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*Teaching and Developing Intercultural Competence in Learners:
Case of First-Year EFL Students at the University of Tlemcen*

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Studies

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Dedications

First, I want to thank Allah for giving me strength and faith to finish this work.

I dedicate this research work to my dear parents for their emotional support, love, prayers and patience.

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Abstract

The present extended essay deals with an important aspect of English language teaching (ELT). It strives to shed light on the teacher's role in developing intercultural competence (ICC) in Algerian EFL learners at tertiary level. It also attempts to examine the teachers' familiarity with the key concepts underlying the intercultural approach used to enhance intercultural competence. To achieve this goal, the study will make use of three research instruments a structured interview with teachers' classroom observation and a questionnaire to students. The use of techniques to foster intercultural competence is of paramount importance in an EFL setting. The literature closely related to the intercultural competence approach advocates the use of a set of techniques. These techniques can easily be implemented in the classroom; they proved to be very efficient. This extended essay is in favour of comparing aspects of the target culture and aspects of the learners' culture. This contact between the British culture and the Algerian culture will be of great benefit and interest in the development of intercultural competence.

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List of Abbreviations and Acronyms

CLT: Communicative Language Teaching

EFL: English as a Foreign Language

ELT: English Language Teaching

ICC: Intercultural Communicative Competence



General introduction

General Introduction

Globalization and the wide use of information and communication technology (ICT) are making the world smaller and smaller. This rapprochement indicates the extent to which the world is called the Global village ». A need for a global language becomes necessary so that to make communication among world citizens easier and more effective. Yet, an intercultural form of competence imposes itself to make worldwide communication a bridge and not a barrier to link people from different languages and different cultures. The aim of the present extended essay is to shed light on the role of EFL teachers in developing learners' cultural awareness. In this research, the focus will be on how teachers can have recourse to a set of techniques learners' intercultural competence. What is more, the researchers' aim in this study is to prove that language learning is not only a matter of acquiring a set of grammatical rules (usage), but how to use them to achieve communicative purposes (use).

To this end, the following research questions can be formulated:

- 1- How can the target culture be introduced in EFL classroom in order to develop cultural awareness?
- 2- What is the rationale of intercultural competence in an EFL classroom?

As a researcher, I can hypothesize that (1) the intercultural competence can be taught through a set of techniques and in- class activities. These techniques and activities make up what is called the intercultural approach to language learning. (2) The rationale of intercultural competence is to develop cross- cultural understanding.



Chapter One

Language and Culture

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1.1 Introduction

The relationship between language and culture has long been a subject matter in the history of foreign language teaching and learning. The reason is that culture is a peculiar feature of human beings which is deeply embedded in language. Many scholars namely Kramsch and Byram reiterate that without culture, foreign language teaching remains inadequate and incomplete. Hence, foreign language learning seems aimless if the students do not possess enough knowledge about the way of life of the people who speak the target language. Therefore, besides acquiring linguistic ability, the learners should also develop their cultural knowledge as well. The present chapter is devoted to elucidate the concept of culture. It tries to highlight the relationship between culture and foreign language teaching.

Accordingly, it will trace the history of culture teaching, the common approaches to teaching it in foreign language classrooms as well as culture in EFL textbooks. It is also devoted to give an overview about Hymes' communicative competence and its components. In addition, it deals with intercultural competence and intercultural communicative competence which was coined by Byram, one of the main scholars in the field of the cultural research.

1.2 Culture Defined

Due to the complex nature of the term, culture has always been an elusive term, a term difficult concept to define in precise clear terms. Tylor (1871), a pioneer in the field of anthropology, noted that *“culture...is that complex whole which includes knowledge, beliefs, arts, law, morals, customs, and any other capabilities and habits acquired by man as a member of society»*. On the other hand, Collins English

Dictionary (1991, 1994, 1998, 2000, and 2003) defines culture from two different points of view: A sociological and an anthropological perspective.

From the former one, culture can be defined in terms of the total amount of the inherited and innate ideas, attitudes, beliefs, values, and knowledge, comprising or forming the shared foundations of social actions. While the latter refers to culture as a group of people with common and shared traditions, which are conveyed, and highlighted by members of that group. Yet, commonly defined culture to many people is those aspects of life comprising art, literature, customs and life style. Though this definition seems over-simplistic, it serves the purposes of this research work. These aspects are called observable signs of culture.

However, culture also involves invisible features like beliefs, values, norms, and attitudes. Moreover, Hudson (1980) views culture as a *“a social knowledge inherited by the human being within his social his social group”*. Culture may also be used to refer to the way people think about and comprehend the world as well as their lives.

In 1964 the American anthropologist Brooks made a seminal distinction between formal culture (with a capital C) and deep culture or culture (with a small c). The former refers to great achievement, refinement and artistic endeavour, whereas the latter denotes the everyday patterns of living, or what Lado (1957) calls **‘ways of people’**.

What is more, Kramsch (1998:10) asserts that culture is *“a common system of standards for perceiving, believing, and acting”*. Thus, there is a set agreed conventional principles (standards) governing the lives of a group of people living within the same area and sharing the same history as well as concepts, meanings and values.

1.3 Language and Culture

Language can be defined as the most fundamental means of human communication. This aspect of human behaviour is illustrated by the well-known definition of the American Anthropologist Edward Sapir (1921) who claims that

“Language is a purely human and non-instinctive method of communicating ideas, emotions and desires by means of a system of voluntarily produced symbols”.

Language, on the other hand, is largely considered as the primary tool for the transmission of cultural knowledge. Therefore, language and culture are so interrelated that cultural knowledge is crucial for successful and effective. This relationship between language and culture has been described as “two sides of the same coin”. In order to illustrate such a close relationship, different metaphors have been used by many scholars, such as the concept “iceberg” in which language stands for the visible part while culture represents the hidden and largest part.

