture is linked to a sum of common shared beliefs, values, attitudes, and assumptions towards life which influences people's behavioral actions and reactions developed in communication with members of different cultural groups. The second point highlights some of the characteristics of culture

that will be discussed below in details. Culture, accordingly, is shared between members of the same community. It is also dynamic and ever-changing in correspondence with the community members' interaction with people of different cultures. The last characteristic of culture deduced from this passage is that culture is integrated in nature (Nanda and Warms, 2007; Davis, 2009; Samovar et.al, 2013).

Now that the term 'culture' has received ample discussion of its different definitions and description, the light will be shed on its characteristics to give a more comprehensive overview of the concept. Culture is a universal and pervasive phenomenon, but it is an intricate one. What is tricky is that it has two sides: universality and relativity or distinctiveness. It exists everywhere in human life and, at the same time, represents the uniqueness of a particular group. It also signifies the belonging of members to a particular society. Hence, culture refers to the way of life of particular communities in terms of assumptions, convictions, ways of thinking and feeling, values and ethics, behavioral patterns and rules of living, great achievements in literature and arts and so on (Spencer-Oatey, 2008).

It is patently obvious that culture is not inherited in individuals, but learnt, acquired and transmitted from one generation to another (Duranti, 1997; Nanda and Warms, 2007; and Samovar et al., 2013). However, the acquisition of certain beliefs, values, norms and behavioral patterns is not definite and does not determine the member's reactions in various situations; it influences them to a certain extent (Spencer-Oatey, 2008). These norms and conventions are shared by individuals to signify their belonging to a particular group, but each one has his/her own personal convictions and views that determine their actions and reactions within their group. This key feature of culture should be highlighted and stressed in the FLT context. While giving instruction on the norms, views, etiquettes, traditions and beliefs of the target culture, teachers should draw their students' attention to the point that culture is acquired, learnt and shared, but is not definite and determinate. Obviously, the transmission of the different cultural aspects of any society from one generation to another occurs in the communication process (Duranti, 1997).

Culture is said to relate to human beings and to have two facets: subjective and objective. By subjective culture is meant all the invisible non-material aspects such as:

beliefs, attitudes, assumptions, norms and values. As for objective culture, it refers to the visible, material and tangible manifestations of a given society such as: artifacts, literature, food, and clothing. These two main components of culture were also seen from the different cognitive, functional and symbolic standpoints. From a cognitive point of view, culture is perceived as the mental framework that people internalize, and which impacts on their common behaviours and rituals. It is also thought to be a system of symbols and codes that creates meaning which guides people's behaviour, as taken from a symbolic perspective. The last angle from which culture is discussed relates to functional considerations. Culture, accordingly, relates to a set of rules that govern and guide people's behavioral patterns. These conventional rules permit members of the same community to operate in an acceptable and appropriate manner. In addition to these perceptions, culture is said to hold various characteristics: it is learnt through enculturation, it is shared and it is transmitted by members of the same group. Further, it is symbolic in the sense that meaning is arbitrarily assigned to symbols that enable people to communicate successfully. Culture is inherently dynamic, ever-changing and integrated, and all over the world, cultures have both universal and distinctive aspects.

2.1.2. Dimensions of Culture

Many discrepancies can be found between all cultures in the world to the extent that nearly no culture is similar to the other. This diversity often results in misunderstandings when people from different cultural backgrounds communicate. Nonetheless, similarities between cultures can and have been found and explained by Hofstede (1991) and Trompenaars and Hampden-Turner (1998), to mention but two. Below will follow a presentation of these two works on cultural dimensions.

Cultural dimensions are used to refer to: “[The] general tendencies that affect behavior and reflect meaningful aspects of cultural variability” (Matsumoto and Juang, 2004: 46; in Shaules, 2007:48). One of these dimensions, for instance, refers to the priorities people put first and preferences they express when dealing with each other or solving problems. Though invisible, such an aspect is reflected in behaviours and reactions. To explain the idea further, when people of a given community tend to give importance to their social status, this inclination would not only be manifested in their behaviours

(interaction), rituals and customs, but would transcend to beliefs and values. Hence, it is essentially a dimension of cultural differences.

As pointed out above, Hofstede (1991) alongside with Trompenaars and Hampden-Turner (1998) are among the pioneers who have carried out empirical and action research to understand the different values and orientations of cultures all over the world, and delineate dimensions of culture. For Hofstede (1991), understanding culture requires an understanding of the psychological and emotional background of people for the reason that affective foundations influence people’s psychological reactions and behaviours. In quite a similar manner, Trompenaars and Hampden-Turner (1998) perceive culture as a set of ways used by members of a given social group for dealing with problems conventionally. Hence, in their study of various cultural differences all over the world, Trompenaars and Hampden-Turner (1998) attempted a more pragmatic approach to describe how people belonging to the same social community think and explain their value choices.

In his attempt to define universal categories of cross-cultural comparison, Hofstede (1991) proposed five cultural value dimensions: (1) Identity; (2) Hierarchy; (3) Gender; (4) Truth and (5) Virtue as Table 2.1 below shows.

Dimension	One Extreme	Other Extreme
<i>Identity</i>	Collectivism	Individualism
<i>Hierarchy</i>	Large Power Distance	Small Power Distance
<i>Gender</i>	Femininity	Masculinity
<i>Truth</i>	Strong Uncertainty Avoidance	Weak Uncertainty Avoidance
<i>Virtue</i>	Long-Term Orientation	Short-Term Orientation

Table 2.1: Hofstede’s (1991) Value Dimensions (Hofstede, et al. 2002: 40)

As demonstrated in Table 2.1, cultural values can range from high to low on five dimensions of culture that correspond to five issues. Each of the dimensions extends over a continuum from one extreme to the other regarding the social problem.

The Identity dimension refers to the nature of the relationships between members of the society or how each individual identifies himself/ herself with regard to their society.

In collectivist societies, people show strong cooperation and harmony with each other, and well-being priority is given to the society over the individual. Unlike collectivist societies, in individualistic societies members' relations are loose, each individual looks after themselves and each person is entitled to hold independent values. Each member perceives himself/ herself as unique and separate from the others. This dimension has also other names describing the same continuum: individualist/ collectivist, low-context/ high-context, universalist/ particularist, specific/ diffuse, internal/ external control, and monochronic/ polychronic cultures (Hofstede, et. al., 2002: 35).

The Hierarchy dimension or the power distance dimension describes how people's roles are distributed in society. These roles are not related to basic institutions like family school and community, but pertain to organisations where people work and the associated power and wealth. It is a matter of inequality and valuing of the differing distance between members that influences on their interaction (Shaules, 2007). Small power distance is said to exist in wealthy countries as in Northern and Western Europe, while large power distance is found in societies where poverty is dominating such as Eastern and Southern Europe (Hofstede, et.al, 2002).

The Gender dimension reflects the dominant qualities with regard to gender distribution in a society. If there is a differentiation between male and female roles, masculinity will be characterizing a society with its tough and assertive qualities. When there is equality between men and women's roles in a society, this can be regarded a feminine society. The Gender dimension is also labeled as achievement-oriented/ care-oriented. Examples of countries that are characterized as masculine societies are: Britain, the United States, Germany, Switzerland and Austria, while the Netherlands, the Scandinavian, Costa Rica and Portugal countries are feminine societies (Hofstede, et al., 2002).

The Truth dimension relates to how people of a given culture deal with the ambiguous and the uncertain. "It has to do with anxiety as a basic human feeling, or in other words with fear of the unknown" (Hofstede, et al., 2002: 8). It was also argued to have two extremes, strong uncertainty avoidance/ weak uncertainty avoidance. Russia, Japan, Korea, Mexico, Belgium, and France are countries standing against uncertainty

tolerance. They are opposed to China, Singapore, Jamaica, and Denmark which tend to be uncertainty tolerant countries (Hofstede, et al., 2002: 38).

The Virtue dimension, also dubbed long-term orientation/short-term orientation, "... describes cultures that range from short-term values with respect for tradition and reciprocity in social relations to long-term values with persistence and ordering relationships by status." (Shaules, 2007: 51). It reflects people's value of tradition and virtue rather than truth. By way of example, China and Japan are classified as long term oriented countries, whereas Pakistan and many African countries are seen as short-term oriented countries (Hofstede, et al., 2002: 39).

Differently from Hofstede (1991), Fons Trompenaars and Charles Hampden-Turner (1998) develop a theoretical framework known as 'Trompenaar's model of national culture differences'. As its name indicates, this model is related to the categorization of cultural differences as challenges that people confront when organizing their nations. Trompenaars and Hampden-Turner tried to find out people's different ways of thinking or logics on which they base their reactions and maintain different solutions to the various problems and challenges they encounter in society. These culturally-based solutions "... became standards which were passed on and which acquire symbolic significance." (Shaules, 2007: 53), and are represented by the value dimensions proposed (Trompenaars and Hampden-Turner, 1998). This framework has seven dimensions; five dimensions that cover people's relationship in society, one which focuses on time management and one which concerns the issue of how people deal with nature and its dilemmas. Each dimension contains a valid solution and its opposing one but "... these solutions form a kind of mirrored opposite of each other." (Shaules, 2007: 55), as it will be explained in the following paragraphs. The five dimensions that deal with the relationships between people themselves are: Universal/ Particular, Individualism/ Communitarianism, Affective/ Neutral, Specific/ Diffuse, and status from Achievement/ Performance. Time orientations covers the relationship between people and time, while internal or external control is a dimension that focuses on the relationship between people and nature (Shaules, 2007)

The Universalism/ Particularism dimension concerns the nature of behaviours in society; or whether people should follow the common rules and apply them without any

modification or adapt themselves to the situation and context or event, in their interactions. The individualism/ communitarianism focuses on “which contributes more to the common good? Emphasizing the development of the individual even at the expense of the group, or emphasizing the well-being of the group even at the expense of the individual? “(Shaules, 2007: 54).

Within the Individualism/ Communitarianism dimension, people of individualistic societies, perceive themselves as individuals working for themselves, while in communitarian societies, people consider themselves as members of the group contributing for the development of their society. The point of whether people’s feelings and emotions can be shown without barriers or kept under control is related to the affective/ neutral dimension. Some nations value expressing emotions naturally and openly, while others do not. One more issue regarding the nature of people’s relationship regards the privacy of their life. This is concerned with the observation that people, in a specific culture, have a public space they share with each other and a private space kept for close people and relatives, whereas those living in a diffuse culture perceive public and private spaces as identical and should be both guarded carefully in interaction. It is quite similar to Hofstede’s Identity dimension.

The status from the Achievement/ Performance dimension, as the name reveals, concerns the basis on which people are given status, their own performance or achievements in life. Put differently, people are accorded status with reference to what they do or did. The last two dimensions in Trompenaars’ model which pertain to the relationship between people and time, on the one hand, and people and nature, on the other hand, discuss the matters of people’s perceptions and approaches of dealing with time, whether sequentially or synchronically (Hofstede’s Virtue dimension) as well as their domination of nature, whether they control or are controlled by it, respectively (Shaules, 2007).

It can be maintained that despite the numerous works which deal with culture dimensions, Hofstede’s work remain by far the dominant one. Culture is the fabric of which society is made up, and which comprises language as one of its essential elements.

2.1.3. The Synergy of Language and Culture

Language and culture are two interrelated social phenomena. Their relationship spurred a fascinatingly broad range of debate cutting across various disciplines (Sapir, 1929; Byram, 1989; Kramsch, 1998). This section is devoted to shed light on some of these studies with the aim of accounting for how culture and language are two faces of the same coin. Moreover, and in respect of the present research work, this interconnectedness between language and culture will be examined in FLT contexts.

Among the overwhelming points made about the nature of the relationship between language and culture is the following question: which of language and culture is part of the other? Douglas Brown (1994:170) answers this question when he argues that: “Language ... is the most visible and available expression of ... culture”. Later, and in another context, he (2000) clearly states that: “A language is part of a culture and culture is part of language. The two are intricately interwoven so that one cannot separate the two without losing the significance of either language or culture” (177). Inherent in these two statements is the idea that language and culture are two interrelated entities. Language is ingrained in society and is a social institution. It is not an ‘autonomous construct’ (Fairclough, 1989) that exists in isolation. Rather, it is considered as a social practice that influences and is influenced by other social institutions. According to Brown (1994, 2000), both culture and language form the entity of the other. “[Language] is both a symbol of the whole and a part of the whole which shapes and is in turn shaped by sociocultural actions, beliefs and values”, argues Byram (1991:18). On the one hand, language is a cultural manifestation or an aspect of culture. It expresses cultural reality of a given society. On the other hand, culture is deemed as part of language for linguistic realizations reflect people’s cultural modes of perception and thought. Therefore, these two entities are interdependent and interrelated to each other. In Buttjes’s (1990:55; in Lessard- Clouston, 1997:2) terms, “language and culture are from the start inseparably connected”

Moreover, language as a sub-part of culture is of a pivotal and significant role in society and communication, so much so that Sapir (1929) and Bourdieu (1990) stress the importance language has in building meaning and shaping individuals’ thought. In their Linguistic Relativity Hypothesis, Sapir and Whorf claimed that language determines the

way people think. It affects human cognition. In other words, “because different languages categorize objects, relationships and meanings differently, one’s view of the world is said to reflect perceptual categories learned in the process of acquiring one’s native language.” (Shaules, 2007: 42). Culture is the key factor by which people of different cultures think and perceive the world differently, as Duranti (1997:49) pens, “[Language is] an important window on the universe of thought”. Hence, language is a mirror-like feature of a community’s culture as it characterizes the cultural aspect of human life.

Another function of language as regards the culture of societies relates to its importance in communication, in the sense that it is a means and a guide to the cultural heritage of the groups (Salzmann, 1998). Additionally, language reflects groups’ cultural orientations; it is revealed in or can be understood via language. Therefore, language is multidimensional and does not exist in vacuum; it is “an essential instrument and component of culture whose reflection in linguistic structures is pervasive and quite significant” (Langacker, 1999: 16). In this encapsulation, Langacker summarizes what language is to culture. On the one hand, language is one element of the cultural manifestations of any social group alongside artifacts, behavioral patterns, norms and values. On the other hand, language is a tool by which cultural features can be detected. By the same token, Risager (2006:3) argues: “... linguistic practice is always cultural, in the sense that it is in itself a form of cultural (meaningful) practice, and because it is embedded in a larger cultural (meaningful) context”. In this statement, Risager maintains that language should be conceived of as a cultural product or manifestation, and one that is influenced by culture itself. Thus, “language does not exist apart from culture, that is, from the socially inherited assemblage of practices and beliefs that determines the texture of our lives” (Sapir, 1970: 207). It is “a key to the cultural past of a society” (Salzmann, 1998: 41), and a guide to the present social reality.

The inevitable interconnectedness between language and culture in any communication process proves that they both interpenetrate and that the absence of one causes misunderstandings or breakdowns in interaction. Kramsch (1998) as such, in her analysis of the interdependence of language and culture, states three ways that language relates to culture. In her words (1998:3), “language expresses ...; embodies ...; and

symbolizes cultural reality”. By expressing cultural reality, Kramsch means that in using language, speakers of the language can express their ideas, beliefs, and attitudes that can be understood only by those who share the same cultural background. Language embodiment of cultural reality indicates that meaning transmission in communication is attained through various forms which are due to the creativity of language. The last point mentioned denotes the symbolization of language; language characterizes a group’s identity. It is a symbol that makes communities unique and different from each other.

Within the same context, language-culture close relationship was deeply rooted and emphasized in the Speech Act Theory (Austin, 1962; Searle, 1969), and the Cooperative Principle (Grice, 1975). Briefly, speech acts are “actions performed via utterances” (Yule, 1996:47). In uttering sentences (locutionary acts), speakers use specific language to express certain intentions and ideas (illocutionary force), and expect from their interlocutors to react accordingly in an appropriate way (perlocutionary acts). This communicative process cannot be successfully established if the interlocutors (speakers and listeners) do not share the same cultural background. Culture, thus, provides a framework for participants to communicate accurately and appropriately using the language medium (whether verbal or non-verbal) (for more details see Chapter One).

In the same vein, Grice (1975) in his Cooperative Principle construct vindicates the idea that sharing conceptual assumptions and knowledge is a prerequisite for successful communication between interlocutors. Accordingly, interaction is a joint effort between the speaker and the hearer, each of whom is expected to respect the four maxims proposed. These maxims are: quantity, quality, manner and relation. The use and application of these maxims by interactants differ depending on their background knowledge and conceptual frameworks that guide their behaviour. Consequently, if communicators belong to different cultures, then they are prone to confrontation with misunderstandings and communicative breakdowns.

Additionally, the tight connection between language and culture is clearly explained by Samovar et al. (1981: 24) who maintain that:

Culture and communication are inseparable because culture not only dictates who talks to whom, about what, and how the

communication proceeds, it also helps to determine how people encode messages, the meanings they have for messages, and the conditions and circumstances under which various messages may or may not be sent, noticed, or interpreted... Culture...is the foundation of communication.

Following this passage, Samovar et al. explain how culture and communication relate to each other, in the sense that culture is the essence of communication, the correspondence between language and culture was only implicitly pointed out. Unlike Samover et al. (1981), Ngugi (1986) discusses this idea explicitly and concisely saying that: “Communication creates culture: culture is a means of communication. Language carries culture, and culture carries, particularly through speech and literature, the entire body of values by which we come to perceive ourselves and our place in the world” (15-6).

This affinity between language and culture led to the creation of new combined words that denote language/culture interconnectedness. Among these words which signify the inseparability between language and culture are: ‘linguaculture’ (Friedrich, 1989), and ‘languaculture’ (Agar, 1994). Agar (1994:6) defines ‘languaculture’ as “the necessary tie between language and culture”, and stresses the relevance of this rapport in FLT context:

Language, in all its varieties, in all the ways it appears in everyday life, builds a world of meanings. When you run into different meanings, when you become aware of your own and work to build a bridge to others, ‘culture’ is what you are up to. Language fills the spaces between us with sounds: culture forges the human connection through them. Culture is in language, and language is loaded with culture (1994: 28)

The idea that culture should be taught alongside the FL can be easily deduced from this passage. Culture is essential in building and interpreting meanings, a quality that makes its acquisition by language learners fundamental in their learning process of the FL. Moreover, learning a foreign culture enables learners to become aware of their own cultural framework. Hence, culture learning cannot be separated from language learning. Among the most quoted researchers who advocate this conception of culture integration in language learning is Byram (1989). For him, teaching culture means allowing learners to become familiar with the new system of meanings and the symbols related to these meanings. In such situations, FL learners are required to be able to understand the different manifestations of foreign culture such as cultural values or behaviour.

At this point in discussion, it can be said that language and culture have been proved to intertwine and interrelate at all levels. The existence of one depends on and necessitates the existence of the other. Having this mutual relationship in mind, researchers have approached an application in FLT contexts in which language teaching is expected to be culture teaching as well, and both work in tandem to develop learners' competencies.

2.2. Culture in Foreign Language Teaching

With respect to the inseparability of language and culture, exploring the position of culture in FLT goes through its historical development. New insights to FL pedagogy have been suggested to depict the close relationship between language and culture. Eventually, scholars have shifted their attention to the integration of culture in various FLT approaches. Unlike in the previous decade, the provision for culture awareness and the incorporation of culture in FLT curricula have become strongly defended by many researchers (Lessard-Clouston, 1997; Kramersch, 1998, to name a few).

2.2.1. History of Culture Teaching

The previous discussion made it clear that the harmony between language and culture signifies that culture cannot be taught without language and vice versa. Language teaching is culture teaching (Lessard-Clouston, 1997). Hence, teachers of an FL are supposed to provide learners with all materials that refer to its culture and use activities to permit learners get an image or a picture about the target culture (Peck, 1998). Yet, concern with culture integration in FLT does not go far back in history as Allen (1985:138) states: "... prior to the 1960s, the lines between language and culture were carefully drawn. The primary reason for second language study in the earlier part of this century was an access to the great literary masterpieces of civilization". This implies that language and culture were considered as two separate units when it came to teaching. Since culture was seen as fine arts, civilization and literature, language educators discarded it from the language teaching curriculum and took for granted its implicit achievement. As a matter of fact, before the 1960s, culture was conspicuously absent within the various teaching approaches used in that era. It wasn't until the 1980s and 1990s that culture began to be a subject of studies worldwide, such as in the USA, Britain, and even France (Seelye, 1984; Byram,

1989; Kramsch, 1989), which dealt, specifically, with language-culture mediation in FLT methods.

In the nineteenth century, the Grammar-Translation Method (GTM) was the dominant approach in teaching FLs. It was known as the Classic Method (Larsen-Freeman, 2000). In this approach, FLT was devoted to studying literature and developing reading skills. Its main aim is to make learners able to read classic literature of the Latin and Greek languages (Chastain, 1988). Additionally, this teaching method –as indicated in its name– is based on two elements: grammar and translation. Learners are imparted with ample instruction about the grammatical rules of the FL. Translation is basic, in which learners work on translating literary texts to their native language, and receive immediate explanation about the vocabulary and the grammatical rules encountered (Larsen-Freeman, 2000). Hence, success measurement in this approach is related to the learners’ ability to translate written texts from one language to another, native to target or vice versa. Learning an FL, accordingly, entails an access to the foreign literature and great works, through reading and writing. Additionally, using language for communicative purposes and forming “[a] speaker of the language on the model [...] of a native speaker” is not one of the objectives of this approach (Byram, 1989:10). Rather, it is on the formation of “a native reader and writer” that this approach is based (Byram, 1989:10). Richards and Rodgers (2001:5-6) summarize the GTM principles as follows:

- ✓ *The goal of foreign language study is to learn a language in order to read its literature and in order to benefit from the mental discipline and intellectual development that result from foreign language study (cognitive stance)*
- ✓ *Reading and writing are the major focus; little or no systematic attention is paid to speaking or listening.*
- ✓ *Vocabulary selection is based solely on the reading texts used, and words are taught through bilingual word lists, dictionary study, and memorization.*
- ✓ *The sentence is the basic unit of teaching and language practice. Much of the lesson is devoted to translating sentences into and out of the target language [...]*
- ✓ *Accuracy is emphasized. Students are expected to attain high standards in translation [...].*
- ✓ *Grammar is taught deductively [...]*
- ✓ *The student’s native language is the medium of instruction.*

Inherent in these principles are some key points which need to be highlighted. For culture as a part of FLT, it was perceived as the acquisition of information about foreign literature and fine arts (Larsen-Freeman, 2000). Culture teaching, in this approach, has not been given its due share. However, the strong emphasis on grammar and translation while teaching an FL makes learning “a tedious experience of memorizing endless lists of unusable grammar rules and vocabulary and attempting to produce perfect translations of stilted or literary prose” (Richards and Rodgers, 2001:6). Moreover, language performance takes place in the form of reading and translation. As for language use, it was totally disregarded as it was believed to be practised, acquired and learnt automatically as the grammatical rules are learnt and practised (Larsen-Freeman, 2000). Hence, “the result of this approach, is usually an inability on the part of the student to use the language for communication” argues Celce-Murcia (2001:6).

To remediate for the above-stated shortcomings manifested by the GTM, researchers have worked on the integration of some key concepts that would, presumably, be fruitful for the teaching profession. The emergence of the Reform Movement, during the colonial period which Europe was also witnessing, contributed to the proposition of the Direct Method.

This Direct Method (DM) represents a reaction towards the GTM’s failure in helping learners communicate effectively in the TL. On the one hand, participants of the Reform Movement called for taking child language learning a prerequisite in teaching FLs. The process of FL learning is identical to that of the native language. This indicates that FLT should aim at developing the learner’s ability to use language in a natural-like and effective manner. In addition, the proponents of the DM insisted on the use of authentic texts in order to give learners opportunities to learn about the target culture, but not to be used for translation. On the other hand, at the time of its introduction, there was an increased demand in Europe for developing people’s oral proficiency in FLs concurrent with increased development of international communication, in the colonial period. These two factors have influenced the direction of research to giving more attention to the importance of developing learners’ oral skills and fluency in FLT.

During the 1920s, the foundation of the DM started on the basis of allowing natural learning and acquisition of FLs. Unlike the GTM, the basic premise of this natural approach is reliance on and use of the TL itself; no translation was required of teachers (Larsen-Freeman, 2000). On the part of learners, they were encouraged to use the TL exclusively in learning, especially during classroom interaction. These principles and premises are well explained by Richards and Rodgers in their book of *Approaches and Methods in Language Teaching* (2001: 12):

- *Classroom instruction was conducted exclusively in the target language.*
- *Only everyday vocabulary and sentences were taught.*
- *Oral communication skills were built up in a carefully graded progression organized around question-and-answer exchanges between teachers and students in small intensive classes.*
- *Grammar was taught inductively.*
- *New teaching points were introduced orally.*
- *Concrete vocabulary was taught through demonstration, objects, and pictures; abstract vocabulary was taught by association of ideas.*
- *Both speech and listening comprehension were taught.*
- *Correct pronunciation and grammar were emphasized.*

As far as culture teaching is concerned, it can be said that it was neither explicitly highlighted nor stressed in the principles of this method. Rather, it was taught inductively (Celce-Murcia, 2001). Learners “[...] study culture [that] consists of the history of the people who speak the target language, the geography of the country or countries where the language is spoken, and information about the daily lives of the speakers of the language.” (Larsen-Freeman, 2000: 29). Culture learning is related to language learning. Since language learning basically relied on the spoken form of language and learners’ speaking skills, it was carried out according to the target people culture as manifested by daily life and attitudes.

Despite the fact that the teaching of culture existed within the realm of FLT through the DM, it remained only superficial. Moreover, the widespread popularity of this approach across Europe and, later, the USA was no guarantee for a long-standing implementation by teachers. Its aims were thought to be impractical and there was an overemphasis on achieving native-like fluency (Richards and Rodgers, 2001). Add to this the fact that, “...

[Only] few teachers could use their foreign language well enough to use a direct approach effectively in class” (Celce-Murcia, 2001: 6). Similar to the GTM, the application of the Direct Method in EFL classrooms does not fulfil learners’ needs and teachers’ major aims in teaching FLs, specifically the aim of enabling learners to use language successfully in communication. Thus, it was felt necessary to carry out further research in order to make up for the deficiencies noted in this method. It was in these circumstances that the Audio-Lingual Method came into being.

The Audio-Lingual Method (ALM) appeared in the United States during WWII. During that period, there was an urgent need to equip American soldiers with the necessary information about people of other cultures and to help them communicate effectively at international levels. To do so, a specific programme that joins both TL and culture was proposed by the army to permit soldiers to interact with people of different cultural backgrounds when sent abroad. Simultaneously, there were some scholars as Brooks and Seelye who were working on the integration of culture in language teaching syllabi. As for the basic aim of this method, it consisted in teaching learners how to use language to achieve successful and effective communication in the TL, i.e. to understand the TL and be understood by others. The principles of structural linguistics (Bloomfield, 1933) and behavioural psychology (Skinner, 1957) laid the ground for this method. By and large, learning is a matter of habit formation in nature. Learning a language, accordingly, requires drilling to acquire its grammatical structures. Learners, following this method, were presented with dialogues in the TL (Richards and Rodgers, 2001). In doing so, they were expected to develop their speaking skills through manipulation of such type of language. Other characteristics of the ALM were summarized by Celce-Murcia (2001:7) as follows:

- ✓ *Lessons begin with dialogues.*
- ✓ *Mimicry and memorization are used, based on the assumption that language is habit formation.*
- ✓ *Grammatical structures are sequenced and rules are taught inductively.*
- ✓ *Skills are sequenced: listening, speaking- reading, writing postponed.*
- ✓ *Pronunciation is stressed from the beginning.*
- ✓ *Vocabulary is severely limited in initial stages.*
- ✓ *A great effort is made to prevent learner errors.*
- ✓ *Language is often manipulated without regard to meaning or context.*

- ✓ *The teacher must be proficient only in structures, vocabulary, etc. that he or she is teaching since learning activities and materials are carefully controlled*

Guided by the objective of enabling learners to use the TL in an appropriate communicative way, Audio-Lingual classrooms, are identified by focus on teaching language structures rather than meaning. Teachers, while presenting language, rely on dialogues and use repetition and drilling to help learners memorize different expressions that are useful in communication. Among the drilling activities displayed, there is: chain drill, single and multiple-slot substitution drill, and backward build-up drill (Larsen-Freeman, 2000). Little focus is given to vocabulary, instead grammar and pronunciation are the main features to teach.

As regards culture, learners are expected to induce the different cultural traits of the target country from the dialogues at hand. Culture is seen as the lifestyles and prevalent behaviours that characterize a given group of people. Larsen-Freeman (2000:45) phrases the position of culture in this method saying: “Language cannot be separated from culture. Culture is not only literature and the arts, but also the everyday behavior of the people who use the target language”. Following this statement, it can be claimed that despite the fact that it is not explicitly stated as an objective, culture seems relevant to Audio-Lingual classrooms. This significance of the cultural component in FLT stems from language-culture strong relationship advocated by structural linguists.

In spite of the public endorsement of the ALM during the sixties, and its implementation in language schools worldwide, learners manifested an inability to apply what is learnt in classrooms while facing real communication outside (Larsen-Freeman, 2000; Richards and Rodgers, 2001). Another argument against this method was its overemphasis on the premise that language learning occurs through habit formation. It was contended that learning a language requires learning the basic rules underlying that language (or rule formation). This would help learners produce an infinite number of utterances, and feel free and innovative when communicating. Chomsky (1966; in Richards and Rodgers, 2001: 65) contests: “Language is not a habit structure. Ordinary linguistic behavior characteristically involves innovation, formation of new sentences and patterns in accordance with rules of great abstractness and intricacy.” (153) This view pinpoints

that language use involves the use of inherent mental processes to produce novel expressions suitable for the context of communication. These arguments put the ALM principles into question, and numerous alternative method suggestions were proposed. Suggestopedia, Total Physical Response, Community Language Learning were some of these proposals. Later, an eclectic method called Communicative Language Teaching was put forward, in which relevant principles and techniques from the previously-suggested method proposals were integrated.

The Communicative Approach which appeared in the seventies is considered as the umbrella term that covers many methods, foremost among which figures Communicative Language Teaching. This approach is considered as an amalgamation of some newly-brought ideas about the nature of language and language learning (Richards and Rodgers, 2001). Yet, the common point between these ideas is the strong relationship between language and communication. The first figure to propose a different idea from those applied in the previous approaches is Widdowson (1978). His fundamental assumption relates to the type of language to teach. For him, learners must be taught the rules of language usage and language use as well. This is intended to say that learners need more than knowledge about the grammatical rules of an FL to form accurate structures; they also need to know how to use these structures for communicative purposes. Maintaining effective communication means using language accurately and appropriately. Using correct grammatical structures is not the sole condition in interaction, but knowing when, where, and how to use them is a key aspect (Larsen-Freeman, 2000; Richards and Rodgers, 2001). The second key notion brought to the Communicative Approach pertains to the nature of communication, hence that of language and communication. Wilkins (1976) argues that communication necessitates the use of given functions in various social contexts. This indicates that language use is not arbitrary, and is based on some factors that help achieve the speaker's intended functions. By the same token, Hymes (1972) upholds the view that developing learners' linguistic competence does not guarantee successful communication in the TL. The truth of this argument has been revealed in the outcomes of the previously implemented methods of teaching which focus on teaching learners language structures (Larsen-Freeman, 2000). Linguistic competence should be associated with communicative competence to achieve appropriate communication in the TL. All

these recent views contributed to the emergence of the Communicative Approach which was described by Littlewood (1981) as an approach that: “[...] combine[s] the newer functional view of language with the traditional structural view; in order to achieve a more complex communicative perspective”(x).

Stemming from these concepts, the Communicative Approach delivered two related and central principles having direct bearing on FLT. The first states that language should be taught and presented to learners as form and function. Language does not consist only of grammatical structures that are used out of context. Instead, in communication, these structures serve certain functions to achieve appropriate interaction between interlocutors. Since one grammatical structure can serve two or more functions in communication, teaching learners the accurate grammatical forms without drawing their awareness to the various uses or the functions these structures can perform in real communication would be impractical. The second principle on which this approach is based relates to the teaching of strategy choice when using grammatical structures. This means that learners should be taught how to choose strategies that go with their grammatical structures. Learners’ attention should be drawn to the aspect of appropriateness along with that of the accuracy of structures in communication. By doing this, learners would be given the opportunity to successfully get involved in real communicative situations, rather than to merely learn certain linguistic rules.

CLT is best described as an approach rather than a method (Richards and Rodgers, 2001). It is an outgrowth of the increasing need for communication in a globalized world. In essence, CLT is essentially eclectic. Its insights and principles are derived from multiple disciplines such as: Linguistics, Sociolinguistics, Philosophy, and Psycholinguistics (Celce-Murcia, 2001). This leads, on the one hand, to its diversification and difficulty to reach a consensual description of its premises, and to the emergence of different proposals that work on communicative competence, on the other hand. The multiplicity of definitions attributed to CLT is explained by Harmer (2003) as follows: “The problem with communicative language teaching (CLT) is that the language teaching term has always meant a multitude of different things to different people.” (289). Communicative competence is deemed to be the fundamental objective under this umbrella-approach of

CLT. Since the basic concept of this method is communication, it can be easily surmised that perspectives on both learning and language are communicative in nature. As for the communicative stand of language, it stipulates that the inextricable relationship of language and communication dictates the necessity to teach language functions. The focus on teaching language structures and forms proves not to satisfy learners' needs for successful communication (Richards and Rodgers, 2001). In language, one communicative function can have different forms, and vice versa, one linguistic structure can serve various functions. Hence, it is crucial to teach learners the two language aspects: form and meaning to help them communicate effectively in the TL (Savignon, 2001). In addition to focusing on functions or meaning, the communicative stance on learning strongly emphasizes that language learning should occur in a natural-like way so as to provide better acquisition of language by learners. They should be encouraged to use language freely, not just for the sake of learning it as another subject matter in schooling, but also for authentic interaction in the classroom (Larsen-Freeman, 2000). This idea of natural acquisition is borrowed, as it were, from Krashen and Terrell's (1983) 'Natural Approach' which states that effective language acquisition occurs in an environment which provides natural acquisition processing.

As stated above, the prominence of communicative ideas accounts for the extension of the teaching objectives from developing learners' linguistic competence to developing their communicative competence (Hymes, 1972). Since communication entails meaning negotiation, achieving success in developing one's linguistic competence does not assure appropriate communication. Mastery of grammatical rules and knowledge of language vocabulary (linguistic competence) are not adequate elements for conducting effective interaction. In addition, learners should develop their communicative competence or ability to use different language structures to express certain functions depending on situations (Savignon, 2001). Communicative competence is defined by Savignon (1972:8) as: "the ability to function in a truly communicative setting – that is, in a dynamic exchange in which linguistic competence must adapt itself to the total informational input, both linguistic and paralinguistic, of one or more interlocutors". It includes knowledge of what to say and how to say appropriately with respect to the context of speech. Linguistic

competence, thus, is part of communicative competence (For more details on communicative competence, see Chapter Three).

In describing the basic principles of CLT, Brown (2001: 43) sets six succinct characteristics:

- *Classroom goals are focused on all of the components (grammatical, discourse, functional, sociolinguistic, and strategic) of communicative competence.*
- *Language techniques are designed to engage learners in the pragmatic, authentic, functional use of language for meaningful purposes.*
- *Fluency and accuracy are seen as complementary principles underlying communicative techniques. At times fluency may have to take on more importance than accuracy in order to keep learners meaningfully engaged in language use.*
- *Students in a communicative class ultimately have to use language, productively and receptively, in unrehearsed contexts outside the classroom. Classroom tasks must therefore equip students with the skills necessary for communication in those contexts.*
- *Students are given opportunities to focus on their own learning process through an understanding of their own styles of learning and through the development of appropriate strategies for autonomous learning.*
- *The role of the teacher is that of facilitator and guide, not an all-knowing bestower of knowledge. Students are therefore encouraged to construct meaning through genuine linguistic interaction with others.*

Concerning the cultural component in CLT, it has been given worth and significance. Culture is important in this method because it is part and parcel of communication. The use of any linguistic expression is shaped by the social and cultural context in which it occurs. Hence, developing learners' communicative competence means enabling learners to use language appropriately and convey their intended meanings with reference to the socio-cultural context where speech occurs. The use of authentic texts, too, provides learners with ample knowledge about the foreign culture, particularly, everyday lifestyles and other features such as the use of non-verbal behaviour (Larsen-Freeman, 2000). Although culture, at the theoretical level seems to have taken root in CLT through the objective of communicative competence, its implementation proves to be discarded. Pulverness (2014:428) provides a succinct explanation that: "Communicative language teaching, in its emphasis on authentic text and genuine interaction, privileges

meaning over form, but in excluding cultural meaning, it promotes a model of language that is restricted to transactional functions and referential uses of language.” Therefore, despite the pragmatic and functional orientations of this approach which would normally take culture as a main element, culture was not taught explicitly and systematically (Byram, 1997).

All things considered, it can be stated that in the eighties of the last century, with the advancing of the Communicative Approach, culture came to be acknowledged to have a pivotal role in FLT due to the needs felt for developing communication skills and abilities. Before that time, culture was either absent or implicit in the objectives of the different methods, specifically the Grammar-Translation Method and the Direct Method. Thus, dissatisfaction with those methods lingered on in view of their inability to help learners maintain successful communication in the TL. The successive alternatives centered on achieving communicative competence in learners. Consequently, various research works were conducted with the purpose of bringing culture to the fore in FLT and proposing fully culture-integrated models of teaching. Cultural awareness, which will be explored below, is one of the key concepts which is related to culture.

2.2.2. Cultural Awareness

Communication refers to the process through which people express themselves and their ideas, and maintain social relations via language. However, difference in the language used by interlocutors means difference in their beliefs, views, and perceptions. This difference may lead to participants’ confronting of communicative problems. Indeed, linguistic and cultural dissimilarity between speakers may engender misunderstandings and communicative breakdowns. For FL learners, this situation may be witnessed when interacting in the TL, since they, most of the time, see and interpret meanings in accordance with their own cultural backgrounds. What is acceptable and appropriate in a culture, however, may not be applicable to another one. Learners, accordingly, should be helped by teachers to overcome such communicative misunderstandings through developing their cultural awareness.

Cultural awareness is a newly-integrated concept in FLT (Savignon, 2002). It was coined by Tomalin and Stempleski (1993), but it was also referred to by other terms such

as: cultural sensitivity (Bennett, 1993; Savignon, 2002; and Pulverness, 2014) and cultural consciousness (Kumaravadivelu, 2003). Raising such awareness is believed to permit learners get over different communicative failures. As such, it is considered a complementary element to culture teaching. As Lessard-Clouston (1997:1) notes:

Students will indeed need to develop knowledge of and about the L2 or FL culture, but this receptive aspect of cultural competence is not sufficient. Learners will also need to master some skills in culturally appropriate communication and behaviour for the target culture... [C]ultural awareness is necessary if students are to develop an understanding of the dynamic nature of the target culture, as well as their own culture.

This passage indicates that teaching culture is quite crucial for FL learners. However, if this cultural knowledge is put into practice, it will not be adequate to run successful communication. Fostering learners' positive attitudes towards what is different from their own culture and equipping them with the necessary skills for communication seems required and basic. Cultural knowledge doesn't suffice for effective cross-cultural interaction. What is also needed is the development of learners' cultural awareness that can enrich their understanding of how cultural differences affect communication.

Cultural awareness is related mainly to learners' openness and willingness to know and tolerate what is different from their native culture, the acquisition of which is likely to happen in the form of cognitive and behavioral changes within individuals (Allport, 1988). Thus, cultural awareness refers to "sensitivity to the impact of culturally induced behavior on language use and behavior." (Tomalin and Stempleski, 1993:5). As pointed out in previous sections, the important role that culture displays in communication is widely recognized. Participants in interaction perceive, evaluate and interpret differently with reference to their own cultural frameworks. Developing such culture-loaded type of awareness entails recognition and consciousness of the dissimilarities existing between one's own views and perceptions and those of other people who belong to different cultures, as well as an ability to decenter oneself and tolerate these differences. Kramsch (1993) explains the function of cultural awareness in FLT context. She has this to say about the matter: "If...language is seen as social practice, culture becomes the very core of language teaching. Cultural awareness must then be viewed as enabling language proficiency." (1993:27). Hence, developing learners' cultural awareness is crucial on the

grounds of the paramount position culture holds in FLT. Furthermore, she (1993) emphasizes the idea that there would be no development of language competence if there is no awareness of its culture, and how both of the TL and culture relate to one's own native language and culture. By the same token, Pulverness (2014) argues that culture awareness should be taken as the first skill to develop in FL learners "right from day one" (428), considering that developing such awareness helps learners develop their critical thinking, it is further argued.

The experience of acquiring this culture-bound awareness was also described by Byram (1991: 19) as the "modification of monocultural awareness". The use of the word modification was purposeful; it entails shifting from one's feeling of ethnocentrism to that of ethno-relativism (Bennett, 1993 in Shaules, 2007). In plain words, developing cultural awareness is believed to encourage learners gain a new vision towards their culturally-based frameworks of values, beliefs, rituals and behaviours, and the exotic ones. It requires more than mere comparison and evaluation of differences; instead, promotion of understanding of and respect for other cultures are fundamental levels to be achieved. As it is vindicated by Kumaravadivelu (2003:271-72), raising learners' cultural awareness or consciousness "... enables [them] to learn and grow, to change and evolve, so as to meet the challenges of today's emerging global reality". He (2003:273) goes on to argue that:

... [R]aising cultural consciousness in the L2 classroom will help learners to critically reflect on their own culture and (re)view it in relation to others, thereby gaining fresh perspectives about their culture and about themselves. Cultural consciousness thus becomes a tool for both self-reflection and self-renewal.

Therefore, reflection on one's own social identity and the cultural underpinnings that guide one's beliefs, perceptions and behaviours, as well as understanding those of foreigners result in a change of attitudes towards one's own and the foreign culture. By doing so, a FL learner become flexible and open as to tolerate what is new and different from his/her own frame of reference. Promotion of learners' cultural awareness should reflect in their attitudes and behaviours as well. Cultural awareness, thus, affects both of the cognitive and behavioral aspects of learners.

Furthermore, learners are said to go through several stages in order to develop their cultural awareness. Byram and Risager (1999) make mention of this developmental process

in their definition of this concept which refers to "... a range of phenomena ranging from knowledge about other countries to positive attitudes towards speakers of other languages, to a heightened 'sensitivity' to otherness of any kind."(4). Unlike Byram and Risager (1999), Gaston (1984; in Shaules, 2007) provides a detailed explanation about the different stages of cultural awareness. According to him, there are four stages to acquire such awareness: recognition, acceptance/ rejection, integration/ ethnocentrism, and transcendence. Shaules (2007: 86) defines each step as follows:

1. *Recognition: growing consciousness of [one's] own cultural group.*
2. *Acceptance/ Rejection: a reaction to cultural difference that is either positive or negative.*
3. *Integration/ Ethnocentrism: ... involves beginning to think biculturally or becoming rigidly ethnocentric.*
4. *Transcendence: [ability] to value and appreciate [one's] own cultural roots as well as ... all other cultures...*

The progress of cultural awareness, accordingly, starts with the acknowledgment that there exist various differences between native and target cultures. Language learners should realize that not all cultures are similar or resemble their native culture. This realization is believed to stimulate learners either positively, through enjoying cultures' dissimilarity, or negatively, through rejecting all what is different and only appreciating what is native. If learners accept the new perceptions, values and beliefs of the target culture, they will, presumably, start mediating between the two cultures, native and target. Yet, if they do not tolerate and feel they cannot cooperate with the exotic views and attitudes, they would attach high values to their native culture. Cultural awareness, hence, will be achieved by the learners who tolerate what is different in foreign cultures and accept and appreciate it alongside with their inherent values of the native culture.

Another figure, concerned with this issue of cultural awareness stages, is Bennett (1993) who suggests a Developmental Model of Intercultural Sensitivity (DMIS). He perceives the achievement of such awareness to be the fundamental product of culture learning/ teaching. The key concept in his model is differentiation (Shaules, 2007). Learners who gain cultural awareness are thought to be able to interpret the various cultural frameworks appropriately and to move smoothly between cultures. In Bennett's (1993; in Shaules, 2007:91) words, "If a learner accepts this basic premise of ethno-relativism and

interprets events according to it, then intercultural sensitivity and general intercultural communication effectiveness seem to increase.” Similar to Gaston (1984; in Shaules, 2007), Bennett (1993) cites the progressing stages through which cultural learning passes. He divides them into two major stages: ethnocentric stage and ethnorelative stage. Each of these stages subsumes three sub-steps. The ethnocentric stage comprises: denial, defense and minimization, whereas acceptance, adaptation and integration form the ethnorelative stage. Cultural awareness, conceptualized as such, is an inevitable outcome of language learning largely and culture learning specifically. This interconnectedness has been clarified by Barry Jones (2000:157) with the use of Byram’s (1997:10) expression as follows:

The relationship between using language for communicative purposes and developing a cultural awareness is fundamentally important. Learners need to understand that speaking another language is not merely a question of one-to-one relationships. It is only as a result of such a realisation that they will ‘acquire new ways of conceptualising the reality they take for granted as natural’

Therefore, by analyzing and questioning what they considered as the obvious order of things in their culture, and by bearing in mind and appreciating the foreign culture on equal footing, the learner can engage in and interpret communication appropriately.

The concept of cultural awareness was used in FLT to refer to the development of learners’ sensitivity to foreign culture. Cultural knowledge, it was shown, should be supplemented by cultural awareness. Meaning, in order to function appropriately in intercultural contexts, learners need to be aware of the differences between cultures and to develop a sense of appreciation and accommodation to the new cultural frameworks to avoid misinterpretations and communicative breakdowns.

2.2.3. Incorporating Culture in Foreign Language Teaching

The key concept investigated, throughout this chapter, concerns the interconnectedness between language and culture, and its influence on communication success. Cultural awareness proves useful for overcoming the possible communicative misunderstandings that can occur between participants of different origins. Recognition and awareness of the cultural underpinnings of language use help in conducting appropriate

interactions in the TL. Culture, therefore, should be integrated to FLT classrooms as it has been highly emphasized by various scholars.

The new trend to FLT maintains that culture cannot be taught without language and vice versa. This eventual call for culture integration in FL curricula is based on the grounds of the usefulness of culture in the production or interpretation of linguistic expressions. On the one hand, the use of language is context-bound. People select what to say on the basis of some factual information considering when, why, how, to whom speakers are addressing. Therefore, it is clear that these culture-specific factors influence linguistic expression and communication. On the other hand, success in understanding and interpreting linguistic expressions form the part of listeners is conditioned by shared background knowledge with interlocutors. Language learners need to be equipped with data to produce language and interpret it successfully, interact appropriately. This idea has been argued for by Agar (2006:2) who writes: “using a language involves all manner of background knowledge and local information in addition to grammar and vocabulary”. Language use, accordingly, is shaped by the social and cultural context in which it occurs. In addition, the interpretation of meaning in a given language is determined by its culture. “The meanings of a particular language point to the culture of a particular social grouping, and the analysis of those meanings – their comprehension by learners and other speakers – involves the analysis and comprehension of that culture.” (Byram, 1989: 41-2). In the same vein, Hofstede et al (2002:18) point out:

Language is much more than learning new vocabulary and grammar. It includes cultural competence: knowing what to say and how, when, where, and why to say it. Knowing a little of the foreign language may only allow you to make a ‘fluent fool’ of yourself.

Learning a language doesn’t require a mastery of its vocabulary and grammatical rules per se, but knowledge of the cultural frameworks on which language is based. If a learner is grammatically competent and culturally ignorant, then he/she is said to know little of the FL.

In this regard, culture should be incorporated in FL classrooms. The cultural underpinnings of language use necessitate an integration, otherwise language learning would not be adequate for learners when they engage in real communication in the TL. For

Buttjes (1990:55-6): “language teachers need to go beyond monitoring linguistic production in the classroom and become aware of the complex and numerous processes of intercultural mediation that any foreign language learner undergoes...” FL classrooms should become ‘cultural islands’ giving clear representations of cultural phenomena (Kramsch, 1993; Peck, 1998). Language and culture should be taught simultaneously, rather than separately, or as Byram (1991: 18) claims: “to teach culture without language is fundamentally flawed”. By the same token, Peck (1998:1) argues that “Without the study of culture, foreign language instruction is inaccurate and incomplete”. In view of the importance of culture in language learning, developing learners’ cultural competence should be a primary aim within the FLT scope. It should not be viewed as an extra competence, but a fundamental one. This position of culture in FL curricula is also suggested by Kramsch (1993:1) in this fashion:

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.

Accordingly, culture should be given a higher status in FL syllabi. Hammerly (1982: 517; in Stern, 1992) gives his support to Kramsch in announcing that culture “should take place in the second language program from the first day of class”. The reason for such claims resides in the fact that language learning/teaching is culture-bound, which entails that language cannot be taught without its culture, as Politzer (1959:100-1) declares:

As language teachers, we must be interested in the study of culture... not because we necessarily want to teach the culture of the other country but because we have to teach it. If we teach the language without teaching at the same time the culture in which it operates, we are teaching meaningless symbols or symbols to which the student attaches the wrong meaning.

Following Politzer’s viewpoint, culture teaching is a prerequisite for language learning. It should be part of the FLT profession. Learners will not be able to run successful conversations in the TL if they have no knowledge about the cultural underpinnings of language use. Language learners need to be aware of the culturally appropriate ways for

addressing people, greetings, and expressing agreement or disagreement with someone, to mention but few cultural demands.

On account of the awareness of close relationship between language and culture, and its important role in communication, calls for the necessity of the inclusion of culture teaching within FL syllabi have been made. Scholars have embarked a search for the practical tools that help in the selection of cultural content and its implementation in classrooms. Researchers as Chastain (1988) and Stern (1992) set themselves the task of answering the questions of what and how to teach culture with the view to designing a principled integration of culture teaching.

The overall aim of teaching an FL, as Wringe (1989; in Byram and Morgan, 1994) insists, should materialize in developing learners ability to cooperate with what is exotic, and manage successful communication. He (1989; in Byram and Morgan, 1994: 14) argued: “the aim [of modern language teaching] must be...to encourage the welcoming of unfamiliarity and accurate information and...the forming of balanced judgements on the basis of knowledge rather than prejudice or hostility.”). As for culture teaching, it is argued that its effectiveness is conditioned by the goals and objectives which are set by scholars and teachers as to how to implement it. Teaching culture should not be casual and random or taken as “an interesting sidelight that is included periodically to provide a change of pace from language study” (Chastain, 1988: 305). Instead, it should be organized and carefully planned beforehand (Byram, 1989).

Following the lead of researchers, although showing variation in their propositions of the objectives of teaching culture, the central idea consists in helping learners develop knowledge of the facets of both the native and the target culture, and awareness of the socio-cultural beliefs, values and views underlying the exotic culture. Valette (1986:180), for instance, delineates four categories of cultural goals:

- ✓ *Developing a greater awareness of and a broader knowledge about the target culture;*
- ✓ *Acquiring a command of the etiquette of the target culture;*
- ✓ *Understanding the differences between the target culture and the students' culture;*
- ✓ *Understanding the values of the target culture.*

In Valette's perception, culture goals are not limited to the development of understanding, knowledge and awareness of the cultural aspects of the TL; culture learning, accordingly, extends beyond the mere acquisition of information. Learners should develop a deep understanding and internalization of culture-based data, in the form of etiquette and behaviours added to an awareness of the differences existing between their native and the target culture.

Similarly, Stern (1992) contends that the aims of culture teaching encompass three aspects: a cognitive component, an affective component and a behavioral component. The cognitive component refers to learners' knowledge of the different cultural aspects that influence people's behaviours. The affective component is concerned with learners' attitudes of empathy and curiosity for the target culture. The behavioral component relates to learners' ability to accommodate and adapt themselves to the cultural differences in order to behave appropriately as well as to decenter from common stereotypes and interpret culturally-appropriate behaviours of people of the target culture. In a succinct statement, Seelye (1993: 29) posits: "All students will develop the cultural understanding, attitudes, and performance skills needed to function appropriately within a segment of another society and to communicate with people socialized in that culture". Thus, the main objective of culture teaching is to help learners develop an ability to use the TL in culturally appropriate ways and maintain successful interactions.

Moreover, on the basis of Seelye's (1988) seven goals of culture instruction, Tomalin & Stempleski (1993:7-8) suggest a modified list of culture teaching goals as follows:

- *To help students to develop an understanding of the fact that all people exhibit culturally-conditioned behaviors.*
- *To help students to develop an understanding that social variables such as age, sex, social class, and place of residence influence the ways in which people speak and behave.*
- *To help students to become more aware of conventional behavior in common situations in the target culture.*
- *To help students to increase their awareness of the cultural connotations of words and phrases in the target language.*
- *To help students to develop the ability to evaluate and refine generalizations about the target culture, in terms of supporting evidence.*

- *To help students to develop the necessary skills to locate and organize information about the target culture.*
- *To stimulate students' intellectual curiosity about the target culture, and to encourage empathy towards its people.*

By means of this list, Tomalin and Stempleski (1993) present and extend the aims of culture teaching. For them, culture instruction should target learners' understanding and knowledge, awareness, attitudes and behaviour. The first two aims are concerned with knowledge and understanding of the cultural dissimilarity existing between various social groups, and the influence of some social features on people's behaviours and speech. Whereas the third and fourth goals relate to the development of learners' awareness of the culturally-loaded values and perceptions that affect people's behaviours. The fifth and sixth goals pertain to improve students' behaviours and reactions towards what is different and foreign from their own culture, and the last goal covers the stimulation of positive attitudes and acceptance on the part of learners of what is new and different. This indicates that in integrating culture, teachers should focus on learners' cognition, affect and behaviour.

Once the objectives of teaching culture are specified and listed, the second stage to be considered is the selection of the content to be taught. Focus will be on what exactly to teach. It is worth mentioning that the selection of the cultural content is not an easy task in the form of "... a mere listing of facts or transference of a body of knowledge from the mind of the teacher to that of the learner; it is no doubt more than that." (Merrouche, 2006: 154), for culture is a vast and multidimensional topic that is difficult to be broken down into sub-topics. Actually, numerous studies have been conducted to help teachers determine the various topics of culture and facilitate their integration of such aspect in their language teaching courses.

One prominent figure is Brooks (1960) who compiled sixty four topics of culture to teach, including: greetings, patterns of politeness, verbal taboos, festivals, folklore, music, medicine, hobbies, learning in school, meals, sports, careers...etc. Later, he (1968:211) explains that these topics cover: "...the interchange and the reciprocal effect of the social pattern and the individual upon each other ... what one is 'expected' to think, believe, say, do, eat, wear, pay, endure, resent, honour, laugh at, fight for, and worship, in typical life situations", on the basic assumption that culture pertains, mainly, to patterns of living.

Chastain (1976), for his part, proposes a list of thirty seven culture topics, on the basis of his anthropological stance, and which he claims to be prone to addition. Among the topics he includes: family, home, money, religion, holidays, clothes, good manners, and non-verbal communication. Moreover, Chastain (1976) emphasizes the use of a comparative approach in teaching such topics, to compare the similarities and differences between the learners' own culture and the target one as far as these themes are concerned.

Different from Brooks and Chastain, who suggest topics for culture teaching, Hammerly (1982; in Stern, 1992) divides culture into three broad categories: information culture, behaviour culture and achievement culture. The most important of them, according to Hammerly, is the behaviour culture. The latter refers to the behavioral patterns and rites followed by members of a given culture. It should be integrated and emphasized in FLT because it is considered as the most prevalent aspect of culture which is manifested in cross-cultural communication. Information culture, as the name indicates, relates to the factual information about a given society, whereas achievement culture includes its artistic achievements. In addition, Stern (1992) recommends six categories of culture which are: places, individual persons and way of life, people and society in general, history, institutions, art, music, and literature. Similar to Hammerly, Stern (1992) believes the second category of 'individual persons and way of life' to be the most important of these categories because it enables learners to become familiar with people's daily routines and patterns of life, two fundamental features for successful communication.

Language classrooms, according to Tomalin and Stempleski (1993) should be grounded on "small c" culture, or "culturally influenced beliefs and perceptions, especially as expressed through language, but also through cultural behaviors that affect acceptability in the host community" (6). Culture instruction should shed light on the daily patterns and behaviours which are conventional to a given society, with reference to the culturally-inherent values and beliefs that influence people's reactions in communication. This distinction between 'Big C Culture' and 'small c culture' is of great relevance in the selection of cultural topics, whether courses are based on one of these aspects or both.

