INVESTIGATION INTO THE INTEGRATION OF INTERCULTURAL COMMUNICATION COMPETENCE IN THE TEACHING OF ENGLISH LANGUAGE AT THE CENTRE FOR FOREIGN RELATIONS IN DAR ES SALAAM, TANZANIA

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A THESIS SUBMITTED IN FULFILLMENT OF THE REQUIREMENTS OF DOCTOR OF PHILOSOPHY OF THE OPEN UNIVERSITY OF TANZANIA

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CERTIFICATION

The undersigned certifies that he has read and hereby recommends for acceptance by the Open University of Tanzania the Thesis entitled *Investigation into the Integration of Intercultural Communication Competence in the Teaching of English Language: a Case Study of Centre for Foreign Relations in Dar es Salaam, Tanzania* in fulfillment of the requirements for the Degree of Doctor of Philosophy of the Open University of Tanzania.

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Date

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DECLARATION

I, **Antonio, J. Kimambo** do hereby declare that this thesis is my own original work and it has not been presented anywhere or will not be presented to any other university for a similar or any other degree award.

Signature…………………………………………..

Date……………………………………………….

DEDICATION

To my beloved mother Mrs. Justina Kimambo who tirelessly encouraged me to always strive for advanced education. I am simply saying thank you *Mama.*

To my wife Mrs. Epifania Kimambo who earnestly inspired me to be confident during the entire study period. I am saying you really made the journey with me!

To my beloved daughter Catherine and sons Innocent and Erick, you understood when I lacked time to talk and spend with you. Thank you for your patience, love and understanding. Through this page, I am telling you that you should always strive for higher and quality education and remember that your limit is the sky.

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ABSTRACT

This research is a case study which was conducted at the Centre for Foreign Relations (CFR henceforth). The study aimed to investigate into the integration of the cultural aspect in the teaching of English Language. The specific objectives were; to establish whether or not the perceptions of the CFR – English language lecturers and their students were favourable toward intercultural communication; to determine the extent to which intercultural communication knowledge was included in the CFR-English language curriculum materials and; to determine how the CFR English classroom activities allowed intercultural communication. The target population included the CFR language lecturers and English language students. Sampling techniques used were; *purposive sampling* and *simple random technique*. For data collection, the study used a triangulation method, whereby *semi-structured interviews*, *questionnaires*, *observation and documentary analysis* were used. A mixed-method approach involving *content* and *quantitative* analyses was used to analyze data. The findings of this study revealed a serious omission of the intercultural communication dimension in the CFR English curricular despite the intercultural atmosphere surrounding CFR. This underlines the fact that the CFR English teaching materials and classroom activities are not geared towards ICC. These findings reiterate the need for incorporating the intercultural dimension and development of ICC in the CFR English curriculum. This would make English learning more relevant and meaningful for students and more attuned to their local and cross-cultural demands in (English) communication. **Key words:** Intercultural communication, intercultural communication competence (ICC) and intercultural language teaching.

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LIST OF ABBREVIATIONS

AICC	Arusha International Conference Centre
AU	African Union
CDs	Compact Disks
CFR	Centre for Foreign Relations
ECOWAS	Economic Community of West African States
ELT	English Language Teaching
EU	European Union
ICC	Intercultural Communication Competence
IDI	Intercultural Development Inventory
LC	Linguistic Competence
NATO	North Atlantic Treaty Organization
NFC	Near Field Communication
OPEC	Organization of Petroleum Exporting Countries
RQn	Research Question
SADC	South African Development Community
TEFL	Teaching English as a Foreign Language
TEIL	Tolerant Excitable Inventive Light-Hearted
TV	Television
UN	United Nations
UNESCO	United Nations Educational Scientific and Cultural Organization

CHAPTER ONE

INTRODUCTION

1.1 Introduction

This chapter covers the background of the study, statement of the research problem and the purpose of the study. It also provides specific objectives, research questions, significance of the study, its limitations and delimitations. Lastly, it provides the structure of the entire thesis and summary of chapter one.

1.2 Background of the Study

The modern world is characterized by an ever growing number of contacts resulting in communication between people with different linguistic and cultural backgrounds. People make contacts in all sorts of life so much that all day everyday they are communicating-whether by talking to other people on the telephone or in person, interacting in classrooms, taking dictation and transcribing business correspondence, liaising with colleagues and staff, writing letters, faxes, reports and emails, participating in seminars, conferences, workshops, symposia and summits. Thus, it is essential to learn from our communication, successes and failures and to develop and enhance our communication skills (Taylor, 2005) for effective communication.

More and more businesses are now operating on a global scale across national boundaries. Many people work for multinational companies and the workforce all over the world includes people from different ethnic backgrounds. Arasaratnam (2007) and Kim & Ebesu (2007) say that globalization has increased travel and

tourism, the internet and emergence of global economies. In all these contacts, which involve people of different cultural backgrounds, communication needs to be as constructive as possible and without misunderstandings, discomfort, breakdowns and resentments. This in essence necessitates the need for intercultural competence. In other words this signals the significance of effective intercultural language teaching and learning in the classrooms because if people are to communicate effectively in intercultural environments stated above, they must understand other people's backgrounds, beliefs, assumptions and characters. Hence research on the nature of foreign language teaching and cultural differences is vital (Arasaratnam 2007, Kim & Ebesu, 2007). Butts (2007) supports this point by suggesting that with an increasingly complex, diverse and mobile workforce, the need for intercultural communication and intercultural awareness is greater than ever. Lack of knowledge of another culture can lead to embarrassing or amusing mistakes in communication. Following this point it may be argued that communication problems such as misunderstandings, breakdowns, inflammatory language, resentments and ethnocentrism are attributed to language teachers. Language teaching in most institutions omits the intercultural communication dimension.

Bartell (2003) notes that in the past decade there has been an increasing pressure for higher learning institutions, across the world to incorporate *intercultural and international awareness/understanding* and *knowledge* into the education of their students. This is underlined by the UNESCO's (2003) statement that currently many countries in the world recognize the desires and needs for intercultural communication teaching because all countries have a close relationship with each

other. With the development of economic globalization, English is becoming more and more important and is now the world's most wide spread language existing and functioning as a world language. It is advisable that since this language functions as an international communication tool, it is not enough just to be acquainted with its grammar and vocabulary but also the cultural backgrounds of where it is used. In other words when we study English we should not only develop language skills (reading, writing, listening and speaking competence) but also understand the significance of behaviours, values and other cultural backgrounds of the English speaking.

Effective communication across cultures requires communicators to have excellent intercultural communication competence (ICC) in the sense that teaching a language is not simply teaching an object of academic study but more appropriately teaching a means of communication (Zheng, 2014). Indeed, this is why the 2000 edition of Teaching Syllabus for English Majors in China establishes the necessity of cultivating students' intercultural communication competence (ICC), requiring English teaching to focus on cultivating students' cultural awareness, tolerance and flexibility in dealing with cultural differences.

The cultural content of language teaching materials, techniques for increasing awareness of culture of target language community as well as the culture of English as an international language have been debated in many academic forums including the ELT Journal (Guest, 2000; Littlewood, 2000; Tomlinson, 1990 & Mckay, 2002). In recent years, discussions on culture have expanded from a focus on culture as content to encompass the cultural appropriateness of various language teaching

methodologies (here defined as the approaches, techniques and activities used in teaching), especially as they were exported across contexts (Barkhhuezen, 1998; Coleman, 1996; Holliday, 1994; Hu, 2002). This expansion in focus was probably fueled by data emerging from classrooms across the world, where the teacher's/school's chosen methodology showed a lack of 'fit' with the students' and teachers' cultural norms, and their expectations of what 'good' language teaching needs to involve. Indeed classroom research has revealed how 'behaviour in language classroom is set within taken-for-granted frameworks of perceptions/expectations, attitudes, values and beliefs about what constitutes good language teaching and learning (how to teach or learn), what textbooks are for and how language teaching relates to broader issues of the nature and purpose of the teaching (Cortazzi & Jin, 1996:169).

These cultures (ibid.) into which students are socialized are an outcome of the teaching and cultural traditions of a community or society. Scholars have correctly pointed out how lack of consideration of variations in cultures can lead to frustrations and subsequent failure in language classrooms and after graduation (Li, 1998; Holiday, 1994). As a result, teachers and language developers are now asked (Coleman, 1996; Holiday, 1994; Mckay, 2002) to take learners' sociocultural backgrounds into consideration in choosing materials and pedagogical approaches for particular contexts of teaching because ignoring students' norms and needs or expectations (what students bring to the classroom and why they are learning the language) is denying their experiences (Byram,1997; Liddicoat, 2002; Larzen ,2005; and Schwenk, 2010).

The importance of intercultural communication and intercultural awareness is also noted by Philips (2003) who points out that the Australian Government National Statement of Languages in Education in Australian Schools (2005-2008) states the objectives of teaching foreign language as to: communicate, interact and negotiate within and across languages and cultures, understand themselves and others and understand diverse ways of knowing, being and doing, further develop their cognitive skills through thinking critically and analytically, solving problems and making connections in their learning.

Likewise, the British Department for Education and Skills (2002) emphasizes the notion of *intercultural awareness/understanding* in its National Language Strategy. The British language policy makers accept that developing cultural awareness is an essential component of education for all, which is clearly stated in the national strategy. According to the department, in the knowledge society of the 21st Century, intercultural language teaching and intercultural awareness/understanding are not optional extras: they are an essential part of being a citizen.

Moreover NFC (2004) states that the objectives for the teaching of foreign languages are to give students the capabilities for functioning in foreign language communication situations, to accustom students to using their language skills and educate them to understand and value how people live in other cultures too. It states that students should learn intercultural communication as a skill and a means of communication that requires long term and diversified practice(s). Similarly, the NFC points out that a foreign language teacher should bear in mind that as an academic subject, a foreign language is a cultural and skill subject.

Slightly different from NFC objectives above, Petursdottr (2009) notes that the objectives of teaching a language in the 21st century should be providing students with new skills and competences rather than depositing information and filling them with language descriptions and facts. Students need to be interculturally competent in that they should be able to deal with diversity in general as well as ethnic diversity and take advantage of these diversities. They should be able to live and work in diverse intercultural modern/global society. Petursdottr (ibid) rightly states that developing intercultural dimension in language teaching should aim at giving learners linguistic competences but not forgetting or ignoring intercultural communication competence; to prepare them for interaction with people of other cultures; to enable them to understand and accept people from other cultures as individuals with other distinctive perspectives, values and behaviours; and help them to see that such interaction is an enriching experience.

1.3 Statement of the Problem

.CFR is one of higher learning institutions in Tanzania; it conducts training programs in subjects related to international relations and diplomacy, which include English Language communication skills. Other foreign languages taught at the Centre are French, Arabic, Spanish and Portuguese. Besides, the Centre for Foreign Relations is used as a venue for public lectures involving public and guest speakers from across countries (cultures) with embassies in Tanzania. The Centre is used as a venue for international meetings and conferences including diplomatic ones (for instance the recent conflict resolution meeting between Tanzania and Malawi over Lake Nyasa).

The Center also hosts commemoration of national days for some countries with embassies in Dar es Salaam. Such days include UN Days, Palestine's Day, Syria Day and Mozambique Day to cite a few. In addition, there are occasional visitations at the Centre by international figures from across countries such as Russia, China, Brazil, Germany and Mozambique to mention a few. As part of their studies, students usually go to different fields to practice what they learn theoretically. The fields normally include the airport, embassies, ports, international hotels, Arusha International Conference Centre (AICC) and Mwalimu Nyerere International Convention Centre. Areas covering their field practice include communication, protocol, public and international relations. CFR's main mission is therefore to prepare its students to work in intercultural environment during and after studies.

With this regard there is a strong need to train these students to successfully work in a cross-cultural atmosphere. Part of the skills needed in a cross culture working environment is intercultural communication skills. CFR students should be taught how to communicate effectively in intercultural environment. They should understand other people's backgrounds, beliefs, assumptions and characters. Be that as it may, many English language teachers at high learning institutions lack the objective of acquisition and mediation of effective intercultural skills. As a result, a lot of students in these institutions end up having only grammatical or linguistic expressive competence but lack intercultural communication competence (ICC henceforth), which is a significant component in everyday communication (Humphrey, 2002). The major problem in English communication is lack of acknowledging cultural differences. If communication is to be effective it is

important for English language teachers to be aware of cultural differences and be sensitive to them (Taylor, 2005). The present study thus took interest in investigating what teachers and students at CFR think about integrating intercultural communication competence in the teaching of English language at the Centre and how the integration is practiced, if any.

1.4 Research Aims/Objectives

1.4.1 General Objective

The aim of this study was to examine the integration of intercultural communication competence in the teaching of English language at CFR.

1.4.2 Specific Objectives

1. To establish whether or not the CFR –English language lecturers and their students have favourable perceptions toward intercultural communication teaching.

2. To explore the extent to which intercultural communication knowledge is included in the CFR-English language curriculum materials.

3. To examine how the CFR English classroom activities allow intercultural communication.

1.5 Research Questions

1. What are the perceptions of the CFR-Language lecturers and their students towards intercultural communication teaching?

2. To what extent is intercultural communication knowledge reflected in the CFR-English Language Curriculum materials?

3. How do the CFR English classroom activities allow intercultural communication?

1.6 Significance of the Study

A lot of research has been done on English language teaching in general but not much on teaching intercultural communication competence in the subject. This study is expected to reduce the intercultural communication gap in English language teaching by stimulating further debate, discourse and research on *intercultural awareness* thus adding more knowledge and expertise in the field of Linguistics.

The study provides guidelines for English Language teaching practice and fosters new developments in foreign language teaching methodology, teaching manuals, learner course materials, language policies and classroom activities. Thus the study is significant in that it familiarizes language teachers particularly English Language teachers with the current language teaching status including intercultural English language teaching and learning. The significance of English Language teaching is manifest in the words of Agar (2007 p. 13) that "communication is inseparable from culture".

English language teachers require specialized linguistic training which combines both communicative and intercultural competence (Hughes, 1981). This is shared by Wallerstein (1986) who argues that interactions between people of different cultural backgrounds should shape language teaching and learning and that teachers in (foreign) language teaching should be able to introduce different cultural expectations and communicative styles in order to eliminate or hugely minimize

misunderstandings, communication barriers and breakdowns, cultural shocks, ethnocentric problems and resentments in intercultural encounters.

In summary, developing ICC can help (English) language students to have the requisite pragmatic knowledge and skills for successful communication in intercultural contexts. With the ever-increasing globalization in international business, increasing movement of people around the world and with English as an international language (the language of tourism, international employment, education, politics, media and music), the need to mediate between language and culture is on the rise. This makes the study of ICC more relevant and significant in the modern world thus it is agreeably likely to lead to new notions of transitional and intercultural literacy which recognize that "communication with others who do not share our background and exposure to and contact with other modes of thinking" (Cook-Gumperz, 1986, p. 43), are becoming more common in our lives. The study therefore justifies reasons and rationale for incorporating intercultural communication competence into (English) language teaching thereby offering suitable intercultural framework(s) in which teaching materials, methods and assessments should be dealt with.

1.7 Limitations of the Study

The limitations of the study refer to characteristics of design or methodology that impacted or influenced the interpretation of findings from a research (Dunleavy, 2012). This study focused on intercultural language teaching with a particular attention on teaching intercultural communication competence in English Language at CFR. The study experienced three limitations as follows; first, since data were

collected through a self completed questionnaire as one of the instruments of data collection, the study depended on voluntary cooperation of respondents (see consent ethical principle). In this case, there was a chance that some respondents failed to return their questionnaire(s).

Second, this study used the participant observation method whereby each class was observed twice (2 hours each meeting). The physical presence of the researcher in the classroom might have limited some students from free and unbiased participation. To minimize the extent of this problem the researcher provided requisite information about the study, its purpose and how observation would be carried out. Study benefits to participants were also clearly explained.

The third limitation was limited knowledge on intercultural language teaching for some English lecturers and limited knowledge of ICC among some students. The researcher had to apply the strategy of elaboration to clarify the meaning of intercultural language teaching to lecturers who were not sure and the meaning of ICC to students who did not know the phrase. The advantage of this strategy was to make respondents provide detailed, correct and useful information. Moreover, during the elaboration strategy, the researcher was careful not to bias or influence the responses from respondents. Thus it was anticipated that validity and reliability of the study were not significantly affected.

1.8 Delimitations of the Study

This study is confined to the broader discipline of intercultural language teaching and learning. It embraces themes of intercultural communication, intercultural

competence (ICC), intercultural awareness and cultural context. The study explores particularly CFR English language teachers and students' perceptions on intercultural language teaching in relation to teachers' roles, teaching materials, methods of teaching, classroom activities and assessment of ICC. The study further highlights principles of intercultural language teaching and the necessity for teaching ICC.

1.9 Structure of the Thesis

This thesis is organized into (5) five chapters, which in their union establish the context of the entire study. The theoretical and empirical premises that informed this study exhibit methodological aspects of information gathering, procedures of data processing, analysis, interpretation and finally discussion of findings, conclusions and recommendations.

Chapter One introduces the entire study, which sketches the background to the research problem; leading to the statement of research questions and objectives. It further includes significance of the study, motivation for the study, its scope and delimitations and conclusion of the chapter.

Chapter Two provides the literature review and theoretical framework, which enabled the researcher to gain a deeper understanding of the topic based knowledge and the ability to reflect on pertinent premises and issues popped in the study. The reviewed literature led to theoretical framework development, which was used to guide the study. Lastly the chapter ends with its summary.

Chapter Three presents the entire research methodology, which entails methodological aspects of the study. It describes theoretical and practical aspects, rationale for sample selection, data collection instruments and field work practices. Lastly the chapter concludes with its summary.

Chapter Four presents findings of the study, interprets and discusses them to extract meaningful information capable of providing clear and precise description and explanation in response to research questions. The chapter ends with its summary.

Chapter Five provides a summary of the entire study enunciates research implications for recommendations and presents conclusions of findings of the study.

1.10 Summary of the Chapter

In summary this chapter has introduced the study by providing the background and stating the problem. Although CFR students seem to master English grammatical expressive competence (pragmalinguistics), they fail to demonstrate intercultural competence (sociopragmatics). The general aim of the study as depicted earlier was to explore reasons which make English language students fail to communicate appropriately and effectively across cultural situations. The chapter has further presented research questions and objectives, significance of the study, motivation for the study and scope and delimitations. The major themes of the study namely intercultural communication, ICC, its role and importance, intercultural awareness and cultural context have also been explained under this chapter.

CHAPTER TWO

LITERATURE REVIEW AND THEORETICAL FRAMEWORK

2.1 Introduction

This chapter presents an overview of the theoretical literature used to inform the study and an overview of the empirical literature (previous research) on integrating intercultural communication in English language teaching. It also presents the theoretical framework, which guided the investigation. The literature highlights varied and interrelated issues and theories on the topic of *Teaching of Intercultural Communication Competence.* The topic defines and discusses thematic areas; intercultural communication, ICC, its role and importance, intercultural awareness and cultural context. The main goal of intercultural language teaching is the pragmatic goal, which includes a cultural component in order to help students to communicate successfully with other speakers of other languages and cultures (Byram, 1997).

2.2 Intercultural Communication

The term intercultural communication literally refers to communication between people of different cultures (communication across cultural boundaries). As the world becomes smaller, people of different backgrounds come into contact more and more often thus the study of intercultural communication is very important (Butts, 2007 & Bennett, 1998). Butts (2007) and Bennett (1998) define intercultural communication as communication involving cross cultural boundaries, Samovar et. al (quoted in Yli-Renco,1993) underscore this definition by viewing intercultural

communication as an all-encompassing term referring to communication between people from different cultural backgrounds. Beneke (2000) notes that intercultural communication involves the use of significantly different linguistic codes and contacts between people holding significantly different sets of values and models of the world, Fantini (2000) describes five constructs that should be developed for successful intercultural communication: awareness, attitudes, skills, knowledge and language proficiency. He mentions the following commonly used attributes to describe the intercultural speaker: respect, empathy, flexibility, patience, interest, curiosity, openness, motivation, sense of humor, tolerance for ambiguity and willingness to suspend judgment.

Bennett (1997) argues that in order to avoid becoming fluent fools, language learners need to understand more completely the cultural dimension of language because language does serve not only as tool for communication but also a system of representation for perception and thinking. Thus ICC is to a large extent the ability to cope with one's own cultural background in interaction with others. This underlines the fact that in the absence of sociopragmatic competence, the grammatical expressive competence (pragmalinuistic competence) alone is insufficient for effective communication).

In addition, Language Network for Quality Assurance (2010), defines intercultural communication as a situated communication between individuals or groups of different linguistic and cultural origins, derived from the following fundamental definitions: communication is the active relationship established between people of

different cultures, where culture is the structured manifestation of human behavior in social life within specific national and local contexts such as political, linguistic, economic, institutional and professional contexts. Intercultural communication is defined as both a concept and a competence. Thus intercultural competence is the active possession by individuals of qualities which contribute to effective intercultural communication and can be defined in terms of primary attributes especially, knowledge, skills and attitude.

To sum up on the definition of intercultural communication, Rice (2012) correctly defines intercultural communication as a form of global communication with a wide range of communication problems in work places involving people of different beliefs, ethnic, educational and social backgrounds. It is about how people from different cultures communicate and perceive the world. She rightly argues that since cultures around the world are increasingly impacted by globalization, it is important to understand complexities of cultural communication hence underscoring the need for intercultural awareness as detailed below.

2.2.1 Role and Importance of Intercultural Communication

As stated in the previous section, intercultural communication is the communication, which involves people of different cultural groups and backgrounds. The role of intercultural communication is to complement language competence (*pragmalinguistics*) so as to accomplish to a fuller extent the communicative function of language (*sociopragmatics*) (Scovel 1998). Newton et. al (2010) clarify this point by arguing that the role of intercultural communication is to foster intercultural

understanding and effect communication in the globalized world. The pertinent economic, social and cultural globalization calls for effective intercultural communication through advertising, internet, cartoons, movies and telecommunication (During, 2004).

Byram (1997) depicts someone who gains skills in ICC as an individual who is successful in: building relationships while speaking the foreign language of the other participant/interlocutor; negotiating how to effectively communicate so that both individuals' communicative needs are addressed; mediating conversations between those of diverse cultural backgrounds; and continuing to acquire communicative skills in language not yet studied. According to Byram (ibid) this final characteristic stresses that when an effective intercultural communicator learns to interact with those from a specific culture, a foundation of language and culture learning is built and that an individual is more likely to continue to gather linguistic information from other cultures in order to broaden his/her spectrum of intercultural encounters. Gaining ICC is about more than simple exchanges rather it centres on building relationships and engaging in communication even when the participants involved do not share the same world view.

Pertusdottr (2009) comments that the importance of teaching intercultural communication is to ensure that language students become interculturally important. This objective alerts language teachers about the required competences they need to teach and equip their students with in order to prepare them for life in intercultural encounters/internationalizing world. The required competences include the

acquisition of effective communication skills, cooperation/team work skills to be able to work in and with diverse people/groups, open minded/anti prejudicing and stereotyping skills, creative and critical thinking skills, flexibility, selection of information, tolerance and conflict management skills.

In addition, Mao (2009) says that intercultural communication is important as it shapes communication practices and enables communicators to reflect critically on their own and others' communication practices in intercultural situations, Kourova and Modianos (2013) rightly point out that intercultural communication encourages mutual respect and openness to different ideas among communicators of different cultures hence emphasizing the need for intercultural competence.

2.2.2 Intercultural Competence

Various definitions of ICC have been given by researchers worldwide to serve their research interests. In the field of communication, it is seen as social effectiveness (the ability to achieve instrumental as well as social goals) and appropriateness (accepted communication in a given cultural milieu). In the field of language learning, it has been defined as the ability of a person to behave adequately in a flexible manner when confronted with actions, attitudes and expectations of representatives of other cultures (Mayer, 1991).

The most exhaustive and influential definition of ICC is that of Byram (1997) and elaborated by Byram (2003). He provides five saviors of ICC: knowledge, attitudes, skills of interpreting and relating, skills of discovery and interaction and critical

cultural awareness He defines *attitudes* as curiosity, openness and readiness to suspend disbelief about other cultures and beliefs about one's own. *Knowledge*-that of social groups, the products and practices in one's own and one's interlocutor's country and of the general processes of societal and individual interaction. Byram (ibid) defines *skills of interpreting and relating* as the ability to interpret a document or event from another culture, to explain and relate it to documents from one's own. Lastly he defines *skills of discovery and interaction* as the ability to acquire new knowledge of a culture and cultural practices and the ability to acquire new knowledge of a culture and cultural practices and the ability to operate knowledge, attitudes and skills under the constraints of a real-time communication and interaction. In fact today's global world necessitates intercultural communication competence. Failure to understand cultural differences in communication may have serious adverse consequences and this is indeed what Byram (2003) implies in his fifth savior of *critical cultural awareness*. Byram's (2003) model of ICC can be summarized as shown in the Table (2.1) below.

Table 2.1: Byram's Five Saviors, Components in Intercultural Competence (IC)-Adopted from Byram (2003 p.62)

Attitudes	Knowledge	Skills of interpreting Relating	Skills of discovery &interaction	Critical cultured awareness

Intercultural Competence

It is agreeable that Byram's (2003) model of ICC has a significant advantage compared to other formulations for it sets clear objectives. On the other side Kim

(2001) breaks ICC down into three components namely cognitive component, affective component and operational component. In Kim's opinion to have adequate ICC one is required to have a good knowledge of the language as well as a good command of the pragmatic command of the pragmatic use of the language. In contrast, Spitsberg (2003) defines ICC as the interaction that is perceived as effective in fulfilling certain rewarding objectives in a way that is also appropriate to the context in which the interaction occurs and proposes that knowledge motivation and skills are indispensable components of intercultural competence. In China, Aiguo & Yaming (2003) advocate that ICC should consist of language competence system and strategic competence system. With reference to all these definitions and taking into consideration the objective of this study, the notion ICC is hereby construed as a series of abilities needed by individuals to act or perform and behave effectively and appropriately when interacting with people who speak different languages and have different cultural backgrounds.

From the description above, it is true as Byram (1997) argues that teaching of ICC must refocus the goal of learning by shifting from a narrower focus on linguistic competence towards a more holistic goal of intercultural communicative competence-the ability to behave and communicate, or interact effectively and appropriately across cultural boundaries. This refocusing is reflected in the Council of Europe's framework for intercultural language learning, which identifies the knowledge, skills and attitude that language users build up in the course of their experience of language use and which enable them to meet the challenges of communication across language and cultural boundaries (Council of Europe, 2001).

Intercultural competence involves raising students' experience of their own culture as well as raising awareness of the culture of the language being learnt. These students should often be asked to reflect on aspects related to their own culture and the target culture as they look at differences and similarities and explore areas that are often taken for granted. This will ultimately help to clarify what is deepest and most relevant to their identity. Students gradually develop an awareness of themselves and how they relate to those who are from the other culture. With the right choice of activities, the language classroom can help students turn their attention back to their lives (Siniscrope, Norris and Watanabe 2007).

The diversity of definitions and descriptions of intercultural competence reflects the multiple situations in which language students should be guided toward cross cultural understandings. Intercultural communication is becoming an integral component as people interact more frequently with those from other countries thus the notion of preparing globally competent students who understand the importance of the interconnectedness of our modern world is beginning to infiltrate discussions in (English) language teaching. When Byram (1997) presents the components of intercultural competence, he explains that it involves either interacting with the 'other' while continuing to use one's native language from another culture/language or interpreting documents that have been translated into ones' native language from another culture/language. In this case intercultural competence does not necessarily require the participant to understand or speak well a foreign language; however, it incorporates the ideas of self-awareness, inquiry and process as outlined above and

introduces the notion of communicating in a foreign language as integral to the intercultural situation.

According to Kramsch (1993) the basic requirements for intercultural competence are empathy-an understanding of other people's behaviours and ways of thinking and the ability to express one's own way of thinking which can be put into four parts: *knowledge* about other cultures and people's behaviours, *empathy*-understanding the feelings and needs of other people, *self confidence*-knowledge of one's own desires, strengths, weaknesses and emotional stability and *cultural identity*-knowledge of one's own culture.

To sum up on intercultural competence, while Chen & Starosta (1998) hold correctly that intercultural competence is the ability to exchange information effectively and appropriately with individuals across cultures in a given context and that with the dual standards (intercultural communication and intercultural competence) described above, a communicator becomes competent in an intercultural context, Rose (2003) righty views that we cannot be culturally competent in a particular language if we do not have the awareness of the culture of that particular language and how it compares with the cultures of other languages (intercultural awareness).

2.2.3 Intercultural Awareness

Intercultural awareness is hugely related to this study because ICC, which is central in the study, begins with intercultural awareness. In other words, there is no ICC in

the absence of intercultural awareness. It is the knowledge of another culture which helps a speaker to avoid embarrassing or amusing mistakes in communication to a great extent. It is an ability to evaluate practices and products in one's own culture and other cultures (Byram 2003). Chambers (2001) following Byram (2003), specifies principal qualities of intercultural awareness as cultural sensitivity to the identities present in intercultural and cross-frontier interaction and an ability to mediate and relate own and other cultures. Byram (2003) and Chambers (2001) advise that language teachers need to be cultural sensitive and equip their students with the skill to identify, relate and mediate their cultures with other's in communication in order to minimize or avoid intercultural communication problems.

