

**University of Oran Es-Senia**



**Faculty of letters, languages and Arts  
Department of Anglo-Saxon languages  
Section of English**

**Cultural Trend and its Implications on  
Language Attitude and Self-Conception**

**A Study on Intercultural Communication: The case  
of teaching-learning E.F.L in Higher Education**

Thesis Submitted to the department of Anglo-Saxon languages  
for the degree of Doctorat in Applied Linguistics and T.E.F.L

**Presented by:**

**Belkacem Bouabdesselam**

**Supervised by:**

**Prof. H. Tiliouine**

**Academic year**

**2009-2010**

**University of Oran Es-Senia**



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# *Dedication*

**To my parents  
&  
people who think**

## *Epigraph*

*The teacher is ahead of his apprentices in this alone,  
that he has still far more to learn than they- he has to  
learn to let them learn.*

*(M. Heidegger- German Philosopher)*

## ACKNOWLEDGEMENT

*I Thank God.*

I owe a major debt to my supervisor **Prof H. Teliouine**, department of Psychology and Educational Sciences, who helped me in searching relevant data, organising thoughts, and encouraged me throughout my work.

Another major debt is owed to **Professor Ali Bouamrane** who has assisted in the preliminary steps and later ones, and helped me a lot to keep abreast with new trends in the subject and guided me with valuable feedback during the investigation.

I am also thankful to **Dr. Bachir Bentahar**, head of Department of Psychology and Educational Sciences, who was willing to discuss methodological aspects of my statistical procedures, and whose advice along the way was very helpful.

I should like to express my gratitude and indebtedness to my colleagues of English who spent some of their busy time analysing particular aspects about the teaching of T.L.T and its culture at the level of the university.

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## ABBREVIATIONS USED

<b>C.A</b>	<b>Classical Arabic.</b>
<b>C.L.T</b>	<b>Culture Language Teaching.</b>
<b>E.A.P</b>	<b>English for Academic Purposes.</b>
<b>E.F.L</b>	<b>English as a Foreign Language.</b>
<b>E.L.T</b>	<b>English Language Teaching.</b>
<b>E.O.P</b>	<b>English for Occupational Purposes.</b>
<b>E.S.L</b>	<b>English as a Second Language.</b>
<b>E.S.P</b>	<b>English for Specific Purposes.</b>
<b>E.T.P</b>	<b>English for Technological Purposes.</b>
<b>I.Q</b>	<b>Indirect Questionnaire.</b>
<b>L1</b>	<b>First language.</b>
<b>L2</b>	<b>Second/Foreign Language.</b>
<b>P.C.C</b>	<b>Pearson Correlation Coefficient.</b>
<b>S.L.A</b>	<b>Second Language Acquisition.</b>
<b>S.P.S.S</b>	<b>Statistical Package for Social Sciences.</b>
<b>T.E.F.L</b>	<b>Teaching English as a Foreign Language.</b>
<b>T.L</b>	<b>Target Language.</b>
<b>T.L.C</b>	<b>Target Language Community.</b>

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## *Abstract*

*Since English has spread in the Third World as the linguistic by-product of economic development and technological advancement, the functional and cultural utility of it cannot be under-valued in any country eager.*

*to keep abreast of modernization and progress in scientific research. Above its prestige. English language as a means of communication between nations is of paramount importance with regard to the field of human relations.*

*In the Maghreb Arab, the growing importance of English language imposes itself as much as the anticipated needs for development and prosperity. Evidently, the gates to development and modernization happen to be through science and technology. As a sequence, our young students who are doomed to English dependence and pursuing their studies under the “ Arabised system” arc, more or less, conscious about the utility of foreign languages, particularly English an international language.*

*In the last few years, the student’s purpose of language study reflects the mere utilitarian value of linguistic achievement, such as getting ahead in the profession or traveling for social contact with foreigners. Hence, as a tool of success in the student’s career, English status vis-a-via French has become a foregone conclusion: English is more prestigious than French. (in some other context, including even Arabic in question: The national and official language in Maghreb Arab).*

*This is no less the case of Algeria whose students aim studying for a higher degree or carry out research in science and technology. The present educational system of Algeria tends to favor the use of foreign languages, particularly English. However the standing of French as medium of instruction, is nowadays impairing along with “ Arabization” enhancement; and further, more centered roles are steadily covered by English. For well-know historical reasons, the linguistic and cultural bounds that tic Algeria to France go back to ages. For whatever reason, however, the presence and increased utility promoting English is being felt at the levels of politics, economic horizons and self-interest.*

*Algerian people’s attitudes towards western languages and cultures are accepted, regardless the hostility and suspicion one notices on few of them. Since it stems from the fact that the west- for ideological and religious reasons- is viewed as a product of imperialism. Indeed, some of today’s*

Algerian students are in a dilemma, torn between loyalty to Arabic culture as their mother tongue. However, it is seen from the linguistic concomitant of importing science and technology from its western Language based-sources. In fact, Algerian students move through a stressful episode of western invasion. As a reaction to ideological impact, a new generation of Algerian population shows a kind of reluctance to all what is occidental; the fact that, some of them don't appreciate western languages in their daily-life conversation, especially French the prevalent language whatsoever.

The latter has steadily been decreasing for well known historical reasons. Moreover, the situation is, however, compounded by the sentimental / complain to have Arabic replace foreign languages in the teaching of content areas. Parallely, French is still compelled with knowledge of past cultural, diplomatic affairs, and administrative matters.

For this reason, the present socio-cultural conflict results in a mutual reinforcement between the older generation (Francophones) with France, on one side. On the other, an attendant generation (Arabophones) endeavors to strengthen itself by over balancing Arabic as fundamental national values.

Under this socio-cultural quarrel, English nowadays appears to overlap the existing situation by covering people's requirements through inserting Anglo-American values to younger generation.

Nevertheless the varieties of some people's orientations, positions, and even the new invading ideological steams, Algerian people's attitude to foreign cultures is often marked with approbation, since the one who speaks foreign languages (French and English) is relatively seen as an educated person, and further he is seen as an identificatory model of civilized citizens.

As far as English stands to be as an E.F.L setting in Algeria, the target language in its broad range of dominance paves the way to a peculiar type of acculturation in Algerian learner's milieu. The fact that when dealing with the learning of English; our students prize highly this language; however; some of them feel compelled to acquire it and often resign to a status of subordination. The latter's appear to suffer from previous educational gaps. As a sequence, this kinds of L2 learners seem to fear from western acculturation, and relegate the so-called ideological dominance.

So, the norms and values of the Anglo-American world thoughts have inevitably been transmitted to Algerian students' traditional culture; involved in the ongoing movement of modernization based on western models. This correlation goes no further with that first ground of L1 cultural and ideological trends. In this state of the art, learner's enthusiasm for learning the foreign language and their orientation in the modernization can be expected to continue as politically low-keyed Anglo-American domination. Here, one may ask a question: To what extent do cultural trends in L1 acquisition influence that didactic paradigms in L2 learning skills? In other terms, does L1 acquisition in Algeria provide an adequate linguistic-cultural social to develop L2 communicative competence?



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# INTRODUCTION

To speak another's language without understanding  
the culture is to make a fluent fool of oneself.

Edward T. Hall in the Silent Language, 1959

- 01 The concept of culture: Basic premises**
- 02 Culture and language education in Algeria**
- 03 Intercultural communication as a field of study**
- 04 Previous prominent studies**
- 05 Linkage of the notions**
- 06 Scope of inquiry**



# INTRODUCTION

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### 01 The concept of culture: basic premises

There is a plethora of definitions of the concept culture which has been approached according to different schools of thoughts throughout history. However, the notion of culture remains ambiguous and imprecisely defined since different speculations have been presented for the same operatory concept. Most of the definitions stay confused; some related to genetics, others to history and anthropology, some are very simple, others very complex. The various attempts to determine the concept point out the relevance of culture to any nation-states, and for any people. Such a view reveals the evolution of the notion that has varied according to historical ages as well as political trends.

The historic configuration of the notion culture can characterise the golden age of Europe, and the pre-eminence of the famous thinker Edward Tylor who has reflected the phase of ethnocentrism when European culture was prominent since the international conjuncture was in favour of Europe: culture equaled European culture in all cases. The latter Eurocentric view is reflected in Tylor's (1871) definition of the concept "primitive culture". As an outgrowth idea, the concept has been developed gradually as many discoveries and trade activities which corresponded to the age of European expansion.

The adherents of the evolutionist approach to culture suppose the existence of a *minimal* cultural state which implies both the historical foundation of culture and all evolutions. Culture, in this context, has been distinguished from society which is a group itself. It is the meanings, values and ideas about actions which are as in the minds of the members of a society. A sub-culture, on the other side, is a group

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be characterised by certain self consciousness or living peculiar to it. This distinction between two segments of culture seems to be relevant to the evolutionist theory which marks the separation between *indigenous* culture and *scientific* knowledge.

From all ideal viewpoints, Tylor claims that culture in its extended ethnographic sense is that complex whole which includes knowledge, beliefs, art, morals, customs, and any capabilities and habits accumulated by man as a member of society. At this stage of the art, culture in its broad sense has been given a common sense to the social sciences. It expressed a unilateral view of the concept which describe man as an economic, social and cultural entity moving in a specific society or a defined milieu.

Tylor's standpoint has been opposed by the structuralist Strauss (1925) who affirms that cultural transformation could not be explained by the evolution of a primitive type. Other ingredients might appear in the meantime, in different cultural complexes, others caused by cultural transmissions and /or in contact with other civilisations might disappear. In fact, Strauss's attitude reveals the existence of a radical discontinuity and insists on the fact that the specificity of customs and institutions has been made possible by the place they occupy in the entire culture. Strauss thinks that customs play an important part in experience and beliefs, and give relevance to traditions as far as human behaviour has been concerned with. So, the part played by custom in shaping behaviour of the individual is as important as the degree of vocabulary of the mother tongue. This affirmation explains that the history of one's culture as a stock of knowledge already accumulated is basically an accommodation to the patterns and standards traditionally handed down in his community. In advance, Kroeber (1948:137) as a culture historian advocates that

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the essential ingredient of culture, and that it is coming to be accepted as such. He recognises that values, namely ideological and religious beliefs are held subjectively, but it does not prevent them from being described objectively and examined for their inter-association and compared.

Approaching the above speculations to the scientific view of culture, August Comte (1944:145) has stamped on the concept the impress of the social and reductionism. He explains that every human society is unified together with culture, and science reduces everything in the univers to a monistic set of principles. In similar terms, Adamson (1975:111) assumes that culture is more than a collection of mere isolated bits of behavioural traits which are shared by members of society. He estimates that culture is wholly the result of social invention, and it may be thought of as social heritage because it is transmitted by precepts belonging to each new generation. According to him, culture in its fullest sense is a series of integrated patterns.

In this prospect, Malinowski (1963:123) who is known as the author of the scientific theory of culture has viewed the notion as a universal function determined by human's needs (functional approach). He argued that studying cultural characteristics in an atomistic way by isolation is a method which has to be considered as a sterile since the meaning of culture consists in the relation between its dynamic elements in order to make unacceptable the existence of accidental culture complexes. Malinowski's dynamism has been joined by Radcliff Brown (1970:189) and both define the concept as a culture complex; in that the elements of which are understandable unless they are put together. They claim that culture as a whole and a system of attached values are formed by its different parts: individuals, groups and institutions.

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has been linked to colonial phenomenon. This method applied during the colonial span reveals that culture was viewed as an organic evolution which implied the introduction of new features through the loss or modification of existing organs or faculties. So, the colonialist had to be aware of the *indigenous* institutions in order to replace them efficiently. This type of organisation is basically linked to hereditary processes with the social evolutions that characterise the process of civilisation. The latter notion has progressively been distinguished from culture as being a real social means and social ends. This distinction between both concepts has already been claimed by Strauss who considered that civilisation and culture are two differentiable constituents. The basic idea was that civilisation as 'an accumulative tendency' corresponds to scientific discoveries and technological innovations from one generation to another and finally becomes universal: each society begins where others left off.

However, some authors consider the process of 'accumulative tendency' as a subsequent part of the cultural process which is distinct from the organic one and which is due to scientific and technological ingredients. They illustrate that 'the cultural part of culture' namely religion, philosophy and art had to be non-accumulative because it diffuses with difficulties from one generation to another.

As far as the analysis and definitions of culture are concerned, the basic principle anthropologists have assumed is that culture is either by itself-self-consciousness patterns- or along with language, race, and perhaps personality. They think that culture was extremely diversified, closely related to social phenomenon and thus; influencing human being from individual personality up to the total human species. Therefore, culture is preconditioned by human society, and conversely culture is considered as to be the product of society and its precondition.

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Evolution of the definition of culture has been conditioned by historical circumstances which made western civilisations spread over the world. The basic premises highlight the uniqueness of man and culture and attempt to rationalise anthropology and to make it more scientific and legitimate. The various approaches differed in their speculations, but they were not anti-imperialist. It has been assumed that men are bound together in their culture, and the idea of standards they have in common. Standardisation has followed the spread over the globe and let people believe in the uniformity of human behaviour. Also, the beliefs in progress come to be expressed in the language of evolutionism as the image of human's future.

Notwithstanding, the Eurocentric views began to totter as soon as the third world starts to claim freedom and self-determination. Yet, it becomes moribund among many philosophers such as Bergson (1967) who rejects them on logical, moral and empirical ground. He thinks that cultural diffusion was determined by a specific place where a society can reproduce itself by its own characters. Supporting the latter thesis, Bugener (1971:171) has rejected any myth or idea useful to the expansion of the western models as presenting universal data, denying the existence of pluralism of cultures, and imposing the notion of fundamental needs and progress. He declares that culture gives the society its shape: it does not come from nothing, it refers to a system of rules patiently elaborated, more often sacralised, and that societies control with vigour. Thus, culture orientates activities of a population in the sense of self-determination delineated by technicians of development.

### **02 Culture and language education in Algeria**

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One of the major concerns for Algeria is to raise the status of national culture by establishing an education that is Algerian (Algerianisation of the teaching staff) and Arabic (Arabisation of teaching subjects). The assumption underlying this approach is that there are certain national commonalities among people and that the differences among social groups are superficial which do not warrant sensitivities.

While this is the official policy, the reality is that Algeria is a country of linguistic and cultural complexity. In Algeria, the following languages and/or varieties of languages are used with varying degrees of frequency: 1) Classical Arabic (CA); 2) Modern Standard Arabic (MSA); 3) Algerian Arabic (*dàrija*); 4) Berber (three main varieties); and 5) French. In Algeria, the linguistic situation is complex and the use of each language has political, social, and religious perspectives. French continues to play a large role in the day-to-day running of the country and in the lives of large numbers of its people, though the official language of the Constitution is Arabic. French retains a double role- as the language of the oppressor and the colonialist, and of the continuing elite; yet it is at the same time the forward-looking means of accessing the wider world of scientific and economic progress, and of daily life in shops and in town, where language mix is the norm. While classical Arabic is the language particularly of Islamic religion, and its prestige is so high that it is viewed as a model of rhetorical and grammatical correctness. The Algerian form of spoken Arabic is the language of daily intercourse and of the home, of rural life, whereas standardised modern Arabic is the written and formal language and is more used in the cities. Berber and other varieties are spoken by well-established groups, although the prestige given to

are mainly confined to rural and deprived urban groups, and to the Kabylie area.

Regardless of such linguistic diversity, education in Algeria is still based on the doctrine of the national language being promoted as the crystallising focus of national identity. Since the national language doctrine unilaterally favours the language and culture of the majority as representing the nation, it consequently neglects the promotion of minor cultures. The proposals made by intercultural communication scholars as regards culture- cultural relativism- have not found the appropriate channels in language education in Algeria. As is known, the intercultural communicative approach stresses that all national cultures are of equal worth, and have equal rights to exist.

Education is not well equipped to respond to linguistic and cultural diversity for self representation in intercultural communication. The multilingual and multicultural context of Algeria necessitates the preservation of Algerian cultures, which have been marginalised since time immemorial. Learners' culture is a part of themselves, has formed them and created them as social beings (Byram, 1989: 111-112). In the English language curriculum in Algeria, the basic assumptions and goals for teaching English make no efforts to specialise goals to match the linguistic situation of the students. At the level of education and language planning, this reality must be taken into account by decision makers before embarking on a new language policy or reform towards intercultural communication pedagogy. The practice of intercultural communication in the classroom must relate primarily to the life and experiences of the learners' themselves.

Since its independence, Algeria has experienced a number of educational reforms. To understand the relationship between teachers' beliefs and pedagogical



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emphasise that foreign language education is an integral component in the broader educational system, both linked for common objectives. Then, foreign language education should not be analysed in isolation from general education policy.

In Algeria, people are taught from an early age that the purity of Arabic is something to be safeguarded because it is the language of the country and its religion, and which constitutes an important element in the forming of his personality. Furthermore, it is the language that unites all *Arabs* wherever they are. Thus all arts subjects are taught in Arabic in primary and secondary schooling. At the higher level, courses imbued with cultural significance, such as, economics are taught in Arabic whereas French is reserved for other subjects that carry little ideological weight. In Algeria, the official attitudes towards French are still ambiguous: French is useful for commercial, cultural or technological contact, and the links with France are strengthened by emigration, by commercial links, and by history; but French is still regarded as the language of military and cultural oppression. The Algerian educational reforms have retained a French-based educational system despite the role that Arabic plays at primary level, and the clear wish and intention that Arabic language and culture should become the norm in secondary and Higher Education.

### **03 Intercultural communication as a field of study**

Since the late 1970s, the field of second and foreign language instruction has been dominated by communicative methodology. Current 'communicative' methods of second language teaching generally view language as a means of bridging an 'information gap' or 'information transfer' (Corbett,2003: 1). In information gap activities, students might create survey questionnaire; conduct

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summarise survey data; and prepare oral presentations or written reports to present the information. Educators interested in building communicative competence and purposeful language learning assume that through bridging a series of information gaps, learners will 'naturally' develop their linguistic proficiency, approximately to the level where they will acquire native speaker competence. In information gap practices, linguistic proficiency should be absorbed by students of a foreign language 'on the way', as it were, without conscious study, in exactly the same way as native speakers so innately do.

On the assumption that communication is not only an exchange of information but also a highly value laden activity, some language teachers are becoming dissatisfied with the purely functional uses of language. Some are pleading to supplement communication skills with "*cultural content*" (Kramsch, 1996). Benett, M. J. (1997) explains and exemplifies why it is not enough to be grammatically and lexically competent, and discusses implications for the incorporation of culture in the language classroom.

The late years of 1980 marked a major shift in research in language education, away from the objective of teaching learners to achieve 'native speaker proficiency' and towards the objective of teaching learners to attain intercultural understanding and mediation. The main objective of foreign language/culture teaching is no longer to imitate a circumscribed and standardised model of a native speaker (Byram, 1994; Byram & Rysager, 1999; Kramsch, 1993; Guilhereme, 2002). Teaching languages for intercultural understanding and mediation has become the central tenet of the foreign language process. The refutation leads educators to reformulate new assumptions about foreign language teaching and learning and also to devise new teaching procedures based on these assumptions.

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Communication has tried to find an answer to the question of "How do people understand one another when they do not share a common cultural experience?" (Bennett, M. J. 2004: 1). If foreign language learners have intercultural communicative competence, they should be regarded as intercultural speakers who are able to interact with people from another country and culture in a foreign language and to negotiate a mode of communication and interaction which is satisfactory to themselves and the other and to act as mediator between people, from different cultural origins. Their knowledge of another culture is linked to their language competence through their ability to use the language appropriately and their awareness of the specific meanings, values and connotations of the language. (Byram, 1997: 71)

Obviously, a prerequisite for an intercultural approach remains language development and communicative competence; however, this goal is wedded to the equally important aim of intercultural understanding and mediation (Corbett, 2003). Then, the intercultural learner ultimately serves as a mediator between different social groups that use different languages and language varieties. An alternative label to mediation would be the ability to "decenter" (Kohlberg 1983 quoted in Byram 1997: 34), or establishing "a sphere of interculturality" (Kramsch 1993: 205-206).

Defining the affective component of intercultural communicative competence is offered by Meinert Meyer in this definition:

*Intercultural competence, as part of a broader foreign speaker competence, identifies the ability of a person to behave adequately and in a flexible manner*

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attitudes, and expectations of representatives of foreign cultures. Adequacy and flexibility imply an awareness of the cultural difference between one's own and the foreign culture and the ability to handle cross-cultural problems which result from the differences. Intercultural competence includes the capacity of stabilising one's self-identity in the process of cross cultural mediation and of helping other people to stabilise their identity (Meyer,1991:137)

Intercultural communication as a field of study may be best described as a crossroads, an interdisciplinary academic area of a broad assembly of ideas, from a range of sources (sociolinguistics, ethnography, cultural studies, cross-cultural psychology, and so forth) which have together created '*an interdisciplinary theoretical model of intercultural interaction, relations, and communication*' (Smith et al., 1998: 56). It has stemmed from the works of Edward.T. Hall, *The Silent Language* (1959), *The Hidden Dimension* (1966), and *Beyond Culture* (1976).

This era in intercultural communication research has been very extensively summarised and described in a number of reviews (for example, Larry A Samovar, 2005). As there are a number of theoretical models concerned with explaining the development of intercultural competence. None of them, however, would qualify as a theory in the strict sense of the word since all of them are involved in describing and defining specific instances than in the development of a general consistent theory (Casmir, 1989:280).

#### **04 Previous prominent studies**

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An important concept in Anthropology, Psychology, and Education for quite some time, in Foreign Language Education they have been of interest only since the mid 1980s. The studies on teacher conceptions and classroom practices in the field of applied linguistics cover a wide range of topics. For instance, Burns (1992) investigated teachers' beliefs and behaviours on the use of written language in beginners' classrooms and found that the written language was not used for the purpose of writing, but as an additional tool to extend and record spoken inputs. Graden (1996) studied teacher beliefs in reading instruction. He identified congruence and divergence of their beliefs and behaviours, and claimed that the divergence occurred due to contextual factors. These factors forced teachers to resort to behaviours that did not match their beliefs. Also the study revealed that teachers sometimes held conflicting beliefs in their belief system. Other studies include Borg (1999) on teachers' beliefs in grammar teaching. He has used qualitative research methods (e.g., observation and interviews) to gain an understanding of teachers' beliefs about grammar teaching and of their actual practices. Sercu (2005) cites a number of other studies which includes Li (1998) on teacher beliefs in communicative language teaching in South Korea, Gorsuch (2000) on teachers' perceptions of innovations proposed by a national policy. Though some studies have investigated foreign language teachers' beliefs, far fewer have focused on foreign language teachers' perceptions of cultural dimension of foreign language education, with the notable exceptions of (Byram and Risager, 1999), (Ryan, 1994 cited in Sercu, 2005) and ( Sercu, 2005).

Ryan's (1994) is the first study to directly explore the relationship between foreign language teachers' perceptions of culture and their instructional behaviour. In an initial interview study took place in Mexico of 30 teachers of English at a major university, Ryan first looked at how teachers define culture and then

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into six basic categories in accordance with Keesing's categories of meaning: (1) culture is knowledge gained through reading; (2) culture is institutions which should be analysed; (3) culture is the daily way of life, (4) culture is transmitted from one generation to another; (5) culture means having a critical attitude towards the word; and (6) culture is lived and experienced. The author then conducted six case studies based on those categories, using participant observation and interviews. Ryan found that there was "some degree of relation between teachers' filters" and the corresponding teacher behaviour. For instance, based on the conception "culture is the daily way of life of people" teachers would begin class by asking students about current events and frequently provided cultural anecdotes based on their own personal experiences. Ryan concludes that in general teachers are teaching culture as facts, rather than for cultural understanding and intercultural communication. Byram and Rysager (1999) also suggest a causal relationship between teacher concepts and their behaviour. Their investigations were motivated by the will to investigate how geopolitical changes are influencing language teaching in general and the cultural dimension in particular. They explore these issues in the European context, conducted in Britain and Denmark. They explore and describe teachers' views about the effects of 'European integration' on their work as language teachers, on the position of language teaching in the secondary school curriculum, and on their perceptions of their professional identities and responsibilities. Like Ryan (1994), Byram & Rysager investigate prioritisation of the aims of language teaching, and categorisation of teachers' definitions of culture. Lies Sercu (2005) investigates teachers' professional self-concept regarding intercultural competence teaching in foreign language education and he does so in international perspective. Byram and

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and Danish teachers, a far larger number of countries were involved in Sercus' study. Ryan's (1994), Byrams' et al (1999), Sercus' (2005) studies are all descriptive and limited to assumptions and pedagogical practices relationship. The following research extends their objective to include self-efficacy mediation to explain assumptions and pedagogical practices relationship. Meanwhile, the present thesis tries to link learners attitude towards the foreign culture whose language is being learned.

The above studies suggest an important shift in emphasis in professionalism in foreign language teaching. To be able to promote the acquisition of intercultural competence, teachers need to reflect on their common sense notions of what it means to teach and learn a foreign language in the light of new educational paradigms that truly recognise the relativity of cultures, and mutual respect of values and attitudes. The latter are recognised as to be the heart of the intercultural communication purposes.

### **05 Linkage of the notions**

Foreign language education is by definition, intercultural in the sense that it makes learners in connexion to a world that is culturally different from their owns. Therefore, all foreign language educators are now expected to promote the acquisition of intercultural competence by their learners. The objectives of language learning shift from being modeled on the competence of the native speaker towards intercultural objectives which involve the ability to see the relationships between the learners and the native speakers' languages and cultures.

As far as attitudes stand to be the real catalyst of the intercultural communicative purposes, a shared scope of investigation has fostered an increasing



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reinforce their concern on L2 learners' self-management (self-confidence, self-instruction, self-direction.) and his attitude, towards foreign cultures and languages.

To develop a dialogue in a common problematic frame, several studies indicate the fact of causality hypothesis which maintains that attitudes are causally related to L2 learners' interests. Nonetheless the pattern of causality is not clear in some investigations, sometimes favourable attitudes may induce people to learn about a subject, and other times, people may develop positive attitudes towards that subject because of having experienced it.

In fact, it would be difficult to overstress the influence of attitudes and interests in the lives of individuals. They determine what a man will do or say in particular situations, what he will enjoy or dislike, his approach to other people, and his reactions to events in his own life and the world around. The expression of attitude, both in actions or in words, provides clues to personality and to needs, and makes possible the kind of culture understanding which is necessary for the formation of stable relationships. One can know very little about people who never express an opinion or shows any interest.

Whatever the form they will take is not determined at birth or earlier, attitudes depend on the environment in which the individual grows up and the treatment he receives. Children acquire the value-attitude systems which are found to be fairly stable in most adults. There is plenty of evidence to support that social rewards resulting from the acquisition of approved value-systems play a vital part in the acceptance or rejection of institutions with which they come into contact, or those of other groups. These may be of people from outside the child's family and school, or strangers from other countries, or of other races.



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, encouraging positive self-concepts and aiding their growth is an important part of education, but it involves a type of problem less frequently encountered in teaching subjects of the curriculum. Any school subject is concerned with a body of knowledge which children must learn. This has to be selected from the total of knowledge, or just because it is attractive in itself. In the main, there is no moral question involved for a teacher in drawing up a syllabus in a language, or other school subjects. When it comes to attitudes, however, there is a moral problem in deciding what the children should learn. Here, there is a question of correct or incorrect in an academic subject; but when society approves some of those good or bad attitudes concerned among others, it becomes, then, an added responsibility for the educator and the L2 teacher in particular. How should one decide what attitudes a learner should hold towards himself, to school subject, or to foreigners whose language is being learned? and lastly, who should make the decision?.

In this connection, it is hoped to include an account of the methods by which attitudes and self-concepts can be assessed. In particular, attitudes to self, and to members of the T.L.C whose language is being learned is a subject matter for L2 teachers who should know not only what attitudes we wish to learn, but also what attitudes they already hold. At this point, the object of this thesis is to study the influence of culture on the dynamic field of language attitude and self-concepts. Importantly, our investigation is particularly cast in this direction.

### **06 Scope of inquiry**

The present study addresses the question of a possible correspondence between English language teachers conceptions of culture and its implications on their preferential pedagogical practices. In terms of these conditioning factors, our

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laying basic ground in which we examine the congruent effects of attitudinal and behavioural variables on both the teacher and the learner.

To do this effectively, our research can be broken down into three basic ideas. First, it aims to inquire into how English language teachers professional self-concepts relate to their current teaching practice. Second, it aims to investigate the extent to which current teaching practice can be characterised as directed towards the achievement of intercultural communicative competence i.e designed to prepare their L2 learners for more interpersonal relations when they interact with individuals from cultures other than their own. Third, the study aims to measure both students' attitudes towards the foreign culture whose language is being learned and teachers self-efficacy beliefs to integrate intercultural communication to English language teaching.

The aims stated above are relatively delineated into five major questions. The findings will be presented in answers to the different questionnaires and test-batteries we are using to investigate our main research concepts; namely students' attitudes and teachers' concepts regarding the language and culture teaching. These questions are:

- 1- *How do teachers define culture?*
- 2- *Are there incongruities between the teachers pedagogical practices and their professed conceptions of culture and culture language teaching?*
- 3- *If so, how can incongruities between the teachers professed conceptions and their instructional practices be explained?*

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*documents provide teachers with equipments to*

*develop the cultural dimension of language teaching and yet; promote learners to inquire cultural awareness for effective communication?*

- 5- *To what extent do teachers think they can perform effective teaching actions so as to develop positive self-concepts and invoke intercultural competence in students?*

Obviously, these questions can not be treated in isolation. For instance, a teacher's beliefs about culture will to some extent determine his language teaching practices; and his language teaching practices will to some extent determine his willing or not to incorporate intercultural communication in his language practices, and his self efficacy beliefs determine the ways of developing his learner self-direction to inquire cultural awareness for effective communication.

Importantly, our investigation is concerned with the need to adapt the intercultural approach to language teaching in response to changing cultural, socio-political and societal circumstances as well as in response to research findings in the field of education. In order to set the stage, however, it is first necessarily to review the research literature concerned with cultural psychology wherein we state the implications of cultural trends on both language attitude and self-conception. Such relevance is basically due to the underlying contribution of affective-cognitive factors that are inevitably involved to ratify the causality hypothesis which is prompted by the assumption that L2 learner's attitudes towards the T.L and its culture are mutually interdependent to their L1 and C1. **Chapter one** will be devoted to this task to pave the way to the study of the art of intercultural communication either in naturalistic or in classroom settings.

**Chapter two** is partly concerned with the main theories approached in the state of intercultural communicative competence and its relevance to E.L.T. Points like

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l language interference are discussed with significant concentration on L2 learners C.B.G.K. The second part is devoted to major models adopted in intercultural communication as teaching learning objectives.

**Chapter three** attempts to carry out a systemic description of foreign language education in Algeria. Here, the analyses take into account the cultural framework as well as the positive role and prospects of the English language in Algeria's changing socio-economic and educational context. So, the main objective is to closely examine the different contextual variables that either enhance or impinge on the teaching of E.F.L in the different levels of education; namely at the level of the university as a micro level study. Some contextual constraints are expected to have negative effects on both the students' language attitudes and the teachers' actual teaching practices: socio-cultural background of the learners, the educational framework, language proficiency and perceived difficulties in C.L.T, the official institutional aims and objectives, the learners' affective dimensions and teachers profile.

**Chapter four** focusses primarily on the teacher as catalyst of learners' interests as well as promoter of positive attitudes towards foreign cultures. The discussion will lead to selective recommendations for reframing teacher education programmes and suggest activities for reflection in values for effective communication across cultures.

Hopefully, our finding will be of interest to anyone wanting to find out how foreign language teachers view intercultural competence in foreign language education and how their views impact not only on their teaching but on their students' attitudes and their affective orientations as well.

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and beliefs are represented in teaching practices and/or in values for effective communication across-cultures is a subject worthy of investigation. There is increasing evidence to indicate that such investigations serve important functions in the process of educational reforms. These reforms can not succeed unless the teachers' beliefs and self-concepts are understood. The more they can be understood, the better are the ways for reform implementation.



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# Chapter One

## **Psychological and Cultural Genesis in language attitude and Self-Concepts**

### **1.1 Introduction**

### **1.2 Culture's Influence on L2 learner's behaviour**

- 1.2.1 The role of culture in F.L learning
- 1.2.2 Contexts of Acculturation in L2 acquisition
- 1.2.3 Culture across communication
- 1.2.4 Cultural values

### **1.3 Learner's Cultural Background and Language Attitude**

- 1.3.1 Attitudes and Language Learning
- 1.3.2 Attitudinal Variables
- 1.3.3 Attitude Towards The T.LC

### **1.4 Motivational Orientations and L2 Learner's Self-Concepts**

- 1.4.1 Motives related to Self- representation
- 1.4.2 Motivation in E.F.L learning
- 1.4.3 Achievement Motivation
- 1.4.4 Self-Confidence v.s Language anxiety

### **1.5 Learners Differences in foreign language learning**

- 1.5.1 Linguistic Aptitude and Intelligence
- 1.5.2 Language learning Strategies
- 1.5.3 Personality's Characteristics
- 1.5.4 Effect of Age and Sex

### **1.6 Mutual interdependence between the notions**

### **1.7 Conclusion**

#### **Notes**

Most researchers in the field of cultural psychology find that the desire to learn a new language and the need to know about its culture is, in fact, a deep-rooted force which an individual either possesses or lacks. Experiments in the field of inter-cultural learning have shown that the secret fact of attitudes towards native languages and cultures is, indeed, a key to L2 learning. It is commonly thought of as to be the basic premise for explaining success or failure of virtually any complex task. Such claims gloss over a detailed understanding about the relevance of language attitudes towards foreign cultures and motives related to self-conception.

Of necessity therefore, the call for an overall theoretical clarification and understanding of the socio-psychological aspects involved in both attitudes and self-conceptions may well be more important data for L2 learning theories. A description like this, enables us to demonstrate the relation between one's attitude and his self. The fact that both notions reflect an active involvement on the part of the learners in the entire process of intercultural learning.

In accordance, the conjoint topics are firstly shaped in socio-cultural realm. Such a focus is consistent with our research interests; in that accepting other cultures is, in fact, emotionally relevant characteristics of the L2 learner. This quality influences how she/he will approach any situation; either socially or culturally induced. Secondly, we state the correlation of L2 learner's C. B. G. K and his attitudes towards the target culture. In advance, learners differences are worthwhile implemented in our survey. They are described with models from cognitive psychology and linguistics.