To show the ‘intimacy between language and culture, Brown (2007:189) claims that ***“one cannot separate the two without losing the significance of either language or culture”***. What is more, Byram (1989) asserts that language is an instrument to express speakers’ knowledge and how they perceive the world. He believes that language cannot be learnt without its culture in the sense that speaking a language means conveying cultural messages. Therefore, language reflects the way people think, reflect and live. In the same vein, Kramsch (1998) identifies three close links between language and culture which may be summarized as follows:

- Language expresses cultural reality.
- Language embodies culture reality.
- Language symbolizes cultural reality.

First, language expresses the speakers' beliefs and intentions about the real world. In this sense, people belonging to the same social group use linguistic and non-linguistic behaviour reflect their common daily experiences. In other words, they convey meaning through the way they interact with each other via verbal and/ non verbal messages. Hence, language embodies, and symbolized cultural reality.

1.4 History of Culture Teaching

The British Council of Modern Studies (1918) was the first to insist on the necessity of teaching culture. The Council stressed the *“need for culture knowledge of a country and its people as parts of a second language education”* (Stern, 1992:205). Before 1960, many educators believed that culture was not indeed valued in the process of language teaching. At that time, most of teachers focused only on teaching certain aspects such as history, art and literature of the target culture.

However, in the early 1960's there was a shift in emphasis towards a view of language from an anthropological perspective. This view served learning and presented courses known as: background studies, area studies and British life. In Germany, however, the concept of culture was dealt with the name of *Landeskunde*; in France, as civilization and in Italy as *Civilita* (Byram, 1989:58).

In all these courses, culture was considered as *“mere information conveyed by the language, not as a feature of language itself”* (Kramsch, 1993: 8). Thus, culture teaching was seen as additional to language teaching and not as an integral part of it. Admittedly, it was until the 1980s that scholars such as Brook who actually was one of the first scholars to stress the significance of integrating culture in language education, either second or foreign. He proposed somewhat successful ways to incorporate the cultural component in second and foreign language teaching.

It is worth noting that by the nineteenth century, culture started gaining ground with the emergence of the Reform Movement. The Reformers strongly recommended the idea that the linguistic system should be taught along with the aspects underpinning the target culture. Since then, culture started to be felt necessary, significant and important in the making of appropriate syllabi and the design of successful language textbooks.

1.5 Importance of Culture Teaching

Research in the field of culture teaching has shown that the cultural dimension must be part of any language course. The idea is made on the premise that culture is a fundamental component of second and foreign language learning. Many scholars believe that possessing enough knowledge about the target culture is of paramount importance in the process of second and foreign language learning. A language course which does cover aspects of the target culture is incomplete. Additionally, it must be noted that culture should be included in any language curriculum because language reveals the speakers' values and their views towards the world. Another objective of culture teaching is to develop learners' abilities to communicate effectively in the different situations they may come across. Thus, teaching culture becomes a must.

Kramersch(1998:10), posits that *“language use has its own social grammar rules, setting, rules of speaking and norms of interpretation”*. Hence, foreign language learners must to be aware of the norms and social meanings of the language they learn, so that to accomplish their communicative needs appropriately (Littlewood, 1981). Similarly, Wang (2008) notes that *“foreign language teaching is foreign culture teaching, and foreign language teachers are foreign culture teachers”*. Such assertions emphasize the capital role culture holds in the teaching of second and foreign languages. In sum, culture undeniably constitutes the cornerstone of any teaching process relating to second or foreign language.

1.6 Culture in Foreign Language Teaching

As noted earlier, many teachers and educators claim that cultural knowledge and cultural awareness are part and parcel of foreign language teaching and that culture must be integrated into the foreign language curriculum. Corbett (2003:26) explains that *“the integration of culture into the language classrooms has a profound impact on the overall goals of the language curriculum, promoting us to reconsider why we are teaching learners to communicate in an L2 at all.”*

Moreover, foreign language learning includes not only knowledge of the phonology, grammar, syntax, semantics and pragmatics, but also knowledge of different characteristics and aspects of the target culture. Arguably, *“without the study of culture, foreign language instruction is inaccurate and incomplete”*(Peck, 1998: 1). Besides, it is clearly important for learners to be well aware of the use of target culture and the role that it plays in their foreign language learning process as well as their use of language in meaningful, authentic and real life situation. Accordingly, teachers should account for the learners needs in terms of the target culture.

1.6.1 Approaches to Culture Teaching:

From the onset, one should state that introducing culture is an essential component of a language course. To this end different approaches have been proposed accounting for proper strategies according to various data and arguments. These approaches varied much in the way, the amount and the extent to which learners of second and foreign languages should be exposed to culture. Here a list of the different approaches dealing with teaching languages and culture.

i) The Foreign-Culture Approach:

This approach is based on the idea of one single culture whereby emphasis is put on the target culture. The foreign culture approach, also called the mono-cultural approach, (Byram and Fleming, 1998) does not relate to the learners' own culture as it does not involve any contact and comparison between the learners' and target cultures. Thus, it focuses only on the foreign culture without dealing with the learners' culture nor the differences and similarities between the two. The main objective underlying this approach is to develop the learners' communicative and cultural competence. However, it has been criticized on the basis that it does not take into account of the relationship between the two cultures. As a reaction to this approach, the intercultural approach led has been put forward.

ii) The intercultural Approach

This approach is modelled on the idea that any culture is effectively learnt through comparison between the target culture and learners' own one and developing their understanding of both. However, the central focus remains the target culture. It seeks to raise students' intercultural and communicative competences that will allow them "to function as mediators between the two cultures (Byram and Fleming 1998: 244). According to the Institute of Specialized and Intercultural Communication, University of Wasraw the intercultural approach is concerned with:

- a. Helping learners to know how intercultural communication takes place.
- b. How social identities are part of all interaction.
- c. How their perceptions of other people and other peoples' perceptions of them influence the success of communication.