Rose (2003) defines intercultural awareness as the ability to be aware of cultural relativity of language(s) following reading, writing, listening and speaking. Since language is a social practice, culture becomes the core of language teaching and therefore intercultural awareness enables language proficiency (ibid).

Many interculturalists correctly view intercultural awareness as the key stone-the most powerful dimension. It emanates from learning in other language dimensions while enhances their development at the same time. When an individual becomes aware of cultures, it is not possible to return into the previous state or behaviour (Byram, 1997). Gudynkust et. al (1988) rightly note that a flexible range of behaviours relates directly to developing intercultural awareness relationships and that behaviour flexibility not only reduces ethnocentrism but it is an antecedent condition for intercultural communication. Ethnocentrism is a state in which an individual believes that his/her culture is more superior or civilized over other

cultures. While Bhawuk and Brislin (1992) use the term intercultural awareness to describe a necessary condition for establishing good relationships with people of diverse cultures for smooth and effective communication, Tomalin and Stample (1993) share this thought by noting that intercultural awareness is the sensitivity to the impact of culturally induced behaviour on language use and communication. Hence it is argued that the more teachers encourage students to develop language awareness (pragmalinguistics), the more they motivate them to develop a parallel awareness of other cultures (sociopragmatics).

It may be wrongly assumed that intercultural awareness is merely acquiring facts about other cultures. In fact there is more to intercultural awareness than merely collecting and acquiring facts about another culture. Yassine (2006) lists observing, identifying and recording elements in both the home and target cultures, comparing and contrasting, negotiating meaning, dealing with or tolerating ambiguity, accepting differences, defending one's point of view while acknowledging the legitimacy of others and limiting the possibility of interpretation as necessary skills and attitudes for heightened intercultural awareness. Without an understanding of culture and what it entails, communication is adversely affected and misunderstandings easily occur. This point is illustrated by Hall (1990) a leading pioneer of intercultural communication who stated that 'culture is communication and communication is culture' (p. 186). The implication is that culture defines and mediates communication interactions and conversely interactions are mediated by culture. In brief, this study suggests that intercultural awareness is a critical foundation step to intercultural knowledge and intercultural language teaching and that in order to communicate

appropriately across cultures and establish good interpersonal relationships, one must be aware of the existence of cultural differences. Lack of this awareness may lead to ineffective or inappropriate interactions and ultimately escalate communication into cultural shocks, cultural conflicts, resentments or discomforts and other communication breakdowns in varied cultural contexts (Byram, 2001; Brislin and Yoshida, 1994; Ting-Toomey & Chung, 2005).

Specifically for English language teaching, there is an increasingly a wide of range of intercultural contexts of English language use and greater awareness of cultural diversity useful for (English) language students (Baker, 2008). Kramsch (1993), Zarate (1995) and Byram (1997) point out that intercultural awareness and the learning of a (foreign) language seem to enable English learners to attain greater language proficiency since culture tends to permeate implicitly or explicitly spoken and written language as dimensions of social dimensions of social interaction. Another advantage of stimulating intercultural awareness is that it can enable English learners to predict tentatively where problems might occur during the process of ICC and thus to circumvent or avoid such difficulties. Intercultural awareness can for example include knowing something of the practices linked to food, clothes, greetings, pastimes, non-verbal signals and their implications and forms of politeness as manifestations of cultures in learning a language and its communicative functions in cross cultural contexts (Jones, 2000).

2.2.3.1 Cultural Context

Cultural context is a sociocultural setting or an environment in which a particular communication occurs. It includes factors like how to act and behave in a given

context, how a message could be perceived by members of different cultural backgrounds and how the other might respond or react. Cultural context is directly related to this study since intercultural communication and ICC (focal point of the study) are context dependent. Zheng (2014) correctly argues that communication is never out of context and since culture is part of context, communication/language is seldom culture free. West & Turner (2004) views communication as a social process in which individuals employ symbols to establish and interpret meanings in their cultural contexts while Martin & Nakayama (2000) view communication as symbolic (words & non verbal cues with layers of agreed meanings and interpretations which vary from one intercultural context to the other). Neulip (2003) concurs with Zheng (2014) and Martin & Nakayama (2000) as he views that communication is a process which has these properties: It is dynamic, interactive, symbolic, intentional, ubiquitous, cultural and contextual. Thus it is acceptable that when individuals negotiate meanings across cultural contexts and values, there is a great likelihood for pitfalls to surface, which implies that teaching language without teaching culture reduces students' chances for communicating competently & building the skills necessary for global literacy. This is why language teaching should stress on the cultivation of students intercultural communication competence to endow them a competitive advantage in the massive multicultural world.

While Martin & Nakayama (2000) show that cultural context influences communication and culture is enacted through communication hence knowing what to do in a dissimilar cultural context may be just as important as knowing what not to do, Lustig & Koester (2010) show that cultural and contextual differences create

dissimilar meanings and expectations in the communication process which agreeably require greater levels of intercultural communication skills. The ability to adapt communication and display flexibility emerges as critical in the present multicultural world where the major language learning objective for students is to be able to interact competently in the global society. This is echoed by Posirusuk (2004) who establishes that intercultural communication competence involves creating appropriate and effective interactions according to the context in which these interactions occur. Thus it is justifiable that learning to communicate effectively and appropriately in various cultural contexts is analogous to language teaching. One can possess the vocabulary of another language, yet be ignorant of grammar rules and how to put words together. Similarly, one can have the knowledge of another culture but be ignorant of cultural values and norms, resulting in misunderstandings, conflicts and communication barriers & breakdowns.

Wiseman (2002) underscores the above argument by correctly viewing that ICC as an interactive process merging verbal and non verbal behaviours to accomplish both personal and social goals and to conform to the expected norms of a communication context. He indicates that this interactive process involves knowledge, motivation and skills to interact effectively and appropriately with members of different cultural contexts. Knowledge in this sense is an awareness or understanding of requisite information and actions to be culturally competent. Indeed as said earlier, it requires awareness and understanding of what needs to be done in order to communicate appropriately and effectively in a given context. Consequently, knowledge skills should include conscious learning of general and specific information about people

and cultures, linguistics, communication rules, openness to delivery of information in a variety of ways, knowledge of variations in verbal, non verbal language and cultural context (Brislin & Yoshida, 1994; Gudkykunst & Kim, 2003; Martin & Nakayama, 2000) and the normative expectations governing interactions with members of other cultural contexts (Wiseman, 2002). Knowledge of specific differences enables increased sensitivity in communication and can result in increased ICC (Knutson, 1994).

Cultural contexts also embrace factors of motivation and application. While motivation is associated with feelings and drives, application is associated with a set of behaviours, which can be learned to apply in response to feelings and drives in a competent manner. Feelings are the effective or emotional states an individual encounters when communicating with someone from a different cultural context. Examples of these feelings are excitement, anxiety, relaxation, uncertainty or confusion (Lustig & Koester, 2010). Anxiety, perceived social distance, attraction, prejudice and ethnocentrism are feelings which may interfere with ICC (Kassing, 1997; Wiseman, 2002). Prejudices, stereotypes and ethnocentrism are elaborated in section 2.2.3. Lustig & Koester (2010) further delineate between feelings and intentions as motivating factors for engaging in intercultural communication. If an individual enters a communication context bringing emotional prejudices, attitudes, stereotypes or negative judgments of another's culture, it will certainly hinder ICC. Individuals must be aware of alternative behaviours in such contexts. While stereotypes may be unconscious and impede seeing people as individuals instead of seeing them as the category to which they belong, intentions are the choices one

makes that impact communication interactions. Intentions are the goals, plans, objectives and desires that focus and direct behaviour. They are conscious choices individuals bring to the communication/interaction contexts. How one intentionally applies knowledge of cultural contexts combined with emotional factors and choices will directly affect ICC skill development (Lustig & Koester, 2010).

Self-cultural awareness and that of other (cultural) contexts in social interactions enables effective communication and positive relationship development. It is generally agreeable that while anxiety could be the paralyzing factor affecting an individual's motivation to participate in an unfamiliar cultural (context) interaction or cause this individual to withdraw or isolate from the interaction, anxiety management skills enable growth and adaptation, emotional stability, wellbeing effective and competent interactions across cultural contexts (Berge and Calabrese, 1975). Four needs must be met before individuals can begin to communicate competently across cultural contexts; the need for predictability, the need for a sense of group inclusion, the need to diffuse anxiety and the need to sustain self-conceptions (a sense of self-respect, or feeling of worthiness. Once the needs for predictability, group inclusion, security and self-confirmation are met (Turner, 1988), individuals are more motivated to interact across cultures (Gudynkust, 2005).

A challenge for language teaching in the cultural context is that teachers are often unaware of the cultural values which allow people to communicate in their cultural contexts as well as contexts that underpin behavior in other cultures which we come in contact with. Greeting routine, for example, might involve a hand shake, raised

eye brows, a kiss, or a nod of the head. However beneath these behaviours are non observable values, attitudes and expectations to do with status, relationships and social distance, all of which are uniquely structured and perceived within different cultural contexts. This study is interested in the *dynamic* view of cultural context, which aligns closely with an intercultural communicative approach to language teaching and learning as opposed to *static* view of cultural context, which suits the teaching of history, customs, arts and literature (Rivers, 2010). The subtopic below is particularly on the importance of cultural context in English Language teaching.

2.2.4. Importance of Cultural Context in English Language Teaching

The focus of this study is on intercultural English language teaching. English language teachers must handle issues of social and cultural context in their language teaching. While most of the present English language teaching is focused on promoting communicative competence, which by far and large implies linguistic competence (Stern, 1996), the focus of this study is to promote the intuitive grasp of sociocultural meanings and rules carried by an utterance or speech act in a particular context. There should be a deliberate attempt to show that English language as the widest language of communication is not only about a system (pragmalinguistics) but also about social interactions and cultural sensitivity (sociopragmatics). Thus, English language teachers need to reflect on their own cultural practices, be willing to align their pedagogy more closely with cultural values and needs of students from different cultural groups and deliver the best intercultural language practices in their classrooms (Rivers, 2010; Taylor, 2005).

Cultural context in English language teaching is important because it specifies what behaviours are desirable or prescribed for individuals in interaction and social roles and decides the best cultural practices in communication (Cohen, 1997). As a universal language, English is used by people of almost all cultures in the world and these people differ from one culture to another, which underlines the importance of cultural context in the teaching of this language. For example in some societies young people are quiet in the presence of older people while in some others societies young people seldom disagree with older people. In certain societies parents discourage children's verbal communication while in other societies children are not allowed to participate in family discussions. There are also societies in which teachers seldom encourage students to express their opinions in class because for them quietness is a virtue. In such cultural context, intercultural language teaching becomes difficult. Moreover, while in some cultures women are not allowed to talk or argue in the presence of men, in some societies it is men who decide the turn-taking for women and children. Thus across cultural contexts factors such as age, gender, religious beliefs, social position and location determine the whole communication (Knutson et. al, 1995).

Following the argument above, Rivers (2010) cites an example Japanese uses of plain, neutral or honorific verb forms or uses of pronoun forms of 'you' in European languages. In both these examples, the grammar is straight forward but learning to use the term appropriately requires an understanding of the social and cultural contexts of language use (River, 2010). On the other hand, Hall (1989) supplies another good example that while in low-context cultures people prefer direct verbal

communication skills, in high-context cultures people prefer non-verbal communication skills. An example of a country with a high-context culture is Thailand, while low-context culture is America. The practicing English teachers at higher learning institutions need to clearly understand the distinctions between low and high context cultures for effective English Language teaching.

2.2.4.1 High and Low Context Cultures

Cultures differ on a continuum ranging from high to low context. Context impacts communication and communication effectiveness. Situations and communication events are contextual. What an interlocutor chooses to take in either consciously or unconsciously is what gives structure to his/her world. Meaning and context are inextricably bound up with each other (Hall, 1989). In societies of similar cultural backgrounds, mutual understanding is not as difficult as in dissimilar cultural orientations. Since cultures vary within the high and low-context continuum, their norms for verbal behaviour and their subsequent perceptions also vary from one culture to another (Gudynkust, 1997; Kim, Aune, Hunter, Kim and Jung-Sik 2001). Thus it is advised that these sociocultural context variations need to be reflected into language curricular.

For high-contrast negotiators, the preparatory stage focuses on building personal relationships with the other side. Accustomed to acting within a rich network of interdependent relations, high-context negotiators start by attempting to build such a network with the opponent while low-context cultures see issues as separable from personal relations and prefer to act in relatively anonymous ways. High-context cultures also tend to take a long term view, focusing on cultivating and improving the

parties' relationship while low-context cultures tend to have a more short term focus on the issue at hand. Whereas maintaining face (reputation or honor) is more important in high-context cultures, it is less important in low-context cultures. Because of the importance of maintaining face, high-context negotiators try to minimize uncertainty and prevent crises, confrontations and surprises. Being caught by surprise is likely to result in a loss of face for someone. Similarly one is likely to lose in a confrontation, with the attending loss of face. Low-context cultures are less concerned with issues of face, and so are more open to uncertainty, competition and confrontation. The beginning phase of negotiations can be complicated by differences between hierarchical and egalitarian cultures. Egalitarian cultures assume negotiations will proceed by the parties taking turns presenting their concerns and reciprocating initiatives in kind. Low-context negotiators tend to open negotiations by first setting forth their position, assuming that the other side will respond stating their opposing position (Cohen, 1991).

In addition, Cohen (1991) echoes Hall (1989) and Gudynkust (1997) above by stating that low-context cultures prefer direct communication, while high-context cultures are more indirect relying on strong personal relationships to support mutual understandings. A striking feature of collectivist high context speakers is their dislike of the negative where a direct contradiction is invariably avoided. When pressed for a direct answer, high-context negotiators may resort to expressions of polite agreement without substance or offer ambiguous answers. Misunderstandings often result from such politeness being mistaken for substantive agreement. Cohen (1991) further states that non verbal communication also varies widely from culture to

culture as does the acceptability of displays of emotion. High context cultures employ and may be particularly moved by symbolic gestures unlike low context cultures.

The communication and behavioural pattern indicated in figure 2.2 below summarizes key differences between high and low context cultures. Individual predispositions and self construals vary within cultures along the high and low-context continuum. So, while no individual displays each of these differences, they can be generalized across high and low-context cultures.

Table 2.2: High and Low-Context Communication

High context	Low context
Indirect verbal style	Direct verbal style
Less talk, fewer words	Verbally profuse
information is contained in covert messages (i.e. tone, posture, distance), physical context or what is internalized in the person	Information is contained in the coded, explicit transmitted part of the message: the message is contained in the words.
Formal verbal style	Informal verbal style
Verbal reticence	Verbal assertiveness
Silence	Talkativeness
Does not interrupt	Tendency to interrupt
Thinks in silence	Thinks aloud (self-talk)
Understated or animated tone	Matter –of-fact tone
Modest reserved reactions	Forceful, overt and reactive
Social harmony and selflessness	Individualism and personal recognition is valued.
Group affiliations are important and stable	Group affiliations are fluid
Spiral logic	Linear logic
Hierarchies	Democracy
Collectivistic values	Individualistic values
Diplomacy before truth	Truth before diplomacy

Table adapted from Ting-Toomey & Chung (2005, p. 170), Hall (1989), Knutson et.

al (2002), Knutson et. al (2003), Lewis (2006) and Lustig & Koester (2003).

2.3 Intercultural Language Teaching and Learning

Scholars have described intercultural language teaching and learning as simply the

teaching and learning of intercultural communication competence. Intercultural

competence is a competence that is teachable and acquirable as opposed to something, which is in-born. Language learners can learn and acquire language competence alongside with intercultural competence simultaneously in the same curriculum because intercultural competence is just complementary to linguistic competence for effective communication (Liddicoat et. al, 2003; Lazern, 2005; Seelye, 1998; Newton et. al, 2010; Byram, 2003). In other words intercultural language teaching is done by including the aspect of culture and cultural awareness in the curriculum because 'a person who learns a language without learning a culture risks becoming a fluent fool' (Bennett and Allen, 2003 p. 237). This study advocates for the inclusion of an intercultural aspect in the CFR-English Language teaching.

The importance of intercultural language teaching is to give students capability of communicating effectively in cross-cultural situations and endow them a competitive advantage in the increasingly multicultural labour market, business transactions and other social, cultural, political and economic dealings. Furthermore, the importance of intercultural language learning and teaching is implied in its goals. Research categorizes the goals of intercultural language teaching and learning into two categories namely pragmatic and educational goals (Byram, 1997; Planken and Korzilius, 2004). Pragmatic goals include having a cultural component, which helps students to communicate successfully with other speakers of the target culture using the target language; helping to eliminate notions of negative interference and transfer of stereotypes about the target culture; helping students to socialize with other speakers of the language both native and non-native; helping to arouse students' motivation and interests in the language as they relate abstract sounds and forms of

the language with real people and places (Fenner, 2008); and helping to prepare students for future by reducing the element of cultural shock. The educational goals of teaching culture include the acquisition of the wider world-view and learning to be open, accepting and caring citizens of the world community, encouraging positive attitudes and understanding of other people, which ultimately lead to cultural tolerance and flexibility, overcoming stereotypes and reducing prejudices and ego centricity (Byram, 1997; Planken and Korzilius, 2004).

Intercultural language teaching is a social teaching process through which people may become more aware of their own culture and of the interdependence between cultures including a respect for the difference whether this difference is due to culture, religion, ethnic background, sexual orientation, nationality, social status, ability and disability. Thus people appreciate their culture in the context of the wider world in a way which will enable them to understand, empathize with and value people who are different and work together to build a better and more equal world (Council of Europe, 1995). In this case intercultural language teaching/learning involves developing with learners an understanding of their own languages and culture(s) in relation to additional language and culture (Byram, 1997). In elaboration, the more learners know on their own language and culture, the more they are able to compare and contrast between their culture and others languages and cultures (the higher the degree of intercultural awareness the greater the ability of intercultural communication).

Intercultural language teaching and learning is different from approaches to teaching language that focus on language without reference to culture and also different from

approaches that teach language and culture separately from each other and which primarily transmit information about cultures. It involves the fusing of language, culture and learning into a single teaching approach. It begins with the idea that language, culture and learning are fundamentally interrelated and places this interrelationship at the centre of learning process (Liddicoat et. al, 2003).

Rivers (2010) further suggests that intercultural teaching and learning raises awareness of the pervasive presence of culture in language. It uses learning processes such as interacting, exploring, comparing and experiencing languages and cultures to develop in students the competencies that allow them to communicate effectively across cultural boundaries. The *2006 New Standards for English Course* has cultural awareness, which comprises cultural knowledge, cultural understanding, intercultural communication and cultural competence as some of the five objectives that English Language teaching and learning should focus on. Similar to this, in 1996 the *United States National Standards in Foreign Language Education Project* published a framework for second language learning; *Standards for Foreign Language Learning: Preparing for the 21st Century* that places culture learning at the fore front of language teaching. Also Newton et. al (2009) indicate that while the *British Department for Education and Skills* emphasizes the notion of intercultural understanding and developing cultural awareness in Europe, the *Common European Framework of Reference for Languages* draws on the principles of interculturally informed pedagogy which provides common guidelines for language teaching across Europe marked 'intercultural awareness' and 'intercultural skills' as students' competencies and refers to the importance of intercultural experiences.

Lazer (1996) suggests that to make a better understanding of the English language both a spoken and written form and ensuring the success of intercultural communication that takes place with increasingly high frequency in today's globalization, it is imperative to consider the importance of cultural factors in the English language classroom and incorporate the teaching of culture into the teaching of English meaning to teach culture within and beyond English Language. Such a model of teaching culture is determined by the inseparable relationship between language and culture: language is transmitted by and transmits culture (Mao, 2009).

Similarly Xiaole (2012) indicates that in the past decade, there was a shift in the course of language teaching from linguistic competence to intercultural competence. It is significant for English language curriculum developers, English teachers' educators and English teachers to understand that learning English language is not just about learning the grammar, syntax, vocabulary and a set of idioms and phrases. They need a change in their conceptualization of language teaching and learning because it is now agreeable that the objective of language learning is no longer defined in terms of the acquisition of communicative competence, which refers to a student's ability to act appropriately in linguistics (pragmalinguistics) (Council of Europe, 2001), rather it is defined in terms of intercultural competence (ICC), which is the ability of a person to behave adequately in a flexible manner when confronted with actions, attitudes and expectations of representatives of foreign cultures (Meyer, 1991). As a result, there is a call that English language teaching in the 21st Century should turn from teaching it as a foreign language to teaching it as international/intercultural language (From TEFL to TEIL). The fundamental goal is

teach or train a student to become an intercultural speaker who knows about the universal rules in intercultural communication and has the sufficient ICC.

Intercultural language teaching has been the focus of much scholarly inquiry (Kramsch, 1993; Byram, 1989; Liddicoat, 2002; Liddicoat & Scarino, 2003). With increased globalization, migration and immigration, there has been a growing recognition for the need of an intercultural focus in language teaching. While language proficiency lies at the 'heart of language studies' (Standards for Foreign Language Learning, 2006), it is no longer the only aim of language teaching and learning. The Standards (2006) define language goals in terms of the 5Cs (Communication, Cultures, Connections, Comparisons and Communities) designed to guide learners toward becoming viable contributors and participants in a linguistically and culturally diverse society.

When language teachers prepare a standard based curriculum, it has to be clear that language and culture are inextricably linked (Standards, 2006) Moloney & Harbon (2010) note that within the context of language classrooms, intercultural practice makes students to think and act appropriately within a growing knowledge of culture within language. It is advisable that that this requires instructional planning that provides time and space for cultural exploration and discovery on kinds of teaching materials, methods and classroom activities that can successfully move students toward intercultural competence.

Research on intercultural competence underscores the importance of preparing students to engage and collaborate in a global society by discovering appropriate

ways to interact with people from other cultures (Sinecrope, Norrris & Watanabe 2012). An intercultural competent speaker of a language possesses both communicative competence in that language as well as particular skills, attitudes, values and knowledge about a culture. An intercultural competent speaker turns intercultural encounters into intercultural relationships-someone determined to understand, to gain an inside view of the other person's culture while also contributing to the other person's understanding of his/her own culture from an insider's point of view (Byram, 1997). So it is correct to argue that when language skills and intercultural competence become linked in a language classroom, students become optimally prepared for participation in a global world.

Literature shows that in the recent two decades, language teachers have come to see language learning as being embedded in a social cultural context, Students are routinely expected to develop cultural competence in addition to language learning (Fenner, 2008). On other hand, language can condition cognitive processes and varies according to geographic location. In addition, language is the vehicle by which social experiences of people are carried down across generations (Vegas-Puente, 1997). Language learning is a case of learning symbols and systems of codes but is as well a matter of developing cultural knowledge and competence. In fact, culture can be viewed as being a feature f language itself (Kramsch, 1993 cited in in Fenner 2008).

With the vast implications of new phenomena in the world such as globalization and technological advancements that break down barriers and borders, the aims of

language teaching and learning have now expanded to include promoting and fostering the understanding and acceptance of other cultures. There is a growing consensus that the task of language teaching must include culture learning as a part of language learning, thus expanding the ways that students can understand their world (Sellami, 2000; Fenner, 2008)).

Mitchell and Myles (2004) argue that language and culture are not separate, but are acquired together, with each providing support for the development of the other. This relationship can be reflected in terms such as *linguaculture* (Friedrich, 1989), *languaculture* (Risager, 2005), *language and culture* (Liddicoat et. al, 2003), *cultural norms in communication* (Kramsch, 1993) or *culture language* (Papademetre & Scarino, 2006). It is also shown in cultural denotations and connotations in semantics (Byram, 1989) and mediatory role of language in the social construction of culture (Kramsch, 1996). Liddicoat et. al (2003) also claim that language and culture interact with each other in a way that culture connects to all levels of language use and structures; that is there is no level of language, which is independent of culture as shown in figure 2.1 below. Moreover, the fact that language expresses, embodies and symbolizes cultural reality clearly shows that language and culture are bounded together (Kramsch, 1998). Thus the relationship between language and culture is made meaningful in language teaching and learning since a "person who learns a language without culture risks becoming a fluent fool" (Bennett, Bennett & Allen, 2003, p. 237).

The goal of intercultural language teaching and learning is not native speaker level competence (native speak as an ideal model) in the target language, instead the

language students follow the norms of an intercultural speaker that require them to acquire competences, which enable them to mediate/interpret the values, beliefs and behaviours (cultures) of themselves and of others and stand on the bridge or be become the bridge between people of different languages and cultures (Byram, 2006). In this case integrating language and culture helps students to display a range of effective, behavioural and cognitive capacities namely *attitudes* (acknowledgement of identities of others, respect for otherness, tolerance for ambiguity and empathy), *behavior* (flexibility and communicative awareness) and *cognitive capacities* (knowledge, knowledge discovery, interpreting and relating & critical cultural awareness) (Byram, ibid). Hence intercultural language learning has become an important focus of language teaching resulting from an acknowledgement and understanding of the links between language and culture as well as an understanding of how communication works across cultures (Crozet & Liddicoat, 2000). However, intercultural language teaching is not free from criticism as stated below.

Culture ◄─────────────────────────────────────► Language

World knowledge	Spoken /Written genres	Pragmatic norms	Norms of interaction	Grammar/ lexicon prosody pronunciation/ kinesics
↓	↓	↓	↓	↓
Culture in context	Culture in general text structure	Culture within utterances	Culture in the organization and selection of units of language	Culture in linguistics and paralinguistic structures
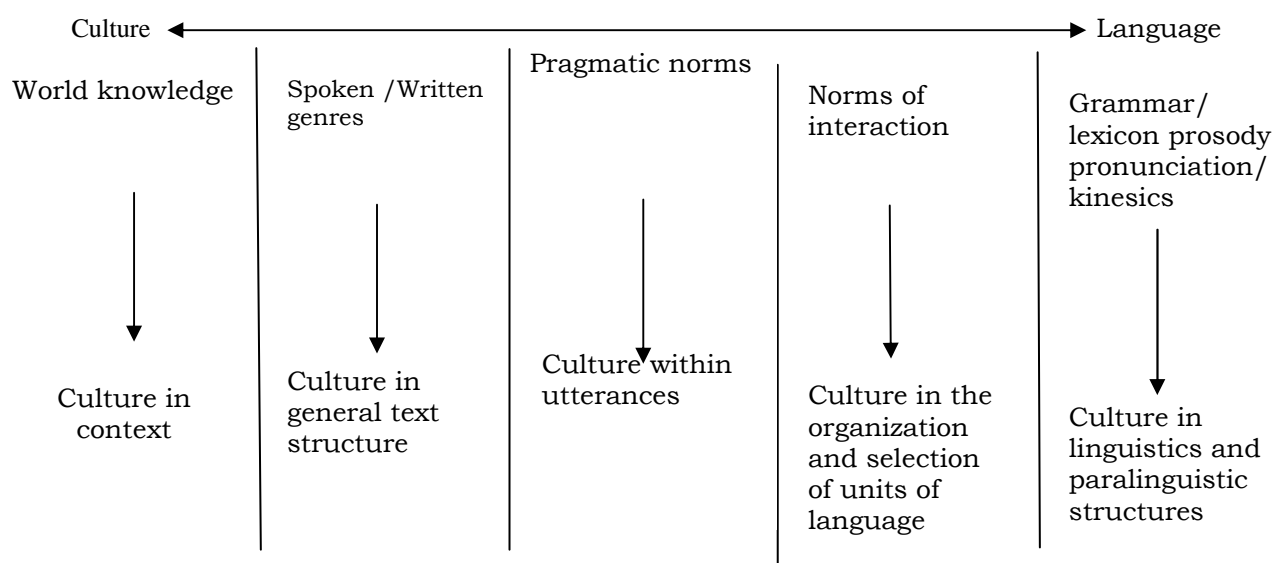
Figure 2.1 Points of Articulation between Culture and Language (adopted from Liddicoat et. al, 2003 p. 9).

2.4 Criticism of Intercultural Language Teaching

Despite the significance of integrating culture into language teaching, lack of a consistent methodology for the teaching of culture makes it difficult for practitioners to identify cultural objectives and in many cases such objectives remain outside core language teaching and learning. Even when cultural objectives are outlined, further decisions have to be made as to what cultural elements should be included in the course of intercultural language teaching. Research indicates that most language teachers including English teachers do not have a systematic plan on how to go about teaching intercultural competence and how to deal with stereotypes and prejudices in the language classroom (Starkey, 1990). This is reasonably linked to the fact that teachers are not receiving appropriate preparation and often find themselves having only the aims, which they are unable to fulfill (Byram & Morgan, 1994; Sercu, 2002).