## 1.2 Culture's Influence on L2 behaviour

### 1.2.1 The role of culture in F.L learning.

In its broad sense, culture is more or less synonymous with the ways of people. That 'complex whole' as the anthropologist Edward Taylor has called it, is acquired through the consensus of growing up, retaining knowledge, beliefs, morals, and the like.

Certainly, this entire way of people's life depends, to a great extent, upon their language. Then, language and culture are ultimately bound together and operate firmly in the same frame.

There is an increasing recognition that social and cultural milieu in which learners grow up determines their beliefs and self-perception about language and culture. Children and/or learners are inevitably socialised into the process of learning; either in environmental situations or in structural nature of classroom interaction. This interaction is regarded as a culturally 'transmitted source' of instruction about beliefs, values, customs, and unspoken assumptions about how to learn and what is worth learning.

In this section, it is worthwhile preliminary to show how the phenomenon of 'culture' may, in many cases, be better understood through such investigations of 'Acculturation' with some current conceptualizations of the term in the field of L2 acquisition.

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lated. One can not study a language without noting the cultural aspect of the people who use the language natively.

However, cultural aspects can be a real hindrance because they may set up barriers to comprehension. This is more evident to teachers who are not native speakers of the T.L themselves. For instance, the teacher should provide sufficient background information to enable the learners to understand the cultural content that is naturally present in the T.L.

*(Felicien Balato, 1996: 31)*

### 1.2.2 Contexts of acculturation in L2 acquisition

In some respects, it has been asserted that L2 learning involves a certain degree of acquisition of the second or foreign identity because L2 learning is often second culture learning. The process of acquiring a second culture has been studied from a number of perspectives. This process goes firstly with *acculturation*, i.e. the process of becoming more adapted to a new culture without necessarily forsaking one's native identity (Acton and Judith, 1986). This is especially true when a learner acquires a foreign language within a target language group (T.L.G).

According to Schumann's (1978:23), acculturation model for second language acquisition is viewed as:

*...a continuum that ranges from social and psychological distance to social and psychological proximity with speakers to the T.L, and that the learner will acquire the second language only to the degree he acculturates.*

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In the case, acculturation in L2 acquisition is interpreted to somewhat similar ways as to be *analogous* to the essence of socialisation in the first language. Socialisation (see figure 1.1) which can be thought as the process of acquiring ways of thinking, feeling, internalising beliefs and values of society is closely linked to cultural transmission. It takes place through the interactional medium of language. Language, in turn, is itself an important part of culture and a major tool for transmitting sociocultural knowledge and a powerful medium of socialisation (Martin Cortazi, 1990).

It is conceded that the learning of culture is inevitable for language learners who are dwelling in a country where the T.L is prevalent. This situation with respect to acculturation is somehow susceptible as E.S.L. But many of us wonder in other learning E.F.L situations where the students óas Algerian students learning English- acquire the English culture?

A related point worth raising here, is that the sense of social distance; a term used by Barrow (1980) to refer to the cognitive and affective proximity of two cultures which come into contact within an individual. The latter abstract sense is also described by John Schumann (1986) who cites examples of good language situations like: The Americans living in Riyadh, Saudi Arabia and American Jewish immigrants living in Israel. Schumann's hypothesis is that the greater the social distance between two cultures, the greater difficulty the learner will have in acquiring L2; and conversely, the smaller the social distance, the better will be L2 learning. In harmony, Acton and Judith (1986:23) view this phenomenon from an epistemological perspective as to be a reflection of universal cognitive processes or faculties and result that closer distance maintains solidarity between cultures.

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(1990) finds out that the feeling of *closeness*

while learning the culture of the host country is a very good experience to motivate one's learning. For whatever reason, student's desire to know about foreign peoples makes L2 learning more interesting and therefore, can be a strong motivation to know about western cultures.

Among others, Joyce Valdes (1990's) has developed frameworks for investigating the process that underlay acculturation. For instance, when the phenomenon is adopted within pedagogical setting, language teachers should be interested in the study of culture and ought to introduce L2 instructions through cultural paths. Inevitably, language teachers cannot teach a foreign language without teaching meanwhile the culture in which it operates; otherwise, teaching becomes *meaningless symbols* unless it is indulged in cultured warmth and associated with foreign thought- ways. Clearly, teachers should have in mind that each sentence or word taken from an English paper they present to their students, can undoubtedly teach them something about the target culture. Joyce Valdes asserts here that :

*Not calling it a lesson in culture does not prevent it being one. Every language lesson, from repetition drills...to sophisticated composition in advanced classes, must be about something; and almost invariably that something will be cultural, no matter what disguise it travels under.*

*(J. Valdes, 1990 : 120)*

It is worthy to note in this context that language teachers should not see themselves as *missionaries* for the cultural heritage that is enshrined in that

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cultural background of their students. In fact, they should have no quams when introducing certain patterns of thought, beliefs and social values to their students. For this matter, L2 teachers should avoid the so-called 'Brain-washing' or rather 'indoctrination'

Closely, Robin Barrow concedes that to teach English in a good situation may involve change of the way in which people think about the T.L.C. The following areas are properly regarded as a service and a potential advantage to N.E.S.B (non-English speaking background) rather than a further exercise in cultural domination:

1. English does not necessarily do so. Provided that we avoid indoctrination, we are merely providing the opportunity for people to see things in new ways.
2. English language may present a better or truer way of understanding the world than is presented in certain other languages.
3. There are grounds for associating the richness and diversity of a language with superiority in terms of providing a true perspective. English, on these terms, is a relatively powerful language.

If we consider Barrow's view, such acculturation to a new world of differences enables language learners and teachers alike to go with their upbringing and enter the new world with less fear, making both learning and teaching experience more pleasurable and more effective.

The situation with respect to the milieu in which L2 is learned plays a major role. The effects of the language environment and other significant sociocultural factors emerge to enhance the development of the communication skills in a second language. For instance, such situation is stressed when the issue of L2 learning is viewed in the context of political and social changes. This is especially true, when

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such a foreign language and ashamed to speak another (The case of Algerian people: Arabic and French in administrative or academic situations). This is what may be called "linguistic chauvinism" or rather "culture shock" that is inferred in a host environment.

### 1.2.3 Communication across cultures

Understanding links between culture and communication is critical to improve intercultural interactions. Since "cultures differ from one another, the communication practices and behaviours of individuals reared in those cultures will also be different," and "the degree of influence culture has on intercultural communication is a function of the dissimilarity between the cultures. (Porter & Samovar, 1991: 12).

According to Gudykunst & Kim's model of intercultural communication (1984: 6-9), the major points advanced in the theory of communication are the followings:

- *Communication is a process involving the encoding and decoding of messages*
- *Communication takes place at varying levels of awareness*

about the outcomes of their communication

*behaviour*

- *Intentions are not a necessary condition for communication*
- *Every communication message has a content dimension and a relationship dimension*

Communication is, in short, the creation of meaning. The authorsø points above illustrate this idea in which encoding / decoding process is not only governed by the rules of language, but also by the rules of the social and physical contexts in which it occurs. The partners in the act of communication are often unconscious of these rules. The model serves as an overview of the multitudes of cultural, sociocultural, and psychocultural forces that are the foundations of the external behaviour: see, touch, and feel.

When interacting with people who have been socialized differently from ourselves, we find that our predictions of the others' behaviour become uncertain. And when their behaviour does not match up to our expectations, we are bound to react emotionally often in an anxious way. (Gudykunst, 2003) The situation occurs when one thinks that a behaviour is due to one cause and the interlocutor thinks that the behaviour is due to a different cause. They each give a different meaning to the behaviour. (Triandis, 1991:27)

As instinctive human response to difference is to categorise people into two classes, "in-group" and "out-group," regarding in-group as superior in many ways. This feeling is called *ethnocentrism*, which can destroy personal relationships (Triandis, 1991). Intercultural training seeks to help learners

and encourage them towards an understanding

of the dynamics of attribution. In other terms:

*"When people observe behaviours that are different from what they expect in their normal, everyday routines, they make judgemental and draw conclusions so that they can make sense out of their observations. Attributions refer to judgements about the causes of behaviour"*

(Cushner, K., & Brislin, R. 1996: 40)

In intercultural interactions the participants must make isomorphic<sup>1</sup> attributions, i.e. each interlocutor needs "the ability to make the same attributions as the other person in the interloration" (Cushner & Brislin, p 41). The authors assume that making attributions about the cause of people's behaviour is not an easy task, even within one's own culture, and the process is further complicated in intercultural interactions by the existence of different cultural standards, norms, and values. Triandis (1994) holds that a very serious problem in communication is that people do not perceive the same causes of behaviour.

Making isomorphic attribution is important for effective communication. Hence, it is important for students of foreign languages to receive training about cultural variation and values in making attributions about much everyday behaviour. Before analysing attribution in communication, it is necessary to get knowledge of the main frameworks or classifications that researchers have developed to describe the cultural value systems of people's ways of life. The problem of misleading in trying to place concepts such as cultural values into



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It is important to note that the ideal is to study and describe each culture ethnographically. However, in terms of practical application in language classes and on training courses aimed at reducing ethnocentricity and developing cultural awareness and skills, broad frameworks help in the interpretation of actions and communicative intentions. If people have no knowledge of the cultural values of others, they tend to judge others on the basis of their own value system, and misunderstanding can be the unintended result. (Fitzgerald, Helen (2002)

### 1.3.4 Cultural Value Systems

Anthropologists and psychologists have studied intensively the dimensions along which cultures can vary. The models we will emphasize in this essay are those of Edward T. Hall (1977), and of Geert Hofstede (1991).

Edward, T. Hall studied cultural differences with the majority of his focused on communication patterns used within culture. See Hall's dimensions in Table 1 below.

**TABLE 1.1:** Hall's Dimensions of Culture as related to Communication

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communicating through specific handling of personal

space

**TIME**, which is either *monochronic* (scheduling and completing one activity at a time) or *polychronic* (not distinguishing between activities and completing them simultaneously)

**CONTEXT**, or the amount of information that must be stated explicitly if a message or communication is to be successful. Low-context cultures are those in which individuals need a great amount of background or written and oral information before the communication can be effective. High-context cultures are those in which individuals are socialized heavily so that they do not need a great amount of written and oral information.

**INFORMATION FLOW**, which is the structure and speed of messages between individuals or organizations.

SOURCE: Martin J Gannon (2000, p 19)

Hofstede's approach (1997, 2001) classifies dominant values in nation-states around the world into four quantifiable dimensions: collectivism-individualism, power distance, uncertainty avoidance and masculinity-femininity. The analysis of these dimensions suggests channels through which culture affects behaviour, with regard to relations among individuals and between individuals and groups.

**TABLE 1.2:** Hofstede's Four Dimensions of Culture

<p><b><i>Power distance</i></b>, or the degree of inequality among people which the population of a country considers as normal: from relatively equal to extremely unequal.</p> <p><b><i>Individualism</i></b>, or the degree to which people in a country have learned to act as individuals rather than as members of cohesive groups: from collectivist to individualist.</p> <p><b><i>Masculinity</i></b>, or the degree to which "masculine" values like assertiveness, performance, success and competition prevail over "feminine" values like the quality of life, maintaining warm personal relationships, service, caring, and solidarity from: from tender to tough.</p> <p><b><i>Uncertainty avoidance</i></b>, or the degree to which people in a country prefer structured over unstructured situations: from relatively flexible to extremely rigid.</p>
--

SOURCE: Greet Hofstede in Fred E Jandt (Ed) (2003)

People along these dimensions tend to communicate differently with words. However, language is usually perceived as the single most important obstacle to overcome when entering a new culture. As a result, most educational programs give a great deal of importance to the linguistic dimension of language teaching. *"Linguistic knowledge alone, however, is not enough to ensure that our*

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other groups will progress smoothly and/or be effective" (Gudykunst: 2003: 3). The problem with this approach, however, is the probability of creating a "fluent fool." A fluent fool is someone who can speak a language fluently but nothing about the culture (Hall, E.T.: 1973). Fantini (1995) uses the term "linguaculture" arguing the inseparability of a language and its culture. (Cited in Fitzgerald, 2002: 170)

Knowing how to communicate presupposes a great deal more than only knowing a language. Besides one's communicative styles, one's tendency to prefer certain states of affairs over others can also play a tremendous role in human interaction (Fitzgerald: 2002).

### 1.3 Learner's cultural background and language attitudes

#### 1.3.1 Attitudes and language learning

Learning theories have commonly evidenced that individuals' attitudes towards learning depend largely on the influence of cognitive and affective factors. Motivation, in turn, with respect to learning in general and language learning in particular is viewed as a triggering factor in acquiring mastery in a second/foreign language. It has been studied as underlying achievement, whereas attitude appears to be central in motivational dynamism (Renzo.T, 1983).

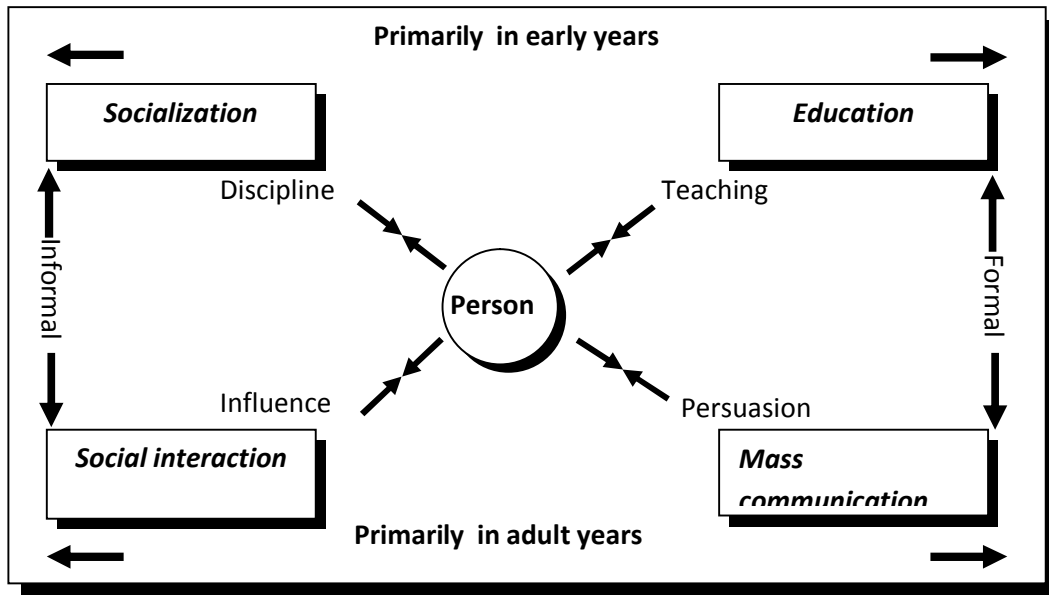
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the components and its contribution to the process of learning, it is useful to examine the work of social-psychologists and see how their findings may apply specifically in the field of language learning.

*An attitude is a mental and a neutral state of readiness, organised through experience, exerting a directive or dynamic influence upon the individual response to all objects and situations with which it is related.*

*(All port, 1954 :45)*

Research that has been undertaken in the field of psychology has focused on four pillars which mark the formation and change of attitudes. It is convenient to classify them into four key situations: *socialisation, education, social interaction, and mass communication* (Edgar w, 1968). The first two components are important in the early childhood, the last two ones are constructed during the adulthood period. This distinction means that the earlier processes construct the foundation for general attitudes, while the latter ones are recognised to be associative with changes in attitudes. In other terms, most attitude systems in the adulthood have already been fundamentally established. The following diagrammatic schema shows how pertinent situations within an -attitude constructsøare classified.



**Figure 1.5 :**Attitudes components. Their construct, mode of formation and change of attitude. (W.Edgar,1968).

**Socialisation:** The term refers to the process by which the person acquires the mode of thinking and behaviour of the typical culture in which he grows up. It occurs primarily through the intimate interaction of the child and members of his family, especially the parents: ‘Discipline’ This relationship is also called ‘identification’ or simply ‘empathy’

**Education:** It usually refers to the school as an institution for acquisition of knowledge and skills and, to a certain extent, a context for the formation of

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relationships in the education process teacher-student represents a key locus for construction of attitudes.

**Social Interaction:** It refers to the insert of wide variety of situations wherein the person is subject to the pressures and exchange of views. It includes ordinary conversation, group discussion and decision making. Here, we are concerned more with *opinion* and *orientation* than with attitude because general attitudes have been well established before the social interaction occurs -influenceø

**Mass communication:** It refers to channels which are represented by such media as newspapers, T.V and magazines. In these situations, persons are exposed to messages intended to have an effect on large numbers of people. A more neutral term like -persuasionø can be employed to describe the process involved.

Though the complexities of the relationship between attitude and language learning psychologists strongly suggest that successful language learners are likely to be those with positive attitudes towards, among other things, the countries and cultures associated with the language to be learned. On the other side of the coin, it is unlikely to be those with negative attitudes who consciously or unconsciously reject or fear anything foreign. This is admittedly a difficult area to study since people are often unwilling to reveal their true, most -deep-seatedø attitudes.

### 1.3.2 Attitudinal Variables

It is generally accepted that attitudes are learned and the widespread interest in the process bears witness to its importance in the modern world. Research in this field bears a marked resemblance to older work on social learning, and conditioning, suggestion and imitation are all involved. These appear to be the

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located in childhood period or modified later, and knowledge of them is useful to teachers as to propagandists. Both should be aware of the problem involved in deciding what attitudes are morally and socially desirable, as well as of the mechanics of developing in young people. This is a subject about which great responsibility of the teacher, in particular, must be displayed, otherwise the result may be disastrous both for the learner and the community.

Despite the diversity of conditions that mark the formation and change of attitudes, our research devotes three main issues as attitudinal variables which frame the functioning and change of attitudes in regard to language learning context. According to Lambert et al (1964), attitudes have been considered in terms of the following components:

1. **Cognitive components:** refer to one's beliefs about objects and situations.
2. **Affective components:** refer to the amount of positive or negative feeling one has towards such a situation.
3. **Cognitive components:** refer to one's behavioural intentions, or to one's actual behaviour towards the object.

The above variables are generally concerned with the tendency of the individual's behaviour, feeling, thought, and manner of acting. This habitual mode, either mental or emotional, is viewed in terms of an 'evaluative scale' in which the individual shifts from a set of 'counterbalancing' positive attitudes against negative ones; and some areas of neutrality between the two extremes (Allport, 1979).

If we consider the relevance of attitude to motivation, as it is adjoined by Fishbein (1975); Cooper & Fishman (1977), language learning, in particular, shows that the



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situations such as: The attractiveness of the communicator, credibility of the message, and the influence of the environment in which communication takes place. The first situation is chiefly concerned with pedagogical atmosphere where the educator's attractive personality and his credible message can seek change in learners' attitude. Secondly, the sensory factor involved in the last situation is frequently represented by the environment. Besides, an authentic state of security also helps in attitude change. The fact that the *influentiability* of environment is viewed as a crucial factor inducing attitude change; i.e., the individual behaves in a more directly informative way whereby he constructs either positive or negative attitudes.

As far as language learning context is concerned, both affective and cognitive levels of attitude-change are likely to be operative. In other words, learners encapsulate both areas of change and they may themselves be more predisposed to effects of both cognitive and affective kinds. However, most of the work by social psychologists seems to favour the cognitive aspect as fundamental component in attitude change; in that, pre-existing attitudes have an influence on the current ones. Yet, any new information is to be respectively processed in the light of other related knowledge, previous preconceptions and experiences already assimilated. Fishbein (1975:245) points out that a person:

*May not believe all the information he is given and at the time he may form additional beliefs that can influence his attitude. Thus, he may not correspond to the information provided.*

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how important points which need to be considered: Firstly, the understanding of the two sets of cultural *schemata* and beliefs (The home culture and the foreign one). Formally, the classroom is a real context where learners should acquire both affective and cognitive insights into their own culture and that of the target one. Secondly, these new insights represented in the educational system induce the learner to accumulate sympathetic and positive attitudes towards the new language.

In summary, attitudinal variables are relatively tied with motivational dynamism and self-construct. Likewise both cognitive and affective variables manifest by virtue of potential interaction between the individual and his environment. According to Renzo Titone, attitude generates motivational dynamism and can be modified in the course of learning. He respectively states that :

*Attitude is a context-generated motivational factors... Attitude follows as a specifically human response to the environment as carrier of values. It develops as a specific cognitive-affective set. Attitude, consequently, can be modified in the course of learning whatever its nature may be.*

*(Renzo.Titone, 1981:96)*

### 1.3.3 Attitude towards the T.L community

The most consistent long-standing theories in this scope have been undertaken by Gardner and Lambert and later by Gardner and his colleagues over the past three decades. In the frame of social psychology, these studies have

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s, values, and motivation of learners in relation to other social factors.

The results of the Gardner-Lambert studies and other prominent research harmonise in many respects. Both recognise a related point that there is a positive association between a measured learning outcomes and attitudes towards the T.L.C. Gardner has originally developed a model in which the social context is assumed to determine learner's attitudes.

Gardner's model, in short, comprises an extremely role of either positive or negative attitudes towards the T.L.C. It means that learners willing to identify with people of the T.L are likely to do well in classroom settings and 'tend to adopt various features of behaviour which characterise an other linguistic community'. (Gardner 1975:58)

So, the amount of exposure to a new language affects one's attitudes towards The T.L.C and yet; promotes his self-perception to that group whose language is being studied. It seems clear, then, that learner's preconception about the other culture makes his attitude in a positive or negative orientation. In this respect Renzo Titon (1981:103) affirms that:

*Positive or negative attitudes towards a language as object of study are not in born: they derive from social factors, mediated by states of the interacting organism, which together condition dispositional sets of a cognitive-affective nature towards given cultures and their transition system. Hence, the origin of preferences or bias, oftentimes transformed into cultural clichés.*

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principally illustrates our insights in this paper; regarding the relationship between the affective-cognitive state with which the learner approaches the T.L and reaches proficiency levels as well. Accordingly, Rivers (1968: 256) in her initial study, suggests that the kind of attitudinal factors may be more influential in the early stages of the English learning than later.

*...Language is learned along with the ways and attitudes of the social group in which one grows up, and these ways and attitudes find expression through the language.*

## 1.4 Motivational orientations and L2 learner's self-concepts

### 1.4.1 Motives Related to self-representation

The doctrines of human motive have had a long and chequered history. It has been suggested that the one universal is the desire to gain pleasure and avoid pain. Common observation will show that this principle is by no means universally true.

In the most fashionable explanation of human motives is in terms of 'instinct'. On examination, however, this instinctive view is chaotic with confusion and seems even less profitable in this area of research.

At this state of the art, it is conceptually to think that the word 'motive' is derived from the Latin word 'movere' and some of its original meaning is retained

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l. In terms of its derivation, the word 'motivate' means to activate. In this general sense, any thing that initiates the activation of expectancies by the situation which moves us into action. As it is generally accepted that a motive can not be observed directly. Whether external or internal, when a motive is activated by a situation we can see its concurrent effects on ones behaviour. Approaching the latter view, without committing ourselves to any traditional school of thought, a common perspective of the word 'motive' is virtually described in Harmer's (1984:3) satisfactory interpretation. He claims that a motive:

*Is some kind of internal drive that encourages somebody to persue a course of action. If we perceive a goal and that goal is sufficiently attractive, we will be strongly motivated to whatever is necessary to reach that goal.*

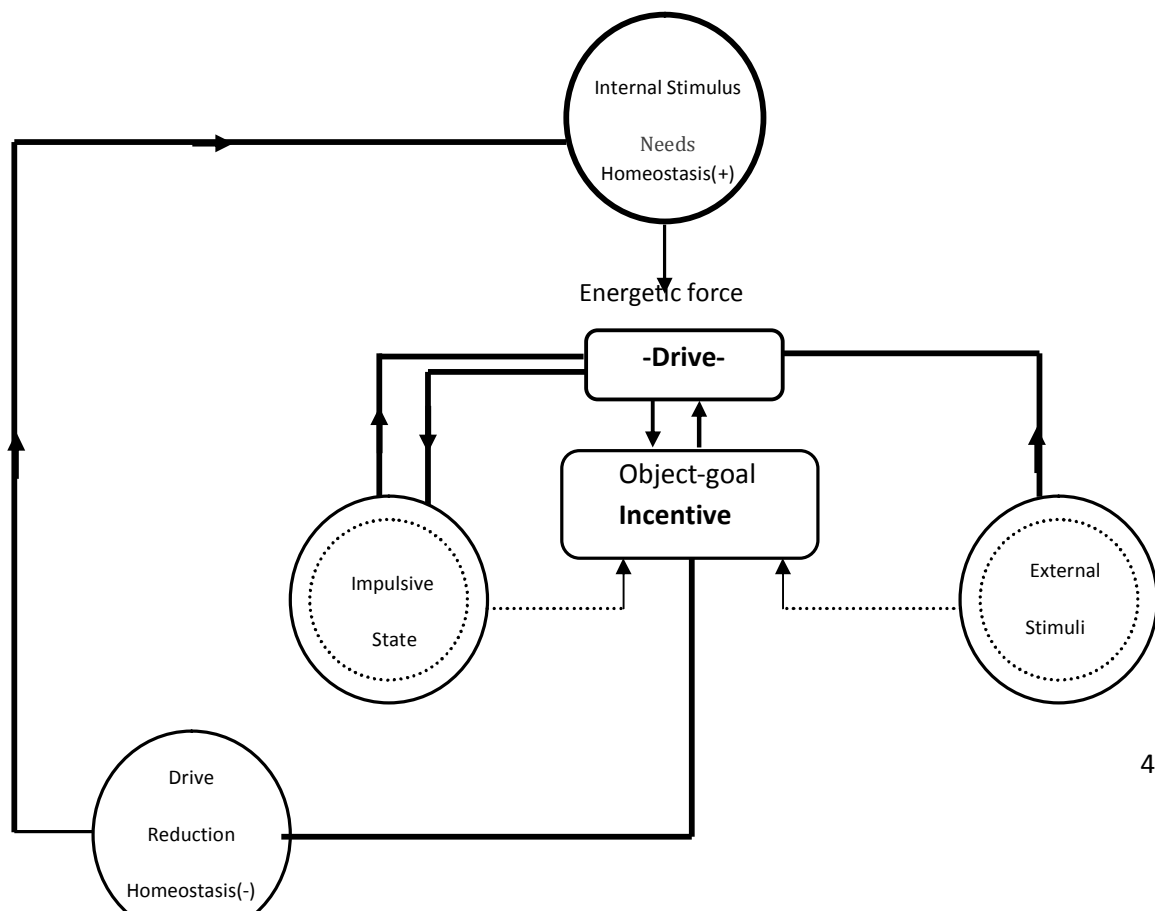
Restricting our concern to the above view, it should be pointed out that a more satisfactory description of motivation will inevitably call for the following component: **Needs**, **Drives** and **incentives**. The latter human motives constitute the major determinants of the phenomenon of motivation. These components interplay wide instigation in human daily behaviour.

*The expression 'motivated behaviour' in its broad sense in physiology refers to any behaviour which is encouraged or energised by specific needs and is directed - drive- towards the attainment of specific goals or incentive.*

*(Arthur Wingfield, 1979:47)*

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**Common ground between theories:** The reader may somehow fall in confusion to conceptualise some perplexing terms within the phenomena of motivation. To elucidate this baffling area , we have to limit significant concepts and involve the basic components which interplay within the frame of motivation. To help the reader understand the sequence of motives which occur when a person is motivated to action, we prefer to draw a simple systematic model of the whole operation of motivation. The following diagrammatic form might look like this:




\* **Key to the diagram:** — : internal area,  : external area, :  
 impulsion

Figure 1.2: **A model of a systematic operation of human motives within motivation**

Advancing our analysis, the present schema leads us to illuminate further the major human motives which interplay a combined function within motivation. Among motives psychologists have extensively studied are in conjunction with two categories: motives related to interaction, and motives related to competence and self.

**Motives related to interaction:** As a person grows up, his relationships broaden through people's interaction in his environment. Evidently, the more one forms bonds with other, the more one satisfies his social motives. Therefore, affective motives are acquired and developed through one's experiences in different social situation.

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some instances acquired universally. All human beings are exposed to certain environmental influences.... all are possibly conditioned to persons instrumental satisfying their needs, and all learn the advantages of copying certain aspects of the behaviour of those around them.

(Norman Mun, 1966: 253)

**Motives related to competence and self:** Psychologists state this category of motives as the last phase an individual reaches. They are grouped under the title 'competence and self, or simply as *competence motivation*, a term refers to White's conception (1950). White's theory means that when individuals seek changes and investigate their environment they learn the consistencies in it. Therefore, each one develops conceptual or cognitive expectancies of his world. Closely to this matter, Mc Keachine (1966: 155) states that:

*There is evidence that we have motives to maintain some consistency in our cognitive representation... our motives to manipulate, to explore and to organise enable us to satisfy another important motive, the motive to do.*

Similarly, Hull (1963) views another strong motive which co-exists in our conceptual picture of the world; it is our own 'Self- image' or, simply the motive for self- esteem. This self regard when feeling capable, worthy of respects and love are kinds of positive images of oneself. One may ask how feelings. Self- esteem or anxiety develop? Hull, again, replies that:



*itudes and behaviour of others towards us.*

*(Hull, 1963: 95)*

We have now covered, to a certain extent, a wide variety of motives grouped under two basic categories; personal-social ones whose arousal<sup>2</sup> and satisfaction are involved through people's interaction, to motives whose goals are abstract and specified as consistency in cognitive representation and self.

In our survey of basic motives, we observe that one's behavioural events are either directed towards a positive or negative state. One's expectancies in both situations tend to realise success or failure. Then, a question one may advance is perhaps a key that may help us induce forward our discussion and clarify this complex phenomenon: Are there any variables which activate our motives? If so, what role do they play in the so-called self-representation?

Psychological research in this field is built up around the use of two main dimensions that are closely connected to one's conception: *Emotion* and *Perception*. These two aspects take significant parts of personal experience and manipulate expectancies stored and aroused within individuals.

**Emotion:** This aspect stands for with feelings which are normally accompanied with individual's life time such as: fear, anxiety, joy, and so on. Psychologists state that emotion are divided in two kinds of events:

*First on a behavioural level, we infer motives from the kind of goal, positive or negative the individual seeks and avoids. The strength of the motive is inferred from the degree of arousal of the individual and the persistence of his behaviour.*

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... distinguish a variety of feelings that they themselves have experienced of the intensity of the feelings and of whether it is pleasant or unpleasant.

(MC Keachine Doyle, 1966: 205)

**Perception:** It represents another dimension within the operational system of one's concepts. Our perception depends on the context of our previous experience: What we are used to, how we expect things and interpret events. For instance, the interpretation placed upon the degree of performance, is above all, a matter of what the person has experienced and learned skills in the past. (Edgar W, 1968)

The process of perception is complex and naturally interrelates some other sub components such as: *sensation*, *awareness* and *attention*. The latter concepts represent the initial stage of receiving information, whereas perception concerns the interpretation of this information in relation to the ongoing activities of the person. Here is a passage which explains the relation between perception and self-conception:

*Perception is the process by which we become aware of and interpret our sensation about the world around us. There are many factors that influence our perception such as the cues from the stimulus, the surroundings, the experiences we have derived from the past, the inherited abilities we were born with, and finally the different motives: needs, drives and incentives at the moment of the perception.*

(MC Keachine Doyle, 1966: 75)

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The social psychological theory of second language (L2) learning undertaken by the Canadian Robert Gardner and Wallace Lambert and later by Gardner and his colleagues (Oller, 1964 ; Splosky, 1969 ; Hudson, 1972 ; Clement, 1978 ; and others), since the late fifties up to date (Gardner and Mac Intyre, 1993) has been one of the most long standing theories of L2 learning. As a prerequisite to L2 learning, the concept is closely linked to "achievement" which is conceived to comprise three components: *effort* to pursue action, *desire* to achieve the goal, and positive *effect* towards the goal. Such a tripartite conceptualization seems adequately similar to that outlined in classical psychology as: needs, drives, and incentives.