- d. How they can find out for themselves more about the people they are communicating with.

Furthermore, it helps learners' to develop a kind of "reflective attitude" by recognizing similarities and differences between the two cultures. In this respect, the learners will avoid stereotypes and negative views about the target culture, i.e. identifying and accepting the aspects of the target culture. However, Risager(1998:246) maintains that "the intercultural approach is ineffective because it is blind to the actual multicultural character of almost all existing countries or states». Instead, the teacher, in a way , are compelled to use the multicultural approach since it encounters the whole parameters that guarantee an overall experience of culture diversities as a component of successful language learning.

iii) The Multicultural Approach

This approach is based on the idea that various cultures may coexist within a single culture. It involves a specific emphasis "on the ethnic and linguistic diversity of the target country or countries and relations between the target countries and the learners' own and other countries"(Byram and Fleming, 1998:246 cited in Zenagui,2007:19). Hence, just as the intercultural approach, comparison is crucial in the multicultural approach and it aims at raising reflective attitude. However, for such an approach the target language is introduced to some learners as a first language and as second language for others. Still, its aim is to develop students' intercultural and communicative competence. This competence enables learners to use the target language as a lingua franca with the people who belong to the society where the language being learnt is spoken. In fact, by virtue of the rise of multicultural classes, this approach has been largely used almost all over the world. Such trend urged to bring into light a process of intercultural exchange and multidimensional-world culture.

iv) **The Trans-cultural Approach**

The most important idea underlying this approach is that cultures in today's world are interrelated. This is due to a host of reasons notably, globalization, tourism, world-wide communication and migration. Actually, the trans-cultural approach approaches a foreign language as an international language. The reason behind is that foreign languages are languages of wider communication acting in most cases as lingua franca worldwide. The main aim of this approach is to teach learners to use the target language for international communication. Accordingly, it is not paramount to associate the foreign language to any specific culture, namely the learner's culture. However, this approach was severely put into question by Byram (1997) who argued that though it was possible to present topics which would have a universal importance in all cultures. The trans-cultural approach neglected those aspects. More importantly, it rejected the intimate relationship involving both language and culture.

1.7 Communicative Language Teaching:

The Threshold Level continued into the 1980s giving a new impetus to further research and refinement in second and foreign language teaching. Its impact is still felt today. Arguably, Chomsky's theory of linguistic competence had, in part, run its course with the advent of sociolinguistics. This hybrid discipline, part linguistics and part sociology, which has markedly influenced the field of language teaching methodology, concerns itself particularly with language as it is used for communication within a speech community. As Rivers points out, *It [sociolinguistics] brings to light interesting information about language in organized communicative interaction within a community about domains of language use, speech varieties, within a community...*(Rivers 1981:83-84).

However, the novel and important aspect of sociolinguistics has been the elaboration of the concept of communicative competence, i.e. the individual's achievement of appropriateness and effectiveness in his choice of language. In a rather practical way, communicative competence is what a person "*needs to know in order to communicate effectively in culturally significant situations*"(Hymes 1974: 75). Communicative competence has undeniably had a significant effect on the promotion and development of language teaching, thereby giving birth to communicative language teaching. According to Wilkins, "*The argument in support of this idea (communicative competence) that we should consider the communicative purposes of language learning from the beginning stems principally from the particular idea of the conventions of use of the language*".

Needless to say, the term communicative competence has always been used with a purely positive ring to it. Yet ideally, language teaching should be viewed as a double-fold objective process: to develop in the learners' grammatical competence in the Chomskyan sense, in other terms, the mastery of the formation rules of the language, i.e. "the speaking rules".

1.8 Characteristics of Intercultural Competence

It is worth pointing that the fact of being able to cope successfully with intercultural experiences requires that a person possesses a set of intercultural competencies as well as characteristics. These competencies and characteristics have been identified as follows:

1. the willingness to engage with the target culture;
2. self-awareness with the target language;
3. the ability to look upon oneself from the outside;
4. the ability to see the world through the others' eyes;
5. the ability to cope with uncertainty;

6. the ability to act as a cultural mediator;
7. the ability to evaluate others' points of view;
8. the ability to consciously use culture learning skills and to read the cultural context.

(Byram& Phipps, 2005: 2)

1.9 ForeignLanguageTeachers and Intercultural Competence

True, the main goal of language learning is no longer defined in terms of the acquisition of linguistic competence as defined by Chomsky (1965) and communicative competence as defined by Hymes (1972). Teachers are now required to teach intercultural communicative competence overtly or covertly following a number of in-class techniques (See Chapter Two).