Following the same line of thought, Byram and Morgan (1994) worked on suggesting an all-encompassing inventory specifying the content of cultural learning. For

them, this content should cover the following nine broad categories: social identity and social groups, social interaction, belief and behaviour, socio-political institutions, socialization and the life-cycle, national history, national geography as well as national culture heritage and stereotypes and national identity, which they (1994:51) define as follows:

- 1- Social identity and social groups: ...including social class, regional identity, ethnic minority, professional identity...which illustrate the complexity of individuals' social identities and of national society;*
- 2- Social interaction: conventions of verbal and non-verbal behaviour in social interaction at different levels of familiarity, as outsider and insider within social groups;*
- 3- Belief and behaviour: routine and taken for granted actions within a social group ... and the moral and religious beliefs which are embodied within them;*
- 4- Socio-political institutions: institutions of the state—and the values and meanings they embody which characterize the state and its citizens...;*
- 5- Socialization and the life-cycle: institutions of socialization – families, schools, employment, religion, military service– and the ceremonies which mark passage through stages of social life...;*
- 6- National history: periods and events, historical and contemporary, which are significant in the constitution of the nation and its identity...;*
- 7- National geography: geographical factors within the national boundaries which are significant in members' perception of their country...;*
- 8- National culture heritage: cultural artifacts perceived to be emblems and embodiments of national culture from past and present, in particular those which are 'known' to members of the nation...;*
- 9- Stereotypes and national identity: ... the origins of the notions – historical and contemporary – and comparisons among them, symbols of national identities and stereotypes and their meanings, e.g. famous monuments and people.*

It is quite obvious that this categorization of cultural content deals with the various aspects in which culture is manifested. It comprises both 'Big C Culture' and 'small c culture' in the sense that all topics mentioned can be classified either under the heading of the visible features of culture, as history, geography, and Fine Art or under that of the invisible ones such as the culturally-loaded beliefs and values that are potentially present in any behaviour.

Last but not least, the Council of Europe (2001:102-103) offers a list of seven categories that work with the European culture. These categories refer to: everyday living (food and drink, holidays and working practices), living conditions (housing conditions), interpersonal relations (class structure, family structures and relations between generations), values, beliefs and attitudes (social class, wealth, regional cultures, minorities and arts), body language, social conventions (punctuality, dress and behavioral and conversational conventions) and ritual behaviour (birth, marriage and death).

This multitude of the cultural content suggestions reveals the difficulty of teaching culture, and explains why teachers avoid integrating it as a subject within their language classes. This complexity is depicted by Hinkel (1999:6) as follows:

It is probably simplistic to imply that culture can be examined, taught, and learned through exercises for reading newspaper headlines and helps wanted advertisements or that customs, cuisines, and courtesies delineate the extent of the impact of culture on one's linguistic and interactive behaviors, although they can serve as springboards to more in depth discussions.

The statement, above, indicates that culture teaching is not a matter of mere random transformation of knowledge about the history and geography, the great achievements of a given culture as well as samples of behaviours; rather, the incorporation of culture in FL curricula requires careful planning and systematic selection of each of its objectives, content, materials and techniques to achieve fruitful outcomes.

In addition, many research works have tackled the matter of how to integrate and teach culture in language courses (Chastain, 1988; Stern, 1992; and Tomalin and Stempleski, 1993, among others). Methodology relates to the techniques that are presumed to be effective in teaching culture. For example, the Cultural Aside, the Micrologue, the Cultoon, Critical Incidents (Chastain, 1988) as well as role plays and simulations constitute a short list of a myriad of activities that help teachers conduct effective culture classes. The focus in this part is on some techniques that are used in the experimental study of this research. To teach cultural awareness, Hughes (1986) cites eight techniques that he calls 'vehicles'. Moreover, Chastain (1988) highlights some techniques of teaching culture that he used under the term of 'approach' interchangeably with 'technique'. By the same token, Stern (1992) presents eight groups of techniques of culture teaching with the name of

‘approaches’. Whereas Jordan (1997:105) lists some sources of cultural information, namely: newspapers, videos, talks/ discussions, role-plays/dramatizations and culture quizzes/tests. Likewise, Peck (1998) emphasizes the importance of showing foreign films to students for the teaching of the culturally-loaded paralinguistic features that help learners when engaging in real communication.

One common technique refers to the Culture Capsule. It was first proposed by Taylor and Sorensen (1961; in Seelye, 1993). It is a brief description of one cultural aspect of the target culture followed by a discussion of its contrasts in the home culture. The teacher can present the description orally, or ask learners to do so after preparing it at home, and then asks them to make a distinction between what is native and what is exotic. In Atamna’s (2008:294) words, the basic advantage of this technique is that it:

... make[s] the learners aware of the cultural differences between the two cultures and ... sensitise[s] their self- awareness which is necessary for cultural adjustment and suspension of judgment when communicating with native speakers. It also helps them to understand why certain acts which are acceptable to them are not always appropriate in cross-cultural communication settings.

This type of activities would give students more opportunities to discuss and understand both their home and the target culture (Chastain, 1988).

The Culture Assimilator, another technique for teaching culture, is a brief description of a critical incident that occurs in cross-cultural interaction and which can cause misinterpretation and misunderstanding from the part of the learners (Chastain, 1988; Stern, 1992; Seelye, 1993; Tomalin and Stempleski, 1993). After being presented with this problematic situation, learners are given four possible explanations of its causes and are asked to choose the appropriate one. Unlike in the Cultural Capsule, learners are supposed to give the possible reason of misunderstanding from the point of view of the native people of the target culture. By doing so, they will be able to decenter from their own viewpoints and values, to understand those of the target culture and to get rid of the conventional stereotypes. This is why it is said that the Culture Assimilators are funny and help learners develop a sense of tolerance towards culture diversity (Chastain, 1988).

A third type of culture activities concerns the Culture Cluster (Chastain, 1988; Seelye, 1993). It is a combination of two or three capsules that bear common ideas.

Teachers can plan a given cultural topic and divide it into sub-units to integrate various points of the topic. The advantage of the Culture Cluster, according to Stern (1992: 126) is that it “lends itself well to behavioral training”.

The last technique to be presented here is called The Cultural Aside (Chastain, 1988; Stern, 1992). This technique refers to an unpredicted cultural comment or information provided by the teacher in its appropriate context during a language course. Despite the fact that it can be considered as disordered information, it helps learners make a clear association between the cultural information and language item used.

This variety of techniques of culture integration, of which only few are presented here by way of illustration, reflects culture’s multidimensional nature. Because of the fact that culture is a broad and complex area of study, it is unsurprising to find this large amount of techniques used to incorporate it in language classrooms.

Conclusion

The equation and dependence of language teaching and culture teaching has been the key notion, and one that is advocated and stressed. Language and culture intertwine at so many levels. Language is said to be part of the cultural heritage of any social group and a means through which culture is transmitted, and culture is believed to be part of language in the sense that using any linguistic expression is based on one’s way of thinking. The close relationship between language and culture has led to a surge of interest in incorporating culture as an essential dimension of language teaching. The perfect way to do this is to teach language and culture in tandem. The rationale for teaching culture being strong, provoked, and is still generating, a multiplicity of studies focusing on how to incorporate raising awareness of culture, and what exactly to teach in language classrooms. These are essentially an inventory of topics, plans and techniques that guide teaching.

Chapter Three

Intercultural Communicative Competence

Introduction

3.1. Historical Overview of Communicative Competence

3.2. Components of Communicative Competence

3.3. Models of Communicative Competence

3.3.1. Bachman's Model of Communicative Language Ability (1990)

3.3.2. Celce-Murcia, Dornyei, and Thurrell 's Model of Communicative Competence (1995)

3.4. The Notion of Intercultural Speaker and Intercultural Communicative Competence

Conclusion

Introduction

The FLT profession was, and is still, commonly known to set ‘communicative competence’ as a major aim to be achieved by syllabi and curricula. This objective, once attained by learners, allows them, presumably, to communicate successfully in the TL. However, with the booming of intercultural encounters due to the far-reaching and ubiquitous means of communication, being ‘communicatively competent’ proves insufficient and rather abstract for that matter. This is to say, the variety of cultural contexts, within which one may be called upon to operate, requires extending one’s competence to include a more pragmatic, situation-specific construct or variable, namely an intercultural one.

3.1. Historical Overview of Communicative Competence

In order to give a comprehensive historical account of the notion of ‘communicative competence’, the analysis should start with the two components of the term: communication and competence, in reversed order, by way of stating the development of this concept.

First, the basic term in this notion of ‘communicative competence’ is ‘competence’, a term which readily evokes the structural linguist Noam Chomsky, and which he used to refer to the innate inborn capacity, described as knowledge that any individual has about his/her native language (1965). Chomsky made a clear-cut distinction between ‘competence’ and ‘performance’. Competence, to elaborate on what has already been stated above, relates to the knowledge about the language system which permits its user to speak accurately. Every individual is thought to be equipped with the necessary knowledge and rules of language, particularly, its grammatical rules, and those allow him/her to understand and produce an unlimited number of structures (Chomsky, 1965). Performance, on the other hand, refers to the actual use of knowledge in a given situation, which is totally different from the idealized subconscious knowledge, competence that is to say. It is worth mentioning that Habermas (1970: 140-41), though seems to second Chomsky’s view, does not go so far as to idealize linguistic competence. Rather, as the quote below demonstrates, he strives for idealizing the speech community, or the ideal speech situation, in which universal and basic conditions are observed to achieve successful communication:

Above all, communicative competence relates to an ideal speech situation in the same way that linguistic competence relates to the abstract system of linguistic rules..... Communicative competence is defined by the ideal speaker's dialogue constitutive universals irrespective of the actual restrictions under empirical conditions.

A further illustrious criticism to Chomsky's focus on the generative process that permits to "make infinite use of finite means" (1965:8) at the expense of language use comes from Hymes (1972) who argues against the negligence of the contextual factors that may interfere in language use. Hymes advocates for a linguistic inquiry which accounts for the knowledge that allows appropriate use in social context. Such an inquiry is broader in scope as it considers the linguistic and the non-linguistic, the cognitive as well as the non-cognitive factors "that interrelate with speech in the communicative life of a society and in terms of which the relative importance and meaning of speech and language must be assessed." (Hymes, 1971: 284).

Second, the other component of the construct of 'communicative competence' is communication. Communication moved to the forefront of linguists' agenda during the 70s and 80s, with the increase of mobility across the world. By that era, communication had ceased to be peeked at as a mere exchange of information, or a sending and receiving of messages, and became acknowledged to be a useful interaction that requires sharing ideas, expressing oneself and maintaining relationships. It was contended that a thoroughgoing acquiescence of communication attends to the personal process that requires mutual understanding and shared knowledge about the social meaning of language between interactants who show their willingness to communicate (Gumperz, 1971; Hymes, 1972; Canale and Swain, 1980; Van EK, 1987; Byram, 1997).

Hence, with the advent of the Communicative Approach, ELT recognized the multidisciplinary of the profession. The influence of such disciplines as Sociolinguistics (Widdowson, 1978), Psychology, and Discourse Analysis (Canale and Swain, 1980) shifted the interest of researchers towards new aspects that were neglected in the previous approaches to language teaching. The awareness of the contribution of the socio-linguistic factors in language use, particularly, made linguists reject the notion of 'the ideal native speaker-listener in a completely homogeneous speech community' of Chomsky's for its being extremely restricted and restrictive.

Consequently, the definition of language acquisition being restricted to acquisition and mastery of rules of grammar and vocabulary which, in turn, entailed that the aim of teaching is to enable learners read literary texts, acquire new vocabulary and learn new grammatical rules has undergone radical revision. To really and truly learn a language means to acquire not only grammatical competence, but also knowledge of how to share and negotiate meaning, and how to use the different functions of language in different contexts. The aim in CLT has evolved to provide learners with the different social contexts of language use, using authentic materials in order to communicate appropriately, therefore performance.

The phrase of ‘communicative competence’, coined by the anthropological linguist Dell H. Hymes (1967, 1972), in response to Chomsky’s grammatical competence (1965), has gained wide currency in the communicative approach to language teaching. As a result, voluminous research has been carried out to give grounds to the move from the common notion of ideal native speaker (NS) competence to a focus on actual performance in context. Researchers such as Canale and Swain (1980), Canale (1983), Van EK (1986), Celce-Murcia et al. (1995), as will be shown in this as well as the following sections, proceeded to develop the notion of ‘communicative competence’ further.

Hymes (1972) reiterated his challenge to the idea that language acquisition is context-free, and asserted that socio-cultural features should be considered, at both levels of use and interpretation. Language use is context-bound and does not draw on abstract linguistic knowledge about grammar and vocabulary solely. This suggests that the production and interpretation of any speech demands taking into consideration contextual variables. That being the case, the issue is much more complex and deals with rules of language use or language functions in different contexts (Paulston, 1992). Meaning, while communicating or speaking, is determined by the speech community and the communicative event that contains a set of elements that Hymes (1974) refers to as SPEAKING: Setting, Participants, End, Act sequence, Key, Instrumentalities, Norms of interaction and interpretation and Genre. These components point to the speech context and variables that contribute in the occurrence and understanding of speech. For the sake of avoiding redundancy, elements of SPEAKING are not explored further because they could be consulted in Chapter One of this document.

What Hymes (1972) did by introducing ‘communicative competence’ is to point out the negligence of the sociocultural aspect of language use which plays a significant role in context. It follows that the basic task in the acquisition of communicative competence is to learn rules of appropriateness, not only of accuracy and to acquire language in use rather than language as an isolated system. Saville-Troike (2003:18) underpins the emphasis on appropriateness as a key concept in communicative competence which “... involves knowing not only the language code but also what to say to whom, and how to say it appropriately in any given situation.” Accordingly, communicative competence is treated as a unit that encompasses basic elements of appropriate and successful communication. Saville-Troike (2003) seems to, implicitly but basically, stress the importance of the cultural aspect in the interpretation and use of utterances. “From a communicative standpoint, judgments of appropriateness may not be assigned to different spheres, as between the linguistic and cultural, certainly the spheres of the two will intersect” Hymes (1972: 286) explains. An NS can induce, by intuition, the linguistic, social and cultural rules guiding the utterance use. Moreover, Hymes (1972: 279) emphasizes the necessity to develop the cultural side of communicative competence to account for the acquisition of appropriate cultural behaviour saying:

... children also acquire knowledge of a set of ways in which sentences are used. From a finite experience of speech acts and their independence with cultural features, they develop a general theory of speaking appropriate in their community, which they employ, like other forms of tacit cultural knowledge in conducting and interpreting social life.

Additionally, in his objection against linguistic theory which idealizes an NS’s competence and distorts performance, Hymes foregrounds the independence of socio-cultural variables. He advocates for a linguistic theory that accounts for how speech acts are acquired, and how their use is inextricably dependent on social life. Hence, Hymes (1972:281) forged ahead to propose a theory of language use and its user that fits into a theory of culture and communication, and which is articulated on the following four elements:

- a- *Whether (and to what degree) something is formally possible.*
- b- *Whether (and to what degree) something is feasible in virtue of the means implementation available*

- c- *Whether (and to what degree) something is appropriate in relation to a context in which it is used and evaluated.*
- d- *Whether (and to what degree) something is in fact done, actually performed, and what its doing entails.*

The elements or questions that Hymes raised above constitute the terra firma to acquire the requisite competence for communication dealing, as it stands, with (a) formal possibility at the grammatical and cultural levels of utterance use, (b) feasibility which refers to the psycholinguistic and cognitive factors that may hinder the flow of communication, (c) appropriateness in relation to the social context of use, and (d) performance or occurrence as a necessity of actual observation of communicative behaviours (Hymes, 1972; Saville-Troike, 1989). These conditions underscore that grammatical knowledge is not sufficient to speak a language and communicate successfully if not supported by knowledge and abilities that contribute in the maintenance of any communicative action.

Hymes (1972) rejects the distinction between competence and performance on the basis that competence for communication is a set of elements, interrelated in interaction, not only a simple inherent element. Competence and performance are, according to Hymes, ‘two faces of the same coin’, since competence is the innate knowledge used and reflected in actual observable performance. The competent speaker should acquire both grammatical competence, and competence of language use or what to say, to whom, when, and how. Communication is a social behaviour that should adhere to the socio-cultural rules in using language. Thus, communicative competence relates to the form and use of language in different contexts, and how to convey meaning appropriately in an effective way, a view that is clearly illustrated by Hymes (1979:19) who posits that:

...there are rules of use without which the rules of grammar will be useless. Just as rules of syntax can control aspects of phonology, and just as rules of semantics perhaps control aspects of syntax, so rules of speech acts enter as a controlling factor for linguistic form as a whole.

Accordingly, rules of appropriate use of language are interrelated with those of grammar and syntax.

Widdowson (1989:135), a prominent contributor to the development and presentation of an authentic definition of communicative competence, proceeds

systematically in explaining that it, communicative competence, comes down to application:

Communicative competence is not a matter of knowing rules for the composition of sentences and being able to employ such rules to assemble expressions from scratch as and when occasion requires. It is much more a matter of knowing a stock of partially pre-assembled patterns, formulaic frameworks and a kit of rules, so to speak, and being able to apply the rules to make whatever adjustments are necessary according to contextual standards.

To espouse the belief that Widdowson has formulated about communicative competence entails accepting it from a communicative angle as knowledge of grammatical rules, syntactical rules and different functions of speech acts uttered. Moreover, knowledge should be understood as one that is both innate capacity and enabling application in different contexts. Therefore, ability to adapt to context is of paramount importance in appropriate language use.

Sharing a very similar method of analysis as that of Widdowson, Savignon (1972) interprets communicative competence with regard to the nature of communication, asserting that it refers to “the ability to function in a truly communicative setting- that is, in a dynamic exchange in which linguistic competence must adapt itself to the total informational input, both linguistic and paralinguistic, of one or more interlocutors” (8). Savignon envisages communicative competence to include different types of knowledge that may influence the use of language. Since it is a dynamic exchange, this implies that communicative competence surpasses being an innate static grammatical and linguistic knowledge, to be brought into action, to being a rather interactional competence, by means of which speakers show awareness of the different social factors in their language use.

3.2. Components of Communicative Competence

Despite of the different arguments presented by Hymes (1972), communicative competence remained an ambiguous notion that needed further articulation. The task of clarifying the concept in an exhaustive manner and giving shape to this construct was undertaken by Canale and Swain (1980) and Canale (1983) in the USA and Van EK (1986) in Europe to pave the way for its systematic application in the FLT profession. Introducing communicative competence to the field of teaching entails defining its components in order

to establish instructional objectives and criteria for assessing L2/FL communicative skills and proficiency.

For the sake of providing a comprehensive account of the different components of communicative competence, a brief overview of two of the most influential works in this connection will be presented, namely work by Canale and Swain (1980), and the revised theory by Canale (1983). Canale and Swain took over Hymes ideas of grammatical and sociolinguistic competence and sought to apply them in FLT. In this vein, they claim that: “knowledge of what a native speaker is likely to say in a given context is to us a crucial component of second language learners’ competence to understand second language communication and to express themselves in a native-like way” (1980:16). With reference to this quote, two points should be mentioned. The first is that the NS is considered as a model to be imitated by learners of a L2/FL and a goal to be reached. The second point is that communicative competence is not just an abstract grammatical knowledge about a language, but a combination of competencies, the orchestration of which allows one to express oneself differently in different contexts. Communicative competence, for them (1980:20), represents:

...a synthesis of knowledge of basic grammatical principles, knowledge of how language is used in social settings to perform communicative functions, and knowledge of how utterances and communicative functions can be combined according to the principles of discourse.

Communicative competence, according to Canale and Swain, was initially construed as composed of three types of competences: grammatical, sociolinguistic and strategic. Later, they dissected sociolinguistic competence into sociolinguistic and discourse competences. The total product, then, was a model that accounts for four constituent competences. A further classification was effected by Canale (1983) which amounted to a new model of communicative competence. This is so because ‘communicative competence’ was separated from ‘performance’. Canale defines communicative competence as “the underlying systems of knowledge and skill required for communication” (1983: 5), and detached it from a competence he called ‘actual communication’. Communicative competence, hence, is the underlying capacities and knowledge necessary to communicate appropriately, whereas actual communication is “the realization of such knowledge and

skill under limiting psychological and environmental conditions such as memory and perceptual constraints, fatigue, nervousness, distractions, and interfering background noises” (Canale, 1983:5). Actual communication is the observable manifestation of the underlying knowledge and skills (communicative competence) in real situation.

Four competences: grammatical, sociolinguistic, discourse and strategic, outlined by Canale and Swain (1980), constitute communicative competence. Each of which need further explanation and illustration. The first of these components is grammatical competence which refers generally to the knowledge of the grammatical rules, vocabulary, lexis, semantics, pronunciation, spelling, and so on. It is indeed knowledge as an abstract system akin to Chomsky’s linguistic competence. It deals with the language code and the speaker’s ability to produce different accurate grammatical structures, understand and interpret the meaning of utterances (Canale and Swain, 1980). Other researchers prefer the term ‘linguistic competence’ to that of ‘grammatical competence’ on the assumption that the former is more encompassing than the latter in that it eschews the misunderstanding of this competence in terms of grammar only, to the exclusion of lexis and phonology (Van EK, 1986; Paulston, 1992; Celce-Murcia et al.,1995). As a case in point, Paulston (1992:39) defines linguistic competence as:

... the native speaker’s knowledge of his own language, the set or system of internalized rules about the language which enables him to create new grammatical sentences and to understand sentences spoken to him, to reject ‘ the ate goldish John’ English and to recognize that ‘flying planes can be dangerous’ is ambiguous.

Linguistic competence does not cover only grammar, but the whole system of language, starting from phonology to sentence structure. Bachman (1990) perceives of this type of competence as an element that is added to discourse or textual competence to form one aspect of language. This is rather a comment in passing, since Bachman’s model will be discussed in the next section, but it may prove useful when comparing models and their constituents. Sociolinguistic competence, the second component in Canale and Swain’s model, is one of the competences which received much attention by researchers. Taken as separate from discourse competence, it relates mainly to the knowledge and awareness of the socio-cultural rules underlying appropriate language use. Among the social factors that affect the use of language in different situations, and which help speakers succeed in their

communicative behaviour, Celce-Murcia et al. (1995:7) mention: cultural references, social status, style, register and politeness. These elements reveal the pragmatic side of language, thus leading one to equate sociolinguistic competence with the pragmatic knowledge a speaker should have about language. On that account, Savignon (1983) claims that developing sociolinguistic competence entails reaching a deeper appreciation of the social context in which one is summoned to use language. As the quote of Savignon (1983:37) below illustrates, sociolinguistic competence is about the basic knowledge that enables achieving and recognizing the appropriateness of utterances with regard to context, by first:

[Gaining] an understanding of the social context in which language is used: the roles of the participants, the information they share, and the function of the interaction. Only in a full context of this kind can judgments be made on the appropriateness of a particular utterance.

Swain (1984) is fundamentally in line with the viewpoint that was formulated by Savignon, so much so that she addresses the same points dealt by Savignon in her defining of sociolinguistic competence as one that:

...addresses the extent to which utterances are produced and understood appropriately in different sociolinguistic contexts, depending on contextual factors such as topic, status of participants, and purposes of the interactions. Appropriateness of utterances refers to both appropriateness of meaning and appropriateness of form. (Swain, 1984: 188).

Accordingly, sociolinguistic competence relates language to the different social variables that may affect its use. The acquisition of such knowledge signifies the ability to handle the topic, the setting and the communicative functions in different social contexts and the grammatical forms that go along with them. Van EK (1986) puts forth a rather similar view about sociolinguistic competence. However, the framework suggested departs from its predecessors in that he categorizes different competences and arrangements: sociolinguistic competence, sociocultural competence and social competence, each having distinct characteristics, but forming one unit referred to as 'communicative ability'. For Van EK (1986), sociolinguistic competence concerns the relation between language use and its context of occurrence, whereas sociocultural competence covers the linguistic factor, the underlying cultural rules used and the sociocultural implications in the context

of speech. With regard to the importance of the cultural context, Wolfson (1989) describes its effects under the term of ‘sociolinguistic relativity’ that she (1989) defines as follows: “... each community has its own unique set of conventions, rules, and patterns for the conduct of communication and (that) these must be understood in the context of a general system” (2). As for social competence, it deals with “the will and the skill to interact with others, involving motivation, attitudes, self-confidence, empathy, and the ability to handle social situations” (Wolfson, 1989:65). The latter specification does not focus on the language system and its use, but on the psychological aspect of the users of the system in terms of showing readiness and willingness to take part in communicative behaviours. This is the reason why Van Ek (1986) called for a shift from training FL learners in the basic communication skills towards focusing on developing learners’ personalities as social individuals or members. The third competence to be dealt with is that of discourse. Discourse competence is centralized on knowledge of the rules for achieving coherence in meaning and cohesion of form mainly. Celce-Murcia et al. (1995), to be fully discussed in the next section, followed in the footsteps of Halliday and Hasan (1989) to broaden the definition of discourse competence so as to encompass “the selection, sequencing, and arrangement of words, structures, sentences and utterances to achieve a unified spoken or written text” (Celce-Murcia, et al., 1995:13), and is contributed to by such elements as cohesion, deixis, genre, coherence and conversational structure. Van EK (1986) laid equal emphasis on both production and interpretation in his definition of discourse competence as “the ability to use appropriate strategies in the construction and interpretation of texts” (47). Cohesion is achieved through cohesive devices used to link and combine structures and sentences together in a logical order, such as substitution, conjunctions, reference, synonyms, ellipsis, repetition and collocation; while coherence can be realized by using devices that ensure logical relationships between groups of utterances such as repetition, relevance and consistency. Strategic competence is essentially composed of communicative strategies, whether verbal or non-verbal, used to compensate for communicative breakdowns due to deficiencies in the other elements of communicative competence. Such deficiencies may arise in view of a lack of knowledge either at discourse or grammatical levels, or inappropriateness at the sociolinguistic level. In plain words, strategic competence refers to speaker’s ability to overcome difficulties confronted in

communication and to get his/her meaning across or to understand his/her interlocutor's meaning through asking for clarification, circumlocution, repetition, paraphrasing, avoidance strategies, to name but few. Yule and Tarone (1990: 181) offer a concise, yet thorough, description of strategic competence as: "an ability to select an effective means of performing a communicative act that enables the listener/reader to identify the intended referent". In essence, communication strategies are used to overcome difficulties that arise from communication breakdowns.

The above competences, though seemingly different, are interrelated and are of one compensatory nature. The Council of Europe (2001) supplied a comprehensive definition of communicative competence for application in FLT, and which entails the interconnectedness of the four types of communicative competence stating that it is "a person's ability to act in a foreign language in a linguistically, sociolinguistically and pragmatically appropriate way" (9). This definition highlights the main aspects and areas that speakers and learners should have in order to achieve successful communication. Yet, to further improve the practice and outcomes of FLT, other attempts to provide more elaborate models of communicative competence were advanced.

3.3. Models of Communicative Competence

It is worthwhile to reiterate that the notion of communicative competence, which was proposed by Hymes, has triggered the emergence of the Communicative Approach, and has opened the door of research for linguists, in general and professionals in L2 and FL teaching, in particular. A succession of models has been proposed either to add new dimensions to the concept of communicative competence or modify the original ones (Van EK, 1986; Bachman, 1990; Celce-Murcia, Dornyei and Thurrell, 1995; among others). Two of these works are selected for further discussion here; and the reason for doing so lies in the fact that they share some concepts that the researcher believes serve the purposes of the current study. The first is that of Bachman (1990) which stresses, implicitly, the importance of pragmatic knowledge in language learning; one of the key concepts of the present research. The second is that of Celce-Murcia et al. (1995), who present another work which is more complex in comparison with that of Bachman's, but which addresses, more importantly, the second key notion in this research work, the sociocultural dimension.

3.3.1. Bachman's Model of Communicative Language Ability (1990)

To begin with, Bachman was concerned with language testing; thus, he (1990) asserts that the model of communicative competence, which was elaborated by Canale and Swain (1980), lacks in some respects, and that it needs careful reconsideration on the basis of the results he obtained in language testing research. Bachman's resultant model, in turn, was subjected to amendment when Bachman and Palmer (1996) joined forces.

The interaction between the different elements of communicative competence should be described and presented, Bachman (1990) pinpointed. As it happens, the previously presented descriptions stopped short of highlighting the interconnectedness between the different composites of the construct (e.g. Canale and Swain, 1980; Van EK, 1986). Hence, Bachman declared that it is crucial to explain and describe "the processes by which [the] various components interact with each other and with the context in which language use occurs" (1990: 81). As a first step towards designing a model of Communicative Language Ability, Bachman (1990) made a distinction between 'knowledge' and 'skill'. Such a dichotomy served to set apart what relates to language as a system from strategic competence. Subsequently, there are three main elements of Communicative Language Ability: (a) Language Competence, referring to 'a set of specific knowledge components that are utilized in communication via language' (1990:84), (b) Strategic Competence (or skills that allow the implementation of Language Competence in context), and (c) Psychophysiological Mechanisms, neurological and psychological processes such as the visual or auditory channels, that facilitate the occurrence of communicative behaviours as a physical phenomenon . Other subdivisions to these three components ascribed Organizational Competence and Pragmatic Competence to Language Competence, each of which received more specification using several categories. Given that communicative language use depends on the interaction between various competences and contextualized language use, a presentation of the various components of Bachman's theoretical model is in order. Moreover, and in view of the somehow lengthy discussion below, Figure 3.1 can be consulted to visualize the model for ease of reference.

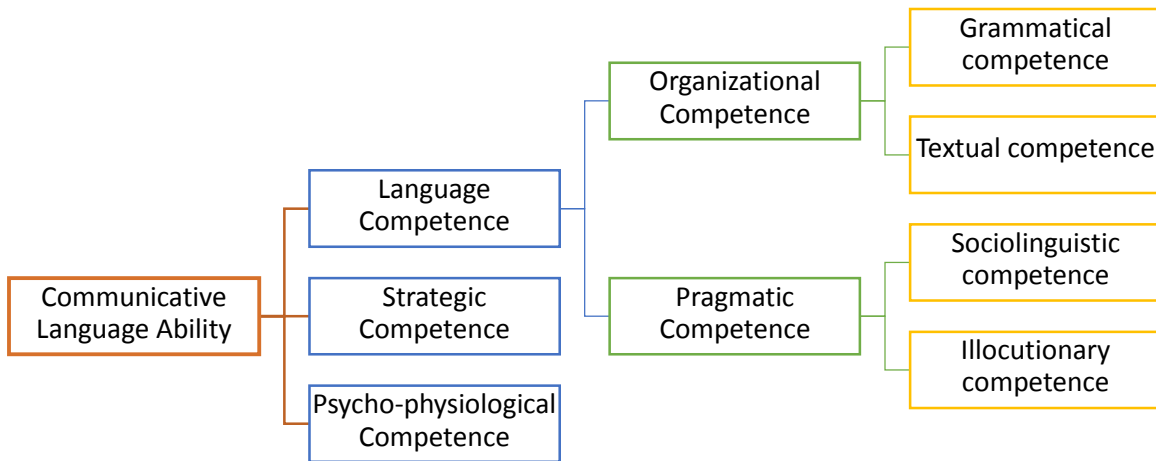


Figure 3.1: Bachman's Communicative Language Ability Model (1990: 86-102)

Organizational Competence, as its term reveals, refers to the knowledge that focuses on the formal structure of language and arrangement in terms of grammatical correctness, content comprehension and text formation, and comprises grammatical and textual competences. Grammatical competence is concerned with knowledge of phonology, morphology, graphology (the study of the writing system of a language), vocabulary, grammar rules, syntax, the rules of combining accurate grammatical structures, and ability to compose well-formed structures. It is similar to Canale and Swain's (1980) grammatical competence. In addition, this competence deals with signs/ referents relationships or with the physical realization of utterances as sounds or written symbols. When put into practice in a test, grammatical competence may be illustrated using the following example:

...a test taker is shown a picture of two people, a boy and a taller girl, and is asked to describe it. In so doing, the test taker demonstrates her lexical competence by choosing words with appropriate significations (boy, girl, tall) to refer to the contents of the picture. [She] demonstrates [her] knowledge of morphology by affixing the inflectional morpheme (-er) to 'tall'. [She] demonstrates [her] knowledge of syntactic rules by putting the words in the proper order, to compose the sentence 'The girl is taller than the boy'. When produced using the phonological rules of English, the resulting utterance is a linguistically accurate representation of the information in the picture. (Bachman, 1990: 87-88)

Textual competence, the other part of Organizational Competence, appertains to the knowledge of cohesion and coherence rules and rhetorical conventions. It includes the knowledge of how to combine structures and sentences in order to form coherent and cohesive texts whether written or spoken (conversations or language use), and how to use rhetoric in organizing texts. It involves expressing semantic relationships (using reference, substitution, conjunction and lexical cohesion, organizing old and new information, and so forth) and conventional methods of development (narration, description, classification, etc.). In the case of conversational language use, textual competence involves conventions for starting, maintaining and closing conversations, organizing topics and turns, among other things. It is obvious that, when compared with Canale and Swain's discourse competence, Bachman's textual competence seems to be more elaborate and encompassing. Though classified as two separate competences, the link between the two is explained as being causal: acquiring grammatical and textual competence means being able to produce elaborate written and spoken texts where all formal rules are applied adequately.

The second element in Bachman's unit of Language Competence is called Pragmatic Competence; one that is directly applicable to the present research work. Different definitions corresponding to pragmatic competence are presented in more details in chapter one of this dissertation, but focus here is exclusively on Bachman's conceptualization. Bachman (1990) explicitly states the Pragmatic Competence to denote its importance in language use and communicative behaviour in general.

Pragmatic competence accounts for the relationship between language users' communicative behaviours and their functional or communicative intents, in addition to the influence of context in the performance of such communicative actions. Pragmatics is understood as dealing with twofold relationships: relationships between utterances (signs) and the acts or functions that speakers or writers intend to perform (referents), on the one hand, and relationships between the features of the context of communication and language users, on the other (Bachman, 1990). Therefore, pragmatic competence comprises two interrelated aspects; illocutionary and sociolinguistic competence. In general, the former relates to the pragmatic appropriateness and the latter to the sociolinguistic one in terms of rules and conventions guiding language use and functions in contexts. Illocutionary competence, is based on the notion of illocutionary force (Austin, 1962; Searle, 1969),

which Bachman operationalizes as “the knowledge of pragmatic conventions for performing acceptable language functions” (1990: 90). It is known as the speaker’s intentions in uttering sentences i.e. how a speaker expects his interlocutor to react, since language use serves different functions depending on the context of speech. Hence, acquiring such competence means being able to select from the set of functions of language what is suitable with regard to the context of speech. Bachman (1990:92-94) draws on the work of Halliday (1973) in classifying language functions into four categories: ideational, manipulative, heuristic and imaginative, and which can be summarized as follows:

- a- The ideational function, by which we express meaning according to our experience of the real world, such as sharing and exchanging information and feelings;
- b- The manipulative function that is employed to affect the world around us, by getting things done (instrumental function), controlling the behaviours of others (regulatory function) and form, maintain, or change interpersonal relationships (interactional function in which the phatic use of language in greetings and asking about weather or health is also subsumed);
- c- The heuristic function, or the function that permits the use of language to extend our knowledge of the world such as teaching, learning, problem solving and conscious memorizing; and finally,
- d- The imaginative function best used in creating or extend environments for humorous or esthetic purposes; this function is present in the figurative use of language, jokes, fantasies, metaphors, literary works, plays and films.

On the other side of the spectrum of pragmatic competence lies sociolinguistic competence which indicates the knowledge of social rules and conventions to achieve appropriate communicative performance through using the appropriate functions outlined above. Bachman (1990:94) defines it as follows:

the sensitivity to, or control of the conventions of language use that are determined by the features of the specific language use context; it enables us to perform language functions in ways that are appropriate to that context.

Sociolinguistic competence, therefore, entails a range of abilities in dealing and selecting appropriate social conventions with regard to dialect, register and cultural references.

Accordingly, one should take care to use the appropriate dialect in the right context so as not to look pretentious or joking. In addition, one should be aware of the variety of language use in one dialect i.e. register. This involves considering the field of discourse (lecture, discussion, etc.), the modes of discourse (spoken or written) and the domain of discourse (scholarly paper, job interview, business letter, etc.). Last, a language user should be able to interpret the cultural references and figures of speech i.e. extended meanings given by a specific culture to particular events, places, institutions, or people, and which are incorporated into the lexicon of a language. These variables should be taken into consideration in any communicative action to achieve appropriateness. It can be detected from the analysis above that the two competences work interchangeably in the production and execution of appropriate communicative performance.

Strategic Competence, being the second component of Communicative Language Ability, is taken seriously by Bachman (1990), not as a second-rate competence (as taken by researchers like Canale and Swain, 1980; Swain, 1983; and Van EK, 1986). This is because Bachman considers Strategic Competence an integral part of all communicative language use unlike those researchers who consider it in terms of compensation for deficiency in language abilities. Notwithstanding, Strategic Competence is different from language competence, but interacts with its aspects or sub competences. According to Bachman (1990:100-103), it consists of assessment, planning and execution components, in which every component is assigned a function or different functions as summarized below:

a- Assessment component:

- To identify information needed for realizing a communicative goal in a particular context (variety or dialect);
- To decide which language competences we have to achieve the goal (native, second or foreign language);
- To decide which abilities and knowledge we share with our interlocutor;
- To evaluate the extent to which communication is successful.

b- Planning component:

- To retrieve information from Language Competence (grammatical, textual, illocutionary, sociolinguistic)
 - To formulate a plan to achieve a communicative goal;
- c- Execution component:
- To use psychophysical mechanisms to realize the utterance using the modality and channel appropriate to the communicative goal and context.

The third and last component of the competences that make Communicative Language Ability refers to the Psycho-Physiological Mechanisms that are involved in language use. These processes concern the visual/auditory channel and the productive/receptive mode, as Bachman (1990: 107) explains: “In receptive language use, auditory and visual skills are employed, while in productive use the neuromuscular skills (for example, articulatory and digital) are employed”.

In summary, Language Competence, in Bachman’s model, provides speakers with the knowledge that is fundamental to communicate. It is characterised by the use of pragmatically and sociolinguistically accurate, coherent and appropriate language in the context of speech. Meanwhile, by using psycho-physiological processes, strategic competence helps in the general arrangement of communication.

3.3.2. Celce-Murcia, Dörnyei and Thurrell’s Model of Communicative Competence (1995)

Celce-Murcia et al. (1995) elaborated a restatement of Bachman’s Communicative Language Ability. Bachman’s model is criticized for being limited to language testing and contributing minimally to the other areas of language teaching. A need was felt, thus, to refine Bachman’s model and develop, in the process, another framework that serves in the specification of curriculum design as well as syllabus content. Celce-Murcia et al.’s (1995: 145) Pedagogically Motivated Model includes five components: discourse competence, linguistic competence, actional competence, sociocultural competence and strategic competence. Such competences are shown to interrelate and interact, as the following extract reveals:

... it is important to show the potential overlaps, interrelations and interactions, and to realize that discourse is where all the competencies most obviously reveal themselves. Discourse thus is the component in which (or through which) all the other competencies must be studied—and ultimately assessed—if one is concerned with communicative competence, which is not a hierarchical system of discrete competencies or abilities but a dynamic, interactive construct.

Communicative competence is considered as a dynamic, part-whole construct; it can be understood as such in terms of dynamic interrelationships between the competences that make up this model. Despite the fact that this model contains knowledge and skills, something that makes it identical to Bachman's, it is specific in that it laid differential stress on discourse competence in such a manner as to make it a pivotal for other competences. In this vein, Celce-Murcia and Olshtain (2000: 16) argue that “it is in discourse and through discourse that all of the other competencies are realized” owing to the fact that discourse is concerned with “... the selection, sequencing and arrangement of words, structures, sentences and utterances to achieve a unified spoken or written text” (2000:13) i.e. producing a coherent and cohesive text. Discourse competence, hence, includes all language structures, starting from simple word items to long stretches of speech, far-reaching to the whole language competence. How discourse competence functions in relation to other parts of the model (linguistic, actional and sociocultural competences) is explicated by Celce-Murcia et al. (1995:9) in these terms:

[Discourse competence is situated] in a position where the lexico-grammatical building blocks, the actional organizing skills of communicative intent, and the sociocultural context come together and shape the discourse, which, in turn, also shapes each of the other three components .

Linguistic, sociocultural and actional competences, accordingly, are all forming and formed by discourse competence, as the following figure reveals, and the circle englobing all competences refers to strategic competence, which represents a recourse to potential skills that allow negotiating meaning and solving problems arising from deficiencies in other competences:

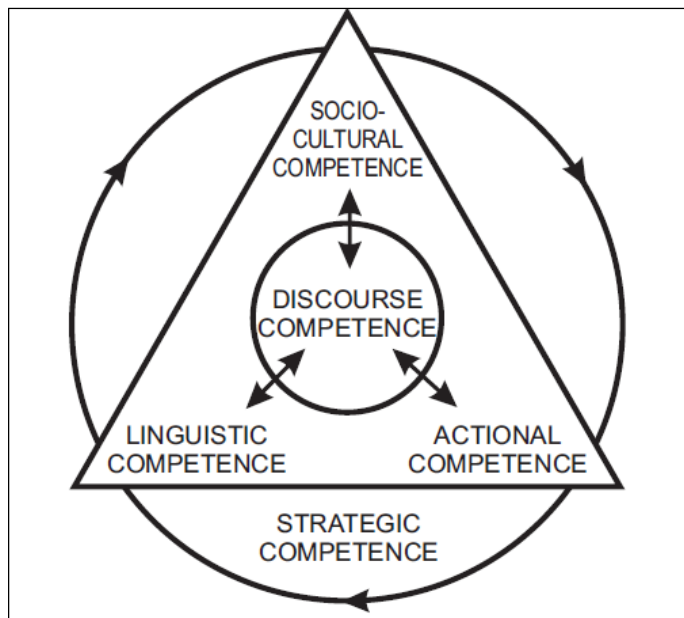


Figure 3.2: Celce-Murcia, Dörnyei and Thurrell's Schematic Representation of Communicative Competence (1995: 10)

Having a discourse knowledge entails a sensitivity to its sub-components being: cohesion, coherence, deixis and generic and conversational structures. These features are discussed in a rather sketchy manner in the previous section on the constituent components of communicative competence, and deserve to be taken into notice. Cohesion is concerned with the elements that make it possible to generate texts using co-reference (articles, pronouns and demonstratives). It is concerned with co-classification (substitution and ellipsis), conjunction (making clear the link between propositions), lexical chains (related to content schemata) and, finally parallel structures (using the same pattern of words, phrases and clauses to put ideas on the same level for ease of understanding). Second, coherence is a top-down element in comparison to cohesion which is a bottom-up features that contribute partly to attain coherence. This has to do with the interpretation of a sequence of discourse as interrelated. Coherence is achieved by the “sequencing or ordering of propositional structures” following “preferred organizational patterns: temporal/chronological ordering, spatial organisation, cause-effect, condition-result, etc.” (Celce-Murcia, et al., 1995:15). Third, deixis is a system that provides links between situational context and discourse through the use of personal pronouns, in addition to spatial and temporal references (for example I/he, here, now). As for generic structure, it denotes the variety of genres of both spoken and written texts, with some having a quasi-

fixed structure (such a research report that sets off by an introduction, proceeds to methods and results and concludes by discussion) while others demonstrate more freedom in the choice of structure (for example oral narratives). Last, conversational structure deals with the mastery of turn-taking conventions used for opening and reopening conversations, establishing and maintaining topics, holding and relinquishing floors, interrupting, back-channeling, collaborating, performing pre-closings and closings, repair and adjacency pairs.

The second component in Celce-Murcia, et al.'s model is the familiar linguistic competence, which is ever-present and essential in all models of communicative competence discussed so far (e.g. Canale and Swain's, and Bachman's models). Linguistic competence entails language formal structures. Celce-Murcia et al. (1995) set syntax, phonology, morphology, lexicon as well as orthography or spelling as its basic elements.

Added to discourse and linguistic competences is actional competence which pertains to the ability of "... conveying and understanding communicative intent, that is, matching actional intent with linguistic form based on the knowledge of an inventory of verbal schemata that carry illocutionary force" (Celce-Murcia et al., 1995: 17). Therefore, it is mainly related to the knowledge and performance of speech acts in different communicative situations. Learners, are required to learn the patterning and sequencing of different speech acts and their functions (be it interpersonal exchange, information, opinions, feeling, suasion, problems or future scenarios) and how to use them in different situational settings.

The model of Celce-Murcia, et al. of communicative competence (1995) specifies a third element called sociocultural competence. As its name indicates, it focuses on knowledge of the social and cultural rules underlying appropriate language use in different contexts. It is among the most influential elements in the present research, as mentioned earlier, in the sense that it relates to the cultural and pragmatic variables inherent in the use of language in context. Moreover, it is worth mentioning, here, that this model of communicative competence presents a view about how culture knowledge and culture awareness exert an influence on learners' communicative performance. Celce-Murcia et al. (1995:23) define this concept as follows:

... the speaker's knowledge of how to express messages appropriately within the overall social and cultural context of communication in accordance with the pragmatic factors related to variation in language use. These factors are complex and interrelated, which stems from the fact that language is not simply a communication coding system but also an integral part of the individual's identity and the most important channel of social organization, embedded in the culture of the communities where it is used.

The sociocultural competence that learners have of their native language may not equip them to cope with the complexities shown by L2/FL norms. Thus, teachers are advised to give special care to this particularity, not least because 'making a social or cultural blunder is likely to lead to far more serious communication breakdowns than a linguistic error or the lack of a particular word' (1995).

Devised with an eye to direct application in teaching, four components of sociocultural competence are presented in Celce-Murcia et al.'s model, namely social contextual factors, stylistic appropriateness, cultural factors and non-verbal communicative factors or actions. By social variables is meant how to talk and how to expect others to talk back. These are participants' age, gender, office (profession), status (social standing), social distance and relations of participants, stylistic appropriateness factors, cultural factors and non-verbal communicative factors. As for contextual factors, they refer to the setting of interaction in terms of time, duration, location and situation. Second, stylistic appropriateness factors embody politeness strategies and conventions as well as the different styles, formality degrees of and registers. Third, cultural factors refer to elements of culture that should be learned in tandem with the L2/FL. They deal with sociocultural background knowledge of the TL community. This entails awareness of the life, traditions, history and literature of the target speaker community. Cultural factors are also related to dialect or accent differences, a knowledge of which is necessary to determine which standard regional variety is used. Last, a cross-cultural awareness should be part and parcel of learner's knowledge to observe the rules of behaviour or the 'culture-specific dos and don'ts. The fourth element of sociocultural competence calls attention to non-verbal communicative factors or actions which play a major role in social meaning. These factors are kinesics (body language: eye contact, facial expressions, and gestures), proxemics (such as use of space or physical distance between people), haptics (the role of touching

communication), paralinguistics (tone of voice, hisses and so on) and silence which carries socially and culturally determined meaning (for example pregnant pause).

Celce-Murcia et al. (1995), although seeming exhaustive in prescribing which sociocultural factors should be taught, they exercised extreme caution in positing that these can only be acquired through observation and analysis and developing a feel for social context. The matter is so delicate given that sociocultural factors represent values and preferences which may or may not prove to be absolute.

All the above mentioned competences discussed thus far (linguistic competence, discourse competence, actional competence and sociocultural competence) are said to interact all together with strategic competence, which is classified in a separate unit in this model (Celce-Murcia, et al, 1995). Strategic competence is defined as: "... an ever-present, potentially usable inventory of skills that allows a strategically competent speaker to negotiate messages and resolve problems or to compensate for deficiencies in any of the other underlying competencies" (1995:9). It consists of avoidance strategies, achievement strategies, stalling strategies, self-monitoring strategies, and finally interactional strategies. To quote and summarize Celce-Murcia, et al.'s (1995: 27-8) strategic competencies, avoidance or reduction strategies are said to involve adapting one's message to one's resources by either replacing messages, avoiding topics or abandoning one's message altogether. Achievement or compensatory strategies are exploited in manipulating available language to reach a communicative goal especially in the presence of linguistic deficiencies. Third, stalling or time-gaining strategies include fillers, hesitation. Fourth; self-monitoring strategies consists essentially of correcting or changing something in one's own speech (self-repair) as well as rephrasing (and often over-elaborating). Last, interactional strategies represent appeals for help, cooperation and meaning negotiation strategies. All these strategies are considered as communicative strategies that help keep communication going, increase its effectiveness and overcome breakdowns or misunderstanding in interaction.

From the analysis of the different components above, it is clear that this model forms a synthesis of integrated components that work in concert as one unit. Thus, the constituent elements are interactive in dynamic ways. However, though having immediate

implementation potentials in the context of L2 and FL learning, Celce-Murcia et al.'s model along with all the previously described models, fail to address intercultural communication worldwide. The focus on developing learners' language tended to underrate the role of culture. Therefore, a pressing need was felt to effectuate some modifications to the propositions of communicative competence that allow learners to observe, understand and function in different cultures, especially those using the TL under study.

3.4. The Notion of Intercultural Speaker and Intercultural Communicative Competence

The previous section has shown how the introduction of the concept of communicative competence was followed by a vast array of studies to integrate this concept into the field of language teaching. By and large, the aim behind was to establish instructional objectives that help in developing and measuring learners' language proficiency. Communicative competence as a target objective in FLT prepares learners for communication in the TL, through equipping them with the necessary knowledge and skills of effective and appropriate interaction. Yet, with the increase of intercultural contact, and technological development, there arises a necessity to re-conceptualize the notion of communicative competence and provide a new alternative that goes in line with the present situation. Hence, new demands were required of the FLT profession.

In stating the aims of FLT, Byram (1997) points out that "it requires learners to engage with both familiar and unfamiliar experience through the medium of another language ... [and] to use that language to interact with people for whom it is their preferred and natural medium of experience" (3) through being able to use the TL with its (native) speakers. Since communicative competence does not always achieve the expected outcomes, some researchers have started criticizing it with a view to gaining better insights, useful in the field of FLT. The first basic criticism was levelled against the model of 'native speaker' that learners should imitate in order to reach a NS-like way of speech. L2/FL learners are subservient to NS's norms. Communicative competence is modeled on educated NSs and considers their own communicative competence to be the main goal in learning a TL (Hymes, 1972; Canale and Swain, 1980, Van EK, 1986). For instance,

Saville-Troike (1989), claims that non-native speakers needs and requirements do, totally, differ from those of NSs depending on different social and cultural contexts where language is used. Byram and Fleming (1998:12) underpin this view saying that:

Instead of the assumption that learners should model themselves on the native speaker, it is becoming apparent to teachers and their learners that successful cross-cultural communication depends on the acquisition of abilities to understand different modes of thinking and living, as they are embodied in the language to be learnt, and to reconcile and mediate between different modes present in any specific interaction.

FL learners are required to learn new elements that contribute in successful communication, rather than imitating NSs as their models. It is incumbent, therefore, on teachers' and learners' to step beyond this common notion and disentangle themselves of the tedious pursuit of modelling. Instead, efforts should be funneled down to work on developing knowledge, abilities and skills that supplement learners' needs in actual intercultural communication. Moreover, equating learners' competence to that of NSs, through an imitation exercise runs the risk of demotivating learners and devaluing their identity as social members (Byram, 1997). This is because engaging in communication entails establishing personal relationships, expressing oneself and sharing ideas and beliefs, on one side. On the other, communication is an ever-changing process, and is guided by the context of speech. Therefore, asking learners to learn only what NSs say in context in ignorance of their personal, social and cultural identity seems inequitable. Another reason behind rejecting the NS model stems from the consideration that providing learners with all the communicative contexts that an NS would experience in classroom instruction is quite impossible. The reasonable thing to do consists in arranging a space for the learner to observe, think, analyse and obtain conclusions and decisions that work with the different situational contexts and his own identity. Additionally, it is quite difficult and hard to determine and describe the norms of a NS's communicative actions in the culturally-diverse context of today which is characterised by "large-scale migrations, cross-national and cross-cultural encounters, and increasing linguistic and pragmatic differences among speakers of the same language" (Kramsch 1998: 16). Another proponent of the rejection of the NS model is Alptekin (2002) who argues that this communicative competence ideal notion does not satisfy learners' needs for real and actual communication.

The second major criticism of the communicative competence frameworks relates to the cultural aspect which was, more or less, marginalized in the different studies and proposed models. While it is true that culture is included as an integral competence that should be attained in such models as those of Hymes (1972), Canale and Swain (1980), Van EK (1986), Bachman (1990), Celce-Murcia et al. (1995), accommodations for its implementation remained quite implicit or unspecified. Culture did not gain its importance as it should be, despite the close relationship between language and culture. Stern (1983: 246) underlines: “As a generalization one can say that language teaching theory is fast acquiring a sociolinguistic component but still lacks a well-defined sociocultural emphasis”. The interest in culture, being native or target, as a requisite in FL learners’ competence has, subsequently, become the focal point of the recent studies.

Following the afore-mentioned considerations, the construct of the ‘intercultural speaker’ was suggested to supersede that of the traditional ‘native speaker’ view. The intercultural speaker is said to be the one who is aware of his own cultural being as well as that of the foreigners (Byram, 1997a, Kramsch, 1998). It should be noted, however, that a common terminology seems to have eluded different researchers, with some considering the construct intercultural in essence (Byram and Fleming 1998) and others as transcultural, thus the term ‘transcultural speaker’ (Kramsch, 1998; Risager, 1998). Apart from differences in nomenclature, proponents of the new construct, in the person of Kramsch (1993:205), advocates for the replacement of the NS model by the intercultural speaker when she affirms that:

Rather than assuming that they know in some straightforward factual way either their own or the others’ cultural worlds, they are aware of a constant process of formation and transformation... so, [he] is always alert to what is both patterned and predictable in these practices and what is changing and contested: they are always in process.

More precisely, Kramsch (1993) speaks of the ‘third sphere’ that FL learners should have. Designated also as the ‘sphere of interculturality’, where a language learner should demonstrate an ability and a willingness to shift between his/her native culture and the target one. The intercultural speaker, accordingly, is the one who can easily shift from one’s own cultural community to the target one. Therefore, learners are expected to be

mediators between two or more cultures “trying to interpret and connect two different ways of understanding” (Byram 1995: 54). So, it is a matter of mediation and relation between what is native and what is foreign. Even with no previous experience within a different culture, the intercultural speaker is the one who “has knowledge of one, or preferably, more cultures and social identities and has the capacity to discover and relate to new people from other contexts for which they have not been prepared directly” (Byram and Fleming, 1998: 9). Communicating successfully with people whose culture is different from one’s own entails understanding and accepting what is not native, hence reacting appropriately.

In Risager’s (1998) terms, a transcultural learner is one who is linguistically adept, who is able to determine and recognize the target cultural norms and values inherent in language as well as his/her interlocutor’s behavioral patterns in order to behave and react in a manipulative, appropriate way. Consequently, learners are required to learn to decentre themselves, observe what is target and different from their own frames, understand and realize the delight of this difference, to achieve the outcome of setting themselves in a third area, i.e. in-between. They play the role of ‘negotiators and mediators’ (Risager, 2007).

Dwelling on the same line of thought, House (2007:14-15) describes intercultural actants as: “... independent of both their native culture (and language) and the new culture (and language) which they are trying to link, mediate, [and] reconcile. They are creating something new and autonomous in between, hybrid, third way”. Intercultural actants or speakers should be active and independent in the sense that they can manage their communicative interaction in an intelligent and creative way, moving in the middle of the two interacting spheres, their own and that of their interactants. The focal point with the intercultural speaker is based on his/her knowledge of the two cultures which should influence his/her performance in communication. For that reason, House (2007:18) stipulates that:

... learners of a new cultural code need to be equipped first of all with communicative discursive skill so they can reach their communicative goals in collaboration with diverse interlocutors in a wide range of contexts. Intercultural speakers should be empowered to hold their own in interacting with native culture members in realizing their intentions satisfactorily and in counteracting any self-destructive ‘reduction of their personality’.

In addition to making reference of both the cultural linguistic knowledge and skills, in this extract, House (2007) gives special attention to the psychological variables that would help learners in maintaining successful intercultural interaction. These include training in interpreting the intentions of other speakers, and preserving one's self-image.

Last but not least, Aguilar (2007) raises the concept of acculturation which “lead[s] learners to acquire new cultural frames of reference and probably a new world view in agreement with those of the target culture” (62). Though it is more of a psychological issue than it is a knowledge or skill, acculturation is also important for learners of FLs to acquire. Learners may face a psychological clash between their own cultural framework of concepts, beliefs and attitudes and that of the foreign culture. They may be able to overcome the divergence and differences noticed between the two cultures, and adapt themselves to these differences without losing their identity or converging totally to the target one.

With the deficiencies detected in the model of communicative competence, especially its failure to meet the new requirements for learning an FL and in consequence of this notion of intercultural speaker, communicative competence was altered and wedded to intercultural competence or intercultural communicative competence (ICC). As an example, Cortazi and Jin (1999) suggested adding ‘intercultural competence’ to the four areas proposed by Canale and Swain (1980). Byram and Fleming (1998), for their part, proposed a model based on ICC. This construct adds the cultural understanding and mediation, but shares some common elements with communicative competence which aim essentially at language acquisition and development, but even these commonalities have their own specificities.