In his contemporary theories, Gardner proposes the following equation which can be used to represent the main components of motivation as related to language attitude.

$$\text{Motivation} = \text{Effort} + \text{Desire to achieve a goal} + \text{attitude}$$

In their earlier attempts, Gardner and Lambert have administered a number of attitudinal and motivational variables to English Speaking students studying French as a second language in various anglophone settings in Canada. They hypothesise that cultural beliefs with such milieu can effectively influence the development of two sets of motivational variables relevant to French proficiency. First, *integrativeness* which refers to positive affect towards the other language

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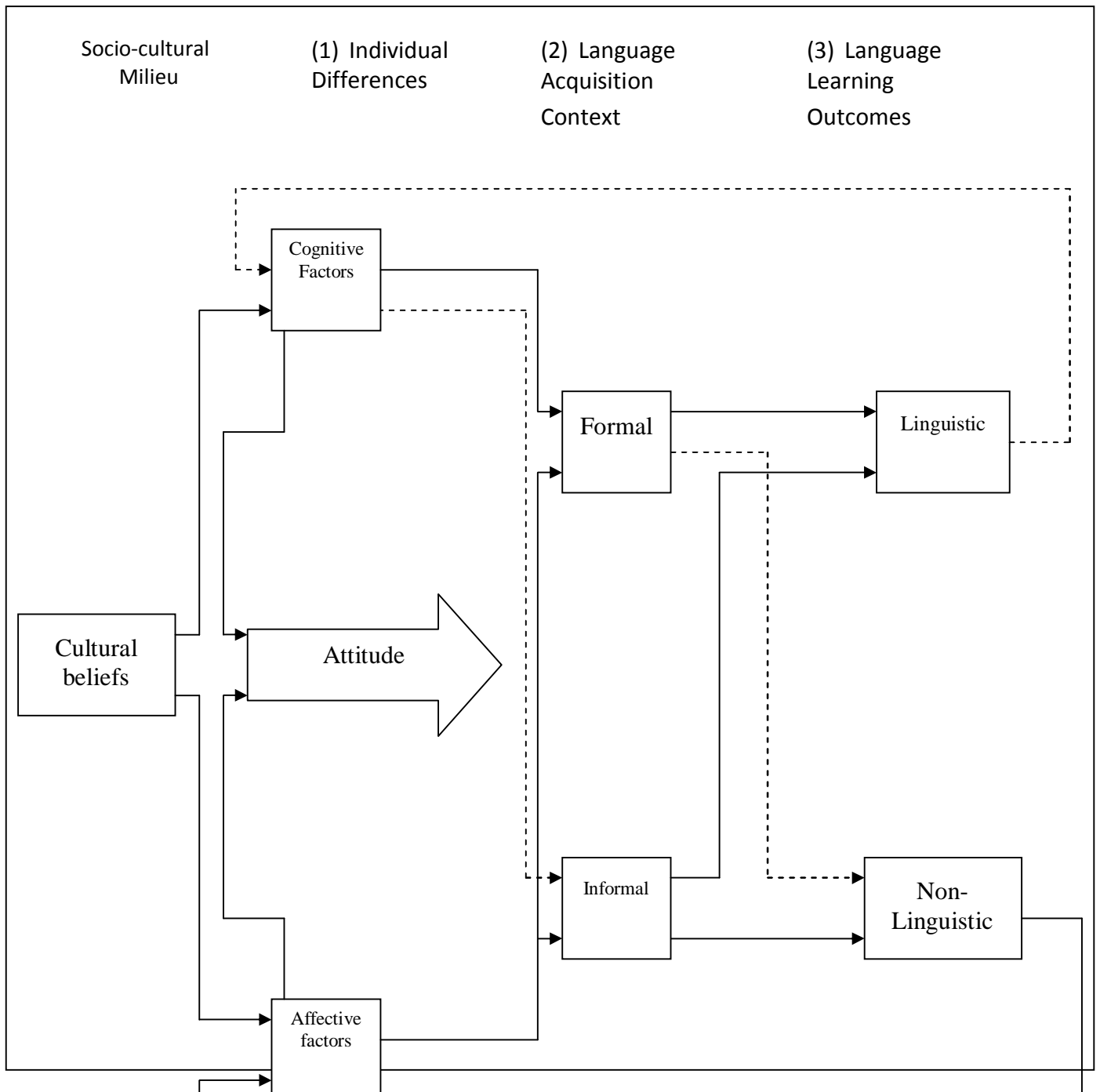
nadians. This variable is evidenced to a strong relevance between integrative motivation for L2 learning and achievement. Secondly, attitudes toward the learning situation which is viewed as an evaluative reaction to L2 learning environment. Yet, among measures to motivational intensity, one factor has been defined by the indices of aptitude

Later, Gardner and Lambert have extended their studies on large groups in the U.S.A, particularly French-American groups in Main and Louisiana, and large investigations in the Philippines and Hong Kong. In advance, the empirical work (AMTB) used by Gardner and his associates (1985) propose newly developed and validated attitude-motivational variables:

1. **Sociocultural milieu.**
2. **Individual differences.**
3. **Language acquisition context**
4. **Language learning outcomes**

The above variables are incorporated into a theoretical model. The following diagrammatic form is initially almost similar to that outlined by Gardner & Lambert (1972), but it has evolved over the years as a new data obtained:

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**Figure 1.3: Schematic representation of a socio-cultural model of Second language Acquisition (1985).**

As it can be seen from the representation above, the socio cultural milieu is of paramount importance in determining one's beliefs. The nature of these beliefs determines the extent to which cognitive or affective factors influence language acquisition.

*The nature of one's beliefs will determine the extent to which cognitive and affective factors will influence language learning... The context will not only determine the availability of the language, but it will also determine society's reaction to the language. It will also influence the learner's own preconceptions of what it means to learn a language.*

*(Gardner & Mac Intyre, 1993:212)*

The model assumes that both contexts anticipate to give rise to both linguistic and non-linguistic outcomes. Linguistic outcomes refer simply to language knowledge, whereas non-linguistic outcomes refer to the interest in learning more about the

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practice, and so forth. Gardner's proposal reveals that the more successful and experienced learner in both context, the more improved outcomes in language proficiency.

In fact, motivation and language attitude are two complex phenomena. Each one is conditioned by the manifestation of the other. So, this potential interaction between the levels of motivation and that of success or failure in learning can be observed more likely in two general perspectives of motivation. The first one is *exogenous* i.e. extrinsic motivation which refers to external factors for performance (behavioural theory). The second is *endogenous* i.e. intrinsic motivation which refers to internal factors that lead to an aroused state of one's behaviour (cognitive theory). The two perspectives are accounted for as motivational factors which have direct implications for managing the learning environment.

Cognitive interpretation seems to be relevant in this scope of inquiry. It maintains that people are motivated to create a sense of equilibrium or competence rather than receive an external reinforcement. People are naturally motivated to explore, learn, and have fun. Intrinsic motivators such as the feeling of satisfaction and the feeling of pride lead the individual to engage in the behaviour because of the inherent value of doing so (White, 1959).

Many theorists claim that young as well as adults have strong internal drives to reading potential abilities? An example of internal motivation is *empathy* or *identification* which is seen as the desire to imitate the other's behaviour, their values and to internalise them in one's own behaviour. This kind of feeling or simply the desire to be like is strongly viewed as the most important source of intrinsic motivation for learning foreign languages in particular. Indeed, nothing

age learners as the opportunity to meet or to see and near their counterpart from abroad. In this sense, 'empathy' is seen as:

*The strong human tendency to model one's self when we feel and one's aspirations upon some other persons. When we feel we have succeeded in being like, we derive pleasure from the achievement and conversely we suffer when we have let them down.*

*(Bruner, 1966: 99)*

The cognitive perspective on motivation helps us understand why the language teacher does not always have to give reinforcement because the more learners are motivated by intrinsic factors the less motivation the teacher has to provide. This form of intrinsic motivation is closely related to competence and self. The latter state will be clearer in our ongoing research.

In their attempt to link the social milieu with learners' motivational orientations, Gardner and Lambert suggest that the relationship between the social context and attitudes may give rise to the distinction between 'additive' and 'subtractive' language learning situations. In other terms, the distinction is made between 'instrumental' and 'integrative' motivation.

**Integrative motivation:** learners are classified as integratively motivated if they emphasise such desirable reasons like: The desire to learn a language of an other language community in order to converse with, interact with, or to become in some small way a part of the other members of the language speaking community. For social-emotional purposes, this orientation appears eventually to involve



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Language as a key to social and cultural enrichment through the opportunities which provide an associative link with members of different cultures.

**Instrumental motivation:** It is likely to be relevant to the status of the target language in regard to learner's first language (L1), to ethnolinguistic group relations, and to economic and/or political reasons. The fact that sociolinguistic status of the learner reflects some kind of utilitarian values to foreign language learning (H. Stern, 1991). Therefore, the learner motive, in this case, is derived from pragmatic perspective. Here, the acquisition of a target language occurs only for occupational reasons such as getting a job, or for further studies.

On somewhat different grounds, other research findings (Luckmani 1972 ; Burstall et al, 1974 ; Clement, 1979 ; and Oller, 1981) have also called the matter into question. On the basis of some empirical data, they find that successful language learning in some settings- is associated with instrumental orientation. The latter feature is found to be more influential. As opposed to Gardner's findings, these studies depend, to a large extent, on the context in which a language is learnt. In this realm Luckmani (1972:270) supports this view and suggests that:

*When there is a vital need to master a second language, the instrumental approach is very effective, perhaps more so than the integrative.*

By contrast, Gardner and Lambert originally think, however, that integrative motivation is found to be often effective in language proficiency, whereas instrumental outlook seems more likely prestigious and represents ultimate goals

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...e more immediate aim of learning the target language.

To approach Gardner and Lambert's speculations, Jakobovits (1970) contextual consideration enhances that integrative motivation leads not only to perseverance, but to a heightened concentration and intensity which produces more rapid learning. We, then, elucidate the two features by a causal distinction between integrative and instrumental motivation as it is represented through Jakobovitsø (1970:270) schematic representation:

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Purposes for L2 learning	Instrumental Motivation	Integrative Motivation
To get a job	*	
To gain friend		*
To have good knowledge	*	
To understand people		*
To have access to science	*	
To think and behave as native do		*
To converse with more and varied people		*
For higher education	*	

**Table 1.3:** A schematic representation of some instrumental and integrative motivation purposes.

To sum up, we can say in many respects that Gardner and Lambert's studies and their associates (Burstall et al 1974; and others) have come to a shared common ground. They recognise that learners' positive attitudes towards the other cultural-linguistic community and, to a certain extent, the degree to which the learner is willing to adopt various features of behaviour which characterise that *dominant* group determine ultimately how successful she/he will be learning the new

Language learning is basically evaluated by the learner's outcomes, his attitude, and the levels of his achievement.

### 1.4.3 Achievement Motivation

The theory about achievement as a general motivational state is initially speculated by White (1959) who describes the concept of competence and self. In White's view, competence motivation is a level of one's maturity and his broadly based biological origin related to such sources of motivation as exploration, search, and manipulation. White maintains that many activities of the individual must be explained not only through need satisfactions, but also through the persistence of activities that constitute interaction with the environment accompanied by a feeling of efficacy or simply self-efficacy.

Particularly relevant to White's theory, McClelland (1961) conceived the term 'achievement motivation', meaning that individuals have a general tendency to achieve success and avoid failure. This motivational tendency is closely related to the performance of learning tasks, and plays an important role on one's performance and his achievement towards success.

An interesting finding on the subject matter points out that students who are motivated to avoid failure are likely to choose tasks that are either too difficult or too easy for their current skill level (Atkinson, 1966). This finding emphasises that low levels of achievement motivation can result in poor performance even in persons with superior ability. On the other hand, very high levels of motivation lead persons to set their goals too high. Such a quite successful performance is perceived by them as failure:

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*It would be mistaken to see extremely high achievement motivation as an automatic key to success. Individuals who set their goals so high that success, as they define it, is virtually impossible...the defeats they suffer are no less real, simply they are self-imposed. The opposite side of the coin is represented by those who set their sights too low, defining success at levels far below their true ability i.e. they may also be accompanied by a strong fear of failure.*

*(Atkinson and Feather, 1966 :76)*

Another significant aspect relevant to our topic is that learners who have experienced learned *helplessness* think that there is no possibility for success. This is an extreme avoidance response when learners, in this case, expect to fail (Rothstein.P 1990).

Basically, in an interpretation of the receptive role of attitude and motivation to achievement, Gardner et al treat both notions as one complex of factors related to L2 achievement. In his evaluative scales undertaken with Canadian students learning French as a second language, Gardner concludes that some attitudinal variables are jointly responsible with relative levels in language achievement. These relevant measures are put into a chronological order:

1. Attitude towards foreign cultures.
2. Attitudes towards the target language.
3. Attitude towards the language community.

5. Evaluation of the teacher.

According to the author these measures are conceived as the involvement of one's self in the requisition of a new language which is, in turn, determined by factors such as cultural trends and attitude towards the T.L.C.

#### 1.4.4 Self confidence and language anxiety

Here, our attention is focused on the role of affective variables in L2 learning. Anxiety and self confidence are two related states almost present specifically in all language learning situations. These two variables are relatively new development studies conducted in the late 1980's. Such affective factors are identified as two emotionally relevant characteristics that influence the learner's response to any situation. Language anxiety is, first, identified as:

*...a distinct complex of self perceptions, beliefs, and behaviours related to classroom language learning, arising from the uniqueness of the language learning process.*

*(Hormitz et al, 1986:25)*

Hormitz's et al's theory states language anxiety as a sum of complex experiences related, in part, to 'communication apprehension' which is a response of a real act of speaking. Instead, 'social evaluation apprehension' on the other part, emerges

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use (eg. French in Algeria). Further, Horwitz theory refers to the academic nature of many language situations; involving those situations relevant to formal instruction. Subsequently, another theory suggested by Gardner et al studies (1993) about the development of language anxiety. They claim that anxiety levels develop as the result of repeated negative experiences with L2 learning. It means that the more student reliably associates anxiety with L2 performance, the more repeated occurrences of state anxiety will be. Consequently, language anxiety can have a pervasive impact on student's performance and even affecting his attitude towards western languages and cultures. The author views the fact of 'anxiety' as to be:

*The apprehension experienced when a situation requires the use of a second language with which the individual is not fully proficient. It is, therefore, seen as stable personality trait referring to the propensity for an individual to react in a nervous manner when speaking, reading, listening, or writing in the second language.*

*(Gardner, 1993:5)*

Among adults students, Gardner et al report on the study of L2 anxiety find that the negative effects of language anxiety would be expected to diminish over time. As positive experience accumulates and proficiency increases, anxiety declines in a fairly consistent manner as long as the student gains proficiency; provided that the student continues to study or use the second language. (Gardner et al, 1993:7)

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Young (1990) correlates performance with anxiety levels and claims that being more adventuresome, less anxious; and more willing to use the foreign language, more achievement will be. Hence, the facilitating effect of learner's anxiety could be undoubtedly attributed to his motivation and his attitude.

On the other side of interest, self confidence is considered as to be the antithesis of anxiety, and may mean more than a lack of anxiety. In a series of studies Clement and Smith, (1980-1991) find that self confidence could be defined as: *A lack of anxiety, positive self-related proficiency [and] use of the second language outside the classroom. (Clement et al, 1986:9)*

Clement et al's theory reveals that self-confidence is relatively determined by self-perception, proficiency, and attitudinal/motivational components of the individual. The underlying construct is, then, related to the quality of social contact between the individual and members of the T.L community or, at least, users of this language. Obviously, when the opportunity is present in the community, language anxiety is negatively correlated with L2 proficiency. Clement's theory is, in fact, based on two motivational facts. Firstly, it reveals the antagonistic interplay between integrativeness and the desire to affiliate with the other group of the T.L. Secondly, it signs the fear of assimilation and worry over losing one's cultural identity. Apparently, all the authors cited in this realm argue that when the student's contact is positive, particularly in a multicultural context, self-confidence can be improved and contributes positively in the student's motives. Therefore, this psychological state is found to relate to objective measures of proficiency as well as indices of motivation. The following table is a description of self-confident persons on the left and of low confident ones on the right.



Some characteristics of high Self-confident Persons	Some characteristics of low Self-confident Persons
<p>Mature</p> <p>Responsible</p> <p>Extrovert</p> <p>Independent</p> <p>Sociable</p> <p>Meticulous</p> <p>Careful</p>	<p>Anxious</p> <p>Timid</p> <p>Shy</p> <p>Careless</p> <p>afraid to express themselves</p> <p>nervous</p> <p>introvert</p>

**Table 1.4:** Situations of self confidence v.s language anxiety

Finally, we come up to say that researches conducted on anxiety and self-confidence indicate that these two related language affective variables play an important role in L2 learning. Language anxiety is, then, negatively related to proficiency, whereas self-confidence is positively related to. Both underlying states appear similar in that they both increase or decline as a result of experiences associated with learning in general, and using the second language in particular.

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that high levels of anxiety lead to less one's motivation to know about the new language and its culture.

## 1.5 Learner's differences in F.L learning

### 1.5.1 Linguistic Aptitude and Intelligence

Individuals are born with ability to learn languages, but some language learners possess an aptitude and have a *gift* for languages, while others lack. If so, one could reasonably raise questions that most researchers hypothesise: should language be taught to every body or only to those who have sufficient aptitudes? Can aptitude be developed by training? Can teaching itself be adapted to aptitude differences? Or, how can one account for such considerable learners differences?

In recent years, the bulk of research on cognitive factors has centred on language aptitude and intelligence. The concept of aptitude, in a fairly common assumption, seems to be such a thing as *talent* or a *gift* for L2 learning. Whereas, intelligence is a term which is often viewed as a co-existent factor of language aptitude. However their different variables, language aptitude and intelligence are, somehow, two related concepts that are approached in common as important contributors to language learning. Yet, both concepts appear to be, to a large extent, responsible for individual differences; either in formal schooling in general, or L2 learning in particular.

The position that the learners vary in the degree of cognitive ability for L2 learning has traditionally been associated with some researchers like Newfield

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the ability to learn languages, whether first or second, is innate and does not differ significantly from one to another. In other terms, the ability to master the more basic components of language skill is thought to be a considerable variation in the innate ability to master the higher level of skills in a language. In advance, he also thinks that intelligence as an important factor represents a special *knockø* for languages, and remains closely related to language aptitude. Similarly, Carroll. J (1990) in his Modern language aptitude test (M.L.A.T) attempts to identify three independent abilities as components constituting to L2 learning talent:

1. *Phonetic coding ability*: It is the ability to recognise, identify, and remember the codes of auditory phonetic material.
2. *Grammatical sensibility*: it is the ability to recognise the grammatical function of words within contexts.
3. *Inductive language ability*: It is the ability to infer linguistic forms, rules and patterns from new linguistic context itself.

The active enthusiasm to develop this area of interest in L2 achievement, our attention goes back again to the question we have already raised: whether positive aptitude characteristic could be developed by specific training? For this matter, Stern (1990) claims that language aptitude seems likely to be improved. It means that in whatever manner acquired, language aptitude is regarded not only as an entity, but a composite of group of characteristics which are relatively stable and should be considered as a learner factor contributing in his achievement. It is also claimed by Gardner and Mac Intyre (1992) who affirm that proficiency is a composite and that language aptitude operates as a type of cognitive *sponge* which

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acquisition. While intelligence would appear as a crucial factor because it influences how well and how quickly students will understand instructions:

*Intelligence is viewed as being important because it influences how well student will understand directions and explanations, or will make references about them from the content of any given learning experiences. Language aptitude on the other hand, is important because it promotes transfer of new skills into old.. This perspective makes it clear that both intelligence and language aptitude could play a role in both formal informal context.*

*(Gardner & Mac Intyre, 1992:216)*

### **1.5.2 Language learning strategies**

Several papers have appeared to determine the underlying psychocognitive process that generates L2 learning strategies. In this part, the data chosen is formulated of three types of strategies; namely, direct / indirect and institutional strategies (Oxford, 1990). So, our main aim is to show how the use of good language strategies help the learner develop a better state of self-instruction as steps taken by the learner to facilitate the acquisition, storage, retrieval, or use of information. (Oxford & Crookall, 1990:17)

According to Oxford's view, direct language learning strategies operate as a cognitive variable specifically on the second language material in order to facilitate its storage and recall from memory. This kind of strategy assists with the assembly of vocabularies, messages, and grammatical rules. Such activities help the students

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phrases by repetition and substitution, or using imagery to remember suitable expressions. Indirect strategies, on the other hand, are those which do not operate cognitively on the T.L itself. These strategies are more affective because they include attempts to enhance positive emotional reactions of the learner in beneficial and positive situations. Such activities insert the learner to structure the learning process by seeking practice opportunities, keeping diaries, asking proficient students for error correction, etcí These kind of strategies reduce negative reactions as possible; and yet, seek the learner in social support and social approval. (Gardner and Mac Intyre 1992). Lastly, institutional strategies are undertaken by teachers and educationalists who have to make specific and adequate adjustments in language course to promote learning. This genre of strategies require decisions to modify the curriculum, create centres, and the like (Rost & Ross1991).

In recent reviews on the literature of strategy use, Oxford and Crookall (1990) have developed taxonomy of strategies that may be applied in the four basic language skills: listening, speaking, reading and writing. Such results show that proficient student employ more successful strategies than those used by less proficient ones. Further, they state that strategy use is associated with other variables; including motivation, ethnicity, cognitive style<sup>3</sup>, and other personality variables. Similarly, Gorbeil (1990) and Rost and Ross (1991) conclude that strategies reflect the level at which the student is able to operate effectively. Moreover, successful strategies engage the learner with the L2 material at a deeper cognitive level. Such strategies are only possible when a broad base of experience and knowledge already exist. A follow up study shows that a link may exist between the learner's psychological constructs and those of good strategies. Linked

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Man (1991) in their recent studies find that willingness or unwillingness to use a strategy is an essential predictor of its use.

This is also demonstrated by Oxford and Nyi Kos (1990) who include other variables in the use of strategies: For instance, other factors such as attitude, personality traits, willingness, and the degree of anxiety. The latter variable is believed to be as psychological barrier. In this respect Gardner & Mac Intyre (1992: 218) state that "language anxiety consumes cognitive resources" Thus when a strategy reduces anxiety, it allows for the more efficient use of the student's existing cognitive resources

### 1.5.3 Effects of personality characteristics

When compared with previous variables discussed throughout the present chapter, "Personality factors" have received great contention in the literature on the relationship between affective characteristics and L2 learning. Apparently, many language teachers assume that the personality of their students constitutes a major factor contributing to success or failure in learning about the T.L and its culture.

Even though the personality is not exclusively defined to scientific satisfaction, researchers are now trying to identify which aspects of personality make differences in language learning process, and determine why these characteristics have such an effect on L2 acquisition. These personality traits which have been most widely researched are: **extroversion/Introversion** and **Empathy**. Closely, these perplexing factors along with countless others are going to circumscribe our discussion on personality traits.

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en -extroversionø and its antithesis -introversionø has been researched firstly by Ey Senk (1970). According to the author, extrovert students refer to those who have a tendency to be sociable, outgoing, and interested in peoples contact. In contrast, introvert ones are those who have a tendency to withdraw from social interaction and often preoccupied with inner-thoughts and feelings.

Obviously, it is likely believed that extrovert students acquire better and faster. As much they approach a new linguistic or cultural/social environment as they meet more effective demands that the nature of the new language imposes on them. While inhibited or introvert student are, somehow, regarded with shyness and mostly resulting failure in L2 acquisition. In this respect Hamayan et al (1977:237) conclude that:

*Learning a second language is more effective when the language is more practised and, in so far as shy students may be less likely to practise it they will obtain less proficiency even when reading is concerned.*

*(in Van TheoEls, 1986:122)*

In turn, the Gardner-Lambertø researches have assessed in their test-batteries four major components measured in -Generalised Social Attitudeø -Ethnocentrism<sup>4</sup>ø -Authoritarianism<sup>5</sup>ø -Mechiavellism<sup>7</sup>ø and -Anomie<sup>8</sup>ø Such measures comprise, to a large extent, general personality characteristics bearing on L2 learning and with which either an individual diverges or converges to language learning situations.

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assessment prompt that these traits mentioned above correlate negatively with the integrative motive and successful language learning. Apart from *anomie* a term which goes back to Durkheim's conception, is likely to be positive predictor of language achievement. In other terms, an anomic individual is characterised by his critical attitudes to his own society. Moreover, an anomic language learner is, somehow, imposed to different language and culture's requirements such as *flexibility* and *openness* to new language norms and norms of social behaviour (Stern, 1991).

**Empathy:** like extroversion, the concept of *empathy* is simply described as: *The ability to put oneself in other's shoes* (Guiora et al, 1975). In a psychoanalytic interpretation, the term is explained as *The willingness and capacity to identify with others personality* (Brown, 1980:67).

In a subsequent study, Guiora (1975) has similarly interpreted that empathy can be allied to language *ego* development (such as: body image, ego boundaries, flexibility, and openness). Substantially, H.D.Brown (1977) has equally suggested that *field independence* may be related to *conscious* learning, while *field dependence* may be related to *unconscious* acquisition of L2 learning. The latter finding refers to higher degree of empathic area. Brown (1986:95) assumes that the *field independent* person with his empathy and social outreach will be a more effective and motivated communicator.

Other interpretations have also laid emphasis on the sense that *tolerance of ambiguity* has been considered a useful quality of language learner; and yet, a good predictor of L2 success. Closely, H. Stern (1983 : 382) in this way claims that:



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*The learner who is capable of accepting with tolerance and patience the frustration of ambiguity that L2 learning inevitably involves is emotionally in a better position to cope with them in a problem-solving frame of mind than a student who feels frustrated or angry in ambiguous situations.*

Nevertheless experimental verification is generally lacking in what concerns personality's constructs, we are inclined to agree with Stern's viewing; in that willingness or refusal to learn a foreign language is, in fact, a matter derived deeply from an individual's psychological constructs and his personality's characteristics. Therefore, empathy as a personality trait goes in hand-in-hand with the integrative orientation of the L2 learner. Conversely, learners with authoritarian or ethnocentric disposition do not seem to acquire L2 as easily as *anomic* individuals do.

#### **1.5.4 Effects of age and sex**

The question of age in regard to foreign languages has been one of the most debatable subjects in educational policy in general and language teaching theory in particular. How soon can one begin or how late can one wait before introducing L2 instructions? Whatever answer is given to it should not be considered to provide an overwhelming proof; neither scientific nor anecdotal evidence.

Obviously, the belief that children are better at language acquisition and learn more easily and more proficiently than adults do is somehow hypothesised by both

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This widely observed phenomenon bestows us to survey briefly some research findings concerning age and sex; namely the *optimal age* or *critical period* for L2 learning.

As far as the optimal age for L2 learning is concerned, several assumptions have gained widespread recognition during the fifties and sixties. A biologically based argument is associated with the neurologists Penfield and Roberts (1959). Penfield's view who states that the early years of life before puberty are crucial for L2 learning and argues that "the child's greater ability to learn a language could be explained by the greater plasticity of his brain. This plasticity is found to decrease with age." (in Van Theo ELS, 1984:104)

A few years later, this neurological sanction of better language learning before puberty has been called into question again. Basing himself on Penfield's arguments for a critical period, Lenneberg (1967) regards the years before puberty as a biologically active of language development. Further, he advances that the brain of a young child is much more receptive for the development of speech mechanisms than adults. In fact, these convictions derived from Lenneberg's ultimate observations have shown how this sensitive period is responsible for L2 success. While after puberty, Languages have to be taught and learned through a conscious and laboured efforts, and that foreign accents can not be overcome easily. (Lenneberg, 1967:176)

As the arguments cited above can not offer a satisfactory explanation for differences in foreign language learning before and after puberty, plausible

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is questionable matter. A theoretical issue has been explained through cognitive and affective factors.

On the cognitive level, many investigators report in this scope (Genesee, 1977; Hoëfnagthle, 1974; Rosansky, 1975; Krashen, 1982). They commonly refer their prompting in terms of Piaget's Formal Operation Stages of intellectual growth

*The adolescent's more mature cognitive system with its capacity to abstract, classify, and generalise may be better suited for the complex task of the second language learning than the unconscious, automatic kind of learning which is thought to be characteristic of young children.*

*(Genessee, 1977:148)*

On the affective level, Taylor (1974) and Schumann (1975) link the notion of optimal age with the affective changes that occur within the learner's psychological mechanism at the onset of puberty. They argue that children meet great social and emotional situations with empathic capacity to language influences than are available in adolescence or adulthood. Therefore, these theoretical arguments are broadly based on the assumption that children are more successful than adults in L2 learning.

However these anecdotes appear to be inadequate and lack convincing evidence, the focus is consistent with our concern to state the authentic period of age whereby a learner can construct positive attitude and develop his motivation too. Interestingly, in this perplexing area Van TheoEls et al affirm that:

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et hampered in their L2 learning by negative attitudes towards speakers of that language, and children generally have a strong integrative motivation to learn a language. i.e children characteristically approach the tasks of learning with low 'socio affective filter'

(Van TheoELS et al, 1984 :107)

According to Krashen's abstract findings<sup>8</sup>, age and personality are concomitant ingredients with the process of language development. Yet, language proficiency is due to learner's rate and quality of acquisition that are most plausibly accounted for by internal selective mechanism. Therefore, whatsoever circumstances are, the learner's emotional states may also act to *filter out* parts of that language that seem useless for communicative tasks. In this case, both motivation and attitude operate in combination; and thus, language is filtered as a result of instrumental outlook. Shaky this question still is, the relationship between sensitive age and language learning outcome has, in fact, far-reaching implications for school systems. The fact that the most commonly agreed upon is that foreign language processes may occur at different maturity levels. For this reason, Krashen's theory is still standing developed researches in this area. The following two major propositions instigated by Krashen et al (1982) may serve as a summary on the question of optimal age:

1. Children appear to be much more successful than adults in acquiring the phonological system of the new language; may eventually attain native-like accent.
2. Most children are ultimately more successful than adults in learning a second language, but they are not always faster. Adults appear to progress faster than children in the areas of syntax and morphology, at least, in the early stages of

**Sex differences:** It is fairly well known that boys and girls succeed in different subjects at school. For instance, girls achieve better results in foreign language acquisition, whereas boys seem careless and almost often diverge from situations wherein a second language is ultimately used, especially in classroom settings. Conversely, girls, on the other hand, seem to do less well in other subjects than boys. (e.g. Mathematics and philosophy).

Anecdotally, girls are more motivated than boys since language teachers oftentimes call on them. While boys regularly suffer a sense of deprivation vis-a-vis girls particularly in the early stages of L2 learning. Therefore, the question which frequently arises in pedagogical settings: what kind of differences that might exist between the two sexes, and how could be accounted for? Again, the Gardner et al's report is chiefly useful in this realm:

*Females tend to use strategies more often than males, particularly communicative strategies.*

*(Gardner et al's 1992:217)*

In their initial studies, Gardner and Smith (1975) conduct some empirical data concerning sex differences and attitudes towards French Canadians. The results

significantly higher than males. Equally, Burstall

(1975) concludes that girls tend to have more positive attitudes than do boys.

A recent large scale study conducted by Fontaine .A.M. (1991) on the relationship between achievement motivation at school and other variables such as: anxiety, social conformity, and success expectation. This study investigates that the daily-life context of each sex has an impact on the child's social development; considering the cognitive and affective variables as *regulators* of achievement motivation at school. Instead, the study has provided clearer evidence about the failure of boys especially in communicative tasks. While, boys seem more responsible than girls when the task represents average level of difficulty. The author advances to say that motivational levels among sex differences are associated with expectations of success and social conformity. Further investigations are really needed in this scope and should be identified for scientific satisfaction.

It is quite evident then to assume that personality's constructs as well as age and sex variables operate in combination with other cognitive and affective factors analysed previously. This operational *permeability* has been well enhanced by personality traits researchers who so far studied this psychological phenomenon in relation to language processing mechanism. Closely, H.Stern (1991) concludes in the following passage that:

*research on the affective aspect has been largely prompted by the conviction that cognitive factors are not only ones that matter in second language learning...it*

component contributes, at least, as much as and often more to language learning than the cognitive skills represented by aptitude assessment.

*(Stern, 1991 : 386)*

Summing up our survey, we assume that both cognitive and affective factors have a causal impact on learner's motives; in that both factors can predict how the L2 learner is likely to respond to emotional, motivational, and interpersonal demands of L2 learning. Besides, learner's educational background, his previous experience as well as his linguistic aptitude and good personal qualities can provide an indication of the way in which the learner is likely to respond proficiently. Therefore, these fundamental variables need obvious increasing awareness in language theories and bearing on approach to language learning.

Hopefully, the ensuing theoretical formulation proposed by Gardner's model will thereby help the reader schematise what has been discussed in this regard.

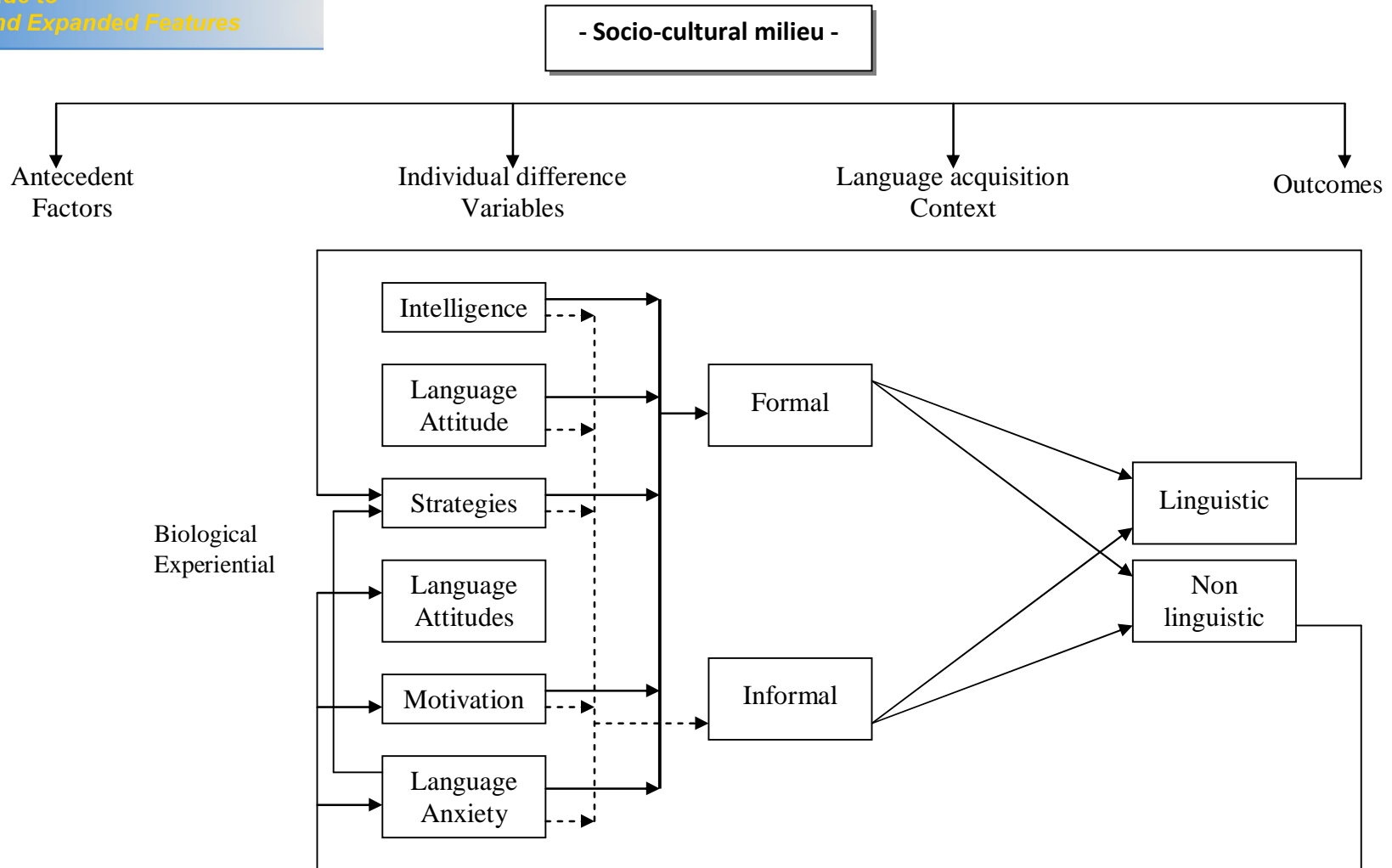


Figure 1.5: Gardner's (1985) schematic representation of the socio-educational model of second language acquisition. It represents how cognitive and effective variables interplay in L2 acquisition.