1. 9. 1. Components of Intercultural Competence

Arguably, the importance of the notion of intercultural competence in the context of language learning needs no justification. Virtually all applied linguists, educators and teachers agree on the fact that knowledge of the main aspects characterizing the target culture represents an added value to the language learning process. The following table gives a clear picture of the different components of the concept of Intercultural competence

Knowledge	Skills/behaviour	Attitudes/traits
<ul style="list-style-type: none"> ▪ Culture-specific and culture general knowledge ▪ Knowledge of self and other ▪ knowledge of interaction: individual and societal. ▪ Insight regarding the ways in which culture affects language and communication Savoirs 	<ul style="list-style-type: none"> ▪ Ability to interpret and relate Savoir-comprendre ▪ Ability to discover and/or interact ▪ Ability to acquire new knowledge and to operate knowledge, attitudes and skills under the constraints of real-time communication and interaction ▪ Metacognitive strategies to direct own learning Savoir-apprendre/ savoirs-faire 	<ul style="list-style-type: none"> ▪ Attitude to relativise self and value others ▪ Positive disposition towards learning intercultural competence Savoir-être ▪ General disposition characterized by a critical engagement with the foreign culture under consideration and one's own Savoir-s'engager

In the context of language learning, it is worth noting that the concept of intercultural competence is intimately related to communicative competence. It is also worth reminding that communicative competence refers to *“a person’s ability to act in a foreign language in a linguistically, socio-linguistically and pragmatically appropriate way”* (Council of Europe 2001:9). While intercultural competence builds on communicative competence and extends it to cover fundamental aspects of culture competence (home culture and target culture). It is now widely recognized that a high level of English proficiency does not necessarily guarantee the ability to communicate

Effectively.

Such proficiency must be coupled with knowledge, on the part of the would-be communicators, of the differences in their cultures (Song-chu and Stephens, 1991: 29).

1.9.2 Linguistic Competence:

Within the Chomskyan paradigm, the term *linguistic competence* refers to the internalized, unconscious knowledge of grammar that allows a speaker to use and understand a language. Linguistic competence is also called *grammatical competence*. In *Aspects of the Theory of Syntax* (1965), Chomsky wrote, "We thus make a fundamental distinction between *competence* (the speaker-hearer's knowledge of his language) and *performance* (the actual use of language in concrete situations)."

1.9.3 Sociolinguistic Competence:

Sociolinguistics is the study of the relation between language and society—a branch of both linguistics and sociology.

1.9.4 Pragmatic Competence:

In linguistics, *pragmatic competence* is the ability to use language effectively in a contextually appropriate fashion. Pragmatic competence is a fundamental aspect of a more general **communicative competence**.

In *Acquisition in Interlanguage Pragmatics* (2003), Barron offers this more expansive definition: "pragmatic competence . . . is understood as the knowledge of the linguistic resources available in a given language for realizing particular illocutions, knowledge of the sequential aspects of speech acts, and finally, knowledge of the appropriate contextual use of the particular language's linguistic resources."

The term *pragmatic competence* was introduced by Thomas in 1983 in the article "Cross-Cultural Pragmatic Failure" (*Applied Linguistics*). In that article, she defined *pragmatic competence* as "the ability to use language effectively in order to achieve a specific purpose and to understand language in context."

Admittedly, the development of learner's intercultural skills requires sound professionalism, i.e. not only qualified but skilled teachers in foreign language teaching. Teachers need an adequate socio-cultural knowledge of the target language community and a thorough command of the pragmatic rules for use of the target language.

i) **Savoirs**

The first savoir, *savoirs* with a plural 's', represents the knowledge dimension underpinning the conceptual framework. It has been defined as "***knowledge about social groups and their cultures in one's own country, and similar knowledge of the interlocutor's country on the one hand, and similar knowledge of the processes and interaction at individual and societal levels, on the other hand***" (Byram, 1997: 35). These *savoirs* together make up the frame of reference of the people sharing the same culture. The words and gestures those people use, the behaviours they display, the values they believe in, the symbols they cherish, the God or gods they worship, etc. are always culture-bound and carry a significant meaning within that particular cultural frame of reference. Therefore, in intercultural communication, it is important always to be sensitive to referential differences, social, cultural and religious. Apart from culture specific knowledge, the interculturally competent person also needs to possess a certain amount of culture-general knowledge, which will allow him/her to deal with a large diversity of foreign cultures.

ii) Savoir-apprendre

Both ‘savoir-apprendre’ and ‘savoir-comprendre’ make up the set of skills underlying the conceptual framework. Savoir-apprendre refers to “*the capacity to learn cultures and assign meaning to cultural phenomena in an independent way*” (Byram&Zarate, 1997: 241). Savoir-comprendre is intimately related to savoir-apprendre, and refers to the capacity to understand, interpret and relate cultures. These two types of savoir are from a pedagogical stand in accordance with the answers that educationalists have put forward in response to the changing and expanding nature of the world in which people will need the knowledge, skills and attitudes, be they positive or negative, to continue learning throughout their lifetime. Thus, the terms reflect constructivist theories of autonomous learning.

iii) Positivism vs. Constructivism

Two different concepts relate to the question of quality in education: positivism and constructivism. “*Positivist orientation to learning emphasizes the acquisition of facts, while constructivist orientations emphasize the interpretation of facts and construction of knowledge. Until very recently, education systems in most countries have been based firmly on positivist principles, featuring the teachers at the center of the instructional process transmitting information through ‘chalk and talk’ to students, primarily for the purposes of memorization. Since memorizing information is no longer regarded as an adequate learning, and analytical skills are increasingly in demand, many countries have recently adopted reforms or new paradigms of teaching and learning based on constructivist principles* (Leu, 2005: 26).

iv) Savoir-faire

Savoir-faire refers to the overall ability to behave in an interculturally competent manner in intercultural contact settings, to take into account the specific cultural identity of one's interlocutor and to act in a respectful and co-operative way.

Savoir-êre and savoir-s'engager are considered altogether together since they refer to a general disposition that is characterised by "*a critical engagement with the foreign culture under consideration and one's own*" (savoir-s'engager) (Byram, 1997: 54) and "*the capacity and willingness to abandon ethnocentric attitudes and perceptions and the ability to establish and maintain a relationship between one's own and the foreign culture (savoir-êre)*".