It is useful to begin at the beginning by pointing out that the construct of ICC was introduced by Byram (1997) and Byram and Fleming (1998). Since then, the new concept has come into fashion in Applied Linguistics studies. ICC was advanced to reify the abstract conceptions of culture into methods that apply to the classroom and outside the classroom, and that “address issues of affective and moral development in the face of challenges to learners’ social identity when they are confronted with otherness” (Byram, 1997a:59).

As was the case with communicative competence, attempts multiplied to define ICC and give a comprehensive and comprehensible classification of its components. As for definition, Aguilar (2007:68) claims that achieving ICC means:

[D]eveloping attitudes of openness and tolerance towards other peoples and cultures, promoting the ability to handle intercultural contact situations, promoting reflection on cultural differences or promoting increased understanding of one's own culture.

The above definition covers the different manifestations of the concept of ICC. All these points form intersecting circles in which each of them influences and is influenced by the other. This means that ICC enables learners acquire new attitudes (positive ones, and if not possible, at least neutral) about the target people and their cultural beliefs and behaviours. This is made possible through promoting tolerance, a readiness to recognize and appreciation of what is similar, what is new and what is different. Having this willingness to engage in such intercultural situations facilitates the learners' intercultural communication, so long as one identifies himself/herself with the target culture, on the one hand; it also raises their awareness about and an objective view of their own cultural framework, which consists in attitudes, customs and ways of thinking that have been taken for granted as absolutes, at least at an unconscious level. A second definition of ICC was worked out by Meyer (1991:137), defining it as: "the ability of a person to behave adequately in a flexible manner when confronted with actions, attitudes and expectations of representatives of foreign cultures". Again, what is highlighted is the flexibility of attitudes and skills that reveal themselves in actions purporting at achieving appropriate communication.

Byram's (1997) conception of ICC has much in common with Aguilar's (see the previous quote). He (1997) formulated this construct with reference to three previous works: Van EK's (1986) model of Communicative Ability, Argyle's (1983) eight dimensions of non-verbal communication and Gudykunst's (1994) characteristics of a competent communicator. Hence, Byram came up with a rich model considered as a unit of various factors interwoven to equip learners with a full bag of competences, crucial for succeeding in communication. Although it is stipulated that ICC can be developed through experience and analysis, Byram (1997) seconds the idea of integrating this competence in the teaching field. In addition to the commonly-known competences: linguistic,

sociolinguistic and discourse, which were modified from Van EK's definitions (as the summary Table 3.1 below shows), Byram added another element that is different from language competences, which is concerned with 'intercultural components'. The latter are classified into three main categories: knowledge, skills and attitudes. Knowledge touches, in the main, on that of the speaker's (learner's) own culture as well as that of the foreign interlocutor. Skills are abilities that a learner has to use in the context of interaction, those used in interpretation and establishing relationships and others for discovery and interaction (Byram, 1997). Attitudes denote adopted liberal values, so to speak, that allow tolerance and valuing of other. Table 3.1 below summarizes the different conceptualizations of the common elements between communicative competence and ICC, while Table 3.2 is reserved to intercultural components of Byram's model.

van EK's Definition	Byram's Redefinition
<i>Linguistic competence</i>	
The ability to produce and interpret meaningful utterances which are formed in accordance with the rules of the language concerned and bear their conventional meaning ... that meaning which native speakers would normally attach to an utterance when used in	The ability to apply knowledge of the rules of a <u>standard version</u> of the language to produce and interpret spoken and written language.
<i>Sociolinguistic competence</i>	
The awareness of ways in which the choice of language forms ... is determined by such conditions as setting, relationship between communication partners, communicative intention, etc. ... [this] competence covers the relation between linguistic signals and their contextual – or situational – meaning	The ability to give to the language produced by an interlocutor – whether native speaker or not – meanings which are taken for granted by the interlocutor or which are <u>negotiated</u> and made explicit with the interlocutor.

<i>Discourse competence</i>	
The ability to use appropriate strategies in the construction and interpretation of texts.	The ability to use, <u>discover</u> and <u>negotiate</u> strategies for the production and <u>interpretation</u> of monologue or dialogue texts which follow the conventions of the culture of an interlocutor or are <u>negotiated</u> as intercultural texts for

Table 3.1: Differences Between Byram's and van Ek's Proposals (Byram, 1997:48)

	Skills interpret and relate (Savoir comprendre)	
Knowledge of self and other; of interaction: individual and societal (Savoirs)	Education political education, critical cultural awareness (Savoir s'engager)	Attitudes relativising self valuing other (Savoir être)
	Skills discover and/or interact (Savoir apprendre/ faire)	

Table 3.2: Factors in Intercultural Communication (Byram, 1997: 34)

Those intercultural components are described in length and in an explicit manner by Byram (1997). The following is an extract from the whole detailed description:

- *Savoir être, which is concerned with attitudes and values and consists of showing curiosity and openness, readiness to suspend disbelief about other cultures and belief about one's own.*
- *Savoirs, which refers to the knowledge of social groups and their products and practices in one's own and one's interlocutors*

country and of the general processes of social and individual interaction.

- *Savoir comprendre, related to the skills of interpreting and relating, that is to say, the ability to interpret a document or event from another culture, to explain it and relate it to documents from one's own.*
- *Savoir apprendre/ faire, connected to the skills of discovery and interaction or 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.*
- *Savoir s'engager, in relation to critical cultural awareness ...; which means having the ability to evaluate critically and on the basis of explicit criteria perspectives, practices and products in one's own culture and other cultures and countries (Byram 1995 : 57-66; Byram 1997 : 31-54)*

Five types of knowledge are elucidated above: knowledge of the surrounding environment, including self and others, knowledge for interactional purposes as interpretation and discovery, knowledge of valuing one's concepts and beliefs and those of others, and gaining critical cultural awareness. All those variables contribute to the formation of a competent speaker in intercultural situations, one who is provided with the psychological, linguistic, and behavioral tips to engage in communication in a successful and appropriate way.

In comparing this model with that of communicative competence, it can be noticed that knowledge, in this model, is not confined only to the cultural aspect of the TL and society, it also applies to the native one. It (knowledge) is concretized in interaction, thus substantiating the move from concepts to authentic practices i.e. showing the 'significance in interaction' of this cultural knowledge (Byram, 1997:32). Skills, too, take a different perspective from that held in communicative competence in that emphasis is to put on the ability to interpret, establish and maintain relationships among features of native and target cultures. Moreover, skills pertain to discovery (analyse data from the two cultures and determine their relationships) and interaction (analyse data discovered in the process of interaction with other interlocutors or documents). The last element in the model is that of attitudes which are seen to form the foundation of ICC, the area that was not provided for by communicative competence. Attitudes refer mainly to the openness, curiosity and willingness or readiness to interact and deal with foreigners. This entails the ability to

decentre, to accept and adapt to new different cultural situations i.e. to assimilate, and develop feelings of empathy and sensitivity to the others and appreciation of their views at the expense of traditional stereotypes and prejudice.

It was pointed out earlier that many models for ICC were proposed. These were overshadowed by or were much similar to the previously discussed model by Byram. Therefore, it is sufficient to list two of these models to give the broad categories they assigned to ICC. First, Fantini (2000) proposes five constructs necessary for intercultural competence: awareness, attitudes, knowledge, skills, and language proficiency in addition to some attributes that describe the intercultural speaker as: curiosity, openness, empathy, tolerance for ambiguity, respect, patience, flexibility, willingness to suspend judgement, motivation and a sense of humour. Second, Liddicoat (2002) argues that the process of acquiring intercultural competence proceeds in a cyclical pathway: where the acquisition of culture begins with noticing the input which upon reflection and experimentation, is realized as output. The practices may or may not feel right, comfortable and successful as they can receive either positive or negative evaluation from NSs. Upon noticing these responses and reflecting again about them, they become realized as modified practices i.e. output. This cyclical process of acquisition is ongoing to reach a behaviour that is culturally appropriate.

A final word about ICC ought to be devoted to restating that learning an FL means more than learning to communicate with others using the TL. It also involves being engaged in the culture of that language. This is the very aim of suggesting a working framework that satisfies FL learners' needs, and which compensates for deficiencies felt while interacting interculturally. Despite its promising results, a model of ICC does not and cannot escape criticism, which has been done away with as it does not serve the major aim of the research.

Conclusion

It is quite clear that the development of the teaching profession requires developing, analyzing and criticizing different theoretical and empirical propositions with an eye to provide better objectives that go in line with the up-to-date learners' needs. This explains the shift from the concept of communicative competence to ICC. However, the two models

are not totally distinct from each other. The latter is informed by and is considered as an extension to the former. The construct of ICC highlights the importance of culture in communication, and provides a new element that relates to attitudes which is added to the commonly known factors of knowledge and skill. All the models do have advantages and drawbacks, but each enriches the teaching profession with useful insights.

Chapter Four

Teaching Culture at the University ‘Mohammed Seddik Benyahia’, Jijel

Introduction

4.1. The Teachers’ Questionnaire

4.1.1. The Sample

4.1.2. Administration and Description of the Teachers’ Questionnaire

4.1.3. Analysis and Interpretation of the Results of the Teachers’ Questionnaire

4.2. The Students’ Written Discourse Completion Task

4.2.1. The Sample

4.2.2. Administration and Description of the Students’ Written Discourse Completion Task

4.2.3. Analysis and Interpretation of the Results of the Students’ Discourse Completion Task

4.3. Overall Analysis

Conclusion

Introduction

The present research study is conducted on several grounds. One of the motives relates to the present digital age we are living in. This modern world witnesses an increased communication worldwide between people of different cultures and languages. This requires from people to find common areas and skills to achieve successful interactions. Taking this situation to FLT, scholars have recognized the importance of culture in achieving appropriate communicative functions. With the inclusion of the socio-cultural dimension in language study, learners are said to eventually develop their ICC.

As far as the context where the present research work is conducted, it is hypothesized that tertiary students need to be imparted with and made aware of the socio-cultural norms underlying appropriate speech by their teachers. To check this hypothesis, and to suggest the cross-cultural pragmatic approach on a solid ground, an analysis of the teaching situation at the University 'Mohammed Seddik Benyahia', Jijel is required. An examination of the teachers' attitudes towards and practices of integrating cultural-pragmatic dimensions of language in their courses, and learners' ICC development, as the two main partners involved, will be made through designing a questionnaire to the teachers and a Written Discourse Completion Task (WDCT) to third year LMD students.

4.1. The Teachers' Questionnaire

The aim of using a questionnaire is to elicit data about the teachers' views on the development of the students' ICC with regard to the current approach of teaching at the university. Questionnaires in research are common and are widely-used as research instruments. "Questionnaires are any written instruments that present respondents with a series of questions or statements to which they are to react either by writing out their answers or selecting from among existing answers." (Brown, 2001: 6). A questionnaire is an easy, but potent research instrument. It is easy due to the fact that, on the one hand, it enables researchers to collect large data in a short period of time; it is easy to administer and analyze, on the other hand.

4.1.1. The Sample

The sample selected for this questionnaire consists of 16 teachers, working at the Department of English at the University 'Mohammed Seddik Benyahia', Jijel. The questionnaires were distributed at the end of the academic year 2012-2013. The questionnaires were handed to the

teachers who were available and willing to share their experiences. This means that there was no specific criterion for the selection of the participant teachers such as teaching culture or teaching the same module. This was done for the purpose of providing a better investigation and analysis of the current situation of teaching culture at this university as well as teachers' willingness to incorporate culture in their teaching of English. More details about the teachers sample will be shown below with the first section of the questionnaire entitled: Background Information.

4.1.2. Administration and Description of the Teachers' Questionnaire

The aim of this questionnaire is to investigate teachers' attitudes towards the teaching of the pragmatics of language use and the techniques that are employed to incorporate it in the language curriculum. It also attempts to diagnose teachers' awareness of the importance of culture in language and communication. This awareness should, normally, manifest itself in their practices of presenting and highlighting such aspect to FL learners. By doing so, the extent to which teachers explain or make clear for their learners the close relationship between language, culture and communication, to assist them in conducting interactions in the TL, is discussed. The last objective of this questionnaire is to examine the teachers' readiness to implement a cross-cultural pragmatic approach in their teaching. All these aims are discussed regarding the data obtained from this questionnaire. Questions will be presented in tabular forms and discussed one by one.

The questionnaires were handed out to the 16 teachers, who were directed to take as much time as they felt necessary to reflect and respond accurately. During the time of answering the questionnaires, the teachers showed interest in the topic of the research. They believed that the questionnaire tackles one of the important problematic issues in the teaching of English at university, the integration of the socio-cultural aspects underlying the appropriate use of language, in various contexts.

The teachers' questionnaire comprises 20 questions divided into four parts: Background Information, Pragmatics in Language Teaching, Culture Context, and Further Suggestions (see Appendix I). The selection of its content (section two, section three) is based on two considerations. The first relates to the concept of ICC development which requires the inclusion of culture while teaching language courses. The second basis refers to the importance of drawing learners' attention to the context of language in use in order to be able to function appropriately in intercultural encounters. The questions that were given in the sections are either multiple choice

questions (such as Questions 6, 8, and 12), opened-ended questions (such as Questions 8, 14, and 20) or questions that use the Likert scale (such as Questions 9, and 10).

Section One, Background Information (Question 1 to Question 4), deals with the teachers' professional career. Teachers were asked to spell out their rank, degree, experience of teaching and the modules they have taught.

Section Two, Pragmatics in Language Teaching (Question 5 to Question 12), covers eight questions dealing with teachers' viewpoints about the present syllabus taught at the university level and its effectiveness in promoting learners' communicative skills. It examines teachers' perception of what pragmatics means, the value they attach to it, and the different techniques and tools they use to integrate it in their language courses. This section attempts to pinpoint the teachers' views and practices as far as contextual language use is concerned.

Section Three, Culture Context (Question 13 to Question 19), includes seven questions designed to diagnose teachers' awareness about the role played by culture in language learning and communication. The aim of this section, thus, is to check out whether the teachers recognize how culture influences appropriate language use and whether this recognition is manifested in observable measures and practices or not.

Section Four, Further Suggestions (Question 20), requests the teachers to add extra comments or suggestions about the topic of this research work.

4.1.3. Analysis and Interpretation of the Results of the Teachers' Questionnaire

– Section One: Background Information

1. Rank:

a. Titulaire

b. Vacataire

Rank	N	%
a	04	25
b	09	56.25
No answer	03	18.75
Total	16	100

Table 4.1: Teachers' Rank

Table 4.1 above indicates that the majority of the teachers at the university ‘Mohammed Seddik Benyahia’ are part-time teachers (Vacataire) representing more than half of the total number of the participants (56.25%). Only 25% of participants said that they are full-time teachers; whereas 18.75% of participants did not provide any answer. This first question along with the second one below are used just for the purpose of presenting a clear image about the teaching staff at this university.

2. Degree:

- a. License (BA)
- b. Master/Magistère (MA)
- c. Doctorate (PhD)

As a means to collect data about the teachers’ background, participants were also asked about their degree. All these teachers (16) hold Master/ ‘Magistère’ Degree. When comparing between Question 1 and 2, it can be deduced that the majority of the participants hold a Master Degree since most teachers having a Magistère Degree are full-time employers. No teacher has got his PhD but all of them mentioned to the researcher that they are pursuing postgraduate studies.

3. How many years have you been teaching English?

..... Years.

Experience in Years	N	%
1	01	06.25
2	07	43.75
4	02	12.50
5	01	06.25
7	03	18.75
8	01	06.25
9	01	06.25
Total	16	100

Table 4.2: Participants’ Experience in Teaching English

Another relevant issue that should be covered with regard to the teachers’ sample relates to the experience of teaching English. Table 4.2 demonstrates that more than half of the

participants (68.75%) have a relatively short experience at teaching, ranging from one to five years. Overall, the sample is not so much diverse as regards teaching experience since more experienced teachers, representing lengths of experience of more than ten years, are not present. This situation is presumed to yield more or less similar views about and methods of teaching the English language, in general, and its cultural/pragmatic aspects that are the points of focus in this study, in particular.

4. What are the different courses you have taught/ are teaching at the university?

.....

Courses Taught	N	%
Oral Expression Written Expression Phonetics English for Specific Purposes Grammar	01	6.25
Oral Expression Phonetics Pragmatics	01	6.25
Oral Expression Research Methodology English for Specific Purposes	01	6.25
Oral Expression Phonetics Linguistics	01	6.25
Written Expression Phonetics Literary Texts	01	6.25
Research Methodology Pragmatics Process of Acquisition	01	6.25
Oral Expression	01	6.25

Written Expression		
Oral Expression Grammar	01	6.25
Written Expression English for Specific Purposes	01	6.25
Research Methodology TEFL	01	6.25
Written Expression TEFL	01	6.25
Grammar Linguistics	01	6.25
English for Specific Purposes Thème-Version	01	6.25
Oral Expression	01	6.25
Research Methodology	01	6.25
English for Specific Purposes	01	6.25
Total	16	100

Table 4.3: Different Courses Taught by Sample Teachers at the University of Jijel

As outlined in Table 4.3, participant teachers who responded to the questionnaire have taught different modules ranging between Oral Expression, Written Expression, Phonetics, Research Methodology, Grammar, Teaching English as a Foreign Language (TEFL), English for Specific Purposes, Linguistics, and Pragmatics. The average number of modules taught by a single teacher is estimated at 2.31, which is the result of dividing the number of modules taught (37) by the number of teachers (16). This relatively small average can be easily matched with the fact that most teachers questioned are novice, newcomers to the practice of teaching. Current practice at the Department of English at ‘Mohammed Seddik University’ is to allow teachers to choose the modules to teach except where there is shortage of staff; this entails that teachers in this sample show a slight preference to teach the Oral Expression module, which has been taught by seven teachers representing 43.75% of the participants, and Written Expression, which has been taught by five teachers representing 31.25% of the participants. At a second degree comes the

teaching of Phonetics, Research Methodology, English for Specific Purposes by four teachers for each, representing 25% of the teachers. Third in rank of the most taught courses are the modules of Grammar and TEFL, taught by two teachers for each and representing 12.50% of the participants. The remaining modules have been taught only minimally by one or two teachers. As far as modules which have a direct bearing on English culture (Pragmatics, Literary Texts and Thème-Version –Translation–), they are only represented in teaching experiences by four teachers in total, whereas British and American Literature and Civilization are not covered.

The different specialties or inclinations that teachers are pursuing might suggest that these teachers hold different views about the ‘what and how’ to teach English. However, having not dealt with the target culture in their teaching could be a factor leading to teachers’ not highlighting the cultural aspects of inherent in language use in teaching their respective modules.

– Section Two: Pragmatics in Language Teaching

Getting deeper in the diagnosis of the teaching of EFL in the tertiary level, the questions in this section are designed to tackle the teaching of the pragmatic aspect of language. Thus, teachers were asked about their viewpoints about the value given to the pragmatics of language in the current courses. Following their attitudes towards pragmatics, the subsequent set of questions were designed to examine the actual practices or tips teachers use to integrate it in their English courses.

5. Do you think that the present English syllabus taught at the university is effective in developing the learners’ communicative skills and competences?

Yes

No

Syllabus efficacy	N	%
Yes	04	25
No	12	75
Total	16	100

Table 4.4: Teachers’ Views About the Effectiveness of the Current Syllabus in Developing Learners’ Communicative Skills

As a starting point in the investigation of the teachers’ views, this question is posed to enquire about the effectiveness of the present English syllabus, taught at the university

‘Mohammed Seddik Benyahia’, in developing the learners’ communicative skills and intercultural competences. Twelve (75%) teachers responded with ‘no’ while four others (25%) responded with ‘yes’, as Table 4.5 above shows. This indicates that most teachers think that this syllabus lacks covering aspects that contribute in equipping students with instruction that leads to positive performance when confronting communicative situations. Therefore, the fact that students have not yet developed the necessary skills and knowledge that help them in achieving successful intercultural communication is attributed to the currently adopted teaching syllabus.

6. Which of the following language components, if any, you think, is/are not taught properly within the English course?

- a. Grammar and vocabulary
- b. Culture of English
- c. Appropriate language use in communication.
- d. Pronunciation

Language component	N	%
a	01	06.25
b	02	12.50
c	03	18.75
d	03	18.75
ab	01	06.25
ac	02	12.50
bc	03	18.75
abc	01	06.25
Total	16	100

Table 4.5: Teachers’ Views About Language Components that are not Taught Properly

Following their obvious dissatisfaction with the recently applied syllabus, teachers are, asked about the language component(s) they think is/are not taught properly within the English course, as shown in Table 4.5 above. As their choice in this question is not limited to one answer, single choices and different clusters of choices are pinpointed. At the first place, with the highest number of responses, three respondents (18.75%), came the single choices of ‘appropriate

language use in communication’ and ‘pronunciation’ and the cluster of ‘appropriate language use in communication and culture of English’, highlighted as the aspects that are not adequately covered within the current teaching course. However, if instances of ‘culture’ and ‘appropriate language use in communication’ are counted as they are ticked separately and in cluster together, they count for six of the teachers’ choices (37.50%: **b**:02 + **c**:03 + **bc**:03= 06). If counted as they figure in combination with all other choices, they appear 12 times (75%: **b**:02 + **c**:03 + **ab**:01+ **ac**:02 + **bc**:03 + **abc**:01=12). In comparison, the remaining two choices: ‘grammar and vocabulary’ and ‘pronunciation’ account for a quarter of the responses (**a**: 01+ **d**: 03= 04), they are not chosen together in one cluster, and if taken in combination with any other choice, they represent 68.75% of teachers’ responses (**a**: 01+ **d**: 03+ **ab**:01+ **ac**:02 + **bc**:03 + **abc**:01= 11). What can be noticed in the previously mentioned choices is that the aspects of culture and appropriate language use are relatively more common than the other choices, which means that the majority of teachers agree upon the idea that they are not adequately implemented in the teaching syllabus. As for the other language aspects, it can be said that they are equally treated in the sense that they have approximately similar numbers of responses. Thus, the teachers surveyed in this questionnaire hold different views about the aspects of the teaching course that should be improved. Overall, however, the number of choices and clusters of choices selected suggests that more than half of the content or methodology for teaching linguistic, cultural and pragmatic aspects of language need to be reviewed by teachers at the level of the department of English, ‘Mohammed Seddik Benyahia’ university.

7. Do you think that the pragmatic aspect of English is given its due share in the university teaching curriculum, within the LMD system?

- Yes
- No

What is astonishing in the results obtained for this question is that all participants (16 teachers) responded with ‘no’. This means that regardless of their experiences and the modules they have taught, all teachers agree that language pragmatics is ignored or discarded from their courses. This confirms what has been tackled in the previous question where most teachers highlighted the aspect of appropriate language use to be missing in the English syllabus in use.

8. If you answered ‘No’ in the previous question, is it because of

a. The teachability of pragmatics?

b. Materials availability?

c. Teacher awareness?

d. Others: please, specify:

Reasons for Lack of Pragmatics Share	N	%
a	02	12.50
b	01	06.25
c	06	37.50
ab	02	12.50
ac	03	18.75
bc	02	12.50
Total	16	100

Table 4.6: Reasons for Lack of Pragmatics Share in the Current Teaching Curriculum

Given the unanimous view that the pragmatic side of English is overlooked, teachers were asked to identify the reasons behind this negligence of teaching English pragmatics within the curriculum. It should be noted that the category ‘Others: Please specify’ has been supplied by teachers, but did not figure in the choices because it has been used as a space to justify the choice that was made, as will be shown here. The biggest number of the teachers (6 teachers, 37.50%) think that the insufficient incorporation of pragmatics in the current curriculum of teaching English is mainly contributed to by their lack of awareness or knowledge about the specialty of Pragmatics. This point was elaborated by one of the teachers who wrote: “Most of us are not well-informed about the content of pragmatics, so how can you expect us to teach it? In this regard, I can say that we are failing to provide and expose learners to the cultural and pragmatic aspects of language and only focusing on linguistic ones”. Another participant explained “Most teachers who have undergone their undergraduate studies following the old system, not that of LMD, didn’t study pragmatics. For me, I can’t see how important it is because I know little about it”. These two statements reveal that because of their little knowledge about pragmatics, teachers are unaware of its basic role in developing learners’ communicative skills, hence, their inability to integrate such

aspect in their teaching. When counted as they appear, either alone or in cluster with other elements, the first choice is that of ‘teacher awareness’ constituting 68.75% of teacher responses (c:06+ ac:03 + bc:02= 11), the second choice, with a 43.75%, goes for the ‘teachability of pragmatics’(a:02+ ab:02 + ac:03= 07), whereas ‘materials availability’ ranks last with 31.25% of responses (b:01+ ab:02 + bc:02= 05). In other words, teachers’ awareness and pragmatics teachability are more emphasized than the point of materials availability as reasons for their avoidance of integrating the pragmatic aspects of language. To be given its real weight while teaching English, pragmatics needs to be integrated in teacher training, as a first step, and more attempts should be made to provide methods on how to approach its teaching, such as the one advanced in Chapter Five of this dissertation, as a second step.

9. When teaching, how often do you clarify or give examples of appropriate language use?

- a. Always
- b. Often
- c. Sometimes
- d. Rarely
- e. Never

Frequency of Giving Examples of Appropriate Language Use	N	%
a	02	12.50
b	07	43.75
c	01	06.25
d	06	37.50
e	00	00
Total	16	100%

Table 4.7: Frequency of Giving Examples of Appropriate Language Use

As far as the extent to which teachers deal with the aspect of appropriate language use is concerned, it is split into two major categories: there are teachers (7 teachers, 43.75%) who think of themselves as primarily concerned with dispensing the course content without giving much importance to considerations of language use because they fall outside their area of interest or

specialty; whereas the other group of participants, more than half of them (9 teachers, 56.25%) stress the importance of supplying examples of how language is used on several occasions. One teacher cared to elaborate in order to emphasize the importance of giving real-life examples by giving the following example: “We customarily teach students to greet someone formally saying how do you do? And expecting the same expression in responses. However, what is common in the English society these days is to say hello, how’re you doing? Or nice to meet you.”

10. How do you feel in teaching the pragmatic-related aspects of language use?

- a. Very Comfortable
- b. Comfortable
- c. Not very comfortable
- d. Uncomfortable

Attitudes about Teaching Pragmatics	N	%
a	06	37.50
b	08	50
c	02	12.50
d	00	0
Total	16	100

Table 4.8: Teachers’ Attitudes about Teaching Pragmatics

Though only two teachers stated that they had an experience at teaching pragmatics, as shown in Table 4.3 earlier, most teachers (14 teachers) representing 87.50% of the sample show curiosity and a positive attitude toward teaching its principles, as shown in Table 4.8. This can only be explained in terms of their eagerness to explore and systematically study the role of context in language use. These attitudes confirm the teachers’ tendency to integrate examples and explain what is appropriate in language use as revealed in Question 9.

11. What is your approach of instruction while teaching the pragmatic aspect of English?

- a. Inductive
- b. Deductive
- c. Both

Approach of Teaching Pragmatics	N	%
a	01	06.25
b	02	12.50
c	13	81.25
Total	16	100

Table 4.9: Teachers’ Approaches of Teaching Pragmatics

From the data shown in the table above, 13 teachers representing 81.25% of the participants tend to use both of the deductive and inductive approaches of teaching pragmatic norms of appropriateness. Therefore, teachers alternate between providing learners with the appropriate rules of language before practising them (a deductive approach) and engaging learners in language use that leads to discovering rules of appropriateness (an inductive approach). Teacher preferences as to how discussion should be organized, the nature of the subject taught, timing, materials, sequencing and level of difficulty of the speech acts to be practised are some factors that guide teachers’ choice of approach.

12. Which of these techniques do you generally use in teaching pragmatic elements of language use?

- a. Role plays
- b. Simulation
- c. Group and classroom discussion
- d. Others: please, specify:

.....

Techniques of Teaching Pragmatics	N	%
c	04	25
d	01	06.25
ac	05	31.25
abc	02	12.50
acd	02	12.50
Total	16	100

Table 4.10: Teachers’ Techniques of Teaching Pragmatics

Teachers were asked about the techniques they generally use when teaching the pragmatics of English. The results show that there is variety in the use of techniques, and that, to the exception of the technique of ‘simulation’ which was identified only twice in cluster with others, the ‘role plays’ and the ‘group and classroom discussion’ techniques are approximately put on equal footing, manifested in their frequent use by teachers: 81.25% for ‘group and classroom discussion’ (c:04 + ac:05 + abc:02+ acd:02 =13), 68.75% for ‘role plays’ (a:02 + ac:05 + abc:02+ acd:02=11), and 68.75% for these two techniques as used both separately and in tandem (a:02 + c:04 + ac:05=11). The other suggestions that teachers added as techniques for teaching pragmatics are ‘explanation and exemplification’ which was listed alone once, and ‘research and presentation’ which was chosen twice in combination with two of the choices given. This entails that the participant teachers’ use of techniques for teaching the pragmatic aspects is subject to personal choice and selection.

– **Section Three: The Context of Culture**

Taking into account the crucial role culture plays in determining the appropriateness of using language in various contexts, the third section in this questionnaire is concerned with the cultural context. It is designed to explore teachers’ awareness of the cultural underpinnings when using language in different situations.

13. Do learners face problems while communicating in English?

Yes

No

Learners’ Ability to Communicate in English	N	%
Yes	14	87.50
No	02	12.50
Total	16	100

Table 4.11: Teachers’ Opinions about Learners’ Ability to Communicate in English

As an introductory question, teachers are asked to say whether there are problems that hinder their learners’ communication in the TL or not. Actually, fourteen (87.50%) teachers answered with ‘yes’, when only two (12.50%) said ‘no’. The results obtained for this question confirm those obtained for Question 5, where the majority of participants argue that the present English syllabus is not satisfactory for learners’ needs and requirements in developing their

communicative skills. Accordingly, students, in the eyes of their teachers, are not adept to maintain communicative conversations in a successful and effective way.

14. What is the nature of the learners’ communication problems in English?

- a. Linguistic
- b. Cultural
- c. Pragmatic
- d. Cultural pragmatic

e. Others: please, specify:

Nature of Learners’ Communication Problems	N	%
a	03	18.75
d	02	12.50
ad	07	42.75
ae	01	06.25
ade	03	18.75
Total	16	100

Table 4.12: Teachers’ Observations About Nature of Learners’ Communication Problems

As far as learners’ communication problems are concerned, most respondents (87.50%: **a**:03 + **ad**:07 + **ae**:01+ **ade**:03 =14) think that they are linguistic or linguistic and cultural pragmatic in nature. In contrast to language proficiency (singled out by three teachers), culture alone and pragmatics alone are not thought to be major reasons to students’ lack of communicative competence (none of them was singled out alone). Teachers have also added some extra factors regarding the nature of learners’ communication problems. The latter are particularly of psychological nature such as: lack of self-esteem, lack of self-confidence and unsuitable attitudes toward communication. Other problems highlighted by the teachers are the use of word stress and pronunciation, which can be classified under ‘linguistic problems’ in the choices given for this question.

15. Do you think that providing learners with the cultural background underlying language use would be beneficial for their understanding of and attitudes towards the target culture?

Yes

No

The subsequent question deals with the teachers' opinions and awareness about the role culture plays in using language. It seeks to diagnose teachers' views about whether providing learners with the cultural background, as reflected in the production of speech acts, would be beneficial for both their understanding of and attitudes towards the target culture. The results obtained show that all of the 16 teachers (100%) agree upon the importance of explaining the cultural references on which language use is loaded. These results vindicate the above findings in Table 4.12.

16. Does giving the basic cultural information, underlying language use, help learners achieve successful communicative acts using English?

Yes

No

While in the previous question, the link between learning cultural information and awareness is sought, in this question, the next stage relating cultural information and successful communication is probed. Learners start by understanding, gaining awareness and positive attitudes towards target people, and later proceed towards practice and appropriate production. In their replies, all of the participants maintained the usefulness of explanations of the cultural-loaded background underlying appropriate language use for students of English to be able to maintain effective communication in English. However, these responses seem to be at odds with those obtained for Question 14 (Table 4.12) where culture is not singled out as the main factor that engenders communicative problems for students, albeit mentioned in combination with the pragmatic variables. This reveals that even though culture is recognized as a helping factor in achieving successful communication, for teachers, it is not sufficient by itself, and needs to be supplied by linguistic and pragmatic competences.

17. Do you compare the rules underlying appropriate English use to those of Arabic, French or native dialects?

Yes

No

The fifth question in this section investigates the teachers' attempts to include some cultural points while teaching other subjects of English, at least through comparison between the target (English) and native language (Arabic or any other dialect). All participants opted for the answer of 'yes'. This means that teachers are aware of the importance of including culture in FLT courses.

18. If you answered “Yes” to the previous question, how often do you do this?

- a. Always
- b. Often
- c. Sometimes
- d. Rarely

Frequency of Using Comparison in Teaching Appropriate Language Use Across Languages	N	%
a	03	18.75
b	08	50
c	03	18.75
d	02	12.50
Total	16	100

Table 4.13: Frequency of Teachers' Use of Comparison of Appropriate Language Use Across Languages

Table 4.13 above shows that half of the totality of respondents (8 teachers, 50%) do often try to include the cultural aspect of English in the teaching courses. Meanwhile, the second half of the participants do vary in their attempts to draw the learners' attention to the cultural elements inherent in language use with an equal statistical percentage of 18.75% (3 teachers) for the 'always' and 'sometimes' options. This proves teachers' awareness of the necessity of including culture teaching in the FLT process, on the one hand, and their willingness to introduce and teach such cultural courses in the teaching syllabuses, on the other hand.

19. Do you feel that there is a need to introduce a course about the cultural pragmatic aspects of the English language?

- Yes
- No

This question is designed to probe the teachers' awareness, intention and will to introduce a course about the cultural aspects of English, being an FL. Indeed, the data reveal that all teachers (16 teachers, 100%) advocate this view, which suggests that they stress the importance of such aspect and its influence in developing learners' ICC.

– Section Four: Further Suggestions

Teachers are instructed to provide extra comments, suggestions or even ask questions about things that should be investigated in this last section of the questionnaire.

20. Please, add any further comment or suggestion.

.....
.....

No participant teacher provided any comment or suggestion concerning the different points covered in the questionnaire. However, some comments were provided in the previous sections of the questionnaire where teachers talked about the experiences they had that bear meaning to this research.

All the above obtained data allow three basic interpretations. The first one is that learners' development of ICC is not quite satisfactory due to the common remarkable marginalization of the cultural and pragmatic aspects of English in the teaching syllabuses. The second observation relates to teachers attempts to provide learners with some basic instruction about culture in their different courses, which can be qualified as tentative, unsystematic or sporadic given that they are not based on careful study of pragmatics. The last promising aspect about teachers, at the university 'Mohammed Seddik Benyahia', is that they show willingness to incorporate culture within English courses. This speaks of their awareness about the crucial role that culture has in achieving successful intercultural communication.

4.2. The Students' Written Discourse Completion Task

To serve one of the aims in this research work, as mentioned above, which is to make an analysis of the current English teaching situation at the University Mohammed Seddik Benyahia, Jijel, a Written Discourse Completion Task (WDCT henceforth) is employed as a second means of research in addition to the questionnaire presented above. The WDCT is administered to a

sample of third Year LMD students at the University of Jijel. The objective behind its use is to diagnose learners' intercultural communicative competence (ICC) development.

This research tool, i.e. the WDCT is a means which was first introduced by Blum-Kulka (1982) in the field of pragmatics in the course of her investigation on speech acts. The WDCT is a widely-used means that is effective for eliciting natural-like responses to problematic and context-based situations. McNamara and Roever (2006:67) argued that such type of data collection devices is based mainly on difficult situations and alternative responses that would match the socio-cultural context of speech. Students' WDCT, as stated earlier, is devised for the investigation of their acquisition of the ICC. The latter has been largely presented in the previous chapters (particularly Chapter Three). ICC is a hybrid of competences that account for the development of learners' ability to communicate effectively in the TL. It constitutes of linguistic, sociolinguistic, discourse and intercultural components (Byram, 1997).

4.2.1. The Sample

As pointed above, this study involved 110 third year LMD students at the University of Jijel. This sample (N=110) is selected from a total population of 260 students. Students have studied English for two years and progressed to the first semester of the third year. The participants were selected on an immediate convenience sampling basis.

The choice of working with third year LMD students specifically stems from the author's conviction that these students, by virtue of their having undergone more than two years of training, have become approximately homogeneous by level and attained an acceptable degree of linguistic competence in comparison with the other lower levels. In addition, students have become more acquainted with academic work enabling them to cooperate easily with the experimenter in conducting this research. Furthermore, third year students are about to graduate or pursue at least two other years in training to obtain a Master degree, and to be empowered by ICC would be an advantage for them.

4.2.2. Administration and Description of the Students' Written Discourse Completion Task

The WDCT was administered to the sample of 110 students who have volunteered to participate in this test. Students were given forty-five minutes to complete the test. After collecting the data, some students have expressed their interest about the content and the areas that this test

covers. For them, most of these tasks are new and they did not have a clear idea about how to give appropriate answers, particularly, within the pragmatic competence section.

This WDCT comprises different sections that cover different types of competences. More specifically, there are four parts: Background Information, Linguistic Competence, Pragmatic Competence, and Socio-Cultural Competence. Each of these sections contains sub-sections that appertain to the various aspects of each competence.

Section One, Background Information (Question 1 to Question 6), comprises six questions that purport to diagnose the sample homogeneity. Participants are asked to supply information about their age, the number of years they have been studying English at the university level, their views on the most important thing in learning English, the type of hindrances they face most often in using English and their self-evaluation of their ability to communicate successfully in English. These questions are targeted to examine learners' attitudes towards the English course and their abilities to conduct effective interactions in English. Their views will be compared with their teachers' opinions about their general level.

Section Two, Linguistic Competence, is composed of two tasks or sub-sections (task 2.1 and task 2.2) which are both multiple choice. Task 2.1 supplies four sentences (a, b, c and d), each containing a gap to be filled by the appropriate vocabulary item from a set of three options. Task 2.2 is composed of five vocabulary items (a, b, c, d and e), for which students have to tick the word that is closest in meaning from a list of three options. Section Two of the WDCT aims at evaluating students' development of linguistic competence, being a variable within ICC. The development of one's ability to communicate appropriately in the TL is based on their production of accurate linguistic structures where grammatical rules are applied and vocabulary items selected are relevant to the context of speech.

Section Three, Pragmatic Competence is made of three tasks (task 3.1, task 3.2 and task 3.3). The tasks tackle the two types of pragmatic competence, pragma-linguistic and socio-pragmatic competence (for more details, see Chapter Two). The latter type is deemed the most relevant one, with regard to the present work. This accounts for the choice of one pragma-linguistic-related task, and two socio-pragmatic-related tasks. Task 3.1 is concerned with pragma-linguistics, and includes four contexts (a, b, c and d) where the term 'well' is used with different functions or meanings. The learners, thus, are expected to identify these meanings or functions in each, with respect to the

context of use of this term. Task 3.2 and task 3.3 are based on learners' socio-pragmatic competence, that is, learners' awareness of the socio-cultural norms or conventions underlying appropriate language use in different contexts. While the second exercise deals with learners' comprehension of this language aspect (socio-cultural), the third task covers their production. Particularly, in task 3.2 students are asked to identify the area of inappropriateness in accordance with British norms, in each of the four situations given (Situation 3.2.1, Situation 3.2.2, Situation 3.2.3 and Situation 3.2.4), and in task 3.3, which is a multiple-choice activity, participants are required to choose the appropriate verbal response in two hypothetical situations (Situation 3.3.1 and Situation 3.3.2). With all these tasks, it is thought that learners' pragmatic competence will be appropriately diagnosed.

Section Four, Socio-Cultural Competence, includes two sub-parts (task 4.1 and task 4.2). Task 4.1 deals with the students' knowledge about British/ American cultural facts, and in which students are required to fill in the gaps with the necessary factual information about British/American culture and literature, in five expressions (a, b, c, d and e). Task 4.2 is about the students' awareness of appropriate etiquette and reactions of foreign culture people, their daily-life behavioral patterns or reactions. These may engender misunderstandings especially where the adoption native worldviews and beliefs are used as a frame of reference. Participants are given three scenarios (Scenario 4.2.1, Scenario 4.2.2 and Scenario 4.2.3) in which they predict their own reactions and hypothesize about those of NSs. From the presentation of the tasks designed in this section, it can be easily deduced that it aims at examining students' knowledge of the target culture as well as their awareness of the cultural differences that account for differences between people of different cultures and languages.

The division of this test into parts and sub-parts is believed to help the researcher not only in the analysis and investigation of the learners' overall level of attaining ICC, but also pinpoint with precision the points of strength and weakness in the process. The next section, consequently, deals with the analysis and interpretation of the data obtained from this test.

4.2.3. Analysis and Interpretation of the Results of the Students Discourse Completion Task

Before delving into the analysis and interpretation of the results obtained, it is worthy to mention that the evaluation procedure in this study is quantitative and qualitative in nature. It is quantitative in that it is based on counting the frequency of occurrence of each response, and

qualitative in that it is based on providing comments on the correctness or appropriateness of the participants' responses through the analysis and interpretation of data.

– Section One: Background Information

1.1. Age:

Age	N	%
20	01	00.91
21	32	29.09
22	53	48.18
23	11	10
24	08	07.27
25	01	00.91
above30	03	02.72
No answer	01	00.91
Total	110	100

Table 4.14: Students' Age

As Table 4.14 above shows, students enrolling on their third academic year in the specialty of English are more or less homogeneous by age, as approximately half the sample has the same age (22 years old), 85 participants (77.27%) are either 21 or 22 years old students and 106 out of 110 are in their early twenties (96.36%). Only 3 students (02.72%) belong to a different age category for students above the age of thirty.

1.2. How many years have you been studying English at university?

Number of Years of English Study at University	N	%
03	90	81.82
04	18	16.36
05	01	00.91
No answer	01	00.91
Total	110	100

Table 4.15: Number of Years of English Study at University

The majority of respondents (90, 81.82%) estimated the period of study at university to be about three years, counting the current year, in response to Question 1.2. This high percentage points to the homogeneity of the sample in terms of the rate of success. This means that most students questioned have succeeded each year. However, 18 students (16.36%) admit to failing once, thus accumulating an extra year, and only one students has failed twice in his/her career.

1.3. How do you find the English course you are following at the university?

- a. Interesting
- b. Boring
- c. No difference
- d. Difficult

Students' Perception about the University English Course	N	%
a	63	57.27
b	23	20.91
c	08	07.27
d	13	11.82
No answer	03	02.73
Total	110	100

Table 4.16: Students' Perception about the University English Course

In response to Question 1.3, which probes students' perceptions about the university English course, 63 students representing 57.27% of the sample seem to be fascinated and attracted to studying English as a specialty. This result presupposes that they are willing to make some effort to improve, whether it is to learn about language and its culture or to engage in communication in English. A significant number of students (23, 20.91%) consider that the task turned out to be boring due to some undetermined factors while 13 students (11.82%) are finding it hard to cope with the difficulty of studies, and the remaining 8 students (07.27%) are undecided as to the quality of studies. Thus, though agreeing generally on the interesting aspect of teaching, students seem to be divided on other aspects, but such results suggest that the researcher, or other teachers for that matter, should keep things interesting, motivate students and attempt to facilitate more.

1.4. What do you find most ‘important’ in learning English?

- a. Language (grammar and vocabulary)
 - b. Culture (civilization and literature)
 - c. Communication
 - d. All of the above mentioned
 - e. Others: please, specify:
-

The Most Important Aspects in Learning English	N	%
a	19	17.27
b	01	00.91
c	17	15.46
d	52	47.27
ab	01	00.91
ac	11	10
bc	07	06.36
e	02	01.82
Total	110	100

Table 4.17: Students’ Opinions of the Most Important Aspects in Learning English

According to the data presented in Table 4.17, the importance accorded to the different aspects of the course of English varies. However, nearly half the students (52, 47.27%) hold a holistic view about language learning, opting for the fourth choice where all of the language, culture and communication variables are treated equally. However, when it comes to choosing single aspects, ‘culture’ lags far behind, chosen only once, while each of ‘language’ and ‘communication’ hold importance for a considerable number of students, 19 for the former and 17 for the latter. Phonetics, which is essentially a language variable, and translation, a specialty that cuts across all the given aspects, are identified by two students as the elements of most value. In view of such results, it can be claimed that most students do lack interest of exploring the target culture, and hence, awareness of its importance in the learning of English as a whole. It can also be interpreted that despite the fact that students have chosen the option of ‘All the above mentioned’, they do not realize the tight relationship of ‘language and culture’, a combination that

is selected by only one respondent (0.91%), the role of ‘culture and communication’, selected by 7 students (06.36%) or the role of ‘language in communication’, though chosen by a relatively higher number of students (11, 10%). Therefore, language is the pervasive element of most importance appearing alone and in combination (84.54%: **a**:19 + **ab**:1 + **ac**:11+ **d**:52= 93), communication is second in importance (79.09%: **c**:17 + **ac**:11+ **bc**:07 + **d**:52= 87) and culture is the least selected element in both cases (55.45%: **b**:01 + **ab**:01 + **bc**:07 + **d**:52= 61), hence, the need to educate students about its role.

1.5. What is the nature of hindrances that you face most often in using English?

- a. Inadequate linguistic knowledge (grammar and vocabulary)
- b. Inadequate cultural information about the target culture language
- c. Lack of self-confidence while communicating in English
- d. Negative attitudes about foreigners and the target culture
- e. Unawareness of the rules underlying appropriate language use.
- f. Others: please, specify:

Nature of Hindrances that Students Face Most Often in sing English	N	%
a	21	19.09
b	20	18.18
c	49	44.54
d	02	01.82
e	08	07.27
ac	03	02.73
be	01	00.91
cd	01	00.91
df	01	00.91
bce	01	00.91
bde	01	00.91
No answer	02	01.82
Total	110	100

Table 4.18: Nature of Hindrances that Students Face Most Often in Using English

In the fifth question, participants are required to specify the type of hindrances they encounter in their communication. The first type, mostly agreed upon by students, is the psychological one which refers to lack of self-confidence while communicating in English with an average of 44.54%, representing 49 students. The second and the third percentage go to the inadequate linguistic knowledge (19.09%) and the inadequate cultural information about the English culture (18.18%). Yet, less attention is given to lack of knowledge about the rules underlying appropriate language use (07.27%) and negative attitudes towards foreigners and the target culture (01.82%), which represent aspects in culture learning. As far as clustered choices are concerned, they are only minimally chosen by students, as all combinations account for only 08.80% (**ac**:03 + **be**:01 + **cd**:01 + **df**:01 + **bce**:01 + **bde**:01= 08) of the total results. It can be deduced that even though students give more consideration to cultural differences as sources of difficulty than they did in the previous question, the same students fail to mention the rules underlying appropriate language use, which are essentially culture-related, even in combination. Hence, lack of consistency in students' responses, except for the role of linguistic elements, can be imputed to their lack of knowledge about the precise factors that enter in language use.

1.6. As a third year student, do you think you are able to communicate successfully in English?

Yes

No

Students' Self-Evaluation of Success in Communicating in English	N	%
Yes	45	40.91
No	64	58.18
No answer	01	00.91
Total	110	100

Table 4.19: Students' Self-Evaluation of Success in Communicating in English

The last question in the first section investigates the students' self-evaluation of their ability to communicate successfully in English in intercultural situations. The respondents are divided on the matter, but more students (64), forming 58.18% of the whole sample, think they are not adequately competent to run communication in English successfully. One of the factors that may

explain the division in students' responses can be attributed to the negligence of the cultural side inherent in language learning and its vital dynamics in language learning and communication on the part of students, as demonstrated in the discussion around Table 4.17 and Table 4.18 above.

– Section Two: Linguistic Competence

2.1. Read the following sentences carefully. Decide which word best describes what is being said from each set and fill in the gaps:

- 1) The two cats could be.....only by the number of rings on their tails; otherwise, they are exactly alike.
 - a. diversified
 - b. separated
 - c. differentiated
- 2) Her rapport with everyone in the office the kind of interpersonal skills that all of the employees appreciated.
 - a. prevailed
 - b. exemplified
 - c. delegated
- 3) Despite her dress, she was a simple girl at heart.
 - a. personable
 - b. shoddy
 - c. sophisticated
- 4) elephants from the wild not only endangers the species but also upsets the balance of the nature.
 - a. Provoking
 - b. Poaching
 - c. Contriving

Sentence	Options	N	%
1)	a	03	02.72
	b	08	07.27
	c	95	86.36
	No answer	04	03.64
	Total	110	100
2)	a	11	10
	b	69	62.72
	c	15	13.64
	No answer	15	13.64
	Total	110	100
3)	a	28	25.45
	b	43	39.09
	c	35	31.81
	No answer	04	03.64
	Total	110	100
4)	a	24	21.82
	b	46	41.82
	c	11	10
	No answer	29	26.36
	Total	110	100

Table 4.20: Students' Choices of Appropriate Vocabulary in Context of Use

It is quite clear from the results shown in Table 4.26 that the participants do have a fairly good level in vocabulary. In the first and second sentences, answers were correct for majority of the sample (86.36% in sentence one, and 62.72% in sentence two). As for the third and fourth answers, the percentages of correct choices are not above the average, still, they are the highest in comparison with the other wrong or no answer options (31.81% for the sentence 3), and 41.82% for sentence 4). This entails that third year students do have acceptable command of vocabulary and its appropriate use in context.

2.2. Which of these words is closest in meaning to the word provided:

1- Gracious:

a. pretty

b. clever

c. pleasant

2- Fraud:

a. malcontent

b. imposter

c. clown

3- Qualm:

a. distress

b. impunity

c. scruple

4- Loquacious:

a. talkative

b. thirsty

c. beautiful

5- Reverie:

a. phantom

b. daydream

c. palimpsest

Word	Option	N	%
1-	a	12	10.91
	b	07	06.36
	c	82	74.55
	No answer	09	08.18
	Total	110	100
2-	a	32	29.09
	b	46	41.82
	c	05	04.54
	No answer	27	24.55
	Total	110	100
3-	a	43	39.09
	b	08	07.27
	c	26	23.64
	No answer	33	30
	Total	110	100
4-	a	46	41.82
	b	06	05.45
	c	14	12.73
	No answer	44	40
	Total	110	100
5-	a	07	06.36
	b	53	48.18
	c	05	04.55
	No answer	45	40.91
	Total	110	100

Table 4.21: Students' Choices of Appropriate Synonyms

Similar to the previous sub-section, Table 4.21 indicates that approximately half of the participants do have a good command in linguistic competence. This can be clearly deduced from

the percentage of the correct answers obtained for the selected words respectively: ‘pleasant’ (74,55%) for the adjective ‘gracious’; ‘imposter’ (41,82%) for the word ‘fraud’; ‘scruple’ (23,64%) for the noun ‘qualm’; ‘talkative’ (41,82%) for the adjective ‘loquacious’; and ‘daydream’ (48,18%) for the noun ‘reverie’. However, a significant number of students who have never encountered the words given in this task avoided even guessing the meaning of the words. Overall, however, it can be said that third year students of English have attained an average level of linguistic knowledge or competence, one that generally typifies intermediate language learners.

– Section Three: Pragmatic Competence

3.1. Read the following expressions, then, identify the different meanings or functions of the word ‘well’ in each context:

- (a) He works *well*
- (b) *Well*, you may be right
- (c) John: How long have you known him?
Peter: *Well*, I should say about five years
- (d) Michael: Do you like this film?
David: *Well*, no, not really

Situation	Answer	N	%
(a)	Correct Answer	63	57.27
	Wrong Answer	37	33.64
	No answer	10	09.09
	Total	110	100
(b)	Correct Answer	23	20.88
	Wrong Answer	54	49.12
	No answer	33	30
	Total	110	100
(c)	Correct Answer	20	18.18
	Wrong Answer	34	30.91
	No answer	56	50.91
	Total	110	100
(d)	Correct Answer	16	14.55
	Wrong Answer	38	34.54
	No answer	56	50.91
	Total	110	100

Table 4.22: Correctness of Functions of the Word ‘Well’ in Students’ Answers

Table 4.22 represents students’ identification of the different meanings or functions of the item ‘well’ which occurs in four situations. Only in the first context (a), in which it occurs as an adverb that means ‘in a good and satisfactory manner’, was the function correctly identified by participants, though not in this exact wording. This accounts for the sum total of 57.27% of appropriate answers. The categorization of the appropriate responses, as mentioned earlier, is based on relevance of these answers to the situational context. Instances of participants’ answers that were deemed appropriate are: ‘in a good way’, ‘in a good manner’, ‘adverb’, ‘in the right way’, whereas students’ irrelevant or inappropriate responses include: ‘adjective’, ‘of course’, and ‘not honest with his work’. The remaining 10 participants abstained from giving responses. The function of the item ‘well’ in the second and third situations (b) and (c) is ‘an exclamation used when pausing’. This function was recognized, though not in exact words, by 20.88% of participants in (b) and 18.18% in (c). The evaluation of the appropriateness of students’ answers

is based also, on their understanding and inferences of the meanings of ‘well’, such as the expression of ‘after I heard what you said’ or ‘take a moment to think or remember’. In addition, the learners’ failed interpretations, amounting to 49.12% in the second situation (b), are mostly out of context answers (for a long time, not really my friend, fact and easily... to mention but a few). This stems from a difficulty encountered by learners in interpreting the different meanings of the word ‘well’ in different contexts. Half of the learners opted for the avoidance to give answers as shown in the increasing percentages in each section (from 09.09% in (a), 30% in (b), to 50.91% (c) and (d)). In view of the large number of irrelevant answers provided by participants, it is assumed that learners cannot analyze data from a pragmatic perspective, and are not even acquainted with such type of analysis. The above results also indicate the learners’ need to develop pragmatic competence, and that different from the linguistic competence which proves to be satisfactorily developed, learners’ pragmatic competence is at its lowest levels.

3.2. Consider the following situations, then, say what is inappropriate for British people, in each:

Situation 3.2.1:

a: Is it a good restaurant?

b: of course.

.....

Responses to Situation 3.2.1	N	%
Inappropriate Utterance a.	03	02.73
Inappropriate Utterance b.	31	28.18
Inappropriate Utterances a. and b.	01	00.91
Appropriate Utterances	02	01.82
No answer	73	66.36
Total	110	100

Table 4.23: Students’ Identification of Inappropriate Language Use in Situation 3.2.1

The point of inappropriateness in the first extract is a concern for speaker b who should have answered with “Yes, it is” or “No, it isn’t” to express agreement or disagreement in response to a’s question. The answer of “of course” entails that b has ‘no need to ask such question because it

is quite obvious' and can be considered as 'a mockery'. The most striking result is that more than half of the sample (66.36%) have 'no answer' in this situation, and only 28.18% of the sample managed to supply the correct answer, where the justification they offered is that the listener should either confirm or deny his interlocutor's utterance. This can be interpreted mainly as due to the students' unacquaintance with such type of analysis or to lack of conventional use of language in socio-cultural encounters.

Situation 3.2.2:

a: Thanks a lot. That's a great help.

b: Never mind.

.....

Responses to Situation 3.2.2	N	%
Inappropriate Utterance a.	01	00.91
Inappropriate Utterance a.	26	23.64
Inappropriate Utterances a. and b.	02	01.82
Appropriate Utterances	02	01.82
No answer	79	71.82
Total	110	100

Table 4.24: Students' Identification of Inappropriate Language Use in Situation 3.2.2

Similar to the first situation, the inappropriate use of language was committed by the listener's response to his/her interlocutor's speech act of thanking. The use of "never mind" is generally associated with apologies. While offering thanks, "you're welcome" is the most appropriate expression instead. The group of students who provided the right answer (26 students, 23.64%) reveal awareness of the appropriate answers that should be given in this situation, such as: 'You're welcome', and 'Don't mention it'; whereas the majority of participants 71.82% (79 students) did not answer at all, which leads to the conclusion that students lack severely on communicative language use.

Situation 3.2.3:

a: Can you answer my question, Carl?

b: yes.

.....

Responses to Situation 3.2.3	N	%
Inappropriate Utterance a.	04	03.64
Inappropriate Utterance a.	28	25.45
Inappropriate Utterances a. and b.	01	00.91
Appropriate Utterances	01	00.91
No answer	76	69.09
Total	110	100

Table 4.25: Students’ Identification of Inappropriate Language Use in Situation 3.2.3

According to the table above, it can be argued that the results obtained in this situation are identical to those obtained with the previous two situations in that they are marked by the participants’ tendency to avoid responding (69.09%). Thus, the same conclusion can be made about students’ non-familiarity with such types of activities and lack of exposure to communicative language in context. More specifically, the expression of speaker a is a request for help. Speaker b should provide the answer directly, instead of saying ‘yes’. This situation is open to various interpretations, among which “yes, but not for the moment” is a possible one.