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### between the notions

As a vital development process, L2 learning depends very largely on the influence of cognitive-affective sets. Such dimensions are extensively interpreted with respect to learner's C.B.G.K his motivation intensity and his language attitude. the latter dynamo-genetic processes hold an extremely important role in all language learning situations; either socially or culturally induced.

The complexities of cultural trend and its impact on one's attitudes and his self-concepts in an L2 learning situation often appear as an amalgam of factors related to communication across cultural. The confusion is clearly apparent in a statement by Gardner himself (1979:205) who reveals that a "second language has been conceptualised as a combination of a positive attitude (desire) to learn the language and efforts expended in that direction".

In the early literature on the role of attitude and motivation in L2 learning conducted by Gardner and Lambert's trials and later by others, have usually been lumped together into one cluster of factors which are held jointly responsible for relative success or failure in a foreign language. The distinctive roles of both phenomenon are profoundly redefined as it seems in the following illustration:

*It is now argued that attitudes are directly related to motivation and self-direction; which in turn is directly related to L2 learning. In other words, attitudes should be viewed as motivational supports and not as factors which have a direct effect on L2 learning.*

*(Van Theo Els et al, 1984: 17)*

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on translates, to a further extent, what we have stated previously. The fact that the relation of language attitude to self-conception is dependent on the type of cultural cliché and motivational variable. An integrative motivation, for instance, presupposes a positive attitude; whereas learners who are instrumentally motivated do not necessarily have positive attitude towards the T. L. C.

Finally, after establishing these overall socio-psycholinguistic trends, we wish to elucidate this shaky matter by a conceptually easier ground. The present dichotomy of motivation and attitude is simplified schematically as to be mutually interdependent through the current unidirectional causal chain.

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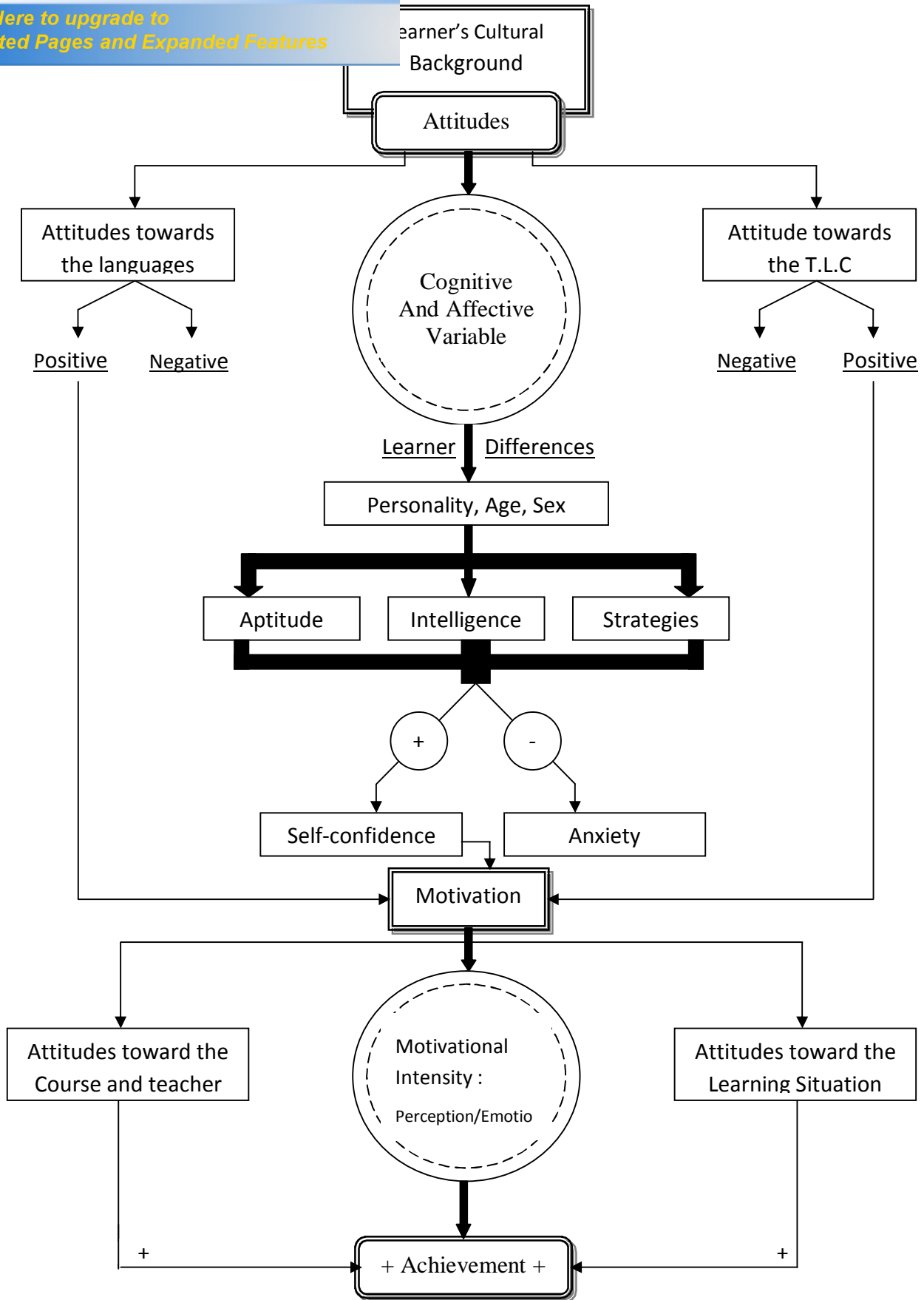


Figure 1.5: Mutual interdependence between the notions. (ours)

### 1.6 Conclusion

In its entirety, this chapter enrolls gradually tentative answers to major questions which are relevant to self-conception, cultural trends, language attitude and motivational intensity.

In whatever issue, this canon of theoretical overview reveals us a lot about the propensity to language acquisition and how cognitive and affective variables influence L2 learning. A better interpretation, however, appears to enhance the theory which claims that L2 learner's self-concepts and his attitudes towards western cultures as well as his motivational intensity are tied up in the likeness of causal chain. As well, we are inclined to harmonise much with the view which reveals that language attitudes should be seen as 'motivational support' and not as factors which have direct effect on L2 achievement.

Finally, the aim of this theoretical study is to make the reader understand to what extent success or failure in foreign language learning depends firmly upon learner's motivational dynamism and his attitudes towards the T.L and its culture.

**NOTES**

1. Is the ability to make a same attributions as the other person in the interaction.
2. It is an individual's state of many behavioural manifestations. When someone is excited, we infer his aroused state from several characteristics : joy, anger and fear reactions. These are signs of one's behavioural changes, both physically and mentally.
3. It has been defined by Ausubel (1968) as : "self-consistent and enduring individual differences in cognitive organisation and functioning". There are three major cognitive style dimensions which seem to be relevant to L2 learning: Field independence/dependence, reflectivity/impulsivity and broad/narrow category width. For more information, see the body of literature of Kognan (1971), Messik (1976:14-25) , Naiman (1978), and Brown (1980).
4. Is the term which refers to the tendency to view one's own community as superior via other.
5. It refers to an authoritarian personality which is ethnocentric, uncritical of authority, conforming, traditionalists, and prejudice-prone (Stern, 1991).





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## Chapter Two

## **State of the Art of the Intercultural Communication: Discourse, Context and Models**

### **2.1 Introduction**

### **2.2 Discourse**

2.2.1 Discourse Analysis

2.2.2 Discourse and Culture

### **2.3 Dialogue as culturally determined Phenomenon**

2.3.1 Discourse and Dialogue

2.3.2 Sociolinguistic Aspects of Dialogue

### **2.4 Context in E.F.L Learning**

2.4.1 Text and Context

2.4.2 Context of Culture in Reading Skills

2.4.3 Pragmatics and Meaning

### **2.5 Intercultural Communication as teaching-learning objectives**

2.5.1 Seelye's model (1988)

2.5.2 Damen's model (1987)

2.5.3 Robinson's model (1988)

2.5.4 Kramsch's model (1993 a 1998 a)

2.5.5 Byram's model (1997)

2.5.6 Brislin/Yoshida model (1994)

2.5.7 Benett's model (1993)

### **2.6 Conclusion**

### **Notes**



### 1.1 Introduction

Communication competence is important for E.F.L learners. It is a necessary language skill for improving their language proficiency and understanding the native culture whose language is being learned. This interruption between two (or more) individuals who do not share the same set of communication and who do not share a common cultural experience seems to be a burden task in a foreign language classroom. In this state, learners are expected to know what to say and how to say in certain contexts so as to start conversation naturally; and yet avoid cultural misunderstanding. The stretch of language they produce is often referred to as *discourse*.

The first part of this chapter is devoted to some types of discourse and the nature of learners cultural understanding which largely depends on the linguistic context; either in spontaneous speech and/or reading comprehension.

The second part examines in some detail seven theoretical models which appear to have direct relevance to an understanding of the profile of the foreign language and intercultural competence teacher.

The models are presented in two major sections. The first one describes intercultural communication in the context of language learning. The second one includes two theoretical models borrowed from cross-cultural psychology. The different perspectives are important because they emphasise on the four fundamental aspects involved in intercultural communication (knowledge, skills, attitudes, and critical cultural awareness).

### 2.2 Discourse

When speaking, people use language to communicate with one another. They use sentences and utterances to reach certain mutual intelligibility, not all that is produced is suitable, relevant and interesting. There may be sentences which are complete but misunderstood and the message may not be well transmitted among the interlocutors. On the contrary, though some people sometimes use only words or phrases, they communicate successfully.

Discourse, then is language which has been produced as the result of an act of communication. It refers to larger units of language such as paragraphs, conversations, and interviews. Crystal (1992:106) defines it as

*"A continuous stretch of (especially spoken) language larger than a sentence... It is a set of utterances which constitute any recognizable speech event, e.g. a conversation, a joke, a sermon, an interview. "*

For Cook (2000:6)

*"Discourse is the language which has been used to communicate something and is felt to be coherent (and may or may not happen to correspond to a correct sentence or a series of correct sentences. "*

Linguists, being aware of the need to diagnose the problems foreign learners face in producing correct sentences or utterances, i.e. the problems of what prevents the correct use of stretches of language unity and meaning, they focus on what is referred to as 'discourse analysis' often thought of as the newest discipline of language study (Cook:12)

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### 2.1.1 Discourse Analysis

Traditionally speaking, applied linguists used to focus more on teaching grammar, vocabulary and the pronunciation of words, i.e. they gave great importance to the knowledge of language. It is just recently that the focus is being made on language use and language learning. Language is used for expressing ideas, emotions and attitudes. These are communicated through 'discourse' in which they are not always transmitted correctly among speakers because they lack coherence, and thus they are far from being meaningful. The search for what gives discourse coherence is 'discourse analysis' For Cook (2000: 7) it:

*"Examines how stretches of language, considered in their full textual, social, and psychological context, become meaningful and unified for their uses."*

Brown and Yule (1983:1) share the view that:

*"The analysis of discourse is a necessarily, the analysis of language in use. As such it cannot be restricted to the description of linguistic forms which these forms are designed to serve in human affairs. "*

The nature of communication is influenced by the learners' discourse, i.e. what the nature of communication is and how it affects L2 acquisition.

*"The goal of the study of the learners' discourse is how L2 learners acquire the 'rules' of discourse that inform native-speaker language use and how discourse influences the kind of errors learners make. (Ellis 2000:b)*

Therefore, learners' discourse is usually influenced by the situation in which messages are sent and received and by the social and cultural relationship with the participants.

### 2.2.2 Discourse and Culture

In the foreign language classroom, activities are generally done through dialogues between the learners and their teachers. By their accent, their vocabulary, and their discourse patterns learners shape their own culture, mainly because it is the case of a foreign language. Kramsch (2000:48) believes that:

*"Participants in the foreign language classroom create their own cultural context by shaping the conditions of enunciation/ communication and the conditions of receptions/ interpretation of classroom discourse."*

In this case we are concerned with the learners' echo of the native culture of the society in which they were socialized, i.e. learners tend to speak the foreign

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ture when they attempt to grasp and understand the foreign language and the culture as practiced by the natives (Lado 1985:2). Therefore, learners very often face the problem of misinterpretation of the exact meaning of words, make errors of grammatical structures and provide false pronunciation of words. These learners create a counter-culture with foreign sounds and shapes. They may manifest uneasiness, confusion, or even resistance in the requirements of new classroom activities. In considering these reservations, one can assume that the learners' past schooling with foreign languages has already predisposed them with their local culture which perpetuates the older kind of learning.

Teaching discourse types such as conversation, paragraphs and interviews raises the problem of their belonging to a specific culture. This is a difficult issue which entails the larger problem of the degree to which teaching a language is also teaching a culture. In teaching a foreign language it may be necessary to know that terms referring to the different types of discourse do not necessarily have the same equivalence even for the relatively closest cultures.

## 2.3 Dialogue as culturally determined phenomenon

### 2.3.1 Discourse and dialogue

As a discourse, dialogue is a pattern of speech being determined culturally. For example, in some societies, when two persons meet, the younger in age is expected to make the first move in greetings. This takes place if the participants are of the same social stratum. In case of a difference in social status, it is the one who occupies a lower position who salutes first. Yet, in certain cases, mainly for some Muslims, this does not work since most of them prefer to begin saluting before the others do.

The remarkable behaviour in the Arab culture, in general, is that people usually inquire about the health of the persons being greeted. In India they ask about the well-being of the children, and in England about the weather. In some cultures, greetings may be made by just a smile, or some kind of gesture; in others it could be an expression accompanied by some gestures. Of all forms of discourse, dialogue is the-most closely linked with the system of gestures each culture has. This means that the verbal behaviour is accompanied with gesture signs that express assent, disapproval, negation, irritation, etc. A mood, a shake of the head, a shrugging of the shoulders, for example, may take place of a verbal response, and the dialogue will proceed as if something has been said.

### 2.3.2 Sociolinguistic Aspects of Dialogues

It is well-observed that nearly every book on the teaching of English includes dialogues which are used as a means of inculcating basic language skills and vocabulary, and not as a form of discourse employed in social interaction by the different members of the community. Bennett (1968:133) says that:

*"The full-scale general course would feature among other things familiarity with social aspects of the life of the speech community."*

Bright and Mc Gregor (1978:191) include dialogue, along with debate, recitation, and playacting as an item in the teaching of the language. A dialogue, according to different linguists, is a very useful means in language teaching. (Lado /1977:61-69) describes the value of memorizing dialogues as against isolated sentences. For him, dialogues present sentences in contexts and can be as a useful tool for teaching pronunciation, grammar and vocabulary as well as the cultural aspects of the TL in general.

In determining the exact terminology of the notion 'discourse', Criper and Widdowson (1975:200) acknowledge the confusion, and adopt "the relations between sentences and social meanings and actions" as definition of discourse. Sharma (1987:21) proposes that:

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*"When a piece of language is viewed as a pattern of linguistic behaviour based in social conventions, it is called discourse. Dialogue is a kind of discourse in which two persons talk face to face with a view to maintaining personal equation and social solidarity. "*

This aspect of dialogue is of considerable importance, particularly when the aim is to prepare learners for natural dialogue in the classroom. Criper and Widdowson (1975:162) maintain that:

*"If the language teacher wishes to develop in his pupils an ability to use the system of the language appropriately as a means of social interaction with native speakers, he will have to be aware of just how the system is used and how its use relates to other forms of communication. "*

### **2.4 Context in E.F.L learning**

Any language is learnt through context. When a child starts gradually learning the words of his mother tongue in the daily activities, he learns them in all contexts. When playing with a ball, for instance, he learns the words and expressions such as 'ball', 'kick' , 'throw' , 'shoot' , 'goal' 'lend me the ball' 'I've scored a goal' and so on. In the mean time he knows that the same word can be associated with different context and different types of events. The child will practice the same word on different expressions. Thus he uses the word 'open' in 'open the door', 'open the book', 'open the drawer', 'open the tap', and will one day use the expression 'open a



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As he learns more expressions, he acquires the language that describes these experiences, (See Dorre 1985).

In learning a foreign language, one uses the experiences of context he has acquired from his mother tongue so as to understand it. The more he knows about the different situations, the more he uses them to learn the target language. At school, for example, learners are often taught new vocabulary items with no or little regard to context. It means that they are habituated to what Alder and Van Doren (1972:128) call the '*vice of verbalism*', i.e. they tend to use words without taking into account the experiences to which they should refer. This is a serious problem that may lead to both a slow acquisition and to a wrong use of the language in question.

Our experiences are classified in terms of existing words or expressions. Individuals face problems with how to use words to have new meanings. For example, the English word 'abortion' means a type of 'murder' to one individual and not to another. This means that a sentence containing that word will be about a type of murder in the understanding of one but not of the other. There is, most of the time, a risk of misunderstanding when attempting to communicate. When native speakers use the language, they think with the knowledge shared by the whole speech community including the stock of metaphors and the socio-cultural experience they have acquired along the years. This creates a sort of hindrance for foreign learners to communicate with the natives because they lack both the linguistic experience and the knowledge which the natives use when speaking. Saville-Troike (1992) quoted in Kramsch (2000:43) says that:

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ms of the new language, they might still have  
difficulty in meeting, the social expectations of speakers from the new speech community."

Accordingly, how can learnerø be initiated into the social and cultural expectations of the new language?

Context is crucial for the understanding of the language in question, for it is the element that provides cues which make the meanings of the words clear. Thus, one should not only learn to understand the sound segments, the word forms, the sentence structures of the foreign language, but importantly how he interacts with context to get the possible meaning

### 2.4.1 Text and Context

The notion of text as explained by Kramersch (2000:57) views a stretch of written language as:

*"The product of an identifiable authorial intention, and its relation to its context of culture as fixed and stable. 'Text meaning' is seen as identical with the semantic signs it is composed of.- 'text explication' is used to retrieve the author's intended meaning ... A text cannot be given fuller meaning if it is not viewed also as discourse. "*

This idea can be reinforced by what Widdowson (1996:132) views in that text is

*"The product of the process of discourse which can by no means signal its own meaning."*

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Schiffrin (1994:363) relates text to the propositional meaning that is formally achieved by the use of grammatical definable units and their internal relations. She asserts that

*"Text provides for what is said. Context is the situations in which people with their social, cultural, religious beliefs and knowledge interact. This, with what is said combines together to create an utterance. "*

Haliday and Hassan (1989:117) mention the notion of text and context in language learning and consider them as two sides of the same coin. They agree that:

*"the two notions are inseparable: text is language operative in a context of situation and contexts are ultimately constructed by the range of the texts produced within a community... one commonsense conception is ... that our ideas, our knowledge, our thoughts, our culture are all there."*

### **2.4.2 Context of culture in reading skills**

According to Fries (1963: 104-12), there are three levels of meanings extracted in reading a foreign language text *"lexical meaning, structural or grammatical meaning, and socio-cultural meaning"*. The foreign language learner may consult a dictionary or a grammar text-book if he is in need to clarify lexical or grammatical meanings. However, things are much difficult for him in the case of a problem in the socio-cultural meaning, because this would involve the values, beliefs, and attitudes that concern the speech community. Reading is a complex

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operation. In other words, it is not enough for learners to decipher the surface meaning of the words in texts. Reading, according to Widdowson (1979:114) is:

*"An interaction between writer and reader. This cannot be had without an insight into the culture of the target language. We think that effective reading texts are those which are culture bound. A negative attitude towards the culture of the target language often slows the learner's comprehension process. "*

Thus, for linguists such as Lado (1985) and Cramsch (2000) it is something necessary to motivate learners to understand the culture of the target language. In teaching, a textbook comprising short stories, poems, and articles from newspapers and magazines should be used for classroom instruction. Reading materials should be *informational setup, composed of current perceptions, recollections of preceding events and utterances, and knowledge of the world.* " Cramsch (2000:14)

To understand the meaning of a sentence or utterance, one must also understand the context in which it was uttered. This may include intentional human action, plan and act and what is included in human communication. What people mean in a particular context and how the context influences what is being said is linked to the subject of pragmatics.

### 2.4.3 Pragmatics and meaning

Ellis (2000b:23) gives a full explanation of the term pragmatics. He says that:

*"Pragmatics is the study of language used in communication. It covers a wide range of phenomena including deixis (i.e. the ways in which language encodes features of the context of utterance), conversational implicature and presupposition (i.e. the ways language is used to convey meanings that are not actually encoded linguistically), illocutionary acts (i.e. the use of language to perform speech acts such as stating, questioning, and directing), conversational structure (i. e. the way in which conversations are organized across turns), and repair (i.e. the conversational work undertaken to deal with miscommunications of various kinds). Pragmatics is particularly concerned with appropriates, both with regard to what is said in a particular context and how it is said. "*

Trudgill (1992:61) distinguishes pragmatics from semantics. The former as being the branch of linguistics which deals with the meaning of utterances as they occur in social contexts, yet the latter deals with purely linguistic meaning and has connections with discourse analysis, social context, and the study of speech acts.

Pragmatics is then the study of "meaning" and the way it is communicated by a speaker or writer and interpreted by a listener or reader (Yule 1991:3). It deals with what people mean by their utterances. For Green (1989:3)

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*... understanding intentional human action ... the central notions in pragmatics must then include belief, intention (or goal), plan and act."*

This means that this study involves the interpretation of what people mean when communicating between each other in a certain context and how their speech is influenced by this context. How speakers organize their speech is according to certain variables such as the location, occasion, and the participant and under what inferences about what is written or said in order to arrive to the exact interpretation. That is to say, during his process of reading or listening, he investigates an invisible meaning. For Yule (2001:3) this has to do with the analysis of the intended meaning of the utterance rather than what the words and phrases in those utterances might mean by themselves.

Many messages are decoded without being written or said. In pragmatics one is concerned with people's intended meanings, their assumptions, their purposes and kinds of actions such as the request that they perform when speaking. This is all decoded from people's conversations or written literature where things are expressed without providing any clear linguistic evidence to show the explicit meaning of what is communicated. For Corraze (2001:7)

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*"Pragmatics, as a branch of linguistics, is concerned with the linguistic units the meaning of which can not be understood but in context. It is concerned with the presupposition phenomenon; in other words, with the fact that certain linguistic expressions, to be appropriately used, required that the locutors share certain beliefs. "*

For example, in order to say in an appropriate way that "Paul also arrived", it is necessary that the participants in the conversation share the idea that another person other than "Paul" had already arrived. Semantic content of a sentence like "Can you take this patient to the doctor's?" is fixed, but that the pragmatic meaning may differ as between a question and a request. This sentence could be understood either as a question about the ability of the person addressed to take the patient to the doctor's, or as a request that the person addressed should take that patient to the doctor's. Thus, *"the semantic meanings of verbal signs must be supplemented by the pragmatic meanings of verbal action in context."* Kramsch (1998:26). The selected words represent the medium with which learners grasp the ideas depending on the different meanings in the different chosen contexts.

In learning FL, linguistic knowledge is of much importance, but knowing when, where, and how to apply this knowledge to different contexts is a necessity. Knowing about people's speech such as conversational routines means being aware of what can lead to natural, casual, and appropriate communication with native speakers. In the same subject Dong (1994:32) gives two examples which illustrate it.

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B: Do you like it? "I can buy one for you, too.

This is related to what is referred to as 'illocutionary forces', (Dong 1994). Different speakers would understand the message differently. In this dialogue B is mistaken when s/he thinks that A wants the same kind of pen.

The second exchange illustrates the subject clearly.

A: You are not busy, Mr. Smith, I hope.

B: Yes, I'm very busy. I have a lot of work to do.

In this case, Mr. Smith, the native speaker, fails to get the illocutionary meaning of the first speaker (the Algerian) which is that he hopes Mr. Smith will help him with something or do him a favour. After hearing Mr. Smith's answer, the Algerian feels hopeless and thinks that perhaps Mr. Smith is unwilling to help.

By and large, providing information to learners as to when to speak and what to say in certain contexts is important in successful communication with native speakers. It is as important as the mastery of linguistic knowledge.

Learning a foreign language means learning new behaviour patterns. This involves the process of understanding and adapting the norms of a different culture. It also means to a great extent knowing new vocabulary in different situations. However, various factors interfere to influence negatively on the learner's ability to acquire new words since there are certain meanings of words which cannot be easily grasped. These would be the learners' use of their background knowledge (based on their native culture), their learning strategies and transfer effects.



## 2.5 Intercultural Communication as a Teaching/Learning Objective

The extended definition of communicative competence in terms of intercultural communicative competence bears significant implications for communication in the foreign language classroom, as it compels us to see classroom practices in a new light. Students must be given the opportunity to reflect on cultural values, and also the chance to develop ethnographic skills.

### 2.5.1 Seelye's model (1988)

Seelye defines intercultural communicative competencies in terms of abilities to effectively deal with conflicts. According to Seelye,

*"conflict is present whenever two Cultures come into contact. This may be because of a clash of values-a cultural difference in the perception of the appropriate way to satisfy basic physical and psychological needs."*

(1988: 84)

Seelye's model was the first well-known structured framework for introducing culture into foreign language classes. It is based on 'Goal-Oriented End-of-Course Performance Objectives' (Guilherne, 2002: 137). Seelye identifies seven goals that give students' awareness of the ways culture influence language and behaviour:

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Understanding of the fact that all people exhibit

culturally-conditioned behaviours.

- 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 behaviour in common situations in the target culture.
- É 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.

(Ned Seelye 1988)

Seelye's model proposed that an understanding of a foreign way of life is an integral part of the acquisition of the ability to use and communicate in a language

The model provides lots of activities and techniques as examples on how the seven objectives can be used in language classroom that the author introduces as 'Culture Assimilators', 'Culture Capsules', and 'Culture Clusters'. In a comprehensive review, Guilherme observes that the model neglects a

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ical cultural awareness” - the challenge of common-sense and taken-for-granted assumptions- about the target and native cultures (Guilhereme, 2002: 137). Since its aims are restricted at appropriateness of behaviour, it over relies on generalisations about the target culture; for example, about the appropriate table manners around the world (meals and typical dishes and drinks, how one lays the table, place of the table, what one is not allowed to do at meal times, what one does at the end of the meal) which the student has to display in one activity. It is worth noting that Seelye approaches intercultural communication from a sociolinguistic point of view, which neglects the social construction of the self and others. His model does not give readers ideas and suggestions to engage learners in critical reflection for understanding interaction between self and other. Seelye's model is a praiseworthy that focuses on the classroom aspects of the language-culture connection although it displays some weaknesses, some of which mentioned above.

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Damen's excellent book *Culture Learning: the Fifth Dimension in the Language Classroom* provides another important contribution towards suggesting ways of integrating the learning of culture and the learning of language. The book offers the following definition of culture:

*Culture: learned and shared human patterns or models for living; day-today living patterns, these patterns and models pervade all aspects of human social interaction. Culture is mankind's primary adaptive mechanism.*

(Damen, 1987: 367)

Damen's definition of culture incorporates a number of key concerns that will be evident later in this research. The expression 'adaptive mechanism' indicates that human patterns of thought are not static but dynamic and forever open for negotiation and substitution.

The model represents a comprehensive study drawing on broad interdisciplinary literature and introducing concepts which were new in foreign language teaching/ learning. In his diagram 'The Mirror of Culture', Damen sheds light on key concepts as self-awareness, empathy, awareness and acceptance of diversity, tolerance, and lack of ethnocentrism. He also defines cross-cultural awareness as a continuum process of acculturation into bi- or multiculturalism, which he defines as

*'the continuous process in which the immigrant adapts to and acquire the host culture, so as to be directed towards ultimate assimilation'* (1987: 141).

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In the above claim the author argues that a genuine understanding of cultural differences and similarities is necessary in order to build a foundation for working collaboratively with others. 'Assimilation' in Damen's model is a key word which makes the goal of culture learning for him different from that formulated by Kramersch (1993) and Byram (1997). For both Kramersch and Byram, the learner is not expected or required to assimilate, but to mediate. Damen argues that teachers and learners of foreign languages have to develop ethnographic skills, and the development of such skills is crucial for intercultural competencies achievement. For Damen, the observation and understanding of the values which underlie behaviour lead without a shadow of doubt to the adoption of these values to some degree, if the learner choose to do so in certain situations in order to 'manage' an intercultural encounter. In addition, he allocates a space to intercultural communication as a fifth dimension, given equal status to listening, speaking, reading, and writing.

In sum, Damen's work may be considered a milestone in the introduction of intercultural communication as a new framework in foreign language education. As he argues for 'the crucial importance of culture in foreign language education, Damen criticizes the slighting importance given to the teaching of culture and the subordinating of it to the teaching of literature.

### 2.5.3 Robinson's model (1988)

Robinson explains learning about a foreign culture as a cognitive process which contributes to the expanding of students' experiences in their native/home culture. It is worth noting that he does not view it as an additive process through which the student adds new knowledge about another culture to existing knowledge about his/her own. "It implies instead a subjective involvement with the other culture, a synthesis of both the native and the foreign cultures where one lies deeper and the understanding of the other grows from the first" (Guilhereme, M. 2002: 139). The aim of culture learning teaching in Robinson's view is ultimately 'cross-cultural understanding.' For this aim to be achieved she envisaged a stage of '*cultural versatility*' where '*differences between people will be decreased*' (Robinson, 1988:101). This has become a common vision among many foreign language/culture educators whose teaching, following Robinson, focus mostly on similarities among cultures and perceive intercultural communication training as efforts designed to prepare people for effective interpersonal relations when interacting with individuals from other cultures. Like Damen, Robinson puts great emphasis on the use of ethnography among teachers/learners of foreign languages/cultures that gives way to a deeper exploration of cultural experiences.

Robinson is, thus, another author who has been a permanent presence in foreign language/culture education bibliographies. Although in Robinson (1988), cultural competence is treated as a valuable subject in its right but with little reference to linguistic skills, his proposals for a subjective involvement of the

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...ral content, for a greater emphasis on universal aspects of cultures, for the softening of people's cultural differences and for the stimulation of people's empathy towards these differences are echoes among a lot of foreign language/culture educators.

### 2.5.4 Kramsch's model (1993a/1998a)

One way to gain a grasp of what the issues are in Kramsch model is to examine two representative definitions of culture in book entitled Context and Culture in Language Teaching. In her contribution to the discussion of the cultural component of language teaching, Claire Kramsch offers two distinctive definitions of culture. One, in Kramsch words, comes from the humanities, the other from the social sciences. The one:

*Focuses on the way a social group itself and others through its material productions, be they works of art, literature, social institutions, or artifacts of everyday life, and the mechanisms for their reproduction and preservation through history*

*(Kramsh 1993: 2)*

The other refers to

*'The attitudes and beliefs, ways of thinking, behaving and remembering shared by members of that community.'*

*(Kramsch 1993: 2)*

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definitions with particular reference to two different approaches to the study of culture: the historical and the ethnographic. The first takes tools from the written tradition of texts; "it understands the present and imagines the future in light of the past" (Kramersch 1993: 2). The second is based on the observation, interpretation and analysis of 'common sense' social behaviour-; "it understands the present by viewing current events in the light of their social diversity and their relationship to other contemporary events" (Kramersch, 1993: 2).

Kramersch's conception is based on the combination of three analytic mechanisms which she identifies as *'the critical, the pragmatic, and the hermeneutic'* and that she summaries respectively as understanding others, making yourself understood and understanding yourself (Kramersch, 1993a: 183). This framework reveals first Kramersch's concern with dialogue. A dialogue stems from a negotiation of meaning. Accordingly, she locates the production of meaning across cultures, as previously mentioned, in a 'third perspectives' in-between the self and other where *'meaning, i. e., culture, is dialogically created through language in discourse'* (Kramersch, 1998a: 27). In order to build that 'third place' i.e., awareness of what is really going on during the interaction which, in Kramersch's terms, corresponds to 'cross-cultural understanding', she recommends four steps:

- *Reconstruct the context of production and reception of the text within the foreign culture (C2, C2).*
- *Construct with the foreign learners their own context of reception, i.e. find an equivalent phenomenon in C1 and construct that C1 phenomenon with its own*



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- *Examine the way in which C1' and C2' contexts in part determine C1 " and C2 ", i.e. the way each culture views the other.*
- *Lay the ground for a dialogue that could lead to change.*

(Kramersch, 1993a: 210)

The reconstruction is a period of reflection on what assumptions are at the root of the behaviours of others (C2) and simultaneously on whether such behaviours are acceptable in the learner's home culture (C1).

The object of reconstruction includes scene (setting, purpose, topic, and genre), key (the tone or the mood of a communication), participants (who they are and what roles they take), and message form speaking (speaking, writing, silence, other media).

Kramersch challenges some myths such as the 'native speaker' as a model for foreign language/culture teaching and learning and the use of 'authentic materials' as sufficient tools for a competence of communication. Communication requires understanding and understanding requires *"stepping into the shoes of the foreigner and shifting her/his cultural baggage, while always putting the target culture in relation with one's own"* (1993: 205). According to Kramersch, the 'universal' model of the native speaker is an *"imposition on learners/teachers, preventing the full*

aking in the classroom" (Guilhereme, M. 2002:

Kramersch approaches intercultural communication from a critical discourse perspective. Kramersch's model therefore concentrates largely on the production/reception of cultural. Meaning within the classroom through dialogue and hermeneutics. It is based on *"subjectives/ intersubjective responses, on exploration, interpretation and description"*. (Guilhereme, M. 2002).

### 2.5.5 Byram's model (1997a/b)

There were ample grounds for criticizing learning foreign languages for the aim to achieve a near-native capacity, and many of these arguments have been presented at length by Byram. & Risager (1999). Some of alternative aims of foreign language teaching as stated by Byram and Rysager (1999) include:

- Giving students an understanding of their own cultural identity;
- Developing their ability to see similarities and differences between cultures;
- Helping students to acquire an interested and critical attitudes towards cultural / social issues;
- Breaking down prejudices and developing pupils' tolerance;
- Making language teaching more motivating.