1.10. Conclusion:

As a conclusion to this chapter, one can figure out that incorporating culture in foreign language teaching is of crucial significance. Yet, the teacher should consider an appropriate approach and give much importance to it. Moreover, culture is deeply embedded in all features of human life including language. Thus, an understanding of the relationship between culture and foreign language teaching devotes to an effective language use. Additionally, the importance of developing intercultural competence of EFL learners at the middle schools should be taken into consideration. For this reason, teachers as well textbooks have to provide the necessary and varied knowledge about the target culture.

Having agreed about the importance of culture within foreign language learning, the researcher has elaborated an analysis of the cultural content of the next chapter.

Chapter Two

Research Methodology and Data Analysis

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2.1 Introduction:

The current chapter is devoted to giving a general idea about the research methodology followed in the present research work. It attempts to investigate culture teaching to third-year university learners. Besides, this chapter is also concerned with the description of the research instruments that were used to carry out this study, namely a teachers' questionnaire and a cultural evaluation checklist. The aim behind is to handle an analysis of the cultural content . Furthermore, it presents the data analysis procedures that have been applied for analysis the gathered data.

2.2 Goals of Culture Teaching:

The second issue in foreign language learning, and which forms the core of this chapter, is undeniably the cultural orientation which the Algerian educational authorities have neglected through a process of textbook de- Anglicization. The fundamental question that is worth asking here is whether there is a clear guideline to gear the different interpretations and schemes of culture to the demands of language learning. A wealth of suggestions on the treatment of the cultural component has been offered by Allan and Vallette (1977), Hammerly (1982), Seelye (1988), Stern(1992), Tomalin and Stempleki (1994) Kramsch (1996;1998), Byram and Fleming (1998), Risager(1998) and Cortazzi and Jin(1999). What is more, in specifying goals of culture teaching, writers on culture unanimously distinguish three major types of goals:

Cognitive goals, i.e. knowledge about the target culture, awareness of its characteristics and learners own culture.'

Behavioural goals, i.e. the ability to interpret culturally relevant behaviour, as well as the ability to conduct oneself in culturally appropriate ways.

Affective goals, i.e. manifestation of interest, intellectual curiosity and empathy towards the language and its people/users.

On the other hand, Nostrand (1978) recognizes that the overall goal of culture teaching involves cross-understanding and cross-cultural communication, In other words, the teaching of culture should lead the learner to experience the new culture directly through contact and comparison with native speakers and through the development of some sort of personal relationship with the target language community.

2.3 Developing EFL learners Intercultural Competence:

Byram et al (1997) believe that teaching a foreign language within an intercultural framework helps learners to gain linguistic competence as well as intercultural competence which has been defined as “the ability to ensure a shared understanding by people of different social identities, and their ability to interact with people complex human being with multiple identities and their own individuality” (Byram et al 1997:5). Therefore, promoting intercultural competence in foreign language classes will help:

- Prepare learners for a better interaction with other people from other culture.
- Ensure understanding and acceptance about the target culture.
- Help learners to figure out the similarities and differences between their own culture and the target one.
- Develop their cultural awareness and curiosity to learn about other cultures.

2.4 Use of Authentic Material

Authentic materials are said to be the best way for developing learners’ intercultural competence as they bring reality into the classroom and create a connection

with the real-life of the target culture. Besides, using authentic materials for culture teaching will result in creating a motivational atmosphere where learning about the target culture can take place. Authentic materials include printed, audio, and visual materials. Audio materials may include TV show, news, movies, cartoons, telephone conversations, music, radio programmes, etc. Visual materials on the other hand may include texts, books, brochures, cards, short stories etc.

According to Richards (2001:264), authentic materials are useful in the sense that:

- They have positive effect on learners' motivation.
- They provide authentic cultural information about the target culture.
- They relate more closely to learners' needs.
- They support a more creative approach to teaching.

Admittedly, there are plenty of authentic materials that might be suitable for introducing the target culture to EFL learners at middle schools levels. However, the teacher should be aware when selecting his materials need to be culturally appropriate, but at the same time comprehensible for learners of English as a foreign language. Therefore, authentic materials should be chosen on the basis of learners' interest, age as well as the objectives of the curriculum.

Authentic materials play a chief role in increasing learners' motivation to learn and about celebrations and festivals in the target culture; he invites his learners to watch it first and then opens the door for discussion and debate, after that he asks his learners to compare and contrast their native culture with the target one and to figure out the differences and similarities. In addition, using authentic materials reveals that teachers are aware about the changes that are taking place in EFL methods and approaches especially those which concerns culture teaching.

2.5 Role of EFL Teachers in Teaching Culture:

EFL teachers should take culture teaching in their classes seriously as part from English teaching. The aim behind is to expose their learners to the target culture and to make them more familiar about it. Teachers should set clear aims and useful strategies so that to raise learners' awareness about the target culture to avoid misunderstanding and negative attitudes towards it. Seelye (1974) cited in Turkan and Celik (2007:5), claim that there are a set of goals that teachers should bear in mind while teaching culture. First, they should show interest and curiosity towards the target culture. Second, they should ensure their learners recognize that social factors such as age, gender, social class, and ethnicity influence how people use in the target culture changes according to different situations.

Hendon (1980:197) cited in Roby (1992:4) asserts that every foreign language classroom should be a "cultural island" alive with colourful posters and pictures...A bulletin board is useful for posting current events; advertisements, comic strips, cartoons and other items of interest... A map of the foreign country and a wall calendar on which students could mark the foreign holidays also belong in every language classroom.