The major criticism on integrating culture in language teaching to acquire intercultural competence according to Sinecrope et al. (2012), is that defining intercultural competence is a complex task. While on one hand it is true that at the heart of intercultural competence is the preparation of individuals to interact appropriately and effectively with those from other cultural backgrounds, on the other hand Nieto's (1999) definition of culture as "…the ever-changing values, traditions, social and political relationships, and world view created, shared and transformed by a group of people…" (p. 48) makes it difficult to identify, which aspects of a given culture should be included in classroom instruction. Furstenberg (2010) further explains that culture is highly complex, elusive, multilayered notion that encompasses many different and overlapping areas, which inherently defy easy categorization and classification. An additional complicated dimension of intercultural competence relates to the goal of those who are preparing individuals for intercultural relationships as numerous contexts and multiple models of intercultural competence exist that include international business, study abroad, international schools, medical careers, living abroad and K-16 education (Sinicrope, et al., 2012). These many different contexts and models of intercultural competence make intercultural language teaching really difficult.

The fast-paced transformation of society as a result of science, technology and globalization, forces intercultural objectives to continuously evolve in order to reflect the needs of modern citizens and communities (Stewart, 2007). It is no wonder that a precise definition of intercultural competence does not exist in the literature. It is advisable that although there is no consensus on a precise definition of intercultural

competence there are common themes that emerge from the research literature which clearly shade light on this competence. This study provides insights into the relationship between ICC and English language teaching context. It shows how English Language teachers may develop ICC in their teaching.

Risager (1998) likewise criticizes the view of an inseparable relationship between language and culture in language teaching with reference to the cross national processes going on in the world. He argues that migration, tourism and globalized communication and information technology have resulted in languages, particularly English, spreading worldwide and cultural areas also becoming more and more mixed. This has led to both linguistic and cultural complexities, which suggests an exclusive relationship between language and culture thus disapproving intercultural language teaching. While Risager (1998) raises this criticism, Larzen (2005) shows that the relationship between language and culture is extremely complex but worth recognizing due to the fact that on one hand language is an integral part of culture, but on the other hand it is an expression of culture. It is in other words, both the substance and medium at the same time as Agar (1994, p. 28) puts it "culture is in language and language is loaded with culture". The relationship between language and culture thus become obvious in the light of symbolic definition of culture, according to which culture is the process where symbols and meanings are learnt. It is advisable that this process makes the individual understand and interpret various phenomena and principles of intercultural language teaching and learning and describe them linguistically.

2.4.1 Principles of Intercultural Language Teaching and Learning

Intercultural communication competence requires an effective intercultural language teaching based on a standard set of clear and precise principles. This kind of teaching and learning is captured in five principles which guide curriculum design and classroom interaction. They are active construction, making connections, social interaction, reflection and responsibility. These five principles provide a basis for teachers of languages to use in making choices and decisions in planning programs for students learning, teaching, resourcing, assessing to monitor and describe progress in learning over time and in evaluating and renewing the curriculum. This provides a stance towards the development of intercultural sensitivity (Liddicoat et. al, 2003).

Whereas Liddicoat et. al (2003) provide a framework of five principles of intercultural language teaching and learning above, Newton et. al (2010) propose a based framework of six principles to guide the teaching and learning of culture in language teaching. The principles are; integrating language and culture from the beginning, engaging learners in genuine social interaction, encouraging and developing an exploratory and reflective approach to culture and culture in language/ fostering explicit comparisons and connecting between languages and cultures, acknowledging and responding appropriately to diverse learners and listening contexts and lastly emphasizing intercultural communicative competence rather than native- speakers competence.

Research reveals a consensus about fundamental principles underlying effective learning that leads to ICC. Students must have contact with non-native culture under

investigation; they must be exposed to authentic cultural products and intercultural interactions and these interactions should take place in the second language (Lo Bianco, Liddicoat & Crozet, 1999; Byram et. al, 2001). Students must actively reflect on their experiences with the non-native culture in order to learn from them. The above mentioned principles/processes are criticized in that they are rigorous, time consuming, logistically difficult and potentially contentious. Cultural information and artifacts are not always readily available in local learning contexts. Regular sustained contact with members of non native cultures can be difficult to find and orchestrate. Furthermore, productive discussions and reflections do not simply result automatically from the provision of opportunities for intercultural interaction, but require deliberate cultivation (De Nooy & Hanna, 2003; Lange 2003; LoBianco et. al, 1999; Byram, 1997). Lastly people do not naturally see themselves as cultural beings; because they are immersed in their own culture, they remain unconscious of it and project their frame of reference on to others. (Kramsch, 1993; Levy, 2007).

Moreover, differing from principles outlined above, Kang (1997) summarizes the following principles of intercultural language teaching and learning, which (English) teachers should follow for the development of their students' intercultural communication competence during teaching activities. One principle is *using the target language as the primary vehicle to teach culture*. The fact that language is inseparable from culture and the most important symbolic representation of a culture, makes the target language the most typical, unique and readily available element of all elements of the target culture. Its authentic use in the classroom from the beginning of instruction is the primary cultural objective. Teachers can create a

classroom cultural environment for students by using the target language. The second principle is *preventing the negative effects of native culture on target culture teaching*. Cultural teaching is affected not only by native language but also by the native culture. Students will always attach contents and meanings of native culture on target culture unconsciously because of vast differences between native and target culture.

Since it is not possible to cover everything of culture in class, teachers need to be focused on significant (limited) cultural elements-the most important ones being those that cultivate students' (inter)cultural competence. Another Kang (1997)'s principle of intercultural language teaching is that of *application of cultural comparison method*, which echoes Byram (1997) & Lange (2003) above. Kang (1997) argues correctly that culture plays an instrumental role in shaping students' intercultural communication competence, which relates to the appropriate use of language. Appropriateness is determined by each speech community. In other words, it is defined by the shared social and cultural conventions of a particular group of speakers. Thus it is essential to recognize similar and different sets of culturally determined rules in communication. Teachers can present a situation in which there is a cultural misunderstanding that causes people to become offended, angry and confused then thought-provoking information and questions can follow for class discussion. This study advocates for a change in the (English) Language teachers and students' perceptions on intercultural communication.

2.4.2 Teachers and Students' Perceptions on Teaching Language and Culture

Shifting from the traditional teaching of language with a focus only on linguistic

competence to the one that emphasizes the inclusion of intercultural competence necessitates a change in the language teachers and students' perceptions on intercultural language teaching at large. This sub-section presents some salient teachers and students' perceptions on the subject.

Teachers' perception refers to unobservable perceptive dimension of teaching-what teachers know, believe and think (Borg, 2003) and the relationships of these mental constructs to what teachers do in the language classroom. It further refers to teachers' beliefs, thoughts, attitudes, knowledge and principles relating to teaching as well as judgment and reflections to the teaching practice. Teachers' perceptions play a pivotal role in a schematic conceptualization of teaching. It is within the framework grounded in an analysis of language teaching research (Freeman, 1996; 2002).

Teacher perception is regarded as a critical impetus of teacher improvement and an intrinsic factor of teacher behavior. Several research studies regarding this issue have been undertaken (Calderhead, 1996; Carter, 1990; Fenstermacher, 1994; Richardson, 1996; Verloop et. al, 2001). In the field of language teaching (Borg, 2003; 2006; 2009), Gatbonton (1999) & Woods (1996) are among the leading scholars whose work has constructed the general frame work for studying language teacher perception. Research into language teacher perception is related to teachers' past experience, education background, knowledge, beliefs and environmental factors. The most frequently used methods in data collection methods have been self report, oral commentary through interviews, observations and reflective writing (Borg, 2003).

Research on language teacher perception generally has been prosperous in the last decade. A number of scholars introduced the research status of western counties relevant to teacher perception (Liu & Shen, 2006; Zhang, Lin & Shen, 2004). Some of them combined the study of this issue with the study of English Language teaching in the areas of grammar (Gao & Liu, 2008), writing (Zhang, 2008; Zhang, 2006) and teachers' cultural/identity (Wu, 2008; Xia & Feng, 2006).

Doye (1999) says many language teachers and students still perceive speaking, listening, writing and reading as the only four language skills that students should acquire and their teaching curricular documents list these four skills as the only objectives to achieve. The perception on sociocultural dimension in (English) language teaching and learning is missing. Factors such as communication setting/environment, communicative intention and relationship between interlocutors are not considered significant. Teachers do not realize that the ability of their students to produce correct linguistic/grammatical phrases alone is insufficient if they lack the skill of using these phrases in real communicative contexts (Doye, 1999 ibid). Doye stresses that many teachers and students' perceptions regard culture as something external to the activity of language teaching and learning. Indeed, it is agreeable as Kramsch (1993)views that culture is not an expandable 'fifth' skill tackled on the teaching of reading, writing, listening and speaking as perceived by many teachers instead it should always be in the background right from day one (1) of the (English) language course.

Tomalin and Stempleski (1993) and Omaggio (2001) show that most language teachers and students have an overcrowded curriculum to cover thus lack time to

spend on teaching/learning culture. They also show that the language teachers have a limited knowledge of the target culture and that they are often confused about what cultural aspects to cover. These are reasons which make these teachers hesitate to teach the aspect of culture. Byram & Risager (1999)'s findings from a survey, which involved two hundred and twelve (212) language teachers from Britain and six hundred and fifty three (653) from Denmark, indicated that teachers' perception of the concept of culture, appeared to be lacking in the depth and complexity needed to grasp its significance for language teaching in the future. There is a more concentration on 'national' culture and little or no attention at all on aspects of culture beyond those already found in the textbooks. Teachers are also often frustrated in their attempt to teach the cultural dimension seriously because of pressure to produce measurable results and focus on linguistic competence; this situation is similar to CFR and most probably in many higher learning institutions in Tanzania as far as English language communication skills teaching is concerned.

A similar survey was conducted among 135 teachers of English, French and German in Flandern, the Flemish part of Belgium in 1999. In this survey, Sercu (2001) shows that most of these teachers perceived culture in (English) language teaching as a traditional paradigm with no reference to promoting ICC. She states that language teachers' perceptions of professionalism seem to be typically those of teachers teaching CC instead of teaching ICC. This is also implied in Van Lier (2004).

This study investigates mainly CFR English language teachers' perceptions in the teaching of intercultural communication competence. However, students' perceptions

are also included because teaching and learning go simultaneously. Students can provide additional or undisclosed information from their teachers, should the teachers hide or become biased in their disclosure of information as was the case to a small extent during this study. A combination of teachers and students' perceptions helps to elicit and elucidate information/data. In response to teachers and students' perceptions above, the following sub-section explains why it is necessary for language teachers to teach intercultural communication competence.

2.4.3 Necessity for Teaching Intercultural Communication Competence

The necessity for individuals and nations to learn how to communicate and cope with one another underpins the essence of intercultural communication (Schweak, 2010). Samovar et. al (2007) argue that since intercultural communication is about dealing with changes in the world's fabric of social relationships and the challenges of managing the changes at both domestic and international level, the necessity exists for training to communicate with other cultures both within and beyond national boarders due to substantial increases in immigration, international interactions and time space compression of globalization.

Yet as the world has moved inexorably toward global interconnectedness, consistent calls to assess the mission of higher language teaching with regard to promoting international teaching in intercultural communication skills have gone largely unheeded (Jackson, 2008). A great deal of discussion has transpired regarding intercultural communication skills over the last 25 years though the perspective has remained myopic failing to move beyond discussion into the reality of teaching

students (Bollag, 2003; Brein & David, 1971; Brislin, 1989; Brislin et. al, 1986; Byram, 1997; Gudykunst & Kim, 2003; Jackson, 2008; Martin, 1989). It is generally agreeable that without exposure and interaction with dissimilar cultures, (CFR) students are falling behind (Kagan & Stewart, 2004). This is why Tarp (2006) says this necessity involves internationalization aided by international initiative to increase students' intercultural understanding and competence. Many higher learning institutions in the world including CFR, have not added intercultural understanding, awareness and competence to their (English) Language curricula, which are extremely needed by their students to be competent in the global market place and other interactional contexts (Brustein, 2007).

It is increasingly becoming necessary for higher learning institutions in all societies to integrate intercultural communication competence into their language curricular due to interconnectedness of the whole world in many dimensions including trade, employment, tourism, music, education, technology and politics as mentioned previously. To achieve this goal UNESCO established two commissions, *Culture and Development & Education in the 21ˢᵗ Century* whose tasks were to develop concrete suggestions for an intercultural approach in language teaching worldwide. Their international plans of action were and still are to promote intercultural language teaching and learning at all levels of education, preparing teachers for this new dimension, raising awareness of cultural pluralism and fostering global intercultural dialogue (Reinberg, 2000). The research community has also insisted on the necessity of intercultural language teaching for acquisition of intercultural competence, which embrace current topics including students' such as learners'

empathy, critical cultural awareness and thinking, communication media, environmental problems, war and peace.

Regional unions/formations such as UN, AU, EU, EAC, NATO, SADC and OPEC & ECOWAS to mention a few also necessitate the need for intercultural competence teaching since they involve different member countries with different cultures, values, beliefs, ideologies and assumptions. To support this view Lazern (2005) shows that in Europe while on one hand European Union is aspiring towards a stable partnership of states, on the other hand new small states are emerging in the Balkans. Thus across the world languages/cultures play a vital role because all nations irrespective of their size or national policies wish to hold on their own languages/cultures and the right to use them. Unfortunately, however, tendencies toward linguistic hegemony within European Union can be discerned.

Krumm (2004) points out that while English and French are emerging as the dominant languages in the world other languages are losing in importance which is linguistically unhealthy. Krumm (ibid) warns against making linguistic diversity invisible in public and language teaching & educational systems at large, which is sadly happening. Other languages in smaller countries do not exist as languages that could be learnt as regular languages/cultures at schools, colleges and universities. He correctly views that it is really necessary to promote increased awareness of the contrasts between cultures and people with different religious, historical and value backgrounds in order to be effective in communication and impliedly avoid misunderstandings, resentments, discomfort, humiliation, subjection, harassment,

ethnocentrism, pre or misjudgments, prejudicing, stereotyping and communication breakdowns as a whole.

Since the post-modern society that we live in is becoming increasingly international with abundant intercultural encounters through tourism, immigration, trade and diplomacy, youth exchange and the mobility of people generally, it is necessary to increase our abilities in dealing with differences, foreignness, heterogeneity, and promoting a growing intercultural collaboration at different levels in schools, colleges and universities. This is in order to discourage racism, xenophobia, ethnocentrism, stereotyping, prejudicing and different levels of extremism, which appear to have become increasingly common hence necessitating their recognition and consideration in the language teaching curricula. Ethnocentrism, stereotyping and prejudicing are more detailed under sub-topic 2.2.4.1 below. Racism does not necessarily refer to race alone but can as a concept be associated with various forms of discrimination based on attributes such as ethnic background, sex and age. Most frequently, however, racism involves the oppression of people who are culturally different in terms of their physical traits. In addition fear for the unknown (xenophobia) seems to be deep in many people. What is unknown is dangerous and threatening perhaps due to its perceived unpredictability. When cultures meet, the fear tends to be greater among the cultural majority thus necessitating intercultural language teaching to carter for racism and xenophobia (Lazern, 2005).

2.4.3.1 Counteracting Ethnocentrism, Stereotyping and Prejudicing Through Intercultural Language Teaching

Ethnocentrism as related to one's own culture is the tendency to assume that their

values and standards are universally applicable and that their culture is superior over other cultures, which hugely damage intercultural/international relationships and communication process at large. Lustig & Koester (1999) stress that all cultures have a strong ethnocentric tendency to use the categories of one's own culture to evaluate the actions of others and that it is common for any nation to claim and think that they have the best food, traditions/customs, religion/beliefs, dressing, music and language. They correctly comment that such ethnocentric feelings adversely affect communication by causing misunderstandings/conflicts and discomfort or resentments to the other party/fellow interlocutor thus leading to communication breakdown as said earlier. Intercultural language teaching is imperative to reverse or minimize such tendencies.

Moreover, regarding prejudicing and stereotyping, Jensen (1995) argues that the two are closely related and many researchers regard them as synonyms for one and the same concept. However since 1980's, psychologists have turned to the distinction made by Braly (1933) cited in Jensen (1995), according to which stereotypes are cognitive while prejudices are affective aspects of human attitudes to group(s) of people. Stereotypes are categorizations or statements about group(s) of people or phenomena that are valid only for a part of these groups. A distinction can be made between stereotypes, referring to stereotypes about one's own culture and stereotypes about the other culture. Examples of stereotypes statements include "Finns are not talkative", "Scotts are greedy" &"Britons cannot cook" (Jensen, ibid), "reserved British", "friendly but loud Americans", "emotional Italians" and "rigid Germans" (Schwenk, 2010). Such generalizations are dangerous.

Fixed stereotypes could potentially be very dangerous. Stereotypes of a nation mostly develop outside the nation but seem interestingly enough to be maintained quite effectively by the nation itself, who may use them in jokes and even propagate them further in its own description of the nation's characteristics. However, stereotypes no matter how harmless they may seem in everyday conversations, they are optimal breeding ground for prejudices and should therefore be dealt with carefully/with sensitivity in the course of intercultural teaching and learning (Larzen, 2005).

Prejudices refer to a negative reaction to other people based on lack of experience or firsthand knowledge. It is in other words a premature judgment that may be fairly rigid. While Lustig & Koester (1999) cite Gordon W. Aliport, the father of research on prejudices having said if a person is capable of rectifying his/her erroneous judgment in the light of new evidence, then s/he is not prejudiced, Larzen (2005) says the rigidity of prejudices is aptly expressed by Albert Einstein who said it is harder to crack a prejudice than an atom. Prejudices can be seen as instruments of projection implying that feelings like fear, anger and aggression are transferred to other people who become 'scapegoats'.

It is always easier to blame somebody else for misfortune than to start seeking the reason for it in oneself (Lustig and Koester, 1999). Thus it is agreeable that promoting unprejudiced attitudes and preventing discrimination is a critical necessary task of intercultural language teaching. Intercultural communication competence teaching must be conceived as one of the cross-curricular issues

pervading the whole curriculum and receiving particular attention including the area of advanced technological communication (Larzen, 2005) as detailed hereunder.

2.4.3.2 Necessity for Intercultural Communication Competence with Global Technological Advancement

The purpose of teaching intercultural communication competence is to help students to grow out of the shell of their mother tongues and their own cultures. This includes intercultural competence in the application of advanced tools of communication thus talking of the necessity of intercultural communication competence teaching, technological advancement is not an exception. Today as a consequence of globalization and technological advancement, a lot of people worldwide hugely use the internet (emails, videoconferencing, on-line studying & on-line working (mobile workforce). Other means of interaction/communication caused by technological advancement include the rapid use of mobile & landline telephones, televisions, teleseminars, teleconferences and faxes. With such advanced technological advancement and tools of communication, knowing how to apply these tools and possessing the standard language are not sufficient without the incorporation of cultures/contexts or values, expectations and beliefs of the counterparts/recipients (Taylor, 2005; Osuna, 2000; Kramsch, 1993).

It is acceptable that careful design of learning experiences that address the demands and challenges of ICC development would seem to benefit from the smart incorporation of network technologies. The most obvious advantages are the bridging of geographical distances to connect learners from different backgrounds as well as gain access to examples of abundant sources of cultural content (O'Dowd, 2003;

2007; Ware & Kramsch, 2005). Osuna (2000) establishes that abundance of text, video and audio resources on the internet helps students to build deep understanding of culture and discourse, a finding echoed in many studies. This implies that with global technological advancement the internet (email & on-line discussions) necessitate students to gain skills of intercultural on-line communication, skills of interpreting & relating, skills of discovery & interaction, in-depth descriptions of their own cultures & of their on- line/tele-collaborators or counterparts and expose these students to multiple and cultural contradictory views and reflection for intercultural learning (Furstenberg et. al, 2003).

The skills outlined above become even more important in networked communication where many interactions lack the non verbal signals that promote understanding (Schneider & Von der Emde, 2006). Belz & Muller-Hartmann (2003) interestingly establish that even professors who are committed to the goals of intercultural learning might display ethnocentrism, stereotyping, prejudicing and prejudgment under the stress of real world tasks such as telecollaborating, videocollaborating or any form of coordinating an exchange, which seriously justifies the necessity of intercultural communication competence.

Generally regarding intercultural language teaching in English language it may be argued that it is necessary to teach intercultural communication competence because today English is used among non-native speakers as well as between native and non native speakers (Tomali & Stempleski, 1993). This idea concurs with Graddol (1997) who notes that over 80% of interactions conducted in English take place in the

absence of a native speaker. It is in this context that the use of English is truly expanding and diversifying. Schnitzer (1995) compares English language expansion to a snow ball that is picking up new features as it rolls. As a result, it emerges as a language of wider communication that functions as a common code for people of different nationalities and cultures.

Sercu (2002b) captures well the necessity of intercultural language teaching, when he sums up by stating that without teachers' awareness and understanding of the main issues in intercultural communication, students' progress/competence is under threat. In turn language teachers' intercultural skills can not develop without appropriate training. Thus English language is naturally of great interest in this respect taking into consideration its role as an international contact language with inevitable implications for the English language classroom, teacher's role, teaching materials, methods and classroom activities as detailed below.

2.5 Materials and Strategies for Promoting Intercultural Communication Competence

This section presents the literature on discussions for developing intercultural competence, classroom activities and appropriate teachers' roles.

2.5.1 Intercultural Teaching Materials

Literature shows today there seems to be a general agreement worldwide that intercultural communication competence in English language may be acquired through proposed course and teaching materials in most societies. While Klafki

(1997) suggests a strategy in which the course materials have to be strived toward developing the student's empathy, critical thinking and argumentative skills in intercultural communication, Byram (1989) adds that the language course/teaching materials should contain theories and approaches to culture in general. The European Centre for Modern Languages (2001) also calls for effective (English) language teaching (materials) whereby the following conditions need to apply: course developers must develop an in-service teacher training syllabus focusing on intercultural dimension; material writers must create and produce widely applicable cultural awareness units for pre and in-service (English) language teachers' training based on and organized according to underlying theoretical principles; ICC assessors must create topics of focus as an examinable content designing a common specification grid and produce model texts for different levels; and course evaluators must develop evaluation criteria to assess currently used teaching materials from an intercultural perspective at different levels of students.

Moreover, while the European Centre for Modern Languages (2001) shows most modern text books point out the need to expose students to a variety of texts that include socio-cultural information including videotapes and recorded TV programmes, soap operas and articles from newspapers & magazines and films, the Council of Europe (2001) promotes linguistic and cultural diversity as part of its language policy where language learning is seen as comprising not only linguistic performance and verbal communication but also abilities such as intercultural consciousness and intercultural skills and abilities of discovery of the other. Under these conditions, the teacher who is the backbone of the teaching system becomes the

mediator between two or more cultures. Thus the content of the teaching process is influenced by the teachers' views as much as by official syllabi and course books (Klafki, 1997).

Textbooks used in language teaching are primarily designed to facilitate language learning but they cannot simply do that since language learning is inseparable from its cultural context. As Cunningsworth states "a study of language solely as an abstract system would not equip learners to use it in the real world" (Cunningsworth, 1995; 86), for this reason it is usually expected that English language materials should include elements of the target culture. Whereas Cunningsworth (1995) insists on inclusion of intercultural elements in the English language materials, many documents by Byram (1993) quoted in Cortazzi & Jin (1999) highlight three general goals of language teaching: development of communicative competence for use in situations the learners might expect to encounter; development of awareness of target culture; development of insight into the foreign culture and positive attitude toward foreign people. Byram (1993) stresses on the need to integrate these aims in the design and development of language teaching materials and the fact that the extent and ways of incorporating cultural aspects vary according to levels of teaching materials. For this reason it is important for an English language teacher to know what to look for in a particular language text book in order to decide whether it is suitable for attaining the fore mentioned goals.

2.5.2 Choice of Cultural Instructional Materials

It is generally acceptable as Byram (1993) suggests that (English) teachers need to pay attention on teaching materials (course books, cassettes, videotapes, CDs and

teacher manuals) by establishing a suitable evaluation check list of teaching materials from an intercultural perspective, analyzing a variety of teaching materials on the basis of established criteria and ensuring that guidelines for English language teachers are provided in order to sufficiently incorporate intercultural issues in their lesson design through adaptation and supplementation of the existing instructional materials.

One of the most difficult problems confronting language teachers is the choice of adequate instructional materials (what students should learn about another culture to be able to function in that culture). Whereas the categorization of culture concentrates mainly on description, the treatment of the cultural content in language teaching materials should also include analysis, comparison and contrast, which is more in keeping with the comparative method suggested by many scholars (Pulverness, 1995). From the cultural nature of language text books, there exist several classifications of teaching materials so Dunnet, Dubin & Lezberg (1986) differentiate between two types of text books: one-dimensional and two- dimensional ones. To the first group belong the materials that focus on the target language culture and leave few possibilities for comparison. Two-dimensional textbooks encourage intercultural understanding whereby they treat culture related themes for two different perspectives (students' culture and that of the target culture/language) thus promoting both comparison and contrast between the target and source culture.

Cortazzi & Jin distinguish further between three types of cultural information to be presented in (English) language teaching materials: source materials that draw on

students' own culture; target culture materials that refer to the culture of the country where a foreign language is used as a first language; and international target culture materials that employ a variety of cultures where the target language is used as an international language, namely lingua franca (Cortazzi and Jin, 1999).

Most language materials that are currently being employed at various learning institutions in European countries fall onto two broad categories: international/global textbooks and local produced textbooks (Newby, 1997;7; Freebrain, 2000; 5). According to these scholars, the first type of textbook-international or global textbooks-involves instructional materials that are produced for an international market and are therefore appealing to world marketing considerations. Globally designed materials may emphasize either culture-specific or culture-general orientation.

Local textbooks by contrast, are usually produced either by or together with non-native speaking authors. As a rule, these materials conform closely to the requirement of national curriculum and have an official approval from the Ministry of Education of a particular country. Being firmly located within the educational context of that country, they tend to introduce the local perspective into foreign language teaching and exhibit features associated with that culture. By incorporating into their structure the contacts and topics with which foreign language students are familiar, local text books encourage the development of students' awareness of their own cultural identity. Yet, unlike the source culture materials, they include texts and activities which promote students; awareness of the target language culture as well (Byram, 1993; 1997).

There is a marked difference in the exploitation of foreign language materials throughout Europe. In some countries, in some countries, international textbooks totally   dominate the teaching infrastructure (for example in Poland). In other countries international and local textbooks exist side by side (for example Estonia, Lithuania and the Russian Federation). Elsewhere in view of strict perspective curriculum requirements for each language learning institution only local textbooks may be employed for example Norway, Romania and Australia (Newby, 1997; Free Brain, 2000).

It is advisable that with a wide range of commercial textbooks, (foreign) language teachers need to be able to make informed judgments about teaching materials. Evaluation of teaching materials may proceed in two directions: first is a predictive evaluation (Ellis, 1997: 36) namely evaluation-for-selection (Byrd, 2001: 415) designed to make a decision regarding what materials to select. Second is a retrospective evaluation (Ellis, 1997:36) designed to examine materials that have actually been used in the classroom. As Sheldon (1988:245) observes that "it is clear that language course book assessment is fundamentally a subjective, rule-of- thumb activity and that no neat formula, grid or system will ever provide a definite yardstick." This being so, the present study resorts to the means of a retrospective evaluation because such an evaluation provides language teachers with information necessary for modifying (supplementing or adapting) the existing materials to make them culturally more acceptable. Moreover, a retrospective evaluation also serves as a means of testing the validity of a predictive evaluation and may point to ways in which the predictive instruments can be improved" (Ellis, 1997:37).

Breen (1989) quoted in (Rea-Dickens & Germaine, 1992: 30-32) identifies three phases in the evaluation of classroom materials: materials-as-work plan, materials-in-process, and outcomes from materials. The first type refers to the theoretical value, namely construct validity of materials which provides information about the materials as they stand, that is, without any reference to their actual utilization in the classroom. The second type (namely, materials-in-process) generates information about how these teaching materials actually work with a class. The third type namely outcomes from materials-phase, represents the relative achievement of students. This tripartite division of materials evaluation brings forth the importance of evaluation of materials-in-process. It is this type of evaluation that is resorted to in the current research project as it can offer certain indicators as to whether particular (foreign) language teaching materials are interculturally appropriate or not.

On the other hand Real-Dickens & Germaine (1992) share the criticism that evaluating (foreign) language materials is always a complex process. First, it demands the assessment of the content of a course book in relation to its professed aims and objectives. In other words, we should consider the extent to which the goal of intercultural teaching is stated in the teacher's book/students' book, that is whether it is primary, or subordinate to other goals. Similarly, the extent of integration of the cultural content in the course has to be analyzed (whether the cultural content is presented in context through texts, dialogues, exercises and other aspects) or as isolated facts. Second, foreign language materials have to be evaluated against the needs and interests of students.

It is agreeable that the examination of the rationale behind materials evaluation should be logically prior to the drawing up of a list of evaluation criteria. The existing literature in text book evaluation suggests several (often lengthy) checklists of evaluation criteria. Some checklists do not mention culture (Tucker, 1978: 219-237; Wallace 1998), or only imply it in questions such as "In what ways do your materials involve your students' values, attitudes and feelings?" (Breen & Candlin, 1987: 20). Others alert teachers to the following cultural issues: educational/social acceptability of textbook approach to the target community (Ur, 1996: 186); possible stereotypes of races and cultures (Harmer, 1991: 283); cultural acceptability of the thematic content for its intended audience (Byrd, 2001: 417) in terms of students' age, sex and environment (Daoud & Celce-Murcia quoted in Byrd, 2001: 425; Davies & Pearse, 2000: 150); and awareness of cultural norms (Richards, 1998: 138).