Situation 3.2.4:

A student enters his class saying “Excuse me!”

.....

Responses to Situation 3.2.4	N	%
Inappropriate Utterance	04	03.64
Appropriate Utterance	31	28.18
No answer	75	68.18
Total	110	100

Table 4.26: Students’ Identification of Inappropriate Language Use in Situation 3.2.4

In this last situation, ‘excuse me’ can be thought of as an appropriate expression in situations involving speech interruption or when someone asks for free passage, but in a classroom, a student is expected to apologize and ask for permission. As for the students’ responses, it can be said that they have mostly failed to analyze the situation, 68.18% having no answer and 28.18% providing a wrong answer, confirming the pattern of their responses in the first three situations.

3.3. Following are two hypothetical situations, respond to each expressing what you would say in each:

Situation 3.3.1:

You meet a stranger who is pleased with your English, and is flattering you for your beautiful English. You say:

- a- No, no, my English is very poor.**
- b- Thank you. I had good teachers at the university.**
- c- Thank you so much.**

Response to Situation 3.3.1	N	%
a	30	27.27
b	15	13.63
c	63	57.27
No answer	02	01.82
Total	110	100

Table 4.27: Students’ Identification of the Appropriate Response to Situation 3.3.1

For the first situation, more than half of the participants favour the option c of “thank you so much” with an average of 57.27%. With regard to the most appropriate option in this context, b, it receives the least choice percentage, only 15 students (13.63%) selected it. This means that the way to answer a compliment, by thanking the interlocutor and forwarding the merit or attributing the credit to someone else or trying to return the compliment, is not common to them; students lack such type of pragmatic knowledge. In addition, the first answer a: “no, no my English is very poor” is selected by 30 students (27.27%). This answer is considered inappropriate in the English culture, but in other cultures such as Chinese, and maybe in Algeria, it is so. It can be

claimed to be a transfer from the mother-tongue culture conventions. Choosing the first answer second in rank is another indicator that these learners do lack such pragmatic information.

Situation 3.3.2:

You stop a taxi. You want the taxi driver to take you to the museum. You say:

- a- Pardon, can you take me to the museum, please?**
- b- Museum, please.**
- c- Excuse me, would you mind taking me to the museum?**

Response to Situation 3.3.2	N	%
a	27	24.54
b	42	38.18
c	39	35.45
No answer	02	01.82
Total	110	100

Table 4.28: Students’ Identification of the Appropriate Response to Situation 3.3.2

Concerning the second situation in this section, the pattern of correct responses is reversed: the most appropriate choice, b, was the first in rank with a totality of 42 voices (38.18%). However, the difference between the three choices is very small. In addition, it can be said that more than half of the whole sample have not attained an adequate level of pragmatic acquisition that allows them to make the right choice.

– Section Four: Socio-Cultural Competence

4.1. Fill in the gaps with the appropriate answer:

- a- John Winthrop was**
- b- The Union Jack is**
- c- Thanks giving day is on**
- d- The author of ‘Sons and Lovers’ is**
- e- The difference between sonnet and couplet is**

Statement	Student's Answer	N	%
a	Correct Answer	00	00
	Wrong Answer	11	10
	No Answer	99	90
	Total	110	100
b	Correct Answer	01	00.91
	Wrong Answer	26	23.64
	No Answer	83	75.45
	Total	110	100
c	Correct Answer	05	04.55
	Wrong Answer	00	00
	No Answer	105	95.45
	Total	110	100
d	Correct Answer	00	00
	Wrong Answer	03	02.73
	No Answer	107	97.27
	Total	110	100
e	Correct Answer	01	00.91
	Wrong Answer	60	54.54
	No Answer	49	44.55
	Total	110	100

Table 4.29: Students' Identification of Cultural Phenomena

The first sub-section of socio-cultural knowledge aims to evaluate students' acquisition of Big C Culture which concerns the general factual information about history, geography, and literary achievements. According to the results shown in Table 4.29 above, only very few participants were able to answer the questions and complete the statements with the correct responses, making this section the lowest scoring one in all the test. In statements a and d, no student (0%) could identify John Winthrop as the founding governor of the Massachusetts Bay Colony, nor the author of 'Sons and Lovers' to be D.H. Lawrence. The famous Union Jack, in statement b, is identified by only one student out of 110 (0.91%) as the national flag of the United Kingdom of Great Britain and

Northern Ireland; whereas five students (4.55%) knew that Thanksgiving day is celebrated on the fourth Thursday of November in the United States. Last, statement e, asking the difference between sonnet (consisting of fourteen lines, separated into an eight line stanza and a six line stanza) and a couplet (consisting of two lines that rhyme and have the same metre), is answered correctly by 10 students representing 09.1% of students. A common strategy adopted by students here is to leave empty spaces (90%, 95.45%, 75.45%, 97.27%, and 44.55%, respectively). Hence, the students' choice of not answering in such exercise where there is no alternative, unlike the other sections where various response choices are given, indicates that they do lack knowledge and factual information about the target culture, despite their introduction to literature and civilization for four semesters, plus the fifth which is still in progress. This proves that culture as a subject in FLT is either totally discarded or given the least attention by students.

4.2. Following are some daily life situations, where misunderstandings may occur. Read them carefully, then give your own reaction, and hypothesize about that of a native speaker:

Scenario 4.2.1:

You and your English friend have an appointment at 3 o'clock. Now, it is 3:45 and your friend does not show up. You call him but he does not answer.

You:

- a. will leave.
- b. will wait for him because you know that he will come for sure.
- c. will keep calling to get any news about him.

A native speaker:

- a. will leave .
- b. will wait for him because he knows that his friend will come for sure.
- c. will keep calling to get any news about him.

Reaction to Scenario 4.2.1	Options	N	%
Students' Own Response	a	25	22.73
	b	14	12.72
	c	70	63.64
	No answer	01	00.91
	Total	110	100
Students' Prediction of Native speaker Response	a	35	31.82
	b	40	36.36
	c	31	28.18
	No answer	04	03.64
	Total	110	100

Table 4.30: Students' Responses and Understanding of Intercultural Communication in Scenario 4.2.1

Scenario 4.2.2:

You are invited to your English friend's house. When you arrive and take a rest, he asks what you want to have; coffee or tea. You answer him back saying "Oh, no, no, no trouble, please". Your friend doesn't serve you anything to drink, then.

You:

- a. will get embarrassed because he does not give you anything.**
- b. will feel that he is not hospitable.**
- c. will consider it quite normal.**

A native speaker:

- a. will get embarrassed because he does not give you anything.**
- b. will feel that he is not hospitable.**
- c. will consider it quite normal.**

Reaction to Scenario 4.2.2	Options	N	%
Students' Own Response	a	16	14.54
	b	24	21.82
	c	68	61.82
	No answer	02	01.82
	Total	110	100
Students' Prediction of Native speaker Response	a	13	11.82
	b	35	31.82
	c	57	51.82
	No answer	05	04.54
	Total	110	100

Table 4.31: Students' Responses and Understanding in Intercultural Communication in Scenario 4.2.2

Scenario 4.2.3:

Your English associate caught a cold. You (a gentle man) want to show him your care.

You: "What is the matter?"

He: "feeling sick, may be a cold".

You: Go and see the doctor. Have you taken any pills before? I have some, would you like to try? Put on more clothes, too.

He: uuuhh, what's wrong with you, too?

You:

- a. will feel interfering.
- b. will not care about your associate's reaction .
- c. will consider him impolite.

A native speaker:

- a. will feel interfering.
- b. will not care about his/her associate's reaction .
- c. will consider him impolite.

Reaction to Scenario 4.2.3	Options	N	%
Students' Own Response	a	28	25.45
	b	34	30.91
	c	38	34.54
	No answer	10	09.1
	Total	110	100
Students' Prediction of Native speaker Response	a	28	25.45
	b	32	29.1
	c	39	35.45
	No answer	11	10
	Total	110	100

Table 4.32: Students' Responses and Understanding in Intercultural Communication in Scenario 4.2.3

In the second part of the Socio-Cultural Competence section, students are given three scenarios where misunderstanding of conflict of cultural beliefs and convictions may occur. Respondents are supposed to give their own reaction and hypothesize about that of the NS in those scenarios. The aim of this part is to analyze students' awareness of the cross-cultural differences between the target and native views that influence and determine the actual behaviours. Focus is on the small c culture information which deals with the acceptable patterns, norms and conventions of appropriate behaviours, common in the target culture. Differently from the previous part, approximately all students provided answers, leaving fewer unanswered questions. Moreover, the appropriate reactions of the NS were attained by 36.36% of the total number of respondents in the first scenario, 51.82% for the second scenario and by 29.1% of the students in the last scenario. This difference in the average between the first, second and third scenarios can be attributed to students' awareness about the culturally-loaded beliefs and conventions for British people. As for the students' reactions, there seems to be a consensus and harmony between members of the same community. This is revealed from the percentage obtained in the two first scenarios, where it is above the average (63.64% for the first scenario and 61.82% for the second). Only the last situation was problematic or open to personal judgements or perceptions rather than cultural ones, as

indicated in its data where there is no significant difference between the three choices (34.54%, 30.91% and 25.45%).

4.3. Overall Analysis

The above analysis of the results obtained from the teachers' questionnaire and the third year students' WDCT shows that students have not attained the desired advanced level in ICC acquisition, and not even a threshold one. Students, in the test, reveal that they have not received ample instruction in British/American culture. This can explain, though only partly, why they manifest superficial or lack of cultural awareness/knowledge about the target culture, a fact that was corroborated by teachers' responses.

Students possess an overall good command of the linguistic code, in which they performed acceptably, identifying the meaning of culture-laden words, in accordance with their intermediate levels. However, the majority of students failed in responding to items pertaining to English pragmatics, one of the fundamental aspects in developing ICC. Students found it hard to decide on the function of words as determined by context of use and to perform the speech acts of expressing agreement and disagreement, apologizing, making and responding to requests and replying to thanks and compliments. By and large, students were clueless as to how to analyze data from a pragmatic perspective, and in the cases they attempted to do so, they provided irrelevant answers. This means that students' failure to run appropriate cross-cultural communication is cultural in nature, and not only linguistic.

As far as socio-cultural knowledge is concerned, very few students are familiar with Big C Culture, and the lowest scores in all the test are found in the section eliciting knowledge about history, geography and literary achievements in the target culture, which is a surprising finding given that students have already been introduced to literature and civilization as compulsory modules in the curriculum. This goes to show that culture, as a subject in FLT, is accorded the least attention by students. On the other hand, participant students seem to have average command of small c culture information, which deals with the norms and conventions of appropriate behaviour in the native and target culture. Students demonstrated awareness of their own cultural norms, but less consensus was obtained when they were asked to predict those of NSs, which means that the role of cross-cultural differences in actual behaviours is not understood.

Based on teachers' and students' responses, one can safely judge that culture, in its both types (Big C Culture and small c culture) is not given its due share in the teaching syllabuses at the University Mohammed Seddik Benyahia, Jijel. This situation is emphasized by the teachers' views about their students' ICC, and is connected to the status of culture teaching in the current curriculum. The current situation of teaching English as far as pragmatics and culture are concerned is that both fields of study are either insufficiently or inefficiently incorporated into the current curriculum. The last promising result is that teachers express their dissatisfaction with the inadequate status given to culture in the implemented syllabuses and show readiness and curiosity to get informed about the matter, include and foster it in their teaching.

Conclusion

This study represents a case for the importance and necessity of integrating culture in the English courses and syllabi to enhance students' awareness of the cross-cultural differences inherent, particularly, in effective use of language in different settings. The process of raising awareness about these differences proceeds through empowering learners with culture-laden vocabulary and expressions, showing how speech acts are performed in students' own and the target culture, introducing places, monuments, historic figures and historical events and demonstrating culture at work in beliefs, attitudes and etiquette. Doing so, it is hoped, would develop students' knowledge of the cultural and pragmatic background information underlying language use. Ultimately, students will be able to develop their ICC, the pinnacle of cross-cultural communication.

Chapter Five

Description of the Cross-Cultural Pragmatic Approach to Teaching English

Introduction

5.1.Theoretical Background of the Cross-Cultural Pragmatic Approach

5.1.1. Theory of Language

5.1.1.1. Sociolinguistics

5.1.1.2. Ethnography of Communication

5.1.1.3. Cross-cultural Pragmatics

5.1.2.Theory of Learning

5.1.2.1. The Schmidt's Noticing Hypothesis (1993)

5.1.2.2. The Vygotsky's Sociocultural Theory (1978)

5.2. Content of the Syllabus Based on the Cross-Cultural Pragmatic Approach

5.2.1. Syllabus Design

5.2.2. Aims and Objectives of the Syllabus

5.2.3. Content of the Syllabus

5.2.4. Techniques

5.2.4.1.Techniques for Teaching Culture

5.2.4.2.Techniques for Teaching Pragmatics

5.2.5. Assessment

Conclusion

Introduction

Running successful communication with people of different cultures necessitates awareness and recognition of the cultural norms embedded in speech. Using language for communication is not a mere choice of vocabulary items and application of accurate grammatical rules. Instead, reference to the cultural framework on which language is seated is basic. In FLT, learners are required to be aware of the cultural conventions of language use and the underlying assumptions and values potentially present in speech, in addition to their acquisition of the fundamental skills of communication. FL classrooms should become a context where learners learn such culture-bound knowledge and skills, and it is incumbent on teachers to give learners instruction that serves in developing their ability to communicate effectively in the TL. Accordingly, a tentative, embryonic but original teaching approach of English based on cross-cultural pragmatics will be suggested with a presentation of its theoretical framework, methodological principles and pedagogical procedures.

5.1. Theoretical Background of the Cross-Cultural Pragmatic Approach

The term approach is defined by Antony (1963: 63-4; in Kumaravadivelu, 2006:84-5) as: “a set of correlative assumptions dealing with the nature of language and the nature of language teaching and learning. It describes the nature of the subject matter to be taught. It states a point of view, a philosophy, an article of faith ...” This section covers the main theories of language and learning, adopted for the suggested approach. Theory of language brings concepts from sociolinguistics, ethnography of communication, and cross-cultural pragmatics. As for the theory of learning, the Schmidt’s Noticing Hypothesis (1993) and the Vygotsky’s Sociocultural Theory (1978) are the two fundamental theories selected.

5.1.1. Theory of Language

Within a globalized world that allows for international communication, scholars and researchers have become more interested in the study of language in context and the conventional rules that underlie appropriate language use across cultures. Language does not exist in a vacuum, but rather in socio-cultural settings, and is considered as a socio-cultural phenomenon itself. This increased awareness is drawn from different fields such as sociolinguistics, ethnography of communication and cross-cultural pragmatics which demonstrate the close relationship between language and culture and the role culture plays in communication.

5.1.1.1. Sociolinguistics

Sociolinguistics is a discipline that pertains to the study of the use of language in society. “It is concerned with investigating the relationships between language and society with the goal being a better understanding of the structure of language and of how languages function in communication” (Wardhaugh, 2006: 13). Language and society, from this perspective, are closely related. Language should be analyzed with reference to its relationship with external elements which exist in the real world. The role it plays is not confined to human cognition, in the sense that it determines one’s way of thinking and perception (Sapir, 1929), but extends to human communication at large. A sociolinguist, Holmes (1992: 6) states that his aim “... is to move towards a theory which provides a motivated account of the way language is used in a community, and of the choices people make when they use language.”

Language, accordingly, relates to the socio-cultural context in which it occurs. This notion of the context of situation was generated by Malinowski (1923; in Halliday and Hasan 1989) to refer to the surrounding text that precedes and comes after the sentence studied in addition to the situation in which it occurs. Later and during the 1950’s, Firth presents the framework of the context of situation as comprising four elements: the participants in the situation, the action of the participant, the effect of the verbal action, and other relevant features of the situation (in Halliday and Hasan, 1989). Yet, researchers were more interested in the role of the context of situation in language use which is “... to explain why certain things have been said or written on this particular occasion, and what else might have been said or written that was not.” (Halliday, 1989:46). The choice of linguistic structures is, inevitably, bound to the rules or norms of appropriateness in society (Gumperz, 1971).

5.1.1.2. Ethnography of Communication

During and after world war two, there was an increased need for communication across cultures. People around the world needed to interact cross-culturally with partners of different languages and cultures. This persistent demand accounts for numerous attempts to understand others’ languages and cultures, and as such gave birth of the field of Ethnography of communication.

From the ethnography of communication perspective, which seeks to answer the questions of “what does a speaker need to know to communicate appropriately within a speech community,

and how does he or she learn to do so?” (Saville-Troike, 2003: 2), context is a core concept that helps participants conduct communication appropriately. The focus of this field is to describe the processes through which social meanings are conveyed taking into account participants’ cultural background and shared knowledge of the basic skills for communication. For Hymes, the originator of this approach, speech cannot be considered separate from the sociological and cultural factors that help shape linguistic form and create meaning. He (1972: xix), succinctly, describes the role of context – in what is regarded a basic premise in this research – saying: “The key to understanding language in context is to start not with language, but with context”. Hymes (1967) sets a list of variables that determine the context of situation including: the form or content of message, setting, participants, intent or effect of communication, key, medium, genre, and norms of interaction (in Halliday and Hasan, 1989). Additionally, Hymes (1967), and by way of defining the construct of ‘communicative competence’, stresses the idea that there are different socio-cultural features that must be taken into account when both using language and interpreting it in that they influence the appropriateness of one’s speech. For the sake of being appropriate, participants in communication should refer to some external variables while producing language. In a similar way, interpretation of their interlocutors’ speech should be based on social and cultural grounds. By the same token, Kramsch (1993:35) pens: “Constructing a speech event means not only having a choice of grammatical and lexical features, but deciding which to choose from, depending on one’s assessment of the whole situation of communication, and on the expectations raised in the speaker and the listener.” Thus, context is the determinant of the success of any ongoing communication since the production or interpretation of any speech relies on the surrounding situation either as the immediate one or the largest one (Wardhaugh, 2006). What is meant by the immediate situation is the contextual factors present at the time of language use, whereas large context refers to the shared knowledge, beliefs, norms, attitudes which determine appropriate social behaviours in a given speech community. The latter was defined by Labov (1972b: 120-1) as follows:

The speech community is not defined by any marked agreement in the use of language elements, so much as by participation in a set of shared norms; these norms may be observed in overt types of evaluative behavior, and by the uniformity of abstract patterns of variation which are invariant in respect to particular levels of usage.

This type of larger context was also referred to as ‘cultural context’ by Malinowski and which describes “... the institutional and ideological background knowledge shared by participants in speech events” (in Kramsch, 1993: 42). It is generally considered the most striking type in FLT since it is related to foreign beliefs, assumptions and attitudes that underlie people’s speech and perceptions towards others. Context is the key for achieving appropriate use of language. It goes to show that, in communication, people cannot ignore the surrounding situations.

Furthermore, Samovar, et.al (2012), in their description of what is meant by communication, set several components that are involved in the transference of information between participants in a speech event, among which context is one element. According to Samovar, et.al (2012), context is perceived as the most important component. Its vital role is manifested in the idea that what works in one situation may not work in another and that the norms vary with respect to the various elements present at the time when interaction takes place. Managing appropriate use of language and maintaining effective communication, particularly in the TL, are conditioned upon adherence to the cultural norms which are widely accepted by members of the community where the language is spoken. These cultural norms “... provide a framework that gives meaning to events, objects, and people. [They] enable us to make sense of our surroundings and reduce uncertainty about the social environment” (Samovar, et.al, 2012:11). The quote above shows that people from different cultures perceive things differently, assign meanings or interpret people’s behaviour on the basis of their value systems and beliefs. Although there is a space for individuality, culture remains a major factor in shaping its members’ perceptions. Thus, people’s beliefs and attitudes are culturally-held, and are unlikely to be subject to their personal character. In cross-cultural encounters, individuals use their native lenses in the evaluation of their foreign partners’ behaviours. One clear example is people’s perception of space. This concept is construed differently across cultures. People vary in their perception of how much space is needed between them and their interlocutors. Northern Europeans and Americans need more personal space when standing with others, while people from the Middle East, or the Mediterranean tend to prefer much less space and to stand as close as possible to their partners. Unlike people from Middle Eastern cultures, people from Northern America or Europe tend to feel uncomfortable, and evaluate those who perceive space differently as behaving inappropriately. FL learners, accordingly, should be made aware of these perceptual variations towards different aspects in life.

5.1.1.3. Cross-Cultural Pragmatics

The theory of language that lies at the core of the approach, which is suggested in this chapter, is drawn from the field of cross-cultural pragmatics. It is a field which combines the two distinct views that were presented above, the socio-cultural view of language and the socio-cultural view of communication.

Cross-cultural pragmatics is a new sub-branch of pragmatics. This branch, as its name indicates, deals with cultural differences potential in language use (Yule, 1996). It pertains to the way speech acts are performed in various languages. Language use varies across cultures, and people from a given culture use their own framework for language use interpret others, which may cause communicative misunderstandings or breakdowns. Therefore, cross-cultural pragmatics analyses and compares languages from both pragma-linguistic and socio-pragmatic sides. This signifies that cross-cultural pragmatics examines the relation between linguistic structures and their communicative functions in accordance with the cultural frameworks of the different languages. In House-Edmondson's (1986: 282) words:

Cross-cultural pragmatics is a field of inquiry which compares the ways in which two or more languages are used in communication. Cross-cultural pragmatics is an important new branch of contrastive linguistic studies because in any two languages different features of the social context may be found to be relevant in deciding what can be expressed and how it is conventionally expressed.

It is, accordingly, concerned with how language is used by people to perform various communicative acts as greeting, complaining, and offering condolences in various settings, contexts or institutions (such as hospital, office, airport) with respect to their cultural mould. Cross-cultural pragmatics holds the view that: "individuals from two societies or communities carry out their interactions ... according to their own rules or norms, often resulting in a clash in expectations and, ultimately, misperceptions about the other group" (Boxer, 2002:151). It attempts to explain how linguistic acts are conducted by people of different cultural backgrounds (Kasper and Blum-Kulka, 1993). "The influence of cross-cultural dimensions on the comprehension and production of pragmatic meaning is [its] center of concern" (LoCastro, 2012:80). Language use is guided by the surrounding socio-cultural context in which it occurs; what is appropriate in one context may not be so in another context. The appropriateness of any linguistic act is determined with reference to the cultural assumptions inherent in that language. Cross-cultural pragmatics, thus, defines the

relationship between the socio-cultural contexts and the functions of language in use, and sheds lights on the values and cultural assumptions on which the use of language is loaded (Boxer, 2002; LoCastro, 2003).

Undoubtedly, the synergy between language and culture accounts for differences in the performance of speech acts by language users of different cultures. Each language has its own culture-laden conventional rules of appropriate verbal and non-verbal behaviour. Indeed, cross-cultural variations among languages influence participants' interaction while constructing their pragmatic meanings, either as production from speakers or comprehension from hearers. "Culturally influenced patterns of behavior not only result in production difficulties, but also in comprehension problems, as listeners tend to interpret others' language use through the lens of their own worldviews" (LoCastro, 2012: 83). Therefore, culture is believed to play a vital role in language behaviour in the sense that a participant's implied meaning may be understood or misunderstood, depending on his/her partner's cultural framework for interpreting language. If two partners in a conversation belong to the same culture, then the speaker's intended meanings will be appropriately interpreted by the hearer. If, however, participants are from two different cultures, cross-cultural misunderstandings are likely to occur due to incompatibility of cultural values, beliefs and assumptions. Each participant adheres to his own norms, conventions and cultural models in the understanding and interpretation of any linguistic act. Hence, cross-cultural pragmatics, from LoCastro's standpoint: "... investigates how human behavior, influenced by participants' underlying values and beliefs, is translated into instances of language in use" (2012: 81).

It follows, therefore, that in the FLT context, and within a cross-cultural pragmatic approach, learners are required to learn about the culture of the TL in order to be able to conduct effective communication in that language. What is meant by culture is not the Big C Culture or factual information about the great achievements of a given society; instead, it is small c culture, which concerns the values, beliefs and attitudes that are inherent in language use. If learners become aware of the cultural norms and underpinnings embedded in the realization of speech acts, they will understand and be understood by their interlocutors and will overcome the communicative breakdowns they may encounter. Byram (1988: 17) notes that "...to acquire and use an FL is to enter another way of life, another rationality, another mode of behaviour, however

similar it may appear to that of the learner.” Reference to the cultural element should not be overlooked while teaching FLs, particularly, language in use. This means that language teaching should not be confined to the teaching of grammatical rules, vocabulary lists, language forms and structures. Rather, teaching about context in which language is used is fundamental on the basis that “[w]here there is a lack of awareness of cultural distinctiveness, the home (L1) culture is looked on as the norm; the target language culture as deviant” (Barron, 2003: 25). This will lead learners to transfer the pragmatic norms of their mother tongue while using FL.

It can be argued that, it is the context of culture which, mostly, determines and dictates the appropriateness of language in use. It is quite relevant, as the researcher strongly believes, to teach FL learners the norms of appropriate performance of speech acts, with respect to the acceptable cultural norms and frames involved in the context of speech, since it (cultural context):

... makes native speakers' ways of speaking predictable enough to be understood by other speakers, but it is also what makes it so difficult for non-native speakers to communicate with native speakers, because they do not share the native speaking community's memory and knowledge ... Even if they have mastered the forms of the new language, they might still have difficulty in meeting the social expectations of speakers from the new speech community (Saville-Troike, 1992; in Kramsch, 1993:43).

In teaching English as an FL to tertiary students, the content to be imparted should consist in a great deal of knowledge about the target cultural norms and conventions, as well as the beliefs, assumptions and attitudes underlying acceptable verbal and non-verbal behaviours, with occasional reference to those of the native culture, besides the necessary communicative skills. By so doing, learners' awareness about the existing differences between their own culture and the target one is thought to raise. Moreover, it is believed that providing ample instruction about the cultural contexts, fundamental for appropriate language use, would lead to learners' decentering from their own cultural framework and adaptation to or adoption of the new one; i.e. mediating between the two cultures. Going through these three developmental stages: awareness–decentering–adaptation, while learning an FL, will help learners function appropriately in communication and become successful intercultural interactants.

5.1.2. Theory of Learning

The second type of theories underlying this approach relates to theories that deal with the nature of learning. Thus, the theories of learning on which the adopted approach in this thesis is

seated will be highlighted below. They relate mainly to the Vygotsky's Sociocultural Theory (1978) and the Schmidt's Noticing Hypothesis (1993).

5.1.2.1. The Vygotsky's Sociocultural Theory (1978)

Originating in the work of the Russian psychologist L.S. Vygotsky (1978), the Sociocultural Theory (SCT) represents an approach to learning and mental development (Lantolf and Thorne, 2006). The SCT stresses that all learning, including problem-solving, planning, thinking and meaning making, also referred to as the development and functioning of cognition or higher mental processes, is mediated and organised by cultural artifacts, activities and concepts, and that language is a prime mediator of our social or behavioral activities. In this regard, Lantolf and Thorne (2006: 197) posit:

Language use, organization, and structure are the primary means of mediation. Practically speaking, developmental processes take place through participation in cultural, linguistic, and historically formed settings such as family life and peer group interaction, and in institutional contexts like schooling, organized sports activities, and work places, to name only a few

The SCT, as such, acknowledges the contributions of language, society, culture as well as biological elements in the learning processes and the development of cognition. In particular, language learning is seen as a social enterprise, physically and socially situated, and involving the participation of other people, tools and activities. In such a manner, the SCT considers human learning, or higher mental processes, as originating in our interactions with social life and activities, and not simply a property of the mind that can be carried out in isolation from the outer world. For instance, in learning their native language, children “reshape biological perception into cultural perception and concepts.” (Lantolf and Thorne, 2006: 199); children learn language by subordinating their behaviour to the way people in their surroundings talk, and eventually, as they grow up, they use language as a means to regulate their own behaviour. This goes to show that language and culture are inextricably bound.

The SCT theory sets itself the task, “to explicate the relationship between human mental functioning, on the one hand, and the cultural, institutional, and historical situations in which this functioning occurs, on the other” (Wertsch, 1995:3; in Johnson, 2009:1). Cultural beliefs, norms and attitudes are believed to play mediating and regulating roles in learning in addition to the role played by instruction, peers and more able adults like parents and teachers.

5.1.2.2. The Schmidt's Noticing Hypothesis (1993)

Schmidt's (1993, 1995, 2001) Noticing Hypothesis and his distinction between noticing and understanding have been used as a theoretical construct of the role of awareness in pragmatic learning. This theory argues for the important role of noticing as the "necessary and sufficient condition for converting input into intake" (Schmidt, 1990: 129). Noticing, accordingly, is a mere step to acquisition and not the acquisition itself. With regard to the pragmatics of any language, it is evident that it is not a salient aspect for learners. Hence, learners need to be directed to the pragma-linguistic and the socio-pragmatic aspects involved in the appropriate use of a particular language function in a given context. This view is made clear in Schmidt's (1993:35) claim that:

What must be attended to is not input in general, but whatever features of the input play a role in the system to be learned. For the learning of pragmatics in a second language, attention to linguistic forms, functional meanings, and the relevant contextual features is required.

This entails that effective instruction on the TL pragmatic features should start by drawing learners' attention to the various aspects involved in the use of given linguistic expressions and which determine their appropriateness. Learners should be made aware of the socio-pragmatic and pragma-linguistic features of the TL in order to be able to understand, comprehend and acquire the pragmatics of the language taught.

5.2. Content of the Syllabus Based on the Cross-Cultural Pragmatic Approach

Having provided the theoretical principles underlying language and language learning and teaching, we need to identify the methodological principles and pedagogical procedures adopted in the cross-cultural pragmatic approach, starting by the specification of the broad lines of syllabus design and the aims and objectives of the syllabus. Description of the content of the syllabus, the techniques of teaching English culture and pragmatics and the type of assessment that is used will be provided.

5.2.1. Syllabus Design

Syllabus design is defined by Nunan (1988:5) as: "the selection and grading of content". Syllabus refers to the overall plan of the content to be presented to learners (Yalden, 1987). This selection does not cover only language data to be taught, but also all the tools, materials and techniques to use for teaching in addition to the tools for evaluating the learning outcomes. It covers 'what to teach', 'how to teach' and 'how to assess'. Doubtless, the provision of all these

materials is graded and sequenced according to difficulty and time, i.e. taking into account how long it takes to learn any language aspect.

The specification of a syllabus is based on learners' needs analysis to help them develop their competences. It is also related to the objectives which are set for the purpose of teaching. This means that there is no single type of syllabus which is appropriate for all teaching settings. This is quite salient in the sum of syllabus types which were listed by scholars (Nunan, 1988), such as the structural, situational and notional-functional syllabi, among others. The situational syllabus deals with different situations which are considered as units of study, for instance, in an airport, at a doctor... (Yalden, 1987). It was suggested as an alternative for the structural approach which focuses on the grammatical aspects of language, and which makes use of such a technique as dialogue for drilling and memorizing language structures. As for the notional-functional syllabus, it is said to be based on two key notions: the meaning of language and the purpose of communication, or conceptual meaning and communicative purposes (Nunan, 1988). The selection and grading of a functional-notional syllabus is more difficult in comparison with the previous mentioned syllabus types, since the selection of language functions cannot be determined in terms of easiness and difficulty. Nevertheless, this type of syllabi is said to have various advantages including providing learners with real-world and daily-life language (Finocchiaro and Brumfit, 1983; in Nunan, 1988).

No syllabus can be exhaustive and definitive to be applicable to all situations, as stated by Widdowson (1984: 26): "... the syllabus is ... a teaching device to facilitate learning. It only becomes a threat to pedagogy when it is regarded as absolute rules for determining what is to be learned rather than points of reference from which bearings can be taken." Each situation or learning/teaching context determines the appropriate syllabus that goes in line with the curriculum used and learners' needs. As for the present context, this syllabus is designed to tertiary EFL learners whose needs are defined with regard to two variables. On the one hand, English is deemed foreign for Algerian learners, and its use is confined to academic settings, unlike Arabic and French for which the opportunity of daily use is available to learners. This entails that learners' needs, as regards learning English, are not restricted to the development of their linguistic competence, which is moderately attained, but extend to the development of their pragmatic and socio-cultural competences. On the other hand, tertiary learners, who are the target type of learners to which this approach is suitable, aim at acquiring English for the purpose of communication. Hence, the

suggested approach is devised to university learners who are considered to have gained a fairly good command in the linguistic aspect of English with the purpose of imparting learners with the basic norms underlying appropriate language use in different settings with reference to the cultural underpinnings and contexts. The aim is to aid learners of English in developing their ICC and be able to conduct successful cross-cultural communication in the TL. The suggested approach, accordingly, is eclectic in nature and covers relevant aspects in response to learners' needs.

One of the fundamental aspects that should be included relates to the target culture. Determining a cultural syllabus is not an easy task due to the nature of culture. Kramersch (1991:5) argued: "No course can ever give the full, rich range of social and cultural context on which cultural natives draw." The same author, Kramersch (1993), stresses the point that an FLT syllabus should take the "... cultural context as its core. The educational challenge is teaching language 'as context' within a dialogic pedagogy that makes context explicit, thus enabling text (oral or written) and context to interact dialectically in the classroom." (13). This challenge has been recognized by many scholars who attempted to pave the way for suggesting cultural syllabi for teaching (Brooks, 1968; Chastain, 1976; Hammerly, 1982; Stern, 1992; and Kramersch, 1993).

More specifically, the teaching of culture, within the present research work, should focus on small c culture which provides the necessary framework underlying language use. This close relationship between language use and cultural meanings is pinpointed by Kramersch (1993:24) as follows: "every time we (as users of language) say something, we perform a cultural act". In the same vein, Tomalin and Stempleski (1993) argue that the teaching of culture should be confined to the teaching of 'little c culture' or 'behaviour culture'. In their wording, "... the study of culturally-influenced behavior [little c culture] should arise out of the language material being studied, but should nevertheless be clearly identified and systematically treated as a regular feature of the language lesson." (7) The aim of integrating such a feature in language classes is to raise learners' awareness about the existing differences between their own culture and the target culture. "[This syllabus] should... concentrate on equipping learners with the means of accessing and analyzing any cultural practices and meanings they encounter..." (Byram and Planet, 2000: 15). In addition, one of the important features that should be highlighted within this approach, and which counts for the development of linguistic competence as part of ICC, is the emphasis on learners' acquisition of culturally-loaded vocabulary. Thus, learners are encouraged to learn new vocabulary which relate to the culture topic being presented by the teacher. Learners should be

supplied by reading texts, videos to watch and/or audio recordings to listen to through which they will be exposed to new vocabulary items and encouraged to internalize them.

Another point which merits mention is that in providing learners with data of the target culture, teachers are advised to compare them with their own cultural frameworks. For Byram and Planet (2000:189), “[This] comparative approach does involve evaluation but not in terms of comparison with something which is better... Comparison makes the strange, the other, familiar, and makes the familiar, the self, strange – and therefore easier to re-consider.” This will enable learners to gain new insights about the target culture, develop awareness of the cultural differences and open-mindedness towards what is new and different from their own cultural framework, which are crucial factors for the development of their ICC.

Parallel to teaching the culture of the English language, learners should be equipped with the necessary data about the appropriate use of language (norms and conventions of speech). This aspect relates to the pragmatics of speaking or the functions of language: how to greet, how to apologize, how to compliment... in various settings. Wandel (2003:73-4) phrases this aim as follows: “Students should be given communicative and pragmatic tools to ‘negotiate meaning’, to develop interactive and meta-linguistic skills, to be able to tolerate and endure ambiguity.” Among the requisite aspects underlying learners’ ICC development is learning how to manipulate and use various language functions or speech in different contexts. The integration of both cultural contexts and language functions stems from the idea that: “Learning speech acts in the classroom may be a challenge depending on the extent to which cultural and contextual meanings can be made clear and accessible...” (Cohen, 2007:10). Presenting possible correct linguistic structures or options that are suitable to perform certain communicative functions (speech acts), with a specification of the appropriate social conditions and the cultural frameworks under which these pragmatic functions will be acceptable are two focal points in teaching. In this regard, Bardovi-Harlig and Mahan-Taylor (2003) state that “the goal of instruction in pragmatics is not to insist on conformity to a particular target-language norm, but rather to help learners become familiar with the range of pragmatic devices and practices in the target language.” (5) This shedding of light on speech acts does not exclude the other pragmatic language aspects, but within the experimental study conducted in this research, more focus is given to the different realization strategies concerning assorted types of speech acts. Other relevant pragmatic aspects are pointed out, every now and then, with regard to context.

Besides, instruction about pragmatic use of language should be supplied in both deductive and inductive ways. Deductive instruction means providing learners with the appropriate rules of language before practising them (Decoo, 1996); whereas within the inductive approach of teaching, “The learners are first introduced to language material that contains the linguistic features to be acquired without being given any explicit rules, at least not initially. Rather, they are encouraged to engage in language use and, possibly, language discovery activities” (Glaser, 2013: 152). As far as pragmatics is concerned, learners following a deductive approach will be presented with the necessary ‘meta-pragmatic information’ (Glaser, 2013), and will be asked to practise language following the rules given by the teacher. For instance, when hearing bad news about someone, learners are given the appropriate verbal reaction to express in such context; they should show or express sympathy, imagine how that person feels and offer to help. Teachers, on their part, should provide learners with opportunities to practise these meta-pragmatic rules. On the other hand, following an inductive approach in teaching pragmatics means using the reverse direction. Learners are given language materials to analyze and practise themselves. Another useful way in following inductive techniques is to ask the learners themselves to produce a given language function using their own backgrounds. They are asked to analyze the strategies they use, in their own produced data with those of the NSs, provided by the teacher. This would prove useful to raise learners’ awareness about the differences underlying appropriate rules or conventions for reacting to bad news. Provision of the appropriate rules should be postponed to the end of the lesson to let learners discover and try them out themselves. The distinction between deductive and inductive interventions is based on the question: ‘What is the starting point of the course? Is it language or is it language rules (the rules that govern its appropriate use)?’ (Glaser, 2013). The timing, sequencing and degree of difficulty of the speech act to teach will be major factors in deciding on which these approaches to use, although using inductive techniques should be promoted since they encourage interaction, exploration and discussion.

5.2.2. Aims and Objectives of the Syllabus

Throughout this research, the necessity to enable learners communicate appropriately and successfully in the TL and to function smoothly and fluently in various settings is overly stressed. But before giving the list of objectives, it is worth restating the aims of FLT that relate to developing learners’ ICC.

The advancement of the intercultural dimension in language teaching has been widely emphasized by many scholars. For instance, Kramsch (2009: 244) argues:

Language learners develop an intercultural perspective where they get to understand both their own culture and language contexts (First Place) and the target culture and language contexts (Second Place). Using this knowledge, they move to a position in which their developing intercultural competence informs their language choices in communication (Third Place)

Subscribing to the same view as Kramsch, Bennett and Bennett (2004: 149) assert that developing such type of dimensions is crucial “... to communicate effectively in cross-cultural situations and to relate appropriately in a variety of cultural contexts.” Developing the intercultural dimension in FLT means equipping learners with the necessary competences and skills that permit them to interact with people of different cultures and to develop a sense of tolerance and acceptance of what is new and what is different from their own cultural frameworks. More specifically, Byram, et.al (2002: 14) state that the aims of the integration and development of the intercultural dimension are:

- *Helping learners to understand how intercultural interaction takes place,*
- *How social identities are part of all interaction,*
- *How their perceptions of other people and other people's perceptions of them influence the success of communication*
- *How they can find out for themselves more about the people with whom they are communicating.*

By so doing, learners are said to develop their ICC by developing intercultural knowledge, skills and attitudes (Deardorff, 2006). What is meant by knowledge is one's self-awareness of one's own cultural frameworks and the influence of culture on one's behaviour, in addition to that of foreigners especially where differences exist. Skills, however, relate to the various actions and measures which are taken by learners in the process of acquiring cultural knowledge such as observing, analyzing, evaluating and interpreting. Gaining new attitudes, which is also part of the development of ICC, pertains to learners' feelings of curiosity, openness and respect towards what is new and different from their own culture. These feelings which form the ground for the development of ICC, along with the acquisition of knowledge and skills will lead to the development of an ethno-relative perception towards other cultures. This means that learners are equipped with tolerant, flexible and adaptable behaviour and predisposition to communicate with

people from other cultures using in-between lenses of perception (their own frameworks and those of the target culture).

With respect to the key variable in this work, ICC, and for the sake of precision and clarification, the aims or objectives of this approach are arranged into three components: knowledge, skills and attitudes, each subsuming a list of complementary sub-competences or objectives. Another noteworthy point is that each objective, outlined below, is exemplified by the lesson title from the lectures taught in the experiment.

1) Knowledge, learners will be able to:

- Develop knowledge about the culture of the countries where English is spoken (*to describe wedding rituals in the USA; to list the various festivals in the UK*)
- Acquire new culture-related vocabulary (*to use of diction in ordering food at a restaurant*)
- Compare and contrast the underlying cultural scripts of both native and target culture (*to identify and compare cultural norms of wedding between the native and the target cultures*).

2) Skills, learners will be able to:

- Recognize the importance of context in conducting appropriate use of language in cross-cultural encounters (*to distinguish between the appropriate and inappropriate speech acts, say invitations, with regard to the social status of participants*).
- Use the acquired cultural scripts in communication (whether verbal or non-verbal). This can be manifested in the following sub-objectives:
 - a) Use English for communicative purposes at intercultural levels (*to relate acceptable non-verbal behaviours that show politeness while greeting in the UK, such as handshaking and standing*).
 - b) Apply the cultural norms of appropriateness while performing speech acts (*to practise using strategies for making speech acts, say complaint, using the relevant vocabulary and grammatical structures*).

- c) Analyze and interpret people's daily behaviours with reference to their foreign perceptions and assumptions (*suspending ethnocentrism in evaluating behavior when dealing with dressing*).
- Develop their intercultural communicative skills and strategies to conduct successful communication with people of different cultures (*show respect of other's religious beliefs while speaking*).

3) Attitudes, learners will be able to:

- Explore awareness of the diversity of and differences between cultures through consolidating values of one's own and foreign cultures' (*developing a sense of curiosity and interest to run cross-cultural communication as an enriching experience, such as talking about family and lifestyles*)
- Consolidate the native cultural values, beliefs, and assumptions as well as those of foreigners (*attaining a sense of tolerance towards and acceptance of the target culture, as in illness etiquette*)
- Disentangle from the cultural stereotypes and their impact on shaping people's behaviours and engendering misunderstanding (*overcoming prejudice as in funerals*)
- Develop critical thinking about one's own and target cultures (*discussing ideologies behind the native language and TL pragmatic norms as in neighbourhood/ suggestion apologizing*).

5.2.3. Content of the Syllabus

Having tackled the issue of syllabus design and set the aims and objectives of the present syllabus, it is about time to present the content of the syllabus. The point to be covered in this subsection is to give a list of suggested topics for teaching. The selection of this content is, undoubtedly, based on the theoretical framework of the cross-cultural pragmatic approach.

The idea that should be stressed, at the start, is that the content to be suggested is neither a final product nor is it an exhaustive version. Instead, it is a mere attempt by the author of the thesis to, presumably, satisfy learners' needs and the requirements for developing their ICC in view of the results obtained from the teachers' questionnaire and learners' WDCTs (For more details, see Chapter Four). The content of the syllabus is also enlightened by Byram's *savoirs* (1997) and

Ishihara and Cohen (2010) contributions. This entails that this syllabus can be modified and enriched in both its cultural and pragmatic aspects. Moreover, the most common criterion for the organization of any syllabus is the degree of difficulty/easiness of its content, as well as explicitness and implicitness of the data to teach (Nunan, 1988). The researcher does not adhere to any of these criteria but takes into account the culture/pragmatics-loaded difficulties faced by the learners and which were investigated in their WDCT responses or as Allwright (1984:3; in Atamna, 2008) argues, courses should be “about different things for different learners”.

Furthermore, and for the sake of providing a more comprehensive content for developing learners’ ICC, it should be noted that the courses tackle the four learning skills (reading, writing, listening and speaking) in both sides (culture and pragmatics). This is aimed to motivate learners and give them more opportunity to learn and practise language voluntarily, hence develop their communicative skills (Uso-Juan and Martinez-Flor, 2006). Table 5.1 below shows a list of lessons that were used in the quasi-experimental study conducted in this research work, referring the cultural aspect as topics and the pragmatic one as language functions:

N	Topics	Language Functions
1	Handshake	Introductions/ Managing Conversations
2	Festivals in the UK/USA	Comparing / Compliments
3	British Food and Table Manners	Ordering/ Serving Food/ Requests
4	Landmarks in the UK/USA	Asking for/ Giving Directions
5	Family and Lifestyles	Agreement/ Disagreement
6	Weddings	Congratulations/ Invitations/ Acceptance/ Refusal
7	Business	Persuasion/ Complaining/ Criticizing
8	Dressing, Shopping and Grooming	Expressing Likes and Dislikes/ Bargaining
9	Neighbourhood	Suggestion/ Requests/ Apologizing
10	Funerals	Condolences/ Giving Negative Feedback
11	Illness Etiquette	Expressing Sympathy/ Sadness
12	Sport and Leisure	Asking and Giving Advice/ Stating Preferences

Table 5.1: List of Topics and Language Functions for the Cross-Cultural Pragmatic Syllabus

As far as the pragmatic instruction is concerned, the instructional framework developed by Olshtain and Cohen's (1991; in Martinez-Flor and Uso-Juan, 2010) has been adapted and adopted in the lessons. The lessons used in the experiment proceed in the following sequence:

- The model dialog
- The evaluation of situation
- Role play activities
- Feedback and discussion

In the first phase of 'the model dialog', learners are presented with a set of dialogues or short conversations representing the type of speech acts to be taught. In this phase, learners are expected to have a general idea about the topic of the conversation, to be able to detect the nature of the relationship of the participants (mainly their age and social status) involved in the conversation. This is an initial step for the explanation of the targeted speech act and the influence of some social/pragmatic features on its appropriate use. As for the second phase, learners are asked to observe, analyze and compare between the different dialogues presented and guess the different factors that affect the appropriate use in each dialogue, following their contexts. After analysis, learners are asked to practise what has been learnt from the dialogues through role-play activities. Learners in this phase are encouraged to engage in such type of activities because they are of great benefit for them (for more details, see section 5.2.4. below on techniques). The last phase, feedback and discussion is related to the provision of feedback from both peers and the teacher. Giving learners the opportunity to discuss their mistakes and the different possible choices of appropriate speech act use. By the end of discussion, learners will highlight the differences of the realization strategies for speech acts between the native and the TL. In following this lesson sequence, the teacher aims at helping learners in their learning of the TL pragmatics.

On the other hand, the activities which are suggested in each lesson are of two types: culture-oriented activities and pragmatic-oriented ones. As for those which were implemented in the experimental study in teaching pragmatics, activities are targeted to explore the following aspects, summarized in Ishihara's model (2010: 113-114) as follows:

Tasks with a mainly linguistic (pragma-linguistic) focus:

- *analyzing and practicing the use of vocabulary in the particular context;*
- *identifying and practicing the use of relevant grammatical structures;*
- *identifying and practicing the use of strategies for a speech act; ...*
- *analyzing and practicing the use of discourse markers and fillers (e.g., well, um, actually);*
- *noticing and practicing the use of tone (e.g., verbal and non-verbal cues and nuances).*

Tasks with a mainly social and cultural (socio-pragmatic) focus:

- *analyzing language and context to identify the goal and intention of the speaker, and assessing the speaker's attainment of the goal and the listener's interpretation*
- *analyzing and practicing the use of directness/politeness/formality in an interaction;*
- *identifying and using multiple functions of a speech act;*
- *identifying and using a range of cultural norms in the L2 culture; and*
- *identifying and using possible cultural reasoning or ideologies behind L2 pragmatic norms.*

During the process of teaching, the use of different language tasks and socio-pragmatic tasks is not meant to be piecemeal, providing one feature or task at a given stage. Instead, during the exploration phase, the teacher should attempt to cover all or most of these language features. In addition, the inclusion of both pragmatics and culture in teaching requires use of various techniques that help in the implementation of the theoretical foundations of the approach suggested. The next section stands for illustrating the main techniques used in teaching both culture and pragmatics.

5.2.4. Techniques

A clear simple definition of the term technique is provided by Antony (1963:66; in Kumaravadivelu, 2006: 85) as follows: “a particular trick, stratagem, or contrivance used to accomplish an immediate objective.” Undoubtedly, the implementation of the suggested approach requires the use of some appropriate techniques and activities to achieve the planned aims. Light, in this section, will be shed on the various techniques for teaching culture and pragmatics. Though classified and organized under two headings, techniques for teaching culture and techniques for teaching pragmatics; some techniques and activities can be used alongside each other while teaching pragmatics and culture.

5.2.4.1. Techniques for Teaching Culture

With regard to culture teaching and integration in language courses, some techniques of its teaching were proposed by Chastain (1988). The main aim of using techniques for incorporating culture is to raise learners' awareness of the existing differences between the native and target culture in terms of people's beliefs, attitudes and world views which affect their verbal and non-verbal behaviours through observing their rituals, customs and daily-life etiquettes. In so doing, learners will be able to understand the context and language choices made by interlocutors. There is a multitude of culture teaching techniques, and only a selective sample of these techniques is presented below, namely: Critical Incidents, Culture Capsule, Culture Cluster, Culture Assimilators, the Culture Aside, and Social Behaviour.

Critical Incidents are problematic situations that stem from differences in perceptions, values and assumptions that are attributed to various daily life aspects, and which account for conflict and misunderstanding between people of different cultures in communication. Such a technique helps learners to learn how to manage and handle everyday cultural problematic encounters. The aim, therefore, behind using Critical Incidents is: "to increase awareness and sensitivity to cultural differences; to stimulate discussion and provide opportunities for students to express their views" (Tomalin and Stempleski, 1993: 84). After being divided into groups and given the incident in question, learners are asked to discuss the cultural value involved, and suggest possible solutions. Critical Incidents are helpful in practising listening, speaking or reading skills. This technique can be used as a warm-up for a given cultural topic presented in a video to watch, as an introduction to a discussion about the topic, as a role-play to perform by the learners, either taking their own cultural standpoint or that of the target people, or as a follow-up activity after reading a topic-related text. Whatever the learning skill displayed, learners will be able to observe the cross-cultural differences which serve in developing their cultural awareness.

Culture Capsule was first proposed by Taylor and Sorensen (1961; in Seelye, 1993). It is also known as Culturgrams. This technique describes an aspect or event of the target culture, delineating differences between the native and the target culture. The description of the target culture incident can be presented orally by the teacher. During reading, the teacher can refer to an instance which relates to the learners' native culture to open the door for them to analyze the target aspects with their contrasts in the home culture. Learners are required to compare and contrast

their own customs and rituals and those of the foreign culture. This would help them become aware of the differences between their own culture and the English culture.

A related technique to the Culture Capsule is the Culture Cluster. The latter pertains to a set of culture capsules, generally a combination of two or three capsules that deal with the same conceptual topic (Meade and Morain, 1973; in Seelye, 1993).

Different from the Critical Incidents, the Culture Assimilator is a technique used in incorporating culture about a particular cultural event. It is characterized by the existence of misunderstanding and misinterpretation between two interlocutors of different cultural origins. It can be presented in the form of a story to be read by the learners. Later, learners are given four possible explanations or attributions about the participants' behaviour or reaction, three of which pertain to the learners' native culture, and one to the target culture. Learners are asked to choose the appropriate one from the target culture standpoint. For Tomalin and Stempleski (1993: 89), the aim of Culture Assimilators is: "to increase awareness of appropriate behavior in English speaking cultures; to compare and contrast these behaviours patterns with those in the students' own culture". It is related to the behavioral patterns of the people who belong to a different culture. The teacher can tackle various contexts in which various etiquettes are recommended. By way of illustration, teachers can present learners with a set of conflicting situations in different contexts, such as work, weddings, classrooms, hospitals, etc. and ask them to hypothesize or choose the appropriate reaction or behaviour they tend to do, with reference to their cultural background, and then compare them with those of the target culture. In so doing, learners are thought to develop their communicative skills at cross-cultural levels through raising their cross-cultural awareness, decentering themselves and overcoming the foreign culture stereotypes, with the provision of analysis and discussion opportunities from the part of the teacher.

The Culture Aside technique is not as common as the previous techniques. It refers to a context-based cultural note (Chastain, 1988). It is not pre-planned and prepared, as it is the case with the other techniques which require time and effort from the teacher before bringing them to classroom settings. It is, therefore, an unpredicted piece of information that can be provided by the teacher with reference to the context. It can be used alongside the teaching of pragmatic rules and conventions of appropriate language use. Thus, despite the fact that it is considered as an unsystematic piece of information, it is believed to be useful in the sense that it enables learners to

make association between the cultural underpinnings and appropriate language use, a key concept which is stressed throughout this research.

The technique of Social Behaviour has been suggested by Tomalin and Stempleski (1993). Its aim, according to them, is “to heighten awareness of the differences in appropriate social behaviour between the students’ own culture and that of the [target culture]” (101). Learners are divided into small groups and given a task sheet which contains a set of situations to discuss; they are asked to read them and decide what would happen in similar situations in their own culture.

5.2.4.2. Techniques for Teaching Pragmatics

As in the case of teaching culture, relevant techniques and activities for pragmatics are abundant. The core aim for teaching the conventions for appropriate use of language is to raise learners’ awareness to the differences existing in the context of speech. The techniques to mention aim at developing learners’ pragmatic awareness about different pragmatic-laden aspects. They include: role play and simulation, dialogues, discussions, the culture puzzle, and media.

Role play is a technique that is considered effective in language teaching. In the present research, this technique can be used in teaching both pragmatics and culture. It offers learners the opportunity to develop their communicative skills through experiencing different feelings, using new vocabulary, language structures and communicative functions as well as developing one’s fluency in speaking (Harmer, 2007). Using role-plays in the classroom, additionally, raises learners’ motivation through promoting interaction between the teacher and the learners. Claxton (2008) argues for the effectiveness of role-play and simulation techniques as follows: “Role plays and simulations promote critical thinking and creativity, encourage students to take risks with new language, and help develop cooperative skills in a safe setting” (103). Role-play, as a technique, accounts for stimulating learners’ creativity in the sense that it calls for learners’ natural spontaneous language. Despite their seeming simplicity, role-plays are not easy to be conducted in classrooms as Damen (1987:20) argues: “Undertaking role play or other active, participatory activities often seems to call for more explanation than participation. Many of our students simply don’t seem to know how to play our pedagogy games.” With regard to the use of role plays in culture integration, it is believed that they are of great benefit to learners of FLs for they help them experience new feelings and emotions that relate to the target culture, on one side, and permit them to realize the close relationship between language and culture, as well as the cultural underpinnings

guiding language use, on the other side. As far as pragmatics teaching is concerned, role plays are widely advised in this area because they help learners in the acquisition of the social and pragmatic norms of appropriate use of language. Learners, for instance, can be given a set of situations where they should use a particular speech act, say expressing refusals, but with different formulas and degrees of politeness, depending on the contexts at hand. Role plays can also be a means for evaluation at the disposal of the teacher. Slightly different from role-plays, simulations are conditioned by the provision of real life-like situations. Learners are expected to simulate given roles as if they were occurring in their real life. Space for learners' creativity is recommended in such activity. For a proper performance, learners need a clear detailed description about the situation under study. Generally speaking, simulations and role-plays are among the activities approved by researchers to use, particularly in teaching speech acts (Trosborg 1995; and Kasper 1997). They are said to be sources of motivation and fun for learners as well as opportunities for introvert learners who lack self-confidence, and which allow them to speak and participate or even express their ideas in classroom discussions (Harmer, 2007).

Dialogues can be defined as conversations. They are very useful techniques for teaching both cultural and pragmatic aspects of language. They are said to be of two major types: short dialogues and long dialogues. They can be used as techniques to either raise learners' awareness to some target aspects of culture/ language or evaluate their learning about these aspects. With regard to teaching some culture-loaded features, dialogues are considered as references to increase learners' awareness of the cross-cultural differences underlying some particular behaviours of the participants involved. In addition, encouraging learners to analyze and interpret the appropriateness of people's verbal behaviours can be best achieved through giving them various dialogues to deal with. In terms of evaluation too, teachers can ask learners to produce their own dialogues, on the basis of particular instruction so as to diagnose their realization of the rules and conventions underlying appropriate verbal and non-verbal behaviours, with respect to the culture under study.