Hence, the EFL teacher should seek the way to implement culture in his English teaching process. He should also create a favourable environment that bridges the gap between the learners' native culture and the target one. The aim behind is to promote learners' willingness to learn about that target culture, building intercultural skills and also accepting otherness. Moreover, they should be mediators between that local culture and the target one.

2.6 Allan and Valette's Goals

In their attempt to deal with the concept of culture in language teaching, Allan and Valette recognize that 'culture is a complex dynamic phenomenon' (Allan and Valette 1977:325). Nevertheless, they have adopted the anthropological approach, or culture with a small 'c' (see . In this respect, they summarize the goals of culture teaching in five major headings:

- (1) Awareness of the target culture
- (2) Using culture to stimulate student interest
- (3) Learning to get along in the target culture
- (4) Understanding the target culture
- (5) Analysing the target culture

(Allan and Valette 1977:324)

2.6.1 Awareness of the Target Culture

The first step in the teaching of culture is to increase the students awareness of the breath and the nature of that culture. Progressively this initial awareness will translate itself into a feeling of familiarity, with the result that the culture will no longer appear "strange" or "foreign". The development of cultural awareness consists primarily in the introduction of facts of all kinds: geographical knowledge, knowledge about the contributions of the target culture to world civilization, such as historical personalities and events, contributions in the arts and the sciences, and so forth, knowledge about the differences in the way of life, as well as an understanding of

value and attitude in the target language community. At this level, Allan and Valette recommend that these cultural aspects so that they become part of the students' general stock of knowledge.

2.6.2 Using Culture to Stimulate Student Interest

Culture is frequently introduced into language classes as a means to stimulate and maintain student interest in foreign language study. The teacher may, at times, integrate some classroom activities with what the interdisciplinary approach may pave the way for the establishment of an informal interdisciplinary culture-based course.

2.6.3 Learning to Get along in the Target Culture

In order to function as appropriately as possible in the target culture, the students must be aware of outward differences in the most common everyday life patterns: formal and informal greeting, telling and time and other ways of getting around. The teacher can create situations in the classroom that provide opportunities for situations. These simulations activities require careful preparations and skilled presentation. A priori, the teacher must equip his students with vocabulary, sentence structure and idiomatic expressions needed in the various situations. What is more, the students must be trained in understanding unfamiliar conventions, for example, to convert the Fahrenheit into Celsius/Centigrade scale of imperial system (the legal non – metric system of weights and measures) which is still widely used in the United Kingdom and many English- speaking countries.

2.6.4 Understanding the Target Culture

The fourth goal leads to the interpretation of the target culture in relation to the learners' own culture. It is obvious that students soon notice that existence of

similarities and differences between their culture and the target culture. The teachers' role is to help the students to see reasons behind the similarities and differences.

2.6.5 Analysing the Target Culture

In advanced language classes, the students are better equipped, and therefore, able to explore the target culture in greater depth. As their language proficiency increases, so does their access to sources in the target language. In sum, the students are supposed to have developed the skills needed to analyse the target culture on the basis of an informative and analytical approach

Let's have a look at the following example:

Wedding Ceremonies in Britain

In Britain, most young couples spend some months getting to know each other before settling down to a life together. Some couples meet through one of the many agencies that offer to find suitable partners, but couples may meet at college, at work, in a club or society, or on holiday. Engagements to marry are often officially gazetted. A typical announcement in a local newspaper might be headed.

The engagement is announced between John Martin, son of Mr. and Mrs. B. R. SMITH, of Ealing, London and Susan Jane daughter of Mr. and Mrs. W. J. BROWN, of Oxford.

Weddings usually take place on a Saturday and traditionally in spring, and especially Easter. There are two types of wedding ceremonies: a religious wedding in the Church of England and wedding without religious ceremony in a registry office. Many couples prefer a religious wedding because they want a 'white wedding', a ceremony in church, with the bride dressed in white, often with a veil and carrying flowers. The bride is normally taken to church by her father, who 'gives her away', while the bridegroom is accompanied by a 'best man'. The bride often has attendants, called bridesmaids, and sometimes small boys act as pages. A typical religious wedding announcement might be as follows:

Clergyman: Mr. SMITH, do you take this woman for your lawfully wedded wife?

Mr. SMITH: Yes I do.

Clergyman: Miss BROWN, do you take this man for your lawfully wedded husband?

Miss BROWN: Yes I do.

Clergyman: I publish the banns of marriage between John Martin SMITH and Susan Jane BROWN. If any of you know cause, or just impediment, why thesetwo persons should not be joined togetherinholy matrimony, ye are to declare it.

After the marriage service and the ritual of the wedding ring exchange, to which family and friends have been invited, there is a reception, called a 'wedding breakfast', where traditionally the bride's parents are the hosts. It may be held at the bride's home or at a hotel. There will be drinks, a meal, and in due course, speeches by the bride's father, the best man, and the bridegroom. There is also a wedding cake, a cake with white icing. The bride is usually photographed cutting the cake. Photographs or videos of all stages of the ceremony are taken including several in front of the church after the ceremony. After the reception, the couple usually leaves for a short holiday called their honeymoon. The car in which they drive away often has old tin cans or old boots and shoes tied to it and trailing behind it with a notice that reads "Just married".