(Cited in Byram 2001: 258)

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is a mediator between cultures and it is the mediation which produces effective communication. Byram has designed a model for 'The teaching and Assessing of Intercultural Communicative Competence' which includes five 'factors' which correspond to five 'savoirs' (a) *savoirs*; (b) *savoir comprendre*; (c) *savoir titre*; (d) *savoir apprendre/faire*; and (e) *savoir s'engager* (Byram, 1997b). The first four *savoirs* had been introduced in a previous work (Byram & Zarate, 1997). In his revision of the 'savoirs', Byram not only redefines the first four *savoirs* but also makes an extension to include a fifth dimension-*savoir s'engager*-where clear and detailed formulations can be made about 'political education' and 'critical cultural awareness' and which he describes as the 'Education' factor (Byram, 1997b: 34). Byram's vision is very clear about the importance he gives to this factor *'the inclusion in Intercultural Communicative Competence of savoir s'engager/critical cultural awareness as an educational aim for foreign language teaching is crucial' (p. 113).*

The five *savoirs*, that is the five formulations of the kinds of knowledge and skills needed to mediate between cultures, are specified as follows

- Intercultural attitudes (*savoir titre*): a development of the realisation that the world can be seen from many different perspectives. It entails curiosity and openness, readiness to suspend disbelief about other cultures and belief about one's own. An ethnocentric perspective must be avoided.
- É Knowledge (*savoirs*): of social groups and their products and practices in one's own and in one's interlocutor's country, and of the general processes of societal and individual interaction

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(*savoir comprendre*): ability to interpret a document or event from another culture, to explain it and relate it to documents or events from one's own

- Skills of discovery and interaction (*savoirs apprendre/faire*): 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.
- Critical cultural awareness (*savoir s'engager*): an ability to evaluate, critically and on the basis of explicit criteria, perspectives, practices and products in ones' and other cultures and countries.

(Byram, 1997b: 34)

The model has considered five '*savoirs*'. Each in itself has been incomplete; together, however, they offer a general idea of intercultural communicative competence.

Byram (1997b:50) sets out the objectives that intercultural education seeks to promote-and assess. They have been summarized by John Corbett as follows:

- willingness to seek out or take opportunities to engage with otherness in a relationship of equality;
- interest in discovering other perspectives on interpretation of familiar and unfamiliar phenomena both in one's own and in other cultures and cultural practices;
- willingness to question the values and presuppositions in cultural practices and

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- readiness to experience the different stages of adaptation to and interaction with another culture during a period of residence,
- readiness to engage with the conventions and rites of verbal and nonverbal communication and interaction

(Corbett 2003: 306)

Byram's model suggests an important shift in emphasis in professionalism in foreign language teaching. The expectations in the intercultural domain currently voiced towards foreign language teachers require them to acquire quite a different and more substantial body of cultural knowledge and develop a range of new skills that will allow them to promote their learners' acquisition of intercultural competence.

### **2.5.6 Brislin/Yoshida model (1994)**

According to Brislin, culture:

*...refers to widely shared ideas, values, formation and uses of categories, assumptions about life, and goal-directed activities that become unconsciously or subconsciously accepted as "right" and "correct" by people who identify themselves as members of a society.* (Brislin, 1990: 11)

Brislin's culture general assimilator is widely recognized as a major breakthrough in cross-cultural psychology. There are almost no publications in

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do not refer to Brislin's work. He has edited and co-authored several books containing activities that have been used for programmes, courses, and workshops on cross-cultural communication within the field of cross-cultural psychology. In these works, he and his collaborators propose a model which consists of four desired outcomes-` (1) Awareness; (2) Knowledge; (3) Emotions (includes attitudes); and (4) Skills (involving visible behaviour)' (Brislin & Yoshida, 1994: 26). The four desired outcomes are worth looking at in some detail since they have formed the basis of many educational programmes. Within awareness, the authors aims at raising consciousness of one's own and the other's' cultural values and the way these affect behaviour. This is relevant to foreign language education in the sense that communication behaviour is believed to be strongly influenced by cultural value systems (see chapter one 1.2.4). They also make their trainees aware that some differences are insurmountable and therefore they train them to feel comfortable with difference *per se*.

As far as knowledge (2) is concerned, the authors point out the need for some practical knowledge about legal or other matters which one has to get knowledge immediately after arrival in a foreign country, and for Area Specific Knowledge that includes information about the geography, economy, or other aspects of the country. Within this step, they also include '*Culture-General Knowledge*', which deals with general issues that may occur in an intercultural experience regardless of which culture, such as anxiety, misunderstanding, and '*Culture Specific Knowledge*,' that concerns rituals, hierarchies, organisation of time and space, etc. in the particular culture they are interacting with.

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steps that refer to emotions/attitudes and skills/behaviour the authors try to facilitate personal control through role-plays and simulations that raise awareness of the motives that lie behind the situations and to bring up suggestions for coping with stress and anxiety. The authors make use of other models to devise skills to be acquired and even provide a table with behaviours Americans can adopt when interacting with Arabs, Germans, Japanese (1994: 106). The activities are very much based on discussions, on prepared and scripted role-playing, and include recommendations for specific behaviours. On five points they recommend the following steps when including culture-specific skills in a cross-cultural programme

- *Identify a skill (or a set of skills) that should facilitate better communication with people from a specific culture.*
- *Understand why this skill is important. Examine the cultural value(s) attached to this skill*
- *Find out when, where, and how this is appropriately used. This can be done through interviews with resource people, observing everyday interactions between these people, or through watching television programs and movies.*
- *Understand that there are individual differences within all societies. Even if a particular behaviour is- considered the `norm' in a certain society, there is always the possibility the individual you are interacting with does not subscribe to it. Make sure your are conscious of the uniqueness of the individual with whom you are interacting. Don't stereotype!*
- *Practice this skill in day-to-day interaction with people from the host culture.*

(Brislin & Yoshida 1994: 104/105)

The benefits of intercultural training presented by the authors include the development of complex thinking with regard to intercultural relations, of 'world-mindedness' that they describe as an interest in what happens in other countries, of self-confidence, of better interpersonal relations, more cultural sophistication, etc. (Brislin & Yoshida, 1994: 165-71). Although they generate intercultural awareness through dialogue and discussion, they tend to be prescriptive, goal-oriented, based on skill training and aimed at controlling behaviour.

Nevertheless, Brislin/Yoshida's model provides some suggestions that are worth taking into consideration while promoting critical intercultural competence such as the importance of raising consciousness of one's own and the other's cultural values, of feeling comfortable with difference, of knowing how to deal with general feelings generated by an intercultural experience and of facilitating personal control. Moreover, the authors provide endless examples of which a selection is worth critical discussion in teacher development workshops or even in foreign language/culture classes.



### 2.5.7 Bennett's model (1993)

Bennett (1993) has proposed a model of intercultural communication which is based to a considerable extent on cross-cultural psychology. It is developmental and aims at a growing 'intercultural sensitivity' which the author defines as

*'the construction of reality as increasingly capable of accommodating cultural difference that constitutes development'* (Bennett, 1993: 24).

Bennett explains our relation with others in terms of personal growth. The model has undergone a number of revisions in order to take into account new information or to more clearly describe what appear to be the major processes operating. In general, however, all versions refer to two stages of intercultural sensitivity<sup>1</sup>, beginning with the 'ethnocentric' and moving on towards the 'ethno relative'. The path that links both is an increasing process of self-and- cultural-awareness and an intensification of intercultural relations. Within the 'ethnocentric stage' the author distinguishes three levels which he calls 'denial', 'defense', and 'minimization'. Each level is in turn subdivided. At the 'denial' level, people are unaware of cultural differences. In favour of uniformity and promotion of commonalities, assimilationists make the differences invisible through several strategies such as emphasising what is common between native and foreign cultures, establishing broad categories among different cultures, which the author calls 'stereotyping', or ignoring/disposing of intrasocietal difference. (Mannela Guilherme 2002:135) Bennett also points out several 'defense' strategies

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ments of other/ own cultures. Within the minimization stage of intercultural sensitivity, the author calls attention to avoidance of difference on universal grounds either for biological or religious reasons.

Bennett also identifies three levels within the 'ethno relative stage' which are labelled; 'acceptance', 'adaptation', and 'integration'. At this stage, cultures are understood in relation to each other and '*one's world view as a relative cultural construct (cultural self-awareness)*' (1993:50). The emphasis in this stage is laid on understanding oneself as a cultural being. 'Acceptance' is the lowest level of positive intercultural sensitivity and it implies shifts perspectives to understand that the same 'ordinary' behaviours have different meanings in different cultures i.e., acknowledgement of and respect for behavioural and value differences. At the fifth stage of intercultural sensitivity, 'adaptation', one is expected to intensify the relationship with different cultural patterns while still keeping one's own cultural identity almost intact, in other words, intercultural skills are 'additive' to one's native skills (p. 51). With this level the author distinguishes between 'cognitive adaptation', which means the ability to understand/imagine the other's perspective and even to 'give up temporarily one's world view' (p. 53), and 'behavioural adaptation', which means the person can produce behaviours appropriate to the norms of the second culture.

Bennett calls the final stage of intercultural sensitivity 'integration'. However, he also, distinguishes two steps within this level which are 'contextual evaluation' and 'constructive marginality'. According to the author, the former is often the last stage for many people and it involves integrating different aspects of two or more

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with self reflection and the capacity to analyse and evaluate situations and to act without conforming totally to the constraints of one established cultural framework. 'Constructive marginality' means a step further in being independent from cultural constraints.

This model is based on developmental psychology and, therefore, builds on the assumption of constant and steady personal growth. Its interest lies in the fact that its main concern is to raise awareness of one's attitude to difference, that it addresses the disparate responses that may occur, points out motives and risks that may lie behind them, and suggests some strategies for some common situations. Furthermore, it aims at some sophistication when dealing with difference since the highest levels imply more elaborate manners of relating with the other which require some critical understanding of these processes. Another positive aspect is that it is multidimensional, encompassing cognitive, affective and behavioural aspects. However, it lacks an account or explanation of the socio-political dimension of sensitivity. In other words, of the pressures which disrupt a steady progression in the development of acculturated identities into intercultural ones. This perspective is demonstrated very clearly in an observation made by (Guilherme, M 2002). In sum, Bennett's model is concerned less with the details of intercultural identities.

This chapter has presented seven models of intercultural communication. These are not, of course, all of the models that have been proposed, but they are a representative sample. They are selected because, in our opinion, each provides

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complete understanding of teachers' culture-and-language learning profile. The methodology suggested by the reviewed models, and, particularly, Byram (1997) is congruent with Paige's definition of culture learning in that it is anchored in three fundamental learning processes:

1. The learners' exploration of their own culture;
2. The discovery of the relationship between language and culture;
3. The learning of the heuristics for analysing and comparing cultures.

The rationale for conducting this review of the literature is to envisage an adequate profile of the intercultural foreign language teacher against which the investigation of the extent to which current teaching practice can be characterised as directed towards the attainment of intercultural communicative competence. In the course of the current review of literature, some of the knowledge, skills, and characteristics that the intercultural communicative teacher is expected to possess are determined. Our intention is to examine whether these expectations are indeed reflected in teachers' reports of their culture teaching practice; to determine to which extent language teachers include a focus on each of the following objectives in their teaching practices:

- Attitudes of openness and tolerance towards other peoples and cultures;
  - Reflection on cultural differences;
  - Information about shared values and beliefs;
- Abilities to handle intercultural contact situations;
- Understandings of students' own culture.

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As can be clearly seen, the competence aimed at for intercultural communication is significantly different from that of the native-speaker because it involves the ability to see the relationships between the learner's and the native-speaker's languages and cultures, to perceive and cope with difference, rather than *'attempting to cast off one's existing social identities and pretending to be a native-speaker'* (Byram & Zarate, 1997a).

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	<b>Learning Methods and Activities</b>	<b>Evaluation Activities</b>
<p><b>Knowledge</b> (facts and Information) Learner will understand</p>	<p>Readings, songs, lectures, Brainstorming, TV, radio, audiotapes, videos, computer, programmed instruction, debates, panels, interviews, galleries, and work station, field trips</p>	<p>Written exams, oral exams, Application in other training activities</p>
<p><b>Skills</b> (manual thinking, planning, etc.) Learner will be able to do something</p>	<p>Demonstration or instructions followed by practice with feedback to correct mistakes, role playing, in-basket exercises, drills, games, coaching, case, studies, worksheets, simulations</p>	<p>Observation on the job or in practicum or role play, observation checklist might be useful, case studies with decision making, development of product, training design, newsletter, media, materials, drama</p>
<p><b>Attitudes</b> Learner will adopt new values, perspectives</p>	<p>Discussion, role plays, role modeling, values-clarification exercises, films and videos, case</p>	<p>Indirectly by observing behaviors  Interpersonal relations, approaches to issues and</p>

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	critical incidents, debates, games, self- analyses, feedback, simulations, field trips	problems, choices of activities
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Source: Kohls (1994: 138)

**TABLE 2.1 Desired Training Outcomes, Suggested Methods, and Evaluation Activities**

### 2.6 Conclusion:

It is generally assumed that foreign language education is by definition intercultural in the sense that it makes learners in connecting to a world that is culturally different from their own. Therefore, all foreign language educators are now expected to promote the acquisition of intercultural competence by their learners. As they are supposed to foster cross-cultural awareness and self-realisation throughout their pedagogical practices.

So, the objectives of foreign language learning shifts from being modeled on the competence of the native speaker towards intercultural objectives. This stage of the art involves the ability to see the relationships between the learner and the native speaker's culture. These fundamental issues seem to be, to a certain extent, difficult in foreign language situations; either in environmental and/or classroom settings.

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quiry, the following chapter gives a real picture about the context in which we explore our investigation. Yet, it overlooks on the logistical matter of our classroom settings and spotlights on the way the teaching learning of E.F.L is processed. Besides, we try to state some background information about foreign language teaching policy in Algeria and the major obstacles which encounter both the teachers and the studentsøtasks.



### NOTES

Conceptions: Here, the word "conceptions" refers to a teacher's hold beliefs, understandings, preferences, and views. Freire and Sanches (1992) describe the conception of a discipline and of its teaching as a set of ideas, beliefs, understandings and interpretations of pedagogical practices concerning die nature and content of the discipline, the students and the way they learn, the teachers and the role they play in the classroom, and the context in which pedagogical practices occur.

Cultural Knowledge: Familiarization with selected cultural characteristics, history, values. belief systems, and behaviours of the members of another social group. (Byram, 2004: 159)

Cultural Awareness: developing sensitivity and understanding of another social group. This usually involves internal changes in terms of attitudes and values. Awareness and sensitivity also refer to the qualities of openness and flexibility that people develop in relation to others. Cultural awareness must be supplemented with cultural knowledge. ( Ibid )

Cultural Sensitivity : knowing that Cultural differences as well as similarities exist, without assigning values, i.e., better or worse, right or wrong, to those cultural differences (Ibid)

Intercultural communication: How people do understand one another when they do not share a common cultural experience. Intercultural education, in Kennech words,

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...s, cooperation and confrontation between  
groupss" (Kenneth, C. 1998)

Self-efficacy: The concept of self-efficacy, or one's belief in one's ability to successfully perform a given behaviour, has been most fully developed by Bandura (1997). Bandura (1997, p.3) said: "*Perceived self-efficacy refers to beliefs in one's capabilities to organize and execute the courses of action required to produce given attainments.*"



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## Chapter Three

## **Foreign language Education in Algeria: Appraisal and situation analysis**

### **3.1 Introduction**

#### **3.2 The cultural framework: a diachronic overview**

- 3.2.1 The sociolinguistic background
- 3.2.2 Social attitudes towards western languages and cultures
- 3.2.3 The global importance of the English language

#### **3.3 Objectives and perspectives of English in Algeria**

- 3.3.1 Foreign language policy implications
- 3.3.2 Educational and scientific objectives
- 3.3.3 Economic objectives
- 3.3.4 Cultural objectives

#### **3.4 E.F.L in the different levels of education**

- 3.4.1 Reforms and strategies
- 3.4.2 E.L.T at Middle school level
- 3.4.3 E.L.T at secondary school level
- 3.4.4 English among the other official subjects
- 3.4.5 Problems area in the teaching / learning process
- 3.4.6 Assessment

#### **3.5 E.L.T as a subject area in Higher Education: a macro-level analysis**

- 3.5.1 The L.M.D structure: a newly adopted system
- 3.5.2 Prevalent attitudes and teaching models
- 3.5.3 Teachers' role and strategies
- 3.5.4 Learners' sociolinguistic and literacy background
- 3.5.5 Learners' affective dimensions

#### **3.6 C.L.T and the contextual constraints: a micro level analysis**

#### **3.7 Conclusion**

### 3.1 Introduction:

The aim of this chapter is to carry out a description of foreign language education in the different levels of the educational system in Algeria as well as to analyze the present learning-teaching context with the purpose of closely examining the multiple contextual variables that have marked the teaching/learning process and that of C.L.T in particular. The aim is essentially to shed some light on the extent to which the official syllabus promotes or not the intercultural approach within E.F.L settings.

A careful and comprehensive analysis will certainly add further knowledge of how the contextual constraints have had significant implications on the development of the L2 learners' thinking and their previous language experiences. That is to say, there will be a better understanding of the extent to which the educational institution itself ó curriculum goals, cultural objectives, C.L.T methodologies, teachers' profile, and pedagogical resources ó has been able to make room for both teachers and learners' own interests and self-realizations.

Of necessity therefore, the present systemic description and context analysis will accordingly select the following variables and attempt to establish cause-effect relationships among them:

- A broad picture of the socio-cultural factors that contribute to social attitudes towards foreign languages and western cultures.
- The roles, objectives and perspectives of English in Algeria in the light of the newly adopted reforms.

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and

in the T.L. and its culture is taught and learned;

- The focus on the sociolinguistic and literacy background and their impact on prevalent language attitudes, self-concepts, motivational orientations, and thus cultural awareness.

### 3.2 The Cultural Framework: a diachronic overview

The duration of the French presence in Algeria has had a strong effect on the political and educational trends, as well as, on its economic and socio-cultural characteristics.

The imposition of the French culture and language to the Algerian population at the expense of their own culture, language and traditions was the main policy of the coloniser who succeeded, to a higher degree, to delineate a linguistic deculturation which contributed extensively to the abolition of Arab-Muslim reference. As a matter of fact, the French language has become a powerful instrument of a real cultural assimilation, and was deeply rooted in the structures and institutions of the country and the society as a whole during a span of more than a century.

The French culture in general and language have been for a long time constantly used as symbols and means of power or prestige and superiority. The Algerians have been gradually and by virtue of necessity imprinted in this situation. While Islam and Arabic language, often closely interlinked, have been used as

ern cultures and linguistic invasions which threatened the Algerian identity.

At independence, most Algerians were victims of the weakness of the traditional local languages resulting from the long colonial oppression. They estimated their mother language to be unable to circulate the concepts of the modern world and to promote the development of the modern Algeria (Annaire d'AFrique du Nord 1964:123).

Being intimately linked to national identity, political powers and social mobility, an orientation to a culture of necessity ó as named by Lachref. M- Was felt at the level of policy-makers. A national culture has been emerged as the means to achieve national unity and to ensure a conscious mobilization and participation of the population around national objectives. Arabic language, which is seen as the heart of the political educational debates, has alternately been stated as a fundamental element in Algerian culture and a defining characteristic of national identity.

The effect of the colonial acculturation has engendered many socio-cultural categories in which the contact has been produced between both cultures. In this respect, the problem of bilingualism has always been passed in terms of violent confrontation between two cultures represented by two competing languages engaged in an unequal struggle. One expressing the claims for Arabisation that was decisional because of the political acts which sat it up as an original language restored in notional culture, and those French speaking group more motivated by the quest-on the cultural identity and/or modernity than by the exclusive attachment to national language. Thus, this controversial situation presents more important and deep cultural problems than linguistic ones.

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and interest in Islam and Arabic language fostered by motivation as a reference of identity, the French language has remained entrenched in the Algerian society. Hence, the use of the French language in different fields of life-style, especially in education, economy and administration has straightened its connotations with development, modernity and above all an access to social promotion.

### 3.2.1 The socio-linguistic Background:

Linked to the above cultural context, the Algerian linguistic situation has reflected the ambiguity of the bicultural area in which the problem of a national language has increasingly become a bitter battlefield for competing ideologies and invested interests. However, Algeria has resorted to language planning as a principle means of changing the linguistic situation. The initial official policy has been the imposition of C.A which is related to identity formation of the post-independence generation.

As a language of instruction, the Arabic language has progressively been instituting and displacing the French language; starting with the lower levels of education in the 1970s and then extended to higher education in the early 1980s:



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considered as an alternative to bilingualism in teaching. It must be the instrument for raising the cultural level of adults and youngsters literate and illiterate. We cannot raise the cultural level of Algerians through a foreign language, since teaching a foreign language to a whole people will require a span of time that we can hardly imagine. (Cheriet-1983:76)

According to the above chain, Arabisation has been presented as a task of the cultural decolonisation and as a substitution of a national language to a language of domination. In this line of conduct, the process of arabisation has aimed to make of Arabic language of modern civilisation and to give it all positions previously held by the French language in the field of modernity.

In spite of its claimed value and relation to identity in the overall linguistic and cultural situation of the country, Arabisation in reality concerns political power in the narrow relations established between the language and the law. It has been coercive in the sense that it implies a certain ideology and includes what Jacobson calls 'the Compulsory rubrics of a language'.

Besides, the diglossia between the spoken and written forms of Arabic is quite ostensible. A gap widened by the borrowing of a large number of French words introduced in the spoken variety of Arabic. The high academic form of C.A with the low rate of literacy has only been accessible to a very limited proportion of the population who attended religious schools. While the vast majority of the population uses and understand only the spoken Arabic or Berber languages which have been used in daily communication and social life in the rural areas. Also, the

relegated to the role of elements in the national  
toikiories. (Professor Bouamraneø seminars: cashier socio-linguistique).

The linguistic situation is therefore quite complex in the Algerian context and more confusing with political ambivalence in the implementation of the Arabisation policy, as well as, the role attributed to the national language within the linguistic and cultural spheres. The fact that the linguistic issues have not been subject to the national debated only, but there have been also political tensions between members of the political elite and the public, in general, and the centred methods and time factors of Arabisation in its relation to the French language. In this sense, the nature of the Algerian cultural heritage and its sociolinguistic facts have been visceral and, thus, their future shapes on L2 learners-teachersø self-conceptions are of vital importance.

### **3.2.2 Social Attitudes towards western languages and cultures.**

Algerian peopleø attitudes towards western languages and cultures are socially accepted, regardless the hostility and suspicion in few of them; since it stems from the fact that the west- for ideological and religious reasons ó is viewed as a product of imperialism.

Indeed, some of todayø L2 learners find themselves in a dilemma, torn between loyalty to Arabic culture as Islamic values, on the one hand. On the other, it is seen from the linguistic concomitants of importing science and technology from its western language based ó sources. In fact, Algerian people move through a stressful episode of western invasion. As a reaction to ideological impact, a new generation of Algerian population shows a kind of reluctance to

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that some of them don't appreciate western languages in their daily-life conversation, especially French the prevalent language whatsoever. The latter has steadily been decreasing for well known historical reasons.

Sometimes it becomes difficult for truly foreign language learning situation to occur in foreign language classes. This is no less the case of Algeria, a country lately opened to the West. The situation is, however, compounded by the sentimental/complains to have Arabic replace foreign languages in the teaching of content areas. Parallely, French is still compelled with knowledge of past cultural diplomatic affairs, and administrative matters.

For this reason, the present socio-cultural conflict results in a mutual reinforcement between the older generation (Francophone) and an attendant generation (Arabophone) that endeavours to strengthen itself by over balancing Arabic as fundamental national value. Under this socio-cultural quarrel. English nowadays appears to overlap the existing situation by covering people's requirements through inserting Anglo-American values to younger generation.

Nevertheless the varieties of some people's orientations, positions and even the new invading ideological streams, Algerian people's attitude to foreign languages is often marked with approbation. Since the one who speaks foreign languages (French and English) is relatively seen as an 'educated person' In this area M. Mililani (1991:41) stresses that:

*A large section of the Algerian population is already bilingual... to know a second language is socially accepted as being the print of an educated person. To read and write English among other languages is regarded favourably by people.*

As a result of its importance as a tool of success in the students' career, English is nowadays spreading so quickly in the various educational levels. Besides, it is preferably chosen by learners and their parents alike. Even those who do not yet know English are now trying hard to learn it.

As far as English stands to be as an E.F.L setting in Algeria. The target language in its broad range of dominance paves the way to a peculiar type of acculturation in Algerian learners' milieu. The fact that when dealing with the learning of English, our students prize highly this language, however, some of them feel compelled to acquire it and often resign to a status of subordination. The latter does appear to suffer from previous educational gaps. (See 3.5.3 in the present chapter) As a sequence, these kinds of students seem to fear from western acculturation, and relegate the so-called ideological dominance. But they are not aware for the present age that:

*Any literate educated person on the face of the globe is deprived if he doesn't know English.*

*(Robert Barchfield, 1986. Editor of the Oxford English)*

Since English has spread in the Third World and Algeria in particular as the linguistic product of economic and technological advancement, the norms and values of the Anglo-American world thoughts have inevitably been

traditional culture involved in the ongoing movement of the modernisation based on western models.

In his research on E.F.L learning in some Third World countries, Fishman notes a positive correlation between people's enthusiasm for learning English and their orientation in the modernisation. He then suggests that:

*The spread of English in the Third World settings can be expected to continue as politically low-keyed Anglo-American domination goes on in the field of technology, backed up by the power of the United States. Fostered through the influences of the mass media as well as the interaction of the local people with the world of English-related technological expertise.*

*(In A.M.EL Sayed; 1988:50)*

The underlying assumption goes no further with the case of Algeria, a country seeking to foster a technology which provides a ground for cultural and ideological neutrality.

Technology is somehow the crucial medium through which cultural and ideological dominance is affected in the westernisation process in E.S.L settings in general and E.F.L ones in particular. The fact that the gates to development and modernisation happen to be through science and technology are based on English dependence. In this context, the imported technology Algeria has consumed is likely to be as embodiment of this very domination and a socio-economic construct too. This embodiment is, obviously, laden with norms often reflecting the ideological constraints and cultural priorities of the Anglo-American world. Contextually, El Sayed (1988) views:

*Its strong appeal to the developing countries and its ostensibly value-free essence facilitate the penetration of its socio-economic norms and values which are not necessarily consonant with those of the local milieu and which are likely to be indicative of subservient to the Anglo-American system.*

*(El Sayed, 1988:51)*

The Algerian population and the youngest one in particular is further exposed to a new body of information filtered through the omnipotent forces of image-making and consciousness-shaping of the Anglo-American communication. Such attractiveness is filtered by means of wire scale consumer-oriented advertising. This new body of information is often deliberately manipulated for political and economic reasons.

Such influences are, indeed, scattered among a relatively younger population in Algeria nowadays. Inevitably, this impact causes among the majority of them feelings of inferiority in regard to their own social conditions and yet; a concomitant emergence of expectations for better life in line with the Anglo-American world. In fact, this reality gives rise to several effects on the level of Algerian learners' consciousness, ranging from simple disorientation to serious causes of anomie. The latter stands to be an indicative symptom of a peculiar phenomenon of acculturation. It has easily tackled Algerian students' experience and their attempts to attack even their native culture.

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such effects of acculturation characterises not only those who are integratively learning English, but even those who are instrumentally learning the T.L for occupational purposes.

### 3.2.3 The global importance of the English language

English is the most widely used language in the world: either as a mother tongue, a second language and/or a foreign language. Since English has spread in the Third World as the linguistic by-product of economic development and technological advancement, the functional and cultural utility of it cannot be under-valued in any country eager to keep abreast of modernisation and progress in scientific research. Above its prestige, English language as a means of communication between nations is of paramount importance with regard to the field of human relations. Industrialists and scientists alike are increasingly aware of the value of this asset.

*We have an increasing dependence on a common technology whose development is largely in the hands of multi-national corporations. Moreover, we have a strong world-wide will to preserve inter-comprehensibility in English.*

*(Randolph Quirk, 1985:3)*

This is no less the case of Algeria whose students aim studying for a higher degree or carry out research in science and technology. The present educational system of Algeria tends to favour the use of foreign languages, particularly English. However the standing of French as medium of instruction is

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Arabisation enhancement and further more centred roles are steadily covered by English. For well known historical reasons, the linguistic and economic bounds that tie Algeria to France go back to ages. For whatever reasons, however, the presence and increased utility promoting English is being felt at the levels of politics, economic horizons and self-interest.

*Algeria's interests in the field of petroleum, natural gas, iron and steel, electronics, planning design, and construction orientated her increasingly to the English speaking west: not only the U.S.A and U.K but Germany, Japan and other members of countries of the Third World.*

*(British council profile on E.L.T in Algeria 1985)*

Along with the objectives delineated by Algerian government in modernising economy, politics and extending commercial exchanges with the outside world, English has been gaining importance as a crucial tool for constant communication with all parts of the world.

It has become that Algeria sought to diversify her commercial and political relations with the western world. Then, the growing number of Algerians who have become able to perform in English has activated transfer of technology which is an essential part of the economic development Algeria has undertaken.

This trend is seen, however, as a necessary step toward a complete economic independence from France. In fact, this awareness of the importance of English in science and technology and its stressed utilitarian value as a language of wider communication is not newly developed, but was firstly introduced during the French colonisation span as only a subject in the school curricula.



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is widely recognised-even among Francophone- that if Algeria wishes to progress and aims to developing its scientific and technological frameworks, it must by no means have English as a medium. English, therefore, is contesting French with a more remarkable speed.

*We, in the Arab world, have to accept English as a fact of life if we want to catch up with the movement of modernisation: which is naturally based on the western model.*

*(A.M.El Sayed 1988:47)*

In Algeria, the growing importance of English language imposes itself as much as the anticipated needs for development and prosperity. Evidently, the gates to development and modernisation happen to be through science and technology. As a sequence, our young students who are doomed to English dependence and pursuing their studies under the ‘Arabised system’ are, more or less, conscious about the utility of foreign languages, particularly English as an international language.

In the last few years, the student’s purpose of language study reflects the mere utilitarian value of linguistic achievement, such as getting ahead in the profession or travelling for social contact with foreigners. Hence, as a tool of success in the student’s career, English status vis-a-vis French has become a foregone conclusion: English is more prestigious than French. (In some other contexts, including even Arabic in question the national language in Algeria).

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*d those in schools in particular view English as a necessary tool which can facilitate success to modern scientific and technological advances, and secondarily as a vehicle to promote understanding between Algeria and the countries where English is a major language.*

*(B.Khelif, 1984:17)*

Educationally, more attention is nowadays directed to English in institutions around the country. Apart from English departments which exist in almost all Algerian universities, teachers are engaged in the teaching of the T.L in the form of E.S.P to students in the institutes of economic sciences, human sciences, and medicine. In addition, there are other national and autonomous institutes such as the institute of Journalism and Diplomatic-Political Sciences which give considerable attention to English and adopt it as a requisite set for admission. The majority of students who joins these establishments reveal the obvious necessity of an adequate provision for learning English.

*The English language works pretty well in its global context today; certainly the globe has at present no plausible substitute.*

*(Q. Randolph, 1985:6)*

Eventually, the technological world of electronics, computing, telecommunications, as well as economic trends are progressing day by day. Algerian staffs are able to grasp technical and scientific English; at least, working on or reading the T.L. Yet, the majority finds difficulty in using it for conversational matters and easy-day affairs as well. Because actually English

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is taught in academic settings or needed for diplomatic missions and overseas purposes.

### 3.3 Objectives and perspectives of English in Algeria

#### 3.3.1 Foreign-Language Policy Implications

The introduction of English education and the use of English in particular social spheres is a relatively recent phenomenon, that is linked with political influences, economic opportunity, development, and globalization. This part will examine the changing role of English in the Algerian context by highlighting the positive role that English can play in the economic, social, and intellectual development of Algeria as it undergoes major transformations. It will also consider the foreign-language policy implications of the changing workplace and economy globally for the teaching, learning, and use of English, often with speakers of other languages. This concerns especially the corresponding needs in terms of the professional development of teachers, researchers, and students who may require high levels of proficiency in English to take part in international networking-there is no new opportunity, participation, education, or partnership without effective communication. And English is the *sine qua non* of global communication-so much so that it is frequently taken for granted. In the light of such an importance, English education needs to respond to this situation on the changing workplace and higher education by developing adequate programmes (especially, the implementation of education technology) designed to better prepare students and teachers for these changes and contribute to the implementation of an

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will be a factor of economic growth (i.e., the integration of the new information and communication technologies into knowledge economy strategy).

At present, the English Language is the dominant international language and the indispensable key to the changing world of science, technology, and communication. It is the primary language of computer software, of the cutting edge in scientific research, of business and management, and of politics and international networking (an increasing number of people learn and use English via global communications and in multilingual workplaces like oil industries). It is also the medium of interaction in countless activities-air-traffic control, world organisations, prestigious higher studies such as MBA, academic conferences, research and publication. Even the international pop music relies on English for boosting its sales and spread just as space sciences and computing games. It is therefore no wonder that English is the national language of a large number of the Commonwealth countries, where English education has a long-standing history, and the first foreign language in many other countries, with different constellations of linguistic, cultural, and political influences. (The British Council Workshop on Language and Development, 2001).

Algeria, like the rest of the world, is well aware of such a key role, especially, the importance of English-dominated communication in development, i.e. seeking and enjoying greater opportunities for realising benefits in terms of participation, education, and partnership. It attempts, accordingly, to implement language and educational policies that lay emphasis on the instrumental role of English as is clear in the experimental attempt to make it a first foreign language in

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) and in prior political decisions like the one in

The National Charter (1976):

*A means to facilitate a constant communication with the world, to gain access to modern sciences, modern technologies, and to foster creativity in its universal dimensions.*

The recognition of English as a factor of economic and intellectual growth has promoted policy makers to make English part of the official curriculum at all levels of education (Primary, Foundation, Secondary-school, and University). The major goal is to enable the younger generations to develop sound proficiency in the foreign language, to gain access to the huge and inexorable wealth of scientific and technological knowledge stored in English, and communicate effectively in international networking, and/or multilingual workplaces. This vital goal is part of the current Algerian economic policy which tries to generate greater opportunities for development by building up partnership with the United States, Britain, and other English-speaking countries.