Discussions are of different types ranging from "highly formal, whole-group staged events to informal small-group interactions." (Harmer, 2007:350). They are, therefore, classified into five categories namely: buzz groups, instant comments, formal debates, unplanned discussion and reaching a consensus (Harmer, 2007). Regardless of its type, discussion is a useful activity that

cannot be avoided in teaching, hence to be incorporated in culture or pragmatic teaching. For culture teaching, learners can be encouraged to discuss various cultural aspects or phenomena and express their viewpoints and attitudes towards particular problematic encounters. Discussions can be implemented with all the above mentioned techniques for teaching culture. As for teaching speech acts, learners should be offered the opportunity to discuss the various contextual factors influencing the choice of pragmatically appropriate use of speech acts. This would raise learners' awareness to the differences in cultural pragmatic rules underlying appropriate language use.

In spite of its relation with culture, the technique known as the culture puzzle is proposed by Bardovi-Harlig (1996) as an activity for increasing learners' pragmatic awareness. Its usefulness and effectiveness lies in its combination of both language and culture. In this technique, learners are expected to think about the effect of their own cultural framework on the choice of formulaic structures for particular speech acts, and which determine appropriate communicative functions. Learners, afterwards, compare and contrast differences between the native and TL, hence they are made aware of the pragmatic rules that underlie appropriate language use in both languages.

Media is a term used to refer to the use of the audio-visual materials such as videos, films, documentaries, among others. Incorporating media in activities assists students in learning both culture and pragmatics given that they are considered as a rich source for information about the foreign culture. For instance, watching videos helps learners to grasp various cultural aspects which are manifested in people's behaviours. Used as a technique, media can be a motivating and interesting means of study for learners to improve their ability to critically think and analyze the target people's behaviour, and boost their reactions towards what is new and different from their own cultural framework. One of the prevalent benefits of using media in language classrooms is that they can afford authentic language samples. More specifically, videos help learners observe and analyze the pragmatics of language manifested in the use of verbal language including participants' intonation as well as the paralinguistic aspects which accompany their speech (Kasper and Rose, 2001). Following Harmer's (2001) ideas, they assist the development of learners' cross-cultural awareness through observing either the different etiquettes, say of weddings in Britain or to notice the accompanying facial expressions and body language while giving and responding to compliments. Videos can be used as a source for the whole lesson or as part of a lesson. They can

be the focus of the lesson and which last up to thirty minutes, or a source for information about a small part of a whole lecture. The selection of the type of the video depends on the content of the lesson. In this present study, videos are mostly used as part of lessons; they can either be a source for information about a given aspect on the British/American culture, such as festivals and celebrities, or as source for seeing, observing and analyzing language use in context.

5.2.5. Assessment

Description of the guidelines and possible activities to use in assessment within the adopted cross-cultural pragmatic approach requires a restatement of the type of competence targeted to develop. Generally, assessment is based on the teaching objectives set by the teacher or as Byram (1997:87) phrases it: "... assessment should focus ... [on] determining in how far learners reached the competence described by... selected objectives". Byram with Gribkove and Starkey go on explain that the role of assessment is "... to encourage learners' awareness of their own abilities in intercultural competence, and to help them realise that these abilities are acquired in many different circumstances inside and outside the classroom." (Byram, et al, 2002:32)

Evidently, ICC is the competence desired to be developed with the suggested approach in this thesis. It is a construct developed by Byram (1997) to refer to a set of competences, known as *savoirs*, and which enable learners to communicate effectively cross-culturally. These competences relate to three dimensions: knowledge, behaviour and attitudes in addition to the four aspects of communicative competence (for more details, see Chapter Three). Assessment, therefore, should cover all these elements.

Furthermore, and apart from the most common criteria of evaluation namely: validity, reliability, and feasibility (Council of Europe, 2001), Lussier, et.al (2007:29-30) pinpoint five elements to be taken into consideration when choosing the appropriate type of assessment to follow in ICC evaluation:

1. *Assessment of ICC should be more formative than summative. “Formative evaluation” aims at developing ICC and keeping the learning processes active ... “Summative evaluation”, because it sums up attainment at the end of a course with a grade, is not the function to be emphasised when assessing ICC. Since ICC covers the behavioral, affective as well as cognitive domains, evaluation should rely more on formative evaluation.*
2. *Assessment should be continuous and not only administered at one or two fixed assessment points. “Continuous assessment” is assessment by the teacher and also by the learner of his/her performances, pieces of work and projects throughout the course.*
3. *Assessment can be direct or indirect: “direct assessment” [is used] when the student is actually doing or performing ... It is “indirect assessment” when we use a test, usually, on paper, which often assesses knowledge.*
4. *Assessment can be holistic or analytic. “Holistic assessment” means making a global synthetic judgment about the learner’s performance. “Analytic assessment” requires the assessor to observe closely all dimensions and sub-dimensions, or each one separately, in order to come out with different profiles of performance or competence.*
5. *Assessment can be done by others but self-assessment, which requires judgments about your own performance, can be an effective supplement to tests and teacher assessment.*

Within the framework of the approach adopted in this research, assessment should be based on the teaching content. Assessment should incorporate both of the cultural and pragmatic aspects of language learning using practical tests. It also opts for the selection of some Lussier et.al’s (2007) dimensions. Assessment or evaluation of learners’ progress and development is better followed on a formative basis, partly, because of the nature of the competence under assessment. The construct of ICC is very complex and multidimensional, and requires a lot of effort on the part of both teachers and learners to be developed. Therefore, its assessment should not be restricted to a given level or grade. Teachers should evaluate their learners’ levels and diagnose their areas of strength and weakness in different teaching aspects. This formative assessment is quite linked with the continuous assessment. Teachers should frequently evaluate their learners’ development and the attainment of their goals, at least each once per lesson. This can be done through the activities that accompany the content of their lectures, for instance, analyzing Culture Capsules and Critical Incidents about given cultural points, and performing role-plays and discussions about the appropriate use of any pragmatic aspect. This can give immediate feedback to help teachers diagnose and assess their learners’ understanding and achievement of their desired learning

outcomes. Moreover, another recommended tool for assessing learners' ICC is through the use of portfolio (Byram, 1997). It is considered as a continuous self-assessment approach since learners think about themselves and their developmental stages from a critical lens. In Byram et.al's (2002:30) words, "... the portfolio introduces the notion of self-assessment which is considered significant both as a means of recording what has been experienced and learnt, and as a means for enabling learners to become more conscious of their learning and of the abilities they already have." So, with tertiary learners, using portfolios seems a good means of assessment due to their intermediate level, meaning that they are proficient enough to reflect on their own actions.

Another fundamental aspect in assessment is whether to follow a holistic or analytic approach of evaluation. As things stand, the evaluation of ICC is restricted to the assessment of its knowledge dimension because teachers tend to test their learners' learning through simple tests that tackle the factual information about a given culture, discarding all the remaining aspects (Byram, et.al. 2002). However, the *savoir-faire* component of ICC is basically evaluated through assessing learners' performance in different contexts without reference to their ability to function, socialize and interact within different cultural frameworks. Examples of this are the behavioral approaches to ICC adopted by Ruben and Kealey (1979) and Bhawuk and Brislin (1992) which state that assessment should cover learners' observed behaviours manifested in actions. The former was known as the Behavioral Assessment Scale for Intercultural Competence (BASIC) while the latter was known as the Intercultural Sensitivity Inventory (ICSI).

Teachers should not focus on one aspect of the ICC construct at the expense of others. They should assess all of learners' knowledge, skills and attitudes simultaneously and equally as one construct. This implies to opt for using holistic assessment to evaluate the development of learners' cognitive, behavioral and affective abilities over assessing these constituents separately. To do so, Lazar, et al. (2007) suggest other sources or means of assessment such as: anecdotal records, observation checklists, observation rating scales, documentation of task-related behaviours, attitudes inventories, surveys, journals, self-evaluation reports, collection of written products, interest inventories and logs.

Conclusion

The suggested approach is eclectic in that it draws from different perspectives. Sociolinguistics, Ethnography of Communication and Cross-Cultural Pragmatics are the three

main language theories upon which this approach is founded. The common focal point is that they focus on the interdependence of language and culture, and the role context plays in maintaining successful communication. As for the theories of learning, Schmidt's Noticing Hypothesis and Vygotsky's Sociocultural Theory are the basic ones. With regard to the syllabus designed, it is not exhaustive but proposed given the learners' needs at the university 'Mohammed Seddik Benyahia'. Undoubtedly, the application of these theoretical underpinnings requires use of different techniques that aid its implementation with its both sides, cultural and pragmatic, such as: Critical Incidents, Social Behaviour, Role play, and simulation. The assessment of the achievement of the objectives set in this approach is an inevitable step which is based on a holistic perspective to cover all the aspects of learners' ICC.

Chapter Six

Assessment of the Cross-Cultural Approach Effect on Students' Intercultural Communicative Competence

Introduction

6.1. Research Methodology

6.1.1. The Sample

6.1.2. Administration and Description of the Tests

6.1.3. Scoring of the Tests

6.2. The Pretest

6.2.1. Analysis and Interpretation of the Results of the Pretest per Section

6.2.2. Overall Results of the Pretest

6.2.3. The t-Test Analysis of Pretest Results

6.3. Implementation of the Experiment

6.4. The Post-Test

6.4.1. Analysis and Interpretation of the Results of the Post-Test per Section

6.4.2. Overall Results of the Post-Test

6.4.3. The t-Test Analysis of Post-Test Results

6.5. Overall Analysis of the Results of the Pretest and the Post-Test

6.5.1. Reliability of the Test

6.5.2. Comparison of Means of the Tests

6.5.3. Performance of Individual Students on the Pretest and Post-Test

Conclusion

Introduction

To achieve the aim of explaining how culture is incorporated in language, communication and behaviour, an experiment that consists of teaching a cultural pragmatic syllabus is implemented. The syllabus is based on the theoretical framework which has been advanced in Chapter Five, a cross-cultural pragmatic approach. Such an approach is predicted to serve as an enabling factor for developing intercultural communicative competence in a sample of Third Year students of English, at the University of Mohammed Seddik Benyahia, Jijel, representing the context of the experiment. Dispensing with teaching language as an abstract system per se, the approach put forward situates student's learning experiences in social and cultural contexts, and urges them to be more pragmatic in managing interactions with others. This entails developing their confidence, something concomitant to building their awareness about socio-cultural facts, norms that guide behaviour and speech and prevalent practices in the target culture. The evaluation of the contribution of such an approach in developing students' skills for conducting effective intercultural communication, or ICC, is subject to investigation. Alternate forms of a test are used to diagnose students' levels at the start of the experiment and, later, to qualify and quantify gains after the trial period. Statistical formulae are applied to carefully interpret the results and determine their significance.

6.1. Research Methodology

In this research, three aims have been stated, to examine the teaching situation of English at the university 'Mohammed Seddik Benyahia' with regard to culture and English pragmatics incorporation within the course in use, to suggest an approach based on cultural pragmatic foundations and to assess its effectiveness in promoting learners' ICC. Therefore three means of research were designed. First, the diagnosis of teaching situation of English has been done through administering a questionnaire to teachers and a WDCT to third year students. On the one hand, the questionnaire tackles teachers' views on and practices of teaching English culture. It also explores their readiness to integrate the cultural pragmatic dimension in their implemented courses. The WDCT, on the other hand, attempts to investigate students' acquisition of ICC, being the main aim of FLT. The analysis of the results of these two research means (Chapter Four) formed solid ground and gave substance to the need to promote the teaching of the cultural-pragmatic side to the centre stage. Data obtained revealed learners' lack of ICC because of the implemented teaching course which does not fully integrate and deal with English culture and pragmatics. The second aim,

therefore, was dealt with in Chapter Five which laid down the broad lines upon which teaching to promote ICC should proceed, in light of the theoretical foundations and empirical research carried out in the field of English as an L2 or FL. In other words, theoretical background, aims, content of the syllabus, techniques and assessment of the approach put forward were all covered as a subsequent step to the situation analysis explained in the fourth chapter. It is worthy to note that the tailoring of the syllabus was subject to revision and modification during the course implementation; thus, several topics, activities and techniques have been added thanks to insights gained by experience and interaction with colleagues and students, as well as responding to the needs of students. Third, to assess the effectiveness of the approach which was fleshed out into a syllabus (a cross-cultural pragmatically-based course), an experiment was the third means to use in this research. It has been opted for a quasi-experimental design because it allows to test differential effect of the implemented syllabus between the control and experimental groups. To carry out an experiment, means to go through three main steps, pretest, intervention and post-test.

The students' levels and achievements of ICC were appraised previous to and at the end of the experimentation period using two alternate forms of a test, based on WDCTs. A WDCT is a tool most appropriate in analyzing aspects pertaining to pragmatics and to culture by extension (Kasper and Dahl, 1991).) It is defined as a type of "written questionnaires containing short descriptions of a particular situation intended to reveal the patterns of a speech act being studied." (Nurani, 2009:667-8). It is so because it focuses on eliciting how well students cope with problems arising in communication with regard to particular speech acts, and is based on the analysis of context, i.e. it is context-bound. In this research, the WDCT format of the tests is adapted from the Cross-Cultural Speech Act Realization Project (CCSARP). It is a large-scale project, developed by Blum-Kulka and Olshtain (1984), to investigate request and apology realization patterns in various contexts across languages and cultures. In addition, the assessment of ICC requires an investigation of its components that involve different formats of testing (Byram, 1997); hence, various formats were adapted and used in the tests with reference to the type of competence to be examined (fill in the gaps, multiple choice questions...). Moreover, while the situations which were used in the present research are standardized ones, they have been adapted and modified to serve better the aim of the present research (Cohen, 2010).

On the other hand, the option for using alternate forms of the test in this research was purposeful to achieve test validity and reliability; there are reasons that relate to the learners, and others which pertain to the competence to be tested. The two tests were administered to students as if they are part of the current syllabus to ensure that students will be present and that they will give their best when answering the test. Designing two tests will prevent their cheating because of their learning of the answers before administering the test for the second time. The third point is that changing the content of the test will prevent learners from recalling what is memorized in the first test. Hatch and Lazaraton (1991:40) explain this idea saying: “Note that the actual form of items decays very rapidly in memory while the content of items remains (So, if your research is on grammatical form rather than content, the pretest may not have a strong influence on a subsequent post-test)”, and this clearly affects the validity of the test. Indeed, this phenomenon was observed by the researcher during intervention where students brought forth items from the pretest in the discussion. The last reason behind making two alternate tests lies in the complexity of the construct to be assessed. ICC is a broad concept that cannot be easily assessed. Thus, limiting it to few tasks is not sufficient. However, it is common that tests should not be too long; otherwise, students will feel bored and tired. Given these two factors that may affect students’ responses, it was felt more appropriate to vary the content of the tasks in order to increase coverage of the ICC, and to achieve better representation of this construct.

The pretest was distributed to the 52 third year students at the beginning of their fifth semester (mid-January, 2014/2015), who were assigned to control group (CG) and experimental group (EG), containing 26 students each. After the termination of the treatment, the post-test was administered by mid-May. The tests tackle a range interactive situations and elicit linguistic knowledge as well as knowledge of socio-cultural contexts of speech. The two tests are composed of three sections that represent the ICC construct: linguistic competence, pragmatic competence and socio-cultural competence. In each of these tests, the linguistic competence section contains one task that deals with culture-specific vocabulary. This section aims at diagnosing learners’ acquisition and knowledge of the culturally-loaded diction. The Pragmatic competence part is assessed through one task that covers both students’ pragma-linguistic and socio-pragmatic competences. Last, and unlike the linguistic competence and pragmatic competence parts, the last section of socio-cultural competence comprises three tasks which tackle learners’ knowledge about factual information on British/American culture (Big C Culture), British/American etiquette (small

c culture) and awareness of the culturally-laden appropriate behaviours in both their native culture and the target one. The analysis of the results obtained for CG and EG in these two tests is presented quantitatively and qualitatively, analyzed and discussed.

The treatment phase consists in the implementation of a syllabus touching upon language, but focusing on culture and pragmatics. The CG followed the ordinary course in the Oral Expression module which is based on the All Clear 3 manual. The experimental group, on the other hand, followed a different method designed along the cultural and pragmatic outlines. Details about how the instruction was undertaken are covered in section 6.6 of this chapter. The experimental period lasted approximately four months, hence, the rate was a lesson per week.

6.1.1. The Sample

The targeted population is that of students majoring in English at the University 'Mohammed Seddik Benyahia', Jijel. Students have already completed successfully five semesters in studying English under the License–Master–Doctorate system. To reiterate, the choice of working with third year LMD students specifically stems from four convincing reasons. First, having undergone almost three years studying the same content at the same university, students are believed to be generally belonging to the same level of ability. Second, working with third year students on an experiment will be easier in comparison with students of lower levels due to their years of experience and acquaintance with academic work. Moreover, given the fact that they are expected to pursue at least two other years in training to obtain a Master degree, conducting the experiment would be beneficial to this sample population to empower their ICC. Last, these students have been introduced to the course of Pragmatics, a compulsory module, early in semester five (S5). This means that the population of students –from which the sample is selected for this experiment– is supposed to have developed an awareness of how pragmatics insights translate into experience. This is all to say that the choice of the population is purposeful and sound, and aims at intervening to make things better.

The sample of this study consists of 52 third year students (n=52) who were available to the researcher as classes she works with in the module of 'Oral Expression'. It is dominated by female gender (49 female/3 male). The majority of these students are between 20 and 23 years old (47 students aged between 20-23 years old/ 5 students aged above 23 years old). For lack of the possibility of random selection, these two groups are assumed to be representative of parent

population for several reasons. First, five semesters of common instruction are considered as a harmonizing factor for the students' levels. Second, this assumption was seconded by the WDCT (Chapter Four) which revealed convergent performances of a random sample consisting of more than half the population. Third, the parent population is exactly estimated to be of the order of 260 students in the 2014/2015 academic year, which means that the sample is representative and equals the one-fifth quorum for drawing more valid results. Finally, the assumption is verified by a t-test for the differences between the students' means on the pretest. It is worthy to note that students were randomly assigned to equal-sized control group and experimental group. Thus, each group is made up of 26 students.

6.1.2. Administration and Description of the Tests

In administering the tests, some considerations were taken into account. Due to the fact that some students skip attending their classes in early-morning first hours, weekends and after examinations, the tests were made to look as if they were real syllabus tests, and that ensured the presence of all participants. As is the case in tests, students have to work individually and guard against asking cooperation from other students, and were deprived of the chance of contacting students from the other group by testing on adjacent hours. Moreover, the duration of tests was reasonable enough, of the order of forty-five minutes, and allowed most students to answer elaborately on different questions. A last provision was the presence of the researcher who made sure that the instructions and tasks were clear to students.

In a much similar fashion to that of the situation analysis carried out in Chapter Four, the tests were administered before and after the treatment period for the control group (CG) and experimental group (EG). As mentioned previously, the two tests have the same form but differ in content; hence, a general description of the tests will be given, while the detailed presentation of the content of each will be done when analyzing the obtained results in the following section 6.4.

These tests contain different sections that cover the encompassing parts of ICC. More specifically, there are three sections: linguistic competence, pragmatic competence, and socio-cultural competence. In each of these sections, there is one task to be solved by students, except for the third section of socio-cultural competence which contains three sub-sections that appertain to the various aspects of this competence.

Section One, Linguistic Competence, comprises one task (Task 1). It supplies nine sentences (a, b, c, d, e, f, g, h, and i), each containing a gap to be filled by the appropriate vocabulary item that best represents the descriptions given in the nine sentences. The vocabulary given is culturally-loaded. Thus, this section aims at evaluating students' development of linguistic competence, being a variable within ICC. It attempts to assess learners' acquisition of the basic vocabulary that relates to culture, and deemed necessary for appropriate intercultural communication.

Section Two, entitled Pragmatic Competence, contains one task (Task 2). The task tackles the two types of pragmatic competence, pragma-linguistic competence and socio-pragmatic competence. It comprises three extracts (Extract 2.1., Extract 2.2., and Extract 2.3.) where there is a misunderstanding between interactants. The learners, are expected to observe the socio-pragmatic information given and the pragma-linguistic strategies used in each situation, identify the area of misunderstanding between interlocutors and give appropriate responses or explanations. Evidently, the aim of this section is to diagnose learners' pragmatic competence.

Section Three, Socio-Cultural Competence, includes three tasks (Task 3.1., Task 3.2., and Task 3.3.). Task 3.1 deals with the students' knowledge about British/ American cultural facts (Big C Culture). Students, in this task, are required to fill in the gaps with the necessary factual information about British/American culture and literature, in six expressions (a, b, c, d, e, and f). The second task in this section (Task 3.2.) covers students' knowledge about British/American behavioral etiquette in certain contexts (small c culture). It also contains six statements that students should indicate whether they are appropriate or inappropriate in their mentioned cultural contexts. Task 3.3. is about the students' awareness of appropriate reactions and daily-life behavioral patterns of foreign culture people as well as their own. Three scenarios (scenario 3.3.1, scenario 3.3.2 and scenario 3.3.3) are given to the students in which they should state their own reactions and hypothesize about those of NSs. In each scenario, students choose from a list of three options the preferred reaction for both NSs and themselves. Appropriate responses about each of NSs and learners' reactions were determined by a group of native people of each culture. A group of 10 educated persons from different walks of life (2 university teachers, 2 doctors, 2 experienced primary school teachers, 1 secondary school teacher and 3 students) were asked for their opinions on the matter to get the appropriate reaction of learners as belonging to the Algerian culture. As

far as the target culture is concerned, the researcher had recourse to NSs themselves, and in so doing, ensured that informants, while having English as their mother tongue, differed by cultural background. A sample of 05 NSs from Australia and Canada (2 Australians, 1 Indonesian-Australian and 2 Canadians) were asked to complete the tasks similarly to what was done with the local sample. This section, thus, aims at examining students' knowledge of the target culture and awareness of the cultural underpinnings that account for differences between people of different languages.

It should be noted that the division of this test into sections and sub-sections is purposeful. It is believed to be helpful for the researcher not only in the assessment of the learners' overall level of ICC, but also in identifying the areas of strength and weakness in the process.

6.1.3. Scoring of the Tests

For scoring, we adopted a 27-point rating scale, with points being equally distributed on the three sections of the test. These three sections correspond with the three components in the suggested model of ICC, and comprise Linguistic Competence, Pragmatic Competence and Socio-Cultural Competence. Each, as pointed above, is rated on a scale of 9 points. Equality in grading entails equality in importance of the three constructs, so as not to suggest a primacy of one over the other, but rather point out that all elements work in unison and complement each other to achieve a comprehensive goal, ICC.

The first section of the test includes 9 questions each receiving 01-point grading in both the pretest and the post-test. A linguistic competence section, in the tests, does not and cannot cover the construct it wishes to test in 9 items, nor do other sections cover their respective constructs; they are selective lists of culture-specific words. This is far from being implied, but the suggestion of different items in this section on the two occasions, prior to and following the experimental period, is for good measure. Being different, the items cover a broader range of vocabulary referring mainly to culture-specific meanings (to increase representativeness of the construct).

Pragmatic competence, corresponding with the second section, has been materialized using three extracts, in both the pretest and the post-test, in which students have to identify and explain points of misunderstanding. In scoring, each extract receives three points divided equally between identification and explanation.

In the last section, the previous constructs come to interact in socio-cultural competence. This is one reason why it includes more tasks and instructions than the afore-mentioned sections. Other arguments could be advanced in favour of enriching this section including, but not limited to, the fact that it –socio-cultural competence– is the core of the approach that is suggested for implementation in teaching. This section covers the not-so-far-duly-noted culture at work, and subsumes both linguistic and pragmatic competences in that learners draw, partly, from these prerequisite resources to activate socio-cultural competence. The scoring for this final section takes in consideration the three tasks within, with each receiving 03 points. The first and second tasks comprise six items each, and every answer gets a half-point marking. Things get a little complicated in the last task where students are given situations where misunderstanding or misbehaving can occur. Upon contemplating the situations, students are asked to supply their own reactions, and at the same time, anticipate the reactions of an NS. Students' opinions should reflect the culture they come from, but giving allowances for individual differences, scoring is adapted to a certain extent. The extent to which a reaction is considered acceptable is decided beforehand in the following manner: a questionnaire consisting of the same items was designed and submitted to a group of local people. A group of educated persons from different walks of life (2 university teachers, 2 doctors, 2 experienced primary school teachers, 1 secondary school teacher and 3 students) were asked for their opinions on the matter. The question they answered for each situation relates to ranking responses in order of suitability and normality according to the local customs of Jijelian people. Responses can be equal in merit, however, as people can classify more than one response at the same level of acceptance in the scale provided. The Likert-type scale ranges from the most suitable response (preferred response), acceptable (neutral response) to the unpreferred response. The most suitable behaviour appears on 2/3 of responses or more, and receives a full mark which is 0.5. If it is ranked first on less than 2/3 of responses, then it receives 0.25 point and the other 0.25 goes to the acceptable or neutral response if the latter gets a big enough number, and zero is what the least suitable category gets every time. If the latter two degrees on the scale get equal ranking, and the most suitable still having a relative-majority vote, then the full mark is accorded to it. In a quite similar fashion, students' demonstration of intercultural awareness should reflect in their anticipation of NSs' reactions. That is to say, even if students would go about carrying activities in a different manner from NSs, they should be able to identify differences. Not pretending to be a NS or a near NS, the researcher had recourse to NSs themselves, and in so doing,

ensured that informants, while having English as their mother tongue, differed by cultural background. A sample of 05 NSs from Australia and Canada (2 Australians, 1 Indonesian-Australian and 2 Canadians) were asked to complete the tasks similarly to what was done with the local sample above, and the marking also follows suit.

6.2. The Pretest

6.2.1. Analysis and Interpretation of the Results of the Pretest per Section

– Section One: Linguistic Competence

Choose the word that best represents the descriptions below:

Choir- Semitic- bold- aisle- stoic- equestrian- exotic- reverent- stew

- a. Relating to or denoting a family of languages that includes Hebrew, Arabic, and certain ancient languages such as Phoenician =
- b. Cook slowly in water =
- c. Something originating in or characteristic of a distant foreign country =
- d. A person who can endure pain or hardship without showing their feelings or complaining =
- e. Feeling or showing deep and solemn respect =
- f. A passage between rows of seats in a building such as a church or theatre, an aircraft, or train =
- g. An organized group of singers, especially one that takes part in church services or performs in public =
- h. (Of a person, action, or idea) showing a willingness to take risks; confident and courageous =
- i. Relating to horse riding =

Statement	Correct Answer		Wrong/No Answer		Total
	N	%	N	%	
a	17	65.38	09	34.62	26 (100%)
b	22	84.62	04	15.38	
c	14	53.85	12	46.15	
d	18	69.23	08	30.77	
e	15	57.69	11	42.31	
f	23	88.46	03	11.54	
g	21	80.77	05	19.23	
h	20	76.93	06	23.07	
i	18	69.23	08	30.77	
Average	18.67	71.80	07.33	28.20	

Table 6.1: Categorization of CG Answers in the Linguistic Competence Section of the Pretest

Statement	Correct Answer		Wrong/No Answer		Total
	N	%	N	%	
a	16	61.54	10	38.46	26 (100%)
b	14	53.85	12	46.15	
c	06	23.08	20	76.92	
d	08	30.77	18	69.23	
e	08	30.77	18	69.23	
f	11	42.31	15	57.69	
g	14	53.85	12	46.15	
h	13	50	13	50	
i	08	30.77	18	69.23	
Average	10.89	39.32	15.11	60.68	

Table 6.2: Categorization of EG Answers in the Linguistic Competence Section of the Pretest

In the first section of the pretest, students are asked to match the nine vocabulary items referring to culture-specific settings or phenomena (**Choir, Semitic, Bold, Aisle, Stoic,**

Equestrian, Exotic, Reverent and Stew) with their definitions. Results in Table 6.1 and Table 6.2 show that more than 18 students from the CG group identified the meanings of these words, and they outnumber the EG who count 10 students for that matter. In fact, for CG students have done significantly better than EG students on five items: f (**Equestrian**), b (**Semitic**) g (**Exotic**) and h (**Reverent**), whereas only four items – a (**Choir**), b (**Semitic**) g (**Exotic**) and h (**Reverent**) – were identified by half or slightly more of EG students.

Score	CG	EG
09	11	02
07	05	03
06	01	01
05	03	04
04	01	04
03	02	02
02	01	03
01	02	05
0	00	02
Total	26	26
Mean	06.50	03.77

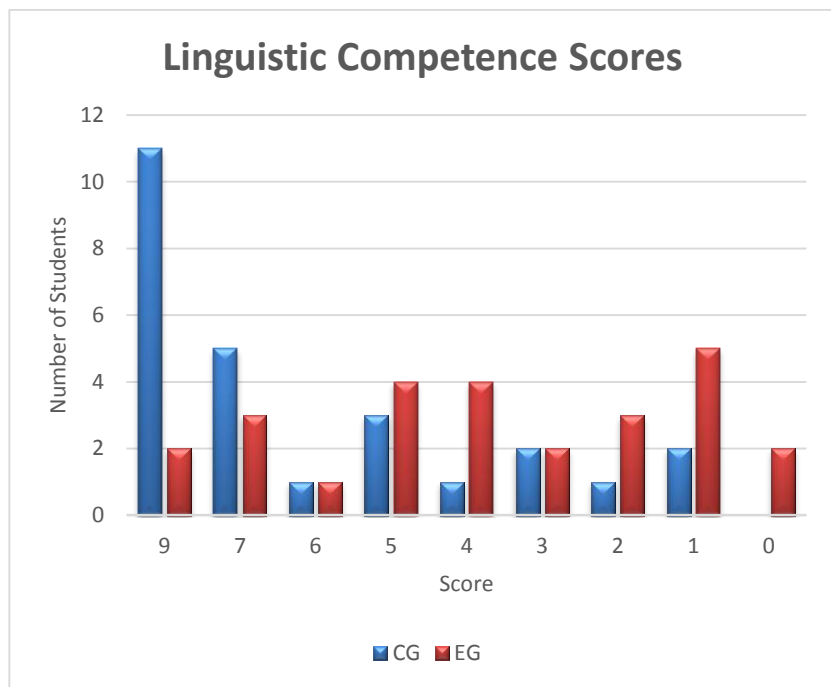


Table 6.3 and Figure 6.1: Frequency of CG and EG Scores in the Pretest Linguistic Competence Section

In terms of scores, the results above indicate that the CG has scored nearly twice the mean of the EG, and that they outperformed the EG on vocabulary items with major differences showing at outlier results i.e. on highest and lowest values in favour of a better score for the CG. The mean scores for the CG are well above the average which is 4.5 (the section received 9 points grading), which is reflected in the relatively low number of students scoring below the average (06 students) whereas that number rises to 16 students in the EG. It can be said that the EG mean represents their low level of awareness of culture-specific vocabulary.

In conclusion to the first section on linguistic competence, it can be said that, prior to the experiment, the CG stands at a better position than the EG who need to be empowered with vocabulary that reflect the culture of the English language.

– Section Two: Pragmatic Competence

Read the following extracts. Identify the point of misunderstanding/ misbehaviour (with reference to the cultural background) in each situation, then give appropriate explanations if possible:

Extract 2.1: Tom and Richard are two friends are walking down street:

A: Richard, you’re looking well. How about getting some coffee with me?

B: Coffee and doughnuts sounds great!

A: Yes, that’s nice.

B: So what have you been up to lately?

A: Actually, I have been working around the clock in my new business.

B: You’re a real “dough nut,” aren’t you?

A: Sorry!

.....

Identification of Misunderstanding Point	N	%	Explanation of Misunderstanding Point	N	%
Correct	08	30.77	Correct	04	15.38
Wrong	03	11.54	Wrong	06	23.08
None	15	57.69	None	16	61.54
Total	26	100	Total	26	100

Table 6.4: CG Identification and Explanation in Extract 2.1 of the Pragmatic Competence Section of the Pretest

Identification of Misunderstanding Point	N	%	Explanation of Misunderstanding Point	N	%
Correct	13	50	Correct	08	30.77
Wrong	04	15.38	Wrong	07	34.61
None	09	34.62	None	11	42.31
Total	26	100	Total	26	100

Table 6.5: EG Identification and Explanation in Extract 2.1 of the Pragmatic Competence Section of the Pretest

In the first extract of the Pragmatic Competence section of the pretest, students have a dual task. First, they have to identify that speaker A saying “sorry!” represents his misunderstanding of the word ‘doughnut’. Second, they need to infer that it is not for the literal meaning of doughnut (a small fried cake of sweetened dough, typically in the shape of a ball or ring) that the word is used; rather speaker B used it to describe speaker A as very enthusiastic about making money. While the EG counts more students than the CG in spotting the point that led to communication breakdown (13 EG students for 08 CG students) and explaining it (08 EG students for 04 CG students), the majority of students in both groups failed to explain the situation.

Extract 2.2: John meets his supervisor in his office:

A: So, have you finished your work, John?

B: Yes, sir. Perhaps you could read through this for Friday.

A: I’m so occupied this week-end, may be the next week-end or so.

.....

Identification of Misunderstanding Point	N	%	Explanation of Misunderstanding Point	N	%
Correct	01	03.85	Correct	00	0
Wrong	09	34.61	Wrong	10	38.46
None	16	61.54	None	16	61.54
Total	26	100	Total	26	100

Table 6.6: CG Identification and Explanation in Extract 2.2 of the Pragmatic Competence Section of the Pretest

Identification of Misunderstanding Point	N	%	Explanation of Misunderstanding Point	N	%
Correct	00	0	Correct	00	0
Wrong	18	69.23	Wrong	16	61.54
None	08	30.77	None	10	38.46
Total	26	100	Total	26	100

Table 6.7: EG Identification and Explanation in Extract 2.2 of the Pragmatic Competence Section of the Pretest

Extract 2.2 proved very difficult for students in both groups to analyse. What they failed to see is the power distance, formality and politeness that govern the relationship between a student and his professor. Accordingly, speaker B, who is a student, should not respond to his supervisor in that informal way; he should formulate a request instead of using an order-like structure. There is only one student in both groups who was able to spot the point of misunderstanding although she didn't supply a convincing explanation.

Extract 2.3: At the airport, Daniel and Erickson are two good friends.

Daniel: Could you possibly help me with the luggage?

Erickson: Sure.

.....

Identification of Misunderstanding Point	N	%	Explanation of Misunderstanding Point	N	%
Correct	01	03.85	Correct	00	0
Wrong	08	30.77	Wrong	09	34.62
None	17	65.38	None	17	65.38
Total	26	100	Total	26	100

Table 6.8: CG Identification and Explanation in Extract 2.3 of the Pragmatic Competence Section of the Pretest

Identification of Misunderstanding Point	N	%	Explanation of Misunderstanding Point	N	%
Correct	01	03.85	Correct	01	03.85
Wrong	22	84.61	Wrong	21	80.77
None	03	11.54	None	04	15.38
Total	26	100	Total	26	100

Table 6.9: EG Identification and Explanation in Extract 2.3 of the Pragmatic Competence Section of the Pretest

Much similar to the previous extract, students found Extract 2.3 confusing, and only one student from each group succeeded in pinpointing the point of misunderstanding, and, of those two, only the student from the EG offered suitable explanation. In this context, there is no need for Daniel to use formal language or be unnecessarily polite since it was mentioned that the two partners are good or close friends, and intimate friends usually interact in a relaxed and informal atmosphere.

Score	CG	EG
03	06	09
1.5	02	05
00	18	12
Total	26	26
Mean	00.81	01.33

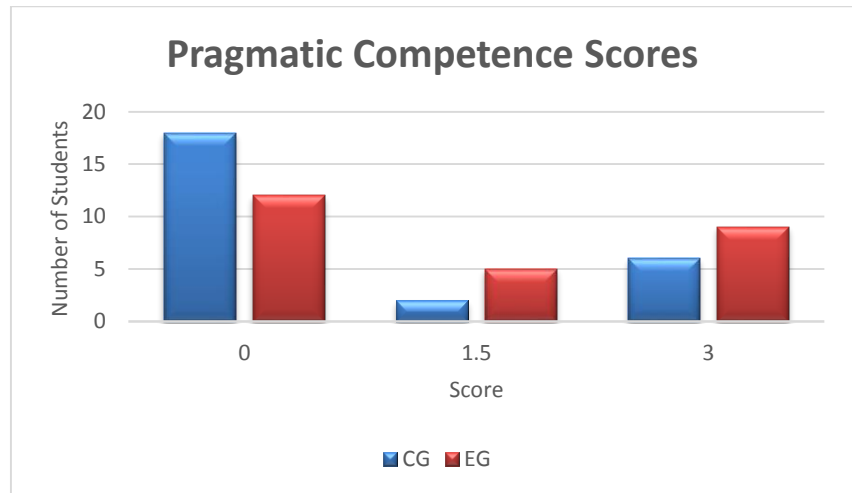


Table 6.10 and Figure 6.2: Frequency of Scores in the Pretest Pragmatic Competence Section

Scoring the pragmatic competence section using a scale of nine points yielded the results in Table 6.10 above. It can be easily noticed that all the results of the sample lie far under the average, and that almost half the EG (12 students) and more than half the CG (17 students) failed to provide even one true answer. The mean is very low in both groups.

To conclude this section, it can be said that the total score reflects the lack of skill in interpreting, handling and overcoming communicative breakdown in intercultural situations. Colloquial language, politeness, power distance and formality are aspects that should be observed by the students in such situations.

– Section Three: Socio-Cultural Competence

3.1.Fill in the gaps with the appropriate answer:

- a. The National Gallery and the Tate Modern are
- b. The donkey and the elephant first appeared in political cartoons as symbols for
- c. Buckingham Palace is the official
- d. Henry VIII, the Tudor king famous for
- e. Jane Eyre is
- f. The USA flag contains Stars in white, and stripes alternating white and red. There are ... stars representing the and ... stripes symbolizing

Statement	Correct Answer		Wrong/No Answer		Total
	N	%	N	%	
a	03	11.54	23	88.46	26 (100%)
b	01	03.85	25	96.15	
c	10	38.46	16	61.54	
d	09	34.61	17	65.38	
e	04	15.38	22	84.62	
f	09	34.61	17	65.38	
Average	06	23.07	20	89.10	

Table 6.11: Categorization of CG Answers in Question 3.1 of the Socio-Cultural Competence Section of the Pretest

Statement	Correct Answer		Wrong/No Answer		Total
	N	%	N	%	
a	02	07.69	24	92.31	26 (100%)
b	00	0	26	100	
c	06	23.08	20	76.92	
d	11	42.31	15	57.69	
e	02	07.69	24	92.31	
f	00	0	26	100	
Average	03.5	13.46	22.5	86.54	

Table 6.12: Categorization of EG Answers in Question 3.1 of the Socio-Cultural Competence Section of the Pretest

In first exercise of the Socio-Cultural Competence section, aspects of the target culture, Great Britain and the USA, are included for students to identify. These include monuments, landmarks, symbols and historic and literary figures. In a., the National Gallery and the Tate Modern are famous landmarks in Britain; in b., the donkey and the elephant first appeared in political cartoons as symbols for the Democratic and Republican Parties; in c., Buckingham Palace is the official London residence and principal workplace of the reigning monarch of the United Kingdom; in d., Henry VIII, the Tudor king was famous for his six marriages and his role in the separation of the Church of England from the Roman Catholic Church; in e., Jane Eyre is a novel

written by Charlotte Bronte; and in f., USA flag contains Stars in white, and stripes alternating white and red; there are fifty stars representing the fifty states and thirteen stripes symbolizing thirteen original colonies. Most of this information is not present in students' knowledge, as these questions were answered by 06 students of the CG in average and less than 04 students of the EG. Items c. and d. were relatively easier for both groups, but the remaining items reveal a big gap in knowledge about cultural aspects of the TL.

3.2. Indicate whether the following statements are appropriate (√) or inappropriate (x) in the cultural context of each:

- a. In the USA, it is not important what you wear but how you do work.
- b. In Britain, the bridesmaids should not organize or attend the bachelorette party.
- c. In Britain, the best man organizes the men's tuxedo shopping trip.
- d. In the USA, it is very usual to kiss and hug a casual or new acquaintance.
- e. Americans treat a salesperson, food server, or any other service provider as someone who's beneath them.
- f. For British people, a small child has three godparents: a boy has two godfathers and one godmother, and a girl has two godmothers and one godfather.

Statement	Correct Answer		Wrong/No Answer		Total
	N	%	N	%	
a	21	80.77	05	19.23	26 (100%)
b	11	42.31	15	57.69	
c	12	46.15	14	53.85	
d	13	50	13	50	
e	08	30.77	18	69.23	
f	05	19.23	21	80.77	
Average	11.67	44.87	14.33	55.13	

Table 6.13: Categorization of CG Answers in Question 3.2 of the Socio-Cultural Competence Section of the Pretest

Statement	Correct Answer		Wrong/No Answer		Total
	N	%	N	%	
a	17	65.38	09	34.62	26 (100%)
b	12	46.15	14	53.85	
c	10	38.46	16	61.54	
d	14	53.85	12	46.15	
e	15	57.69	11	42.31	
f	07	26.92	19	73.08	
Average	12.5	48.08	13.5	51.92	

Table 6.14: Categorization of EG Answers in Question 3.2 of the Socio-Cultural Competence Section of the Pretest

In the second task, students are asked to determine the appropriateness or inappropriateness of statements based on the cultural context in which they are used. Accordingly statements a., c., and f. should be categorized as appropriate behaviours whereas statements b., d. and e. are inappropriate. Results in Table 6.13 and Table 6.14 above show that almost the same number of students from each group (12 students) could identify appropriateness of behaviours, on average. Behaviours a., d. were relatively easy to classify for both groups, and e. for the EG only. Behaviour f. is found problematic by both groups.

3.3. Following are some daily life situations, where misunderstandings may occur. Read them carefully, then give your own reaction, and hypothesize about that of a native speaker:

3.3.1. In the street, a gentleman hurries in order to be on time for an appointment. Suddenly, he runs into a lady carrying a bag in her hand (the bag scatters on the ground). If you were that man,

you would:

- a- apologize and keep running.**
- b- not apologize and keep running.**
- c- stop, apologize, and give the lady a hand to gather what is scattered.**

A native speaker would:

- a- apologize and keep running.**
- b- not apologize and keep running.**
- c- stop, apologize, and give the lady a hand to gather what is scattered.**

Student's Response	N	%	Student's Prediction of Native Speaker's Response	N	%
Preferred (c)	09	34.61	Preferred (a)	08	30.77
Neutral (a)	14	53.85	Neutral (c)	13	50
Unpreferred (b)	02	07.69	Unpreferred (b)	02	07.69
None	01	03.85	None	03	11.54
Total	26	100	Total	26	100

Table 6.15: Categorization of CG Answers in Question 3.3.1 of the Socio-Cultural Competence Section of the Pretest

Student's Response	N	%	Student's Prediction of Native Speaker's Response	N	%
Preferred (c)	15	57.69	Preferred (a)	19	73.08
Neutral (a)	10	38.46	Neutral (c)	05	19.23
Unpreferred (b)	01	03.85	Unpreferred (b)	02	07.69
Total	26	100	Total	26	100

Table 6.16: Categorization of EG Answers in Question 3.3.1 of the Socio-Cultural Competence Section of the Pretest

In scenario 3.3.1, students are supposed to choose c. to stop, apologize and give a helping hand for the lady even if they are in hurry, according to local norms. In this regard, the EG students show a better predisposition to do the right thing, with 15 students opting for the preferred response against 09 students from the CG. Moreover, when anticipating the pragmatic decision made by NSs, the EG also performed better with 19 students making the right choice against 08 students from the CG.

3.3.2. You arranged to meet your best friend, but she did not show up:

you would:

- a- wait till she comes, and treat her as if nothing happened.**
- b- be angry and leave**
- c- be worried, and call her to know if everything is alright.**

A native speaker would:

- a- wait till she comes, and treat her as if nothing happened.**
- b- be angry and leave**
- c- be worried, and call her to know if everything is alright.**

Student's Response	N	%	Student's Prediction of Native Speaker's Response	N	%
Preferred (c)	13	50	Preferred (c)	10	38.46
Neutral (b)	10	38.46	Neutral (b)	02	07.69
Unpreferred (a)	02	07.69	Unpreferred (a)	10	38.46
None	01	03.85	None	04	15.39
Total	26	100	Total	26	100

Table 6.17: Categorization of CG Answers in Question 3.3.2 of the Socio-Cultural Competence Section of the Pretest

Student's Response	N	%	Student's Prediction of Native Speaker's Response	N	%
Preferred (c)	20	76.92	Preferred (c)	09	34.62
Neutral (b)	04	15.39	Neutral (b)	05	19.23
Unpreferred (a)	02	07.69	Unpreferred (a)	12	46.15
Total	26	100	Total	26	100

Table 6.18: Categorization of EG Answers in Question 3.3.2 of the Socio-Cultural Competence Section of the Pretest

In response to question 3.3.2, students should select c. as the preferred reaction on the two occasions, given that the relationship among close friends is universal and entails to care about each other. As far as students' own responses are concerned, most EG students (20 students) made the right choice against half the CG group. In anticipating NSs' responses, however, CG groups were slightly better (10 students) than their counterparts (09 students).

3.3.3. You overheard a coworker unjustly trashing a workmate she doesn't like as she socializes with a small group in the office lunchroom.

You would:

- a- butt in (interrupt or intrude) and complain what she is doing**
- b- not bother your mind because it's out of your business.**
- c- remain as an eavesdropper.**

A native speaker would:

- a- butt in (interrupt or intrude) and complain what she is doing**
- b- not bother her mind because it's out of her business.**
- c- remain as an eavesdropper.**

Student's Response	N	%	Student's Prediction of Native Speaker's Response	N	%
Preferred (a)	07	26.92	Preferred (a)	08	30.77
Neutral (b)	16	61.54	Neutral (b)	10	38.46
Unpreferred (c)	01	03.85	Unpreferred (c)	03	11.54
None	02	07.69	None	05	19.23
Total	26	100	Total	26	100

Table 6.19: Categorization of CG Answers in Question 3.3.3 of the Socio-Cultural Competence Section of the Pretest

Student's Response	N	%	Student's Prediction of Native Speaker's Response	N	%
Preferred (a)	10	38.46	Preferred (a)	10	38.46
Neutral (b)	12	46.15	Neutral (b)	15	57.69
Unpreferred (c)	04	15.39	Unpreferred (c)	01	03.85
Total	26	100	Total	26	100

Table 6.20: Categorization of EG Answers in Question 3.3.3 of the Socio-Cultural Competence Section of the Pretest

In the last scenario, Question 3.3.3, both groups of students reacted almost the same, opting for the preferred and neutral responses in their majority and discarding the unpreferred response. The EG students performed slightly better and consistently especially with the choice of the preferred response for themselves and for the NSs on the same 10 occasions.

Score	CG	EG
[5.5,6.5[	01	00
[4.5,5.5[	06	08
[3.5,4.5[	10	12
[2.5,3.5[	05	05
[1.5,2.5[	04	01
Total	26	26
Mean	03.71	03.95

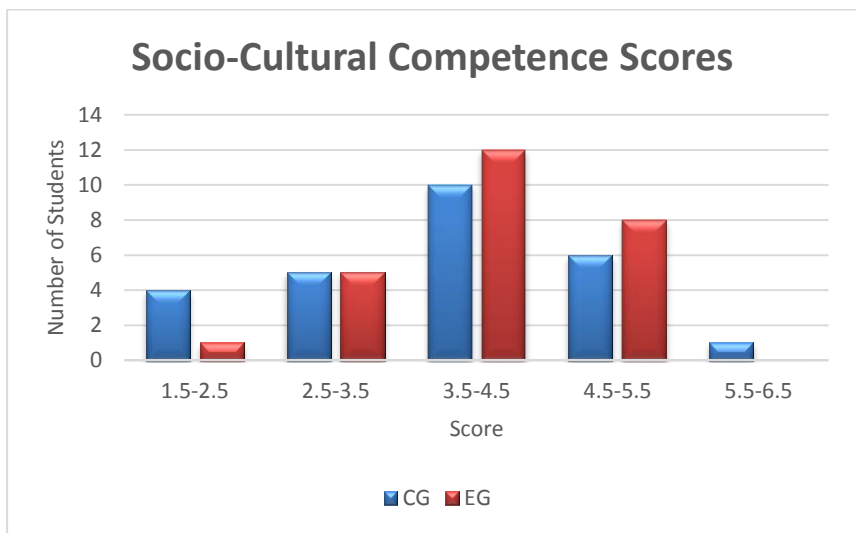


Table 6.21 and Figure 6.3: Frequency of Scores in the Pretest Socio-Cultural Competence Section

Socio-Cultural Competence scores are below average, and stand slightly in favour of the EG. Performance is quite similar between the two groups especially that 07 CG students and 08 EG students have reached average performance on this section, and that the remaining students have converging means.

In conclusion, and judging by their performance in this section, students are not well-informed about the TL's society, geography, history and culture. Their performance also suggests that they have little knowledge of what is appropriate and what is not appropriate as verbal and non-verbal behaviour for NSs of English.

In summary of the pretest results, it can be said that they come to confirm the results obtained earlier when surveying the current situation at the university Mohammed Seddik Benyahia, which means that the sample chosen for the study is representative of the population of students it is selected from. To the exception of the CG's relative good performance on the Linguistic Competence section of the test, all other results obtained by the two groups, control and experimental, are rather negative. The pretest gives one more reason for the need of intervention

and remedial work for areas related to culture and pragmatics. It also shows that students' introduction to pragmatics, as a module in their studies, remained fairly at the theoretical level.

6.2.2. Overall Results on the Pretest

The overview of results proceeds by showing the overall scores of CG and EG students on the pretest, comparing their means, lowest and highest scores and the classification of scores into performance classes in relation to the total score of the test.

CG Students	Score	EG Students	Score
C1	10.50	E1	04.25
C2	08.50	E2	07
C3	04.25	E3	07.50
C4	03.50	E4	06.50
C5	16.25	E5	12.50
C6	12.75	E6	12.50
C7	12	E7	11.75
C8	12.50	E8	13
C9	09.25	E9	07.75
C10	05.75	E10	14.25
C11	13	E11	10.50
C12	14.50	E12	05
C13	17.25	E13	09.50
C14	12.50	E14	11
C15	12.75	E15	06
C16	08.75	E16	05
C17	10.50	E17	12.50
C18	12.75	E18	13
C19	03.25	E19	11.50
C20	11.75	E20	02.25
C21	10.75	E21	10
C22	12	E22	06
C23	05.75	E23	08.25
C24	14.5	E24	09.25
C25	16	E25	06
C26	15.25	E26	12.75
Sum of Scores	286.50	Sum of Scores	235.50
Mean	11.02	Mean	09.06
Percentage	40.81	Mean	33.52

Table 6.22: Overall Scores on the Pretest

Judging by the means of the two groups, the two groups scored well below the average which is estimated at 13.5, and it can be seen that the CG has a relatively better mean than that of the EG. More students from the CG group have reached acceptable performance (06 students) than the EG which counts only one students scoring above the average. Moreover, the CG has the highest score (17.25) and leaves the lowest score for the EG (02.25).

Performance Class		CG		EG	
		N	%	N	%
Below Average	[0%-25%[	05	19.23	08	30.77
	[25%-50%[	15	57.69	17	65.38
Above Average	[50%-75%[	06	23.07	01	03.85
	[75%-100%]	00	00	00	00
Total		26	100	26	100

Table 6.23: Distribution of CG and EG Scores in the Pretest

As the table above shows, most students' scores lie below the average with only seven students scoring above the average. It can also be noticed that even though the CG comprises the bigger number of students scoring above the average, it is almost equal to the EG in below average marks.

6.2.3. The t-Test Analysis of Pretest Results

The t-test formula is

$$t = \frac{(\bar{X}_1 - \bar{X}_2) \sqrt{N_1 + N_2 - 2}}{\sqrt{(N_1 S_C^2 + N_2 S_E^2) / (N_1 + N_2)}}$$

\bar{X}_1 → The mean for the Control Group

\bar{X}_2 → The mean for the Experimental Group

N_1 → The number of participants in the Control Group

N_2 → The number of participants in the Experimental Group

S_1^2 → The sample variance (squared standard deviation) of the Control Group

S_2^2 → The sample variance (squared standard deviation) of the Experimental Group

Step One: Calculating the Means

The mean of the CG: $\bar{X}_1 = \frac{\sum X_1}{N} = \frac{286.5}{26} = 11.02$

The mean of the EG: $\bar{X}_2 = \frac{\sum X_2}{N} = \frac{235.5}{26} = 9.06$

Step Two: Calculating the Sample Variance

The sample variance is the obtained by squaring the standard deviation (SD) for each group

Students	$(x - \bar{x})^2$		Formula for calculating standard deviation
	CG	EG	
1	00.27	23.14	$SD = \sqrt{\frac{\sum (x - \bar{x})^2}{N - 1}}$ <p>SD — Standard deviation Σ — Sum x — Students' individual scores N — Number of students \bar{x} — Mean of students' scores obtained by calculating the average of scores $\frac{\sum x}{N}$. $\bar{x} = 9.06$ for the control group, $\bar{x} = 11.02$ for the experimental group. $(x - \bar{x})^2$ — Squared Deviation of x scores from the mean \bar{x}</p> <p>SD Control group = $\sqrt{\frac{386.32}{26 - 1}}$ $= \sqrt{15.45}$ $= 3.93$</p> <p>SD Experimental group = $\sqrt{\frac{273.38}{26 - 1}}$ $= \sqrt{10.93}$ $= 3.31$</p>
2	06.35	04.24	
3	45.83	02.43	
4	56.55	06.55	
5	27.35	11.83	
6	02.99	11.83	
7	00.96	07.24	
8	02.19	15.52	
9	03.13	01.72	
10	27.77	26.94	
11	03.92	02.07	
12	12.11	16.48	
13	38.81	00.19	
14	02.19	03.76	
15	02.99	09.36	
16	05.15	16.48	
17	00.27	11.83	
18	02.99	15.52	
19	60.37	05.95	
20	00.53	46.38	
21	00.07	00.88	
22	00.96	09.36	
23	27.77	00.66	
24	12.11	00.04	
25	24.8	09.36	
26	17.89	13.62	
	$\Sigma = 386.32$	$\Sigma = 273.38$	

Table 6.24: Calculation of the Sample's Variance at the Pretest

The sample variance of the CG

$$S_c^2 = (3.93)^2 \\ = 15.45$$

The sample variance of the EG:

$$S_E^2 = (3.31)^2 \\ = 10.93$$

Step Three: Calculating the t value

$$t = \frac{(11.02 - 9.06) \sqrt{(26 + 26 - 2)26 \times 26}}{\sqrt{(26 \times 15.45 + 26 \times 10.93)(26 + 26)}}$$

$$t = \frac{(1.96) \sqrt{(50)(676)}}{\sqrt{(401.7 + 284.18)(52)}}$$

$$t = \frac{183.85}{188.85}$$

$$t = 0.97$$

Step Four: Determining the Significance of the t Value

The sample of the study consists of 52 students divided into two groups. This means that the degrees of freedom is $52 - 2 = 50$. For 50df, the t tabulated i.e. the critical value of t is 2.01 at 0.05 level of significance. The t value obtained in this study is below the critical value of t ($0.97 < 2.01$). Hence, the t observed is insignificant.

Step Five: Testing the Hypothesis

Prior to conducting the experiment it can be deduced that the null hypothesis is rejected i.e. that current instruction contributes to enhance students' ICC. The first hypothesis of the study is maintained, and intervention is needed to improve the situation

The t-test allows to posit that the two groups, experimental and control, have converging means and SDs, which suggests that the CG and EG are representative of the parent population with scores generally distributed in low and average bands mainly.

6.3. Implementation of the Experiment

As stated above, the CG did not receive any specific instruction as far as the Oral Expression module is concerned. Instead, the ordinary course, currently in use at the university Mohammed Seddik Benyahia, and which is based on the All Clear 3 manual, was followed. However, the EG, followed a different method designed along the cultural and pragmatic outlines. Twelve courses have been prepared and taught to EG students. They, generally, take one course per week. In other words, one lesson, with its two parts (culture/pragmatics) is presented in two 90 minutes sessions.

As for lesson planning and content, the courses were organized into two main parts: Culture Spot and Language Focus, referring to the cultural and pragmatic aspects of English, respectively. Dealing first with culture is meant to provide students with a context where the speech act to be taught may occur. This entails that the selection of the content of the two sections is based on the correspondence between the two aspects, though it is not possible to delimit the occurrence of any type of speech act within a particular cultural context. However, the aim is to give students a thorough picture about how to behave appropriately (verbally and non-verbally) in particular contexts. This, as noticed by the researcher while teaching, is believed to make learners motivated and interested in learning about the target culture, and how to be appropriate when using English in various contexts. In addition, each of these two parts comprises sub-sections or phases. The Culture Spot section contains three phases that relate to the type of technique used in each lecture namely, warm-up, understanding and discussion. They correspond with the use of given techniques; for instance, before reading, while reading and after reading. In each of these phases, students are given tasks to solve with regard to the cultural topic covered. As for the Language Focus section, it is composed of four sub-sections: model conversations, accurate practice, appropriate practice, and free practice. These sub-sections are designed to provide logical sequencing to the language material to be taught. Similar to Culture Spot, each of these sub-sections contains a set of tasks to be done by students.