(Adapted from Oxford Advanced Learner's Dictionary)

Cultural attitudes illustrated

1) Emphasis on the formal religious aspects

- religious ceremony
- monogamous value

2) Importance of family/home

- Wedding ceremony as a social observance
- Importance of establishing a new home
- Importance of family responsibility

3) Superstitious beliefs

- Old tin cans, boots and shoes: good luck symbols

4) Cultural symbols illustrated

- Announcement in newspapers: official wedding
 - Saturday/Easter: Christian value
- Church: symbol of Christianity and authority
 - Exchange of rings: symbol of permanence of marriage

This culture capsule reflects the characteristic differences between the British culture and Algerian culture at various levels: social, psychological, religious etc. In practice, following the presentation, the teacher leads to a discussion on differences and similarities between a typical wedding ceremony

in Britain and in Algeria. This activity incites students to investigate not only some aspects of the target culture, but also aspects of their own culture. As part of their written assignment, the students will be asked to write a description of a wedding festivity in their region, an account of the differences and similarities between the British and Algerian way of celebrating a marriage. It is particularly noteworthy that one of the fundamental objectives of the technique of culture capsules is to increase cross-cultural awareness, and ultimately to develop tolerance for cultural differences.

2.7 Hammerly's Goals

Making use of a three –fold analysis of culture into factual, behavioural, and achievement, and partly on Nostrand's Emergent Model of cultural analysis. Hammerly comes up with a list of ten goals. These goals are classified in an approximate order of difficulty for the language learner as follows:

- (1) Knowledge of the cultural connotations of words and phrases.
- (2) Knowledge of how to behave in common situations.
- (3) The development of interest and understanding toward the target culture.
- (4) Understanding of cross-cultural differences.
- (5) Understanding of intra-cultural institutions and differences.
- (6) Research-like projects.

- (7) Development of an integrated view of the target culture.
- (8) Ability to evaluate statements about the target culture.
- (9) Development of empathy towards a target culture and its people.
- (10) Academic research on target cultures.

(Hammerly 1982:522-24).

Let's have a look at the following example:

John, Ali's friend, was informed that his granny was seriously ill. He decided to pay her a visit during the week-end. He proposed to Ali to travel with him to

Belfast. He accepted with great pleasure as it was an opportunity to visit Ireland. When they arrived, Ali offered some flowers to grand-mum. She was very pleased, she asked him questions and Ali was very interested listening to her speaking English with an Irish accent. He asked her how old she was, she replied reluctantly, "seventy-five," and added, "you'll soon learn our culture."

Why did she say, "You'll soon learn our culture?"

1. He offered her flowers without shamrocks.
2. He didn't bring fruit.
3. It is impolite to ask old people how old they are.
4. He didn't appreciate her inquisitive behavior

Explanations

A. (Wrong) Admittedly, the shamrock is the national emblem of Ireland.

On official occasions, Irish people usually wear some shamrock on their lapel to display their Irish identity. Ali is not supposed to be aware of this cultural detail.

B. (Wrong) In Britain, you are not expected to bring fruit when paying a visit to ill people. This habit is quite specific to the Algerian context.

C. (Correct) In Britain, from middle age onwards people are quite sensitive about their age, and for this reason, it is generally considered impolite to ask them how old they are.

D. (Wrong) By nature, women are more inquisitive than men, Ali did not feel annoyed by grand-mum's questions, he was rather interested in listening to her way of speaking English with a heavy local accent.

This type of activities, in which the student is provided with a set of alternative situations illustrating only one appropriate target culture behavior, reflects some misunderstanding between the language learner and the native speaker. The source of misunderstanding is traced back to the fact that the student has “struck the false note”. The explanation of the correct solution as well as the reason why the other distracters are wrong, supply additional useful cultural or cross-cultural information. Consequently, through such cultural problem-solving activities or cross-cultural encounters, students progressively build up an understanding of behavior within a cultural framework. This understanding is carried out through cultural adjustment.

2.8. Seelye's Goals

As mentioned earlier, Seelye (1988) refuses to define culture. He assumes that human beings in any society have to meet certain basic physical and psychological needs, and the conventional way they meet those needs provides an entry to an understanding of their culture. In this respect, he elaborated a frame of reference for facilitating the development of cross-cultural communication skills, in which he described the goals of culture teaching as seven skills to be developed in the learner. These goals fall under the following headings:

- (1) The sense, or functionality, of culturally conditioned behaviour.
- (2) Interaction of language with social variable.
- (3) Conventional behaviour in common situations.
- (4) Cultural connotations of words and phrases.
- (5) Evaluating statements about a culture.
- (6) Researching another culture.
- (7) Attitude towards other societies.

Let's have a look at the following example:

In a Restaurant

Waiter: Can I take your order, please.

John: Yes, mushroom soup, please.

Omar: I'd like Welsh rarebit, please.

Liza: Yes, I think I'll have onion soup, please.

Waiter: And to follow?

John: Bangers and mash, please.

Omar: I'd like Irish stew, please.

Liza: I'll just take beef curry.

Waiter: Do you want any sweet?

John: I'd like Cornish pasties and pudding.

Omar: Yes, I'd like to try shepherd's pie, please.

Liza: Apple pie and custard would be nice, please.

(Adapted from Benmoussat, 2003)

This role play activity should be dramatized with a real English menu, and ideally reinforced by pictures representing the different styles of British cuisine mentioned in the dialogue. In this activity, the English menu is actually the genuine piece of cultural realia which gives a touch of cultural authenticity to the dialogue. In this sense, the menu may be used to practice reading prices or to study compound-noun structures. Yet, we should rather try to exploit it in the way a restaurant manager has intended and the way native customers do when they go to the restaurant. The teacher's task is, therefore, to give the students the means of properly authenticating an activity in the classroom.

2.9. Tomalin and Stempleski's Goals

Strongly influenced by Seelye's seven goals of cultural instructions, Tomalin and Stempleski, in their book *Cultural Awareness* (1994) approach the process of culture teaching from a cross-cultural standpoint, that is, to raise awareness of cultural factors, encourage critical thinking about cultural stereotypes and develop tolerance.