Slightly more elaborate are Cunningsworth's (1984), Sheldon's (1988) and Skierso's (1991) evaluation checklists. Whereas Cunningsworth (1984: 75 & 79) draws attention to the cultural skills as well as cultural knowledge by asking whether the content is culture specific or non-culture specific; whether it is subordinate to language learning or not; and whether the cultural contexts help students in perceiving and categorizing social situations they may find themselves in, Sheldon's list (1988: 244) highlights the materials' appropriateness, authenticity and cultural biasness. He further encourages teachers to ask whether the course book presents any stereotyped images of gender, race, social class or nationality; and whether different uncomfortable social realities such as unemployment, poverty, family breakdowns or racism are omitted from textbooks.

Indeed, the recognition of culture as a component of foreign (language) teaching is reflected in some updated versions of textbook evaluation checklists (Skierso, 1991; Cunningsworth, 1995) as well as surveys conducted by Gray (2000) & Grant (1997). In the updated version-Skierso (1991) emphasizes the existence of different aims of cultural acquisition-cross-cultural/global awareness or acculturation. Her checklist includes points such as the cultural sensitivity and integration of the subject matter; cultural explanations of differences between British and American vocabulary, pronunciation and grammatical structures; and stereotype-free content of exercises and activities as well as of artwork (Skierso, 1991: 444-452). While on one hand this study acknowledges Skierso's views on the notion of cross cultural global awareness, cultural sensitivity and stereotype-free materials in language teaching, on the other hand she is criticized for focusing only on English native speaking countries (Britain & America) ignoring the significant others (other English speaking countries worldwide).

Furthermore, Cunningsworth (1995) queries whether the social and cultural contexts are comprehensible to the students. He further argues that since foreign language textbooks express some social and cultural values, it is necessary to identify whether there any gender differences in the course book character portrayal. Gray's (2000) questionnaire study of English teachers' attitudes to the cultural content of reading materials identifies a number of areas where cultural content is adapted (or even censored) by teachers, and advocates the need to recognize the ELT course book's status a cultural artifact. Garant (1997) in his PhD dissertation uses Sheldon's (1988) evaluation checklist in combination with Hofstede's (1991) 4-D model of cultural

differences in order to analyze English Language textbooks currently used in Finnish and Japanese comprehensive school courses. Although the above mentioned checklists reflect the recent interest in culture, these checklists do not sufficiently focus on intercultural dimension.

Among the more thorough lists of textbook evaluation criteria from the intercultural perspective are Damen's (1987), Byram's (1991; 1994) and Risager's (1991) lists. In terms of evaluating the cultural content in textbooks Damen emphasizes the incorporation of a historical dimension; the presence of evaluative comment either directly or impliedly, underlying the cultural content as well as the development of intercultural communicative skills (Damen, 1987). Byram (1994) in his proposal checklist examines the extent and manner in which textbooks include a focus on each of the following areas: social identity & social groups, social class & regional identity; social interaction at different levels of formality; belief & behaviour: daily routines, moral and religious beliefs; socio-political institutions: state institutions, health care and law & order; socialization & life cycle: families, schools, employment and religion; national history: historical & contemporary events seen as markers of national identity; national geography: geographical factors seen as being significant by members of the target language community; national cultural heritage: cultural artifacts perceived as emblems of the national culture; stereotypes and national identity: symbols of national stereotypes.

Another Byram's (1991: 173-184) textbook assessment model comprises four dimensions of analysis: analysis at the micro-social level of the social identity of

textbook characters; analysis at the micro-social level of socio-economic geographical and historical representations; analysis of the view point taken by the author; and analysis at the intercultural level of mutual representations of foreign and native cultures. Risager (1991) has used similar criteria to examine English language textbooks in Scandinavian learning institutions.

The following overview of various textbook evaluation checklists provides a sound basis for establishing teachers own evaluation checklist for English language teaching materials from an intercultural perspective. This checklist was developed from research into systematic materials evaluation procedures with an intention of examining the extent to which (English) teaching materials include an intercultural perspective. The checklist thus includes the following areas: rationale behind English language materials' design namely correspondence between the aims and goals of teaching materials and students' conceptual framework, correspondence between the aims of teaching materials and students' needs and goals, topics suitability as determined by students' age, gender, environment and social setting, and explicit or implicit statement of the goal of intercultural teaching; cultural content of teaching materials, that is culturally sensitive versus tourism oriented portrayal of the cultural character of the foreign society, integration of cultural content into the (English) language course and the nature of the teaching materials character representation with regard to age, social class, interests, mentality and family situation; presentation of content through cultural knowledge, that is inclusion of historical, geographical, political, ideological, religious and creative arts perspective to explain the national identity of the target language community (Risager, 1991; Byram, 1991).

The checklist further includes portrayal of different ethnic origins and sub-cultural groups, presentation of social political problems, socially acceptable or taboo topics as well as cultural/racial/gender stereotypes and reference to the student's own culture; presentation of content through attitudinal perspective, that is development of tolerance and empathy towards otherness as well as a feeling of the national identity, challenging the student's existing stereotypes, arousing curiosity about otherness and preparing students for an adequate behaviour in the target language: presentation of content through intercultural perspective, that is encouraging students to compare the foreign culture with their own and offering mutual representations, images & stereotypes of students' own and foreign culture; presentation of content through culture-and- language perspective, that is development of students' linguistic as well as paralinguistic awareness, which includes teaching the appropriate register and authenticity of material used in the texts and exercises (Centre for Modern Languages, 2001; Byram, 1991).

Teaching materials in English classes must accommodate cultural connotation of words, expressions and idioms with distinct cultural features, cultural factors affecting verbal and non verbal communication, general knowledge of the English-speaking countries and differences in cultural values and thinking patterns. As pointed out before there is a need for English teachers to reflect on their own cultural practices and be willing to align their pedagogy more closely with cultural values of students from different cultural grounds (Widdowson, 1999; Liddicoat et. al, 2003). One pathway for helping students explore culture in language is that proposed by Liddicoat et al. (2002) as shown in figure 2.2 below.

The starting point is exposure to a wide range of authentic texts and sources (including oral, performative, visual and written texts & sources) or opportunities of interacting with speakers of the target language (input). Students are encouraged to notice features about the communication that are unfamiliar (noticing), which requires students to draw on their knowledge and make comparisons between the observed communication and their own. Then they discuss the reasons for these features as well as their personal response to them (reflection). Students next practice the communication, trying out new forms, expressions or strategies derived from the earlier input (output). Students then attend to how 'comfortable' these feel and how successful was interpersonally (noticing again). Finally they reflect again on what they have learned. The following subsection describes the process of learning and teaching intercultural communication process.

2.5.2.1 Learning and Teaching Intercultural Competence Process

Four key learning and teaching processes underline the pathway in figure 2.2 cultural awareness raising; experimentation; production; and feedback. In awareness raising learners are introduced to new input about language and culture using authentic texts wherever possible. They are encouraged to notice differences between the input and their own practices, and talk about what they notice. In the process of experimentation, students begin working with their new knowledge. This involves short, supported communicative tasks, often with a specific focus on students' language and cultural needs. With production, learners integrate the material they have acquired in actual language use through role plays and finally through the process of feedback students discuss how they felt in particular cultural

world/contexts. Liddicoat et al. (2003) emphasize the fact that comparing cultures is a practical focus for language teaching materials which allow students to develop more sophisticated concepts of culture.

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│  ┌─────────┐      ┌──────────┐      ┌──────────────┐         │
│  │  Input  │ ───> │ Noticing │ ───> │  Reflection  │ ──┐     │
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│  │  Reflection  │ <── │ Noticing │ <──  │  Output  │ <─┘     │
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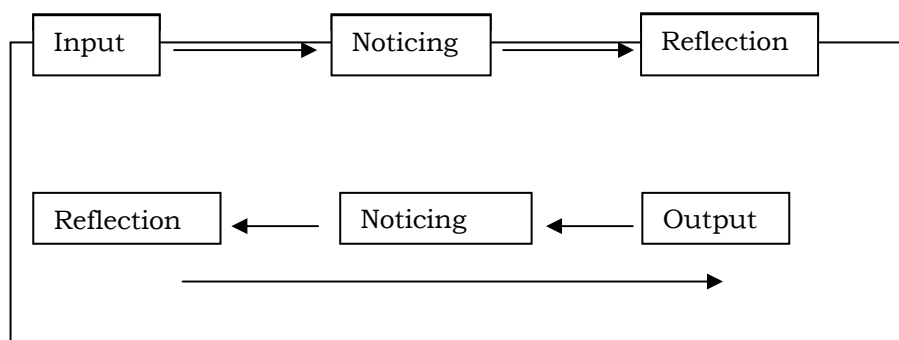
Figure 2.2 A Pathway for Developing Intercultural Competence (Adopted from Liddicoat, 2002)

Tomali & Stempleski (1993) have a similar suggestion that on designing an intercultural communication course in an English FL-context, the teachers need to have a broad understanding of the concept of culture. They should look for course syllabi and materials that address students in intercultural communication courses at higher learning institutions with different target audiences and for different purposes. Tomalin & Stempleskis adaption of Seelye's goals of intercultural language teaching provides a general outline of intercultural communication course and teaching materials with the following key goals; to investigate the concept of culture in relation to language teaching, to explore students' perceptions of their own culture, which is a prerequisite for developing intercultural awareness, to examine the role culture plays in both verbal and non verbal communication (gestures, eye contact, posture, hands, clothing, touch, movements, symbols/signs) and to develop tolerance

towards otherness, empathy and a deeper understanding of different assumptions, values and beliefs.

English language teachers need to incorporate a pack of cultural awareness materials in the course of communication skills and attend in-service training seminars on intercultural communication from time to time bearing in mind the position of English as a global language. The teaching materials must provide the readymade specific intercultural training and classroom activities (Singelis, 1998; Tomalin & Stempleski, 1993). Examples of these activities are mentioned in subsection 2.3.2 below.

Whereas Singelis and Tomalin & Stempleski (ibid) emphasize on incorporation of cultural materials in the course of English communication skills and provision of intercultural training and classroom activities, Taylor (2005) emphasizes on incorporation of a variety of advanced technological tools of communication such as the internet, email, fax, voice mail, teleconferencing, videoconferencing/chatting, and wireless devices, which help people to communicate faster, more frequently and across cultural contexts. He says such technological tools should be considered in the design and development of language teaching materials (intercultural communication competence in relation to technology is more elaborated under sub-section 2.4.3.2 above).

2.5.3 Intercultural Teaching Methods and Class Activities

This sub-section presents descriptions on intercultural teaching methods and classroom activities below.

2.5.3.1 Intercultural teaching methods

While most literature shows that the common methods of teaching language(s) at higher learning institutions are *lecturing/explaining*, *studen*t *participation/collaborating*, *demonstrations/experiments/field practice, discussions, memorizations, recitations* or a combination of these methods, Taylor (2005) emphasizes the inclusion of technological tools of communication (internet, email, fax and telecommunication), which are widely used across cultural boundaries into the teaching methods mentioned above.

The following methods may be used in the teaching of English language; *videotaped cultural dialogues & intercultural misunderstandings* and *tape-recorded interviews* with *speakers of other languages* in order to practice intercultural competence. Language teachers are required to apply methods which engage their students in a variety of classroom activities to enable them to communicate effectively and appropriately in different social and cultural contexts. These activities include intercultural simulation activities where students are divided into groups with different sets of cultural roles to play working out ways to communicate and solve problems in different cultural norms.

In addition to role play activities, teachers are required to use case study scenarios and interactive discussion activities followed by reflective discussions and written assignments. Other methods to engage students in students in intercultural communication activities include informal face to face interactions in hypothetical contact situations, study visits abroad or local contacts with speakers of other

languages, cross cultural study projects, peer teaching and ethnographic projects (Lynch and Mendelson, 2002; Fowler and Mumford, 1995).

Ethnographic activities have to be adapted to the purpose and the level of the foreign learning classroom. According to Byram et. al (2001) a forum for reflection on the experience and practice of learning and teaching languages and intercultural competence describes several experiences carried out by teachers in different parts of the world, most of which have an ethnographic component where students have to collect information on a specific topic by means of research, interviews or mere observation of events or social and cultural products (fieldwork). The data gathered will be presented and exploited in the classroom in different ways so that the students can improve both their language and intercultural competence.

Most experiences presented in the book titled *Developing Intercultural Communication Competence in Practice* by Byram et. al (ibid) also prove that ethnographic activities method can be used with students belonging to a wide range of ages, from young children to adults; a variety of cultural backgrounds from barely literate people to university students; and a diversity of national origins: students from just one country, students from two countries working in partnership or immigrants from different countries working together. Other examples of intercultural (English) language activities include concept training, making cultural associations and cross cultural comparisons and problem identification through analysis of critical learning incidents (Colbert, 2003).

Helping students to acquire ICC and for the students acquiring it are not easy tasks in the sense that, on the one hand this acquisition requires willingness and acceptance on the part of the student as it affects values and beliefs and on the other because it is an ever-developing competence where the student/learner must always be alert. That is the reason why some authors consider that culture and more specifically interculturality cannot be tested explicitly because it is an "intensely individual quest" (Kramsch, 1993: 257).

Billings (2006) proposes that (English) language teachers should not be told how to reach the aims of intercultural language teaching because there is a danger that they could probably do what they are told to do without any deep thought or critical analysis regardless of students' variations in the classroom: their ages, abilities; and needs. She stresses that the attitude of the teacher is much more important than using special teaching methods or materials. While Billings raises this proposition Petursdotrr (2009) partly agrees with her in that the attitude of the teacher is essential because a teacher who is narrow minded or sees the diversity of the classroom only as a problem will probably not use inclusive teaching methods and their attitudes will perhaps have more influence than methods used. In other words teachers who really want to give every student the same opportunity to learn and who values the diversity will see the benefits of teaching, applying the inclusive intercultural teaching methods. He says many (English) language teachers (pre and in-service) have not had any training in using different teaching methods and have not had time or opportunity to discover them on their own. It is agreeable that for such teachers the practical training in intercultural teaching methods is essential.

The three-step method proposed by Pinto (1990 & 1994) is a practical way to bridge cultural differences. Before viewing these steps it is significant to point out that this method bases on looking from a double perspective and helps students to deal with possible differences in order to increase the effectiveness of communication. Looking from a double perspective implies the perspective of your own culture (knowing your own standards and values) and perspective of others' cultures. By knowing these aspects, it is possible to understand each other's world view and thereby offers the possibility to prevent problems which can arise in the course of communication. These problems include a restricted vision: to see, experience and interpret things from your own perspective; attributing your own standards and values to the other speaker meaning that you cannot indicate your own wishes, restrictions and boarders because you may not know the communication codes and cultural values of the other party.

Culture has a manifest aspect and a hidden aspect. The manifest aspect is linked to age, sex, training, ethnicity, profession and social status which are directly perceptible. The hidden aspect includes characteristics which are not directly perceptible such as emotions, beliefs, feelings and perceptions. These hidden aspects of culture play a major role in communication. When you act from a double perspective method the chance to misunderstandings becomes less. The three steps outlined by Pinto (1990) are as follows: step 1 which involves learning to know your own (culture-based) standards and values (rules and codes influencing your thinking, actions and communication); step 2 involves learning to know the culture-based standards, values and codes of the other one and separating opinions from

behaviours. It is important to research what the strange behaviour of the other means; step 3 involves thinking on how you will handle things in a given situation/context with the observed differences in standards and values and marking your boarders concerning adaptation and acceptance of the other. These boarders should be made clear to the other. These contextual values and differences must be manifested in the classroom activities.

2.5.3.2 Intercultural Classroom Activities

Intercultural classroom activities refer to exercises/tasks involving (inter)cultural aspects given in class, which include students' oral exercises such as cultural dialogues, cultural brain storming exercises, cultural discussions and interpretations of pictures and symbols and cultural written exercises which include quizzes, individual essays, pair and group assignments. Intercultural classroom activities may also include listening and reading tasks in class as described below. Omaggio (2001) correctly points out four major basic skills in leaning a language that should be included in these intercultural classroom activities. These skills are speaking, listening, writing & reading. Although the major focus of this study is on speaking and listening classroom activities, reading and writing activities are also discussed because they have a substantial impact on speaking and listening communication skills.

2.5.3.2.1 Classroom speaking activities

Presenting sample classroom speaking activities, Omaggio (2001) views that an activity such as face-to-face tandem learning, making up questions to a native speaker or role-playing among others may develop speaking skills with a particular

emphasis on the intercultural component. *Face-to-face tandem learning-*collaborative oral learning between speakers of different languages is a type of activity particularly suitable for fostering students' intercultural communicative competence. This activity can easily be developed in instructional settings with a scheme which involves student exchanges among different countries. Typically, teachers arrange opportunities for all students to get face-to-face tandem and once these students have known their partners and arranged the time and place for the tandem session, they are asked to choose a particular cultural topic among those dealt with in the project and talk about it with their corresponding partners. Students are requested to tape-record all conversations and then prepare a particular report for the particular topic they have been talking about in the sessions. The aim of this oral report is to encourage a more in-depth reflection about the topic being discussed while speaking skills are being promoted. All recorded tandem conversations could be added to the listening library of the class and be used as the basis to prepare additional activities that make students reflect on linguistic, pragmatic, intercultural-related issues such as tone of voice, silence and strategic features underlying these oral interactions (Martinez-Flor & Uso-Juan, 2006).

The *activity of making up questions to the native speaker* could also be an interesting one. A native speaker in the target language (for example a foreign exchange student) could visit the class and students could be asked the task of preparing questions in small groups in order to interview the visitor. Questions should include items about the topics the project is dealing with such as education in his/her country, what s/he likes doing at the weekend, eating habits or politics. Once the interview is

over, the teacher's crucial task is o lead follow-up discussion so that the responses provided by the native speaker can be interpreted or possibly re-interpreted by the students (Omaggio, 2001).

Lanzaron (2001) discusses *role-playing* as another activity that may work well in the oral skill class. In particular, this activity has been claimed to be suitable for practicing the cultural variations in speech acts such as apologizing, suggesting and complimenting among others. On the other hand Olshtain & Cohen (1991) suggest a five-step process for the teaching of the speech acts. The first step involves what they call diagnostic assessment in which the teachers determine the students' level of awareness of the speech act to be taught. In the second step, the teacher presents students with examples of the speech act in use (for example model dialogues) and students are to guess details with regard to participants such as their social status or role-relationships as well as to the particular speech act, that is, whether an apology could be considered an offence, for example. In the third step, students are given a variety of typical situations in the target culture and they have to evaluate how contextual variables affect the choice of the linguistic form of the speech act. In the fourth step, students perform a role-play as a final practice.

As highlighted by the above authors, the important thing is to supply students with a lot of details about the role-relationship between the interlocutors as well as about the situation. This practice is followed by feedback and further discussion. The final step of the approach, is to r help students be aware of similarities and differences between speech act behaviour in their own culture and in the target culture. Alike, pictures,

short scenes from films or documentaries can be used to elicit students' opinions on a given cultural topic (Olshtain & Cohen, 1991).

There are other oral classroom activities, which exemplify best practices in intercultural teaching and learning. These learning tasks serve as examples designed to assist (English) language teachers in building interculturality among language students within the context of the foreign language classroom. A good example is *Cultura* online blog exchange: The internet has made it considerably easier for (foreign) language teachers to create an environment in which meaningful interactions between local students and students of the target culture can take place.

In Furstenberg's (2010a) *Cultura* Programme, American students studying French engage in online discussions with French students learning English by comparing and analyzing texts of a similar nature derived from both cultures. During the online experience students from two different cultures are expected to formulate questions for each other in order to fulfill the objective of becoming more open to the other's viewpoint during the perspective exchange process. All participants write in their native language but read in the target language and sessions in the classroom take place entirely in the target language as an extension of what is discovered online. Students involved compare materials such as surveys, films, websites, literature, images & video. For example, the teacher may ask students to compare the websites for the two schools involved in the web based exchange.

Based on these website observations students begin a process of inquiry leading to mutual cultural discovery of the differences and similarities between the two schools.

Students from both cultures not only obtain vital information about the foreign culture as a result of having their questions answered, but more importantly are provided the opportunity to present their perspective thus becoming more aware of their own culture in the process. Further, Furstenberg (2010a) describes her program as a process of negotiation in which students work together to make observations, craft hypotheses and search for patterns while simultaneously confronting and pondering their own attitudes, beliefs and values. Online activities like the one employed by Furstenberg (2010a) guide students toward becoming more open to other perspectives while simultaneously creating the opportunity for students to inquire further into explanations of their own cultural beliefs and actions.

Through this never-ending journey of enquiry, students encounter many themes weaved throughout intercultural competence such as self-awareness, student as researcher and importance of the process. This type of classroom environment creates possibilities for attitude transformation as well as the acquisition of knowledge of other cultural norms, institutions and beliefs. Students obtain real life skills in interacting with others via the online forum. This exercise also increases students' acquisition of new vocabulary, grammar, structure of the target language through the reading of online materials and blog posts from the foreign students. The present study concurs with Furstenberg (2010a) in that CFR English language teachers in collaboration with teachers of other foreign languages taught at the Centre namely French, Spanish, Portuguese and Arabic may adapt the *Cultura* online blog exchange mechanism to help their students explore more on interculturality. In addition these teachers may introduce a local student exchange at the Centre where

both teachers and their students have an opportunity to attend a different language classroom session to enrich their intercultural spectrum (For example an English language teacher with his/her students attending a Spanish or French classroom session.

2.5.3.2.2 Classroom Listening Activities

Literature identifies a variety of listening activities that can be used by English language teachers to inculcate intercultural competence among students. Activities such as video-taped cultural dialogues, audio or video-taped cultural misunderstandings and tape recorded interviews with native and other various (many) speakers could promote listening skills with a special emphasis on intercultural competence: In video-taped cultural dialogues, students view a video sketch where two people of different cultures are discussing an area of a cultural topic that the project focuses on. One of them is from students' own culture whereas the other is from the target culture. The (English) teacher plans pre & post-listening questions to raise to raise students' cross-cultural awareness while practicing listening. For example a pre-listening question could request students to predict the opinions of the two persons with regard to the given topic while the listening question would require them to confirm or reject their predictions made on the pre-listening phase. Finally, the post-listening question could ask them to critically discuss the opinion of the person from the target culture. Once discussion on content is over, students could also be requested to identify differences (if any) among the two persons interacting in the scene with regards to pauses, changes of intonation, voice quality or periods of silence on the one hand and with regard to non-verbal

means of communication (body movement, facial expression, eye contact and other non-verbal cues) on the other hand (Omaggio, 2001).

Lynch & Mendelson (2002) hold that listening to audio or video-taped intercultural misunderstanding is another useful classroom activity to further sharpen students' awareness of cultural differences whereby students can be required to listen to a situation that reports a real-life intercultural misunderstanding, which will inevitably increase their intercultural awareness, while White (2006) holds that tape-recorded interviews with native speakers is another useful activity particularly suitable for practicing intercultural competence. Students get into groups and are assigned the responsibility of tape-recording an informal interview with a native speaker they know. Students choose a cultural topic the project is based on and prepare questions on that topic for the interview. In class, the interviews are played and students compare the opinion of the interviewee on the particular topic with their own opinions. These spontaneous recorded conversations offer two benefits. First, they give students the chance to be exposed to the natural language by listening to the native speaker's responses, something which is difficult to find in scripted material. Second, they encourage students to become aware of their own common problems with grammar, pronunciation, intonation, vocabulary and the like by listening to themselves. Moreover, songs, jokes or anecdotes from typical films from the target culture could be an excellent source of listening material to transfer students to the target culture and prepare them to communicate naturally. White (2006) finally notes that all recorded material gathered by students in the second stage of the project (interviews, TV or radio news, films, documentaries, songs, jokes or anecdotes

among others) could be used as a starting point of a modest *Listening Library* of culture-specific material for the class. Material should be organized into different thematic packets, accompanied with worksheets of structured exercises prepared by the teacher in order to develop all components underlying listening. It is agreeable that English teachers could use video-tapes, TVs, tape-records, radio news, CDs/films, live songs, jokes, dialogues and interviews in different cultural contexts in order to improve students' intercultural communication and foster effective communication particularly with reference to the teaching of English Language as the most widely spoken and written language in the world White, 2006; Omaggio, 2001).

2.5.3.2.3 Classroom Writing Activities

Communication can be oral (as detailed above) or written. This sub-topic presents writing activities in an intercultural language classroom. According to Omaggio (2001), activities such as tandem e-mail learning, designing stories and story continuation among others may develop writing skills with a particular emphasis on the intercultural component. *Tandem e-mail learning* has been regarded as an effective activity to promote cross-cultural dialogue while it is a means of engaging students in extended writing in a motivating way (Dodd, 2001). The idea is that two native speakers of different languages help each other to learn each other's language through the use of email, communicating 50% of the time in each other's language.

Once all technical aspects have been solved, students are first introduced and they are then requested to engage in a written dialogue based on a given cultural topic of

the project. For in-class work, students are requested to bring into the class the printed copy of all e-mail exchanges in order to prepare a brief report in which they synthesize how the topic discussed in the e-mail conversations is represented in the partners' culture (Dodd, 2001). For such an activity, students are encouraged to follow Kroll (2006)'s suggested sequence of steps from the setting of an assignment to the point at which students submit the complete text including preparation for the given text, drafting and feedback, which may be repeated as many times as needed prior to submitting the final written assignments (Uso-Juan et. al, 2006).

An additional activity that could be used to promote students' cultural imagination through writing is *designing stories*. The (English) class teacher selects some magazines and first selects a variety of pictures that depict people in strange situations in the target culture, and then divides the class into small groups making each group responsible for describing what is happening in a particular picture. Once the groups have had the chance to generate their own opinion about what is happening in the picture and the group leader has informed the rest of the class, students have to re-tell the story either individually or in groups, making sure the written account is coherent & cohesive (Omaggio, 2006).

Likewise students' cultural imagination can be promoted through writing by selecting passages with cultural misunderstanding. Ideally, passages should be narrative texts with different paragraphs each leading toward the intercultural misunderstanding. Typically, the teacher covers all except the first paragraph in which the situation is presented. Students are then requested to read this first graph

and continue the story in the way they think is most likely. In such a process, students should be encouraged to plan, draft and revise many times as needed before it is ready for submission (Uso-Juan et. al, 2006). Summarizing on writing activities, Omaggio (2001) says similar to the speaking skill, all aural, visual and reading materials collected by students in the second step of the project could serve as the basis for engaging students in the preparatory activities that precede the students' the students' drafting of a written text, which is essential if students are to master the skill of writing. At the end of the implementation stage, students reflect on their experience and exchange opinions about the topics dealt with in the project. This discussion encourages them to take an evaluative and critical position in relation to cross-cultural awareness activities in which they have participated. It is agreeable that before engaging in writing activities students engage in reading materials as a preparatory stage, which underlines the inseparable relationship between writing and reading activities.

2.5.3.2.4 Reading Classroom Activities

A variety of activities may be used in the language class to develop reading skills with a focus on the intercultural component. This subsection mentions a few, including critical reading, cultural bump activities, and activities focusing on written genres or cultural extensive reading among others: *Critical reading*-is reading to make judgments about how a text is argued. It is a beneficial reflective activity for promoting students' intercultural competence while practicing the reading ability. In carrying out, this activity, the general framework based on *pre-*, *during-*, and *post-reading* instruction could be of help. For example while at a *pre*-reading activity

students could be asked to determine the content of the reading by strategically previewing the passage and then judge whether the identified content is representative of their own culture or of the target culture, at a *during*-reading activity students could be requested to focus not only on *what* the text says (typical of close reading exercises) but also, and most important, on *how* the text portrays the given topic (i.e. author's choice of language, structure). Finally at *post*-reading activity, students could be asked whether the content of the text would vary if it was written by another writer or read by another reader in a different cultural context (adapted from Uso-Juan & Martinez-Flor, 2006b).

Moreover, teachers can also make students read situations in which there is a *cultural bump*, that is, a situation that causes people to become uncomfortable or strange given particular cultural beliefs and attitudes. Then different written interpretations of the behaviour of the people involved in the situation can follow the account in a multiple choice format to allow class discussion and subsequently, check whether students have correctly interpreted what went wrong and why people acted as they did, which will certainly help students become aware and understand behaviour in a target culture (Williams, 2001). While Williams (ibid) notes that students can also be required to analyze two written texts with a similar genre for example, reading advice columns in daily news papers but which are from different cultures in order to compare if concerns and debates vary between cultures, Celce-Murcia & Olshtain (2000) note that the sentences of a cultural anecdote could be scrambled by the teacher and then students could be requested to put the anecdote in sequence. This is a useful activity to help students discern organizational issues in a given text.

Actually, all materials gathered by students could serve as the basis to prepare additional activities that make students develop in activating all competencies of the communicative competence construct.