One of the courses, for example, which was taught covers culture as it deals with ‘festivals in the UK/USA’ and pragmatics, practising ‘giving and receiving compliments’. Within the Culture Spot section, students were given a video about Christmas Day to watch. Prior to watching the video, a set of questions that relate to festivals were asked and discussed as a warm-up. While watching the video, students were supplied with questions that investigate their comprehension and understanding of the content of the video. In the last phase, the teacher opens the room for discussion about the different points covered in the video, mainly the rituals and etiquettes followed in that ceremony. The teacher, then, extends discussion to include other ceremonies which are celebrated in the UK/USA with emphasis on comparison of similarities and differences between the native and target cultures. As for the other part of the lesson, Language Focus, the teacher starts by giving students some extracts to listen to and asks them to sort out the different expressions used for giving/receiving compliments. Discussing students’ responses and examining the structures used are the next steps to follow. Students, afterwards, are given a multiplicity of tasks that vary in difficulty, starting from controlled to free tasks. In each task, the teacher tries to provide students with ample instruction about the linguistic structures and the communicative functions of compliments in different contexts. During the implementation of the syllabus, the researcher, worked as an observer of students’ performances and reactions in different sections in order to modify the coming lessons to satisfy the students’ needs.

6.4. The Post-Test

6.4.1. Analysis and Interpretation of the Results of the Post-Test per Section

– Section One: Linguistic Competence

Choose the word that best represents the descriptions below:

Duke- change- eulogy- special- godparent- courtesy- secular- pedestrian- tuxedo

- a. A speech or piece of writing that praises someone or something highly, typically someone who has just died=**
- b. A person who presents a child at baptism and promises to take responsibility for their religious education =**

- c. Money that is returned to someone because he has paid more than the item costs=
.....
- d. Man's dinner jacket =
- e. The showing of politeness in one's attitude and behaviour towards others=
.....
- f. A person walking rather than travelling in a vehicle =
- g. A dish not on the regular menu at a restaurant but served on a particular day=
.....
- h. Something which is not connected with religious or spiritual matters =
.....
- i. A male holding the highest hereditary title in the British and certain other peerages
=

Statement	Correct Answer		Wrong/No Answer	
	N	%	N	%
a	18	69.23	08	30.77
b	25	96.15	01	03.85
c	15	57.69	11	42.31
d	18	69.23	08	30.77
e	19	73.08	07	26.92
f	17	65.38	09	34.62
g	23	88.46	03	11.54
h	12	46.15	14	53.85
i	21	80.77	05	19.23
Average	18.67	69.65	07.33	30.35

Table 6.25: Categorization of CG Answers in the Linguistic Competence Section of the Post-Test

Statement	Correct Answer		Wrong/No Answer	
	N	%	N	%
a	24	92.31	02	07.69
b	26	100	00	00
c	26	100	00	00
d	25	96.15	01	03.85
e	24	92.31	02	07.69
f	23	88.46	03	11.54
g	26	100	00	00
h	22	84.62	04	15.38
i	24	92.31	02	07.69
Average	24.44	94	01.56	06

Table 6.26: Categorization of EG Answers in the Linguistic Competence Section of the Post-Test

In the first section of the post-test, students are required to match the supplied nine vocabulary items (**Eulogy, Godparent, Change, Tuxedo, Courtesy, Pedestrian, Special, Secular** and **Duke**) with their definitions, following the same procedures of the pretest in supplying words typical of culture-specific settings or phenomena in general. Table 6.25 and Table 6.26 show that almost all EG students, more than 24 on average, were able to identify the meanings of these words, and they outnumber the CG who count 18 students on average who answered the items correctly. In fact, for each item, EG students have done better than CG students. With items b.(**Godparent**), c.(**Change**) and g. (**Special**), all EG students figured out the correct meaning, whereas items h. (**Secular**) and c. (**Change**) proved particularly problematic to the CG.

Score	CG	EG
09	07	22
07	09	01
05	04	03
04	04	00
03	02	00
Total	26	26
Mean	06.46	08.46

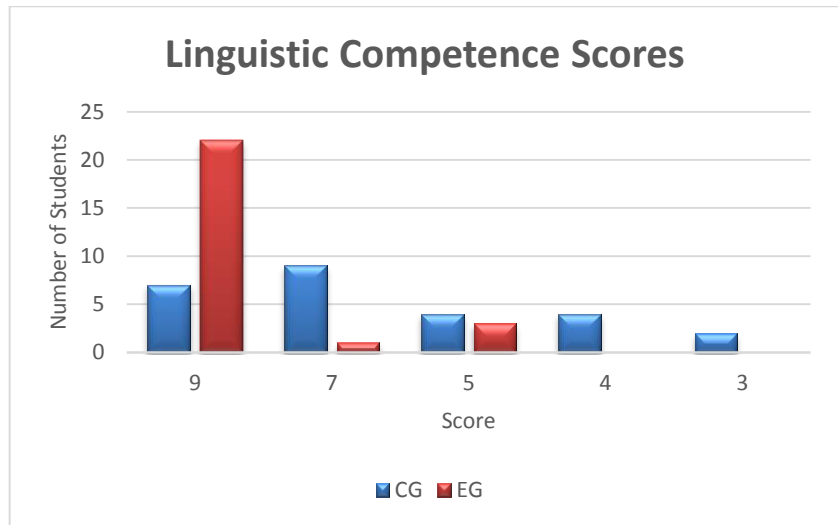


Table 6.27 and Figure 6.4: Frequency of Post-Test Scores in the Linguistic Competence Section

In terms of scores obtained by each group, the first thing to observe in the illustrations above is that all the scores of the EG are located above the average, with no one falling behind unlike the case with the CG where six students scored below average. Second, both means are high, but that of the EG is nearly perfect i.e. very close to the full score, nine points.

In conclusion, it can be said that the Linguistic Competence part of the ICC is not problematic for students, CC or EG. This means that students have an acceptable vocabulary command that allows them to identify culture-laden lexis. However, having undergone training in researching and identifying such words, EG students stand at a better position and are more sensitive to them.

– Section Two: Pragmatic Competence

Read the following extracts. Identify the point of misunderstanding/ misbehaviour (with reference to the cultural background) in each situation, then give appropriate explanations if possible:

Extract 2.1:

A: Is this coffee sugared?

B: I don't think so. Does it taste as if it is?

.....

Identification of Misunderstanding Point	N	%	Explanation of Misunderstanding Point	N	%
Correct	07	26.92	Correct	04	15.39
Wrong	11	42.31	Wrong	12	46.15
None	08	30.77	None	10	38.46
Total	26	100	Total	26	100

Table 6.28: CG Identification and Explanation in Extract 2.1 of the Pragmatic Competence Section of the Post-Test

Identification of Misunderstanding Point	N	%	Explanation of Misunderstanding Point	N	%
Correct	16	61.54	Correct	14	53.85
Wrong	08	30.77	Wrong	12	46.15
None	02	07.69	None	00	00
Total	26	100	Total	26	100

Table 6.29: EG Identification and Explanation in Extract 2.1 of the Pragmatic Competence Section of the Post-Test

In the first extract of the Pragmatic Competence section of the post-test, students have a twofold task: to identify that B misunderstood A and to explain that A is making an indirect request for B to fetch sugar. However, B didn't seize the implication of the question and only interpreted it literally, which suggests that B draws from a different cultural background than that of A who seems to be British – given that it is quite common among British people to make such indirect requests. 61.54% of the EG showed an increased ability in pinpointing the point of misunderstanding more than twice as many as the CG students (26.92%). In addition, EG students supplied acceptable explanations on 53.85% of occasions, whereas the CG students did so on 15.39% of occasions.

Extract 2.2: In the corridor of the university, Peter (a student) meets his lecturer Mr. Robinson.

Lecturer: Peter, Have you seen your classmate Steve?

Student: em....no, not really.

.....

Identification of Misunderstanding Point	N	%	Explanation of Misunderstanding Point	N	%
Correct	04	15.38	Correct	02	07.69
Wrong	19	73.08	Wrong	19	73.08
None	03	11.54	None	05	19.23
Total	26	100	Total	26	100

Table 6.30: CG Identification and Explanation in Extract 2.2 of the Pragmatic Competence Section of the Post-Test

Identification of Misunderstanding Point	N	%	Explanation of Misunderstanding Point	N	%
Correct	17	65.38	Correct	14	53.85
Wrong	09	34.62	Wrong	12	46.15
None	00	00	None	00	00
Total	26	100	Total	26	100

Table 6.31: EG Identification and Explanation in Extract 2.2 of the Pragmatic Competence Section of the Post-Test

In the second extract, the student is addressing his lecturer informally as if he were addressing a friend, a misbehaviour. He should also have answered categorically by confirming or disconfirming seeing his classmates rather than giving such a vague information. Social status is not respected and manners are not observed by the student. Only 04 students from the CG students managed to understand the situation. In contrast, with the EG, these meanings were successfully found by 17 students for identification and 14 students for explanation.

Extract 2.3:

On a bus a gentleman wants to give his seat to his neighbour, an old lady.

He says: “Please sit down Mrs Smith. You’re old”

.....

Identification of Misunderstanding Point	N	%	Explanation of Misunderstanding Point	N	%
Correct	14	53.85	Correct	14	53.85
Wrong	07	26.92	Wrong	07	26.92
None	05	19.23	None	05	19.23
Total	26	100	Total	26	100

Table 6.32: CG Identification and Explanation in Extract 2.3 of the Pragmatic Competence Section of the Post-Test

Identification of Misunderstanding Point	N	%	Explanation of Misunderstanding Point	N	%
Correct	21	80.77	Correct	21	80.77
Wrong	05	19.23	Wrong	05	19.23
None	00	00	None	00	00
Total	26	100	Total	26	100

Table 6.33: EG Identification and Explanation in Extract 2.3 of the Pragmatic Competence Section of the Post-Test

The third extract proved to be relatively easy for both the CG and the EG as more students were able to identify and explain that the chivalrous act done by the gentleman is quickly smeared by a condescending attitude that humiliates or insults the lady indirectly. The man is insinuating at the lady’s age-related deficiencies in such a way as to make her feel disabled. Still, EG students have outdone their counterparts in the CG by 26.92% margin.

Score	CG	EG
09	00	06
7.5	01	08
06	04	04
4.5	05	04
03	08	02
1.5	03	01
0	05	01
Total	26	26
Mean	03.17	06.35

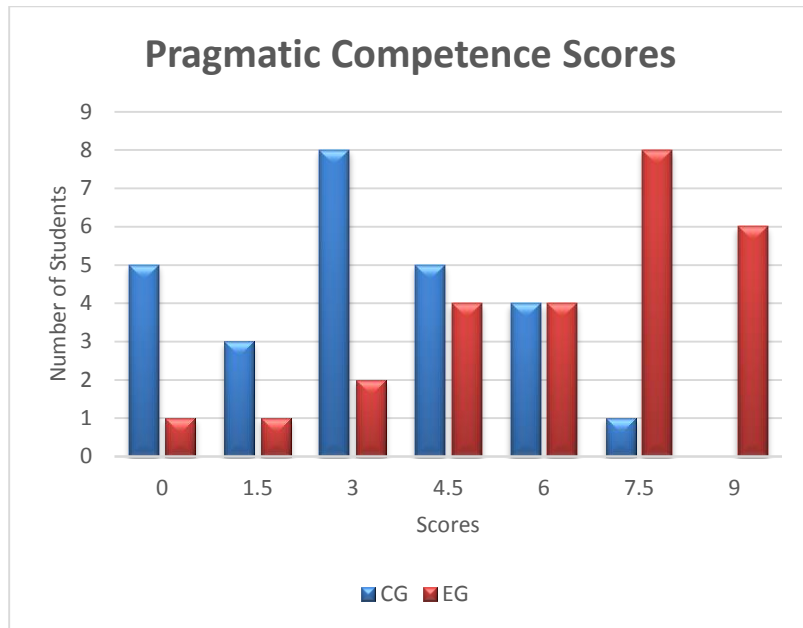


Table 6.34 and Figure 6.5: Frequency of Post-Test Scores in the Pragmatic Competence Section

In terms of scoring, the mean of the EG is twice as great as that of the CG. This is translated in the 22 scores of the EG and almost half that number, 10 scores, of the CG being equal to or above average. Students from the EG seem to have gained acceptable understanding of communication in intercultural situations.

In conclusion to this section, it is noticed that EG students, but not the CG students, have gained heightened awareness about phenomena reflecting the pragmatics of English. This is because they managed to spot and explain the inappropriate utterances as far as aspects of indirect requests, power distance, formality and politeness are concerned.

– Section Three: Socio-Cultural Competence

3.1 Fill in the gaps with the appropriate answer:

- a. The Tower of London, Westminster Abbey, and Buckingham Palace are
- b. Trinity means
- c. Thanksgiving Day takes place on
- d. Roman Catholic, Protestant, Orthodox, and Anglican are

- e. Good Friday and Easter are
- f. The USA declared its independence from on

Statement	Correct Answer		Wrong/No Answer		Total
	N	%	N	%	
a	05	19.23	21	80.77	26 (100%)
b	04	15.38	22	84.62	
c	02	07.69	24	92.31	
d	02	07.69	24	92.31	
e	03	11.54	23	88.46	
f	01	03.85	25	96.15	
Average	02.83	10.90	23.17	89.10	

Table 6.35: Categorization of CG Answers in Question 3.1 of the Socio-Cultural Competence Section of the Post-Test

Statement	Correct Answer		Wrong/No Answer		Total
	N	%	N	%	
a	24	92.31	02	07.69	26 (100%)
b	10	38.46	16	61.54	
c	01	03.85	25	96.15	
d	12	46.15	14	53.85	
e	15	57.69	11	42.31	
f	01	03.85	25	96.15	
Average	10.5	40.38	15.5	59.62	

Table 6.36: Categorization of EG Answers in Question 3.1 of the Socio-Cultural Competence Section of the Post-Test

In first task of the Socio-Cultural Competence, students are asked to identify landmarks, historic and national figures, dates as well as religious matters in Great Britain and the USA, among other things. Generally speaking, both groups of students, the CG and the EG, demonstrated lack of knowledge about these aspect, but the average of students who provided correct answers is higher with the EG, given that more than 10 students could identify those Big C culture aspects

and less than 03 students from the CG did that on average. For item a., where the Tower of London, Westminster Abbey and Buckingham Palace should be identified as famous landmarks in England, most EG students supplied the correct information (92.31%); however, around half of these students answered items e., d. and b. Accordingly, Good Friday and Easter are recognized as Christian religious holidays commemorating the crucifixion and resurrection of Jesus Christ by 57.69%, Roman Catholic, Protestant, Orthodox, and Anglican are defined as distinct Christian denominations each identified by traits such as a common name, structure, leadership and doctrine by 46.15% and the meaning of Trinity as the Christian doctrine of one God in three persons: the Father, the Son and Holy Spirit was found by 38.46% of the EG students. With other statements, c. and f., referring to Thanksgiving Day taking place on fourth Thursday of November in the United States and USA declaring its independence from the British Empire on 4th July 1776, few students from both groups were able to answer.

3.2. Indicate whether the following statements are appropriate (✓) or inappropriate (x) in the cultural context of each:

- a. In England, the host himself starts eating before the guest.
- b. In the UK, an RSVP (of refusal or acceptance) to a wedding invitation is not required.
....
- c. In the USA, in an obituary, daughters of the deceased are listed before sons, and by married names.
- d. In Britain, the knife and the fork should be put on the side of the plate at the end of the meal.
- e. For Britons, pronouncing names wrong or forgetting names altogether is considered as a business booboo.
- f. Handshaking and standing are two rituals that are so appreciated by British people while greeting.

Statement	Correct Answer		Wrong/No Answer		Total
	N	%	N	%	
a	07	26.92	19	73.08	26 (100%)
b	14	53.85	12	46.15	
c	13	50	13	50	
d	12	46.15	14	53.85	
e	20	76.92	06	23.08	
f	17	65.38	09	34.62	
Average	13.83	53.20	12.17	46.80	

Table 6.37: Categorization of CG Answers in Question 3.2 of the Socio-Cultural Competence Section of the Post-Test

Statement	Correct Answer		Wrong/No Answer		Total
	N	%	N	%	
a	08	30.77	18	69.23	26 (100%)
b	25	96.15	01	03.85	
c	18	69.23	08	30.77	
d	19	73.08	07	26.92	
e	15	57.69	11	42.31	
f	26	100	00	00	
Average	18.50	71.15	07.50	28.85	

Table 6.38: Categorization of EG Answers in Question 3.2 of the Socio-Cultural Competence Section of the Post-Test

In the second task, students are asked to determine the appropriateness or inappropriateness of statements based on the cultural context in which they are used. Accordingly statements a., c., e. and f. should be categorized as appropriate behaviours whereas statements b. and d. are inappropriate. Results in Table 6.37 and Table 6.38 above show a relative advantage for the EG students (71.15%) over CG ones (53.20%) in correct answers. However, though scoring above average, both CG and EG students were confused by statement a. (In England, the host himself starts eating before the guest.)

3.3. Following are some daily life situations, where misunderstandings may occur. Read them carefully, then give your own reaction, and hypothesize about that of a native speaker:

3.3.1. You're sitting with your friend in a restaurant. The waiter serves the meal. Suddenly, while you attempt to take salt, you spill your drink on your friend's laps.

You say:

- a-* "Excuse me, Fred. Waiter! Could you get us a towel?"
- b-* "Whoops! It looks like you need a shower."
- c-* "I'm so sorry. It was my fault. I'll get a towel."

A native speaker says:

- a-* "Excuse me, Fred. Waiter! Could you get us a towel?"
- b-* "Whoops! It looks like you need a shower."
- c-* "I'm so sorry. It was my fault. I'll get a towel."

Student's Response	N	%	Student's Prediction of Native Speaker's Response	N	%
Preferred (c)	12	46.15	Preferred (c)	16	61.54
Neutral (b)	04	15.39	Neutral (b)	03	11.54
Unpreferred (a)	10	38.46	Unpreferred (a)	07	26.92
Total	26	100	Total	26	100

Table 6.39: Categorization of CG Answers in Question 3.3.1 of the Socio-Cultural Competence Section of the Post-Test

Student's Response	N	%	Student's Prediction of Native Speaker's Response	N	%
Preferred (c)	09	34.62	Preferred (c)	19	73.08
Neutral (b)	04	15.38	Neutral (b)	00	00
Unpreferred (a)	13	50	Unpreferred (a)	07	26.92
Total	26	100	Total	26	100

Table 6.40: Categorization of EG Answers in Question 3.3.1 of the Socio-Cultural Competence Section of the Post-Test

In scenario 3.3.1, where students are supposed to choose c. to apologize for a wrong they did as the preferred response, CG students register better responses than the EG students on three occasions. Conversely, where NS responses are anticipated, EG students register better responses than the CG students on three occasions too. Most students, in both groups, anticipated the NS response to be of the preferred category, suggesting that they hold positive attitudes about them.

3.3.2 You showed up an hour late for a meeting with all your colleagues.

You would:

- a- interrupt the ongoing conversation with an apology.
- b- enter the workshop silently, then apologize and explain the reason at the end.
- c- not attend the meeting at all, but apologize later.

A native speaker would:

- a- interrupt the ongoing conversation with an apology.
- b- enter the workshop silently, then apologize and explain the reason at the end.
- c- not attend the meeting at all, but apologize later.

Student's Response	N	%	Student's Prediction of Native Speaker's Response	N	%
Preferred (a)	11	42.31	Preferred (a)	06	23.08
Neutral (b)	11	42.31	Neutral (b)	15	57.69
Unpreferred (c)	04	15.38	Unpreferred (c)	05	19.23
Total	26	100	Total	26	100

Table 6.41: Categorization of CG Answers in Question 3.3.2 of the Socio-Cultural Competence Section of the Post-Test

Student's Response	N	%	Student's Prediction of Native Speaker's Response	N	%
Preferred (a)	14	53.85	Preferred (a)	05	19.23
Neutral (b)	07	26.92	Neutral (b)	20	76.92
Unpreferred (c)	05	19.23	Unpreferred (c)	01	03.85
Total	26	100	Total	26	100

Table 6.42: Categorization of EG Answers in Question 3.3.2 of the Socio-Cultural Competence Section of the Post-Test

In scenario 3.3.2, where the ideal response would be a., interrupt a colleagues' meeting with an apology, results show that students choice of their responses fall generally within the preferred and neutral categories. As far as their awareness of NS responses is concerned, both EG and CG students opted for the neutral response, giving the image of the NS as someone who gives priority to not disturbing ongoing conversations with any comments over apologizing immediately.

3.3.3. While shopping, you get halfway through the checkout and remember you forgot something. You fetch your thing and come back after a minute.

You

- a- jump the queue or the checkout line.
- b- go through the line again.
- c- apologize and justify yourself while jumping the queue.

A native speaker

- a- Jumps the queue or the checkout line.
- b- Goes through the line again.
- c- Apologizes and justifies themselves while jumping the queue.

Student's Response	N	%	Student's Prediction of Native Speaker's Response	N	%
Preferred (b)	10	38.46	Preferred (b)	11	42.31
Neutral (c)	13	50	Neutral (c)	11	42.31
Unpreferred (a)	03	11.54	Unpreferred (a)	03	11.54
None	00	00	None	01	03.84
Total	26	100	Total	26	100

Table 6.43: Categorization of CG Answers in Question 3.3.3 of the Socio-Cultural Competence Section of the Post-Test

Student's Response	N	%	Student's Prediction of Native Speaker's Response	N	%
Preferred (b)	06	23.08	Preferred (b)	12	46.15
Neutral (c)	09	34.61	Neutral (c)	12	46.15
Unpreferred (a)	11	42.31	Unpreferred (a)	02	07.70
Total	26	100	Total	26	100

Table 6.44: Categorization of EG Answers in Question 3.3.3 of the Socio-Cultural Competence Section of the Post-Test

In scenario 3.3.3, students from the CG showed slightly better manners when stand in queues, especially where the unpreferred choice is concerned. None of the CG students chose it while 11 of the EG students considered it their right to jump the queue. When it comes to imagining the expected reaction of NS , EG students showed slightly better anticipation of their reactions.

The three scenarios above showed that instruction about cross-culturally accepted manners did little to improve students' own responses in situations requiring immediate verbal or nonverbal reactions and to predict NS responses.

Score	CG	EG
06.5-7.25	00	03
05.5-6.25	01	07
04.5-5.25	04	10
03.5-4.25	12	06
02.5-3.25	09	00
Total	26	26
Mean	03.73	05.12

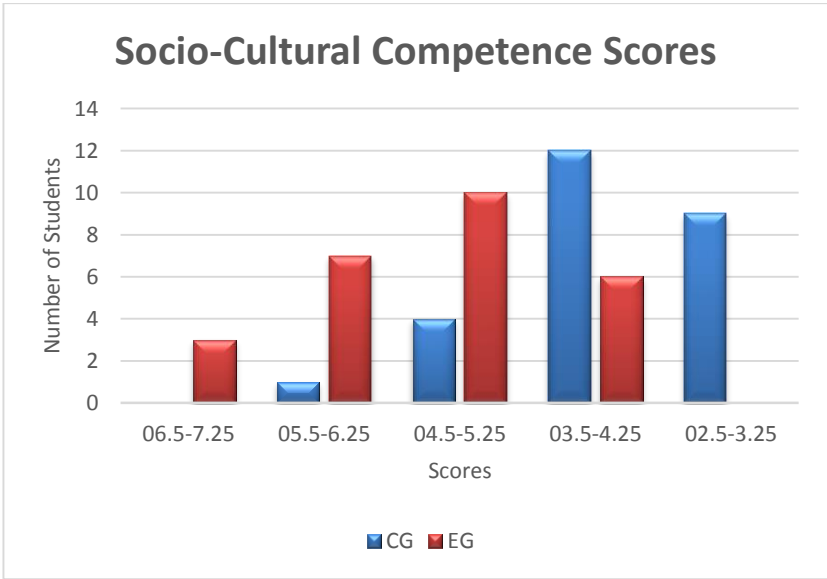


Table 6.45 and Figure 6.6: Frequency of Post-Test Scores in the Socio-Cultural Competence Section

In terms of scores on this last section of Socio-Cultural Competence, With 21 scores below average and 05 scores equal to or above average, the CG lies far behind the EG who managed to get twenty scores equal to or above the average, and the remaining six scores below average are not that low as it is the case for the CG. Students of the EG seem to have been acceptably equipped with knowledge about the TL geography, history, culture and skills for functioning in its society.

Putting the results of the post-test all together, it is clear that the EG has outperformed the CG on all levels of the test. As will be demonstrated later in the comparative study of pretest and post-test results, the point that the EG has made a giant leap in scores can already be noticed. The CG, on the other hand, has registered a slight improvement that may be attributed to their maturation as part of their studies or gaining insights from the module of pragmatics. There remains, however, issues related to test reliability and calculation of the statistical significance of the results that will allow to conclude with confidence that the treatment received by the students is the factor that led to this improvement in students' performances on the test.

6.4.2. Overall Results in the Post-Test

Similar to the procedure carried out with the pretest, results of the post-test are presented in tables that show overall scores of CG and EG students, their means, lowest and highest scores and the classification of scores into performance classes in relation to the total score of the post-test.

CG Students	Score	EG Students	Score
C1	12.25	E1	19.25
C2	11.75	E2	10.75
C3	09.75	E3	22.25
C4	17.75	E4	19.50
C5	16.75	E5	24.50
C6	11.50	E6	19.25
C7	11	E7	22.25
C8	13	E8	18
C9	14.50	E9	21.25
C10	13.25	E10	18.75
C11	10.50	E11	23
C12	11.75	E12	20.50
C13	10	E13	17.75
C14	15.25	E14	19.50
C15	16	E15	21.50
C16	13.50	E16	13
C17	14.75	E17	19.50
C18	18.75	E18	19.75
C19	16	E19	23.75
C20	14.75	E20	16.50
C21	13	E21	20
C22	17.25	E22	19.75
C23	6	E23	25
C24	10.75	E24	22
C25	17.50	E25	20
C26	12.25	E26	22.50
Sum of Scores	349.5	Sum of Scores	519.75
Mean	13.44	Mean	19.99
Percentage to the Total Score	49.78	Percentage to the Total Score	74.08

Table 6.46: Overall Scores on the Post-Test

The full score being 27, it can be seen that the EG has in its majority approximated that perfect level. To the exception of two students, all EG students have ranked above average exceeding the CG by a large margin, nearly 7 points in average. The mean of the CG approximates average level, and that of the EG is rather high. The highest scores also are detained by the EG leaving the lowest one for the CG, which means that the majority of positive results are achieved

by the EG. Overall, both groups have registered better means than those achieved on the pretest, and over 90% of students following the intervention method performed above average on intercultural and pragmatic matters.

Performance Class		CG		EG	
		N	%	N	%
Below Average	[0%-25%[	01	03.85	00	00
	[25%-50%[	13	50	02	07.69
Above Average	[50%-75%[	12	46.15	13	50
	[75%-100%]	00	00	11	42.31
Total		26	100	26	100

Table 6.47: Distribution of CG and EG Scores in the Post-Test

As the table above shows, 24 EG scores are situated above the average whereas only half that number in the CG managed to make the same score. This shows that though improvement is noticed in both groups, it is more significant in the case of the EG. To determine their significance a t-test is conducted below.

6.4.3. The t-Test Analysis of Post-Test Results

The study put forward a second hypothesis stating that the implementation of a cultural-pragmatic approach would result in enhancing students' ICC. In using statistical tools, a t-test, one needs to state the null hypothesis (H_0) because it is the one that is tested as well as the alternative hypothesis (H_1)

(H_0): implementing a cultural-pragmatic approach would not make any differences to students' ICC.

(H_1): implementing a cultural-pragmatic approach would make a difference to students' ICC.

The t-Test is considered the most appropriate statistical tool for this study because it calculates mean differences between two independent samples (the CG and EG) in order to decide

whether the difference is statistically significant. The t-test is also suitable for this data for its being interval scale (consisting of scores on a test)

The following, is the formula for calculating the t value:

$$t = \frac{(\bar{X}_1 - \bar{X}_2) \sqrt{N_1 + N_2 - 2}}{\sqrt{(N_1 S_1^2 + N_2 S_2^2) / (N_1 + N_2)}}$$

\bar{X}_1 → The mean for the Control Group

\bar{X}_2 → The mean for the Experimental Group

N_1 → The number of participants in the Control Group

N_2 → The number of participants in the Experimental Group

S_1^2 → The sample variance (squared standard deviation) of the Control Group

S_2^2 → The sample variance (squared standard deviation) of the Experimental Group

Step one: Calculating the Means

The mean of the CG: $\bar{X}_1 = \frac{\sum X_1}{N} = 13.44$

The mean of the EG: $\bar{X}_2 = \frac{\sum X_2}{N} = 19.99$

Step Two: Calculating the Sample Variance

The sample variance is the obtained by squaring the SD for each group

Students	$(x - \bar{x})^2$		Formula for calculating standard deviation
	Control Group	Experimental Group	
1	01.42	00.55	$SD = \sqrt{\frac{\sum (x - \bar{x})^2}{N - 1}}$ <p>SD — Standard deviation Σ — Sum x — Students' individual scores N — Number of students \bar{x} — Mean of students' scores obtained by calculating the average of scores $\frac{\sum x}{N}$ $\bar{x} = 13.44$ for the control group, $\bar{x} = 19.99$ for the experimental group. $(x - \bar{x})^2$ — Squared Deviation of x scores from the mean \bar{x}</p> <p>SD Control group = $\sqrt{\frac{225}{26-1}}$ $= \sqrt{9}$ $= 3$</p> <p>SD Experimental group = $\sqrt{\frac{252}{26-1}}$ $= \sqrt{9.69}$ $= 3.11$</p>
2	02.86	85.40	
3	13.60	05.11	
4	18.60	00.24	
5	11	20.30	
6	03.76	00.55	
7	05.95	05.11	
8	00.19	03.96	
9	01.12	01.59	
10	00.04	01.54	
11	08.64	09.06	
12	02.86	00.26	
13	11.80	05.02	
14	03.28	00.24	
15	06.55	02.28	
16	00	48.90	
17	01.72	00.24	
18	28.2	00.06	
19	06.55	14.10	
20	01.72	12.20	
21	00.19	00	
22	14.50	00.06	
23	55.40	25.10	
24	07.24	04.04	
25	16.50	00	
26	01.42	06.30	
	$\Sigma=225$	$\Sigma= 252$	

Table 6.48: Calculation of the Sample's Variance at the Post-Test

The sample variance of the CG

$$S_1^2 = 9$$

The sample variance of the EG

$$S_2^2 = 9.69$$

Step Three: Calculating the t Value

$$t = \frac{(\bar{X}_1 - \bar{X}_2) \sqrt{(N_1 + N_2 - 2) N_1 N_2}}{\sqrt{(N_1 S_1^2 + N_2 S_2^2) (N_1 + N_2)}}$$

$$t = \frac{(13.44 - 19.66) \sqrt{(26 + 26 - 2) 26 \times 26}}{\sqrt{(26 \times 9 + 26 \times 9.69) (26 + 26)}}$$

$$t = \frac{(-6.55) \sqrt{(50)(676)}}{\sqrt{(234 + 251.94)(52)}}$$

$$t = \frac{1204.22}{158.96}$$

$$t = 7.57$$

Step Four: Determining the Significance of the t Value

The sample of the study consists of 52 students divided into two groups. This means that the degrees of freedom is $52-2=50$. For 50df, the t tabulated i.e. the critical value of t is 2.01 at 0.05 level of significance. The t value obtained in this study is well above the critical value of t ($7.57 > 2.01$). Therefore, it can be deduced that there is only a 5 per cent chance that the null hypothesis is correct. This allows the rejection of the null hypothesis which holds that there is no difference between the CG and EG in terms of their results on the post-test.

Step Five: Statistical Conclusion

Having established that the CG and EG performed differently on the post-test, i.e. the alternative hypothesis is proven to be correct, the next step is to determine whether the directional hypothesis is sound i.e that the EG group made positive results. Put differently, the treatment received by the EG, in the form of a suggested cross-cultural pragmatic syllabus will enhance students' ICC.

With a critical value of t is 1.67 at 0.05 level of significance. The t value obtained in this study is well above the critical value of t ($7.57 > 1.67$), it can be said that instruction followed by students in the experiment helped them to improve on the construct of ICC.

6.5. Overall Analysis of the Results of the Pretest and the Post-Test

Having analysed the results of the pretest and post-test separately, this section moves towards comparing the results by proceeding along the following steps. First, the reliability of the whole test needs to be checked to establish the degree of consistency of the two alternate forms employed in the pretest and the post-test. If an acceptable degree is found, then comparison between results of the pretest and the post-test is said to be based on solid grounds; if not, precautions would be made to the interpretation of the results. Second, the pretest scores and post-test scores for both groups are paired and visualized to compare overall performance; and last, the improvement is situated with regard to the average of the test and its subsections.

6.5.1. Reliability of the Test

As pointed above, and at the outset of this chapter, measuring the construct of ICC entails taking into account the different sides of the construct. One solution that was adopted is the use of alternate forms to ensure content and face validity of the test. By including more and different items, on two occasions, the test is expected to cover a representative sample of the targeted behaviour. However, the issue of internal validity of the test arises with such a procedure owing to the fact that different items suppose different levels of difficulty; therefore, items representing each section of the test were divided randomly and equally between the two tests. As pointed out by Cohen, Manion and Morrison (2000:119), such a type of reliability is based on the assumption that the test can be divided into two matched halves, in terms difficulty, and can be implemented as follows:

[if]the test contains twenty items, then the researcher, instead of splitting the test into two by assigning items one to ten to one half and items eleven to twenty to the second half may assign all the even numbered items to one group and all the odd numbered items to another. This would move towards the two halves being matched in terms of content and cumulative degrees of difficulty.

While it may be argued that the use of parallel forms or the split-half method would ensure that the students have done the same test, such a procedure is not warranted in a context where students are very enthusiastic and exquisite. The researcher has observed that the items included on the pretest were the centre of students' discussions and enquiry. Administering the same test twice would present a risk to the reliability and validity of the results, as was pointed earlier in this

chapter in Hatch and Lazaraton's (1991) quote which states that the form of items may be forgotten quickly, but that the content of the items sticks in memory.

The reliability of the two versions of the test can, in fact, be determined by calculating the coefficient of correlation between the two split-halves of the test. Hughes (2003:38-9) posits:

Reliability coefficients are like validity coefficients [...] They allow us to compare the reliability of different tests. The ideal reliability coefficient is 1. A test with a reliability coefficient of 1 is one which would give precisely the same results for a particular set of candidates regardless of when it happened to be administered. A test which had a reliability coefficient of zero [...] would give sets of results quite unconnected with each other [...] It is between the two extremes of 1 and zero that genuine test reliability coefficients are to be found.

Hence, reliability coefficient can be calculated using the Pearson product moment correlation (r), which represents the actual correlation between the two split-halves of the test, and then applying the following Spearman-Brown Formula to actual (r):

$$\text{Reliability} = \frac{2r}{1 + r} \quad (\text{Cohen, Manion and Morrison, 2000:118})$$

The first step is carried out using results in of the pretest and the post-test to form split-halves for both the CG and EG. A split-half is formed adding up scores of odd-numbered questions on one test (say the pretest) to scores of even-numbered questions on the other test (say the post-test), then reversing the process to form the second split-half. Next, Pearson product moment correlation is calculated as Table 6.49 below demonstrates:

Control Group Scores (n=26)			Experimental Group Scores (n=26)		
Student	Pretest Odd-numbered Questions + Post-Test Even-Numbered Questions	Pretest Even-numbered Questions + Post-Test Odd-Numbered Questions	Student	Pretest Odd-numbered Questions + Post-Test Even-Numbered Questions	Pretest Even-numbered Questions + Post-Test Odd-Numbered Questions
C1	12	09.25	E1	12.50	11
C2	09.75	10.50	E2	08.25	09.50
C3	05.75	08.25	E3	15.50	13.75
C4	09.75	11.50	E4	14.25	11.75
C5	17.75	15.25	E5	19.25	17.75
C6	11.75	12.50	E6	17.25	14.50
C7	11	12	E7	16.75	15.75
C8	13.75	11.75	E8	13.75	19
C9	11.50	12.25	E9	12.75	15.25
C10	10.50	08.50	E10	17	16
C11	12.50	11	E11	19	14.50
C12	09.75	16.50	E12	13.75	11.75
C13	12	15.25	E13	11	16.25
C14	14.75	13	E14	15	15.50
C15	15	13.75	E15	15.50	12
C16	13.25	09	E16	07	10.50
C17	11.50	13.75	E17	16	16
C18	18	13.50	E18	17.25	15.50
C19	09.50	09.75	E19	18.50	16.75
C20	12.50	14	E20	10	8.75
C21	11.25	09.50	E21	15.75	14.25
C22	15.75	13.50	E22	13.50	12.25
C23	05.75	06	E23	14.50	18.75
C24	13.75	12	E24	16.75	14.50
C25	18.75	14.75	E25	15.50	10.50
C26	17.25	14.25	E26	17	17.75
Σ	324.75	311.25	Σ	383.25	369.75
Mean	12.49	11.97	Mean	14.77	14.22
SD	3.34	2.56	SD	3.09	2.85
Correlation Coefficient= 0.63			Correlation Coefficient= 0.58		

Table 6.49: Coefficient of Correlation of the Two Split-Halves of the Test

Applying the Spearman-Brown Formula of actual (r) to the coefficient of alternate forms produces the following results:

Control Group: reliability = $\frac{2(0.63)}{1+(0.63)} = 0.77$

Experimental Group: reliability = $\frac{2(0.58)}{1+(0.58)} = 0.73$

Hence, it can be said that reliability of the two halves of the test, or the whole test, is rather high, which suggests that students results have been consistent and real. This allows to advance, safely and surely, toward the comparison of results on the pretest and on the post-test.

6.5.2. Comparison of Means of the Tests

Means in both tests are made up of results on the three sections constitutive of the test; hence, in addition to considering the overall means on each test, it is worthy to compare also how means are distributed on each section in order to draw conclusions about whether improvements are equally distributed on the test parts representing different facets of ICC.

Means of the two groups presented in Table 6.50 below show that the slight inferiority or shortcoming of the EG at the pretest is phenomenally compensated for in the post-test. The case is so because, at the start, the EG registered a -1.96 deficit with regard to the mean performance of the CG, and reversed the situation to finish with a positive +6.55 gain over the said group. Add to this the fact that its own performance has skyrocketed by 40.48%, allowing almost all students to be ranked well above the average score of the test.

Overall Results	Control Group		Experimental Group	
	Mean	% (to the Whole Score)	Mean	% (to the Whole Score)
Pretest Mean	11.02	40.82	09.06	33.56
Post-Test Mean	13.44	49.78	19.99	74.04
Mean Improvement	+02.44	+09.04	+10.93	+40.48

Table 6.50: Means, Mean Difference and Mean improvement

If students' performances have been regular, the results on each subsection of the test will show that students manifested this general trend: the CG had relatively better scores at the pre-experimental stage than the EG whose members failed to get passing scores in their totality, then

the ranking of the two reversed dramatically in the post-test i.e. the margin of difference between the two groups is high.

– Linguistic Competence Means

In light of the broad lines of comparison suggested above, the results are to be analysed on each section of the test. Table 6.51 below is used to compare scores in the Linguistic Competence section.

Results	Control Group		Experimental Group	
	Mean	% (to the Whole Score)	Mean	% (to the Whole Score)
Pretest Mean	06.50	72.22	3.77	41.49
Post-Test Mean	06.46	71.77	8.46	94
Mean Improvement	-0.04	-0.45	+4.69	+52.51

Table 6.51: Comparison of Means in the Linguistic Competence Section

At the start of the experiment, the EG registered a big deficiency at matching vocabulary items, and that can be quantified as approximately half the CG mean. The CG mean was almost one point below the average (the average score is calculated this way: $\frac{9}{2} = 4.5$). At the termination of the experiment, the CG swaps places with the EG given that the drawback has transformed into an advantage. Using percentages, it can be said that performance on this section fits into the overall trend of the test, i.e. late starters are first past the finish line, and shows that the mean gain in this section is not much different from mean gain on the whole test (52.51% and 40.48%, respectively).

– Pragmatic Competence Means

In the table below, scores on the pragmatics subsection show that the EG registered a slight advantage over the CG in the pretest. This ranking is maintained in the post-test, but with a more noticeable difference in the improvement margin, exceeding 50% of the whole score. The percentage of mean difference for the EG is much similar on this section and on the whole test i.e. (55.78% and 40.48%, respectively)

Results	Control Group		Experimental Group	
	Mean	% (to the Whole Score)	Mean	% (to the Whole Score)
Pretest Mean	00.81	09	01.33	14.78
Post-Test Mean	03.17	35.22	06.35	70.56
Mean Improvement	+2.36	+26.22	+5.02	+55.78

Table 6.52: Comparison of Means in the Pragmatic Competence Section

– Socio-Cultural Competence Means

In table 6.53, the two groups fared almost identically on the pretest, but parted ways in the post-test in that the EG succeeded in scoring above average, whilst the CG remained clueless about socio-cultural norms of behaviour.

Results	Control Group		Experimental Group	
	Mean	% (to the Whole Score)	Mean	% (to the Whole Score)
Pretest Mean	03.71	41.22	03.95	43.89
Post-Test Mean	03.73	41.44	05.12	56.89
Mean Improvement	+00.02	+00.22	+01.17	+13

Table 6.53: Comparison of Means in the Socio-Cultural Competence Section

By comparing the means of this section to the means on the whole test, it can be said that the EG had the upper hand all along, with a slight advantage at the start. In addition, the improvement in this section means is rather low, and does not reflect the general improvement in the mean especially for the EG (13% and 40.48%, respectively).

In summary, it is worthy to note that improvement is the trend that characterises performance on subsections and on the whole test for both groups. However, it is not the case that the EG students had a disadvantage at all levels of the pretest; the overall score is contributed to mainly by the Linguistic Competence section, whereas on the two remaining sections of the test performance is quite similar to that of the CG with a very slight advantage for the EG.

Conducting such a comparison proves fruitful in that it helped to pinpoint with more exactitude the areas where the two groups converge from those that do not. Thus, at the pre-

experiment stage, students had relative pros and cons, and at the post-experiment stage, the EG had bettered its performance to reach good performance, whilst the CG students showed consistency in performance in the first section, and improved a little bit in pragmatic and socio-cultural aspects, but without reaching passing scores.

6.5.3. Performance of Individual Students on the Pretest and Post-Test

The following polygons in Figure 6.7 and Figure 6.8 show how individual students have performed in the pre-experimental phase and the post-experimental phase. In Figure 6.7 representing pretest scores, the overlap of polygons represents overlap in marks in both groups with a slight height for CG's results due to the fact that they have fared better on the post-test. In Figure 6.8, however, it is clear the EG has outperformed the control group by a big margin

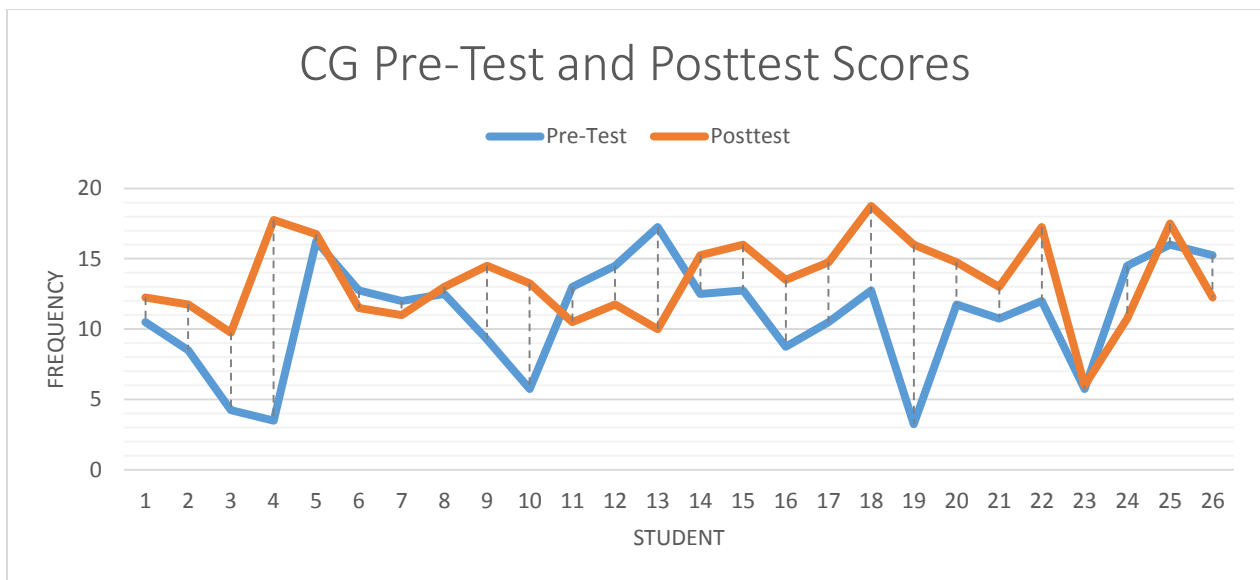


Figure 6.7: The Development of the CG Scores

The polygons show that the CG students have achieved slightly better scores in the post-test for seventeen students. For Students (S is for student): S2, S3, S9, S10, S15, S16, S17, S18, S19 and S22, improvement has been substantial – more than three-point improvement and reaching more than twelve-points in improvement for and S4 and S19. On the other hand, students: S13, S24 and S26 have recorded a big regression in score in the scope of three points or more. Other cases are mostly indicative of slight improvement, save students S6, S7, S11 and S12 who saw their marks downgraded a little bit.

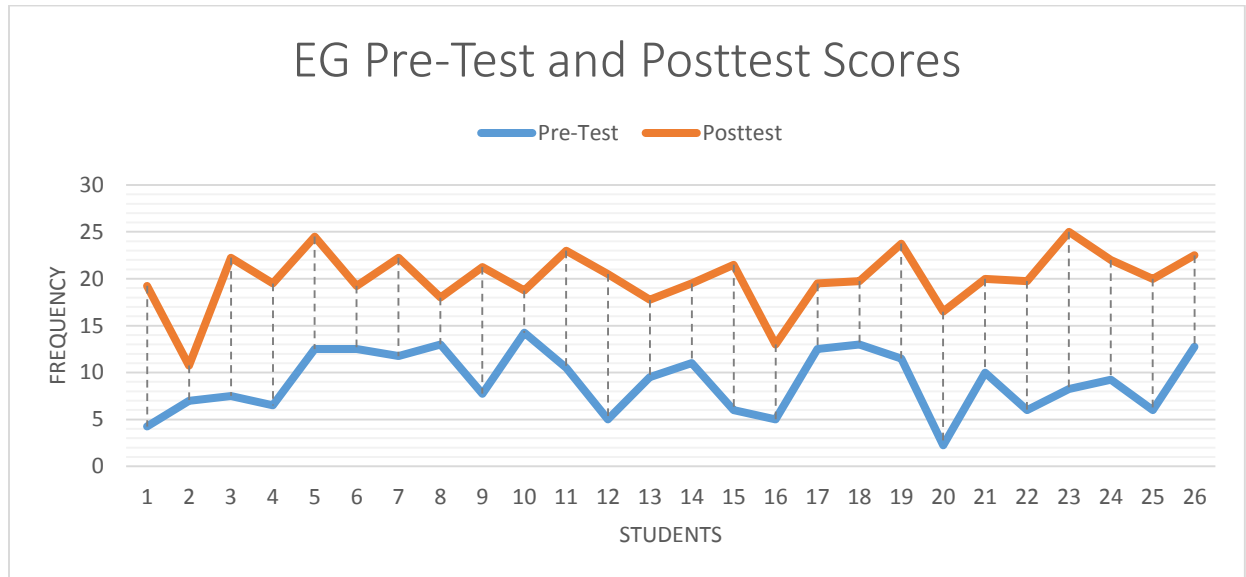


Figure 6.8: The Development of the EG Scores

The interpretation of the EG individual improvement does not need as much concentration as was the case with the CG's. Improvement is general, and 16 students managed to get good scores equal to and above the 19-point ceiling. The distance between the two lines is almost symmetrical, which suggests that individual students have recorded approximately equivalent leaps i.e. progress is proportional. However, exception exist such as S4 who made a giant leap from a score of 04.25 to a score of 19.25. It can also be noticed that two students, S2 and S16, while making improvement on the post-test, it is only 0.5 below average score.

Conclusion

The effectiveness of teaching the cultural pragmatic syllabus in enhancing learners' ICC is investigated through conducting an experiment. Twelve courses have been taught to provide students with the cultural context where speech acts are performed and show them how to behave appropriately, verbally and non-verbally, in intercultural contexts.

Pretest findings have demonstrated convergent performances in and between the control and experimental groups. However, they reveal learners' unawareness of the cultural frameworks underlying their conversations in English. This is demonstrated in their adherence to native rules of appropriateness when using English in intercultural communication. Moreover, students do not

have adequate knowledge about the target culture, be it Big C Culture that refers to civilization and literature or small c culture which pertains to people's beliefs, views, rites and norms of behaviour. These results confirm those obtained earlier when surveying the current situation at the university Mohammed Seddik Benyahia, Jijel, which suggests that students' introduction to pragmatics, British and American civilization and literature, as discrete modules in their studies, remained theoretical and a need is felt to incorporate culture and pragmatics within every subject of the curriculum. The post-test results have shown divergent performances between the experimental and the control groups in the sense that the former have outperformed the latter. Data of the post-test of the experimental group show the positive effect of instruction in developing learners' ICC which was evidenced by their good performances in all sections of the test: linguistic competence, pragmatic competence and socio-cultural competence, which cover aspects of ICC. Accordingly, the view that the provision of a new approach of teaching that incorporates culture in the teaching of language and its functions would serve in the enhancement of learners' intercultural competence, and which concerns the second hypothesis in this research work, is supported and validated.

Chapter Seven

Pedagogical Recommendations

Introduction

7.1. Incorporating the Teaching of Culture as a Fifth Skill

7.2. Teaching the Pragmatics of English

7.3. Integrating Intercultural Communicative Competence into the Curriculum

Conclusion

Introduction

Given the ever-increasing demand for cross-cultural communication in the present globalized world, the profession of FLT has extended its main objectives from communicative competence to encompass the intercultural dimension in an attempt to satisfy learners' needs. Gaining ICC allows learners to succeed in maintaining and managing conversations when confronting intercultural contacts with people from different cultures. As for the teaching of English at the university 'Mohammed Seddik Benyahia', the situation does not seem to be satisfying as it does not help learners enhance their ICC. On the one hand, teaching the English culture is found to be discarded from the syllabus in use. Teachers, on the other hand, lack awareness of the importance of highlighting the cultural underpinnings when teaching English pragmatics and, hence, do not give it much consideration. These two marginalized language aspects in the curriculum, culture and pragmatics, account for learners' inability to run interactions in English appropriately and effectively. Therefore, recommendations are proposed to bring a salutary change in FL education in Algeria as regards culture incorporation in FL classrooms, teaching the pragmatics of English and integrating ICC into curriculum.

7.1. Incorporating the Teaching of Culture as a Fifth Skill

Language teaching and culture teaching should be regarded as one and the same thing due to the close interdependence that exists between language and culture. Language is the main carrier of the cultural heritage of any social group; it is also the medium through which culture is transmitted. As for culture, it is so ingrained in language that the production and interpretation of any linguistic expression is based on cultural-specific ways of thinking and behaving. Linguistic production as context-bound is shown in the way people select what to say on the basis of shared factual information and norms guiding when, why, how and to whom speakers are addressing. These are essentially culture-specific factors bearing upon linguistic expression and communication. On the other hand, successful interpretation of linguistic expressions is only possible by sharing background knowledge with interlocutors. Therefore, it is argued, language learners need to be equipped with the skill to produce and interpret language successfully so as to enable them to interact appropriately.

Culture teaching is a prerequisite for language learning, and as such should be part of the FLT profession. However, as things stand, English Language Teaching at the tertiary level in Algeria does not specify a separate module for the incorporation of teaching culture and the demonstration of its impact on linguistic expression as of the beginning of training or throughout training. The claim that culture is not provided for in the teaching curricula stems from the fact that the development of an understanding of and knowledge about the cultural aspects of the target culture is not enough by itself. Cultural knowledge, as imparted within the modules sporadically or as an outlet for changing the pace and mood in the classroom from language study (Chastain, 1988), does not tell learners in ample explanation how to regulate their speaking, writing, reading or listening, or communicative abilities to come into harmony with the precepts of the target culture. This amounts to say that avoiding communication breakdown and misunderstanding hangs on knowing cultural boundaries. The learning and acquisition of the target culture entail developing a deep understanding and internalization of culture-based etiquette and behaviours and conscious awareness of the differences existing between the native and the target culture. Hence, the call in this study is for a full integration and a systematic incorporation of culture as a concomitant skill that defines competent language learners or competent speakers. Teaching language and culture in tandem is advocated as the solution to enable learners manage conversations successfully in the TL because, as such, learners would feel confident that they have the requisite knowledge about the cultural underpinnings of language use.

The incorporation of culture as a fifth skill leads to specifying the content, the stages and the methodology for its implementation in syllabi. Content of a culture-enlightened syllabus deals mainly with the two types of culture, referred to as Big C Culture and small c culture, respectively, where the former explains the visible features and achievements made by members of the target culture in terms of art, music, literature, etc. and the latter is related to the rather invisible or behavioral aspects of people manifested in their value systems, beliefs, norms and attitudes. In this regard, learners should be given the opportunity to observe foreigners' behavioral patterns and rituals, and should be directed to analyse and interpret their behaviours using target culture lenses or standards of beliefs, convictions and values. Learners need to be made aware of the influence people's beliefs

and values have on their customs and rituals. Moreover, they need to be made aware of the culturally appropriate ways for addressing people, greeting, apologizing, and expressing agreement or disagreement, among other things. Reaching the ultimate goal of 'heightened sensitivity to otherness' (Byram and Risager, 1999) should also proceed through developmental stages, best epitomized in Shaules (2007) as recognition, acceptance/rejection, integration/ethnocentrism and transcendence. Accordingly, students should be walked through each stage starting with the acknowledgment of differences and similarities between native and foreign cultures, a realization that leads learners to react either positively, appreciating cultures dissimilarity, or negatively, rejecting all what is different. Next, students are led to accept, without having to agree with, the new perceptions, values and beliefs of the target culture, and mediation between the two seemingly incompatible or irreconcilable cultures starts taking place. Training for cultural awareness therefore entails leading students to take ethno-relative stances, by tolerating what is different, accepting and appreciating it and adapting or integrating it in intercultural communication.

Culture is a vast and interesting area of study where both of teachers and students can learn from each other. Therefore, culture learning, in the tertiary level, should be a joint task between teachers and students where everyone has to play a part: while teachers present learners with some cultural aspects about a given topic in classroom, learners are, in turn, required to explore the topic in depth and to bring to the classroom the points that were not covered for discussion and further enlightenment about the target culture features. In addition to this spirit of initiative, learners should be urged to work by themselves, exploring areas of interest about the target culture, preparing topics beforehand in order to arouse their motivation. By doing so, teachers create an active atmosphere in the classroom where discussion is rich, and comparison and analysis of the native and target culture features are possible. These conditions are believed to be favorable and optimal in assisting students' cultural learning and competences.

Last, the methodology or the how to incorporate raising awareness of culture concerns, essentially, an inventory of topics, plans, sources and techniques that guide teaching, and that are deemed most effective in teaching culture. Instances of these

techniques include organizing classroom discussions around selected cultural aspects and critical incidents that occur in cross-cultural interaction. In addition, sources of cultural information and activities can be drawn from newspapers, videos, discussions, role-plays, simulations, culture quizzes or tests.

7.2. Teaching the Pragmatics of English

The process of communication between different interactants cannot be restricted to a matter of information exchange only. Instead, any communicative behaviour is conducted for the purpose of creating and maintaining relationships between interlocutors. To achieve that, each of the speaker and the listener should be able to successfully interpret and understand the intentions and the meanings conveyed by the other partner. Pragmatics, as a linguistic branch, therefore, is concerned with the analysis of this mutual understanding of partners' intentions and meanings, through interpretation with regard to some external factors other than language. These external factors refer to context or the surroundings where a conversation takes place. Pragmatics analyses the elements and aspects pertaining to the speaker-hearer relationship and the context where language occurs. Focus on meaning and context makes the study of pragmatics essential, and calls for its inclusion in FLT as a compulsory subject to enhance a basic competence that combines the necessary communicative skills and knowledge, central in intercultural communication, known as pragmatic competence.