The implications of foreign-language policy may be divided into four main types, educational-scientific, economic, and cultural, which together can be woven into an integrated knowledge economy strategy. These objectives, summarized in the diagram below, form the bases of knowledge strategy and knowledge acquisition, with both short-term and long term impact on individuals (outward-looking and lifetime learning) and society as a whole (socio-economic development).

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**Roles of English in Algeria**

Educational and scientific	Economic and business	Cultural
<p>Knowledge Based Acquisition</p> <p>Access to technology and science</p> <p>Participation and effective communication</p> <p>Continuing professional development</p>	<p>Create opportunities for development</p> <p>Better prepare managers and employees for globalization</p> <p>Ensure profitable partnership and participation</p> <p>Widen economic and Investment horizons</p>	<p>Develop individual potential</p> <p>Foster cultural understanding</p> <p>Enhance literacy skills and curiosity</p> <p>Lower potential tensions</p> <p>Prepare learners as world citizens</p>

**Diagram 3.1** Objectives and Roles of English in Algeria

**3.3.2 Educational and scientific objectives: Education Technology**

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activities consist in preparing learners to develop into responsible, productive members of society by equipping them with personal, interpersonal, thinking, information, academic life skills to both perform and communicate effectively in a variety of situations (social and/or workplaces). These skills are indispensable to cope with the complex literacy demands of the modern Information Age and Globalization, and avoid being merely a spectator or consumer. The implication is to learn and use information retrieval skills and strategies in order to benefit the most from the available data bank in almost all vital domains. Whether it be about the synthesis and analysis of information from journals, CD Rom, or the internet, there are bound to be many choices and instances which will require a great deal of thoughtful decision-making and critical reflection.

There is an opportunity now for making major changes in education to foster such critical skills and improve learning, with technology as the leading factor. Education Technology is increasingly available to teachers of English at the university level. The spread of computers, network communication, and emerging computational technologies should be expanded to all levels of education to improve the learners' knowledge and information skills and to bring a project-based pedagogy to language classrooms. Curriculum development, especially at the university level, should embed such technology into the everyday experiences of students and teachers. Thus, the challenge is how to take advantage of and exploit effectively this once-in-a-lifetime opportunity to attain the objectives of English Language education in Algeria and to aim for international standards of excellence: to cope with literacy and information demands, to handle information carefully and critically, and to participate in knowledge creation.

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is, universities are among the most permeable to the influence of the English-dominated education technology. The Algerian university has regional and international as a declared goal in its policies. That networking takes different forms, with a number of graduate students and lecturers gaining their degrees or continuing their professional development in the U.S.A, or keeping scientific and academic links with British and American educational and cultural institutions. The importance of such networking stems from the awareness that much of modern science and knowledge is accessible largely through English. Researchers in any domain and students of engineering, medicine, management, computing, and information have all a high state in learning and using English if they ever wish to have access to and take part in the international networking.

It is perhaps this reason which has made EFL learning very popular in the current Algerian educational context. Not only has the number of newly opened English Departments increased significantly, but English is taught as a subject of study (module) across all university curricula and given due importance in the formal evaluation of students. What is more, there seems to be a boom in the EFL teaching field with a growing number of private language school, offering English courses at different levels and a rising demand for manuals and books in language skills, computer sciences, and technology, albeit at very high prices. What is most striking is that the demand for English language courses comes from a wide range of socio-professional and age groups for men and women alike-bank accountants, managers, medical doctors, social workers, security forces, engineers, unemployed graduates in addition to students and teachers.<sup>4</sup> It may be fair to say that English is currently enjoying an unprecedented price of place and a great growth activity in Algeria, as in the rest of the world.



### 3.3.3 Economic Objectives

The introduction of English education is closely linked with economic opportunity, development, and globalization; it aims at generating greater opportunities for realising economic potential and setting up beneficial partnership. The main economic functions conferred on English can be listed as follows:

- To play a significant role in economic development;
- To ensure effective communication with foreign partners as a tool for participation and partnership;
- To contribute to knowledge economy and its role as a factor of economic growth;
- To better prepare future negotiators and business managers and help them become effective economic actors;
- To help Algeria diversify its economic and business relations and generate further economic opportunities; and
- To ensure access to scientific, technological, and research information.

These objectives are necessary for Algeria to gain a decent place in an increasingly complex and reckless globalization whose rules are fierce competition, right negotiations, and innumerable economic and business contacts. As the unquestionable world's language, English will by all means contribute to the integration of Algeria in the world economy and enhance economic opportunities with a variety of partners. In fact, such is the importance of English that leading strategic national companies have set up their own language courses (i.e., workplace-oriented programmes) to enable their managerial staff and employees to

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ively in multilingual workplaces. As an illustration, Sonatrach (the Algerian State Oil Company), by virtue of multiple contracts with English-speaking oil firms, has had regular work-oriented courses for a number of years. In like manner, the Algerian Institute of Petroleum (IAP) uses English as the medium of instruction to equip future engineers and technicians with a solid background in technical English and an effective communicative ability.

### 3.3.4 Cultural Objectives

In accordance with the general educational and economic objectives, English education tries to cater for the cultural needs of the Algerian learners by allowing them to enjoy greater opportunities for realising human potential, individually and collectively. New opportunities can only be offered or created as individuals communicate with other people, accept differences, and participate in international networking, cross-cultural dialogue and activities.

*The focus on the 'target culture' is being increasingly supplemented or replaced by a focus on a range of cultures and an emphasis on cross-cultural understanding. The ability to negotiate meaning with other second-language speakers and an awareness of a range of cultural norms are now essential requirements for the English language learner*

*(Wilson 2001:7).*

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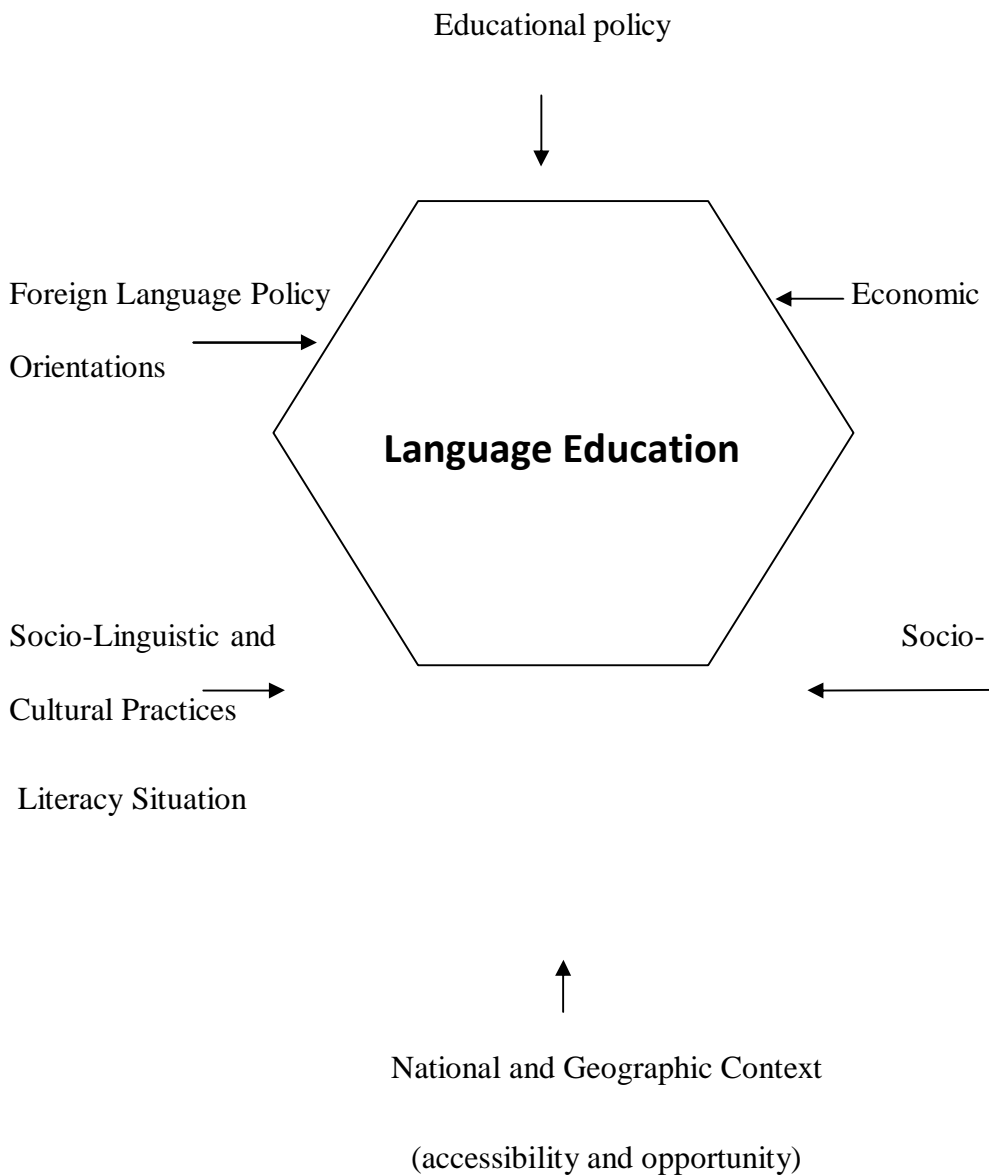
process starts and grows with outward-looking, open-minded individuals, eager to learn and develop as world citizens. This is why, a major objective of English education ought to be cultural awareness and cross cultural understanding with the purpose of encouraging interaction with and empathy towards other people's cultural without fear of misunderstanding, or cultural shock. More importantly, cultural understanding will likely lessen potential tensions and refine generalisations and stereotypes (Kramsch and Stempelsky 1993).

In summary, it may be fair to argue that English, as other foreign languages, is an important factor of development. This importance will keep growing by virtue of the emerging computational and communication technologies. As such, government officials, policy makers, education institutions, and major companies will have to perform a substantial review of the delivery and support of learning to ensure maximum impact on development. To be truly a factor of growth, the following suggestions on English education should be taken into consideration:

- Developing knowledge economy strategies through education technology,
- Setting up an industry/university collaborative approach to language education and learning by developing workplace-oriented programmes,
- Keeping abreast of worldwide trends in the e-learning market and education technology to enhance the teaching and learning of English,
- Encouraging the use of English via global communications (internet) in education institutions and vocational schools at all levels, and
- Developing adequate language training programmes to better prepare teachers and learners for changing workplaces.

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of Chapter Three, Diagram 3.2 below offers a summary of the systemic description of foreign language education in Algeria and the most influential contextual constraints.



**Diagram 3.2** System Descriptions and Situation Analysis Summary

### 3.4 E.F.L in the National Educational System

#### 3.4.1 Reforms and Strategies:

The teaching of English as a foreign language in the Algerian educational system has witnessed a gradual development with regard to its role, curriculum goals, syllabus objectives and teaching methodologies since the last few decades. The major changes have recently been stated in the different levels of education.

At the heart of the reform there has been the proposition that schools ought to prepare students to take their place at the economic integration and international investment. The fact that critical reflections and number of studies have stated the inadequacy of existing curriculum provision and especially its relation with the world of work. The actual planning of English learning and teaching tends to ensure the official objectives as determined in the national educational strategies. For instance, a competency-based curriculum for foreign languages has been adapted in 2005. The latter accepted consensus in methodology states that the use of competing based approaches in E.L.T is to inter the new language in its spoken form before moving on the written one.

To overcome the difficulties which hinder the efforts made by teachers as well as learners, different programmes have been administered in the educational system so far and various syllabi have been designed for all levels in order to bring about positive changes in the learners' performance at the level of speaking and writing in this language. For these reasons, the study of English is

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ers without exception. Its integration in the curriculum has helped to increase the number of its users who have become aware of the importance of this language so as to comply with the changes taking place in all fields of life.

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**Early Strategy Options**

- Arabisation of the lower levels of education (Arabic as the primary medium of instruction)
- Massive Schooling and institution of formal socialisation (compulsory education to all school-age population)

**Later Strategy Options**

- Arabisation of the higher levels of education
- Algerianisation of the teaching staff
- Introduction of pedagogical orientation
- Implementation of a foreign language policy favouring English

**Expected Human Change**

- Linguistic change (acceptance of Arabic as the normal means of interaction.)
- Successful socialisation
- Personality growth and intellectual maturity (cognitive)
- Human change (lifelong learning and experience)

- Increase in literacy rate
- Job promotion
- Economic Participation
- Productivity
- Social Mobility/Modernisation

**Diagram 3.3** Strategy Options and Objectives of Education in Algeria.

The Following recent tables provide statistical information on the number of enrolments by grade, sex, and orientation at the primary and secondary (including the Middle school) levels (UNESCO Statistical Institute, 2003).

### 3.4.2 ELT at Middle School Level

The law of January, 2005 concerning the study of foreign languages stipulates that all students, beginning in grade seven (Première Année Moyenne), must receive three hours per week of instruction in English. This is stated by the Ministry of National Education in a revised syllabus as follows *'to enable the pupils to acquire a reasonable command of the basic structures of the language'*. The competency-based approach is recommended. The approach is credited with not just enhancing language acquisition outcomes but also improving such factors as self-confidence, creativity, risk-taking and a general improvement in well-being and positive attitudes. The focus is on the formation of correct examples of language, call on explicit knowledge.



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defined entirely in terms of functions, lexis and grammatical structures. The programme introduces pupils to a project work in which they would be expected to work together in groups or teams discussing issues or solving problems and that the intention in these interactions is to give them the opportunity to practice their spoken English and to develop skills in these kinds of activities. The project is a communicative task when carried out, learners engage in the process of meaning, employing strategies such as comprehension checks, confirmation checks, and clarification requests.

### 3.4.3 ELT at Secondary Level

One important reason for the study of English as part of the secondary school curriculum is the recognition that it has an important role to play in terms of contributing to the personal, social cultural, and general linguistic development of pupils in preparation for their adult lives, both for higher education and work. This is explicitly reflected in the 2005 Commission National des programmes orders in which the goals of English language study were described into four categories as follows:

- Linguistic objectives
- Methodological Objectives
- Cultural Objectives
- Socio-professional objectives

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emphasise offering insight into the target culture, cultivating the learners' openness, and promoting intercultural understanding and tolerance. Frequently, these objectives also recommend encouraging a positive attitude towards the speakers of the target language and a sympathetic approach to the target culture and civilisation.

There is clearly an advance in the goals which refer to pedagogical and socio-linguistic aspects in teaching English as a foreign language. But there is still a lack of in the area of the function of the language in intercultural interactions. Only two goals refer to this subject (encouraging cultural exploration, favouring attitudes towards others).

On the basis of the recommendations of teachers and researchers, the Ministry of Education set up a committee under the pedagogical secretariat and the inspectorate to deal with teaching English in the Algerian schools, and its function was to prepare a curriculum for teaching English and its culture from 1<sup>st</sup> to 8<sup>th</sup> grades. This committee was subdivided into subcommittees to deal with the levels of study: a committee for the secondary school, and another for the middle school. Each subcommittee had to formulate goals, write a curriculum, and prepare readers and a teacher's guide.

This new curriculum is different in structure, character and content. Teaching materials were chosen to be close to the world of the student. A wide variety of innovations are included: proverbs and sayings bibliographies, project workshop, and self-assessment. The texts are accompanied by illustrations and appropriate pictures, all attractively printed. Attached to the texts are also explanations of new words.

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there have been signs of interests and a certain willingness on the part of the Algerian general schooling system to promote the teaching of the cultural dimension of language in foreign language classrooms. The new book is distinguished from the old one by a greater concern for content, cultural understanding, and an appreciation of the English people way of life than for the exclusive development of linguistic skills. "Spotlight on English", 1<sup>st</sup> year middle school course book provides a section in each chapter called "learn about culture". It contains the notions of cultural insight, tolerance and positive attitudes.

### 3.4.4 English among the other official subjects

English is predominantly used in schools, with a limited function in the wider community (business or academic). That is to say, the learners' exposure to E.F.L is essentially confined to the classroom; however, English is becoming a means of efficient acquisition of knowledge which learners need, mainly for further studies. Yet, it differs from other school subjects in that it is new and foreign and requires much effort from both the teachers' and the learners' sides, relatively more demanding than the other subjects which are taught in Arabic, the mother tongue of the learners. This means that they learn knowledge with already acquired language (Arabic), and thus they may confront no difficulties. "Mathematics, for example, is learnt not acquired" (Yule 1991:151), yet in the case of English, learners are still learning the vocabulary, grammar and phonology to acquire this language and what is more difficult is that they should learn it through context to ensure its acquisition. This means that learners are initiated to learning the social and cultural

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l expressions which might be different from the ones of the mother tongue, i.e. they are learnt in the classroom (a social and linguistic reality that differs enormously from the ones of the learners' environment.)

*"...foreign language learning has a significant impact on the social being of the learner, since it involves the adoption of new social and cultural behaviours and ways of thinking."*

*(Thanasoulas 2002:7)*

This new social and cultural behaviour may pose certain problems to learners who very often feel a sense of anxiety to learn the different skills taught in the classroom.

By the way, in front of these critical situations and so far as the inability of students in achieving the expected levels delineated by the present syllabi, one can state that this dissatisfaction is due to various reasons: cultural, linguistic and pedagogic. Besides, we cannot ignore other pertinent matters which impair the teaching-learning process in our classroom setting. Some of these impediments are thought to be the cogent reasons that stand as a barrier to reaching the aims stated in the syllabi, on one hand. On the other, they are viewed as demotivating students' expectations. These problems areas which manifest in the deterioration of students' motivation and teachers' tasks are enrolled in the ensuing subheading.

#### 1.4.5 Problems Areas in the Teaching/Learning Process

##### *Teachers Profile:*

The secondary schools teachers in Algeria are supposed to study for four years at the university. The latter represents the unique educational sources where all secondary teachers of English receive academic training. No other official institution for such a scientific training is available.

For the sake of Algerianisation of the National Education, the university has, in fact, sought to prepare secondary teachers for the requirement of their job; or at least help them get integrated within the secondary education body.

By the way, teachers' proficiency at the level of secondary cycle is worth raising in our concern since they are to teach English adequately in any stream; whether it is literary, scientific, or technical among the newly reform inserted. Yet, a specialised mastery of the English language has to be provided for pupils in accordance with stream they are related to. In other words, the secondary school teachers must have not only a perfect mastery of the T.L. but how to teach it as well.

*Just as it not sufficient to know history and physics to be able to teach them, so it is not sufficient to know a language to be able to teach it.*

*(Taylor, 1987:22)*

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reasonable then if we bear in mind the objectives in both university studies and that of the secondary level, particularly English: does teachers knowledge go in hand-in-hand with the objectives drawn in the teaching of foreign language?

Or, do teachers of English respond to criteria required in secondary education? If so, is there any relevance between teachers' feedback and that adapted to the school curriculum?

In any of these broad areas, it is best to elucidate the existing situation by probing a fully understanding of the main components of secondary teachers' profile.

1. Is competent linguistically for both general and specific English language skills, and is able to handle classroom language.
2. Can cope satisfactory with the major types of discourse at both levels of comprehension and production.
3. Has a fairly good knowledge of the mechanisms of the language he is teaching through phonetics, phonology, syntax and morphology.
4. Has an accurate understanding of the linguistic theories underlying the various teaching approaches.
5. Has appropriate insights in the culture related to the target language (literature and civilization).
6. Has a good theoretical pedagogical knowledge for both the methodology of general English and (E.S.P/E.S.T).
7. Has a solid practical pedagogical knowledge for both general and specific English.
8. Has a deep knowledge of adolescent's psychology, psycho pedagogy and the various learning/teaching strategies.

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uation of his country and of his learners' short term and long term needs.

### 10. Grasps the ethics of teaching and with a sound professional conscience.

From official documents (Ministerial Publications)

Ideally, backing up the above straightforward criteria with relevance to the objectives stated in the English curriculum, it appears theoretically quite so. But somewhat worryingly happens when applying these to teachers of English. A noticeable reality is that most of our English teachers ignore (or neglect) history of E.L.T and its different school of thoughts. Besides, some teachers do not do their job properly, perhaps they do not like it or they are imposed to do it under socio-economic circumstances. In both cases, teachers are more or less participating in the mediocrity of pedagogical processes. Parallely, learners of English are not provided with the linguistic environment that enhances the learning of the target language and induced them to natural fluency and accuracy. Yet teachers relatively fail to enlighten their learners with flashes of cultural information appropriately selected and presented.

For countless reasons, a discrepancy is well felt between what is taught at the level of university and that dealt with teachers' daily tasks at the secondary level. Consequently, an epistemological gap is obviously sensitised with those who join the University, particularly those who inscribe in English departments after completing their secondary education.

So, the influence makes it difficult for the teacher to cope with neither learner's language weakness, nor develop adequately a real mastery of the English language as well. The extent to which Algerian English teachers,

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ents as an inevitable product and so forth have influenced each other. Thus, decay is put forward and matters within three parts of a whole educational system flowing in a circular continuum.

However skilled teachers endeavour to do their best to cover the requirements of their students' need. They are faced with human and material difficulties: Human is seen with students who are eventually the by-product of the communicative approach, and material is seen at the level of suitable resources, as well as, efficient documentation for both learning and teaching are being rather scarce.

### ***Lack of teaching Aids:***

The non-existence of resources as teaching aids in secondary schools (such as textbooks, language laboratory, wall-charts, slides, and the like) causes a serious problem. For instance, students seldom have the opportunity to hear in a classroom situation how English men speak clearly and distinctly.

In a given foreign language learning situation, the availability of resources help the students practise the T.L as much as their needs. Whereas in our classroom settings, the only bit is given to students in a frozen textbook or rather unnatural hand-outs.

In fact, the availability of such audio-visual aids and linguistic materials help the teachers determine the objectives set in their daily tasks and facilitate the learning-teaching process. Their presence in classroom setting can offer and launching site to the process of teaching and restrict the possibilities from which the teaching can benefit.



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In this barren learning situation, the learner may think that English is a very difficult subject, and may also consider the T.L as a real handicap in which he will never succeed in it. As a result, the majority of students in our classroom settings is not well motivated to the course; however teachers' efforts in probing pictures and so.

### **Physical Arrangements:**

Undoubtedly, all teachers face the impossibility of splitting their classes into small groups, or at least displacing classroom equipment (desks and chairs). In front of this awkward situation, the learning process is obviously impeded and slows down the pace of teaching. Teachers of English are conscious of this kind of problem because:

*The important thing is that in devising his overall strategy for teaching, the teacher should not ignore the situation in which his teaching has to be done. There is no virtue in setting objectives which are unrealistic in the conditions of learning in which the teacher actually has to work.*

*(Wilkins: 1974:46)*

Besides, in Algerian secondary schools the size of classes is too large. Teachers find difficulty in dealing with more than 40 students in each class. The relatively great number of students in our schools cannot allow the classes to be divided into smaller groups. Some students are seated too far away from the teacher. At the back, even students with good learning find some difficulties to hear what the teachers say. The teacher then should be sure to project his voice

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result, the size of a class may influence the choice  
of suitable method of teaching as:

*Decisions about methods to be adopted cannot be taken without regard for the number of pupils in the class and the conditions in which they are learning.*

*(Wilkins: 1974:46)*

### **Question of Time and Intensity**

The main fascinated problem as English teacher cannot control is the question of time. Teachers generally talk an important amount of the teaching time, while not much time is left for students to have chances to practise the target language. Besides, other usual accustomed administrative matters like getting the students in and out the classroom, calling names, and the like are really out of the teachers reach. The time available for learners is lesser than what is wasted for no sake. Therefore, in a class of forty students or more it is, indeed,

*‘unrealistic to expect learners to achieve anything but most halting oral production with that amount of time for practice’.*

*(Long: 1970:117)*

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When language is concerned, learners' talking time is a serious problem since teachers, in turn, try to reach the time allocated which is closely linked to the statement of objectives of each syllabus.

Bearing in mind that parts of English sessions are devoted to usual testing, exams and their corrections. The fact that the number of hours available for real practice of the T.L are not sufficient to cover students' requirements; as they do not determine the level of proficiency expected, nor the content of the syllabi.

In addition, the intensity of other schools' subjects has a negative impact on learners' cognitive ability. Students often come exhausted to foreign language classes, especially when it is the afternoon.

The quantity of hours of exposure along the whole journey generates problems in extreme situations. Where there is too much, it will necessarily result either in a lack of interest on the part of the student or fatigue. Thus, a longer quantity of hours may de-emphasise students' desire to learn the foreign language and demotivate the whole pedagogical atmosphere as well.

### ***Lack of practice out-of-school***

As noted earlier, learners of English lack the linguistic bath that enhances language acquisition and provides them with natural fluency and accuracy. After leaving the class, the students do not put the new language into use, perhaps the genre of topics they deal with in language class are far from their social context, or this problem is due to other psychological barriers as : anxiety and lack of self confidence. These psycho-impediments might be engendered by many environmental factors.

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educational system, one may observe the now Algerian secondary students have a great more difficulty in speaking even French, however it is still prevailing their daily talking. Let alone English, this matter happens, for instance, even with teachers of French who commonly witness this mischievous language decadence.

Remarkably, the majority of learners of English do not enjoy themselves while describing things or recounting to their classmates what they have done during the week; as they unlikely share their pleasure in the T.L. Even at home, a few of them do their English homeworks, whereas others do not care about their duties unless they are punished. However the teacher encourages doing so, most of the students do not care about the T.L because:

*The possibility for out-of-school language uses are limited only by the imagination and initiative of the teacher and the courage and confidence of the student.*

*(Rivers: 1968:248)*

### ***Discipline in the classroom***

In addition to bad conditions in which the process of teaching/learning takes place, many teachers complain about their students' misbehaviours. Some teachers think they cannot control their students' behaviours, whereas others try to solve this kind of problems by being themselves authoritarian, violent, and aggressive.

It is generally agreed that when there is regularity in the functioning of the school administrative system, there is undoubtedly discipline in class

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how to maintain stability in the class and forbid also the causes of troubles in it. If not, the teacher cannot accomplish his duty correctly since his communication with his learners cannot be made as easier as he wishes.

However, some teachers recognise that their aggressive reaction is not always a good solution. They sometimes claim that under some circumstances, punishment becomes necessary to handle order especially with the *now* secondary school students. Conversely, psychologists think that punishment has a negative impact upon the learner because its result is more destructive than constructive. In this respect Hudgin (1983:260) asserts that punishment: *“Calls for presentation of unpleasant or harmful stimuli or the withdrawal of a reinforcer.”*

Obviously, the main causes of students misbehaviours is due to certain affective problems which lead them to reacting wrongly and sometimes misbehave unconsciously. Of course, our secondary school students are adolescents and pass through a sensitive period that evidently changes their pertinent behaviours for their self-esteem. Therefore, the only way they fell superior and more interesting is to show off or strew troubles in class.

Finally, we can say that even some teachers' behaviours kill all the motivation of learning the new language. Consequently, learners are, to a certain extent, pushed to become frustrated, fearful and sometimes neglect their classroom assignments. In this case, some of them, if not the majority, hate the subject and the teachers too. As a result, most of the students fail in learning the foreign

to be completely indifferent to English session

and always complain about the difficulty of English and how hard it is.

### 3.4.6 Assessment

The current teaching methodology of English as F.L is, in reality, task-based and oriented towards the learning-by-doing approach. Pupils are constantly in classroom activities around specific themes in which language forms and words is introduced in a linear way and is rarely reintroduced. Contextual constraints of time and examinations militate against a recycling of taught items. What is again noticeable at this scope of inquiry is a kind of discrepancy between the syllabus designers' own theoretical perception and knowledge of L2 learners' cognitive and linguistic capabilities and the actual pupils' abilities and needs. In other words, there is a clear incoherence between the syllabus objectives, teaching methodologies and contextual realities which is bound to affect the learning process and outcome.

The syllabus objectives, though important and desirable, their actual application inside the classroom needs to be based on empirical verification and measured evaluation; otherwise, it may become a far-reaching goal due to the available time, overloaded curricula, examination pressures and the pupils' reluctance and growing demotivation to spend extra effort on skills whose tangible utility belongs to the long term rather than the short one. Moreover, it seems that the syllabus designers and textbook writers have a strong faith in the learners' motivation and ability to shift from a lower proficiency level to a higher one.

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contextual constraints, teachers are constantly hard pressed to complete the programmes and attain the syllabus objectives, regardless of the pupils' real abilities to comprehend; let alone use and practise the taught items in the foreign language.

### **3.5 E.L.T as a subject area in Higher Education: a macro-level analysis**

#### **3.5.1 The LMD structure: a newly adopted system**

In response to the urgent need for economic growth and rapid progress in science and technology, the Algerian government has actually undertaken a reform process of the universities system; which goal is to integrate them in a modernisation process and in a progressive internalisation.

In accordance with the European standardisation programme, the Algerian university degree structure is being adapted to the 3-5-8 or LMD system, of BAC+3 (licence), BAC+5(master), and BAC+8(Doctorate). This new system is being introduced progressively (starting in 2004-2005 with 10 universities from the 51 ones which exist-except our section of English, Univ. Oran). It is encouraging to note that, as LMD is a new experience, new proposals for a national curriculum for foreign languages are expected.

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**Years 1 and 2-DEUG** (Diplôme d'Etude Universitaire Générales). This is the core curriculum course which must be passed before continuing with further study.

Many students repeat this year, and the DEUG on its own is not highly regarded.

**Year 3-Licence.** This can be passed in most subjects. It is roughly equivalent to a BA or Bsc.

**Year 4-Maitrise.** Roughly equivalent to an MA.

**Year 5-DEA** (Diplôme d'Etude Approfondies). A preparatory year for a doctorate.

**The Doctorate** is the final stage. There is now a limit of four years for completion of the doctoral thesis.

The LMD system emphasises higher educational standards: more coursework, more homework, better teachers, higher levels of minimum proficiency and individual choice.

To study English for a licence degree, students are required to complete the modules given below plus a short period training in a secondary school and presenting a dissertation.



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Year	Module	Teaching Time
<b>First</b>	Oral Comprehension and Expression	3 hours per week
	Written Comprehension and Expression	3 hours
	Grammar	3hours
	Phonetics	1/30
	Introduction to Linguistics	1/50
	Arabic	1/30
<b>Second</b>	Oral Comprehension and Expression	1/30
	Written Comprehension and Expression	1/30
	Grammar	1/30
	Linguistics	1/30
	Phonetics	1/30
	British Civilisation	1/30
	American Civilisation	1/30
	British Literature	1/30
	American Literature	1/30
	Arabic	1/30
<b>Third</b>	Oral Comprehension and Expression	1/30
	Sociolinguistics	1/30
	Phonology	1/30
	American Literature	1/30
	American Civilisation	1/30
	British Civilisation	1/30
	African Literature	1/30
	Psychology (taught in Arabic)	1/30

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		1/30
<b>Fourth</b>	Seminars in Socio-linguistics	1/30
	Seminars in American Literature	1/30
	Seminars in British Literatures	1/30
	Seminars in American Civilisation	1/30
	Seminars in African Civilisation	1/30
	TEFL	1/30
	Educational Psychology	1/30
	Teacher-training Observation sessions	1/30

**Table 3.1** Curriculum Studies (modules)

### 3.5.2 Prevalent attitudes and teaching models

University education seems to perpetuate a major weakness of the overall Algerian education system, namely, the prevalent reliance on mass lectures and magisterial modes of teaching large, mixed-ability classes, with teachers dictating and students passively copying. In other words, there is a large adherence to knowledge-telling over knowledge-transforming teaching, instruction over education, and proficiency (certification) over learning. Such university teaching, particularly when based on the traditional lecture, may be scholarly for the teachers but for far too many of their students results in superficial learning. What is alarming is that students themselves may, in fact, expect and, sadly enough, feel at

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examination-oriented teaching, through which they have been largely socialised.

In the present learning/teaching context, probably like most other Algerian universities, a number of teachers may not be particularly enthusiastic about the introduction of change in their approaches to teaching in order to bring into line with the concept of modern university education: ÷ that in universities, learning should not be in terms of the passing on of well-established knowledge, but always in terms of not yet completely solves problemsø (Elton 2000:34), that is , university teaching is concerned with problematic inquiry into new learning just as is research. Why is this the case?

First, as previously argued, most teachers have a tendency to lean towards approaches and classroom practices with which they already feel familiar and comfortable. There seems to be little motivation to question the rationale behind such instructional practices. Second, teaching appears to be less rewarding and motivating intellectually than research. Involvement in research offers an opportunity for development and exchange of experience and knowledge with fellow researches through networking (seminars and conferences). Third, there is a widespread belief amongst teachers that studentsø language and thinking problems can be fixed by the occasional provision of remedial sessions in the basics of language (grammar and sentence construction). This type of tacit attitude helps understand why most teachers insist on the need to be firm on language accuracy in teaching and examination (the main evaluation yardstick) and to make sure that the majority of first-year students (nearly 60%) repeat the year, which turns out to be a remedial rather than a teaching year to stamp out studentsølinguistic weaknesses.

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use to such a superficial solution to a serious pedagogical problem and a growing sense of dissatisfaction with current practice that a number of teacher-researchers have begun to make their own teaching the subject of critical reflection and evaluation:

*A starting point for any investigation into your own teaching must be a willingness to examine critically what you are doing. This might stem from a sense of personal dissatisfaction with what you are doing a feeling that things could be better.*

*(Bowen and Marks 1994:28)*

Developmental activities such as action research and team collaboration can truly make things better by progressively developing curriculum goals and syllabuses, in which the students' development is at the centre of the teaching and learning process. In so doing, university teaching will encourage students to shift from passive and rote learning of well established facts to active transformation of knowledge and participation. In brief, the centre of the teaching and learning process must become the learner. To achieve this will constitute a radical change of attitude for the majority of teachers and should form an educational challenge to restore the hallmarks of university teaching-provision of academic life and thinking skills (to be able to think constructively, argue coherently, judge reasonable, and tackle own problems effectively).

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### 3.5.5 Teachers' Roles and Strategies

In the present context, most teachers are fairly autonomous and are relatively free to make decisions concerning module goals, content, teaching materials and methods. There is little, in fact no, monitoring of what teachers actually teach and how they teach it. The students, too, have very little choice over the content and methodology of the module. The following table indicates the kinds of responsibility that teachers ought to hold in the current teaching setting.