Word association where students associate words in a given text to a given cultural topic could be helpful to promote students' linguistic competence. Analysis of the text devices that convey the intended meaning of a given cultural text could serve to promote students' pragmatic competence (Williams 2001; Celce-Murcia and Olshtain 2000). Furthermore the practice of previewing or making guesses about the content of a given cultural text both before and while reading could work to develop students' strategic competence. Finally, as happens with listening, all reading materials gathered by students (newspapers, magazines, books, comics, and anecdotes to mention a few) could be used as the starting point of a modest extensive *Reading Library* of target culture-specific topics. Extensive reading should be promoted both in and out of the classroom. In the classroom, students could engage in 10 minutes of *sustained silent reading* to read individually what they select from the class library (Council of Europe, 1995).

Council of Europe (1995) summarizes well the following conditions for classroom activities, which English Language teachers need to adhere to: activities that will help to create a good atmosphere and reinforce effective communication skills and group dynamics; activities which work with the images we have of people of people from other cultures or social origins different from our own; activities which explore social, economic, cultural or educational mechanisms that lie behind situations of discrimination, refusal, exclusion and marginalization; activities which encourage

students to act and bring about social change based on values of equality, respect, exchange of ideas and the acceptance of difference. This Council further emphasizes that intercultural language teaching is not a closed programme that may be repeated without continuous modifications.

On the contrary, not only is the range of possible intercultural activities very wide but also English teachers need to question continuously what they are doing and why. It is impossible to 'buy a magic formula' which can guarantee success. However to help teachers to know how and where to place the limits of each intercultural activity, they must be aware of the following factors: context and extent of activity intended to organize, context in which students are going to work and the limit it imposes on their students; students' level of acquaintance and relationship they have among themselves and with other people; and level of participation in the activity (be it speaking or listening). If they feel responsible for the outcome of an activity, the results will be more positive than if participants feel they have only a positive role to play. On the other hand English Language teachers have to take into account that isolated activities have limited effects. In English intercultural teaching, teachers should focus on values, attitudes and behaviour thus it would be desirable for each classroom activity to be developed within a wider process but this does not mean that these teachers should turn down limited opportunities to facilitate intercultural processes. It is mainly a question of tailoring ambitions; the meaning of activities should start and must be referred to the students' daily life. Teachers should always aim at generating positive attitudes in the students' own environment and link that environment with the rest of the world.

How (English) teachers approach each intercultural language teaching will depend on their concrete possibilities to act and on the participants/students. Teachers have the role of using these ideas and principles in designing the classroom activities (Council of Europe, 1995). As mentioned before, while the focus of this study is largely on speaking and listening activities in an English classroom, other activities namely writing and reading are also included because they are complementary to speaking and listening skills as explained above. Thus this study absolutely agrees with Omaggio (2001) who views that in the present multicultural world, it is the (English) teachers' role to teach the four skills: speaking, listening, writing and reading with a focus on an intercultural communicative competence. Teacher's role is more detailed below:

2.5.4 Teachers' Roles in Intercultural Language Teaching

This subsection is divided into two parts: redefinition of the role of the language teacher and; the roles of (English) language teachers in the present multicultural society as explained below.

2.5.4.1 Redefinition of the role of language teacher

The idea of intercultural language teaching calls for a redefinition of the role of the language teacher. Different scholars have presented their views on the redefinition of the role of the language teacher in the present multicultural world. In order to define the role of the language teacher, it is important for this teacher to know the qualities needed to foster intercultural understanding in a larger perspective and assist the student in achieving the intercultural communication competence (Lazern, 2005).

Redefining the role of a language teacher, Byram et. al (2002) correctly suggests that in the 21st Century (foreign) language teachers are no longer expected to transmit detailed information about the culture being studied to students rather the teacher needs to assume the role of facilitator as s/he guides the learning process in order to actively involve students as they explore, discover, analyze and evaluate meaningful information through primary and authentic texts, audio, video and media. In such a learning environment, knowledge is shared, new values and opinions are considered and students take ownership of their own learning.

In addition to Byram et. al (2002), Bowers (1986) views that the role of the language teacher should be redefined in the manner that leads students to achieve not only linguistic competence (LC) but also intercultural communication competence (ICC). Nevertheless, it should be noted that language teachers are not expected to teach only a specific society and culture. Emphasis should be placed on developing language students' own experience as the nature of intercultural learning as well as skills and competencies to enable them to enquire into different beliefs, values, cultural differences and practices, with which they were previously unfamiliar. In other words it is critical that students' understanding on the nature of ICC (itself) as well as intercultural interaction be made explicit as far as possible. This can help students to look beyond English in order to consider how the language is used within a broader cultural framework (Bowers, 1986). Bowers rightly rejects the notions of language that ignore social and cultural contexts of language use and the learning objectives of language that disregard ICC. It is advisable that preparing teachers to fulfill all their

roles and carry out their responsibilities depends greatly on their training and professional development.

Differing from Bowers (1986), Sercu (1998) views that language teaching in today's society should include educational, technical, ethical and psycho-social roles with various responsibilities attached to each of them. He says separately and equally important language teachers have to become students side by side with their students. Of all these, it is the ethical dimension the makes many language teachers uneasy due to the high social and political environment it implies. They need to be told that their role is to enable their students to understand the world and help students to communicate across linguistic and cultural boundaries and play an active role at many levels in the world (Kelly et. al, 2002).

Further on redefining the role of the language teacher, Jones (2002) views that the teacher's role should be that of a cultural worker, which includes facilitating and challenging the on-going interaction between students and the other culture while Boylan (2001) proposes that this role can be specifically linked to teachers' responsibility to transform students' consciousness. Moreover, While Phipps and Guiherme (2004) suggest language teachers to embrace a critical pedagogy, which ensures they should not be neutral but committed to moral and political struggle, Ruaene (1999), correctly criticizes proclaiming language teachers with a political agenda doubting whether teacher's role should reach that far.

In conjunction with the views presented above, language teachers are asked to teach culture as mediated through language (Kramsch, 1998). Promoting intercultural

speakers tend to allow language teachers to see themselves as "brokers between cultures" (Kramsch, p. 30), and they may find that they learn as much as their students (Dunnett et. al, 1986). Teachers can also take other aspects of culture such as age, gender, class and ethnicity into account since these factors can have effect on students' interpretation of discourses.

Kramsch (1998) establishes that if teachers are prepared to include explicitly aspects of culture in language learning lessons from both students and other cultures, this may lessen conflicts and misunderstandings that may arise in interpreting a text or an utterance in intercultural communication encounters. In short it is not intended that students imitate native speakers of a target language and culture, but rather they can study target cultures related to a language they learn or of the interlocutors with whom they wish to communicate. He holds that since a language cannot be fully learnt without an understanding of an intercultural context, the role of the language teacher should be to check that language students are also culture students.

Lastly on the redefinition of the role of the language teacher, some authors have pointed out that in the today's multicultural society, the teacher is a mediator, a "gatekeeper" (Alptekin, 2002:58), who should give priority not to the amount of knowledge to be acquired but to the development of new attitudes, skills and critical awareness in the student. This is to say the task of a language teacher is not to provide comprehensive information or bring the foreign society in the classroom for students to observe and experience but to develop in students the competence that will help them relativize their own cultural values, beliefs and behaviours and

investigate for themselves the *otherness*, what is different from their own *norm* (Risager, 1998). This teacher would be what we might call an intercultural teacher-a teacher who can help students to see the connections between their own and other cultures as well awaken their curiosity about *difference* and *otherness*. In this context a non-native teacher, who can move between the home and target cultures, may seem to be in a better position, however, a curious, open-minded native teacher, especially if widely travelled, would not be at a disadvantage (Corbett, 2003).

In fact the best teacher will not be defined as a native speaker or a non-native speaker but rather that person who can help students to see the connections between their own and other cultures, as well as awaken their curiosity about *difference* and *otherness* (Byram, 1993; 1997). In the light of views presented by different scholars on the redefinition of the role of language teacher, this study delineates the roles of (English) language teachers below.

2.5.4.2 Roles of English Language Teachers

English language teachers have the roles of *linguistic/cultural experts, expert methodologists* and *expert professionals.* The *linguistic/cultural expert* role implies that the language teacher must not only know about the language (pragmalinguistics) but also be able to use it appropriately (sociopragmatics*).* In other words teachers must possess the right knowledge, skills and perceptions that they are trying to develop in the students. The *Expert methodologist* role implies teacher's mastery of pedagogic methods and strategies of teaching while the *expert professional* role relates to teachers as professionals in the institutions they serve. These institutions

include their teaching places, professional organizations, collegial networks and the national and international communities they belong (Kramsch, 2004)).

To elaborate the *linguistic/cultural expert* role, English language teachers have distinct roles: they are activities managers and language facilitation units in which they have to assist students to become more aware of the world (intercultural awareness) around them and assist them to better interact with that world. In other words in the 21st Century, language learning is not about collecting information and remembering facts. English language teachers must see their profession more in the light of teaching their students in the broadest way (preparing them for practical life as opposed to feeding them with information, which they end up forgetting soon or later).

Based on the standards found in the Council of Europe's Common European Framework of Reference for Languages (2001), Byram et. al (2002) emphasize the fact that since culture is an ever changing force, English language teachers have the role of creating an environment of curiosity and inquiry in order to guide students toward intercultural competence. The authors recommend creating an open atmosphere in the classroom and offer examples that allow students to compare and contrast cultures. In this situation the teachers' role is not to provide specific questions and answers in relation to the artifacts, rather to pose some open-ended questions to guide students toward independent discovery of differing world views based on common textual material. It is agreeable that this places the student in the role of active gatherer of knowledge and information thereby minimizing judgment about the future. Furthermore, English language teachers have the role of guiding

students through activities in which attitudes about the *other* are considered and ideally transform the students. The goal for students is to start by questioning their preconceived ideas before entering into a process of discovery about the "other" with the intent of becoming more willing to seek out and engage with otherness in order to ultimately experience relationships of reciprocity (Byram, 1997).

As students begin to engage in an analysis of other cultures, certain knowledge must be acquired. It is imperative for a (foreign) language teacher to allow time for students to explore the national identity of the home culture and the target culture in relation to history, geography and social institutions. Once students have taken time to discover the similarities and differences between their culture and that of the target culture, the teacher has the role of crafting activities that will prepare students to build relationships with people of diverse backgrounds and languages. Next it is the teacher's role to provide time and space to students in order to develop skills in interpreting and relating. When students begin to identify ethnocentric perspectives and misunderstandings related to cross-cultural situations, they become able to understand and then explain the origins of conflicts and mediate situations appropriately in order to avoid misinterpretations. Finally skills in discovery and interaction allow intercultural speakers to identify similarities and differences between home and foreign cultures resulting in successful communication and the establishment of meaningful relationships (Byram, 1997). So it is indeed advisable that (English) language teachers have to shoulder all these roles and responsibilities in the language classroom. However, in the midst of these roles is the assessment of intercultural communication competence.

2.5.5. Assessing Intercultural Communicative Competence

Intercultural language teaching entails assessing intercultural communication competence as one of the significant roles of language teachers. Assessment is an integral part of intercultural language teaching and learning. As Sinicrope and colleagues contend, assessment should play a key role in helping teachers to understand and improve students' ICC capacities, providing an empirical basis for tracking development, motivating learning, examining outcomes and indicating areas for constructional improvement (Sinicrope et. al, 2007). The aspects of the curriculum that are assessed will most likely be those that teachers include in the curriculum and programs that they develop. The National College English Curriculum Requirements (2004) set the goal of English teaching as '…to develop students' integrative English skills especially the listening and speaking ability so that they will be able to communicate effectively through speaking and writing in their future work and social activities, and meanwhile, to enhance their ability to study independently and improve their intercultural communicative competence for social development and international communication' (p. 2).

It is agreeable that the (English) language syllabus must stress the importance of improving students' ICC. If teachers recognize ICC as one of the objectives of a foreign language course, evaluation and testing must be carried out to provide feedback on the effectiveness of teaching and enhance students' motivation (Byram, 1997).

Criticizing Sinicrope et. al (2007) and the *National College English Curriculum Requirements (2004)*, Zheng (2004) says different from business people or other

professionals in the workplace, students have to acquire ICC mainly on campus where culture if taught, it is bits and pieces of information. Culture testing has traditionally measured the scattered factual knowledge of it rather than insights or awareness of the essence of culture. He states that the assessment of ICC is a field that is rife with controversy. Part of the reason lies in the validity of a test. The validity of the test must be referenced against the skill, performance, ability or whatever the instructional programme purports to instill. In other words unless what is being tested or assessed is clarified adequately, appropriate measurement tools cannot be developed. Therefore before developing the method of ICC assessment, the content of assessment must be clarified.

Zheng (2004) shows that despite many efforts over the last three decades the language teaching profession has not succeeded in developing a valid standardized measuring process for culture learning. This view is supported by Xiaole et. al (2012) who argue that despite the positive development of the theoretical foundation of ICC, its measurement has made little progress to date. In contrast, this study views that despite the difficulties raised, assessing ICC is not impossibility. As long as teachers have reasonable set goals for intercultural communication, it is feasible to assess students' competence in intercultural contexts (Zheng, 2004).

The present study considers that three components: *knowledge, attitude and skills* of ICC should be assessed. When *cultural knowledge* in language testing is mentioned, it generally refers to the following abilities: the ability to recognize cultural information or patterns, the ability to describe or ascribe to the proper part of the

population/a pattern in the culture or social behaviour, the ability to recognize a pattern when it is illustrated.

This goal focuses on factual information about selected patterns of the target culture. Students' ability to recall, recognize and describe cultural information. *Attitude* toward culture involves the student's attitude to other cultures, awareness and sensitivity of cultural differences and flexibility in dealing with culturally different ideas. The testing of cultural behaviour includes the following abilities: the ability to use cultural information or patterns, the ability to react appropriately in a social situation, the ability to predict how a pattern is likely to apply in a given situation, the ability to describe or manifest an attitude important for making one acceptable in the foreign/alien society, the ability to evaluate the form of a statement concerning a culture pattern, the ability to describe or demonstrate defensible methods of analyzing a socio-cultural whole, the ability to identify basic human purposes that make significant the understanding which is being taught. This objective refers to the *behavioural skills* such as the ability to act meaningfully, unobtrusively and inoffensively in real or simulated cultural situations (Byram, 1997 & 2003; Fantini, 2006; Zheng, 2004).The above three components (*knowledge, attitudes and skills*) in relation to ICC assessment methods are detailed below:

2.5.5.1 Assessment of Cultural Knowledge

Literature shows that there are many ways for acquiring cultural knowledge and skills. For instance Lafayette & Renate (1975) point out that there are three basic methods for acquiring cultural knowledge and skills: a total uncritical immersion into

a culture, defined as cultural conditioning. The student learns by imitation and stimulus-response techniques such as an individual becomes acculturated into his/her own society; critical and analytical observation of recurring incidents that demonstrate a similar pattern of cultural behaviour. This method is used by anthropologists and social scientists, language teachers inclusive and should ideally be applied while totally immersed in the cultures; guided observation of selected patterns in isolation followed by explanation and interpretation of the pattern with the help of a knowledgeable resource person. It is obvious that (English) students must depend on this method and since students are usually exposed only to 'sample' cultural incidents, the observations must therefore be followed by teacher-guided explanations. Factual knowledge on history, geography, religion and art of target culture has long been included in English teaching and traditional written examination with blank filling, multiple choices, true or false questions can effectively assess students' mastery of this knowledge.

Cultural knowledge on the micro level such as life style and cultural values can directly influence people' verbal and non-verbal communication and should be the key objective of culture teaching in English language teaching. However, this type of cultural knowledge is hard to assess because of its vast content and subtleness of perception. For the assessment of cultural knowledge on micro level, the following suggestions are offered: First, assessment of cultural knowledge on the micro level should be placed in specific situations. Cultural knowledge and the situation in which an intercultural encounter is present are inseparable. The explanation of a communicative behaviour varies with situations. The situation decides whether a

communicative behaviour is appropriate and consistent with cultural norms. Second, the content of cultural knowledge should be clearly defined. What has been taught should be assessed. The content of assessment limits the tasks that students are realistically asked to perform on a test. Cultural knowledge assessed should focus on the knowledge, which can influence intercultural communicative behaviours. Third, knowledge on host culture should be included in the assessment. For a long period of time, host culture is ignored in culture teaching. However, without a deep understanding of one's own culture, a person's knowledge on intercultural communication is incomplete and unsystematic, which in turn affects the efficiency of his/her intercultural communication (Lafayette & Renate, 1975).

2.5.5.2 Assessment of Cultural Attitude

Attitude toward other culture is an important component of ICC. If a student does not have the motivation to communicate inter-culturally or has a hostile attitude to something culturally different from his/her own, they will never succeed in an intercultural communicative event. Since attitude toward other cultures is related with a student's psychology and cognitive ability, it is of great difficulty to assess it. To have a general idea of a student's attitude toward cultures, assessors can make use of some well-developed tools for attitude assessment such as the social distance scale (Bogardus, 1925), the semantic differential approach (Osgood et. al, 1957) and statement judgment method (Grice, 1934) according to their specific purpose of attitude assessment. What should be noted is that students' attitude toward other cultures may change with the progress of their culture studies, therefore, attitude assessment would better be assessed both at the beginning and end of a teaching

programme to monitor the changes in attitude (Borgardus, 1925 & Grice, 1934). This study views that despite the useful ideas on assessing students' cultural attitude from Borgadus and Grice, their proposed assessment methods seem too old in the 21st Century. The Intercultural Development Inventory (IDI) method by Hammer, Bennett & Wiseman (2003) and other recent intercultural assessment methods would be more ideal today.

2.5.5.3. Assessment of Cultural behaviour skills

With adequate cultural knowledge and appropriate attitude toward other cultures, how a student will behave in an intercultural communicative situation is the biggest concern of ICC in language teaching. Culture behaviour can be indirectly assessed by a written test with multiple-choices, true or false questions and short answers questions to provide to provide objective revelation of a student's competence in intercultural communication. However, a written test is only an indirect way of cultural behaviour assessment because what a student really does in real communicative situations and what s/he expects they could do is something different. Written tests always involve the factors of luck. Therefore it is necessary to evaluate a student's competence in handling intercultural encounters in a more scientific way. Performance evaluation is a supplement to a written test of cultural behaviour. In performance evaluation, students are assigned a specific task of intercultural communication and teachers observe their format of response to evaluate carefully their behaviour with reference to a prescribed scoring system. Since the method is task-based, the task must be carefully designed to cover the content of assessment.

The scoring system should be clearly explained to students so that they can understand the feedback the teacher gives to their performance (Zheng, 2014).

Another method that could be adopted for evaluating students' cultural beheviour is portfolio assessment. "A portfolio assessment is a purposeful collection of student's work that exhibits the student's efforts, progress and achievements in one or more areas. The collection must include students' participation in selecting contents, the criteria for selection, the criteria for judging merit and evidence of student's reflection" (Paulson, Paulson & Meyer, 1990:60). A portfolio shows the students' progress at each stage whether in their learning or in their thinking, so it can record the students' growth. When used in classroom for learning purposes, portfolios can provide an organizing structure for teacher-student feedbacks and student-self reflections. It is through self-reflection that students analyze their learning patterns and growth in order to view more clearly their progress.

Portfolios encourage students to reflect on their work to analyze their progress and set goals. Portfolios can be used not only to individual classes but also to individual students. Portfolio results can be used to plan the teaching. A portfolio provides samples of a student's errors. To employ portfolio assessment in cultural behaviour assessment, teachers and students can follow the following procedures: First, at the very beginning of a teaching programme, the teacher and students negotiate the content of the portfolio, which should reflect teaching objectives, teaching contents and expectations of both the teacher and the students. Meanwhile, the form of the assignment should be clarified. Assignments should take varied forms such as survey report, teamwork-research project, and oral presentation and so on. As in

performance evaluation scoring standard are important for smoothly carrying out the assessment. These standards should be comprehensive and in detail. Students should be told the schedule for completing different assignments. Second, in the process of task completion, the teacher should provide necessary guidance and instruction to students and master the progress of students' project.

Lastly, at the end of a teaching program, the teacher should organize students' self-assessment on the basis of his/her own assessment of each student's portfolio. (Scarino, 2010). Scarino (ibid) underscores the portfolio in that it is an open process that allows students and teachers to work together in documenting the learning growth. Portfolios work as effective forms of process-oriented assessments by affording each student the opportunity to interpret meaning, consider judgments and defend language/culture choices on an individual basis. Schulz (2007) confirms the beliefs that portfolios are the most effective way to record the process of becoming inter-culturally competent in the (foreign) language classroom. She includes in her ideal portfolio space and time for critical reflection, self-evaluation, and feedback from peers, teacher, discussion and collaboration. Her final suggestions for teachers, who are planning to use this system to assess intercultural competence, include allowing students the time to record new insights, to begin the process in English and transition to using the target language and allow adequate time to consider cultural situations in class (Schulz, 2007).

While Byram (2005 p. 14) criticizes working from a portfolio perspective, which he calls "an autobiography of intercultural experiences" and which he describes as

"problematic-focused" (majoring on difficulties v/s pleasurable experiences), this study is in agreement with Paulson et. al (1990), Scarino (2010) & Schulz (2007)that portfolio assessment is a typical formative assessment method and consistent with student-centered teaching principle. If scientifically designed and carried out in the assessment of ICC, it can constructively serve the teaching of ICC on college/university campus.

Deardorff (2006, 2009)'s model of intercultural assessment below is a clear and precise summary, which comprehensively provides the essential of intercultural competence assessment. Deardoff (ibid) notes that in the course of assessing intercultural competence teachers need to begin with attitudes: moving from an individual level (attitudes) to interactional level (outcomes) and that the degree of intercultural competence depends on the acquired degree of attitudes, knowledge/comprehension and skills. Four things in relation to this model of assessment must be born in mind: First, intercultural competence development is an ongoing process, and thus it is important for individuals to be given opportunities to reflect on and assess the development of their own intercultural competence over time. In addition, this suggests that assessment should be integrated throughout targeted interventions. Second, critical-thinking skills play a crucial role (see the skills module in figure 2.3) in an individual's ability to acquire and evaluate knowledge. This means that critical-thinking assessment could also be an appropriate part of intercultural competence assessment. Third, attitudes-particularly respect, (which is manifested variously in cultures), and openness and curiosity-serve as the basis of this model and have impact on all other aspects of intercultural competence.

Addressing attitudinal assessment then becomes an important consideration (Deardorff 2006, 2009). Fourth intercultural experts agree that the ability of an individual/student to see from other perspectives is important. As a result of this ability, assessing global perspectives and the ability to understand other worldviews becomes an important consideration as well. This deep cultural knowledge entails a more holistic, contextual understanding of a culture, including the historical, political and social contexts. Thus an assessment of culture-specific knowledge needs to go beyond the conventional surface- level knowledge of food(s), greetings, and customs. Further, knowledge alone is not sufficient for intercultural competence development; as Bok (2006) indicated, developing skills for thinking interculturally becomes more important than actual knowledge acquired.

Individual

| **Attitude:** Respect valuing other cultures; openness (with holding judgment, curiosity & discovery (tolerating ambiguity). | **Knowledge comprehension**: cultural self-awareness, deep cultural knowledge sociolinguistic competence **Skills**: To listen, observe and evaluate; to analyze interpret and relate. |

Process Orientation

| **Desired External outcomes:** Effective and appropriate communication and behavior in an intercultural situation. | **Desired internal outcomes**: Informed frame of reference shift (adaptability, flexibility, ethno relative view and empathy. |

Figure 2.3 Process Model of Intercultural Competence Assessment (Adopted from Deardorff 2006 pp.241-266, 2009).

2.6 Empirical Literature: Previous Research on Intercultural Language Teaching

This section reviews empirical literature regarding the teaching of intercultural communication competence for language teachers. According to Bachman (2004) empirical literature is the literature in which the researcher examines some pertinent phenomena in the real world in his/her research, interprets it in some way and uses the interpretation to reach a decision or generalization about the research.

Research on the teaching of intercultural communication competence for foreign language teachers appears primarily focused on determining the cultural awareness of prospective teachers (Atay, 2005; Bayyurt, 2006; Bektas-Cetnkaya & Borkan, 2012; Byaram & Risager, 1999; Larzen-Ostemark, 2009; Sercu, 2005; Sercu, 2006).

Whereas research on practicing teachers in Denmark and Britain (Byram & Risager, 1999) illustrated that despite an awareness of the necessity of teaching intercultural communication competence in foreign language classrooms, the framework was lacking, another study on practicing teachers in Belgium, Bulgaria, Greece, Mexico, Poland, Spain and Sweden (Sercu, 2005) indicated that teachers' current foreign language and culture teaching profiles do not yet meet the envisaged foreign language and intercultural language teaching.

The need to extend teacher knowledge from the knowledge of subject and teaching techniques to include global perspectives and intercultural language teaching has been voiced by many in the field (Gorski, 2009; Holden & Hicks, 2007). Similarly,

in foreign language teaching, the same necessity to integrate intercultural aspects into practice and teacher training programmes has been felt more heavily and voiced by many in various English as a Foreign Language (EFL) contexts (Aptekin, 2002; Atay, 2008; Byram, 1997; Dogancay-Aktuna, 2005; Erling, 2008; Garrido & Alvarez, 2006; Holiday et. al, 2004; Kramsch, 2005; Lurda, 2008; Matsuda, 2006). Furthermore, national and supranational authorities have felt the urgent need to address culture in language teaching. In the USA, the Programme *Standards for the Preparation of Language Teachers* (2002) and in Europe the *Common European Framework of Reference for Languages*: *Learning, Teaching, Assessment* (2001) reflect the importance of cultural awareness and promote intercultural competence in foreign language teaching. Generally, studies conducted in various countries have demonstrated that many E(F)L teachers have not attained the expected levels of intercultural awareness; hence it is necessary to systematically develop the intercultural competence of pre-service and in-service language teachers Elola & Oskoz, 2008 & Liaw, 2006).

Some studies have recently examined pre-service teachers' development of intercultural awareness during teaching practice programmes abroad (Dooly, 2010; Dooley & Villanueva, 2006; Tang & Choi, 2004). In the context of a teacher-training institution in Hongkong, Tang & Choi (2004) examined the intercultural competence development of four primary education pre-service teachers specializing in English and Mandarin, who had field experience in Australia, Canada and mainland China. The results of these case studies indicated the development of different levels of cultural awareness and knowledge. Dooly & Villanueva (2006) and Dooly's (2010)

research with primary school pre-service teachers from eight European countries also indicated the development of various levels of intercultural awareness and knowledge, in addition to the adoption of a more positive attitude towards multicultural classes. While these studies focused on English and Mandarin for primary school (pre-service) teachers, this study focuses on the English Language in-service teachers at CFR in Tanzania.

A more recent study on pre-service teachers in Finland (Larzen-Ostermark, 2009) revealed that cultural aspects were not adequately addressed in teacher training programs thus requiring a much clearer and stronger focus on culture. However, while the Finnish experience/context is confined to pre-service teachers at university, this study is focused on practicing teachers at the institute where the researcher teaches.

There is a number of studies in ESL contexts, which examined the development of pre-service teachers' cultural awareness in teacher preparation programmes in the absence of overseas experience or interaction with foreigners through the internet (DeJaeghere & Cao, 2009; Fox & Diaz-Greenberg, 2006). These authors conducted a qualitative study with 22 ESL teacher candidates at two universities in the USA. They examined how critical pedagogy and multicultural training helped these teacher candidates to gain intercultural perspectives. Results indicated the teacher candidates "presented a deep understanding of culture" (p. 411) and "reveled a strong awareness of the importance of integrating culture and infusing it into their work on an ongoing basis" (p. 415).

While research conducted in the Turkish context also suggested that both pre-service and practicing English teachers are not adequately equipped to address cultural issues in English Language classrooms (Arikan, 2011; Atay, 2005; Bayyurt, 2006; Bektas-Cetnkaya & Borkan, 2012; Bektas-Cetnkaya & Celik, 2013), Bayyurt (2006)'s study with practicing English teachers indicated that confusion existed as to whether to address culture in language teaching or omit it. Contrary, this study seeks to encourage and convince language teachers to perceive that intercultural language teaching is not an option and it is possible and manageable.

The studies conducted in the above contexts indicate the need for raising intercultural awareness of both pre-service and practicing English teachers. The aim of the current study is to find out why CFR English language students fail to communicate successfully across cultural contexts. Both lecturers and students were asked to provide their perceptions on the teaching of intercultural communication competence to find out whether the teaching materials and methods of teaching allowed intercultural communication activities/interactions and whether the teaching of intercultural communication was a viable and good thing to incorporate in English language teaching at CFR.

2.7 Theoretical Framework: Sociopragmatic Competence

A theoretical framework is a theory which serves as a basis for conducting research and a frame of reference used for observations, definitions of concepts, research designs, interpretations and generalizations (LoBiondo-Wood & Haber, 1998).

The theoretical framework adopted for this study is **Sociopragmatic Competence** derived by Leech (1983). As captured in the definition, this theoretical framework was used as a frame of reference and for observations, definitions of concepts, research design, data interpretations and generalizations in this study. The framework differentiates between sociopragmatic knowledge and pragmalinguistic knowledge. Sociopragmatic knowledge is based on contextual and social or situational variables that determine appropriate pragmalinguistic choices while pragmalinguistic knowledge is based on particular linguistic resources for formulating a particular speech act or utterance. In summary sociopragmatic competence is the ability to use available linguistic resources (pragmalinguistics) in a contextually appropriate manner (sociopragmatics).