Pragmatic competence permits language learners manage interactions successfully, given that they possess the ability to monitor and manage appropriate use of different language functions and communicative structures in different contexts. Developing the ability to act and react through language is a process that involves equipping learners with the communication skills and social and cultural understandings that underlie linguistic frameworks used in daily situations and interaction. Learners, accordingly, should be able to detect the appropriateness of language as used in context, either as readers or listeners, and to use appropriate language either as speakers or writers. Moreover, pragmatic competence unfolds in two related constructs: pragma-linguistics and socio-pragmatics. The former provides the necessary knowledge and skills to perform communicative actions in terms of meaning and form, whereas the latter puts into action the norms of using

linguistic tools to perform appropriate communicative acts, with reference to the cultural and social variables involved in the context of speech (such as age, gender, and social class).

As far as the teaching of pragmatics is concerned, there is much debate among researchers who are divided on the subject. While some researchers argue that it is possible to integrate pragmatics in FL classrooms using an explicit meta-pragmatic approach (Kasper and Rose, 2001), others contend that language classrooms are limited contexts that can only provide learners with a limited opportunity for learning pragmatics, be it input or practice (output). The latter view takes into consideration the nature of English as a subject of study rather than a means for experiencing communication and the teacher-centered classrooms which give less opportunity to experience, reflect on and use language.

Within the present research context, and similar to the status of culture, English pragmatics is not put at the forefront of the current curriculum at the university 'Mohammed Seddik Benyahia'. It is viewed as a distant specialty that does not require much consideration because things seem to be working well without it. This view is reductionistic in essence in that it misleads one to think that culture and pragmatics are separate from language. Teachers justify the situation in terms of both their unawareness of the importance of tackling the cultural and pragmatic aspects of English when teaching content courses and how to teach pragmatics. As for the first reason, and to satisfy teachers' eagerness and motivation to know about such aspects of English, teachers should be given special training to raise their awareness about these language aspects. Teachers should recognize that when culture is put at work in language use, it gives rise to the branch of study called pragmatics. The training should cover what pragmatics means, its importance in English learning and successful intercultural communication in addition to how to integrate and teach it alongside language courses. The second reason which accounts for the marginalization of pragmatics teaching in English classes pertains to its teachability. The approach suggested for teaching English, in this study, and the positive results obtained from the experiment, allow us to argue that English pragmatics should be incorporated in a systematic way, at the tertiary level. The aim of its integration is not to fully develop students' competences, but it is to fundamentally raise their pragmatic awareness.

Particularly, the socio-pragmatic and the pragma-linguistic features of language use in English are aspects that cannot be discovered just incidentally. When teaching the pragmatics of English, learners are not required to apply the rules or pragmatic conventions they learn; rather, they are expected to be aware of the various pragmatic underpinnings of appropriate language use and their effect in achieving successful communication. Learners should be made aware that using language for communication is not simply a matter of being accurate through choosing vocabulary and applying grammatical rules per se, and that following the pragmatic conventions of appropriate use is also necessary. Teachers should help learners recognize how a single form can have different meanings with regard to the context of use, and how appropriate linguistic actions are performed differently depending on context, too. These pragmatic points should be taught consciously, intentionally and systematically to the learners in order for them to become intake, not just input. Systematicity covers points such as the approach to follow in the presentation of the course, be it deductive or inductive, and the techniques to use. Undoubtedly, providing learners with all the communicative contexts that a native speaker would experience in classroom instruction is utterly impossible. However, teachers can arrange a space for learners to observe, think, analyse and obtain conclusions and decisions that work with the different situational contexts, using videos and group discussions. Videos can be motivating for learners in that they change the focus from retention of cultural facts, or rote learning, to observation and analysis. Besides, it is quite difficult to describe and determine the norms of an NS's communicative actions in the culturally-diverse context of modern days, even among speakers of the same language who are opting more and more for linguistic and pragmatic variety. Accordingly, teachers should highlight the point that pragmatic features are not fixed rules that can be prescribed, but a set of conventions and tendencies that are commonly used in given situations, and that they can vary even between speakers of the same language. Using online chatting extracts of the students can be helpful for illustrating this point. The teacher can ask his students to bring their online chatting extracts which contain a particular pragmatic feature, say a given speech act, and compare how it is used and expressed by NSs belonging to different cultural backgrounds. As with pragmatic input, learners should be given the opportunity to practise what is learnt through role-plays and simulations. These two techniques are beneficial for learners to apply freely

what is internalized. Teachers should make learners recognize that learning English pragmatics means much more than simply furthering their knowledge to entertain themselves in the same way they would by visiting and learning about archaic or historical sites to satisfy curiosity, but that the entertaining element is also present as a reward.

7.3. Integrating Intercultural Communicative Competence into the Curriculum

The major aim in FLT was, and is still, concerned with developing learners' communicative competence. This aim, once attained by learners, should allow them to communicate successfully in the TL. However, with the increasing demands for intercultural encounters due to the present era of globalization, being 'communicatively competent' proves insufficient, if not abstract. The variety of cultural contexts in which one may need to operate requires extending one's competence to include a more pragmatic, situation-specific variable, namely an intercultural one. The 'communicative competence' objective, thus, needed to be restated to encompass the intercultural dimension, giving rise to the integration of ICC as a new aim for the FLT profession.

Communicative competence is achieved by imitating NSs and taking them as models to develop one's linguistic competence as well as knowledge of appropriate use of language. However, ICC is only possible through learning the necessary skills to be an intercultural speaker, or a mediator between languages and cultures. The intercultural speaker is the one who can operate and function smoothly in different intercultural situations using different flexible identities rather than following the model of NSs. Hence, the construct of the 'intercultural speaker' is suggested to supersede that of the traditional NS view. The aim becomes to raise learners' awareness about their own cultural being as well as that of the foreigners, to easily shift between the two cultural communities, and to be able to relate to and cooperate with people of other cultures (Byram and Fleming, 1998). Language learners, therefore, should create a 'third sphere' known as the 'sphere of interculturality' (Kramsch, 1993) to develop themselves as intercultural speakers or mediators between two or more cultures. This sphere is an in-between area where the intercultural speaker, learner, shows independence of his/her own native culture as well as the target one, and ability to perform one's communicative interaction in a creative and intelligent manner. As a first step, learners are required to learn to decentre themselves,

observe what is target and different from their own frames, understand and realize the delight of this difference, in order to be able to set themselves in this third area, and develop their ICC.

Developing ICC in learners means empowering them with a set of skills, knowledge and attitudes that help in handling intercultural situations. To be more specific, ICC adds several components to one's communicative competence. In terms of knowledge and skills, five *savoirs* are gained, namely *savoir être*, *savoirs*, *savoir comprendre*, *savoir apprendre/faire* and *savoir s'engager* (Byram, 1997). These *savoirs* encourage the promotion of learners' knowledge of the native and target cultures and the general processes of interaction, reflection about and understanding of the differences between their own culture and the target one. In terms of attitudes, acquiring ICC develops learners' abilities to decentre or relativise their own values, enhance feelings of empathy and sensitivity to foreigners and learn to appreciate what is different from their own native cultural frameworks.

The integration of ICC into language courses and syllabi means interculturalising FLT or developing an intercultural dimension in language courses. The key for such an inclusion lies in the use of a comparative approach between the native and the target culture to help learners develop their skills of analysis and interpretation. This will make what is familiar and native strange and what is target and strange familiar for learners. Moreover, using comparative analysis in teaching learners about the target people lifestyles and behaviours makes them not only process and learn information, but also criticize and argue. In initial steps, learners are encouraged to discuss and share their knowledge, viewpoints and attitudes to serve in the process of decentering. It is the teacher's task to provide an atmosphere in the classroom which allows learners to take risks in their thinking and feelings.

By way of illustration, teachers can tackle the theme of festivals from different perspectives with an emphasis on comparing between customs in the UK/USA and Algeria. If teachers or students have any piece of information regarding the theme under discussion about other cultures, they should be given space to share it with others. In the present context, focus is on English cultures, but this does not exclude dealing with some features

from other cultures, now and then, to heighten learners' sensitivity to cultural differences. Teachers can choose one of these festivities, say Christmas, and cover the following points: when and why does it take place? How is it celebrated? Are there any special dishes to prepare? Is there any typical or special way of dressing? What are the linguistic expressions that insinuate the cultural practices of this festivity? Teachers can present the topic using audio recordings or even videos, and encourage students to observe, analyse and discuss the different features noticed. In doing so, students gain knowledge and develop their critical cultural awareness. After discussion, teachers can use role-plays or simulations where learners can act out as visitors to their native culture so as to develop their skills of discovery and interaction as well as those of relation and interpretation through learning to observe cultures from insider and outsider perspectives. Consequently, exposing learners in a regular way to such a classroom atmosphere will lead to gradual development of their ICC. Thus, including this intercultural dimension in curriculum right from first year is crucial for learners to gain the necessary skills and to enhance their ICC by the end of their educational journey.

Conclusion

Culture and language are two faces of the same coin for they show themselves to be inextricably intertwined and contained in each other. On these grounds, the necessity to include culture in teaching FLs is urgent. Culture should be dealt with holistically, as it is revealed in great achievements, artifacts, daily-life routines, behaviours up to values and morals guiding people's behavioral patterns. When incorporating culture in the language classroom, teachers are advised to follow a comparative approach and encourage learners to observe, analyse and compare their native culture with the target one. Last but not least, the cultural frames underpinning appropriate use of language should be dealt with and explored when teaching language in use to achieve the ultimate and new objective of FLT, promoting learners' ICC.

General Conclusion

To make up for the nowadays requirements and needs of achieving effective communication with people of different cultures, developing learners' intercultural communicative competence has become the major aim of teaching foreign languages. This construct of intercultural communicative competence is an expansion to its precursor, communicative competence. It was suggested and introduced to the field of language teaching in the light of the increased awareness of the close relationship between language and culture, on the one hand, and the proved evidence that language cannot be used for communication without reference to its cultural underpinnings that determine its appropriateness. Acquiring such competence, intercultural communicative competence, means being able to understand other cultures and use this understanding in interaction in an effective way through adopting new attitudes of tolerance, empathy and acceptance of the target culture-specific norms and behaviours. The present study, then, was set with threefold aims: to examine the teaching situation of each of culture and English pragmatics, to put forward a cultural-pragmatic-based framework for the teaching of English as a foreign language at university level, and to assess its effectiveness in developing learners' intercultural communicative competence.

The thesis sets about by shedding light on one of the elements involved in the theoretical framework put forward. This pertains to pragmatics. More specifically, Chapter One explores the issue of how to teach pragmatics, a branch of language which is deemed to play an important role in successful communication. Relevant literature about pragmatic instruction and the role of intervention in developing learners' pragmatic competence is presented. This work is preceded by a presentation of a comprehensive overview of culture teaching, and in doing so, various points are covered, and that pertain mainly to the affinity of language and culture, the place of culture in language teaching and culture teaching integration in language courses (Chapter Two). The dependent variable used in this research work, i.e. intercultural communicative competence is plainly discussed in the third theoretical chapter of this thesis, through tracing its historical roots and showing its successive development. It is noteworthy that what has been dealt with in these three chapters serves as a referential framework for what is suggested in Chapter Five.

For the purpose of checking the first hypothesis made in this research work and which states that the current instructional approach of teaching English does not serve the achievement of the desired outcome of developing learners' intercultural communicative competence, Chapter Four is designed. It is devoted to the analysis of the teachers' viewpoints and practices regarding the teaching of the cultural and pragmatic aspects of English in addition to the analysis of the needs of third year students of English, at the University 'Mohammed Seddik Benyahia', as far as the development of their intercultural communicative competence is concerned. This survey is conducted for two purposes: the first, is to get a clear idea about or account on the current situation of teaching the cultural pragmatic aspects of English, and the second is to permit the researcher to compensate for and respond to the students' needs, by designing the experimental syllabus on the basis of solid grounds. The results obtained from the Written Discourse Completion Task reveal that learners have not attained the desired level of intercultural communicative competence acquisition. This is evidenced in their divergent performances in the different sections that comprise the test, and which are representative of the intercultural communicative competence components. Learners have shown failure to respond to items pertaining to English culture and pragmatics. However, on the positive side, they established themselves as having a good command on the linguistic code of English. This entails that learners' failure to engage in communication with people of different origins is due to cultural deficiencies. This same conclusion is also drawn from and sustained by the teachers' views on learners' intercultural communicative competence and their attribution of students' pragmatic failure to the situation of teaching culture, which, according to them, is not given its due share in the implemented course. On these grounds, it can state that the hypothesis is maintained to be true.

In the light of the above analysis and the theoretical points covered in the first three chapters of this thesis, the cultural pragmatic approach is described in Chapter Five. Evidently, this approach is introduced using a discussion of the theoretical foundations that underlie it. These constitute the two types of theories involved: theory of language and theory of learning. As far as the theory of language is concerned, it is adopted from concepts brought from: linguistics and socio-linguistics, ethnography of speaking and cross-cultural pragmatics. These concepts emphasize the close relationship between language and culture, and the vital role culture plays in maintaining successful communication between people speaking different languages. The theory of learning, on the other hand, relates to the Noticing Hypothesis, and the Socio-cultural Theory.

Next, presentation of the methodological principles guiding this approach are explained. The aims and the objectives of the syllabus are clearly set in correspondence with the components of intercultural communicative competence, and the syllabus is designed to provide learners with the basic requisites that help them function and behave in a good manner when put in intercultural settings. Brooks (1968:211) supports this idea saying that syllabi should focus on: “what one is ‘expected’ to think, believe, say, do, eat, wear, pay, endure, resent, honour, laugh at, fight for, and worship, in typical life situations”

The adopted syllabus, accordingly, covers a set of topics that relate to both culture and pragmatics. The goal is to suggest the topics that belong to the same context of occurrence in order to provide an encompassing presentation about the beliefs and attitudes as well as the customs and rituals which are taken-for-granted by British/American people, beside the appropriate ways of conversing that may occur in that culture-loaded context. Examples of these topics include: British Food, Festivals in the UK/USA, Landmarks, Family, Weddings, Business, Fashion, Sports and so on. A lesson would proceed through two stages: Culture Spot and Language Focus. For example, in the lesson having as topic ‘British Food’, the first stage of Culture Spot tackles characteristics of British food, presents new vocabulary related to cooking, recipes and dishes, and the eating etiquette and habits. In this stage of the lesson, students are encouraged to discuss the similarities and the differences between the native and the target cultures and express appreciation of both. The second stage of the lesson, Language Focus, is reserved to practising language functions that have to do with asking for, ordering and serving food, expressing likes and dislikes and recommending food and restaurants.

Representing the pedagogical procedures involved in the approach, selected techniques for teaching both culture and English pragmatics are highlighted. The adopted techniques for teaching culture include: Critical incidents, Culture Capsule and Culture Cluster, Culture Assimilators, Culture Aside, Social Behaviour and Culture Quiz. As for teaching pragmatics, six techniques are chosen, namely: Role-Play and Simulation, Dialogues, Discussions and Mass Media. The selection of these techniques is not random but purposeful to serve the aims and objectives of teaching this course.

For the purpose of testing the second hypothesis advanced in this thesis which states that using a cross-cultural pragmatic approach to teach English would result in enhancing learners’

intercultural communicative competence, an experiment is conducted. Treatment consists in implementing the adopted syllabus in a semester-long period. Two groups comprised of 26 students each and selected by immediate convenience sampling were randomly assigned into an experimental group and a control group. Despite their failure to achieve passing scores, the two groups, according to the pre-test findings, showed convergent performances. This was reflected in a relatively high scoring on the linguistic competence section of the test while falling behind on the remaining sections, pragmatic competence and socio-cultural competence. By the end of the intervention period, the experimental group has not only outdone the control group in scores, but performed very positively on every aspect of intercultural communicative competence. This was demonstrated in the statistically significant difference which was recorded between the pre-test and post-test performances of the experimental group. It follows, then, that the second hypothesis of this research work is confirmed, and the adopted syllabus which is based on cultural and pragmatic insights shows a positive impact in enhancing learners' intercultural communicative competence.

REFERENCES

- Agar, M. 1994. *Language Shock: Understanding the Culture of Conversation*. New York, NY: William Morrow.
- _____. 2006. Culture: Can you take it anywhere? *International Journal of Qualitative Methods*, 5(2), Article xx. Retrieved October 4, 2014 from http://www.ualberta.ca/~iiqm/backissues/5_2/pdf/agar.pdf
- Aguilar, M.J. 2007. Dealing with intercultural communicative competence in the foreign language classroom, in Alcon, E. and Pilar, M. (eds.). *Intercultural Language Use and Language Learning*. (pp. 59-78). Springer.
- Alcon, E. 2002. Relationship between teacher-led versus learners' interaction and the development of pragmatics in the EFL classroom. *International Journal of Educational Research* 37, 359-75.
- _____. 2005. Does instruction work for learning pragmatics in the EFL context? *System* 33 (3), 417-35.
- Allen, W. 1985. Toward cultural proficiency, in Omaggio, A.C. (ed.), *Proficiency, Curriculum, Articulation: The Ties That Bind*. (pp.137-166). Middlebury, VT: Northeast Conference.
- Allport, A. 1988. What concept of consciousness?, in Marcel, A.J. and Bisiach, E. (eds.). *Consciousness in Contemporary Science*. (pp. 159-182). New York:Oxford University Press.
- Alptekin, C. 2002. Towards intercultural communicative competence in ELT. *ELT J* 5(1),57-63
- Apte, M. 1994. Language in sociocultural context, in Asher, R. E. (ed.), *The Encyclopedia of Language and Linguistics*. Vol.4 (pp. 2000-2010). Oxford: Pergamon Press.
- Argyle, M. 1983. *The Psychology of Interpersonal Behaviour*. Harmondsworth: Penguin (4th edition).
- Atamna, E.K. 2008. *An Ethnography Based Culture Integrated Approach to Teaching English at the University*. Unpublished Phd Thesis. Constantine: University Frères Mentouri.
- Austin, J. 1962. *How to Do Things with Words*. Oxford: Oxford University Press.
- Bach, K. 2006. Speech acts and pragmatics, in Devitt, M. and Hanley, R. (eds.), *The Blackwell Guide to the Philosophy of Language*. (pp 147-167). Blackwell Publishing Ltd.

- Bachman, L.F. 1990. *Fundamental Considerations in Language Testing*. New York: Oxford University Press.
- Bachman, L. F. & Palmer, A. S. 1996. *Language Testing in Practice: Designing and Developing Useful Language Tests*. Oxford: Oxford University Press.
- _____. 2010. *Language Assessment in Practice*. Oxford: Oxford University Press
- Baldwin, J.R., Faulkner, S.L., and Hecht, M.L. 2006. A moving target: The illusive definition of culture, in Baldwin, J.R., Faulkner, S.L., Hecht, M.L., and Lindsley, S.L (eds.). *Redefining Culture: Perspectives across the Disciplines*. (pp. 3-26). Lawrence Erlbaum Associates, Inc.
- Bardovi-Harlig, K. 1996. Pragmatics and language teaching: Bringing pragmatics and pedagogy together, in Bouton, L. (ed.), *Pragmatics and Language Learning* (Vol.7, pp. 21–39). Urbana-Champaign: University of Illinois, Division of English as an International Language.
- _____. 2001. Evaluating the empirical evidence: Grounds for instruction in Pragmatics, in Rose, K. & Kasper, G. (eds.), *Pragmatics in Language Teaching* (pp.13-32). Cambridge: Cambridge University Press.
- Bardovi-Harlig, K. and Dornyei, Z. 1998. Do language learners recognize pragmatic violations? Pragmatic versus grammatical awareness in instructed L2 learning. *TESOL Quarterly* 32 (2), 233-262.
- Bardovi-Harlig, K. and Griffin, R. 2005. L2 pragmatic awareness: Evidence from the ESL classroom. *System* 33 (3),401-415.
- Bardovi-Harlig, K., Hartford, B. A. S., Mahan-Taylor, R., Morgan, M. J., & Reynolds, D. W. 1996. Developing pragmatic awareness: Closing the conversation, in Hedge, T. & Whitney, N. (eds.). *Power, Pedagogy, and Practice*. (pp. 324–337). Oxford: Oxford University Press.
- Bardovi-Harlig, K., & Hartford, B. S. 1996. Input in an institutional setting. *Studies in Second Language Acquisition*, 18,171-188.
- _____. (eds.).1997.Beyond methods: Components of language teacher education. *The McGraw-Hill Second Language Professional Series: Directions in Second Language Learning*. New York: McGraw Hill.

- Bardovi-Harlig, K. and Mahan-Taylor, R. 2003. *Teaching Pragmatics*. Washington DC: US: Department of State Office of English Language Programs.
- Barron, A. 2003. *Acquisition in Interlanguage Pragmatics*. Philadelphia: John Benjamins Publishing Company.
- Benedict, R. 1959. *Patterns of Culture*. England: Routledge.
- Bennett, M.J. 1993. Towards ethnorelativism: A developmental model of intercultural sensitivity, in Paige, R.M. (ed.) *Education for the Intercultural Experience*. (pp. 21–71). Yarmouth, ME: Intercultural Press.
- Bennett, J.M. & Bennett, M.J. 2004. Developing intercultural sensitivity: An integrative approach to global and domestic diversity, in Landis, D., Bennett, J.M., Bennett, M.J. (eds.). *Handbook of Intercultural Training*. (3rd ed.). (pp. 145-167). Thousand Oaks, CA: Sage.
- Bhawuk, D. P. S., & Brislin, R. 1992. The measurement of intercultural sensitivity using the concepts of individualism and collectivism. *International Journal of Intercultural Relations*, 16, 413-36.
- Blakemore, D. 1992. *Understanding Utterances*. Blackwell Publishers.
- Bloomfield, L. 1933. *Language*. New York: Henry Holt.
- Blum-Kulka, S. 1982. Learning to say what you mean in a second language: A study of the speech act performance of learners of Hebrew as a second language. *Applied Linguistics* 3 (1), 29-59.
- Blum-Kulka, S. 1991. Interlanguage pragmatics: The case of requests, in Phillipson, R., Kellerman, E., Selinker, L., Sharwood-Smith, M. and Swain, M. (eds.). *Foreign/Second Language Pedagogy Research*. (pp. 255-72). Clevedon: Multilingual Matters.
- Blum-Kulka, S. and Olshtain, E. 1984. Requests and apologies: A cross-cultural study of speech act realization patterns (CCSARP). *Applied Linguistics*, 5 (3), 196-212.
- _____. 1986. Too many words: Length of utterance and pragmatic failure. *SSLA* 8, 165-80
- Bourdieu, P. 1990. *The Logic of Practice*. Richard Nice. Stanford University Press.
- Bouton, L.F. (ed.). 1996. *Pragmatics and Language Learning*. Vol 7. Division of English as an International Language Intensive English Institute University of Illinois at Urbana-Champaign.

- Boxer, D. 2002. Discourse issues in cross-cultural pragmatics. *Annual Review of Applied Linguistics*, 22, 150-67.
- Brooks, N. 1960. *Language and Language Learning: Theory and Practice*. New York: Harcourt, Brace and World, Inc.
- _____. 1968. Teaching culture in the foreign language classroom, in Heusinkveld, P. (ed.). *Pathways to Culture*. (pp. 11-35). Intercultural Press.
- Brooks, P. 2004. *Cultural Intelligence: A Guide to Working with People from Other Cultures*. Yarmouth, Maine: Intercultural Press.
- Brown, H. D. 1994. *Principles of Language Learning and Teaching*. New Jersey, USA: Prentice Hall Regents.
- _____. 2000. *Principles of Language Learning and Teaching*. (4th Ed.). White Plains, NY: Longman.
- _____. 2001. *Teaching by Principles: An Interactive Approach to Language Pedagogy*. New York: Addison Wesley Longman, Inc.
- Buttjes, D. 1990. Teaching foreign language and culture: Social impact and political significance. *Language Learning Journal*, 2, 53-7.
- Byram, M. 1988. Foreign language education and cultural studies. *Language, Culture and Curriculum* 1 (1), 15–31.
- _____. 1989. *Cultural Studies in Foreign Language Education*. Clevedon: Multilingual Matters.
- _____. 1991. Teaching culture and language towards an integrated model, in Buttjes, D. and Byram, M. (eds.) *Mediating Languages and Cultures: Towards an Intercultural Theory of Foreign Language Education*. (pp. 17-32). Clevedon: Multilingual Matters.
- _____. 1995. Acquiring intercultural competence: A review of learning theories, in Secru, L. (ed.). *Intercultural Competence: The Secondary School*. (pp. 53-69). Aalborg: Aalborg UP.
- _____. 1997. *Teaching and Assessing Intercultural Communicative Competence*. Clevedon: Multilingual Matters.
- _____. 1997a. Cultural studies and foreign language teaching, in Bassnett (ed.) *Studying British Cultures*. (pp. 53-64). London: Routledge.

- Byram, M, & Morgan, C. 1994. *Teaching and Learning Language and Culture*. Clevedon, Avon: Multilingual Matters.
- Byram, M. & Fleming, M. (eds.). 1998. *Language Learning in Intercultural Perspective: Approaches through Drama and Ethnography*. Cambridge: Cambridge University Press.
- Byram, M. & Risager, K. 1999. *Language Teachers, Politics and Cultures*. Clevedon: Multilingual Matters.
- Byram, M. and Planet, M. T. 2000. *Social Identity and European Dimension: Intercultural Competence through Foreign Language Learning*. Strasbourg: Council of Europe Publishing.
- Byram, M., Gribkove, B., and Starkey, H. 2002. *Developing the Intercultural Dimension in Language Teaching: A Practical Introduction for Teachers*. Strasbourg: Council of Europe.
- Canale, M .1983. From communicative competence to communicative language pedagogy, in Richards J.C., Schmidt, R.W. (eds.), *Language and Communication*. (pp 2–27). London: Longman,
- Canale, M. and Swain, M. 1980. Theoretical aspects of communicative approaches to second language teaching and testing. *Applied Linguistics* 1, 1-47.
- Celce-Murcia, M. (ed.). 2001. *Teaching English as a Second or Foreign Language*. (3rd Ed.) Boston: Heinle & Heinle.
- Celce-Murcia, M., Dörnyei, Z., and Thurrell, S. 1995. Communicative competence: A pedagogically motivated model with content specifications. *Issues in Applied Linguistics*, 6(2), 5-35.
- Celce-Murcia, M. & Olshtain, E. 2000. *Discourse and Context in Language Teaching: A Guide for Language Teachers*. New York: Cambridge University Press.
- Chastain, K. 1976. *Developing Second Language Skills: Theory to Practice*. Chicago: Rand McNally College Publishing Company.
- _____. 1988. *Developing Second Language Skills: Theory and Practice*. Orlando, Florida: Harcourt Brace Janovich Publishers.
- Chomsky, N. 1965. *Aspects of the Theory of Syntax*. Cambridge MA: MIT Press.

- Claxton, N. (ed.). 2008. *Using Deliberative Techniques in the English as a Foreign Language Classroom: A Manual for Teachers of Advanced Level Students*. New York: International Debate Education Association.
- Cohen, A. D. 1996. Speech acts, in McKay, S.L. and Hornberger, N.H. (eds.) *Sociolinguistics and Language Teaching*. (pp 383-420). Cambridge: Cambridge University Press.
- _____. 2010. Coming to terms with pragmatics, in Ishihara, N. and Cohen, A. D. *Teaching and Learning Pragmatics: Where Language and Culture Meet*. (pp 3-20). Pearson Education Limited.
- Cohen, L., Manion, L., & Morrison K. 2000. *Research Methods in Education*. (5th ed.) London: Routledge Falmer.
- Cortazzi, M., & Jin, L. 1999. Cultural mirrors: Materials and methods in the EFL classroom, in Hinkel, E. (ed.). *Culture in Second Language Teaching and Learning*. (pp. 196-219). New York, NY: Cambridge University Press.
- Council of Europe, 2001. *Common European Framework of Reference for Languages: Learning, Teaching, Assessment*. Cambridge: Cambridge University Press.
- Cruse, A. 2000. *Meaning in Language: An Introduction to Semantics and Pragmatics*. Oxford: Oxford University Press.
- Crystal, D. 1987. *The Cambridge Encyclopedia of Language*. Cambridge: Cambridge University Press.
- _____. 2008. *A Dictionary of Linguistics and Phonetics* (6th Ed.). Blackwell Publishing.
- Cutting, J. 2002. *Pragmatics and Discourse: A Resource Book for Students*. London: Routledge.
- Damen, L. 1987. *Culture Learning: The Fifth Dimension in the Language Classroom*. Reading, MA, Addison Wesley Publishing Company.
- Davies, E. 1986. Politeness and the foreign language learner. *Anglo-American Studies* 6, 117-30.
- Davis, W. 2009. *The Way Finders: Why Ancient Wisdom Matters in the Modern World*. Toronto: Anansi Press.
- Deardorff, D. K. 2009. Implementing intercultural competence assessment, in D. K. Deardorff (ed.), *The SAGE Handbook of Intercultural Competence*. (pp. 477-491). Los Angeles, CA: Sage.
- Decoo, W. 1996. The induction-deduction opposition: Ambiguities and complexities of the didactic reality. *International Review of Applied Linguistics*, 34(2), 95-118.

- Dermott, B. et al. 2002. *501 Synonym and Antonym Questions*. New York: Learning Express.
- Duranti, A. 1997. *Linguistic Anthropology*. Cambridge: Cambridge University Press.
- Eastwood, J. 1980. *English for Travel*. Oxford: Oxford University Press.
- Eslami-Rasekh, Z. 2005. Raising the pragmatic awareness of language learners. *ELT Journal* 59 (3), 199-208.
- Fairclough, N. 1989. *Language and Power*. London: Longman.
- Fantini, A. E. 2000. A central concern: Developing intercultural competence. *School for International Training Occasional Paper Series*. Inaugural Issue.
- Fetzer, A. 2004. *Recontextualizing Context: Grammaticality meets Appropriateness*. Amsterdam: John Benjamins BV.
- _____ (ed.) 2007. *Context and Appropriateness: Micro Meets Macro*. Amsterdam: John Benjamins BV.
- Friedrich, P. 1989. Language, ideology, and political economy. *American Anthropologist*, Vol. 91, 295-312
- Geertz, C. 1973. *Interpretation of Cultures*. New York: Basic Books.
- Glaser, K. 2013. The neglected combination: A case for explicit-inductive instruction in teaching pragmatics in ESL. *TESL CANADA JOURNAL /REVUE TESL DU CANADA* 30 (7), 150-63.
- Grice, H. P. 1975, Logic and conversation, in Cole, P. and Morgan, J. L. (eds.), *Syntax and Semantics 3: Speech Acts*. (pp. 41-58). New York: Academic Press.
- _____. 2002. *Logic and Conversation*. Boston: Harvard University Press.
- Griffiths, P. 2006. *An Introduction to English Semantics and Pragmatics*. Edinburgh University Press.
- Gudykunst, W.B. 1994. *Bridging Differences: Effective Intergroup Communication* (2nd ed.). London: Sage.
- Gumperz, J. J. 1971. *Language in Social Groups*. Stanford, CA: Stanford University Press.
- Habermas, J. 1970. Toward a theory of communicative competence, in Dreitzel, H.P. (ed.) *Recent Sociology*, n 2. (pp. 115-148). New York: Macmillan.
- Halliday, M.A.K. 1973. *Explorations in the Functions of Language*. London: Edward Arnold.

- _____. 1989. Text, context, and learning, in Halliday, M.A.K. and Hasan, R. (eds.) *Language, Context, and Text: Aspects of Language in a Social-Semiotic Perspective*. (pp. 44-49). Oxford: Oxford University Press.
- Halliday, M.A.K. and Hasan, R. 1989. *Language, Context, and Text: Aspects of Language in a Social-Semiotic Perspective*. Oxford: Oxford University Press.
- Hammerly, H. 1982. *Synthesis in Second Language Teaching: An Introduction to Linguistics*. Blaine, Washington: Second Language Publications.
- Harlow, L. L. 1990. Do they mean what they say? Socio-pragmatic competence and second language learners. *The Modern Language Journal*, 74.
- Harmer, J. 2001. *The Practice of English Language Teaching*. 3rd ed. England: Longman.
- _____. 2003. Popular culture, methods and context. *ELT Journal* 57 (3), 288-94.
- _____. 2007. *The Practice of English Language Teaching*. 4th ed. Pearson: Longman.
- Harmer, J. and Arnold, J. 1978. *Advanced Speaking Skills*. London: Longman.
- Hatch, E. and Lazaraton, A. 1991. *The Research Manual: Design and Statistics for Applied Linguistics*. Boston: Heinle and Heinle Publishers.
- Hinkel, E. (ed.) 1999. *Culture in Second Language Teaching and Learning*. Cambridge University Press.
- Hofstede, G. 1991. *Cultures and Organizations: Software of the Mind*. London: Harper Collins Business.
- _____. 1994. *Cultures and Organizations: Software of the Mind*. London: Harper Collins Business.
- Hofstede, G.J., Pedersen, P.B., and Hofstede, G. 2002. *Exploring Culture: Exercises, Stories and Synthetic Cultures*. Yarmouth, Maine: Intercultural Press.
- Holmes, J. 1992. *An Introduction to Sociolinguistics*. London: Longman.
- House, J. 1996. Developing pragmatic fluency in English as a foreign language: Routines and metapragmatic awareness. *Studies in Second Language Acquisition* 18 (2), 225-52.
- _____. 2003. Teaching and learning pragmatic fluency in a foreign language: The case of English as a lingua franca, in Martínez, A., Usó, E. and Fernández, A. (eds.), *Pragmatic Competence and Foreign Language Teaching*. (pp.133–59). Castellón, Spain: Servicio de publicaciones de la Universidad Jaume I.

- _____. 2007. What is an intercultural speaker?, in Alcon, E. and Pilar, M. (eds.). *Intercultural Language Use and Language Learning*. (pp. 7-22). Springer.
- House, J. & Kasper, G. 1981. Politeness markers in English and German, in Coulmas, F. (ed.), *Conversational Routine*. (pp. 157-87). The Hague: Mouton.
- House-Edmondson, J. 1986. Cross-cultural pragmatics and foreign language teaching, in Bausch, K.R., Königs F.G. and Kogelheide, R. (eds.), *Probleme und Perspektiven der Sprachlehrforschung*. (pp 281–95). Frankfurt a M.: Scriptor.
- Hymes, D. 1967. Models of interaction of language and social setting. *Journal of Social Issues* 2, 8-28.
- _____. 1971. On communicative competence, in Pride, J. and Holmes, J. (eds.), *Sociolinguistics*. Penguin, 1972. (Excerpt from the paper published 1971, Philadelphia, University of Pennsylvania Press.)
- _____. 1972. On communicative competence, in Pride, J. & Holmes, J. (eds.). *Sociolinguistics*. (pp. 269–93). Harmondsworth: Penguin.
- _____. 1974. *Foundations in Sociolinguistics: An Ethnographic Approach*. Philadelphia: University of Philadelphia Press.
- _____. 1979. On communicative competence, in Brumfit, C. & Johnson, K. (eds.). *Communicative Approach to Language Teaching*. Oxford: Oxford University Press.
- Hughes, G. H. 1986. An argument for culture analysis in the second language classroom, in Valdes, J. M. (ed.), *Culture Bound*. (pp. 162-169). New York, NY: Cambridge University Press.
- Hughes, A. 2003. *Testing for Language Teachers*. Cambridge: Cambridge University Press.
- Ishihara, N. 2010. Theories of language acquisition and the teaching of pragmatics, in Ishihara, N. and Cohen, A.D (eds.). *Teaching and Learning Pragmatics: Where Language and Culture Meet*. (pp.99-122). Pearson Education Limited.
- Ishihara, N., & Cohen, A. D. 2010. *Teaching and Learning Pragmatics: Where Language and Culture Meet*. Harlow, UK: Pearson Education.
- Johnson, K.E. 2009. *Second Language Teacher Education: A Sociocultural Perspective*. London: Taylor and Francis.
- Jones, B. 2000. Developing cultural awareness, in Field, K. (ed.) *Issues in Modern Foreign Languages Teaching*. (pp. 151-62). London and New York: Routledge Falmer.

- Jordan, R. R. 1997. *English for Academic Purposes: A Guide and Resource for Teachers*. Cambridge: Cambridge University Press.
- Kasper, G. 1997. *Can Pragmatic Competence be Taught? (NFLRC NetWork #6)*, [HTML document]. Honolulu: University of Hawai'i, Second Language Teaching and Curriculum Center. Retrieved June, 25th 2013 from <http://www.nflrc.hawaii.edu/networks/NW06/>.
- Kasper, G. and Blum-Kulka, S. 1993. *Intercultural Pragmatics*. Oxford: Oxford University Press.
- Kasper, G. and Dahl, M. 1991. Research methods in interlanguage pragmatics. *Studies in Second Language Acquisition* 13 (2), 215-47.
- Kasper, G., and Rose, K. 2001. Pragmatics in language teaching, in Rose, K and Kasper, G. (eds.). *Pragmatics in Language Teaching*. (pp. 1-9). Cambridge: Cambridge University Press.
- Kasper, G. and Roever, C. 2005. Pragmatics in second language learning, in Hinkel, E. (ed.) *Handbook of Research in Second Language Teaching and Learning*. (pp. 317-334). Mahwah, NJ: Lawrence Erlbaum Associates.
- Koike, D.A. and Pearson, L. 2005. The effect of instruction and feedback in the development of pragmatic competence. *System* 33 (3), 481-501.
- Kramsch, C. 1989. New directions in the teaching of language and culture, in *NFLC Occasional Papers*. (pp. 1-13). Washington DC: National Foreign Language Center at the Johns Hopkins University.
- _____. 1991. Culture in language learning: A view from the States, in Kees .B, Ginsberg, R.B. and Kramsch, C. (eds.), *Foreign Language Research in Cross-Cultural Perspective*. (pp. 217–40). Amsterdam: John Benjamin.
- _____. 1993. *Context and Culture in Language Teaching*. Oxford: Oxford University Press.
- _____. 1996. *Context and Culture in Language Teaching*. Oxford: Oxford University Press.
- _____. 1998. *Language and Culture*. Oxford, England: Oxford University Press.
- _____. 2009. Third culture and language education, in Cook V. (ed.), *Contemporary Applied Linguistics: Language Teaching and Learning*. (pp.233-54). Continuum International Publishing Group.

- Krashen, S. D. and Terrell, T.D. 1983. *The Natural Approach: Language Acquisition in the Classroom*. Oxford: Pergamon.
- Kumaravadivelu, B. 2003. *Beyond Methods: Macrostrategies for Language Teaching*. New Haven and London: Yale University Press.
- _____. 2006. *Understanding Language Teaching: From Method to Postmethod*. London: Lawrence Erlbaum Associates.
- Labov, W. 1972b. *Sociolinguistic Patterns*. Philadelphia: University of Pennsylvania Press.
- Langacker, R.W.1999. Assessing the cognitive linguistic enterprise, in Janssen, T. & Redeker, G. (eds.). *Cognitive Linguistics: Foundations, Scope and Methodology*. (pp.13-59). Berlin/New York: Mouton de Gruyter.
- Lantolf, J. P. and Thorne, S. L. 2006. Sociocultural theory and second language learning, in VanPatten, B. and Williams, J. (eds.). *Theories in Second Language Acquisition: An Introduction*. (pp. 197-221). Mahwah, NJ: Lawrence Erlbaum
- Larsen-Freeman, D. 2000. *Techniques and Principles in Language Teaching*, (2nd ed.), Oxford University Press.
- Lazar, I. Hyber-Kriegler, M. et. al. (eds.). 2007. *Developing and Assessing Intercultural Communicative Competence: A Guide for Language Teachers and Teacher Educators*. Council of Europe.
- Leech, G. N. 1983. *Principles of Pragmatics*. Longman Group Limited.
- Leech, G. & Thomas, J. 1990. Language, meaning, and context: Pragmatics, in Collinge (ed.). *An Encyclopedia of Language*. (pp. 173-206). London: Routledge.
- Lessard-Clouston, M. 1997. Towards an understanding of culture in foreign language education. *Internet TESL J* 3(5),1-12. Retrieved June 15, 2010 from <http://iteslj.org/Articles/Lessard-Clouston-Culture.html>
- Levinson, S. C. 1983. *Pragmatics*. Cambridge: Cambridge University Press.
- Liddicoat, A. J. 2002. Static and dynamic views of culture and intercultural language acquisition. *Babel*, 36 (3), 4-11.
- Liddicoat, A.J. & Crozet, C. 2001. Acquiring French interactional norms through instruction, in Rose, K. R. and Kasper, G. (eds.) *Pragmatics in Language Teaching*. (pp. 125-44). Cambridge: Cambridge University Press.

- Littlewood, W.1981. *Communicative Language Teaching: An Introduction*. Cambridge: Cambridge University Press.
- LoCastro, V. 2003. *An Introduction to Pragmatics: Social Action for Language Teachers*. Ann Arbor: The University of Michigan Press.
- _____. 2012. *Pragmatics for Language Educators: A Sociolinguistic Perspective*. Taylor and Francis: New York.
- Lussier, et al. 2007. Guidelines for the assessment of intercultural communicative competence, in Lazar, et al (eds.). *Developing and Assessing Intercultural Communicative Competence: A Guide for Language Teachers and Teacher Educators*. (pp. 23-40). Council of Europe.
- Martínez- Flor, A. 2008. The effect of inductive- deductive teaching approach to develop learners' use of request modifiers in the EFL classroom, in Alcón, E. (ed.) *Learning How to Request in an Instructed Language Learning Context*. (pp. 191-226). Bern: Peter Lang.
- Martinez-Flor, A. and Alcon, E. 2007. Developing pragmatic awareness of suggestions in the EFL classroom: A focus on instructional effects. *Canadian Journal of Applied Linguistics* 10 (1), 47-76.
- Martinez-Flor, A. and Uso-Juan, E. 2010. The teaching of speech acts in second and foreign language instructional contexts, in Trosborg, A. (ed.) *Pragmatics across Languages and Cultures*. (pp. 423-42). Berlin: DeGruyter Mouton.
- McNAMARA, T. & ROEVER, C. 2006. Language testing: The social dimension. *Language Learning* 56 (Supplement 2).
- Merrouche, S. 2006. *The Place of Culture in the Teaching of English in the Algerian Middle and Secondary School*. Unpublished Phd Thesis. Constantine: University Frères Mentouri.
- Mey, L. J. 1993. *Pragmatics: An Introduction*. Oxford: Blackwell Publishers.
- _____. 2001. *Pragmatics: An introduction*. Malden, MA: Blackwell.
- _____. 2004. *Between Culture and Pragmatics: Scylla and Charybdis? The Precarious Condition of Intercultural Pragmatics: Intercultural Pragmatics*. (1-1), 27-48. Walter de Gruyter.
- Meyer, M.1991. Developing transcultural competence: Case studies of advanced foreign language learners, in Buttjes, D., & Byram, M. (eds.). *Mediating Languages and Cultures: Towards an Intercultural Theory of Foreign language Education*. (pp.136-58). Clevedon, UK: Multilingual Matters.

- Moran, P. R. 2001. *Teaching Culture: Perspectives in Practice*. Boston: Heinle & Heinle.
- Nanda, S. and Warmas, R.L. 2007. *Cultural Anthropology*. (9th ed.). Thomson Wadsworth.
- Ngugi, T. 1986. *Decolonizing the Mind*. Delhi: Worldview Publication.
- Nieto, S. 2002. *Language, Culture, and Teaching Critical Perspectives for a New Century*. Mahwah, NY: Lawrence Erlbaum.
- Nunan, D. 1988. *The Learner-Centered Curriculum*. Cambridge: Cambridge University Press.
- Nurani, L. 2009. Methodological issues in pragmatic research: Is discourse completion test a reliable data collection instrument? *Journal Socioteknologi Edisi* (17) 8, 667-78.
- Olshtain, E. & Blum-Kulka, S. 1985. Degree of approximation: Non-native reactions to native speech act behavior, in Gass, S. and Madden, C. (eds.) *Input in Second Language Acquisition*. (pp. 303-25). Rowley, MA: Newbury House.
- Olshtain, E. & Cohen, A. D. 1989. Speech act behavior across languages, in Dechert, H.W. and Raupach, M. (eds.), *Transfer in Language Production*. (pp. 53-67). Norwood: Ablex Publishing Corporation.
- _____. 1990. The learning of complex speech act behavior. *TESL Canada Journal* 7, 45-65.
- O'Neil, D. 2006. *What is Culture?* Palomar College, San Marcos, California: Behavioral Sciences Department.
- Paulston, B. 1992. *Linguistic and Communicative Competence: Topics in ESL*. Clevedon: Multilingual Matters.
- Peck, D. 1998. *Teaching Culture: Beyond Language*. Yale: New Haven Teachers Institute.
- Pelteret, C. 2012. *Speaking: B1+ (Collins English for Life: Skills)*. Harper Collins Publisher.
- Politzer, R. 1959. Developing cultural understanding through foreign language study. *Report of the Fifth Annual Round Table Meeting on Linguistics and Language Teaching*. (pp. 99-105). Washington, D.C.: Georgetown University Press.
- Pulverness, A. 2014. Materials for cultural awareness, in Tomlinson, B. (ed.). *Developing Materials for Language Teaching*. (pp. 426-78). London: Bloomsbury.
- Recanati, F. 2006. Pragmatics and semantics, in Horn, L.R. and Ward, G. (eds.). *The Handbook of Pragmatics*. (pp. 442-62). Oxford: Blackwell Publishing Ltd.
- Richards, J.C. & Rodgers, T.S. 2001. *Approaches and Methods in Language Teaching*. Cambridge: Cambridge University Press.

- Risager, K. 1998. Language teaching and the process of European integration, in Byram, M. and Fleming, M. (eds.). *Language Learning in Intercultural Perspective: Approaches through Drama and Ethnography*. (pp. 242-54). Cambridge: Cambridge University Press.
- _____. 2006. *Language and Culture: Global Flows and Local Complexity*. Clevedon: Multilingual Matters.
- _____. 2007. *Language and Culture Pedagogy: From a National to a Transnational Paradigm*. Clevedon: Multilingual Matters.
- Roberts, C., Byram, M. Barro, A., Jordan, S., and Street, B., 2001. *Language Learners as Ethnographers*. Clevedon: Multilingual Matters Ltd.
- Rose, K.R. 2005. On the effects of instruction in second language pragmatics. *System* 33 (3), 385-99.
- Rose, K. R. and Kasper, G. (eds.). 2001. *Pragmatics in Language Teaching*. Cambridge: Cambridge University Press.
- Ruben, B. D., & Kealey, D. 1979. Behavioral assessment of communication competency and the prediction of cross-cultural adaptation. *International Journal of Intercultural Relations*, 3, 15-48
- Sadock, J. 2006. Speech acts, in Horn, L.R. and Ward, G. (eds.). *The Handbook of Pragmatics*. (pp. 53-73). Oxford: Blackwell Publishing Ltd.
- Safont, M.P. 2005. *Third Language Learners. Pragmatic Production and Awareness*. Clevedon: Multilingual Matters.
- Salzmann, Z. 1998. *Language, Culture and Society. An Introduction to Linguistic Anthropology*. USA: Westview Press.
- Samovar, L., Porter, R. & Jain, N. 1981. *Understanding Intercultural Communication*. Belmont, CA: Wadsworth.
- Samovar, L.A. and Porter, R.E. 2003. Understanding intercultural communication: An introduction and overview, in Samovar, L.A. and Porter, R.E. (eds.). *Intercultural Communication: A Reader*. (10th ed.). (pp. 7-16). Belmont, CA: Wadsworth.
- Samover, L.A., Porter, R.E. and McDaniel, E.R. 2012. *Intercultural Communication: A Reader*. Australia: Wadsworth Cengage Learning.

- Samovar, L.A., Porter, R.E., McDaniel, E.R., and Roy, C.S. 2013. *Communication between Cultures*. (8th ed.). Australia: Wadsworth Cengage Learning.
- Sapir, E. 1929. *Culture, Language and Personality*. Berkeley: University of California Press.
- _____. 1970. *Culture, Language and Personality*. Berkeley: University of California Press.
- Savignon, S. J. 1972. *Communicative Competence: An Experiment in Foreign Language Testing*. Philadelphia: Centre for Curriculum Development.
- _____. 1983. *Communicative Competence: Theory and Classroom Practice*. Reading, MA: Addison-Wesley Publishing Company.
- _____. 2001. Communicative language teaching for the twenty-first century, in Celce-Murcia, M. (ed.). *Teaching English as a Second or Foreign Language*. (pp. 13-28). Boston: Heinle & Heinle.
- _____. 2002. Communicative language teaching: Linguistic theory and classroom practice, in Savignon, S.J. (ed.). *Interpreting Communicative Language Teaching: Contexts and Concerns in Teacher Education*. (pp. 1-27). New Haven: Yale University Press. Retrieved August 1, 2012 from http://www.yale.edu/yup/pdf/091567_front_1.pdf
- Saville-Troike, M. 1975. Teaching English as a second culture, in Crymes, R. & Norris, W. (eds.), *ON TESOL* 74, 83-94.
- _____. 1989. *The Ethnography of Communication: An Introduction*. (2nd ed.). Oxford: Basil Blackwell.
- _____. 1992. Cultural maintenance and “vanishing” languages, in Kramsch, C. and McConnell-Ginet, S. (eds.). *Text and Context: Cross-Disciplinary Perspectives on Language Study*. (pp. 148–55). New York: D. C. Heath.
- _____. 2003. *The Ethnography of Communication: An Introduction*. (3rd ed.) Blackwell Publishing.
- Schmidt, R. 1990. The role of consciousness in second language learning. *Applied Linguistics*, 11, 129-58.
- _____. 1993. Consciousness, learning, and interlanguage pragmatics, in Kasper, G. & Blum-Kulka, S. (eds.), *Interlanguage Pragmatics*. (pp. 21–42). New York, NY: Oxford University Press.

- _____. 1995. Consciousness and foreign language learning: A tutorial on the role of attention and awareness in learning, in Schmidt, R. (ed.), *Attention and Awareness in Foreign Language Learning*. (pp. 1–64). Honolulu, HI: University of Hawai'i Press.
- _____. 2001. Attention, in Robinson, P. (ed.), *Cognition and Second Language Instruction*. (pp. 3–32). Cambridge, UK: Cambridge University Press.
- Scollon, R. 1999. Cultural codes for calls: The use of commercial television in teaching culture in the classroom, in Hinkel, E. (ed.), *Culture in Second Language Teaching and Learning*. (pp. 181-95). New York, NY: Cambridge University Press.
- Searle, J.R. 1969. *Speech Acts: An Essay in the Philosophy of Language*. Cambridge, UK: Cambridge University Press.
- _____. 1979. *Expression and Meaning*. Cambridge, UK: Cambridge University Press.
- Searle, J.R., Kiefer, F., and Bierwisch, M. (eds.). 1980. *Speech Act Theory and Pragmatics*. Dordrecht: Reidel.
- Seelye, H. 1984. *Teaching Culture*. U.S.A.: National Textbook Company
- _____. 1988. *Teaching Culture*. Lincolnwood, IL: National Textbook Company.
- _____. 1993. *Teaching Culture: Strategies for Intercultural Communication*. (3rd ed.). Lincolnwood, IL: National Textbook Company.
- Seliger, H. 1988. Psycholinguistic issues in second language acquisition, in Beebe, L. (ed.), *Issues in Second Language Acquisition: Multiple Perspectives*. New York, NY: Newbury House.
- Shaules, J. 2007. *Deep Culture: The Hidden Challenges of Global Living*. Clevedon: Multilingual Matters.
- Skinner B.F. 1957. *Verbal Behavior*. New York: Appleton-Century-Crofts.
- Spencer-Oatey, H. 2008. *Culturally Speaking. Culture, Communication and Politeness Theory*. (2nd ed). London: Continuum.
- Stalnaker, R. C. 1972. Pragmatics, in Davidson, D. & Harman, G. (eds.), *Semantics of Natural Language*. (pp. 380-97). Dordrecht: Reidel.
- Stern, H.H. 1983. *Fundamental Concepts of Language Teaching*. Oxford: Oxford University Press.
- _____. 1992. *Issues and Options in Language Teaching*. Oxford: Oxford University Press.

- Swain, M. 1984. Large-scale communicative language testing: A case study, in Savignnon, S.J. and Berns, M.S. (eds.) *Initiatives in Communicative Language Teaching*. (pp. 185-201). Massachusetts: Addison-Wesley Publishing Company.
- Taguchi, N. (ed.). 2009. *Pragmatic Competence*. Mouton de Gruyter.
- Takahashi, S. 2001. The role of input enhancement in developing pragmatic competence, in Rose, K. R. and Kasper, G. (eds.) *Pragmatics in Language Teaching*. (pp. 171-99). Cambridge: Cambridge University Press.
- Takimoto, M. 2006. The effects of explicit feedback on the development of pragmatic proficiency. *Language Teaching Research* 10, 393-417.
- Tateyama, Y. 2001. Explicit and implicit teaching of pragmatic routines, in Rose, K. R. and Kasper, G. (eds.) *Pragmatics in Language Teaching*. (pp. 200-22). Cambridge: Cambridge University Press
- Thomas, J. 1983. "Cross-Cultural Pragmatic Failure". *Applied Linguistics* 4, 91-112.
- . 1995. *Meaning in Interaction: An Introduction to Pragmatics*. London: Longman.
- Thompson, J. 1990. *Ideology and Modern Culture*. Stanford: Stanford University Press.
- Tomalin, B.S. & Stempleski, S. 1993. *Cultural Awareness*. Oxford: Oxford University Press.
- Trompenaars, F. & Hampden-Turner, C. 1998. *Riding the Waves of Culture: Understanding Cultural Diversity in Business*. New York, NY: McGraw Hill.
- Trosborg, A. 1995. *Interlanguage Pragmatics: Requests, Compliments, and Apologies*. Berlin: Mouton de Gruyter.
- . 1987. Apology strategies in natives/non-natives. *Journal of Pragmatics* 1, 147-67.
- Turner, G. 1996. *British Cultural Studies. An Introduction*. London and New York: Routledge.
- Uso-Juan, E. 2007. The presentation and practice of the communicative act of requesting in textbooks: Focusing on modifiers, in Alcon, E. and Safont Jorda, M. P. (eds.), *Intercultural Language Use and Language Learning*. (pp. 223-44). The Netherlands: Springer
- Usó-Juan, E., and Martínez-Flor, A. 2006. Approaches to language learning and teaching: Towards acquiring communicative competence through the four skills, in Uso-Juan, E., and Martinez-Flor, A. (eds.). *Current Trends in the Development and Teaching of the Four Language Skills*. (pp. 3-25). Berlin: Mouton de Gruyter.

- _____. 2008. Teaching learners to appropriately mitigate requests. *ELT Journal*, 62(4), 349-57.
- Valdes, J. M. (ed.). 1986. *Culture Bound: Bridging the Cultural Gap in Language Teaching*. Cambridge: Cambridge University Press.
- Valette, R. M. 1986. The culture test, in Valdes, J.M. (ed.). *Culture bound*. (pp. 179-97). New York, NY: Cambridge University Press.
- Van Ek, J. 1986. *Objectives for Language Learning. Volume I: Scope*. Strasbourg: Council of Europe, Council for Cultural Co-operation
- _____. 1987. *Objectives for Foreign Language Learning. Volume II: Levels*. Strasbourg: Council of Europe, Council for Cultural Co-operation.
- Vygotsky, L. S. 1978. *Mind in Society*. Cambridge, MA: Harvard University Press.
- Wandel, R. 2003. Teaching India in the EFL classroom: A cultural or an intercultural approach, in Byram, M. and Grundy, P. (eds.) *Context and Culture in Language Teaching and Learning*. (pp 72-80). Multilingual Matters: Clevedon.
- Wardhaugh, R. 2006. *An Introduction to Sociolinguistics*. Blackwell Publishing.
- Whittaker, A. et al. (eds.). 2009. *Speak the Culture: Britain*. Thorogood Publishing Ltd.
- Widdowson, H. G. 1978. *Teaching Language as Communication*. Oxford: Oxford University Press.
- _____. 1984. Educational and pedagogic factors in syllabus design, in Brumfit, C. (ed.) *General English Syllabus Design*. Oxford: Pergamon.
- _____. 1989. Knowledge of language and ability for use. *Applied Linguistics* 10.
- _____. 2004. *Text, Context, Pretext: Critical Issues in Discourse Analysis*. Blackwell Publishing.
- Wildner-Bassett, M. 1986. Teaching and learning 'polite noises': Improving pragmatic aspects of advanced learners' interlanguage, in Kasper, G. (ed.). *Learning, Teaching and Communication in the Foreign Language Classroom*. (pp. 163-78). Aarhus: Aarhus University Press.
- Wilkins, D.A. 1976. *Notional Syllabuses. A Taxonomy and its Relevance to Foreign Language Curriculum Development*. Oxford: Oxford University Press.
- Wolfson, N. 1989. *Perspectives: Sociolinguistics and TESOL*. New York: Newbury House Publishers.