<b>Type of Responsibility</b>
Identifying students' needs (needs analysts)
Selecting and grading syllabus content (curriculum developers)
Grouping learners into different groups according to ability
Selecting and/or creating materials and learning activities (materials developers)
Monitoring and assessing learners' progress
Evaluating module content and instruction (researchers)
Counselling and helping individual students with serious difficulties
Collaboration and team action (observation, teaching together)
Assisting less experienced teachers with professional growth
Continuing development through critical and reflective practice

### 3.2 Teaching/Learning Context:

#### Teachers' Roles (adapted from Richards and Lockhart 1996:99)

As the table clearly shows teachers, whether full-time or part-time, enjoy a wide range of responsibilities, especially in the area of needs identification, content selection and teaching methodology. Except for learners' grouping according to ability, most teachers determine their students' needs and use the

planning; they develop their own classroom materials; and few ones conduct research related to language learning and teaching.

In contrast, the following desirable teacher roles may be said to be absent: counsellors, team members, mentors, and professional. First, some teachers are not encouraged, or perhaps unwilling, to offer extra help to individual students with severe difficulties through developmental activities such as conferencing; second, rather than working together as a team and taking part in collaborative activities (e.g., peer observation) to improve one's teaching, a number of teachers teach in isolation from each other, perhaps because of fear of evaluation or just a result of a teaching habit; third, due to lack of communication or request for assistance, experienced teachers rarely assist less experienced ones with their professional development. Finally, except for few ones, most teachers seem reluctant to continue their professional development by taking part in research, seminars, conferences, joining professional organisations, and publishing articles in professional journals (i.e., they see themselves only as classroom teachers with the sole task of passing on knowledge or practising language forms). The absence of such vital teaching roles and responsibilities constitutes a serious contextual weakness that ought to be urgently remedied if teachers really aim at honing their teaching skills and bringing useful change in their students' learning.

### 3.5.4 Learners' Sociolinguistic and Literary Background

A consideration of the educational framework within which E.F.L is taught and learned in the national educational system and the types of existing literary practices will clarify the circumstances that have shaped the learners' educational growth, learning outcomes and language proficiency.

Having experienced a school system that not only teaches predominantly through CA but also allocates inadequate teaching time, a low subject-coefficient and few resources (mostly the textbook) to foreign language education, the younger generations, especially those born in the late 1980s onwards, appear to face serious proficiency problems either in French or English (respectively, first and second foreign languages). This is clearly noticeable at the university level where the first-year students' entrant skills in speaking and writing are low. Such a situation places a heavy burden on students who may not fully benefit from the studies they try to follow. As a matter of fact, EFL learners, albeit a long formal exposure to the foreign language, come with an apparent lack of linguistic skills, learning strategies and literacy practices that are customarily required for successful university-academic studies. As an illustration, the vast majority of entrants display enormous difficulties in reading comprehensibly and writing accurately and meaningfully. It is true that the underlying reasons for such inabilities are manifold-instructional practices, teaching methodologies and teachers' competence, but the fact remains that the basic tools of communication are simply not there. It is extremely difficult for the new entrants to communicate in English without directly resorting to Arabic.



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ills of students have led to a kind of innovative accommodation-with lecturers and students code-switching between Arabic and English (and/or French) in order to get their points across (Sultana 2000:32). This type of linguistic accommodation helps them to cope with a top-down imposed linguistic situation. In fact, it has become so frequent that it seems to be defining characteristic of interaction in and out of the classroom, perpetuating a sociolinguistic pattern that has its origin right in the primary level of education. The effect of this learning and interactional strategy of a sociolinguistic nature is that it might prevent learners from conceptualising a system different from their L1. Learners may cognitively consider L1 to be somehow the natural resource and expect the foreign languages to be its mere copy; hence, the frequently observed negative transfer and translation strategy used by the vast majority of learners at the university level.

Furthermore, there are a number of obstacles generated by an inadequate mastery of the language of instruction itself and that of French as an intermediary and first foreign language for most learners. The specific nature of the grammatical system of Arabic compared with that of the other foreign languages as well as the incomplete mastery of Arabic grammar are likely to add to the learners' difficulties in learning English. A number of the academic staff state firmly that a large number of learners do not speak Arabic fluently, let alone write it correctly. The product in Arabic is limited both in grammar and meaning and may be due to different factors such as methodology and programmes. How can then such learners develop an acceptable proficiency in the foreign languages notably, in English? This is a major issue facing the national educational system at

ly commented and documented literacy failure as regards reading and writing.

What is more, the Algerian socio-cultural environment does not really provide opportunities for practising and enhancing intellectual and literacy activities and potentialities. There is an evident lack of literacy contests and literary and academic journals. Learners are subjected from an early age to rote-learning contests as those organised officially in religious and political celebrations. Moreover, primary socialisation (i.e. children's family upbringing) does not significantly back up the pupils' educational formal learning by developing useful cognitive patterns and encouraging communication through appropriate sociolinguistic behaviour. This may be due to the parents' own illiteracy. In fact, pupils from educated and literate family backgrounds are generally better prepared to cope with the school formal system of learning and succeed in their education. This observation is corroborated by teachers' collected impressions on the reasons behind the failure of most pupils. They argue that successful pupils are those who are helped by their parents. They add that family backgrounds which make use of both Arabic and French significantly help their children to learn better French and eventually English, by raising their awareness of the importance of the uses and functions of languages.

Clearly, the presence or absence of a stimulating socio-cultural environment does make a difference. The existence of a kind of literacy deficiency partly explains why the vast majority of learners may be expected to hold rather negative attitudes towards the function and importance of reading and writing and find them difficult to learn. That is to say, due to their early scarce literacy experiences, linguistic unawareness and employment of ineffective strategies,

of the strategies and uses of thinking and writing in which they are expected to develop both proficiency and competence.

### 3.5.5 Learners' Affective Dimensions

As far as the present context is concerned, the strongest strain of integrative motivation that is drawing closer to or actually integrating the target-language culture, seems to be, at best, untenable. It is certainly difficult to mechanism. At one extreme, an integrative motivation reflects the learner's strong desire to belong to the L2 target group; at the other extreme, an instrumental motivation translates the learner's practical motives for learning L2- better job prospects, good marks, and success. Other instrumental reasons may orientate the learner, for example, the desire to acquire additional knowledge, to meet other groups, an interest in the socio-cultural aspects of the target language, and specific academic interests (see chapter one).

While such a theoretical distinction may be convenient, it seems difficult to draw a clear-cut borderline between the two motivational orientations in a given learner. Both types appear to function at varying degrees, depending on the status of the language (whether second or foreign) and the effectiveness of the learning environment (favourable or unfavourable). For instance, in the present context, one might immediately think that instrumental motivation is more powerful than the integrative one even though English is a second foreign language with rather limited uses in the community compared with French. For a number of university-level students, as well as obtaining the degree (Licence) in due time and starting professional life, English stands for the indispensable key to the

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in knowledge and sciences, notably, by opening access to international networking. These learners, albeit a minority, may do their best to develop both proficiency and competency in the foreign language without, probably, having a particular interest in Britain or the U.S.A. Thus, the distinction between integrative and instrumental motivation is far from being simple or absolute.

This state of the art has led Garner (1985) to put forward a socio-educational model of language learning, which is composed of four classes of variables: social milieu, individual differences, language learning context, and outcomes (see chapter one). According to this model, the relationships between language proficiency and motivational orientations are likely to vary with regard to the learning context in addition to variables such as anxiety over the course results and attitudes towards the teacher.

Conceive of a degree of own-culture alienation so great, or target-culture so overwhelming, that a learner would wish to disown his own context of development completely (although some isolated instances, especially in large cities like Algiers or Oran, may of course exist). It is rather more likely that specific features of the foreign-language culture may be admired or particularly valued. A case in point is the desire of a large number of EFL university students to understand and possibly perform Anglo-American pop music. This particularistic and narrowly focused motivation is actually a very positive and potentially expandable affective factor that could be usefully translated into classroom activities. It is also an indication that, in reality, there is probably no sharp distinction to be made between instrumental and integrative orientations of motivation.

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motivational orientations by no means stand in mutual exclusion or contradiction, and given a favourable learning environment, positive attitudes may be nurtured and developed towards the foreign language, its people achievement and culture. This is precisely a major goal of the proposed writing class curriculum development, which strives to make positive attitudes happen by gradually introducing authentic and worthwhile learning material and enhancing a critical analysis of its content. In such a way, it is expected that learners will shift from narrowly perceived needs to a more positive desire to learn about a culture through its language so continually progress in the language learning process, with no reason to feel threatened or anxious about one's identity or culture. In other words, they will change from inward-looking to outward-looking individuals (Wilson 2001:42). This is not to say that most learners are likely to become motivated in any strong sense, but low affective drive inherited from previous language experiences, especially at the Secondary Level, and the resulting fossilisation 3 might be modified and perhaps remedied, by significantly reducing the social and psychological distance between a number of students and the foreign language.

At the outset, the majority of the new entrants appear to be fairly enthusiastic about their new university experience in language learning and specialisation. A narrowly focused motivation on the high prestige of English as an international language and its omnipresence in most technological, scientific and entertainment fields brings about very positive attitudes towards the usefulness of learning English. Concerns about eventual unemployment due to the decline in teaching opportunities are not visible in the first year. However, clear signs of a growing anxiety and demotivation begin to be manifest as a number of students

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language proficiency, weak literacy (reading-writing), and the linguistic and thinking skills of a university-level course. What then becomes clear to an experienced teacher is the beginning of a process of change (Reid 1993) in the students' affective orientations, ranging from an initial enthusiasm and great expectations to some kind of reluctance, disappointment, and eventually plain hostility on the part of weakest students. These are rather unable to adjust to the new context, where, rather than expecting the teacher to be the front of all learning, individual responsibility over one's learning and success tends to be the norm (Reid 1993:75).

### *Motivation and the language Classroom:*

One is compelled to enquire about other likely reasons behind the change in the student's motivation and attitudes towards language learning in general, and the foreign culture in particular. How does the motivational mechanism function in the foreign language classroom? Are such reasons linked in some way or another to ineffective teaching methodologies, irrelevant classroom practices, teacher's attitudes and instructional behaviours, evaluation methods, and/or incongruity between the student's own needs and expectations and those of the new context? There are certainly multiple variables that interfere in the motivational mechanism and determine the kind of affective modification and relationship with the taught skill-attitudes towards the teacher, the teacher's classroom behaviour, the degree of critical awareness, anxiety and concern about

existing needs and strategies, physical setting, the learner's personality and aptitudes (see chapter one).

### 3.6 C.L.T and contextual constraints: a micro-level analysis

The topic of including intercultural objectives as part of a general CLT curriculum in Algeria has been first addressed by Pr. Miliani, M. From the university of Oran through contributions in national and international conferences and publications which reflect the growth interest in the field. Today, Algeria recognizes the need to improve the understanding and communication through the new reforms which promote the acquisition of cultural and intercultural communicative competence to foreign language education.

But the reforms in fact do not provide professional discussion of the concepts of culture and what intercultural communicative competence is. Is it protection of difference or promotion of commonality? There is no mention of how teachers adapt their curricula to the needs of diversity. One could not prepare intercultural curricula regardless of the diversity of students in the classroom. The problem seems to be that intercultural communication in the forms is a superficial feature missing deeper matters. Besides, the lack of a real support by skilled teachers and/or the shortage of teaching aids (books, tapes, computers, telecommunication system and so forth) might have hindered the achievement of C.L.T goals. This area will be investigated through empirical research in the following chapter.

In conclusion, this chapter has attempted to carry out an in-depth and systemic analysis of E.F.L education in Algeria, with a selective focusing on culture language teaching. It has also strived to outline, in a detailed way, the most determinant contextual factors which exercise a powerful influence on the learners' educational growth, constructing language attitudes and language proficiency. What the analysis has made clear is that both the purpose and practice of C.L.T in formal settings tend to be broad. They encompass not only micro-level and research context bound variables (learners' prevalent attitudes, motivational orientations, teachers' knowledge base and competence, teaching models and pedagogical resources) but also broader issues related to foreign language policy, language education and the overall goals of the educational and cultural framework.

An important finding of this investigation is that foreign language education (E.F.L) in Algeria is still dominantly product-oriented, memory-based and teacher-centred. The teacher is not seen as a facilitator of integrating the foreign culture, but as a fount of knowledge which is delivered without any concession to students, and which students are expected to reproduce in a faithful form. The pervasiveness of such teaching practices stands to be as crucial factors of demotivation. Notwithstanding, the blame of deterioration shortcomings of the students' literacy and their C.B.G.K are put on many chained factors. Importantly, the quality of the programme instruction, socialisation and lack of practice out of the classroom remain the main problems that encounter the teaching/learning process. The fact that the newly enrolled students arrive at the university face serious problems-orientation, linguistic, cognitive and social- that have had a



al interaction between teachers and learners and the learning processes and outcomes.

Although such pedagogical resources are avoidable and have their own merit and still appropriate and useful, they do not serve the particular cultural objectives of the T.L, as well as, the aims remain unrealistic and ambiguous. Since they are not derived on the basis of the rational and practical realities of the ingrained beliefs on the nature and functions of language learning:

*Language (foreign and national) planning, as well as teaching, has always responded to considerations or policies imbued with partisan ship far from the sociolinguistic reality of the country.*

*(Miliani 2001:14)*

Therefore, the success to improve the learning-teaching situation and solve the most pressing interactional impediments and pedagogical problems depend, largely, on careful reflections and teacher-learner research. This has to do not only with the improvement of the students' cultural awareness, but also with the teacher-researcher's own professional development, effectiveness and self-efficacy.



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## CHAPTER FOUR

## **Developing positive self-concepts in foreign language settings**

### **4.1 Introduction.**

### **4.2 The teacher as promoter of positive attitudes.**

- 4.2.1 Teachers' attitude and personality.
- 4.2.2 Teachers' conceptions to teaching behaviour.
- 4.2.3 The teacher L.C competence.
- 4.2.4 Attitudinal objectives.

### **4.3 Culture understanding and the teacher's role.**

- 4.3.1 Teacher's cultural competence.
- 4.3.2 Teaching cultural background of the T.L.
- 4.3.3 Teacher's vs learners' schemata.
- 4.3.4 Learners' need vs teacher's role.

### **5.4 Reflections for effective communication across-culture.**

- 4.4.1 Implications.
- 4.4.2 Critical reflection on one's beliefs.
- 4.4.3 Support and encouragement

### **5.5 Further suggestions and recommendations.**

- 4.5.1 Focusing on the curriculum.
- 4.5.2 Adapting materials to local realities.
- 4.5.3 Developing students' strategies.
- 4.5.4 Encouraging positive self-concepts.
- 4.5.5 Creating closer-bonds
- 4.5.6 Assessment.

### **4.6 Conclusion.**

### **NOTES**

**\* General Conclusion**

**\* Bibliography**

**\* Appendices**

### 3.1 Introduction

Given the overall image of student's attitudes and teacher's self-conceptions of culture throughout statistical data, the purpose of the present chapter is to find issues of how to promote favorable attitudes, as well as, to seek L2 learner's integrativeness in the world of foreign cultures. In doing so, this chapter provides some recommendations, built with two halves.

Half of it goes back to theory and the other half states alternatively some practical work.

In the first part, our focus is mainly spotlighted on the teacher as catalyst of students motives, as well as, promoter of positive attitudes. Equally interesting, a clear idea of classroom management and interactional system are translated by the requirements of good language teaching and the teacher himself as a model in classroom situations.

The second part embarks on some further suggestions which focus mainly on effective communication across-cultures. Besides teaching communicative strategies and encouraging the individualised modes of self-instruction-self-direction may increase learners challenge to know about the foreign culture whose language is being learned.

On the whole, it worthy to note that these ways of management are partially a common device adapted by learner's willingness and prompted by teacher's on going professional carrer.

## 5.2. The teacher as promoter of positive attitudes

### 5.2.1 Teacher's attitude and personality

In classroom contact, it is easy for the language teacher to attribute two categories of attitude to various students; however their varying behaviour and expressed opinions. These two attitudes are generally thought of in terms of an evaluative scale, whether mental or emotional: Positive attitudes set against counterbalancing negative ones; and to some degree an area of neutrality between the two extremes (Carol. M, 1993).

Accordingly, in his earlier work on 'prejudiced attitudes', Allport (1979:505) suggest a tripartite divisioning of learners' attitudes integrated in different character-structures. He identifies them as the following:

*[Firstly] The individual [whose] attitudes are flexible... and friendly. The second class of attitudes is self-serving, rigid, sometimes neurotic [and] finally we frequently find the ethic attitudes of many individuals lack integration. They are Shifting and amorphous and for most of the part are linked to The immediate situation*

*(as quoted in Carol, 1993:64)*

Based on psychological studies. Allport's suggestion reveals that the second class of attitudes-neurotic- is virtually ineradicable because 'nothing short of upheaval in the character-structure will change them' (1979:505). Under such

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The language teacher has to consider the affective channels which are of prime importance. In this sense, the role of the teacher can be considered as encouraging positive attitudes toward the T.L and its culture: as opposed as, deteriorating values among learners' attitudes. Clearly, learners' attitudes towards the other language community are, to a large extent, built on the teacher's previous attitude towards the target culture. Therefore, to affect positive acceptance of the other cultures, the teacher's influential orientation upon learners need to be consciously positive in an effective way.

Among all the sensory factors considered above, the language teacher himself remains beforehand the best model of attitude. His attitude towards the language, his credible message, his open-mindedness, and his love and regard to his students constitute the psychological based-constructs of learners' lively attitudes. Morgan Carol's (1993:71) wordings seem needful to include here in this concern. She therefore confirms that:

*The classroom in a context in which pupils should acquire through cognitive and affective means insights into their own culture and that of other countries, together with a sympathetic and positive attitude towards the new information. Three major issues are important here: The source of the pupil's belief and schemata, the source of the classroom 'insights' and the accessibility of the attitudes and beliefs that are voiced.*

Likewise, the teacher's personality as a language pattern of *bodily* and *mental* relations in response to social implications and classroom situations, in particular,

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earner's attractiveness. On this account, Fleming

(1958:213) speaking about teacher's personality says that:

*So great teacher personality are passing from the assessment of individual attitudes to a fuller awareness of the connection between their pupils. Further consideration may be given to the processes of interaction with groups and to the teachers words and gestures as contributory to classroom moral.*

### 5.2.2 Teacher's conceptions to teaching behaviour

Language teacher often complain how hard it is to motivate their students to learn about the target language and its culture. They think, however, that changing classroom activities or using more 'gimmicks' and visual aids are going to solve the authentic problem. Neither is a reorganisation or restricting the syllabus going to restore a real difference, nor other curricular patterns can assure motivation. Perhaps such alterations generate interest in learners, but this kind of stimuli is oftentimes short lived.

As a matter of fact, in our foreign language classes, most of the 'talk' is done by the teacher himself; even in a directed dialogue, the conversation is teacher controlled and has to react rapidly to students' question, answers and comments. Seldom is there a real free exchange of expressions between teacher and students; and almost never between classmates. The reason behind this fact is that most students have learned that it is unnecessary to listen to each other. The teacher usually repeats a student's response, and after all, the teacher is the only person who says it adequately. So under these realities, how can a teacher motivate

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as and opinions. In other terms, how can he develop successfully the interaction skill into students' conversation exchanges. In this provocative area, Rogova (1982:195) states that:

*In teaching a foreign language, it is necessary to think over the motives which make pupil will have speak. Ensure conditions with which a pupil will have a desire and necessity to say something in a foreign language, to express his feeling, and his thought. Try to use those stimuli which can arouse pupil's wish to respond in his own way.*

According to the above claim, real communication on a simple level can occur in a language class. For instance, it is simply to foster true exchanges of information about student's daily life, social matters, vacation and career plans can be easily expressed in the foreign language. Therefore, motivated students are often dependent on the teacher's behaviour. In this respect, Edward Allen (1978:5) reaffirms that:

*The motivation students often depends on the motivation of the teacher. the way the teacher acts is the reflecting of his system of values, and he can do a great deal to spark enthusiasm and maintain interests.*

In fact, much attention is to be devoted to the affective domain. Although it is more difficult to measure, there are more or less some techniques for doing so. The language teacher can ascertain much about



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For instance, he can suspect that the student is sidelong motivated if he often checks out books and handouts from the library, collects records and magazines, and speaks the T.L whenever the opportunity is provided in a target setting. Here, a factor closely related to motivation is 'curiosity' (see chapter one). The latter feature is often viewed as to be the stepping stone to self-instruction.

Importantly, students want and need to know where they are going and what is expected of them. If goals of the course are unrealistic. the low motivated students find it painful to assimilate; as a result, they may give up learning the foreign language and fail in it . Thus, it is wise to start with *behavioural* objectives because they are very helpful in foreign language classes. In Whatever course. the teacher has to state its objectives in order to make them clearer to the learner. In this context, Edward .Allen, again, (1978: 10) Suggests that:

*If the teacher is to be a catalyst, he must first of all become interested in each student as an individual. This means that he must attempt to tailor-make a programme that meets learners need and interests of each class. In so doing, he will, of necessity, select materials and topics that are meaningful to the 'now' generation. The goal of the foreign language class will be real communication for all.*

### 5.2.3 The teacher L.C. competence

As discussed earlier, in chapter three, one of the exigencies put on the F.L teacher is that he must be competent linguistically for both general and specific English language skills. He must have a perfect mastery of English language and of its use and usage. It is obvious, then, that teachers of English should be accurate in form and appropriate in use because:

*The ultimate objective of language learning is communicative competence, i.e. Appropriate, meaningful, spontaneous, grammatically acceptable and reasonably fluent linguistic interchange, both orally and in writing.*

*From the (1984:6) Pedagogical Instruction*

The above criteria imply that teacher's competence about the TL is best viewed as a continuum: both linguistic and communicative requisites in order to handle English classroom. To check the veracity of the above objectives, a somewhat worrisome fact matters here if we adopt the ultimate requirements and that imperative set which reveals so: 'The teacher must be a linguistic model'. Undoubtedly, an ostensible discrepancy evokes an authentic problem since English is still a foreign language in Algeria. In this fascinating area of inquiry, Willis (1981:42) speaking about problems foreign language teachers overseas says:

*Finally, a major problem for non-native speaker teachers of English, especially those with no direct experience of English-medium teaching, can be the language itself: The difficulty of actually speaking it well in the classroom, getting*

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... have learnt productively and to accept the use  
of English as the medium of instruction in class.

On the other side of interest, Willis (1981:41) speaking about students studying the foreign language states that:

*The status of English as a medium for international communication is now widely recognised. Students of English overseas may never leave their own countries but could need English for business purposes to talk to visiting foreign expert, to read reports of the latest development in their own specialist fields or simply to read workshop manuals or instructions.*

As a result of what has just been claimed above, we might state that teachers are urged to make their students grasp the various and specific aspects of the TL. For instance, teachers are to expose students to different types of prose (narrative, expository, descriptive, argumentative, etc..) as well as other specific linguistic knowledge at the level of morphology, phonetics, syntax, semantics, stylistics and so forth.

In recent literature, Jacquelyn Shachter (1990:40) speaking about the model of communicative competence-as proposed by Hymes (1970)- suggests three major constitutive components of competence:

**1. Grammatical competence.**

**2. Discourse competence.**

**3. Socio-linguistic competence.**

In short, the first competence appears to be the most clearly delineated trait since it involves the computational aspect of language<sup>1</sup>. Whereas the second characteristic is viewed as knowledge of the structure of text. Otherwise said, research in this scope has shown that language is to be perceived not through the word, nor the sentence, but through disbursal knowledge. This characterisation concerns with the identification and description of what is beyond the linguistic structure of text both in oral and written. Thirdly, in some conceptualisations, socio-linguistic competence ranges from linguistic and cultural knowledge. In other conception of the latter feature, Canal and Swain (1980) view it as being a continuum composed of two sets of rules: Socio cultural rules of use and rules of discourse.

Based on this bulk of knowledge of the various conceptual system which constitute faculties of mind (Chomsky, 1980), acquiring a foreign language seems to rest on the teaching as 'art approach'. Under this conception of language teaching. Eskey (1982) affirms that:

*A major problem world-wide in the field of language teaching belief that anyone who can speak language can teach it. The fact is, however, that language teaching requires a special combination of knowledge and skills that is always hard to find and finding teachers who have it should be the first concern of any good administration.*

### 5.2.4 Attitudinal objectives :

Not all learning objectives have to relate to the actual knowledge, skills, and understanding that students acquire. It is equally legitimate to formulate learning objectives about the attitudes with such learning is acquired. As it is worthy to remember that an individual's attitude is *"an evaluative reaction to some referent or attitude object, inferred on the basis of the individual's beliefs or opinions about the referent"* ( Gardner, R. C. 1985: 3). So, writing objectives in the affective area is very difficult, which possibly explains why they are so often ignored. This is unfortunate because, implicitly or explicitly, there are many attitudinal qualities which are contextually determined.

One way of doing so is to attempt to assess the starting attitudes of the students and match these with more desirable attitudes towards which one would hope they would move. For example, one might start by assuming that the students had a racial attitude. One would then wish to move them away from this towards an attitude which demonstrated understanding and acceptance of other views. (See Bennett model) The advantage of this method is that it recognises that not all students will develop the desired attitude nor will they all necessary start a course with the same attitudes. The way to express objectives using this approach is to state `Away from... (a particular attitude), towards ...(a desirable attitude)'e.g. from ethnocentrism towards ethno relativism.

Cognitive	Skills	Attitudes
1	2	3

**FIGURE 4.1:** Learning objectives: the 3 domains

### 5.3 Culture Understanding and the Teacher's Role

#### 5.3.1 Teacher's Cultural Competence

The foreign language teacher has a heavy pedagogical burden in teaching those learners of monolingual and mono-cultural environment. His role is to take into account both his learners' culture and the culture of the foreign language he is teaching. The understanding of both cultures may be essential to identify those areas of cultural background that may cause problems to the learners' comprehension if presented without explanation. This will also help them remove the misunderstanding resulting from the outward manifestation of cultural identity. Therefore, it may be necessary for the language teacher to introduce the cultural concomitants as an obligation to the process of language learning; otherwise, learners will fail to perform the basic task of language acquisition. Discussing the same idea, Lado(1985: 8) maintains that:

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*rather than that of culture as such, the harm that we do our students by not teaching them a foreign language or by teaching it as if it were just different words from those of our own language lies in the false idea they will hold of what it means to learn a foreign language. "*

Of necessity therefore, background knowledge about the TL is of vital importance to language learners. Different cultures define social situations differently. Although there are many social situations that are common across cultures, there are other practices for which no equivalence exists.

Thus, information about the life of people and their culture, in general is of much importance. It is the educators' duty to inform learners so as to know more about the people whose language is taught in the classroom. These educators such as the teachers should also be aware of the culture of the TL.

### 5.3.2 Teaching cultural background of the T.L

*the learning of a second (or foreign) language in the school situation is often viewed as an educational phenomenon... such perception is categorically wrong... in the acquisition of a second language the student is faced not simply with learning new information (vocabulary, grammar, pronunciation, etc.) which is part of his own culture but rather acquiring symbolic elements of a different ethno-linguistic community.*

*(Gardner,1979:193)*

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reveals some hindrances beyond the acquisition of the foreign language. If we accept the above claim, the teacher's duty lies in opening up new and interesting areas of knowledge through the teaching of cultural awareness and the possibility of teaching attitudes. In doing so, the students may appreciate the target language and thus, voice their thought and feelings about that foreign culture. Of course, this consent is not realised unless the teacher provides the learners with significant cultural values. The language teacher has to bear in mind that learners based-cultural values are of vital importance. Esteemed values are more or less agreed upon provided that learners' beliefs are laid in by virtue of that cultural schemata. In other terms, the teacher should consider the learners' valued-aspects such as the principles of 'identify' and 'religion': the former is the body of one's own culture; the latter is the soul of this body.

Notwithstanding, hostility and suspicious ways of thought one notices among some learners' preconception about western languages and cultures are still of perplex area. The danger occurs when the conviction of being possessed by religion which is coupled intimately with faithful heritage of past cultural trends. This dialectic collocation, as Lewis (1988) summarises it, as 'a mutual reinforcement of the anti-western feelings'.

In any event, teachers of English should benefit from the familiar topics which are so related in handiness with carriers' desire and ways of thought. For this reason, Alplekin (1984) advises curriculum designers to select materials that are culturally 'neutral' and 'nonelitist': i.e., materials that focus upon the student who is the center of the whole educational process. Then, according to the author the main elements on learners' self-direction is viewed as:



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based on existing cognitive structures in such a way that learners' curiosity is aroused and sustained.

Alplekin (1984:20)

So, if we accept the above principles and implement them with more care, language teacher's role becomes a relatively simple matter and therefore, the teacher will be able to arrange lively English lessons.

contextually, the authors suggest in convenience a number of ways wherein language teachers induce their learners' interest. For instance, when L2 Learning tasks are neither too difficult nor too easy. They arrange an authentic challenge to the students' attention. In this way, the language teacher should base her/his daily tasks with a variety of classroom activities that might go in fitness with learners' needs and wants in the target language.

### 1.3.3 Teacher's vs Learner's schemata

From consideration of research into the nature of *schemata*, we now curtail our focus into classroom's most characteristic patterns, with its assembling learners face-to face with the language teacher.

Beforehand, it may be worthy if we examine this collocation of teachers and learners through the nature of the situation as seen firstly from out of the pedagogical setting. The social situation helps us determine both what kind of orientation learners have and what is most important for L2 learning.

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cents, the situation out-of school is characterised with *much heterogeneity*. In this respect, Fleming (1968:140) pictures the other side of the schooling- situation and reveals that it is:

*...to be characterized by an almost infinite variety of attitudes, and frames of reference established by the total prior experience of each pupil, related their past and present, and changing from day to day with their physical health, their interest, their beliefs as to their own competence, and the effect upon them of their relationship to parents, to siblings, to peers, and to acquaintances.*

On the other side of the coin, if we come back to classroom situation as skimmed over, a considerable measure of homogeneity may be ostensible. There may be a certain sameness of age, sex, geographical background. religious affiliation, and to a lesser extent, a similarity of socioeconomic level shared by the majority of learners.

Cutting across both sides of the situation, one may observe that learners are indulged in relation to their teachers as *leaders* and their relation to their parents as *followers*, and with their knowledge of what adults outside think of schooling in general. Evidently, a language teacher can not predict the ultimate effect which a day's teaching will procreate in any one of the learners unless she/he becomes so nearer to them. If teachers change from day to day in fashion with their students, their daily tasks will be more challenging as more stimulating.

This complex issue of inter-relation as to its meaning for 'teacher-students' is otherwise perceived through Fleming's (1969:143) wordings:

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*answer to the question as to what they like best in teachers and in studies of the relationship between the popularity of a schools' subject and the degree of friendliness felt by pupils towards a teacher. There is, on the whole, a preference of the taught by the more Popular teacher; but the 'popularity' of a teacher in this sense seems related to competence as esteemed by the students.*

In fact, the issue of what is known as teacher-learners relationship is further complicated whether we devote more our discussion about learners differences and their differing types of social climates.

In short, the situation in its correlative area requires to take one's bearing that the teacher's personality rests the main attribute to the solving of classroom perplexities. Instead, learners' prescriptions and their gratification depend greatly on the teacher who should perceive the situation in transition according to learners' prior attitudes, to the practices to which learners have been subjected and in terms of their expectations of success or defeat (Claxton, 1988).

Bearing into consideration these measures into mind. The language teacher's task will be a quite simple arrangement into graded steps and thus; classroom activities become pleasantly attractive and contributory to the growth of self-confidence which relies strongly upon success in learning the foreign language. In the same line of search. Fleeing (1968:145) puts again his focus on the learner himself and asserts that:

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act in turn upon the learners' self-picture or concept of the self-motivational support is gained not merely through the avoidance of annoyance and the experiencing of satisfactions..., but through the translation of these into more personal terms.

The above claim would imply the knowledge the learner has accumulated in his long-term memory about the social, cultural and other aspects of the world around him. Any pre-existing knowledge in the part of the learner is important for the comprehension of any this means that this approach focuses on the functions of the language (what is used for) instead of the forms (grammatical or phonological structure). To realize what this approach aims at, an important element should be included in the process of learning; it is the teacher. Therefore, the teacher is expected to have thorough insight into the culture of the language he is teaching. This bicultural understanding is essential to identify those areas of cultural background that will be unintelligible to his students if presented without explanation. Hedge (2000:189) agrees that:

*"Schematic knowledge does indeed enable the reader to work with the language of the text in order to interpret meaning"*

The problem arises if this teacher is not exposed directly to the foreign culture; as is the case of most of Algerian teachers, for example. This teacher should make up for this lack by reading works on culture and analyzing the differences of interpretations. Cultural insights can also be taken from the various media such as newspapers, magazines, radio and television. Friendly contact with native speakers is also beneficial.

### 5.3.4 Learners' need vs Teacher's role

The goal of the competency-based approach chosen by the Algerian educators is to have learners become communicatively competent. They consider the teacher as an important factor to reach this objective. Therefore, the teacher is expected to make his work successful in respect of the objectives he has already selected. His authority must be based on professional qualifications with which he shows that his specific role is purely educational and not authoritarian. His professional experience might help him to know the learners' need in order to look for a variety of materials and teaching aids and set the objectives clearly. This may lead him create an atmosphere of work in which learners feel relaxed, confident and not embarrassed and promote his learners' self-reliance by encouraging them to work alone away from the teacher's subordination and authority. Taylor (1978) quoted in Widdowson (1991:188), he says:

*"points at the need to maintain a non-authoritarian presence throughout this process so that students can feel secure and nondefensive to enable them to learn not because the teacher demands it of them, but because they need to in order to accomplish their own goals. "*

In the classroom, the teacher works with his learners to find solutions to their problems. With his support learners deal with various tasks whatever their degree of difficulty is in order to build their knowledge and provide a sense to what they learn.