The Sociopragmatic Competence framework is appropriate for this study because it focuses on the appropriate usage and selection of a language in accordance with the context and social variables that govern communication. The framework stems from cross cultural different perceptions of what constitute appropriate linguistic behavior(s). Building on Leech's (1983) Sociopragmatic Competence framework, Uso-Juan & Martinez-Flor (2006) note that intercultural competence is needed to interpret and produce written and spoken discourse in a given sociocultural context, which includes cultural and cross-cultural awareness, while Bennett (2004) posits that a student's world view must shift from avoiding cultural differences to seeking cultural differences for effective intercultural communication. Standards (2006) indicate that culturally appropriate interaction occurs when two individuals engage in a reciprocal conversation based on mutual understanding and an attitude of openness

(open-mindedness, flexibility and tolerance of cultural differences) thus when language trainers plan a standard based curriculum, it becomes clear that language and culture are inextricably linked.

Moloney & Harbon (2010) agrees with Bennett (2004) and Standards (2006) in that within the context of language classroom, intercultural practice demands students to think and act appropriately within a growing knowledge of language/culture, which requires an instructional planning that provides time and space for cultural exploration and discovery. Indeed, the knowledge and understanding of the cultural variability allows students to conceptualize differences and similarities in ways that can be applied when interacting with people from a variety of cultural contexts (Gudykunst et. al, 1991).

Literature further categorizes the goals of teaching the target culture as part of the language class into two main categorizes consisting of sociopragmatic goals and teaching goals (Byram, 1997; Planken & Korzilius, 2004). Sociopragmatic goals include having a cultural component, which helps students to communicate successfully with other speakers of the target culture using the target language; helping students to eliminate notions of negative interference and transfer of stereotypes about the target culture; helping students to socialize with other speakers of the language both native and non native; helping to arouse students' motivation and interest in the foreign language to real people and places (Fenner, 2008); and helping to prepare students for future by reducing the element of cultural shock in different cultural contexts. As mentioned earlier the goals of teaching culture include

the acquisition of a wider worldview and learning to be open, accepting and caring citizens of the world community, encouraging positive attitudes and understanding of the people that could ultimately lead to tolerance, the overcoming of stereotypes and the reduction and ego-centricity among other goals.

Taking into consideration the importance being placed on the role of culture in language teaching, Newton et. al (2010) specifically advocate for a socio-cultural competence framework basis as an intercultural communicative approach to language teaching and learning. These authors view correctly that intercultural language teaching and learning as termed in the literature is different from approaches to teaching languages that focus on language without reference to culture, and also from approaches that teach language and culture separately from each other. Sociopragmatic competence framework is related to intercultural language learning, which involves the fusing of language, culture and learning into a single teaching approach and developing with students an understanding of their own language(s) and culture(s) in relation to an additional language and culture for effective intercultural communication (Newton et. al, 2010). It is this framework (Sociopragmatic competence), which helped the present researcher in formulating research questions and choosing methodology and design. It was also used as the basis/frame of reference for data analysis and discussion.

2.8 Research Gap

A lot of research (including Canale 1983, Canale & Swain 1980 and Bachman 1990) has been conducted on the development of linguistic competence. The gap is in

teaching intercultural competence, which is not explicitly tackled. This gap is in fact based on the erroneous idea that language teaching involves merely increasing students' linguistic competence by means of specific tasks usually from a non communicative perspective thereby understanding language learning and language use simply as a source of linguistic features which are taught and used in isolation and in a de-contextualized manner (Palanques, 2014). This view concurs with Tseng (2002) and Omaggio (1993). While Tseng says intercultural communication is not always fostered in language classrooms and if integrated, the approach taken is not necessarily appropriate, Omaggio says that although teaching culture is regarded as an important issue, it is still seen as *insubstantial and sporadic* in most language classrooms. Omaggio (1993)'s argument is echoed by Bollag (2003), Brein & David (1971), Brislin (1989), Brislin et. al (1986), Byram (1997), Gudykunst & Kim (2003), Jackson (2008) and Marin (1989) who note that a great deal of discussion regarding intercultural communication skills has transpired over the last 25 years; however the perspective has remained myopic, failing to move beyond discussion into the reality of teaching/training students.

Moreover, Easton (2001) points some gaps at the English subject specific trainings during teacher careers and lack of opportunities for keeping up to date with the changing practices (Lieberman, 2003; Sercu, 1998; Ruane, 1999), in Europe specifically, a more extensive integration of intercultural or social cultural pedagogy in language teaching is recommended (Kelly et. al, 2002). Indeed it is widely acknowledged that language training (including English language training) does not prepare teachers to deal with the specifics of the intercultural dimension (Dunnett et.

al, 1986; Met, 1993; Lazar, 2002; Ruane, 1999; Guilhermr, 2002; Gundara, 2003). The absence of a systematic approach to intercultural language teaching implies that (English) teachers lack depth of knowledge of the nature and implications of the cultural dimension in the subject (Castellotti & Moore, 2002). Glisan (2001) generalizes that language teaching in many countries lacks the element of teaching intercultural communication.

In addition, the majority of the reviewed studies above have been conducted in other countries and other disciplines other than international relations and diplomacy. In Tanzania especially at CFR where intercultural communication is of paramount importance to students studying international relations and diplomacy, similar or related intercultural communication studies are nonexistent. This study attempts to reduce the gap. It discusses the notion of intercultural competence and proposes the methodological instructional approach for the teaching of this competence.

2.9 Summary of the Chapter

In summary, this chapter has reviewed theoretical and empirical literature as related to the subject of teaching intercultural communication competence. It has included issues of intercultural awareness, competence and context. The chapter has further included teachers and students' perceptions on teaching language and culture, goals and principles of intercultural language teaching, materials and strategies for promoting intercultural communication competence, necessity for teaching it, language teacher's role and assessment of intercultural competence, research gap, empirical literature and theoretical framework (Sociopragmatic Competence).

Sociopragmatic Competence refers to the ability to use the available linguistic resources appropriately in accordance with contextual factors or sociocultural variables in order to avoid or minimize communication problems including misunderstandings and conflicts, resentments and discomfort, ethnocentrism and egocentricity, prejudicing and stereotyping, insulation and communication breakdowns as a whole. The next chapter presents the research design and methodology.

CHAPTER THREE

RESEARCH METHODOLOGY

3.1 Introduction

This chapter outlines the research design, research population, methods used in conducting the study, fieldwork procedures and their rationales. It further provides an account of the sample, methods and process of data collection and ethical considerations. The chapter also explains the approach used in data preparation and analysis. As stated in chapter one, the main objective of this study was investigating the incorporation of ICC in the CFR English Language teaching. The researcher examined teachers and students' perceptions to teach and learn intercultural communication.

3.2 Research Design

Research design as described by Goddard and Melvile (2004) refers to an overall strategy that a researcher chooses to integrate the different components of the study in a coherent and logical way to ensure that the problem is sufficiently and effectively addressed.

This study is a case study which has selected the Centre for Foreign Relations (CFR) purposely and adopts a mixed method-research design mixing the *qualitative* and *quantitative* methods. The *qualitative* method is concerned with analyzing people's perceptions, attitudes, ideas, interactions and understandings on a particular case while the *quantitative* method is concerned with the rating of these ideas,

perceptions, attitudes and understandings on a scale through the Statistical Package for Social Sciences (SPSS), which codes the data and runs them across tabulation, frequencies, percentages and averages (Silverman, 2005).

The study earmarked the CFR English language lecturers and students' perceptions and understandings on teaching intercultural communication competence (English Language curriculum materials). It deliberately used a mixed method design (mixing qualitative and quantitative methods). The researcher preferred this method design incognizant of its strengths. The qualitative method allowed for obtaining more in-depth information on the study while the quantitative method ensured high levels of reliability of gathered data. The use of the mixed design method helped building on the strengths of each method and minimizing their weaknesses. The weaknesses of the quantitative method as experienced in this study such as failure to provide information about the context of the situation, in ability to control the environment and predetermined outcomes were compensated by interaction with the research participants during interviews while the weaknesses of the qualitative method such as departing from the original objectives of the research, excessive subjectivity of judgment and high requirements for the experience level of the researcher were compensated by clearly stating the research problem, crosschecking with the results of the statistical analysis and strong theoretical foundation of the research (Matveez, 2002).

In short the mixed method-research design was used in this study because both the *qualitative* and *quantitative* methods were concerned with individuals' points of view

thus complementing each other to give this study more accuracy and reliability (greater strength). The study investigated perceptions and practices of CFR-English teachers and their students on intercultural communication competence in the subject.

The researcher selected the case of CFR because he teaches English Communication Skills at CFR (place of his experience and interest). One of the strengths of a case study versus other approaches is that it allows the researcher to choose a case in which s/he is interested (Schell, 1992). The other strength of a case study is that it allows the researcher to use the interview method anticipated before the study as applied in this research. The most popular method of a case study is interview, which allowed the researcher to be selective about who to ask questions and allowed him to explain anything not understood by participants (Ahuja, 2005).

Additionally, the researcher chose CFR versus other institutions because of its uniqueness (see its intercultural atmosphere described in subsection 1. 3). It is also an institution in Tanzania that has been training students in international relations and diplomacy longer than any other institution.

3.3 Target Population

The target population in this study was the CFR-English language students and lecturers. However, as noted earlier, lecturers of other foreign languages taught at CFR namely French, Arabic, Spanish and Portuguese including the head of languages' department were consulted only for the purpose of sharing their experience on intercultural foreign language teaching.

3.4 Sampling Procedure

In order to reduce the number of individuals participating in the study, a sampling procedure employing two techniques was used. The employed techniques were **purposive sampling** which was adopted in selecting the language lecturers' respondents and **simple random sampling** which was adopted in selecting students' respondents.

Using the purposive sampling technique, all eight (8) practicing English lecturers at CFR, two (2) from each class level (certificate, diploma, bachelor degree and postgraduate diploma (henceforth PGD) were selected purposely. In addition all eight (8) other language practicing lecturers at CFR including the head of department (French, Spanish, Arabic and Portuguese) were selected purposely using the same technique. Thus the total number of lecturers selected under this technique amounted to (16) sixteen. This technique was preferred because it helped the researcher to choose the case study of his interest and pick individual respondents purposely (Kitchenham and Pfleeger, 2000; Silverman, 2005). In elaboration, this technique allowed the researcher to choose the sample based on who would be appropriate for this study.

Moreover using the simple random sampling technique, twenty (20) students out of an average of sixty five (65) students from each English Language class were selected randomly. The total number of selected students amounted to eighty (80). To get the twenty (20) students from each class the researcher began by defining the population of the study, identifying each member of the population and selecting

individuals from the population. Then the researcher wrote down the name of each individual student on a piece of paper, placed all the papers in a container and randomly picked the papers from the container until the desired sample was achieved. During this process each selected element had to be returned to the container before the next selection was made. This was necessary to ensure that the probability of all selections remained the same throughout the selection process (Chilisa and Preece, 2005).

The researcher chose this technique to select student respondents because it gave each individual student in the population an equal chance of getting into the sample. It also gave each possible sample combination an equal probability of being chosen thus leading to an unbiased representation of the entire students' population (Kothari, 2004).

The **total sample** of individuals amounted to **ninety six (96**): all eight (8) CFR English language lecturers (4 full time and 4 part-time), eight (8) other language lecturers and eighty (80) English students. The term *sample* refers to a finite part of the statistical population whose properties are studied in order to gain information about the whole. When dealing with people as for this case study, the term *sample* is looked at as a set of respondents (people) selected from a larger population for the purpose of a particular study (Densccombe, 2003; Kothari, 2004). According to Miles & Huberman (1994) sampling is essential for all studies because no study whether qualitative or quantitative or both can include everything or everybody. The table below summarizes the sample distribution:

Table 3.1 Researcher's Sample Distribution:

English		French	Spanish	Arab	Portuguese	Grand
lecturers	students	lecturers	lecturers	lecturers	lecturers	Total
Cert 2	Cert 20	02	02	02	02	
Dip 2	Dip 20					
Bach 2	Bach 20					
PGD 2	PGD 20					
Total 08	80	02	02	02	02	96

Table 3.2 Filled Questionnaire(s)

CERT		DIP		BACH		PGD		TOTAL STUDENTS
65		65		65		65		260
S	R	S	R	S	R	S	R	
20	20	20	19	20	20	20	18	77 Total sample

Key:

Cert = Certificates

Dip = Diploma

Bach = Bachelor

PGD = Post Graduate Diploma

S= Selected

R= Returned

Source: Researcher Field notes

In justifying the sample size, the eight (8) English teachers was deemed adequate because a bigger number of respondents does not necessarily result in additional

perspective or information (Cresswell, 1988; Morse, 1994; Patton, 1990). In this study, the eight (8) teachers who practiced English teaching at CFR were interviewed until attainment of saturation level (no more new information).

On the part of students, 20 students selected randomly from each English classroom with an average of 65 students was considered a convenient sample. The size of the sample under random selection should neither be excessively large nor too small. It needs to be an optimum sample. An optimum sample is the one, which fulfills the requirements of efficiency, representativeness, reliability and flexibility (Kothari, 2004).

This study targeted the head of languages department and language lecturers because they all taught in classrooms. English language lecturers provided in-depth information restricted to their teaching (objectives, syllabus/course outlines and teaching methods) while other foreign language lecturers shared their experience in teaching other languages. The head of languages' department was targeted because apart from teaching, the researcher was interested in her comments/views on administrative grounds regarding the language curriculum, policy issues and institutional goals.

Students were targeted to provide perceptions/views on whether or not their English lessons, interactions and activities contained (adequate) intercultural communication. They were also expected to comment on whether intercultural communication was worth and viable in their learning. The researcher purposely included the students in

the target population in order to strike a balance between lecturers and students since lecturers alone could probably be biased and self defensive in their disclosure of information/data. The justification for using students as research subjects is that they are the recipients of the teaching and the ones concerned in the intercultural communication problem (See the research problem).

3.5 Data Collection Methods/Instruments

This study used a methodological triangulation, which is a multiple strategy (combination of methods) for gathering data. The significance of using multiple methods of investigation is that it helps to enhance data quality and confirm validity thus establishing a high degree of reliability and validity of data (Bourgess, 1984; Denscombe, 2003). Another advantage of using triangulation is brought forward by Denzin (1978, cited in Descrop, 1999) in that 'it limits personal and methodological biases and enhances the study's generalizability' (p. 96). Thus the study used a combination of methods mentioned below.

3.5.1 Interview

The interview is a structured conversation designed as a trigger to stimulate the respondents in expressing their attitudes, motivations and perceptions (Hammersley and Atkinson, 1983). Correspondingly, Kvale (1996: 46) describes an interview as 'a conversation that has a structure and purpose'. This study used a semi-structured interview whereby the researcher had a pre-determined list of questions on issues pertinent to the research topic. The interview was taken at different times and different days depending on the convenience and availability of lecturers within the

field timeframe. The researcher interviewed one language lecturer per day on a one to one basis (interviewer and interviewee).

The semi-structured interview method was preferred in recognition of its strengths: the interviews were easy to arrange and fairly straight forward for the researcher to locate specific ideas with specific people; there was interviewer's flexibility in terms of the order in which the topics/questions were ordered; interviewees were able to develop ideas and speak more widely on issues raised and elaborate their points of interest; the researcher was also in a good position to access in-depth information, insights and high response rate (Kothari, 2004).

Despite the usefulness of the semi-structured interviews, a few disadvantages were encountered: The semi-structured interviews produced non-standard responses; they produced data, which were not pre-coded; there was also the possibility of the bias of the interviewer as well as that of the respondent; it was also difficult for the interviewer to have the guarantee of free and frank responses from the respondents because some of them might have provided imaginary information just to make the interview interesting and the fact that what people say they think, prefer or do cannot automatically be assumed to be true – a human element (Denscombe, 2003; Kothari, 2004).

To address these weaknesses, the researcher applied these strategies: transparency-by giving full introduction and clearly explaining the purpose and rationale of the study in order to reduce the effect of the presence of the researcher and his identity; probing for clarification and reassurance from respondents to obtain genuine and

useful information as opposed to assumptions and imaginations and; being systematic and objective during data presentation, analysis and interpretation in order to avoid the researcher and respondent's biasness and enhance validity and reliability to this study.

In this study, interviews were applied to the head and lecturers in the English department (where the study is focused). Data sought related to the objectives of intercultural communication competence, English language syllabus, teaching materials and methods of teaching. In addition, the interviews were applied to heads and lecturers in other foreign language departments to gain their experience regarding the teaching of intercultural communication competence. On top of the interview method, this study used the participant observation method as detailed below:

3.5.2 Participant Observation

Participant observation method as described by Lofland (1997) and Bernard (2005) refers to the circumstance of being in or around an ongoing social setting. It is an expedient means of obtaining in-depth information concerning languages. Hammersley and Atkinson (1983) correctly look at this method as a useful means of studying cultural situations.

In this study, observations earmarked classrooms English interactions between students and teachers and between students and fellow students. The classrooms involved were *certificate, diploma, bachelor and postgraduate diploma (PGD)*. The researcher observed classroom interactions to determine if the teaching-learning materials and methods included an aspect of intercultural communication

competence and determined the levels of intercultural awareness of lecturers and their students and whether these students could contribute or communicate interculturally in the classroom. This method was preferred because of the researcher's awareness on its advantages: the researcher was able to collect data by recording exactly what people did and how they behaved on the actual ground as opposed to what they might claim to be doing and behaving; the use of observation schedule enabled effective observation(s) and elimination of biasness from emotions or personal background of the observer (researcher); the method further helped the researcher to collect substantial amounts of data in a relatively short time span; it provided quantitative data which were pre-coded and ready for analysis; overall, the method achieved a high degree of data reliability as a result of the researcher's physical presence on the actual ground (Denscombe, 2003; Kothari, 2004).

However, apart from its advantages, the participant observation method in this study was prone to these disadvantages: its reliability depended on the 'self' of the researcher and his use of field notes which made reliability open to doubt; the method based on behaviours and not intentions, thus its focus on overt behaviour described what happened but not why it happened; the observation schedule did not have contextual information, which might have a bearing on the behaviours recorded; the physical presence of the researcher and his observation schedule might have intimidated the participants and inevitably disrupted the naturalness of the setting (Denscombe, 2003).

To address these shortcomings, the researcher combined interviews and observation methods. Interviews combined with observations allowed the researcher to check

descriptions against facts (Rossman, 1999). In other words, interviews were integrated to substantiate the observation(s). As said earlier, while interview guides bore a list of questions on pertinent issues on the research topic, the observation schedule was applied to find out the cultural objective, intercultural awareness, methods and materials in English language teaching. Further to interview and observation method, this study used the questionnaire method.

3.5.3 Questionnaire

Another method used for collecting data in this research was the questionnaire. This refers to a list of questions written down by the researcher about the pertinent research topic for the respondents to fill. It is a combination of *true* and *false* questions and/or *open ended* questions. In this study the questionnaire served as a broad baseline which provided feedback as a general diagnostic tool of students' (inter)cultural awareness. Denscombe (2003) correctly views that views/perceptions, attitudes, preferences and beliefs can be investigated through questionnaires.

Further to interview and observation methods, the researcher used the questionnaire method incognizant of its advantages: Being economical, the questionnaires supplied a considerable amount of research data at a relative low cost in terms of materials, money and time; posed with exactly the same questions to respondents, the questionnaires helped to supply standardized answers with no space for much variation to slip in as it would have been for face to face contact with the researcher; the questionnaires further encouraged pre-coded answers where data were ready for analysis once collected; also the value of data was high because respondents provided answers that did fit into a range of opinions offered by the researcher.

Although the questionnaire is not a popular data collection instrument in case studies, structured questionnaires and semi structured interviews can be used together in mixed-method studies in order to generate confirmatory results (Practical Assessment Research Evaluation Vol 15, No1) as applied in this study. Briefly, in this study questionnaires were used to supplement the interviews and observation methods. The significance of using this method was the fact that it enabled the researcher to get in-depth information from the respondents in a non threatening way (Denscombe, 2003). The questionnaires were used to establish students' perceptions towards ICC in the CFR-English language teaching.

3.5.4 Documentary Review

Further data in this study were collected using a documentary analysis. This is a significant application of relevant documents in any data collection. A number of CFR documents were examined in order to illuminate the rationale and purpose of the study. Moreover the documents were used to corroborate and augment evidence from other sources. The examined (published) documents included the centre's English Language curricular and syllabus materials, text books, resource books, handouts, classroom notes, exercises and previous examination papers. Data found in these documents were used in the same manner as data from interviews, observations and questionnaires (Merriam, 1988) hence completing the whole process of triangulation in this study.

3.6 Data Analysis and Presentation

Data analysis as described by Seliger & Shohamy (1989) involves process of sifting, organizing, summarizing and synthesizing data so as to arrive at the results and

conclusions of the research. In this study, data were analyzed using both *qualitative* and *quantitative* methods. The face to face interview, participant observation and the questionnaire were analyzed manually through processes namely *description, classification, connection, elaboration, synthesis, analysis and evaluation.*

The process of analyzing qualitative data varies from one study to another, depending on how the researcher is guided by research questions, the theoretical framework of the study and the appropriateness of the techniques for making sense of the data. The purpose of data analysis in this study was to interpret and hence convert the data into a story describing the research phenomena and participants' views. In this study, the process typically involved collecting data that informed the study, breaking down the data into various categories and making connections between these categories in terms of relationships among them, then visually displaying the interpretation and writing it up (Beck, 2003). This study used several techniques of data analysis and presentation, which included: *Narrative techniques*-these involved actions that were preparatory to the coding process and helped the researcher to derive meaning through narrative approaches such as narrative reading or writing of textual data; *coding techniques*-these applied to those actions, which involved recognizing and organizing the data into categories that enabled the researcher to identify relationships between and among categories; *interpretation techniques*-these were actions that enabled the researcher to make meaning from the narrative and coding activities, and facilitate the researcher's understanding of the conceptual framework generated through the coding process; *confirmation techniques*-these enabled the researcher to be confident that the interpretations he

derived were from the data and not from the researcher's construction; *presentation techniques*-these were those actions that the researcher used to present the findings in a cogent manner, and which served as a tool for further analysis and explanation (Merriam, 1998).

The following procedures were used in analyzing data. First, data were described and documented to provide the context of data and ensure its preservation, tracking, reuse and access later. After describing and documenting the data, they were then classified by grouping thoughts and materials according to the qualities of their representations to help the researcher to solicit record and make sense of empirical observation(s). Linkages were drawn between ideas, variables, theories and concepts and elaborations on statistics, variables, ideas, concepts, phenomena and their relationships were provided. Moreover, while parts were put together to form a whole, data analysis involved examining and breaking information into parts, making inferences from facts. Evaluation of data process involved making judgment about the values of ideas and deciding facts and opinions (UQ Library, 2004 and; Daley, 2004).

One typical challenge which faced the researcher in analyzing qualitative data was that analysis of qualitative data was complex and required that data were organized and reorganized, presented and represented (Beck, 2003; Lincoln and Gumba, 1985)

In this study content/qualitative analysis was used to analyze qualitative data from open ended questions and information in form of statements in the open ended

questions from the interviews and questionnaires. The analysis was also derived from observation(s) in the classrooms.

Quantitative data were analyzed through the use of Statistical Package for Social Science (SPSS) for a descriptive analysis whereby simple descriptive statistics such as frequencies, cross tabulations, percentages and averages were performed to analyze the respondents. Frequency distribution tables and figures were used to present the study findings.

The advantage of using the SPSS software is that it was user-friendly and prevented the researcher from making mistakes or forgetting something. Through the software, running data became much easier than entering the data itself. Using this software, each variable was defined as containing a specific kind of number. When the data was entered into SPSS, the research cases were all defined by values (numbers) stored in the variables to be analyzed. The SPSS read through all cases, performed the analysis and presented the output.

3.7 Ethical Considerations for the Study

Ethical considerations are ethics or moral principles which linguistic researchers need to adhere to right from the stage of preparing a research topic through the process of collecting, analyzing data and disseminating the findings (Denscombe, 2003). Similar definitions of ethical considerations in linguistics are from Chilisa & Preece (2005) and Solfis (1990). While Chilisa & Preece (2005) define ethical principles as a set of standards that guides researchers on how they should interact

with research participants, Soltis (1990) says ethics have to do with how one treats those individuals with whom one interacts and is involved and how relationships formed may relate to some conception of an ideal. Soltis (1990) points out that at a common sense level, caring, fairness, openness and truth seem to be the important values underlying the relationships and the activity of inquiry. This study specifically practiced the following ethical principles.

3.7.1 Consent Ethic-Principle

There is almost a consensus among researchers from all disciplines including linguistics as a branch of social science that research should be carried out on human beings only with their *consent*. The participants should be provided with information about the study, its purpose, how it will be carried out and its duration, risks and benefits to participants. They should be made aware that participation is *voluntary* and that they can withdraw from the study before its completion if they wish to do so. A violation of the consent ethic is forcing participation and when researchers do not reveal all the information about the research to research participants (Bagele & Preece, 2005). This study strictly adhered to this principle: *verbal consent* was sought from every participant; purposes of the study & questionnaire and interview procedures were clearly explained; and participation was absolutely *voluntary*.

3.7.2 Anonymity and Confidentiality-Ethic Principle

This study strictly observed the principle of anonymity and confidentiality whereby participation was anonymous and issues of confidentiality were clearly explained. Anonymity as an ethical concern can arise when research findings expose a community, an institution, an individual, an ethnic group or a nationality to public

scrutiny and embarrassment while confidentiality refers to the fact that even though researchers can associate information with certain research participants, they do not disclose the source of information. Whereas anonymity is achieved by asking research participants not to disclose their names, confidentiality is achieved by not revealing research participants' names when the researcher is able to associate some responses with certain research participants. Anonymity and confidentiality are exercised to avoid embarrassment, pain, loss of self-esteem, psychological damage and loss of dignity and self-respect that might occur when research participants or communities recognize themselves or are named in embarrassing descriptions in print (Chilisa & Preece, 2005).

3.7.3 Avoidance of Deception-Principle

In this study the researcher operated in an honest and open manner with respect to his investigation. Codes of conducts included reference to providing fair and unbiased analysis of findings and crucially in the current context the researcher avoided deception and misrepresentation in his dealings with informants/research subjects. The researcher was open and explicit about what he was doing and that he intended to collect data for the purpose of research about the mentioned topic and not otherwise. He told the truth about the nature of investigation and role of participants in the research (Denscombe, 2003). Moreover, deliberate measures and efforts were taken to avoid any form of deception and misrepresentation of data during the entire period of researching (from the stage of preparing the research topic through stages of data collection, presentation and discussion) as a matter of professional and personal commitment.

3.7.4 Avoidance of Physical & Psychological/Mental Harm-Principle

This study strictly observed the *principle of avoidance of physical & psychological harm*, which included: respect for the rights and dignity of participants, avoidance of any kind of physical or psychological/mental harm to participants and adherence of honesty and integrity in the entire research exercise. Steps were taken not only to avoid psychological harm but also personal harm, which could arise from disclosure of participants' information. Emphasis was on avoiding mental harm, humiliation, embarrassment, physical attacks/torture and other potential losses that could occur to participants (Chilisa and Preece, 2005; Denscombe, 2003).

3.8 Pilot Study

To check the reliability and validity of research instruments (interview and questionnaire), the researcher undertook a pilot study at TIA (Tanzania Institute of Accountancy) in Dar es Salaam. The same interview was administered to four English (Communication) Skills teachers (two full time and two part time) Moreover, the same questionnaire was distributed to ten (10) students learning Communication Skills (5 Bachelor students doing accountancy and 5 diploma students doing business administration).

After the pilot study, the instruments spat similar responses hence indicating sound reliability and validity of data in this study; the researcher analyzed the items one at a time against the objectives. He further reviewed the instruments together with his supervisor to check their appropriateness and relevance. Critical judgment of the expert in the field of inquiry is helpful in examining content validity (Best and Kahn, 2006).

3.9 Summary of the Chapter

In this chapter the research design has been presented and the qualitative and quantitative nature of the study has been discussed. Furthermore, the chapter has discussed a variety of methodological issues and field procedures adopted in the study including sampling, data collection strategies and procedures, data preparation and analysis. The rationale for adopting a multiple strategy approach for data collection has been established. It has been argued that using a variety of data sources and different data collection methods has a significant effect in ensuring that findings are not only consistent but also trust worthy and applicable. The chapter has also addressed important issues regarding ethical practices adhered to. Lastly the chapter has explained the limitations of the study. The next chapter presents and discusses the findings of the study.

CHAPTER FOUR

DATA PRESENTATION AND DISCUSSION OF FINDINGS

4.1 Introduction

This chapter presents data of the study and discusses the results. The presentation is based on research questions as advanced in chapter one. Findings presented were obtained through a triangulation method strategy in which interview, observation, questionnaire and documents s were employed to generate data for this study. The purpose of the study was to investigate the integration of intercultural communication in the teaching of English at CFR. The chapter is divided into two broad sections which include (1)*CFR English Language lecturers and students' perceptions toward intercultural communication* (research question 1) *and* (2) *classroom materials and activities* (research question 2 and 3). English teachers' perceptions were analyzed qualitatively using content analysis while the perceptions of students were analyzed quantitatively using the SPSS-a descriptive analysis.