- Yalden, J. 1987. *Principles of Course Design for Language Teaching*. Cambridge University Press.
- Yule, G. 1996. *Pragmatics*. Oxford: Oxford University Press.
- Yule, G. & Tarone, E. 1990. Eliciting the performance of strategic competence, in Scarcella, R., Andersen, E., & Krashen, S. (eds.). *Developing Communicative Competence in a Second Language*. (pp. 179- 94). New York: Newbury House.

Appendices

Appendix I: The Teachers' Questionnaire

Appendix II: The Students' Written Discourse Completion Task

Appendix III: Sample Lessons

Appendix IV: The Pretest

Appendix V: The Post-Test

APPENDIX I

The Teachers' Questionnaire

The present questionnaire probes the teachers' opinions and practices of pragmatics and culture teaching. It is part of a research study that investigates the effectiveness of teaching a syllabus following a cross-cultural pragmatic approach in promoting university learners' intercultural communicative competence

Your contribution will be so much appreciated and of great significance to complete the research work. You are kindly requested to answer the questionnaire, providing your experience and insights. Please, tick the right box or complete with full statements if necessary.

Thank you for your valuable time and cooperation.

Section One: Background Information

1. Rank:

a. Titulaire

b. Vacataire

2. Degree:

a. License (BA)

b. Master/Magistère (MA)

c. Doctorate (PhD)

3. How many years have you been teaching English?

.....years

4. What are the different courses you have taught/are teaching at the university?

.....
.....
.....

Section Two: Pragmatics in Language Teaching

5. Do you think that the present English syllabus taught at the university is effective in developing the learners' communicative skills and competences?

Yes

No

6. Which of the following language components, if any, you think, is/are not taught properly within the English course?

a. Grammar and vocabulary

b. Culture of English

c. Appropriate language use in communication.

d. Pronunciation

7. Do you think that the pragmatic aspect of English is given its due share in the university teaching curriculum, within the LMD system?

Yes

No

8. If you answered 'No' in the previous

question, is it because of

a. The teachability of pragmatics?

b. Materials availability?

c. Teacher awareness?

d. Others: Please, specify:

.....
.....
.....
.....

9. When teaching, how often do you clarify or give examples of appropriate language use

a. Always

b. Often

c. Sometimes

d. Rarely

e. Never

10. How do you feel in teaching the pragmatic-related aspects of language use?

a. Very Comfortable

b. Comfortable

c. Not very comfortable

d. Uncomfortable

11. What is your approach of instruction while teaching the pragmatic aspect of English?

a. Inductive

b. Deductive

c. Both

12. Which of these techniques do you generally use in teaching pragmatic elements of language use?

- a. Role plays
- b. Simulation
- c. Group and classroom discussion

d. Others: Please, specify:

.....
.....
.....
.....

Section Three: The Context of Culture

13. Do learners face problems while communicating in English?

- Yes
- No

14. What is the nature of the learners' communication problems in English?

- a. Linguistic
- b. Cultural
- c. Pragmatic
- d. Cultural pragmatic

e. Others: Please, specify:

.....
.....
.....
.....

15. Do you think that providing learners with the cultural background underlying language use would be beneficial for their understanding of and attitudes towards the target culture?

- Yes
- No

16. Does giving the basic cultural information, underlying language use, help learners achieve successful communicative acts using English?

Yes

No

17. Do you compare the rules underlying appropriate English use to those of Arabic, French or native dialects?

Yes

No

18. If you answered “Yes” to the previous question, how often do you do this?

a. Always

b. Often

c. Sometimes

d. Rarely

19. Do you feel that there is a need to introduce a course about the cultural pragmatic aspects of the English language?

Yes

No

Section Four: Further Suggestions

20. Please, add any further comment or suggestion

.....

.....

.....

.....

.....

.....

.....

APPENDIX II

The Students' Written Discourse Completion Task

The present discourse completion task is part of a research work. I'll be so grateful if you can complete it for the evaluation of your intercultural communicative competence. Your answers will be of great significance to bring this research to its end. Thank you for your collaboration.

Please tick the right box or write in the space provided

Section One: Background Information

1.1. Age:

1.2. How many years have you been studying English at university?

1.3. How do you find the English course you are following at the university?

a. Interesting

b. Boring

c. No difference

d. Difficult

1.4. What do you find most 'important' in learning English?

a. Language (grammar and vocabulary)

b. Culture (civilization and literature)

c. Communication

d. All of the above mentioned

e. Others: please, specify:

.....
.....
.....

1.5. What is the nature of hindrances that you face most often in using English?

a. Inadequate linguistic knowledge (grammar and vocabulary)

b. Inadequate cultural information about the target culture language

c. Lack of self-confidence while communicating in English

d. Negative attitudes about foreigners and the target culture

e. Unawareness of the rules underlying appropriate language use.

f. Others: please, specify:
.....
.....

1.6. As a third year student, do you think you are able to communicate successfully in English?

- Yes
- No

Section Two: Linguistic Competence

2.1. Read the following sentences carefully. Decide which word best describes what is being said from each set and fill in the gaps:

- 1) The two cats could be.....only by the number of rings on their tails; otherwise, they are exactly alike.
 - a. diversified
 - b. separated
 - c. differentiated
- 2) Her rapport with everyone in the office the kind of interpersonal skills that all of the employees appreciated.
 - a. prevailed
 - b. exemplified
 - c. delegated
- 3) Despite her dress, she was a simple girl at heart.
 - a. personable
 - b. shoddy
 - c. sophisticated
- 4) elephants from the wild not only endangers the species but also upsets the balance of the nature.
 - a. Provoking
 - b. Poaching
 - c. Contriving

2.2. Which of these words is closest in meaning to the word provided:

- 1- Gracious: a. pretty b. clever c. pleasant
- 2- Fraud: a. b. imposter c. clown
malcontent
- 3- Qualm: a. distress b. impunity c. scruple

4- a. talkative b. thirsty c. beautiful

Loquacious:

5- Reverie: a. phantom b. daydream c.
palimpsest

Section Three: Pragmatic Competence

3.1. Read the following expressions, then, identify the different meanings or functions of the word 'well' in each context:

(a) He works well

.....

(b) Well, you may be right

.....

(c) John: How long have you known him?

Peter: Well, I should say about five years

.....

(d) Michael: Do you like this film?

David: Well, no, not really

.....

3.2. Consider the following situations, then, say what is inappropriate for British people, in each:

Situation 3.2.1:

a: Is it a good restaurant?

b: of course.

.....
.....
.....

Situation 3.2.2:

a: Thanks a lot. That's a great help.

b: Never mind.

.....
.....
.....

Situation 3.2.3:

a: Can you answer my question, Carl?

b: yes.

.....
.....
.....

Situation 3.2.4:

A student enters his class saying “Excuse me!”

.....
.....
.....

3.3. Following are two hypothetical situations, respond to each expressing what you would say in each:

3.3.1. You meet a stranger who is pleased with your English, and is flattering you for your beautiful English. You say:

- a- No, no, my English is very poor.
- b- Thank you. I had good teachers at the university.
- c- Thank you so much.

3.3.2. You stop a taxi. You want the taxi driver to take you to the museum. You say:

- a- Pardon, can you take me to the museum, please?
- b- Museum, please.
- c- Excuse me, would you mind taking me to the museum?

Section Four: Socio - Cultural Knowledge

4.1. Fill in the gaps with the appropriate answer:

a- John Winthrop was

.....

b- The Union Jack is

.....

c- Thanks giving day is on

.....

d- The author of 'Sons and Lovers' is

.....

e- The difference between sonnet and couplet is

.....

4.2. Following are some daily life situations, where misunderstandings may occur. Read them carefully, then give your own reaction, and hypothesize about that of a native speaker:

Scenario 4.2.1:

You and your English friend have an appointment at 3 o'clock. Now, it is 3:45 and your friend does not show up. You call him but he does not answer.

You:

- a. will leave.
- b. will wait for him because you know that he will come for sure.
- c. will keep calling to get any news about him.

A native speaker:

- a. will leave .
- b. will wait for him because he knows that his friend will come for sure.
- c. will keep calling to get any news about him.

Scenario 4.2.2:

You are invited to your English friend's house. When you arrive and take a rest, he asks what you want to have; coffee or tea. You answer him back saying "Oh, no, no, no trouble, please". Your friend doesn't serve you anything to drink, then.

You:

- a. will get embarrassed because he does not give you anything.
- b. will feel that he is not hospitable.
- c. will consider it quite normal.

A native speaker:

- a. will get embarrassed because he does not give you anything.
- b. will feel that he is not hospitable.
- c. will consider it quite normal.

Scenario 4.2.3:

Your English associate caught a cold. You (a gentle man) want to show him your care.

You: "What is the matter?"

He: "feeling sick, may be a cold".

You: Go and see the doctor. Have you taken any pills before? I have some, would you like

to try? Put on more clothes, too.

He: uuuhh, what's wrong with you, too?

You:

- a. will feel interfering.
- b. will not care about your associate's reaction .
- c. will consider him impolite.

A native speaker:

- a. will feel interfering.
- b. will not care about his/her associate's reaction .
- c. will consider him impolite.

Thank you!

APPENDIX III

The Pretest

Part One: Linguistic Competence

1. Choose the word that best represents the descriptions below:

Choir- Semitic- bold- aisle- stoic- equestrian- exotic- reverent- stew

- a. Relating to or denoting a family of languages that includes Hebrew, Arabic, and certain ancient languages such as Phoenician =
- b. Cook slowly in water =
- c. Something originating in or characteristic of a distant foreign country =
- d. A person who can endure pain or hardship without showing their feelings or complaining =
- e. Feeling or showing deep and solemn respect =
- f. A passage between rows of seats in a building such as a church or theatre, an aircraft, or train =
- g. An organized group of singers, especially one that takes part in church services or performs in public =
- h. (Of a person, action, or idea) showing a willingness to take risks; confident and courageous =
- i. Relating to horse riding =

Part Two: Pragmatic Competence

2. Read the following extracts. Identify and explain the point of misunderstanding (with reference to the cultural background) in each situation, then give appropriate explanations if possible:

Extract 2.1: Tom and Richard are two friends are walking down street:

A: Richard, you're looking well. How about getting some coffee with me?

B: Coffee and doughnuts sounds great!

A: Yes, that's nice.

B: So what have you been up to lately?

A: Actually, I have been working around the clock in my new business.

B: You're a real "dough nut," aren't you?

A: Sorry!

.....
.....

.....
.....
Extract 2.2: John meets his supervisor in his office:

A: So, have you finished your work, John?

B: Yes, sir. Perhaps you could read through this for Friday.

A: I'm so occupied this week-end, may be the next week-end or so.
.....
.....
.....
.....

Extract 2.3: At the airport, Daniel and Erickson are two good friends.

Daniel: Could you possibly help me with the luggage?

Erickson: Sure.
.....
.....
.....
.....

Part Three: Socio-Cultural Competence

3.1. Fill in the gaps with the appropriate answer:

a. The National Gallery and the Tate Modern are
.....
.....

b. The donkey and the elephant first appeared in political cartoons as symbols for
.....
.....
.....

c. Buckingham Palace is the official
.....
.....
.....

d. Henry VIII, the Tudor king famous for
.....

.....
.....

e. Jane Eyre is

.....

f. The USA flag contains Stars in white, and stripes alternating white and red. There are ... stars representing the and ... stripes symbolizing

3.2. Indicate whether the following statements are appropriate (✓) or inappropriate (x) in the cultural context of each:

a. In the USA, it is not important what you wear but how you do work.

b. In Britain, the bridesmaids should not organize or attend the bachelorette party.
....

c. In Britain, the best man organizes the men's tuxedo shopping trip.
....

d. In the USA, it is very usual to kiss and hug a casual or new acquaintance.
....

e. Americans treat a salesperson, food server, or any other service provider as someone who's beneath them.

f. For British people, a small child has three godparents: a boy has two godfathers and one godmother, and a girl has two godmothers and one godfather.
....

3.3. Following are some daily life situations, where misunderstandings may occur. Read them carefully, then give your own reaction, and hypothesize about that of a native speaker:

3.3.1. In the street, a gentleman hurries in order to be on time for an appointment. Suddenly, he runs into a lady carrying a bag in her hand (the bag scatters on the ground). If you were that man, you would:

- a- apologize and keep running.
- b- not apologize and keep running.
- c- stop, apologize, and give the lady a hand to gather what is scattered.

A native speaker would:

- a- apologize and keep running.
- b- not apologize and keep running.
- c- stop, apologize, and give the lady a hand to gather what is scattered.

3.3.2. You arranged to meet your best friend, but she did not show up:

you would:

- a- wait till she comes, and treat her as if nothing happened.
- b- be angry and leave
- c- be angry but call her to know if everything is alright.

A native speaker would:

- a- wait till she comes, and treat her as if nothing happened.
- b- be angry and leave
- c- be angry but call her to know if everything is alright.

3.3.3. You overheard a coworker unjustly trashing a workmate she doesn't like as she socializes with a small group in the office lunchroom.

You would:

- a- butt in (interrupt or intrude) and complain what she is doing
- b- not bother your mind because it's out of your business.
- c- remain as an eavesdropper.

A native speaker would:

- a- butt in (interrupt or intrude) and complain what she is doing
- b- not bother her mind because it's out of her business.
- c- remain as an eavesdropper.

APPENDIX IV

The Post-Test

Part One: Linguistic Competence

1. Choose the word that best represents the descriptions below:

Duke- change- eulogy- special- godparent- courtesy- secular- pedestrian- tuxedo

- a. A speech or piece of writing that praises someone or something highly, typically someone who has just died=
- b. A person who presents a child at baptism and promises to take responsibility for their religious education =
- c. Money that is returned to someone because he has paid more than the item costs=
- d. Man's dinner jacket =
- e. The showing of politeness in one's attitude and behaviour towards others=
- f. A person walking rather than travelling in a vehicle =
- g. A dish not on the regular menu at a restaurant but served on a particular day=
- h. Something which is not connected with religious or spiritual matters =
- i. A male holding the highest hereditary title in the British and certain other peerages =

Part Two: Pragmatic Competence:

2. Read the following extracts. Identify and explain the point of misunderstanding (with reference to the cultural background) in each situation, then give appropriate explanations if possible:

Extract 2.1:

A: Is this coffee sugared?

B: I don't think so. Does it taste as if it is?

.....
.....
.....
.....

Extract 2.2: In the corridor of the university, Peter (a student) meets his lecturer Mr. Robinson.

Lecturer: Peter, Have you seen your classmate Steve?

Student: em....no, not really

.....
.....
.....
.....

Extract 2.3:

On a bus a gentleman wants to give his seat to his neighbour, an old lady.
He says: "Please sit down Mrs Smith. You're old"

.....
.....
.....
.....

Part Three: Socio - Cultural Competence

3.1. Fill in the gaps with the appropriate answer:

a- The Tower of London, Westminster Abbey, and Buckingham Palace are
.....
.....
.....

b- Trinity means
.....

c- Thanksgiving Day takes place on
.....

d- Roman Catholic, Protestant, Orthodox, and Anglican are
.....
.....
.....

e- Good Friday and Easter are
.....

f- The USA declared its independence from on
.....

3.2. Indicate whether the following statements are appropriate (✓) or inappropriate (x) in the cultural context of each:

- a. In England, the host himself starts eating before the guest.
.....
- b. In the UK, an RSVP (of refusal or acceptance) to a wedding invitation is not required.
- c. In the USA, in an obituary, daughters of the deceased are listed before sons, and by _____ married _____ names.
.....
- d. In Britain, the knife and the fork should be put on the side of the plate at the end of _____ the _____ meal.
.....
- e. For Britons, pronouncing names wrong or forgetting names altogether is considered _____ as _____ a _____ business _____ booboo.
.....
- f. Handshaking and standing are two rituals that are so appreciated by British people while greeting.

3.3. Following are some daily life situations, where misunderstandings may occur. Read them carefully, then give your own reaction, and hypothesize about that of a native speaker:

3.3.1. *You're sitting with your friend in a restaurant. The waiter serves the meal. Suddenly, while you attempt to take salt, you spill your drink on your friend's laps.*

You say:

- a- "Excuse me, Fred. Waiter! Could you get us a towel?"
- b- "Whoops! It looks like you need a shower."
- c- "I'm so sorry. It was my fault. I'll get a towel."

A native speaker says:

- a- "Excuse me, Fred. Waiter! Could you get us a towel?"

- b- “Whoops! It looks like you need a shower.”
- c- “I’m so sorry. It was my fault. I’ll get a towel.”

3.3.2 *You showed up an hour late for a meeting with all your colleagues.*

You would:

- a- interrupt the ongoing conversation with an apology.
- b- enter the workshop silently, then apologize and explain the reason at the end.
- c- not attend the meeting at all, but excuse later.

A native speaker would:

- a- interrupt the ongoing conversation with an apology.
- b- enter the workshop silently, then apologize and explain the reason at the end.
- c- not attend the meeting at all, but excuse later.

3.3.3. *While shopping, you get halfway through the checkout and remember you forgot something. You fetch your thing and come back after a minute.*

You

- a- jump the queue or the checkout line.
- b- go through the line again.
- c- apologize and justify yourself while jumping the queue.

A native speaker

- a- jumps the queue or the checkout line.
- b- goes through the line again.
- c- apologizes and justifies themselves while jumping the queue.

APPENDIX V

Sample Lessons

Meeting People/Get Talking

1) Culture Spot:

1.1. Warm-Up/ Before Reading:

- a. What do you do when you first meet your friend? --What about meeting a stranger, say for a professional interview or meeting?
- b. We usually shake hands on such occasions, so what meaning does handshake hold to you?
- c. Do you shake hand with the other sex? Why or why not? Who should initiate the move, if so?
- d. What do you know about handshake in Britain, USA or other countries?
- e. Does handshake tell you anything about our and others' personality?

1.2. Understanding/ While Reading:

Read the text, carefully, then, answer the questions below:

Handshake 101

Are we judged by a handshake? You bet! An interview begins with a handshake for a first impression, and then ends with a handshake for a final impression. Make sure that the impression you leave behind is a positive one.



Whether networking, interviewing, or socializing, a good handshake is essential. Unfortunately, we're often remembered by our handshake and sometimes not for good reasons. Does your handshake give the impression that you're nervous, timid, lack self-confidence, have a dull personality, or that you're overly aggressive, condescending or

patronizing? Take a moment to evaluate which of these describes your handshake and consider the kind of impression you might be leaving in your business relationships.

- **The Dead Fish:** A weak, limp, and sometimes clammy, easy to slip out of grip.
- **The Vise Grip:** A bone-breaking grip that tingles for hours afterward.
- **The Claw:** Using only fingers in a claw-like grasp.
- **The Water Pump:** Exaggerated up and down movement as if pumping water.
- **The Germ-a-phobic:** Quick, barely touching handshake appears to be afraid of germs.

A positive handshake...

Leave others believing you are a self-confident, intelligent person with good social skills as well as someone with leadership qualities. Whichever way you slice it, a good handshake is a recipe for success.

Handshake 101!

Take a few moments to brush up on your handshaking skills. It's simply a matter of reflecting on what you've been doing and what improvements can be made in order to leave a positive impression.

Stand and Deliver

A handshake is usually delivered from a standing, face-to-face position and should not be made from a sitting position unless the other person is also seated. Rising would show respect from both yourself and the other person. If seated, stand when a handshake is imminent, and then proceed with the proper handshake steps. Sit once the other person has moved on or joined you at sitting.

Easy steps to a positive handshake

- Plant your feet in front of the other person and lean slightly forward.
- Look onto the other person's eyes and share a smile while extending your hand;
- The palm of each hand should make complete contact while the fingers create a firm (but not bone-breaking) grip.
- Shake three to four time while eyes are engaged.
- Exchange pleasant small talk until the hands naturally move apart.

Reading Comprehension:

- a. Is handshaking important? Why?
- b. Is it important for us, too? Why?
- c. What impressions can handshake leave between interactants?
- d. What are the main steps to positive handshake?
- e. How does the author describe handshake?
- f. What do these expressions mean, according to the context: you bet! ,
handshake 101, to brush up on something, and plant your foot.

1.3. Discussion/ After Reading:

- a- State some of the other ways or tips of starting conversations with others that you know, used.
- b- Is there any difference between British and American ways of getting started a conversation?

2) Language Focus:

2.1. Model Conversations:

Task One: Listen to the following three extracts of conversations, then answer the questions:

Extracts’ Transcript:

Extract One:

A: So, how do you and Jack know each other? Are you colleagues?

B: No, we've known each other since we were kids, actually. We went to school together.

A: Really? Where are you from?

B: Oh, a little village in Suffolk. Not many people have heard of it!

A: What's it called? I'm from that part of the world, too.

Extract Two:

C: Hi, I'm David.

D: Nice to meet you. I'm Harry. I work at the same company as Jack.

C: What exactly do you do?

D: I'm an accountant. What about you?

C: I'm a teacher. I teach French at a local secondary school.

D: I thought you were French! How long have you been in this country?

C: Oh, for about five years now. I love it here.

Extract Three:

E: Oh, that journey took me forever!

F: How did you get here?

E: By bus from Piccadilly Circus.

F: It's a long way, isn't it? How long did it take?

E: About an hour. But it's a great route - it takes you right past the new Olympic stadium. Have you seen it yet?

F: No, I've heard so much about it though. Tell me, is it really as amazing as they say?

Questions:

- Who asked the questions in each extract: A or B; C or D; E or F?
- Were the questions personal?
- Match the conversations to the strategies they illustrate successfully:
 - Try to find something in common with your listener.
 - Match the mood of the speaker.
 - Try to give more information or say something interesting about where you come from, your job, etc.
 - Remember to ask questions too - don't just talk about yourself.
- Suggest some suitable topics and give examples of the kind of questions you can ask while engaging in a conversation.

Task Two: Read and compare how language is used in the following two versions of a conversation and its effect on communication flow, through answering the questions below:

Version 1: Situation: Waiting for a friend on campus

B: [Stare at A]

A: Can I help you?

B: Where did you get it? [Get closer to A]

A: At Nordstrom

B: Wow... You shop at Nordstrom? How much did it cost?

A: I'm sorry, but I see my friend coming. I have to go.

B: OK, well, I'm Bob. Bye.

Version 2: Situation: Waiting for a friend on campus

B: Excuse me, um... I can't help but notice. I love your shoes.

A: Oh, thank you. Yeah I just got them and they are so comfortable

B: Can I ask where you got those?

A: Of course, I brought them at Nordstrom. I always get my shoes there because if they break they can fix it for free.

B: Really? Thank you ... I'll remember that next time I shop for shoes. But I think Nordstrom is expensive. If you don't mind asking, how much did they cost?

A: Actually, they were on sale. They were only 50\$

B: Thanks, I'm going downtown this weekend. I'll check it out. By the way, I'm Bob.

A: Hi, Bob. I'm A

B: Nice to meet you. Are you going downtown, too?

Questions: In each of the versions,

-How do you think the relationship between the interlocutors is?

-Describe the context of speech.

-What is the intention of speaker B? Does he achieve his goal?

-Do speakers understand each other; is there any shared background knowledge?

Justify?

2.2. Accurate Practice:

Nick and Becky have come to a college to enroll on an evening course in Spanish. While they are waiting to enroll, they start up a conversation. Reorder their dialogue so that it makes sense.

Becky: What exactly do you do? []

Nick: That's an idea! Oh, look, you're next in the queue. Good luck! []

Nick: Yes, it does. Have you done Spanish before? []

Becky: The course looks popular, doesn't it? [7]

Becky: Well, you could always work in Spain. They need accountants too! []

Nick: I've done a course before, but the trouble is, if you don't practise, you forget everything. I don't really need it for my job so I'm worried the same thing might happen again! []

Nick: I'm an accountant. []

Becky: No, I haven't. But I've just got a job in international sales so I thought it would be good to learn Spanish. What about you? []

2.3. Appropriate Practice:

Write the appropriate language structure to be used in each of the following situations:

Situation 1: Susan and David are two friends working as journalists. Susan is reading an article about astrology.

She asks David about his interest in it saying:

.....
.....

David expresses slight interest saying:

.....
.....

Situation 2: Susan is interviewing a famous authoress and asks her about her interest in politics.

She says:

.....
.....

The authoress expresses great interest saying

.....
.....

2.4. Free Practice:

Write short dialogues about how to engage in conversations in the following situations:

- 1- Anna meets Paul, a new neighbor, in a hospital.
- 2- While entering his work office, John sees Donald, the brother of his Swedish friend Mark.

Festivals in the UK/USA/ Giving and Receiving Compliments

1) Culture Spot:

1.1. Warm-Up/ Before Watching Video:

On a sheet of paper, answer the following questions:

- a- Festivals, around the world, are mainly of two types, secular or religious. What is the difference between the two?
- b- List some of the festivals which are celebrated worldwide?
- c- Match the following festivals, celebrated in the UK/USA, with their appropriate day:

Festival	Date
St Valentine's day	31 st October
Halloween	25 th December
Independence day	14 th February
Christmas	4 th Thursday in November
Thanksgiving day	4 th July

1.2. Understanding/ While Watching:

See Video: https://www.youtube.com/watch?v=_A8SIDIwG3A

- a- What do these words refer to: crackers, Guy Fawkes, Christmas dinner, and Pancake day, Hogmanay.
- b- What happens on St Valentine s day?
- c- When do the British open their Christmas Presents?
- d- Why do the British put a silver coin on their Christmas pudding?

1.3. Discussion/ After Watching:

- a- Name some of the other festivals you know celebrated in the UK/USA, and say what is characteristic in each (Easter)?
- b- Is any of these festivals celebrated in your own country?
- c- If yes, do you celebrate them in a similar way?
- d- List some of your festivals (Ramadhan, Greater Bairam, and Lesser Bairam...)
How do you celebrate them in your home towns?
- e- Think of the cultural practices in your own country and that can be regarded as quite akin or counterpart to the following:

- On Pancake Tuesday, the day before Ash Wednesday, the day in February when the Christian period of Lent begins i.e. the time when Christ went into the desert and fasted for forty days, the British eat lots of pancakes. These are made from flour, milk and eggs, and fried in a hot pan.
- On Remembrance day, 11th November, known as the Memorial day in USA and which is celebrated on the last Monday in May, the British commemorate those who died in WW I, WW II and other wars. Many people wear poppies (a red flower) in memory of those who died. At 11 a.m., there is a two-minute silence.
- The game of “Trick or Treat” is played by children, in Halloween, who dress up as ghosts and witches and go around people’s houses asking for sweets. It is a transformation of a past tradition known as ‘souling’. It was done by poor people who went around houses asking for food in exchange for their prayers for dead.
- On Thanksgiving day, 4th Thursday in November, Americans reunite with their families to have a dinner which consists of turkey with stuffing, corn, cranberry sauce, sweet potatoes, and pumpkin pie.

2) Language Focus:

2.1. Model Conversations

Task One: Notice the following small talks of conversation.

- 1- A: Are those new earrings? They really suit you.
B: Oh, thank you. I just got them.
 - 2- A: Mm, that was a lovely meal.
B: thank you.
 - 3- A: I love your jacket.
B: This old thing? I’ve had it for years.
- Say what is the function of A’ s speech in each of these conversations.
 - What are the structures used to express the speaker’s intention?
 - State other language structures that can be used using examples.
 - What is the reaction of the listener in each situation?
 - Is it appropriate in all cases? Why?

Task Two: Listen to extracts from four conversations, then answer the questions below:

Extract 1:

Rory: I love your new flat, Georgia! You really did a good job on it.

Georgia: Oh, do you think so? I wasn't sure about the purple sofa, to be honest.

Rory: No, I love it! The cushions go really well with it.

Georgia: Yes, the cushions are great, aren't they? A friend of mine brought them back from India.

Extract 2:

Steve: That was a lovely meal, Evan.

Evan: I'm glad you enjoyed it. But Alison did most of the work, I must admit.

Steve: You're obviously a very good cook, too, Alison!

Alison: That's a bit of an exaggeration! It was very simple.

Steve: Yes, but it was delicious

Alison: Oh, come on! Anyone can make tuna pasta!

Extract 3:

Gina: That's a very nice bag.

Kate: What, this? I've had it for ages. In fact, I'm going to throw it out after tonight. I really hate it. I like yours, though.

Gina: Thank you. Kate: Was it expensive?

Gina: Well, I got it in the sale, but it's true that I've never spent this much on a bag! I just really liked the size. I've always got so much stuff to carry!

Kate: Oh, I know what you mean. That's why I've still got this old thing. I can't believe you actually like it.

Gina: Well, I do...

Extract 4:

Will: What a sweet baby!

Bella: Thanks! It's the first time I've dressed him in these clothes.

Will: I love the jacket.

Bella: Oh, do you? My mother knitted it, actually.

Will: Well, she really chose the right colour. It matches his blue eyes.

Bella: Yes, it does - although to be honest, she made it before he was born.

Will: So, it's just luck then?

Bella: Yes, it is!

Questions:

- Write down the expressions used while giving and receiving compliments in each extract.
- Note the strategies that the speakers use to express such language function appropriately.
- What mistakes do speakers make in conversation 3, 4?

2.2. Accurate Practice

Task One: Fill in the blanks with a different word to complete the structures of giving/receiving compliments below:

- 1- You have.....a beautiful home.
- 2-lovely children you have!
- 3- It'syou to say that, thanks.
- 4- That's really nice to
- 5-his wife lovely! isn't
- 6- Youdid a good job!
- 7- I'myou like it
- 8- You handled that situation.....
- 9-game! I didn't realize you were that good at tennis!
- 10- It's all.....to them, actually. We really worked well together.
- 11- Iyour dress.
- 12-a great-looking car!

Task Two: Write two small talks of conversation with the appropriate responses.

Conversation 1

- A: You played really well today, Scott.
- B:.....
- A: Your team deserves the trophy
- B:.....

Conversation 2

- A: I love your coat, Maggie. It's beautifully cut, and it really suits you.
- B: Is it cashmere?
- A: No, sadly!
- B: Well, it feels like it! So soft ...

- A:

2.3. Appropriate Practice

Task One: Read the following sentences aloud using the appropriate intonation for giving compliments

- 1- What a beautiful painting!
- 2- It's beautifully cut..
- 3- That's a stunning outfit.
- 4- Your children are charming!
- 5- I really like your new flat

Now, listen to those ways of making compliments. Note which words are stressed by the speaker and how it affects to convey the main message.

Task Two: Listen to these sentences and decide whether the speakers sound sincere or insincere.

- 1- I love your new glasses.....
- 2- Your glasses are great! They suit you perfectly!.....
- 3- What a sweet little girl you've got.....
- 4- That was ... very good indeed. How long have you been taking piano lessons?
.....
- 5- Oh, that's a gorgeous jumper - is it mohair?.....

2.4. Free Practice:

With your classmate, act out three different situations of giving and responding to compliments as follows:

- 1- Compliment your friend on the way the living room has been decorated.
Follow up your compliment with a reason.
- 2- Accept a compliment made by your teacher on your grade, and respond to it.
- 3- Accept a compliment on your drawing talents but include someone else in the compliment.
- 4- Compliment your friend's name adding extra comments on it.

Food and Dishes/ At a Restaurant

1- Culture Spot:

1.1 Warm-Up/ Before Watching Video:

Give the name of the dishes illustrated in the pictures below



- What characterizes each?
- What other special foods are eaten during special occasions in Algeria/Britain?

1.2 Understanding/ While Watching Video:

See Video: <http://learnenglish.britishcouncil.org/en/word-street/food-britain>

Now, watch the video then answer the questions below:

- What is it about?

According to the video:

- What is a Borough Market?

- What is an English breakfast?
- What does “locally sourced” ingredients mean?
- What is the traditional British food mentioned in this video?
- What characterizes British food? What is its result?

1.3 Discussion/ After Watching Video:

Eating can tell you a lot about a person. According to psychologists, the way you eat and what you eat reflects the culture you belong to and your personality.

Imagine you are interested in someone at work. One day you invite them to your house for dinner. They’ve just arrived. Read on and answer the questions:

- 1- You serve the main course. It’s steak, potatoes and peas. Before starting to eat, what do you do?
 - a- I invite my guest to start eating.
 - b- I pray silently for few minutes.
 - c- I tuck the napkin into my shirt front and say, “Let battle commence!”
- 2- How’re you going to eat the food?
 - a- I push a bit of food onto my fork and eat it carefully, trying not to speak with my mouth full.
 - b- I stab individual peas with my fork then chew each one 32 times.
 - c- I squash all the food with my fork then eat the paste with a large spoon.
- 3- First on the menu are some mini egg sandwiches. How do you eat yours?
 - a- I take delicate bites, being careful not to drop anything on the floor.
 - b- I throw one in the air and catch it in my mouth. That should impress my date.
 - c- I stuff six of them in my mouth at one time, creating a large ball of food in each of my cheeks. Then, I slowly consume the paste over a period of ten minutes whilst maintain a conversation with my guest. Impressive!

- 4- Your date opens one of your kitchen cupboards while you're in the bathroom. What will he/she see?
- a- Pots of herbs and spices, packets of pasta and a few tins of the usual stuff: tinned tomatoes, tomato puree etc.
 - b- 120 tins of baked beans.
 - c- Tins of tomatoes and baked beans in neat ranks, each with its label turned to precisely the correct angle. I have an obsessive compulsive personality disorder.
- 5- The meal is over. What do you do?
- a- I wait for my guest to finish, then take the plates away to the kitchen.
 - b- I push my knife and fork around nervously.
 - c- I lick my plate until it is completely clean.

(From "Food Talks: A Quiz" Hot English Magazine N 15: p. 5)

- Apart from the above-mentioned tips or etiquette of eating, what are other tips of eating in a good manner followed in your culture?
- What about eating etiquette in Britain?

2- Language Focus:

2.1 Model Conversation:

Task One: Listen to the dialogue then answer the questions below:

Listening Script:

David: Well, what about starters?

Helen: I'm going to have onion soup.

Carol: I think I'll have a salade niçoise.

Michael: What is the niçoise?

Carol: Well, it's got tomatoes in.

David: You're having onion soup, are you, Helen?

Helen: Yes

Michael: I think I'll have that too.

David: Two onion soups and one salade niçoise. And I think I 'll try the mushrooms on toast.

Michael: What about the main course?

Carol: I think I'll have sautéed kidneys.

Michael: Yes, they're very good.

David: So that's one sautéed kidneys.

Michael: I'll have the lamb, I think.

Helen: Well, I'm tempted by the Boeuf Stroganoff.

Carol: What is it?

Helen: Well, I think it's usually stewed or braised. And served with a little cream, I think-sour cream.

Carol: Sour-cream, uh-huh.

David: What about you, Michael?

Michael: I'll probably try the lamb, but I'd like to know how they do it.

Waitress: Are you ready to order now?

David: Yes, I think we're more or less. So to start with, three onion soups. Is that right? Three onion soups and one mushrooms....

Carol: No, sorry I was going to have the salad.

David: Oh, two onion soups, one salade niçoise and one mushrooms on toast. And can you tell us how some of these dishes are prepared-the lamb for example?

Waitress: Well, the lamb cutlets are grilled and then cooked in a sauce of wine with onions and slices of potatoes.

Michael: Sounds delicious.

David: One lamb cutlets, then.

Waitress: Would you like salad or vegetables with your lamb? The vegetables are cauliflower peas, carrots or French beans.

Michael: I'll have salad, please.

Waitress: And French fries?

Michael: Please.

Helen: What did you say the vegetables were?

Waitress: Cauliflower, peas, carrots or French beans.

Carol: I think I'd like the kidneys, please. And I'd certainly like salad.

Waitress: And French fries?

Carol: Er.... Yes, please.

Helen: The Boeuf Stroganoff- is it served with rice?

Waitress: With rice, yes. You can also have vegetables or salad with it.

Helen: I'll have that please. And with salad.

Waitress: Boeuf Stroganoff with a salad.

David: And for me steak.

Waitress: Well-done, medium or rare?

David: Medium, please. With salad and French fries.

Waitress: Did you want any wine with the meal?

David: Yes, we do, don't we? What would we like?

Helen: Are we all going to have the same thing or...?

Carol: Well, David and I will probably have red wine, and you're having beef. What about you, Michael?

Michael: Red is fine by me.

Carol: Well, there is the house wine. Shall we have a carafe of red?

Waitress: Red wine?

Carol: Red, please.

Waitress: Thank you.

Questions:

- Describe the context of speech where this dialogue takes place.
- What is meant by the following words: starter, main course, stewed, and well-done?
- What are two basic language functions used in this dialogue?
- Sort out some of their structures.
- Give other expressions used with these functions.

Task Two: Listen to the two following extracts of conversation and say what the main difference between them is. Then compare how this difference affects the language used in each extract.

Extract One:

A: "Can I get a drink started for you?"

B: "I'll take a coke."

A: "One coke. I'll be right out with your coke."

--Pause-- "Here's is your coke. Are you ready to order?"

B: "Can I have one more minute?"

A: "Sure. I'll be back in a little bit."

--Pause-- "Do you need more time?"

B: "I'm ready now. I'll have the Patty Melt with fries."

A: "Do you want regular fries or steak fries?"

B: "Steak fries please."

A: "I'll have that out for you in a few minutes."

--Pause-- "Here you go. Do you need anything else?"

B: "Can I have a bottle of ketchup?"

A: "I have one right here."

B: "Great. Thanks."

A: "Is everything ok here?"

B: "Yes. Thank you."

--Pause-- "Excuse me. Can I have my bill?"

A: "Sure. Here you go."

Extract Two:

A: Welcome to McDonald's. May I take your order?

B: I'll take number five and a small coke.

A: Would you like medium, large, or super-size?

B: Medium please.

A: One medium number five and one small coke. Will that be all?

B: Yes.

A: Will that be for here or to go?

B: To go please.

A: The total comes to \$5.97.

2.2 Accurate Practice:

Task One: Imagine you're a waiter in a restaurant who is required to serve his first table. Choose the appropriate word in each situation so that you complete the suitable questions you may need to ask your guests:

- 1- Can I (**a-bother b-interest c- decide**) anyone in a cold beverage to start?
- 2- Has everyone (**a-chosen b- picked c- decided**) or do you need a few more minutes with the menu?
- 3- Would you like to hear today's (**a- specials b-orders c-seasons**)?
- 4- Is anyone interested in soup or salad as an (**a-bite b-appetizer c-optional**)?
- 5- How would you like your steak (**a-to go b-cooked c-tasting**)?
- 6- And how is everything (**a-so far b-so so c-so fine**)?
- 7- Are you all (**a-enjoying b-great c-finished**) with your plate?
- 8- Is this all together, or would you like (**a-one b-some c-separate**) bills?

Task Two: Now, how will your guests respond to your questions? Choose the right word in each response that express mutual understanding between you and your guests.

- 1- I think we are all ready (**to order/go there/boarder**).
- 2- We read the (**details/specials/officials**).
- 3- I think we'll get another order of garlic bread to (**have/get/bite**).
- 4- I like my steak (**medium rare/raw/dead**), so that there is a little pink in the middle.
- 5- Do you have any (**sauce/pepper/meat**) to dip the chicken fingers in?

- 6- Everything is (**delicious/late/checked**). Thank you.
- 7- I can't eat another (**though/bite/please**).
- 8- We'll have coffee while we look at the dessert (**cake/menu/delicious**).
- 9- You can put it all on one (**bill/glass/menu**), thanks.

2.3 Appropriate Practice:

The following are various situations where the guest wants some information. Write the appropriate response (s) of the waiter in each.

- 1- We reserved a table under the name of Brown.
- 2- Excuse me, we ordered a while ago and our food hasn't arrived yet.
- 3- Do you deliver?
- 4- Can we have a box for this?
- 5- This soup is cold.
- 6- Can I get a refill?
- 7- I'm allergic to seafood.
- 8- Here's my card. You accept Visa, right?
- 9- Thank you for the wonderful service!

2.4 Free Practice:

Take a look at this Menu, then practice ordering food and taking orders with a partner in the form of a dialogue.

Starters	
Chicken Soup	\$2.50
Salad	\$3.25
Sandwiches - Main Course	
Ham and cheese	\$3.50

Tuna	\$3.00
Vegetarian	\$4.00
Grilled Cheese	\$2.50
Piece of Pizza	\$2.50
Cheeseburger	\$4.50
Hamburger deluxe	\$5.00
Spaghetti	\$5.50
Drinks	
Coffee	\$1.25
Tea	\$1.25
Soft Drinks - Coke, Sprite, Root Beer, etc.	\$1.75

Family / Expressing Agreement/Disagreement

1- Culture Spot:

1.1 Warm-Up/ Before Listening:

- Is the family group typical of families in Algeria? Why or why not? If not, what is typical?
- Work with a partner and explain what each of the following terms probably means:
 - a- two-career families
 - b- stepfamilies
 - c- Godparents
 - d- baptizing
 - e- silver mug

1.2 Understanding/ While Listening:

Listen to the following text, carefully, then, answer the question below:

Script

Marriage, Family, and the Home

The Family Today

The traditional image of the average family in the United States shows Mom taking care of her two kids and a house in the suburbs while Dad drives off to work. In fact, such a family is relatively rare today, both in the United States and in many other countries. Meanwhile, new forms of the family unit have become increasingly common.

Two-career families

Recently in the United States, there has been a tremendous increase in the numbers of married women who work outside the home – from 32 percent in 1960 to 62 percent in 1998. The employment of married women has increased family income significantly, but research indicates that this economic gain does not necessarily bring happiness. Where husbands fully support their wives' employment by doing their share of cleaning and child care, the couples are usually happy in their marriages. Where husbands expect their wives to do all the housework as well as their jobs, there is frequently conflict.

Single-parent families

With increased divorce, there has been a huge rise in the number of children growing up in households with just one parent. From 1970 to 1998, the proportion of single-parent families in the US more than doubled – increasing from 13 to 31 percent. A large majority (82 percent) of such families are headed by women. It has been estimated that more than half of all children born today live for some time with only their mothers before they reach age 18...

Stepfamilies

Because of the high rates of divorce and remarriage, stepfamilies have also become quite common. They number some 7.3 million and account for 16 percent of all married couples with children under age 18. Because women usually win custody (that is, care and guardianship) of children in divorce cases, most stepfamilies consist of mothers, their biological children, and stepfathers. The happiness of stepfamilies depends largely on how well the stepfather gets along with the children. It can be difficult to be a stepfather. Stepfathers are likely to have problems with discipline. If a stepfather tells his 12-year-old stepson that he should not watch an R-rated movie, he may reply: "My dad lets me watch them. Besides, it's Mom's television set." Conflicts are most likely with teenagers. Teenagers are trying hard to break free of adult control. They may accept parental discipline only out of love and respect, which they may not have for their stepfathers...

Types of marriages

There are two major types of marriages: monogamy and polygamy. In *monogamy*, one wife and one husband have an exclusive relationship. In *polygamy*, a person has more than one spouse, (usually the husband has more than one wife). Monogamy is the only legal type of marriage in the US and most other nations. Polygamy is still legal in some parts of the world, especially Africa and the Middle East, although it is declining in both regions.

Some people have only one husband or wife at a time, but marry, divorce, and remarry, a number of times. This is sometimes called *serial monogamy*. The famous actress, Elizabeth Taylor, who has had seven husbands, is an example of a serial monogamist.

Living together

Many couples, in the United States today, choose to live together without marrying. In the past, very few couples lived together without a formal wedding ceremony or marriage license. Today, cohabitation occurs in all sectors of U.S. society – college students, young working adults, middle-aged couples, and even people in their sixties and seventies. Their number had soared from half a million in 1970 to over 4 million by 1998. A similar trend has occurred in many countries. These days there is very little social disapproval of living together, and courts increasingly protect couples' rights as if they were legally married. Nevertheless, it is still quite rare for couples to live together permanently without marrying. For most couples, living together is a temporary arrangement that leads to marriage after two or three years. Living together is just one example of the many alternative lifestyles found in the United States and other parts of the world today. Others include staying single, and living with a large group of other adults and their families.

Staying single

Over the last twenty years, there has been a huge increase in the number of people who remain single. In 1998, about 25 percent of all U.S. households were single-person households. In other countries, similar-statistics can be seen. Most people who live alone are young adults who postpone marriage into their late twenties, but some are in their thirties and Forties. One reason they often give for staying single is that they have

not met the right person. Others say that marriage involves too much commitment and responsibility, or that they prefer the single lifestyle. There are two important sociological reasons for the increase in singlehood. First, the social pressure to get married has declined. Second, the opportunity for singles to have a good life has expanded. This is especially true for women. As educational and employment opportunities for women increase, marriage is no longer the only path to economic security, emotional support, social respectability, and meaningful work.

Communal living

Sometimes a group of people who are not related, but who share similar ideals and interests, decide to live together as one unit or community. In these types of communities, sometimes called **communes**, the members share their possessions and their skills in order to be independent of mainstream society. Many, for example, grow all their own food and educate their children in their own small schools. It is difficult to estimate how many communes exist in the United States or other countries around the world. Communes vary also in type and size, all are based on a principle of cooperation among members. The concept of communal living is now being applied to some city housing projects. In **cohousing**, buildings are designed so that residents can really live as part of a community while keeping their own personal space.

Listening Comprehension:

1- According to the text, what is meant by:

- living together (cohabitation)
- communal living
- child-free marriages
- Monogamy, polygamy, and serial monogamy

2- Why do people tend to stay single?

3- Whattype of problems do stepfathers face with their children?

1.3 Discussion/After Listening:

Discuss the following questions:

- 1- How acceptable are these ways of life in Algeria? Why?
 - a- a man and a woman living together without getting married.
 - b- a man or a woman living alone and never getting married.
 - c- a group of people living together who are not related, but who share interests and beliefs.
 - d- people marrying two or three times during their lifetime.
- 2- How common do you think these living arrangements are in the United States?
- 3- What is meant by christening? Who does it? How?
- 4- Is it done in Algeria? How?

2- Language Focus

2.1 Model Conversation:

Task One: Read the following extract carefully, and then answer the questions:

Extract One:

John and all his classmates are going to Dufan. He is chatting with his best friend, George.

John: It's very exciting today.

George: Yes, it is. I'm having so much fun

John: Which is the most exciting game for you here?

George: Well, I must say that roller coaster is the most exciting game.

John: Yes, I agree. The roller coaster gave me an unforgettable experience. I think I want to ride it again.

George: Yes, me too. By the way, are you chewing gum? Can I have some?

John: Yes, of course. Here you are.

George: Thanks.

John: Do you want the new banana flavour? It tastes good.

George: Not for me, thanks. I don't like bananas.

Questions:

- 1- What is the subject of the discussion?
- 2- What are the dominant language functions used?
- 3- Give their structures.

4- Give other structures that are relevant to express such type of speech acts. Exemplify.

2.2 Accurate Practice:

Task Two: Make the following into questions and answers about opinions.

- a) 1- how/feel/ the proposed new art gallery?
2- it's unnecessary. . . as far as I'm concerned
- b) 1- what/opinion/Carlos Begonyou's new painting?
2- it's below his usual standard . . . it would seem to me that
- c) 1- I/wondering/you stood/question/the council's proposal for a new art gallery.
2- it's a waste of money. . . from my point of view
- d) 1- what/ think/ Carlos Begonyou's earlier work?
2- it's very exciting . . . personally, I think that
- e) 1- I / wondering/opinion/ Begonyou's more recent work was.
2- it's horrible . . . I reckon
- f) 1- what/ think/ the council's plans for a new art gallery?
2- there are more important things to spend money on . . . as I see it
- g) 1- what/opinion / this painting?
2- it's really quite interesting . . . as far as I'm able to judge

Task Three: Make the following into statements of agreement or disagreement.

- a) As far as I'm concerned, Clark is a terrible footballer!
1- I/go along/you there
2- I/ really sure if/go along/you there
- b) In my opinion Manchester United is a great team!
1- I/ agree more
2- You/ be joking
- c) It would seem to me that English football is declining!
1- Yes, I / tend/ agree/you/ that
2- do/really/so
- d) In my opinion, Syd is the best goalkeeper around!
1- I /with / there

2- I /not accept that

e) Personally, I think that football is a boring game for people who don't support a particular team.

1- I /your point

2- I /not agree

2.3 Appropriate Practice:

Task Four: Listen to these conversations between friends, and then complete the table below with the appropriate expressions:

Asking for Opinions	
Neutrally Expressed Opinions	
Strongly Expressed Opinions	

Task Five: Write these phrases in the correct place in the table, according to how forceful they make an opinion sound:

- I'm completely sure
- I'm absolutely sure
- I feel fairly sure
- I'm totally convinced
- I'm quite worried
- I'm 100% sure
- I'm utterly convinced
- I feel rather strongly
- I'm not altogether convinced

Very Strong	Not Very Strong

Task Six: When you have to disagree, it's important to use the right tone, and also an appropriate register, depending on the situation. Choose the most appropriate response in each case.

1- Two colleagues are discussing work over a coffee.

It seems to me, the harder you work, the more work people seem to pile on you!

a- Well, it depends

b- I'm sorry, I can't go along with that.

2- A dentist is talking to a patient.

It appears to me that you're not brushing your teeth as carefully as you should be.

a- No way!

b- I'm sorry, I don't think that's right.

3- Two strangers are making small talk at a party.

I believe everyone should be allowed to work at home, at least once a week. Don't you agree?

a- I really think it depends on the nature of the work someone does, don't you?

b- That doesn't make any sense!

4.4 Free Practice:

Task Seven: Using the expressions from Task Two and Task Three, make conversations about these things:

1- What do you think about animal testing on cosmetics? (very forceful)

2- not allowing junk food advertising on TV (not very forceful)

3- making parenting classes a must for all new parents (very forceful)

4- being able to get a driver's license at 16 (not very forceful)

5- making public transport free for the unemployed (very forceful)

Résumé

Dans un monde en rapide mutation, caractérisé par la mondialisation, le concept de compétence communicative interculturelle est introduit dans l'enseignement des langues étrangères. Cette nouvelle approche vient de remplacer la compétence communicative afin de répondre aux besoins des apprenants de fonctionner avec efficacité et de manière appropriée avec les gens d'autres cultures. Les étudiants d'anglais sont tenus non seulement de développer leurs compétences en communication mais aussi d'adopter de nouvelles attitudes de tolérance, d'empathie et d'acceptation de normes et de comportements spécifiques à une culture. Ces exigences ne sont pas systématiquement et explicitement traitées par l'enseignement de l'anglais dans les universités algériennes. En particulier, et comme résultat direct, les étudiants de l'université Mohamed Seddik Benyahia, Jijel, sont présumés ne pas être aptes à gérer des contacts interculturels et des conversations, même à des stages avancés menant à leur obtention du diplôme. S'appuyant sur ces considérations, un triple objectif est concocté pour cette étude. Le premier objectif est de diagnostiquer l'enseignement de la culture et sa position dans le programme mis-en-œuvre. Les deuxième et troisième objectifs concernent la suggestion d'une approche culturo-pragmatique pour l'enseignement de l'anglais au niveau tertiaire et l'évaluation de son efficacité dans le développement des compétences interculturelles des étudiants. Pour atteindre ces objectifs, deux hypothèses sont formulées et testées. La première hypothèse stipule que les programmes d'enseignement actuels, bien qu'ils contiennent les éléments de la culture et de la pragmatique de communication, ils manquent de les propulser au premier plan et, par conséquent, ne permettent pas d'atteindre les résultats souhaités pour améliorer la compétence interculturelle des étudiants. Cette hypothèse est mise à l'épreuve à l'aide d'un questionnaire et d'une tâche écrite, conçues pour les enseignants et les étudiants, respectivement. Les données obtenues révèlent que les enseignants, bien que conscients de l'importance de la culture, ne l'intègrent pas pleinement dans leurs programmes d'enseignement et que les étudiants ne possèdent pas les compétences communicatives interculturelles. Pour la deuxième hypothèse, qui soutient que l'utilisation d'une approche interculturelle et pragmatique pour enseigner l'anglais aboutirait à renforcer cette compétence, deux tests alternatifs sont remis à deux groupes d'étudiants avant et après une intervention qui consiste à mettre en place un programme d'une durée d'un semestre, basé sur des idées culturelles et pragmatiques. Les résultats du test préliminaire (pré-test) ont révélé des performances convergentes dans et entre le groupe témoin et le groupe expérimental, mais sans

succès d'atteindre les notes de passage. À la fin de la période de traitement, le groupe expérimental a non seulement surpassé le groupe témoin dans les notes, mais s'est très bien comporté sur tous les aspects de la compétence communicative interculturelle. Sur la base de ces résultats, des recommandations pédagogiques sont suggérées aux concepteurs de programmes et aux enseignants pour attribuer à la culture une importance adéquate, similaire à celle accordée aux compétences linguistiques.

Mots clés: Compétence communicative interculturelle; Compétences linguistiques, pragmatiques, socioculturelles; Culture, Pragmatique, Approche, Syllabus, Techniques, Evaluation.

ملخص

في ظل عالم سريع التغير يتسم بالعلومة، تم إستحداث مفهوم الكفاءة التواصلية بين الثقافات في تدريس اللغات الأجنبية. هذا المفهوم الجديد يوسع في مفهوم الكفاءة التواصلية تلبية لإحتياجات المتعلمين للتواصل بشكل فعال ومناسب مع أشخاص من ثقافات أخرى. في هذا الإطار، أصبح لزاما على متعلمي اللغة الإنجليزية تطوير مهاراتهم التواصلية و تبني مواقف جديدة من التسامح والتعاطف والقبول اتجاه سلوكيات وقواعد الثقافات الأخرى. و الملاحظ هو أن هذه الاحتياجات غير معالجة بطريقة منهجية وواضحة في تعليم اللغة الإنجليزية في الجامعات الجزائرية. كنتيجة مباشرة ، فإن الطلاب في جامعة محمد الصديق بن يحيى، جيجل، غير متمكنين من إدارة الإتصال بين الثقافات وإجراء المحادثات حتى في مراحل متقدمة من تعليمهم. و على هذا الأساس، تم إدراج ثلاثة أهداف لهذه الدراسة. الهدف الأول يتمثل في تشخيص تدريس الثقافة ومكانتها في المنهج المطبق حاليا. أما الهدفان الثاني والثالث فيتعلقان بإقتراح منهج أساسه البراغماتية و الثقافة لتدريس اللغة الإنجليزية على مستوى التعليم العالي وتقييم فعاليته في تطوير كفاءات الطلاب في التواصل بين الثقافات. ولتحقيق هذه الأهداف ، طرحت فرضيتان للإختبار. تنص الأولى على أن كل من الثقافة وبراغماتية الإتصالات، وعلى الرغم من كونها معالجة في مناهج التعليم الحالية، فإنها نادرا ما تدرس بشكل مدمج وواضح، وهذه الطريقة أخفقت في تحقيق النتائج المرجوة على مستوى تحسين الكفاءة التواصلية بين الثقافات للطلاب. تمت معاينة هذه الفرضية باستخدام إستبيان للأساتذة وإختبار للطلاب. وقد كشفت نتائجهما أن الأساتذة، وعلى الرغم من إدراكهم لأهمية الثقافة، فإنهم لا يدمجونها في مناهجهم التعليمية، وأن الطلاب غيرمكتسبين للكفاءة التواصلية بين الثقافات. أما بخصوص الفرضية الثانية والتي تؤكد على أن استخدام منهج يقوم على البراغماتية و الثقافة لتدريس اللغة الإنجليزية من شأنه أن يؤدي إلى تعزيز هذه الكفاءة ، فقد تم تقديم اختبارين بديلين لمجموعتين من الطلاب قبل وبعد التجربة المتمثلة في تطبيق منهاج لمدة سداسي دراسي كامل بناء على أفكار ثقافية وبراغماتية. أوضحت نتائج الإختبار القبلي أداء متقاربا في كل من المجموعتين الشاهدة والتجريبية وفيما بينهما، إلا أنهم لم يحصلوا على نتائج مقبولة. مع نهاية فترة التجريب، تفوقت المجموعة التجريبية ليس فقط في النتائج وإنما في الوصول إلى أداء جد إيجابي في كل جانب من الكفاءة التواصلية بين الثقافات. وعلى أساس هذه النتائج، تم إقتراح التوصيات التربوية لمعدي المناهج والأساتذة قصد إعطاء الثقافة أهمية مماثلة للمهارات اللغوية.

الكلمات المفتاحية : الكفاءة التواصلية بين الثقافات ،الكفاءة اللغوية ،الكفاءة البراغماتية ،الكفاءة الثقافية ،الثقافة ،البراغماتية ،منهج ،تقنيات ،تقييم.