Being aware of the role they should play in their learning of English, learners are attached by a contract with their teacher being the closest responsible of their

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expected to acquire the linguistic or cultural knowledge, but also to know how to learn. At the same time they acquire their learning strategies and develop them progressively with the help and the support of both the teacher and the classmates. Then, Learners are in need to:

- 1- Express themselves with some kind of fluency so as to be understood clearly (even with some mistakes in pronunciation and grammar), and without a risk of false interpretation.
- 2- Exploit various documents, technical and scientific literature (journals, brochures, touristic leaflets, adverts, revues and instructions for use...)
- 3- Use reference books efficiently (dictionaries, encyclopedia)
- 4- Master different writing skills, note-taking, organizing and summarizing so as to be autonomous in written expression when starting from models learnt in class.
- 5- Be aware of the major aspects in the culture, life and civilization of societies using that language.

### **5.4 Reflections for effective communication across-culture:**

#### **5.4.1 Implications**

The following is a summary of implications for practice that have been gleaned from various sources in relation to the findings in this research. Based on the assumption that academic development is most likely to succeed when the teachers' own beliefs about teaching and learning provide the starting point, the author suggests that a two-stage professional development strategy is necessary. First, information should be provided to teachers about conceptual change and

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Teachers should be encouraged to reflect on their own practices and to compare different teaching techniques. Articulation of both stages can be achieved through critical reflection on one's beliefs, support and encouragements from the ministry of higher education.

### 5.4.2 Critical Reflection on One's Beliefs

Educational programmes should help teachers reflect on their assumptions and make their implicit beliefs explicit. A teacher's reflection on one's beliefs concerning includes, among other things, their judgements about the effectiveness of his teaching as an intervention, his estimates of personal influence upon student learning, his beliefs about the extent to which he possesses teaching competencies, as well as the criteria by which he evaluates his own teaching and himself as a teacher. As reflective inquires teachers not only add new skills to their existing repertoire, but also engage in what (Mezirow 1991, 167) refers to as 'transformative learning'.

Reflection, especially critical reflection, requires deep connection with the inner self. To achieve connection with one's deeper self requires a quietness of mind, self-honesty. It can only be brought about by practice and a sincere desire to know ourselves and our potentialities. Self-reflection makes professional identity more flexible and open to rational control so that teachers can interact more harmoniously with educational reforms and new paradigms.

### 5.4.3 Support and encouragement

At the heart of teacher's critical reflection is 'efficacy expectation in teaching': the extent to which teachers think they could perform effective teaching actions so as to invoke learning in students. One of the best ways of obtaining high efficacy expectations regarding any particular teaching activity is to receive evaluation on the performance of this activity by someone who counts, such as an expert peer. Expert teachers, when compared with novice teachers, display a greater capacity to analyse the relationship between instructor acts and student behaviours, show more complexity and sophistication of thought about teaching, and have an enriched conceptual repertoire for suggesting for instructors to improve teaching.

The support and encouragement from the Ministry of higher Education do not only contribute to educational success, it also develops self-efficacy directly. Education promotes self-efficacy by enabling successful teachers to help others. Teamwork and professional and continuing education are found to have significant contribution to teachers' self-efficacy. Team members having various levels and types of expertise work together, learn from each other, solve problems together and make progress together in a supportive teamwork environment. Different intercultural communicative skills possessed by individual members complement.

Each other in a team; this makes a difficult task easier and helps adjust team members' judgement towards their ability to perform the teaching tasks.

Teachers learn to construct ideas and ways of teaching through interactions with more knowledgeable peers. The university serves as a hub for discussions



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ligms. Teachers can discuss ideas and make comments among their colleagues not only in face to face forums but also in online ones. In the forums of e-mail, computer conferences and the synchronous chat teachers can observe and have access to the vast array of teaching models submitted by other teachers. These observed teaching models can then be explored by teachers and accommodated into the prior knowledge they have about culture in language teaching.

## 5.5 Further Suggestions and Recommendations

### 5.5.1 Focusing on the curriculum

Curriculum design is in fact difficult task since it requires a profound knowledge of socio-psychological principles apart from content knowledge.

In accordance, English curriculum which is based on 'National priorities' usually defines goals in very broad terms. It represents the interaction of all activities aimed at assisting students' skills in reaching general objectives.

As matters stand above, in surveying the existing objectives delineated in the present English programme, a traditional question may, however, arise in this state of affairs: in what way has the *local* English curriculum succeeded or failed?

First of all, referring ourselves to teachers' advocators revealed during the fact-finding stages of the designed questionnaire, a unison perspective stands from the fact that the provided English programme is no more interesting regarding learners' need and interests. Yet, the oriented contents are no longer established to fit realistic goals. Such claims behove primarily to programme designers to invest

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ment of their planning with regard to learners' orientations. In more operational words, realistic goals for an English curriculum are to be established to fit learners' needs and interests. For instance, a foreign language curriculum is most effectively done if it offers courses that teach specific goals in which the students are interested, and yet, takes into account learners' characteristic and their motives. In this stream.

No matter how one defines an effective foreign language Curriculum, the outlook of programme designers should touch the areas which provide a curriculum with equal opportunities of both structural system and communicatively-oriented courses. In either case, the process requires translating societal needs and expectations into operational and attainable . Goals (Dubin and Olshtain. 1988).

Clearly, our chief concern is outlined by pointing out that the emphasis an English curriculum planing with adaptable materials so that to allow learners to experience a variety of affective and cognitive activities. This purposeful nature of intimate relation is not reached unless decision-markers consider the underlying attitudes towards the nature of the T.L and the frameworks in which language programme takes place<sup>3</sup>. Furthermore, the success of a foreign language is essentially the one which aims at generating learners' structural-basis in convenience with their communicative competence as well. These two dimensional objectives depend partially on the teachers' role into classroom situation. As Widdowson (1984: 26) points it:

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*a notional syllabus to be implemented by a methodology which promotes mechanistic habit formation and conversely for a grammatical syllabus to be actualized by a methodology which develops a genuine capacity for communication.*

It is resumed that the best way to design a curriculum planning is first to determine the student's needs and interests. This means not simply assessing their preferences through questionnaires. but having them state what may want to express in terms of actual situation and, more importantly, in terms of actual speech acts in their first language have to subsequently organised by the teacher to dialogues, taught in a formal way, and recreated by a groups of students. The syllabus is thus designed and written by the students and the teacher *alike*.

### **5.5.2 Adapting materials to local realities**

Making the process of learning a foreign language more enjoyable, the language teacher should bear in mind that a more effective material has to go in fitness with learners' social norms. It may be better suited when teaching L2 materials which invigorate basic socio-cultural facts. For instance, textbooks and other teaching materials available in our departments have to be concerned primarily with socio-cultural matters of the learners.

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g relevant functional notional material can be solved by looking for ways to include the sociolinguistic components with the output of the learners' socio-cultural fact. At this state of the art, learners' ought to be actively involved into naturalistic situations which create a need that can only be resolved through the use of L2 language. In this prospect Dubin & Olshtain (1986:24) advocate that:

*The decision to include socio-cultural content in the materials will depend on criteria which are internal to be particular project...The choices which writers make regarding the characters setting and events all need to be accurately reflect how L1 speakers use the language.*

Dealing are also recognised in harmony in a very recent paper by Balato's (1996:31 ) saying:

*It is desirable that materials presented in a foreign language class be varied and stimulating: commercially produced materials usually aim at a wider audience.*

Considering the above principles and implementing them with more care to learners' local environment, teaching materials will be quite selected and adapted realistically with learners' socio-cultural components with regard to the T.L. Ideally, materials should be adapted to the needs of learners, but most importantly teachers should know how to adapt existing materials to learners realities. Yet, the teacher should constitute something personal to the materials used in the classroom.

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More enjoyable L2 learning is made explicitly by the language teacher if she/he deals with teaching materials through games and/or role-play. Whenever provided, these activities as *attributional* exercises (see appendix 10) should be introduced in convenience with the non- students; in that they consolidate what has already been learned along the process. In other terms, they should not be dealt with for the sake of a break in the lesson routine, but it should rather be supported in an enthusiastic way.

Briefly, the more teachers' own beliefs are supported by teaching materials, the more likely they are to put these beliefs into practice. Teachers with weak teaching materials could not develop alternate course structures and thus are prone to adopt the structure of the way they were taught. Teachers themselves complain often that the materials they receive do not match the demands of their work. In an effort to move teachers towards more intercultural teaching practices, an emphasis on facilities (books and journals, computing, audio-visual facilities) must be invested in. Access to the best of contemporary learning resources and information technology is an essential part for intercultural communication teaching. Without such supports, the teachers were forced to rely on the fragmented knowledge found in Web sites to keep their willingness to develop students intercultural communication at the periphery of objectives. In this way, teaching resources can be seen as constraint to keep consistency between beliefs and practices. Teaching resources mediate translation of beliefs into classroom practice.

### 5.5.3 Developing students' strategies

Much of the literature in the field of L2 acquisition has been focused on the natural use of strategies, either in learning or communication, and incorporate them to foreign language teaching. The research to date demonstrates that the strategies adopted by language users depend strongly upon their motivation which is, in turn, the best correlate of effective strategy use.

Interestingly, the talk about strategies often seem to fascinate the problem of the principle confusion between what is called 'strategies of learning' and 'strategies of communication'. These expressions, however, are regarded as nearly synonymous since in both cases the data for investigating are frequently similar.

To identify the feature of each strategy in its particular repertoire, we are to provide, in short, a theoretical framework for analysis of strategies undertaken in the most recent studies.

As discussed earlier in chapter one (The formulation of three types of strategies; direct/indirect and institutional strategies) language learning strategy usually refers to learners' attempt to structure here/his learning environment in ways that facilitates L2 learning (Oxford: 1990).

Learning a strategy is then believed to be useful since it engages the learner with a second language at a deeper cognitive level. Gardner and Mac Intyre (1992) in this scope view that learning strategy is often considered as a cognitive variable because it represents the structural-basis of one's cognitive plan with specific procedures to promote L2 acquisition. These procedures are to be taught by the language teacher who should make specific adjustments in language courses in

dance, S. Pit Corder in the same line of search

emphasises that:

*If one wishes at this stage of the art to consider the pedagogical implications of strategies, then ,clearly it is part of good language teaching to encourage resource expansion strategies.... successful strategies may eventually lend to language learning.*

It is fairly obvious that language learners adopt strategies to convey their messages in the course of ongoing interaction. Of course, attempts of how to carry on conversations are not only determined by knowledge of the foreign language, but also by current assessments which depend upon the interlocutors' perfect command of the language system and his linguistic competence about the topic of discourse. Studies of communicative strategies have commonly agreed upon a working definition. As S Pit Corder (1983. 16) points out again that the latter strategy is :

*...a systematic technique employed by a speaker to express his meaning when faced with some difficulty [which] is taken to refer uniquely to the speaker's refer inadequate command of the foreign language used in the interaction .this again is obviously a simplifying assumption. But one which permits a start to be made investigating a difficult topic.*

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order. the intereaction between strategies of communication and strategies of learning may arise two features as to be labeled 'Interference' and `transfer'. The former refers to one's inter-language system when confronting some difficulty in communication, while the latter bestows on the development of I.L system. Otherwise said, the two areas of strategy are clearly stated in the following citation:

*Learning strategies constitute to the development of I.L systems, whereas communication strategies are used by a speaker when faced with some difficulty due to his communicative ends outrunning his communicative means. In such cases, the learner can either adjust his message to his communicative resources by adapting a risk-avoiding Strategy or he can expand his communicative repertoire through a risk-taking strategy<sup>4</sup>.*

*(Elaine Torone et al, 1983:2)*

The link between strategies and other learners' psychological constructs- cognitive and affective-have extensively been explored in recent literature. For instance, it has been found that language anxiety consumes cognitive resources that might be implicated to learners' use of strategy. A better understanding of this cognitive area is so relevant to Gardener's (1993) speculation; in that a good strategy reduces anxiety because it allows for the more efficient use of the students' existing cognitive resources. Therefore, if a given strategy involves drawings upon



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anced student will be better able to employ that strategy. This is only possible when a broad base of experience and knowledge already exists.

Bearing these ways of thought into one's mind, the question which now may obviously arise from the above speculations is that how are all these strategies manipulated in L2 learning? There is a great evidence that there are other cognitive-affective variables involves. Becon and Finneman (1990) find that many variables such as attitudes and motivation, anxiety, and personality traits interact to produce 'willingness' or 'unwillingness' to employ strategies. Such investigations reveal as well that strategy use is conditioned by social conformity in that it inevitably promotes the development of a successful L2 acquisition. Eventually the language teacher has to adjust ways by yielding opportunities for communication in class and getting meaning across by a pleasure to communicate whenever the opportunity is provided.

The following suggested points may ideally serve as recommendations strongly supported by pedagogic experience.

1. The language teacher should sensitize his students to speak about innovative topics already experienced in their daily-life (such as relationships, daily-problems, songs, love, schooling environment, and so forth).
2. The language teacher has to provide circumstances for communication and let the students express themselves and speak the T.L even they do mistakes.
3. Dealing with pair-work activities and giving chances to other less motivated students to take part in classroom conversation.

#### 5.5.4 Encouraging positive self concepts

The label 'self concept' in L2 learning relatively conjures up visions of the learner. It refers to situations wherein the learner, either partially or totally, undertakes his learning without the help and/or direct control of the language teacher. In other words, the learners to some degree requires no longer the teacher's help since he is quite able to determine his own learning objectives, adopt his own ways of achieving these and evaluate his own progress. To do this effectively, an L2 learner should gradually strive towards the most conveniently called 'autonomy' for learning the foreign language without being regularly dependable on the teacher's instruction.

*Auonomy is achieved strongly through struggling towards it. Through careful training and careful preparation on the teacher's part as well as on the learner's; and first stage in this process is the liberalization of the classroom to allow the development of learner independence and learner responsibility.*

*(Leslie Dickinson, 1987:2)*

According to Leslie Dickinson, one's responsibility for L2 learning may include the forthcoming decision-makings: Self instruction, self direction, self access(5), self assessment (6) , and autonomy.

Learners who are involved in self instruction undertake the responsibility for their own learning. They can be compromised in self instruction in various degrees. The most likely situation is that of partial self instruction which is a very

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learners and suggested by teachers in foreign language classrooms.

It is worth noting here that the idea of self instruction frequently strikes language teachers as impossibly and unrealistic task especially in such E.F.L settings. If so, the question which arises in this area of inquiry is how to involve L2 learners in such decision makings?

Dickinson (1987) states two possibilities of self instruction; however, they are opposite ends of a continuum. To categorise these two opposing views, a based distinction is made between a 'learner-centered' and 'material-centered' self instruction. The former is featured by modes which place the responsibility on the learner, while the latter concerns the teacher's role into the teaching materials. On the basis of the distinction, Leslie Diskinson makes an obvious sorting of the terms.

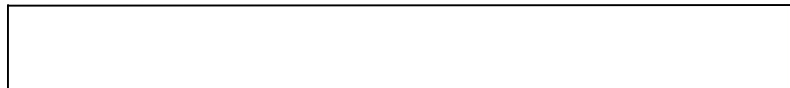
Firstly, the language teacher has to seek to include the learners increasingly in self instructional learning modes and the management of it. Besides, he should peruse to transfer to the learners an increasing degree of responsibility for their own learning.

Secondly, another view lies in the materials and resources for L2 learning. The latter's must be well 'written and organised in such a way that the decision making process as well as the management of learning are built into the materialsø The following diagrammatic representation may well clarify to the reader the relationship between the two areas of self instruction:

**Learner centered** ↔ **Self instruction** ↔ **Materials centered**

**Greater learner responsibility for decision making and management materials**

**Much of the decision making and management of learning built into**



**Autonomy** ↔ **Semi-autonomy** ↔ **Programmed learning**

In fact, there is no need to invest a lot of effort in attempting to unfold all the terms bounded in this area of study. To curtail our concern, there are two important points which are to be worth examining here: Self direction and self instruction. The former refers to a particular attitude towards L2 learning rather than techniques or even modes of instruction; one in which the learner is prepared to take responsibility of his own learning. Whereas the latter is closely related to achievement in effective communication across cultures (Elaine Tarone,1987).

A self directed learner is then, the one who makes free choice, including the choice to ensure a direct course. He, in addition, retains responsibility for management of his own learning and embarks on some tasks for himself. This choice of learning tasks and the management of them is eventually covered with learner's attitude towards such learning. In doing so, learner's self access matters here as to how organise the learning materials and make them directly available. Such a properly developed feature of the preparation of self-growth is proposed by

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2 a) as: 'trouble shooting'. This formidable

expression is genuinely identified in Dickinson's (1987:33) wordings as to be:

*... A regular classroom session where students are encouraged to specify just what they find difficult in their learning. This is likely to be a positive motivating factor in general since it demonstrates concern on the part of the individual learner's problems, so increasing his sense of self-growth; and in particular it is likely to be motivating in that it helps remove barriers to the smooth progression of learning.*

On the other hand, the relationship between self instruction language attitude and interests are complex since other cognitive-affective factors are included. Self instruction is, of course, concerned with helping as well as encouraging learners to foster their own intrinsic motivation. The fact that learner's involvement in such a decision making has a positive effect on her/his self-representation.

There is great evidence that compromise in such decision making tends to result in increased productivity through increased motivation to perform effectively. Therefore, if the learner takes his responsibility to achieve such goals in the target language, he may inevitably have the effects of building his cognitive-affective structure, or at least maintaining 'his self esteem' (Gardner. 1993).

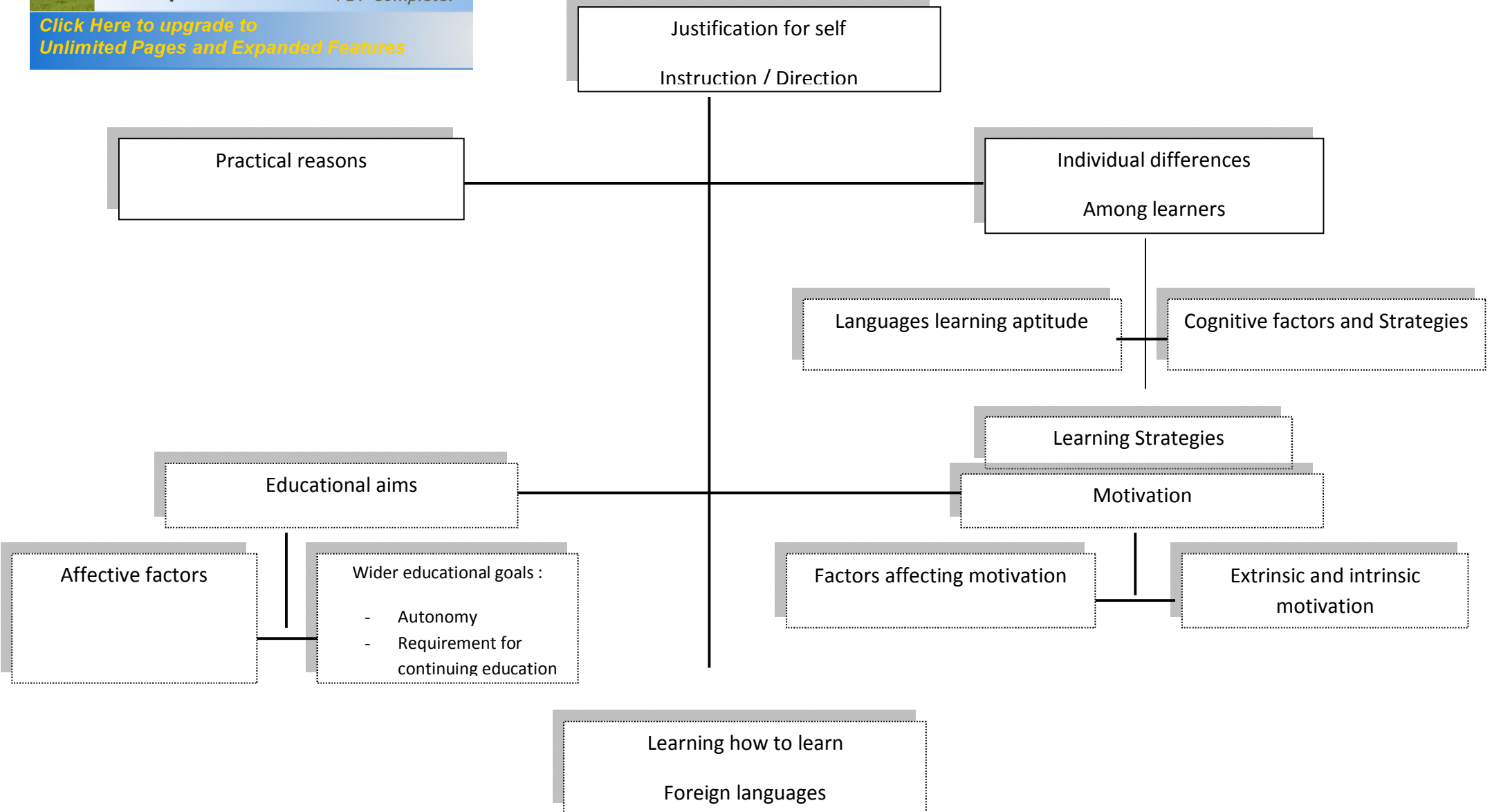
In harmony. Leslie Dickinson (1987:30) speaking about the above correlative building structure, says that:

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...ning mode there is a higher degree of that the learner will be aware of his needs and goals... following the learner's awareness of his needs and goals in his perception of the relevance of the course of study in helping him to achieve those goals; and an important factor within this is the learner's power to change or adjust the course if it is not relevant to the goals.

Finally, we may include learners self assessment as a vital part of both self-directed learning and self-instruction. Most commonly, there are times when any learner wishes to present himself to external assessment in order to see whether his self-directed learning is going in congruence with good instruction learning modes of the target language. A useful example adequately lies in the moments of exams or rather academic situation which requires a perfect command of the foreign language.

To sum up, the following diagram will enliven almost all the aspects discussed thoroughly in this paper.



**Figure 4.2 Justification for self-instruction and self-direction adapted from Leslie**

### 5.5.5 Creating closer-bonds

In the light of what have formally been discussed under the previous headings as to how inducing learners' interests, such reasons are now recognised as an important issue of how creating closer-bonds between the language teacher and the language learner.

As far as this inter-relation is concerned, the teacher is oftentimes concerned with two constant meaning Learners' differences and their basic similarities of their common language setting. These two wide ranges of individual characterisations are more or less in line with the school as an 'institution' and the language teacher as a 'model'. The latter is, in any case, responsible for the quality of stimulation provided to her/his language learners. Because developing self-concept, as in its positive meaning, is above all engendered as a result of good report with the language learners. As Finicchiaro (1981: 16) puts it:

*...is the feeling natured primarily by the classroom teacher in the learning situation. The moment of truth the enhancement of motivation-occurs when the teacher closes the classroom door, greets his students with various individuals by making comments or asking questions which indicate personal concern.*

Supporting the above ways of behaviour, it becomes possible for the language teacher to find out students' motivation and, thus the chances of L2 learning are inevitably increased. If so doing, the teacher's daily tasks become more



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and yet, give students opportunities for reflection in cultural values for effective communication across culture

In sum, it is worth noting that the teacher's personality and his supportive behaviour to learners' social norms are of vital importance, in that, he should necessarily reconcile his 'behaviour objectives'. The latter are to be approved by both the language teacher and the language learner.

### 5.5.6 Assessment

Much more attention should be taken into consideration whenever we peer at the centrality of learner's socio-psychological construct. Because learning effectively a foreign language is basically to be related to conjoint factors; some of them are relatively perpetual characteristics of the learner, and others, responsive to alterations in L2 acquisition such as *specific* attitude, achievement motivation and self-image.

As reported in Dickinson, Stern (1983:411) hypothesises that whether good language learners strive towards autonomous learning -however, autonomy does not imply in isolation- they are likely to manifest four basic resources of learning strategies:

1. ***An active planing strategy:*** Good language learners have the ability to select goals and recognise stages and developmental sequences.
2. ***An academic learning strategy:*** Good language learners are able to view a language as formal system with rules relationship between language forms and meanings.
3. ***A social learning strategy:*** Good language learners recognise that in early stages of learning they will have a dependent status of the TI, and accept the resultant role as

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communicative contact with the TI users and become actively involved as participant in authentic language use.

4. **An effective strategy:** Good language learners cope gradually with the emotional and motivational problems of L2 learning. They cultivate positive attitudes towards the T.L, its society and culture.

Accordingly, self direction and self instruction help learners develop these strategies. Such unison support learners in their development of social learning strategies as well as institutional ones. In this way, learners will be able to access their achievement in communication with favourable attitudes towards the T.L through various self-assessment techniques. This outgrowth may be conceptualised as 'Learning how to learn'.

On the other side of the coin, when speaking about the teacher as good motivator and promoter of positive attitudes and his level of expertise and proficiency, so other considerable values remain in excess. Sometimes other characteristics may even be found in different answers of excellent learners: 'What sort of teacher do you like best?' 'What are, in your opinion, the qualities of a good teacher?' Fleming (1962:36) replies perfectly in the following exert:

*a good teacher is adaptable, attractive, careful, considerate, cooperative, dependable, enthusiastic ,forceful ,honest, industrious, neat, open-minded, original, and progressive as well as better informed.*

### **5.6 Conclusion**

In closing, it is worth saying that several esteemed issues have been recommended as essential, or at least, important in the implementation of how to develop positive self-incepts in E.F.L settings. Throughout this chapter as well, an attempt has extensively been made to take seriously the matter of language attitude and how to change them positively for the sake of effective communication across cultures.

As a matter of fact, by the nature of a friendly and adjustable relationship, the language teacher and learners may well have easier contact with the foreign language. In this way, the teacher as a 'team-member' may go further towards accommodating individual differences among learners and adjusting their accustomed roles in E.F.L classes. Obviously, the teacher, in any event, dwells as 'example through deeds rather than words' and the real catalyst in learning about foreign language and its culture.

Basically, another major issue related to learner's strategies and his 'self-independence' in L2 learning stands for the means available to his needs for discovering whether the objectives he sets himself have intimately been achieved through arrangements of the curriculum. The latter fact has essentially to be considered as content as learners' motives and interests towards that foreign culture.



1. one current approach to characterising grammatical competence which involves the rules, formulations or/and constraints that allow learners to pair sound with meaning. These rules and so from syntactic constructions or phonological or semantic patterns of varied sorts of meaning (Jacquelyn Schachter. 1990:40).
2. An English programme has to be designed in designed Academies of the country because it depends on the sociolinguistic and geographical aspects wherein it takes place.
3. Language learners should cope effectively with the emotional problems of L2 learning. For this reason. They have to take risks while conversing with language users; they should avoid all the difficulties and shoot all troubles that might occur in the "T.L. However the mistakes L2 learners do, they have to become actively involved as participants in language use.
4. Refers to the organisation of learning materials to make them directly available to the learner. It raises a wide range of questions relating to how this; how this way of learning is related to the principle method; questions relating, to the learner and his ability to take advantage of materials; questions about the learner's to identify his learning needs with appropriate materials: techniques for enabling him to do so and his ability to use materials effectively (Leslie Dickinson, 1987).
5. It is a vital part of self' instruction. It refers to learners who are most commonly seeking certification of their learning i.e any learner who wishes to gain a qualification offered by a college or an agency or institution responsible of teaching such a process.



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# General Conclusion

- **General Conclusion**

This study has been conducted to investigate the conceptions of culture and its implications on both language attitude and self-concepts. Cutting across many of the previous analyses, we realize that our students are, for whatever reason, motivated to know about the foreign culture whose language is being learned. Despite of their specific attitudes, students' general attitudes towards western cultures are positively oriented.

But the biggest problem as discussed in chapter four is stated in learners' cultural and literacy background. As revealed by most teachers, the inadequate linguistic knowledge of the students has been fashioned (perhaps shaped) by a culture (or cultures) quite different from the English one. Classroom experience has shown that learners often use negative transfer of wordings and do employ strategies which do not adhere to the conventional norms of English constructions. The exact nature of the problem is not easy to identify since it has to do with learners own culture on one hand. On the other, the learners' ignorance of the life and culture of the T.L. community adds another burden to the efforts they make for the sake of fulfilling their different motivations and objectives. The fact that learners often make serious mistakes by translating the forms and the meanings from the native language and culture to the one of the T.L. As a result, the majority of students is very often subjected to the difficulties of the foreign language; mainly idiomatic expressions which represent for an L2 learner the basic element in acquiring the T.L.

Actually, learners still complain about their inability to grasp what is read, or to speak correctly without breaking the structure of the sentence. This area of inquiry has always brought negative impacts by making the process of acquiring

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Teachers also feel incapable to find adequate solutions to the problem of their learners' language skills; let alone adopting the so-called 'intercultural communicative approach'. On the other side of our investigation, examinations of the relationship between conceptions and practices show that teachers' beliefs are inconsistent with their culture teaching practices. The reason behind this fact-finding stage is often explained with reference to perceived difficulties in introducing the intercultural communicative approach. Skilled teachers strongly argue that consistency between beliefs and practice depends on learner factors (previous language experience, attitude, motivation and practice out of classroom) and teachers factors (knowledge, skills, experience and personality traits); in relationship to contextual factors (official objectives and availability of materials). This finding contradicts, to some extent, many reviewed research discussed in the previous literature.

In support of Byram's (1999) model, the data has revealed that there is a certain willingness on the part of some teachers of English to promote the teaching of the cultural dimension of language in ELT classroom. However, in their actual teaching practice they still introduce the cultural component by imparting to their students knowledge about the history and geography of 'dominant' Anglo-Saxon countries, rather than developing awareness, attitudes, and culture-general skills.

This research suggests two reasons why the study of intercultural communication is not highly practiced. The first reason would be teachers' low self-efficacy that is due to the absence of training on the subject. The second reason would be external to teachers. It is due to the policy of standardization within the complexity of linguistic situation.



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professional development, teachers generally teach the way they have been taught, and the way the available materials describe how to perform objective skills. In addition, teachers teach in the way in which the content of their teaching can be translated into objective assessments and examination evaluation. Therefore attitudes as the heart of intercultural communicative purposes, keep the periphery in teachers' pedagogical practices.

Although the new educational reform puts emphasis on the cultural aspects of foreign language teaching, such emphasis will be never realised without tools in the hands to do so. The literature on teaching methodology is filled with descriptions of past failures of communicative competence teaching. To not fail again, understanding teachers' perceptions in terms of conceptions, pedagogical practices, and perceived difficulties in doing their job is a prerequisite to implement reform and transform teachers' roles.

A relevant point to the relationship of conception to teaching performance, not indicated in the responses, would be the impact of socio-political context surrounding education. The circumstances admittedly are not very favourable for the practice of intercultural communication in the proper sense of the word. Whenever teachers are presented with comparative analysis of the home culture in comparison to the target one, they are actually confronted with several home cultures-Arabic, Berber. French-the three coexist intermingle in each other.

Within the context of the policy of standardization, the integration of intercultural communication to foreign language education will be difficult because many language reforms undertaken since independence have often taken the route of convergence, of uniformity of thought towards the development of a culture of samenessö (Miliani, M. 2005: 141)

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Students to understand the "self" (who they are) in relation to the "other" (who the others are). For students to understand "self", they must understand that their existence is predicted upon, interrelated to, and constituted in fundamental ways by "others" (Craighead, W. E. et al: 2002). The process of "self" and "other" representation in communication occurs in both our communication with people from other countries (intercultural) and people within our country (intracultural) who differ in races, ethnic group and social class. In both cases stereotypes and prejudices lead to ineffective communication.

Although research and educational policy promote intercultural objectives to ELT, the constraints of unavailability of materials and absence of received training limit opportunities for teachers to move towards these new goals. However, training and getting materials are not enough. They focus only on teaching as a technology, not on humanity which lies at the heart of teaching. Because teaching material should be culture-bound and the selection of the material is therefore, crucial to the success of language learning especially when the teacher finds that he is given an assigned textbook that he finds inadequate both as to linguistic and cultural content (Lado 1985:3). The ambiguities at the level of the foreign culture very often lead to certain misunderstanding which may effect learning negatively.

As part of the process of learning, integrating the foreign culture has been the subject of professionals' researches. Besides, it has become a challenge towards all teachers and professionals in reaching a solution that could bring about positive results.

At the level of the university, students receive a variety of cultural study modules (civilisation, literature, and sociolinguistics). They are, however, knowledge-oriented, engaging students in culture-specific learning. Little attention, to face the

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has been given in pre-service teacher education to explore cultural values, and no encouragement of future teachers to see themselves as mediators between cultures of all kinds.

So, teachers need to get knowledge of the intercultural approach to English language teaching. Teachers can not teach what they do not know. Most contemporary teachers do not know very much about developing students' intercultural communication. As a result, teachers will have to engage in additional learning experiences in order to acquire the knowledge necessary to develop and implement intercultural objectives in teaching English. For teachers to translate their conceptions into pedagogical practices, they need opportunities to pose questions, view situations, examine their personal beliefs, and experiment with new approaches.

Peer Observation, forums for the exchange of ideas, availability of materials. And vicarious reinforcement are cooperative efforts which help teachers revisit their conceptions about the goals of teaching as well as the strategies they are using in their classrooms. This reflection often leads teachers to move along the continuum from novice towards expert highly efficient in incorporating an intercultural approach in the curriculum and the classroom.

At this stage of the art, it is worth noting that involvement of both language teachers and language learners alike into such a considerable amount of preparatory work is, indeed, a matter which is not almost always an easy task. Teachers ought to transform their roles and take on new responsibilities to help them adjust to the new and very demanding change of learners' needs and interests. In counterpart, learners require both cognitive and methodological preparations. The first to change

them to acquiring strategies and developing their motivations; by virtue of self-directed and instructional modes of L2 learning.

Delving into world of culture and self-conception, we realize that by dealing with such fascinating topics, we have staked out a very large scope of research; so much so that many of the issues have extensively been developed in this study. Our discussion about these deep-rooted phenomenon in general and so, has led us inevitably to the dilemma of discrete elements in psycho-cultural streams. As a matter of course, the justification for such wide area of search seems needful to open up multiple theoretical paths for further analysis.

Finally, in covering new ground and by peering at the fields of L2 learners-teachers self-conception in harmony, we are, at least, aware that many of the issues indulged along with this paper require further expansion and development. Nevertheless, if nothing else, we hope that this study wipes out dust on some misunderstanding hints and; thereby, kindles interests in the relatively unexplored areas of the notions: culture, language attitude & self.



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