In this sense, they set up seven goals, which are, in effect, a slight modification of Seelye's aforementioned goals:

- (1) Recognizing cultural image and symbols.
- (2) Working with cultural products.
- (3) Examining patterns of everyday life.
- (4) Examining cultural behaviour.
- (5) Examining pattern of communication.
- (6) Exploring values and attitudes.
- (7) Exploring and extending cultural experiences.

Let's have a look at the following:

A conversion table covering the imperial and metric system could be added to classroom decoration. From the pedagogical standpoint, the table in question may be a useful aid for learners when confronted with items of the imperial system, and can be used to practice reading decimal fractions. On the other hand, it enriches the learners' general knowledge. To this end, the following table is proposed:

Conversion Table

Imperial System	Metric System
1 inch	2.54 cm
12 inches (1 foot)	30.48 cm
3 feet (1 yard)	0.92 cm
1760 yards (1 mile)	1.6 km
1 ounce	28.35 gr.
16 ounces (1 poundlb)	0.456 kg
4 pounds (1 stone)	6.38 kg
1 pint	0.58 litres
2 pints (1 quart)	1.16 litres
8 pints (1 gallon)	4.64 litres

It is noteworthy that the in-class techniques we have made use of in this section converge on one point: the creation of an authentic-like classroom environment. They include probing questions which raise issues, develop ideas and ultimately extend the intellectual boundaries of the discourse.

2.10. Analytical Review

In spite of the noticeable differences in terminology and emphasis, there is a broad consensus between the different writers. However, the goals in one writer's list, explicitly or implicitly, overlap with those of another writer. For example, Hammerly's first cognitive and second behavioural goals(knowledge of the cultural connotations of words and phrases and knowledge of how to behave in common situations) are almost the same as Seelye's fourth and third goals (Cultural connotations of words and phrases and conventional behaviour in common situations) respectively, the seventh goal in Seelye's list (Attitudes toward other society) is a periphrasis of Hammerly's ninth goal(Development of empathy towards a target culture and its people).

On the hand, we can see in the last goal of cultural instruction the seeds of the components of the concept of motivation, and more particularly, integrative motivation as put forward by Gardner and Lambert who contend that integrative motivation 'reflects a sincere and personal interest in the people and culture represented by the other group' (Gardner and Lambert 1972:132). This is, obviously, another way of saying that this feeling of sympathetic orientation highly sustains a strong motivation to learn the other group's language/ culture.

At present it would not be appropriate to launch into an analysis of the concept of motivation, but suffice it to say that in a follow-up study intergrativeness to refer to:

Attributes that reflect a positive outlook toward the other language group or out-groups in general. Since the learning of a second language involves acquiring skills associated with another group, it is proposed that the motivation to learn the language could involve attitudes towards that community or more general attitudes toward other groups.

In sum, culture teaching can be regarded as set of educational goals leading to an understanding of the social rules, and ideally to an identification with or empathy towards individual members of the target community.

2.11. Conclusion

Our attempt to give an account of the goals of culture teaching alongside the teaching of language shows that there is no clear-out division between language teaching and culture teaching. We need not, eventually, try to draw a sharp line of demarcation between the linguistic aspects and the cultural component. On the contrary, in many instances, this line is so thin that it is practically indistinguishable.

It is further agreed that culture teaching in comparison with the teaching of language suggests a marked shift from skill-oriented courses to a heavy emphasis involving problem-solving and fact-finding activities. Yet what needs to be taught is not the one or the other, nor even the one or the other, but the interaction between the two. This is obviously another way of saying that culture is de facto an integral part of a language course/programme rather than an added frill.



General Conclusion

General Conclusion

Foreign language teaching is such a complex process that includes not only a knowledge of the structural and linguistic aspects of the target language but also its culture. Therefore, it would be irrelevant if the learners know nothing about the people who speak the language and the country where it is spoken. Consequently, Algerian EFL textbooks as well EFL teachers should give importance to culture teaching. Whereby, this research work is an attempt to carry out an analysis of the cultural content being taught to EFL learners at the University of Tlemcen. So, not only should teachers and learners hold interest in culture as an integral part of their English teaching and learning process, but pedagogical materials, such as textbooks and the like, should constitute a support for that purpose.

This research work is divided into two chapters. The first chapter is primarily concerned with the theoretical background. It gives an overview about culture and its close relationship with language, and then the researcher attempted to highlight the importance of culture teaching, its history and its main approaches. It also tries to shed some light on the place of culture in foreign language teaching in general and EFL textbooks in particular. In addition, the researcher presents a review about intercultural competence and its components. The second chapter is devoted to give a description of the research methodology carried out in this study as well as the analysis of the collected data, it also deals with the discussion and interpretation of the main results in addition to some suggestions and recommendations.

In sum, the present research work strives to answer two main research questions; the first one investigates whether EFL teachers at the university integrate features of the target culture within their English language teaching process. The researcher hypothesized that the target culture is neglected in EFL classrooms at the university. The second question examines if the cultural content is suitable for developing EFL learners' intercultural competence. The hypothesis related to this question states that though the textbook contains some cultural knowledge about the

target culture however, it is not enough to promote and enhance intercultural competence in EFL learners'. The obtained results reveal that the hypotheses are therefore confirmed.

Scientifically speaking, this study has got some limitation and shortcomings. First, some teachers did not help; they did not want to answer the questionnaire. In addition there were some contradictions found in some teachers' answers. Despite these limitations, the present study will, hopefully, pave the way for further researche about the importance of teaching culture by remodelling the cultural content of EFL textbooks as well as developing learners' intercultural competence in general.



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