4.2 English Language Lecturers' Perceptions Toward Intercultural Communication (Qualitative Analysis).

The first research question sought to find out the perceptions of CFR English language lecturers and their students toward intercultural communication. The term 'perception' embodies people's thinking and attitudes toward a thing, an activity, idea or practice. In this study, interview was used to establish lecturers' perceptions while the questionnaire was used to establish students' perceptions. In addition, participant observation method was used for observing both lecturers and students'

perceptions in class, the documentary analysis method was used to establish general perceptions by viewing and analyzing the English Language documents in class and library. This subheading presents and discusses data findings from English lecturers and students'. Perceptions of English language lecturers and their students are presented in Tables 4.1 and 4.2.

With regard to English teachers' perceptions, all eight (8) English language lecturers maintained that the training they received from teachers' colleges and universities did not prepare them to teach intercultural communication. As a result, these lecturers developed negative perceptions on the element of culture leading to negative attitudes and motivation towards ICC and the idea of integrating it in their teaching. Literature shows that negative perceptions toward something result in negative attitudes and motivation toward it (Tomalin and Stempleski, 1993; Singelis, 1998; Lazern, 2005).

The perceptions of teachers are summarized in Table 4.1. One perception was that intercultural communication might be an important aspect in English language teaching but the problem was lack of insights into culture as well as lack of time to teach it; the second perception was that teaching culture might be boring for both teachers and their students; the third perception was that teaching culture is too demanding and time consuming hence increasing teachers' workload; Fourth, there were too many cultures across the world, which was complicating the teaching of intercultural communication. Fifth, teaching of culture was going to overcrowd the syllabus leading to teachers' failure to cover it. Lastly, the CFR English classrooms comprised of students of various cultures (heterogeneous groups) so much that it was

going to be difficult to decide which particular culture to focus on. Similar perceptions are found in the works of Tomalin and Stempleski (1993); Schnizer (1995); Singelis (1998); Byram et. al (2002); Lazern (2005); Schwenk (2010); Von Miinchow (2010) and Han and Song (2011). The theoretical framework of this study (sociopragmatic competence) is against such perceptions. Culture can conveniently be taught together with grammatical expressive competence in one syllabus.

Regarding the aspect of lack of sufficient insights, data from these lecturers' respondents revealed they did not have sufficient insights into cultural aspects and how those aspects could be well handled in their day to day teaching. They said one major reason for their insufficient insights was lack of exposure to various English Language countries. Such a misperception can also be traced in Hang and Sang (2011) and Aleksandrowicz, et. al (2003). Aleksandrowicz et. al (ibid), who investigated the views of teachers of English and French on ICC in language teaching, found that trained English teachers or those who had stayed longer abroad were better placed for the teaching of ICC. Contrary to this perception, this study views that it is possible to effectively teach ICC even when English teachers have never left their countries of origin (Byram, et. al 2002). In fact, it is impractical for an English teacher to visit and/or live in every English speaking country to be exposed to their culture. English teachers who have never left their countries of origin can explore their cultures through mass media such as newspapers, magazines, radios and TVs (Atay, 2005).

Responding to a question about distribution of time for teaching linguistic competence and culture, most lecturers revealed that their full class time was spent

on teaching grammatical expressive competence. They said even if they were willing to devote some time to teach the aspect of culture, ignorance of other cultures stood on their way. As a result, they often omitted the intercultural dimension in their teaching. This finding is similar to findings in Lazern (2005) who found that at Swedish-Upper-Secondary schools, English teachers complained about not having enough time to deal with cultural aspects, which made them major on grammatical structures, text study, reading and listening comprehension. In addition, a similar study by Hang and Song (2011) revealed that most English teachers spent most of their classroom time on teaching grammar, reading, writing, listening and speaking skills.

Another perception factor was the question of motivation. Data as presented in Table 4.1 revealed a lack of motivation among CFR English lecturers to include cultural aspects in classrooms. This adversely affected students' motivation too in learning intercultural communication (see Table.4.2 for more details on students' perceptions). One lecturer respondent noted:

> *Our students may not be motivated to learn cultural aspects if lecturers themselves are not*

This comment manifests itself in Table 4.2 on the part of the first group of students. The students conveyed negative attitudes and motivations toward learning ICC. It shows that there is a possibility of teachers' perceptions to influence their students' perceptions positively or negatively (Lazern, 2005; Tomalin and Stempleski, 1993). Lack of motivation into cultural aspects is also revealed in Lazern (2005) who found that English language teachers at upper secondary schools in Sweden had a sound

idea of intercultural language teaching but they were not enthused to teach intercultural communication. Her respondents said they would rather continue with the way they were they were always used focusing on grammar than other aspects (This perception was also revealed by 6 out of 8 lecturers' respondents in the case of this study as indicated in Table 4.1). Such perceptions lead to disintegration of intercultural communication in English language curricular (Ting-Toomey and Chung, 2005).

Further on perception, some CFR English language lecturers had a perception that the presence of students' heterogeneous groups was a major hindrance factor to the teaching of intercultural communication (see table 4.1). Their argument was that students with different cultural backgrounds had methodological challenges thus being impractical to meet the demands of each of them in class because of their overlapping linguistic backgrounds and capabilities in the same classroom. This is a very wrong perception. As a matter of fact, the diversity of students (heterogeneity) should not be perceived as a constraint but as something to cherish for the teaching of intercultural communication because the higher the levels of heterogeneity in the language classroom the greater the intercultural atmosphere and higher possibility of intercultural classroom activities and challenges (Lazern, 2005).

Lastly, English lecturers' respondents perceived that integrating culture into their teaching would overcrowd the English Language curriculum thus making it hard for them to finish the syllabus. This perception made these lecturers to stick to traditional teaching of language that focuses on four language skills (reading,

writing, listening and speaking) and preparing students to pass exams. For these lecturers, curriculum and syllabus were confined to grammatical competence. This finding is in line with that of Lazern (2005) who found that most English teachers did not like to lag behind others just by including in their syllabus aspects that other lecturers were opting to leave out and especially when such aspects were not overtly stated in the curriculum. Instead every lecturer preferred to cover the syllabus as it was hence going against the theoretical framework to this study

As mentioned earlier, although the focus of this study was on English lecturers, French, Spanish, Arabic and Portuguese lecturers were also interviewed very briefly about the importance of integrating intercultural communication in English (language) teaching. The reason for including these other language lecturers was the fact that they were part of the CFR community who not only taught the mentioned languages but also used English in their teaching. The researcher interviewed them solely to share their experience on intercultural communication.

In line with the previous perceptions above, the majority of these lecturers in French, Spanish, Arabic and Portuguese, revealed that there was a greater need for CFR English language lecturers to integrate the element of intercultural communication in their teaching bearing in mind the status of English as the language of wider communication (LWC): the language of international communication, trade, politics, education, employment and technological advancement worldwide. These are favourable perceptions according to the sociopragmatic competence theory governing this study.

Underscoring the status of English language as the medium of instructions at higher learning institutions in most countries and the language of instructions in most user' manuals for various products across the world, an anonymous respondent emphasized that even lecturers of languages other than English, use English as a medium of instructions in their teaching. She said:

> *How can you teach a second or foreign language without using English?*
> *I teach English to teach Spanish and I think all other language teachers*
> *are English teachers at the same time*

This comment underlines the fact that integration of ICC in English language teaching is of much significance (Lazern, 2005; Taylor, 2005; Byram et. al, 2002; Liddicoat et. al, 2002; Newton et. al, 2009; Von Miichow, 2010; and Aleksandrowicz et. al, 2003).

4.3 Students' Perceptions Toward Intercultural Communication (Quantitative Analysis from Students' Questionnaire)

Further, on the part of English students' perceptions, two different groups with different perceptions emerged as shown in Table 4.2 below. In the first group of students negative thinking and motivation toward intercultural communication as their English lecturers. Their perceptions were: learning culture in a language classroom could be quite boring; learning culture could be too involving and time taking thus ending up in overworking students; learning culture could delay their syllabus coverage. Perceptions in this group of students are reflective of their lecturers (refer table. 4.1). The correlations of perceptions between English lecturers and students in this group can be cross referenced to an anonymous lecturer

respondent on page 153 above who said their students might not be motivated by cultural aspects if teachers themselves were not.

Contrary to English lecturers' perceptions and those of students in the first group, the second group of students, in spite of their limited awareness on culture, demonstrated a great need of incorporating intercultural communication in their English language learning. In this group, which constituted the majority of students , their thinking and attitude were: serious cultural gaps and discrepancies (including beliefs, traditions, customs, values, assumptions and non verbal cues) between students and other people from different cultures were pervasive at CFR, embassies, airport, international conference and convention centres, hotels and other intercultural arenas where these students happened to interact with foreigners; their second thinking was that the nature of their studies, which combined international relations and diplomacy is such that intercultural communication knowledge is indispensable (considering ICC as the wheel of diplomacy and international relations at large).

Data revealed that while most CFR English lecturers' perceptions on intercultural communication were reflected in the first group of their minority students (disapproval of integrating culture in English teaching and learning), the perceptions of the majority of students in the second group appeared to approve the integration (refer to Table 4.2) below.

Interestingly, despite overlaps of perceptions revealed above, both lecturers and students shared a strong agreement on the status of English language as the medium

of instructions at higher learning institutions and a medium of communication across cultural contexts including the areas of education, international trade, tourism, employment, politics, diplomacy, international relations and globalization. In summary all certificate, diploma, degree and PGD students' respondents correctly perceived that English is an international language and a lingua franca used by an increasing number of people in various fields of life all over the world including mass media, tourism, employment, politics, globalization and that in trade and financial activities the use of English is indisputable. In addition, data from these respondents revealed the fact that with the learning and development of English language, students keep abreast of the development taking place in other parts of the world. It follows from these arguments that English is a powerful tool for transmitting and assessing culture, knowledge and for opening doors of modernization and understanding thus enhancing intercultural awareness (Graddol, 1997). Graddol (ibid) views that English today is used among many non-native speakers-over 80% of communication conducted in English communication takes place in the absence of native speakers. This is why the concept of English as a lingua franca and language of wider communication (LWC) have emerged referring to its growing functions as a common code of different nationalities (Lazern, 2005).

Data indicate that while on the one side of the coin the majority of respondents (both lecturers and students) appeared to share a strong agreement on the status of English, their views on integrating the aspect of intercultural communication in the English curriculum/syllabus were split. Majority of lecturers with a minority of their students had negative perceptions and motivation toward intercultural communication while

the majority of students had positive perceptions (see tables 4.1 and 4.2 below). The implication of such teachers' negative perceptions is that chances of incorporating ICC in English curricular are quite narrow because in practice teachers' perceptions normally over rule those of their students irrespective of their population.

Tables 4.1 and 4.2 below highlights the matches and mismatches (overlaps) of perceptions from English language lecturers and their students

Table 4.1 Qualitative Analysis of CFR English Lecturers'Perceptions towards Intercultural Communication

Perception	Researcher's Remarks
Culture could be an important aspect in language teaching but the problem is lack of insights into culture and time to teach it	Perceptions of most English language lecturers' respondents toward intercultural communication seemed unfavourable/ disapproving integration of culture in English language teaching
Teaching culture could be boring for lecturers and students	
Teaching culture could be too demanding and time consuming (it will cause heavy teaching load)	
Presence of too many cultures worldwide makes culture teaching too hard	
Teaching of culture could overcrowd the English language curriculum thus making it hard to finish the syllabus	
It is better to continue teaching grammatical competence which I am used to than venturing into culture teaching of which I have no insights	
Presence of heterogeneous groups of students in the English classroom makes it hard to determine which culture to integrate in teaching	

Source: Researchers' field notes

Table 4.2 CFR English Students' Perceptions toward Intercultural Communication

Table 4.2a certificate

			Frequency	Percent	Valid Percent	Cumulative Percent
Learning culture may be boring	Valid	Strongly agree	8	40.0	40.0	40.0
		strongly disagree	12	60.0	60.0	100.0
		Total	20	100.0	100.0	
Learning culture is too involving and time consuming	Valid	strongly agree	7	35.0	35.0	35.0
		strongly disagree	13	65.0	65.0	100.0
		Total	20	100.0	100.0	
Culture is important in history, not in language	Valid	strongly agree	7	35.0	35.0	35.0
		strongly disagree	13	65.0	65.0	100.0
		Total	20	100.0	100.0	
Learning of culture may delay coverage of syllabus	Valid	strongly agree	8	40.0	40.0	40.0
		strongly disagree	12	60.0	60.0	100.0
		Total	20	100.0	100.0	
It is important to learn culture in order to counter act	Valid	strongly agree	12	60.0	60.0	60.0
		strongly disagree	8	40.0	40.0	100.0

cultural lacks (including non-verbal symbols, beliefs, values, traditions, customs and assumptions) cultural shocks and discrepancies when interacting with people of other cultures or different context	Total	20	100.0	100.0	
The nature of our studies (international relations and diplomacy) is such that importance of international communication is indispensable	Valid strongly agree	13	65.0	65.0	65.0
	strongly disagree	7	35.0	35.0	100.0
	Total	20	100.0	100.0	

Source: Researcher's field notes

Table 4.2b Diploma

			Frequency	Percent	Valid Percent	Cumulative Percent
Learning culture may be boring	Valid	Strongly agree	5	26.3	26.3	26.3
		strongly disagree	14	73.7	73.7	100
		Total	19	100.0	100.0	
Learning culture is too involving and time consuming	Valid	strongly agree	5	26.3	26.3	26.3
		strongly disagree	14	73.7	73.7	100
		Total	19	100.0	100.0	
Culture is important in history, not in language	Valid	strongly agree	6	31.6	31.6	31.6
		strongly disagree	13	68.4	68.4	100
		Total	19	100.0	100.0	
Learning of culture may delay coverage of syllabus	Valid	strongly agree	6	31.6	31.6	31.6
		strongly disagree	13	68.4	68.4	100
		Total	19	100.0	100.0	
It is important to learn culture in	Valid	strongly agree	14	73.7	73.7	73.7
		strongly disagree	5	26.3	26.3	100

order to counter act cultural lacks (including non-verbal symbols, beliefs, values, traditional customs and assumptions) cultural shocks and discrepancies when interacting with people of other cultures or different context					
		Total	19	100.0	100.0	
The nature of our studies (international relations and diplomacy) is such that importance of international communication is indispensable	Valid	strongly agree	14	73.7	73.7	70.0
		strongly disagree	5	26.3	26.3	95.0
		Total	19	100.0	100.0	

Source: Researcher's field notes

Table 4.2 c Bachelor

			Frequency	Percent	Valid Percent	Cumulative Percent
Learning culture may be boring	Valid	Strongly agree	5	25.0	25.0	25.0
		strongly disagree	15	75.0	75.0	100.0
		Total	20	100.0	100.0	
Learning culture is too involving and time consuming	Valid	Strongly agree	5	25.0	25.0	25.0
		strongly disagree	15	75.0	75.0	100.0
		Total	20	100.0	100.0	
Culture is important in history, not in language	Valid	Strongly agree	4	20.0	20.0	20.0
		strongly disagree	16	80.0	80.0	100.0
		Total	20	100.0	100.0	
Learning of culture may delay coverage of syllabus	Valid	Strongly agree	3	15.0	15.0	15.0
		strongly disagree	17	85.0	85.0	100.0
		Total	20	100.0	100.0	
It is important to learn culture in order to counter act	Valid	Strongly agree	15	75.0	75.0	75.0
		strongly disagree	5	25.0	25.0	100.0

cultural lacks (including non-verbal symbols, beliefs, values, traditions, customs and assumptions) cultural shocks and discrepancies when interacting with people of other cultures or different context		Total	20	100.0	100.0	
The nature of our studies (international relations and diplomacy) is such that importance of international communication is indispensable	Valid	Strongly agree	15	75.0	75.0	75.0
		strongly disagree	5	25.0	25.0	100.0
		Total	20	100.0	100.0	

Source: Researcher's field notes

Table 4.2 d POSTGRADUATE DIPLOMA (PGD)

			Frequency	Percent	Valid Percent	Cumulative Percent
Learning culture may be boring	Valid	Strongly agree	2	11.1	11.1	11.1
		strongly disagree	16	88.9	88.9	100.0
		Total	18	100.0	100.0	
Learning culture is too involving and time consuming	Valid	Strongly agree	2	11.1	11.1	11.1
		strongly disagree	16	88.9	88.9	100.0
		Total	18	100.0	100.0	
Culture is important in history, not in language	Valid	Strongly agree	2	11.1	11.1	11.1
		strongly disagree	16	88.9	88.9	100.0
		Total	18	100.0	100.0	
Learning of culture may delay coverage of syllabus	Valid	undecided	18	100	100.0	100.0
		Strongly agree	0	0		
	Total		18	100.0		
It is important to learn culture in order to	Valid	Strongly agree	16	88.9	88.9	88.9
		strongly disagree	2	11.1	11.1	100.0

counter act cultural lacks (including non-verbal symbols, beliefs, values, traditional customs and assumptions) cultural shocks and discrepancies when interacting with people of other cultures or different context		Total	18	100.0	100.0	
The nature of our studies (international relations and diplomacy) is such that importance of international communication is indispensable	Valid	Strongly Agree	16	88.9	88.9	88.9
		Strongly Disagree	2	11.1	11.1	100.0
		Total	18	100.0	100.0	

Source: Researcher's field notes

4.4 Intergration of intercultural communication knowledge in CFR English Syllabus

This section presents and discusses data for research question 2 and research question 3 respectively. The research question 2 sought to find out the extent to which the knowledge of intercultural communication was included in the CFR English curriculum materials while the research question 3 sought to find out how CFR English classroom activities allowed intercultural communication. The interview was used to collect data from lecturers' respondents while the questionnaire was used to collect data from students' respondents. In addition, participant observation and documentary analysis were used to collect data from both lecturer and students and from documents in the language department and CFR library as a whole.

4.4.1 Inclusion of intercultural communication knowledge in teaching materials and classroom activities

This section explored the extent to which intercultural communication knowledge was included in the CFR English language materials (research question 2). Byram, et. al (2002) and Omagio (1993) propose that in order to promote intercultural communication dimension in language teaching a variety of ICC documents coupled with visual materials such as maps, photographs, diagrams and cartoons is advisable. Hyde (1998 quoted in Alplekin, 2002) also argues that English lecturers need to prepare materials and devise classroom activities which may equip students with the awareness of a cultural difference as well as suggesting strategies for coping with such a difference.

With regard to Hyde (ibid), data from all 8 English language lecturers showed that few available materials contained hugely grammar and lexis stuff as opposed to intercultural communication. Where a text book or journal contained bits of intercultural materials, such materials were seldom used by lecturers and hence by their students. Similar findings are found in Byram, et. al (2002) and Gray (2002).

Correspondingly, regarding how CFR English language classroom activities allowed intercultural communication (research question 3) data from all 8 lecturers' respondents indicated that lecturers rarely engaged their students in intercultural activities in class, which is a vivid reflection of poor extent of knowledge of intercultural communication in the teaching and learning materials. Data revealed that routine 'repeat after me' and 'talk and chalk' classroom activities such as vocabulary, dictation and pronunciation dominated. A similar study by Hollo and Lazar (2000a) revealed that classroom activities involving songs, videos, photos and art from other cultures are often less integrated into the English language curriculum and that less than 10% of the English teachers included these activities. A similar empirical study carried out by the European Centre for Modern Languages (1999) in four countries namely Poland, Hungary, Iceland and Estonia investigated how often English language teachers included culture related activities in their classrooms. Findings were the same that culture was a neglected element in both classroom materials and activities. Such findings are also revealed in studies by Taylor (2005) and Byram et. al (2002) and Liddicoat et. al (2002) who showed that intercultural learning materials and intercultural awareness and sensitivity are significant in the teaching and learning of English because they help to create good and smooth

relationships among individuals, communities and societies. In the present more connected world, students of international relations and diplomacy need intercultural awareness and competence to be able to develop an understanding of social norms, beliefs, attitudes and behaviours of other cultures. Further, Aleksandrowicz et. al (2003) found out that English language teachers from Syprus, Poland and Romania considered grammatical competence as equally important as ICC. They suggested that 50% of the English language teaching in the classroom should be directed towards grammatical competence because the essential condition for a message to be understood by the recipients is not only cultural concordance in the communication context but also linguistic correctness. This study's theoretical framework advocates for the teaching of ICC alongside with linguistic grammatical competence in the same curriculum for effective communication.

Byram, et. al (2002); Omaggio (2001) and Lazern (2005) also established that intercultural English language classroom requires both grammatical expressive competence and ICC to be taught and developed together using students' participatory methods and classroom activities such as cultural dialogues, cultural videotapes and TV programmes, which are quite useful for sociopragmatic competence.

Further, it is important for English language lecturers to engage their students in as many non-verbal activities as possible because such non-verbal cues including nodding, shaking hands and smiling, dressing and facial expressions differ extensively in usage, implications and interpretations across cultural contexts (Taylor, 2005; Rivers, 2010; and Wiseman, 2005). But the majority of CFR English

lecturers said lack of intercultural awareness made them limit non verbal activities in class. As a result, they engaged only most familiar non verbal cues such as handshaking, smiling, nodding and waving.

A study by Hollo and Lazar (2002) gave similar results. The study, established that only a small percent of teachers discussed differences between non verbal communication and personal space with their students and that the majority neither taught nor engaged their students in any activity of non-verbal cue in class. A similar study by Brown (1987) established that the expression of culture is so bound up in non-verbal communication that many communication barriers are non-verbal rather than verbal thus emphasizing the usefulness of a variety of non-verbal classroom activities with reference to different cross-cultural contexts.

Most lecturers of other languages who were interviewed also revealed that they wrongly aligned teaching culture as subject culture (French culture, Spanish culture, Portuguese culture and Arabic culture) in order to enable learners to act and behave appropriately in those cultures as though other cultures are inferior and less important. This finding is also revealed by Lazern (2005) who investigated the teaching of English at Swedish speaking comprehensive schools. However, much interest of the researcher in these other language lecturers' respondents was in their opinions about integrating intercultural communication in language teaching. An anonymous respondent said:

> *Unless there is an institutional intercultural communication guideline, CFR language lecturers will not capitalize on ICC. After all this needs an intensive specialized training including time to time seminars and workshops*

This comment has a double fold implication. First, NACTE (National Accreditation Council for Technical Education) under which CFR is accredited as an institution of higher learning, does not emphasize on ICC in the language curricular thus impacting on what lecturers include most in their language course outlines, teaching materials and classroom activities. The second implication is that language lecturers excluded the intercultural communication dimension because they did not have an intensive specialized training in this dimension.

In addition, from these other language lecturer' respondents, the researcher was interested in their underscoring of the status of English as the world medium of instruction at high learning institutions. An anonymous respondent said other language lecturers were using English in teaching their subjects (Spanish, French, Portuguese and Arabic) as quoted below:

> *How can you teach a second of foreign language without using English?*
> *I use English to teach Spanish and I think all other language lecturers*
> *are English lecturers at the same time*

This comment underlines the fact that the integration of intercultural communication in English Language teaching is of paramount importance (Lazern, 2005; Taylor, 2005; Byram et. al, 2002; Liddicoat et. al, 2002; Newton et. al, 2009; Von-Miinchow, 2010; and Aleksandrowicz, 2003). These scholars underline the theoretical framework to this study.

Concurrently, data findings on classroom materials and activities from English lecturers' respondents matched results from most students as indicated in the tables 4.3, 4.4 and 4.5. The researcher was particularly interested in students' reasons about

integrating ICC. According to the questionnaire, most students' respondents revealed great correlations of data findings. Data from most respondents revealed that a shallow inclusion of intercultural communication materials (research question 2), and consequent shallow engagement of intercultural classroom activities followed by lack of adequate intercultural awareness were major reasons for their failure to acquire ICC. Reflectively, using participant observation and documentary analysis instruments the researcher established an extremely shallow extent of intercultural communication in teaching materials and other documents (Observation schedule 1) which was used as a measure of extent is placed below and appended.

In addition to the above reasons data from the majority certificate, diploma, degree, and PGD class respondents revealed that there were inadequate international/intercultural activities at CFR causing their poor acquisition of ICC. These respondents said activities such as public lectures, international gatherings such as National Days for countries with embassies in which CFR students take part are sporadic (rare and not guaranteed). Xiaohui and Li (2011) found that intercultural activities are very important because they play a positive role on students' attitude towards perceptions and cognitions of target cultures. They provide more opportunities for students to practice English language and obtain information about target cultures and help lecturers to teach those cultures. The sociopragmatic theory adopted by this study presupposes a wide spectrum of intercultural communication activities or interactions.

Another reason behind students' weakness in intercultural communication was raised by three (3) respondents who said their insufficient possession of linguistic

competence was a major factor, which hammered down their development of ICC. This argument cannot be underestimated despite being raised by only three respondents.

Many degree and PGD respondents argued that language competence dominated their curriculum. They said that they were made to concentrate on aspects such as tenses, parts of speech, proper reading and writing, vocabulary and sentence corrections. Sadly, these aspects were perceived by both lecturers and students as the only essential components in English teaching and learning, ignoring intercultural communication competence. This finding concurs with Aleksandrowicz et. al (2003) that most English Language learning materials lacked information about socially acceptable manners of communication as well as cultural/racial/gender stereotypes and prejudices and that such neglect of social acceptability issues in the language curriculum and classroom activities lead to social misdemeanors of students in real life situations and worse more to stereotyping and prejudicing in the course of international relations and diplomatic practices. This is unfavourable finding according to the theoretical framework of this study. It is also described by Hollo and Lazar (2000) who found that culture teaching was not an integral part in most English language curricular and that less than 10% of English teachers included intercultural activities in the classrooms.

The other reason for their failure to develop ICC as raised by most degree and PGD respondents was lack of student/lecturer study visits and/or exchange programmes which would allow them to intermingle with other students at similar institutions in

and outside the country to be exposed to issues of cultural otherness and importance of significant others while lecturers' visits and/or exchange programmes would allow them to visit and teach or sit in other English language lecturers' classrooms in and outside the country too to gain intercultural communication awareness and effective intercultural language teaching approaches and methodology. This study considers this view as useful advice. Many studies including Newton et. al (2009); Byram et. al (2002); Liddicoat et. al (2002); Omaggio (2002); Lazern (2005); Von Miinchow (2010) and Schwenk (2010) have shown how students and teachers' visits and exchange programmes can develop and improve intercultural communication teaching with reference to curricular development and classroom activities.

An interesting phenomenon during data collection was one certificate anonymous respondent, who indicated number (1) = *I strongly agree* for each statement on his/her questionnaire and commented as edited below:

> *Be blessed my teacher. I have circled number (1) for every statement on my questionnaire assuming that you are being assessed. I wish you keep your job*

This statement signals a possibility that the respondent was biased. S/he might have hesitated to disclose some information in favour of their lecturers assuming that the questionnaire was an instrument of evaluating the performance of their lecturers to decide their fate. Nevertheless, the researcher had anticipated the bias problem and applied a combination strategy (combining English lecturers and their students in the study) in order to keep the validity and reliability of the study. Thus, it is hoped that data presented by this anonymous respondent had no significant effect on the validity and reliability of the study.

Generally, it is evident from qualitative analytical data and statistical results that the perceptions of CFR English language lecturers (research question 1) are mirrored by the CFR classroom materials (research question 2) and classroom activities (research question 3). In other words the negative perceptions of CFR English language lecturers toward intercultural communication resulted to their negative attitudes and motivations into culture teaching, which reflect pertinent poor extents of intercultural communication classroom materials and activities (absence of a clear and precise framework of ICC).

Table 4.3 Reasons for Certificate, Diploma, Degree and PGD Students' Failure to Acquire ICC

Group 1

Certificate			Frequency	Percent	Valid Percent	Cumulative Percent
Lack of intercultural communication materials and classroom activities	Valid	Strongly agree	15	75.0	75.0	75.0
		Strongly disagree	5	25.0	25.0	100.0
		Total	20	100.0	100.0	
Lack of intercultural awareness among students	Valid	Strongly Agree	19	95.0	95.0	95.0
		Strongly Disagree	1	5.0	5.0	100.0
		Total	20	100.0	100.0	
inadequate and sporadic international/ intercultural activities at CFR and outside CFR campus	Valid	Strongly Agree	13	65.0	65.0	65.0
		Strongly Disagree	7	35.0	35.0	100.0
		Total	20	100.0	100.0	
Diploma						
Lack of intercultural communication materials and	Valid	Strongly Agree	17	89.5	89.5	89.5
		Strongly Disagree	2	10.5	10.5	100.0

			Frequency	Percent	Valid Percent	Cumulative Percent
classroom activities		Total	19	100.0	100.0	
Lack of intercultural awareness among students	Valid	Strongly Agree	17	89.5	89.5	89.5
		Strongly Disagree	2	10.5	10.5	10.5
		Total	19	100	100.0	
inadequate and sporadic international/ intercultural activities at CFR and outside CFR campus	Valid	Strongly Agree	14	73.7	73.7	73.7
		Strongly Disagree	5	26.3	26.3	100.0
		Total	19	100.0	100.0	

Source: Researcher's field notes

Group 2

Bachelor degree			Frequency	Percent	Valid Percent	Cumulative Percent
Lack of intercultural learning material in class and library	Valid	Strongly Agree	17	85.0	85.0	85.0
		Strongly Disagree	3	15.0	15.0	100.0
		Total	20	100.0	100.0	
Lack of intercultural	Valid	Strongly Agree	17	85.0	85.0	85.0

awareness among students		Strongly Disagree	3	15.0	15.0	100.0
		Total	20	100.0	100.0	
Lack of student/lecturer study visit and/exchange	Valid	Strongly Agree	14	70.0	70.0	70.0
		Strongly Disagree	6	30.0	30.0	100.0
		Total	20	100.0	100.0	
PGD						
Lack of intercultural learning material in class and library	Valid	Strongly Agree	17	94.4	94.4	94.4
		Strongly Disagree	1	5.6	5.6	100.0
		Total	18	100.00	100.0	
Lack of intercultural awareness among students	Valid	Strongly Agree	17	94.4	94.4	94.4
		Strongly Disagree	1	5.6	5.6	100.0
		Total	18	100.0	100.0	
Lack of student/lecturer study visit and/exchange	Valid	Strongly Agree	16	88.9	88.9	88.9
		Strongly Disagree	2	11.1	11.1	100.0
		Total	18	100.00	100.00	

Source: Researcher's field notes

Data findings which appear in Table 4.3 are reflected in data findings indicated on the observation schedule 1 below. The classroom observation schedule was used

across all four classrooms (certificate, diploma, degree and PGD). The researcher observed the interactions between English students and their lecturers with a particular attention on English classroom materials and activities. Like interviews and questionnaires, results from classroom observation(s) revealed traditional perceptions of English lecturers on English language teaching practice-their pertinacious over reliance on grammatical competence (research question 1), a lack of intercultural communication materials (research question 2) and lack of intercultural classroom activities (research question 3). These lacks are all contrary to the theory of sociopragmatic competence in this study.

Table 4.4 Observation Schedule 1: For PGD, Degree, Diploma and Certificate

Classroom and Library

Aspects observed	Extent			
	Very good 80% or higher	Good 60% −79%	Average 50% −59%	Poor Below 50%
Extent to which course outline/ syllabus contains cultural aspects of communication including non verbal language skills (R.Qn2)				√
Extent to which English teacher engages students in different intercultural activities in the classroom (R.Qn3)				√
Use of (intercultural) communication text books or other cultural materials in the classroom (R.Qn2)				√
Extent to which teacher uses a variety of teaching methods in the classroom				√
Extent to which English language quizes, tests, assignments and exams contain intercultural communication aspects including non-verbal symbols(R.Qn2)				√

Source: Researcher's observation(s) in the field

Table 4.5: Observations Time Table from 22nd July to 21of August 2005

(Appended)

Date	Participants	Topic	Duration	Time
22 07-2015 29-07-2015	65 Certificate students and 1 English teacher	• Meaning and importance of communication skills • Parts of speech	2 hours 2 hour	10.00 am to 12.00 noon 8.00 am to 10.00 am
30-02-2015 10-08-2015	65 Diploma students and 1 English teacher	• Types of communication • Communication problems	2 hours 2 hours	12. noon to 2.00 pm 10.00 am to 12.00 noon
03-08-2015 19-08-2015	65 Degree students and 1 English teacher	• Business communication • Barriers to communication	2 hours 2 hours	5.00 p.m to 7.00 p.m 8.00 am to 10.00 a.m
12 -08-2015	65 PGD students and English teacher	• The language of solution in conflict resolutions • Levels of communication	2 hours 2 hours	5.00 p.m to 7.00 p.m 6.00 p.m to 8.00 p.m

Correspondingly, the researcher's review of CFR English documents including curricular, handouts, pamphlets, textbooks, journals, magazines, classroom tests and quizzes, take-home assignments and examination papers (documentary analysis) revealed an exclusion and marginalization of (inter)cultural materials and classroom activities; lack of intercultural awareness and conservative traditional language

teaching (focus on only grammatical competence). Similar observation(s) can be traced in Newton et. al (2009); Palanques (2014); Schwenk (2010); Lazern (2005); and Von Miinchow (2010).

In summary, the results obtained through participant observation and documentary analysis are reflective of results obtained through interviews and questionnaire methods. The production of similar results through such a methodological triangulation indicates significant reliability and validity of data in this study.

To summarize data presentation and discussions above, Figure 4.1 below disentangles the interdependence of teachers' perceptions, classroom materials and classroom activities. Perceptions built in English teachers are the central drive of classroom materials while these materials are the drive of classroom activities. Symbolically, both classroom materials and activities are reflections of teachers' perceptions. In the light of this argument, it is undeniable truth that teachers' perceptions are an important transformative agent of the teaching practice (English teachers' perceptions as strong bases for the English language teaching practice) in concordance with this argument.

Sercu (2005) views that values, beliefs, traditions, customs, norms, rituals, symbols, taboos, deportment, etiquette, attire and time concepts should shape the form and content of interactions (materials and activities). These elements are the source of expectations about one's character such as gestures, body language, physical distance between speakers and deference due to status, age and gender. Without this

knowledge people may make embarrassing mistakes when conducting international business (diplomacy and international relations in the case of this study).

All findings revealed by this study via a methodological triangulation consensually indicate that teaching English without integrating the element of intercultural communication is the same as throwing a non-swimmer into a swimming pool without a life jacket (Schwenk, 2010). The theoretical framework in this study suggests that effective English language communication does not only include grammatical expressive competence but also other factors including disposition, social flexibility, tolerance of ambiguity and ability to cope with cultural dissonance (Schwenk ibid). In short, if CFR English lecturers' perceptions toward intercultural communication dimension change from negative to positive, their curriculum and syllabus materials will change to integrate the dimension which will be reflected in their classroom materials and activities resulting in students' effective communication across cultural contexts.
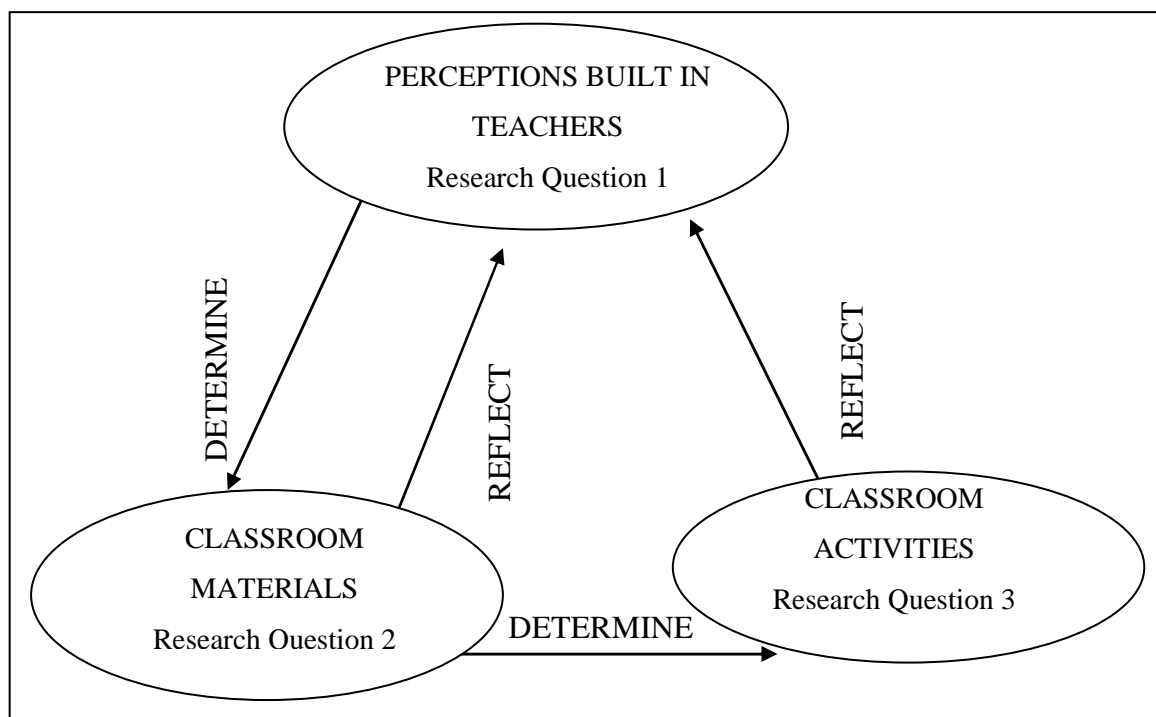
Figure. 4.1 Linkages of Language Teachers' Perceptions, Classroom Materials and Classroom Activities

Source: Researcher's field notes.

4.5 Summary of the Chapter

In this chapter, data findings concerning incorporation of ICC in the teaching of English language at CFR with a particular attention to ICC have been presented and discussed in detail based on three research questions and objectives of the study. The purpose of the study was to investigate the perceptions on intercultural communication in the CFR English language teaching practice. Thus data presentation and discussion have included four major groups namely English language lecturers (interviews); other language lecturers (interviews); students' questionnaires and; classroom observation schedule (appended) and documentary review. Both qualitative and quantitative methods have been used in presenting and

discussing the data which were gained through a triangulation strategy (a combination of interviews, questionnaires, observation(s) and documentary analysis as explained in chapter three). Data from all four groups revealed similar results as discussed and figured above. The last chapter (5) provides the summary, conclusions and recommendations of the study.

CHAPTER FIVE

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

5.1 Introduction

This chapter presents summary of the study, conclusions of the findings and implications of the study under the research topic titled 'Investigation into the integration of Intercultural Communication Competence in the Teaching of English Language at CFR. Recommendations are also presented and discussed with reference to the conclusions. In consistence with other several previous studies, this study has determined that English language lecturers' perceptions and attitudes are fundamental for intercultural language teaching and students' effective communication. Lack of the right perceptions and attitudes on the teaching of ICC among most English lecturers lead to their poor intercultural awareness and conservative traditional language teaching (emphasis on grammatical competence only). As a result, English language learners fail to communicate successfully in intercultural communication contexts.

5.2 Summary of the Study

Prompted by the understanding that CFR-English language students were not capable of communicating successfully across cultural-situations, this study sought to investigate the perceptions and practices of intercultural communication in teaching the language The data have strongly established that causes of failure or poor ICC among students are related to: lack of perceptions that support ICC on the part of teachers and students; lack of curricular materials that support development of ICC;

and use of teaching and learning methods that support cultivation of ICC. Data were collected at CFR among English language lecturers and their students at all levels (certificate, diploma, degree and PGD students). In consideration with the aims of this study, other language lecturers were also involved to share their language teaching experience and comments.

The study respondents were selected using a sampling strategy that employed two different sampling techniques: purposive non-probabilistic sampling technique was considered useful in selecting lecturers' respondents because it is a judgmental sampling in which the researcher was able to choose the sample based on who would be appropriate for the study and the fact that this technique is primarily used when there is a limited number of people that have expertise in the area being researched (Kitchenham and Pfleeger, 2000); simple random technique was considered useful in selecting students' respondents because it allowed the researcher to give equal probability for each student to be chosen. In other words, it allowed unbiased representation of the students' group (Kothari, 2004; Kitchenham and Pfleeger, ibid).

For data collection, a multiple strategy of data gathering approach was adopted, which involved semi-structured interviews, participant observation, questionnaires and documentary analysis methods. The significance of using multiple methods strategy (triangulation) is that it helped to enhance data quality and confirm validity (Bourgess, 1984). Another advantage of using triangulation is that it helped to reduce personal and methodological prejudices. The data were analyzed manually using a multiple of techniques including qualitative and quantitative data analysis.

5.3 Summary of Findings of the Study

Following data presentation and discussion provided in chapter four, this section summarizes the study findings with reference to the three research objectives outlined in chapter one which guided this study. Findings for each research objective are presented below.

5.3.1 CFR English Language Lecturers and students' Perceptions toward Intercultural Communication

The first research objective sought to establish CFR English lecturers and students' perceptions toward intercultural communication teaching. Findings under this section revealed that first, although CFR English lecturers could make a distinction between linguistic competence and intercultural competence, their perceptions on ICC and its relevance were vague. Many English and other language lecturers at CFR showed a strong doubt towards the possibility of acquiring intercultural communication skills and of teaching language and culture in an integrated way. They had a number of excuses to disapprove the teaching of intercultural communication such as lack of time, over-crowed syllabus, being used to grammatical component (their comfort zone) and majoring on examination skills.

Second, although the majority of CFR English students perceived English as an international language used for communication with people from both English speaking and non-English speaking countries, they lacked motivation toward intercultural communication. As discussed in chapter four some students' poor motivation(s) were caused by their English lecturers who seemed to lack enthusiasm

and motivation in the teaching of intercultural communication. Students, like their lecturers provided similar excuses such as concentration on exams and covering the syllabus were consuming much time. The implication of such similarities is that there is a possibility of teachers' perceptions to influence the thinking and attitudes of their students (see an anonymous respondent's quotation on page 153). The next subheading summarizes the findings under the second research objective (see similar findings in Lazar (2003) and; Larzen (2005)

5.3.2 The extent to which Intercultural Communication Knowledge is included in the CFR English Language Curricular Materials

The second research objective was to explore the extent to which intercultural communication knowledge was reflected in the CFR English language curricular. The findings revealed a very shallow part of the intercultural communication materials in the curricular. This is a result of the CFR English lecturers' unfamiliarity with aspects of target cultures (lack of intercultural awareness) as well as inadequacy of intercultural elements in the few available teaching materials. This finding agrees with Lazern (2005); Byram et. al (2002) and; Taylor (2005). The shallow extent of (intercultural) materials in the curricular was also partly attributed by lack of CFR English lecturers' self motivation and institutional motivation towards interculturality as discussed under subheading 5.3.1 above. Furthermore as discussed in chapter four a review of CFR English language tests, quizzes, examination papers, take-home assignments, textbooks, journals, classroom notes, handouts and pamphlets revealed a poor knowledge of ICC to a great extent. The following subheading summarizes findings under research objective three as follows.

5.3.3 Incorporation of ICC in English Language Classroom Activities

The third research objective was to examine as to how the CFR English classroom activities allowed intercultural communication. As shown under subheading 5.3.2 findings under this research objective revealed a serious subordination of the goal of teaching culture thus no efforts were made to include or increase intercultural communication activities in the classrooms. This resulted from excessive focus on language form (linguistic competence) and neglect of intercultural communication competence. It is vivid from subheading 5.3.2 above that excluding or limiting intercultural materials in the CFR English curricular resulted to excluding or limiting intercultural classroom activities. Therefore the shallow extent of intercultural materials resulted to the shallow extent of classroom intercultural activities at CFR. This finding echoes Newton et. al (2009) and Lazar (2011) who found that a lack of intercultural classroom activities was caused by an absence of ICC in action.

Findings presented for the three specific research objectives stated in chapter one underscore the general research objective of this study which was to investigate the integration of intercultural communication in the CFR English language teaching. Having summarized the above study findings the following are conclusions of the study.

5.4 Conclusions of the Study

Based on these findings, the study concludes that the goal and role of intercultural language teaching at CFR are so much subordinated that the teaching/learning materials and classroom activities are narrowly intercultural. If the CFR-English lecturers need to prepare their students for success and endow them a competitive

advantage in a globally interconnected world, intercultural communication competence must form an integral part of the English language curriculum. As discovery vitality, this study has identified themes, teaching materials, methods of teaching, classroom activities and methods of assessment, necessity and principles of teaching that characterize an ICC classroom to assist English lecturers to create learning tasks that will move students towards ICC.

By making intercultural communication competence an integral part of the language classroom, students will experience how to use the language appropriately in building positive relationships and understandings with members of other cultures. They will be able to examine their own beliefs and practices through a different lens, negotiate points of view from their own and gain an intrinsic perspective of another culture (Furstenberg, 2010a). The activities presented in this study provide a variety of approaches to teaching and assessing intercultural competence based on recognized theoretical frameworks on interculturality. By including such activities in the English language curriculum students will begin to see how their attitudes, knowledge, behavioural and language skills can affect their intercultural experiences; they will gain an understanding of how to enter into intercultural situations with an open mind and hence resulting not only in a more successful and effective communication but also in building meaningful and peaceful relationships with the target language users. This study therefore advocates for the incorporation and development of ICC in English language teaching alongside with linguistic grammatical competence. From these conclusions the following recommendations are brought forward.

5.5 Recommendations

This study is a new literature on ICC in relation to English language teaching for students of international relations and diplomacy at CFR. Before this study there was no any research work in relation to intercultural communication and language teaching at CFR.

Before conducting this study, English language teaching at CFR was perceived as the teaching of linguistic grammatical competence alone with a conservative view that ICC was unteachable (very wrong perception). The study vies for new knowledge: the teaching of grammatical competence alone to students studying international relations and diplomacy does not suffice for effective communication across socio-cultural contexts including protocol activities, negotiations and conflict resolutions. The study envisages that ICC is teachable and it is possible for a language teacher to conveniently teach both grammatical and intercultural communication competence simultaneously in one syllabus as implied in the sociopragmatic competence theoretical framework. Outside CFR this study deposits knowledge on teaching ICC in language classrooms generally.

The following recommendations are provided in cognizant of the above research findings and conclusions. These recommendations are presented into four parts: recommendations for the practice of English language teaching; recommendations for intercultural communication development; recommendations for English (Foreign) language teaching policy; and recommendations for future research.

5.5.1 Recommendations for the Practice of English Language Teaching

In this aspect based on data collected, three recommendations are given:

(i) There should be a change of perception on intercultural (English) language teaching at CFR. Teachers of English should not restrict themselves on focusing only on traditional cultures for UK, USA and Australia but ensure that English is taught and learned as a language of wider communication (LWC).

(ii) Teachers of English and language experts should not perceive intercultural communication as a fifth skill introduced sporadically when there is time. It should permeate everything that is done in the English classroom).

(iii) English language teachers need to insist on the role of English as a lingua franca and English teaching practice should aim at making students competent intercultural language speakers and cultural mediators rather than unsuccessful and deficient speakers in cross-cultural situations. In this case the study further recommends that to develop intercultural awareness, the English language teaching practice should involve recognizing intercultural communication objectives: To give learners intercultural competence as well as linguistic competence; to prepare them for interaction with people of other cultures; to enable them to understand and accept people from other cultures as individuals with other distinctive perspectives, values and behaviours; and help them to see that such interaction is enriching experience .

(iv) English language teachers as central agents of the language policy should improve their English language teaching practice by emphasizing and

increasing intercultural awareness among their students. The next subtopic recommends on intercultural communication development.

5.5.2 Recommendations for Intercultural Communication Development

This subtopic includes suggestions on materials and activities for teaching and learning intercultural competence; knowledge, skills, attitudes and values for promoting ICC and; assessment of programmes for promotion of intercultural communicative competence.

5.5.2.1 Materials and activities for teaching and learning intercultural competence

With regard to materials and activities for teaching intercultural communication competence, this study makes the following recommendations:

(i) Curriculum specialists and teachers should use authentic texts including audio recordings, a variety of written documents and visuals such as maps, photographs, diagrams and cartoons. The teaching materials and classroom activities should involve comprehension questions and discussions on intercultural issues, cultural simulations and dialogues and writing in the target language. The approach to materials should always be critical. If a textbook presents a shallow or one perspective, lecturers are advised to alert their learners that other perspectives are possible. One way to do this is by encouraging learners to find additional authentic materials presenting a different view. The internet is a good and a rich source for this. For example, learners can search for newspapers with different cultural or ideological perspectives from a variety of organizations

(ii)   Ministry of Education and curriculum development experts should make sure that they prepare English language programmes of study that are both pragmalinguistic and sociopragmatic in nature. This would ensure that development of grammatical competence goes hand in hand with that of cultural knowledge of the target society. Textbooks can be presented in the manner that the materials are on intercultural and critical perspective. To develop intercultural skills, lecturers can start from the theme and content and then encourage their learners to ask questions and make comparisons. The key principle is to let learners to compare the theme in a familiar situation with examples from unfamiliar contexts. Themes such as food(s), homes, schools, tourism, leisure, travel, business and sports may be examined from many perspectives including gender, age, region, religion and racism.

(iii)   English Language teachers and instructors should provide grammatical exercises that reinforce or challenge prejudices and stereotypes. For example female subjects may be linked to stereotypically female activities or actions (*Mary likes cooking*, *John likes football*). Stereotype generalizations may be encouraged about groups (The French like…Germans are…, older people are…) then lecturers can encourage their learners to comment on such statements and challenge them.

(iv)   English Language teachers and instructors should ensure that learners are assisted to devise further exercises, reinforcing the same grammatical structures but using a different range of contexts and examples. The learners can then swap exercises and work on examples proposed by other learners.

One important contribution to an intercultural perspective is the inclusion of vocabulary that helps learners to talk about cultural diversity. This can include terms such as human rights, equality, dignity, gender, bias, prejudice, stereotype, racism, ethnocentrism and names of ethnic groups. In short the set curriculum or syllabus can be modified and challenged by simple techniques, which make learners become aware of the implicit values and meanings in the learners materials.

(v)   CFR English teachers need to adapt comparisons of textbooks/material in the languages taught at CFR such as English v/s French, English v/s Portuguese, English v/s Spanish, English v/s Arabic and English v/s Kiswahili-the language common to the majority of students. They can compare topics and activities such as greetings in English v/s greeting in French, expressing thanks in English v/s expressing thanks in Arabic or Portuguese. They can also compare meanings or implications and interpretations of non-verbal cues in these text books. The following topic provides recommendations on what knowledge, skills, attitudes and values to teach in ICC.

5.5.2.2 Knowledge, skills, attitudes and values to teach in ICC

With regard to this subtopic, the study provides the following recommendations:

(i)   English language lectures should know which knowledge, skills, attitudes and values to include in ICC teaching. It should be noted that the acquisition of ICC is never complete and perfect for two reasons: first, it is impossible to teach or acquire all the knowledge one might need in interacting with people

of other cultures. Second, cultures are constantly changing and English language is spoken in many cultures. Thus talking of knowledge in ICC is not primarily about a specific culture but rather it is the knowledge of how social groups and different identities function and what is involved in interaction that matters. Lecturers should always remember that the attitude of the intercultural speaker or mediator is the foundation of ICC. Intercultural attitudes embrace curiosity and openness, readiness to suspend disbelief about one's own.

(ii)   Lecturers of English language should include in their classrooms values, which influence learners' views of other people's cultures, assumptions, beliefs and values. English language teaching should not try to change learners' values but make them explicit and conscious in any evaluative response to others. However, there is a fundamental values position, which all language teaching should promote: a position which acknowledges respect for human dignity and equality of human rights as the democratic basis for social interaction.

(iii)   Lecturers need to concentrate on skills as on knowledge because skills are equally important as attitudes and knowledge. The skills to be included should be skills of discovery and interaction.

Furthermore, with regard to English lecturers' acquisition of the right knowledge, skills, attitudes, values, materials and classroom activities- a specific ICC training is recommended. They need this training to be able to develop ICC in their learners

alongside with linguistic competence. This will enable their learners to interact with people of different cultural backgrounds, multiple identities and specific individuality. The issues to be prioritized in this training should be focused on organizing the classroom materials and activities to enable learners to develop new attitudes and critical intercultural awareness. In addition to this, the lecturers may have regular seminars, workshops, study tours or visits and exchange programmes on ICC. The visit or study programme is much more than an opportunity to experience and practice the language learnt in the classroom. It is a holistic learning experience, which provides the means of using intercultural skills and acquiring new attitudes and values. These study programs should be funded by CFR as an institution. Apart from these study programs, the CFR English language lecturers at their own initiatives or institutional support may participate in international ICC projects and professional associations as regards the promotion of the intercultural dimension in English language teaching. The subheading below recommends on how best to assess ICC.

5.5.2.3 Assessment of programmes for promotion of intercultural communication competence

Assessment of English teaching programmes which focus on promoting communication competence needs to be conducted in a particular manner that enhances acquisition of intercultural communication skills. This study provides the following recommendations;

(i) Since developing ICC in the case of this study entails changes in an individual's knowledge, attitude and behavioural skills, its assessment should

be concerned with assessing an individual's knowledge, attitude and behavioural skills.

(ii) Correspondingly, since it is difficult to assess whether language learners have changed their attitudes and behaviours or whether they have become more tolerant and flexible of cultural differences or the unfamiliar acts and behaviours across cultural contexts, it is recommended that such un-quantified domains (cultural knowledge, attitudes and behavioural skills), should not be assessed in terms of regular or routine tests and traditional examinations as applied in assessing linguistic-grammatical competence (assessment of information and facts). Instead, these domains should be assessed in terms of producing a record of learners' competences whereby a portfolio assessment is the most recommendable.

Portfolios (defined under subsection 2.3.4.3) work as effective forms of process-oriented assessments by giving each student the opportunity to interpret meanings, consider judgments and defend language and culture choices on an individual basis. Portfolios are the most effective way to record the process of becoming interculturally competent. They should allow space and time for critical reflection, self evaluation, feedback from peers and the lecturer, discussion time and collaboration. Other recommendations for lecturers planning to use this system of assessing cultural competence include: allowing learners to record new insights and; allowing them adequate time to consider cultural situations in class. The next part offers recommendations to language policy makers, and curriculum developers.

5.5.3 Recommendations for English (Foreign) Language Teaching Policy

Based on findings obtained in this study, this subtopic recommends the following;

(i) Language policy makers and curriculum developers responsible for designing English Language policies should come up with correct, comprehensive and useful intercultural language policies coupled with the correct mechanisms for the design and development of intercultural language curricular before preparing and implementing effective teaching strategies accordingly.

(ii) Language policy makers should further see to it that the present language policy in which the 'Inner Circle' countries (North America, UK and Australia) dominate in the production of English teaching materials, methodology, expertise and provision of acceptable English language variety and norms needs a substantive change. The policy should embody the 'Outer Circle', which consists of a larger and linguistically more diverse group (countries outside the 'Inner Circle'). In other words this study recommends for the launching of deliberate English language policy initiatives, which cultivate ICC at high learning institutions. This suggests probable areas that need future research.

5.5.4 Recommended Areas for Future Research

This study investigated the integration of intercultural communication in the CFR English language teaching. Based on the knowledge gained in the study, recommendations are provided for areas which need further investigation:

1. Investigating the superiority/inferiority of English language v/s other languages taught at CFR: French, Spanish, Portuguese and Arabic. This study

is important because it will help to generate more knowledge on perceptions of interculturality in language teaching at large.

2. Investigating the impact of English language teaching on students' identity transformation at CFR. Such a study may help English teachers and learners to determine whether the teaching/learning of English language to speakers of other languages may have any effects on their identity/cultures.

3. Taking into account the context of CFR as a centre that conducts training in international relations and diplomacy and a centre for diplomatic negotiations and conflict resolutions, a study could be conducted to investigate the impact of ICC in diplomatic negotiations.

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APPENDICES

Appendix 1: Interview for CFR –head of languages' department and lecturers of English Language

Dear respondent,

I am Antonio Kimambo, a PhD Student at OUT. I am conducting a research on '**Developing intercultural communication Competence in English Language at CFR'** Kindly respond to the following questions as much as you can.

NOTE:

Please kindly note that this interview is anonymous and your responses will be treated with a high degree of confidentiality. The data/ information you provide will be used solely for the purpose of this research and not otherwise. Note also that your participation in this interview is absolutely voluntary (You are free to consent or withdraw)

Perceptions of English Teaching:

1. How do you perceive the objectives of English Language teaching?

2. What do you understand of 'intercultural teaching' in English Language context?

3. How do you distribute your class time over 'language teaching' and culture teaching'? Would you like to devote more time to culture teaching?

4. What kind of language is today's English to you and what kind of English do you think should be taught at CFR?

Appendix 1: Interview for CFR –head of languages' department and lecturers of English Language

Dear respondent,

I am Antonio Kimambo, a PhD Student at OUT. I am conducting a research on 'Developing intercultural communication Competence in English Language at CFR' Kindly respond to the following questions as much as you can.

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Please kindly note that this interview is anonymous and your responses will be treated with a high degree of confidentiality. The data/ information you provide will be used solely for the purpose of this research and not otherwise. Note also that your participation in this interview is absolutely voluntary (You are free to consent or withdraw)

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2. What do you understand of 'intercultural teaching' in English Language context?

3. How do you distribute your class time over 'language teaching' and culture teaching'? Would you like to devote more time to culture teaching?

4. What kind of language is today's English to you and what kind of English do you think should be taught at CFR?

Which aspects of culture besides English are you most or least familiar with?

Classroom activities in English teaching:

1. What kind of teaching methods do you use during classroom teaching time?

2. How extensively and with what particular aspects do you teach?

3. What intercultural/international activities do you usually have at CFR? Do these activities have a positive effect on students' attitude and perceptions of other cultures?

4. What do you think can be done to foster intercultural communication capabilities for your students?

English language teaching materials:

1. What teaching materials do you use in your teaching practice and why?

2. What are reasons for not using text books or using text books together with additional materials?

Verbal and non-verbal language skills:

1. How do you relate and differentiate language verbal skills and non verbal skills in your teaching?

2. How important is the teaching of non-verbal skills to your English students please elaborate.

Intercultural English language teaching:

1. What are your opinions regarding the intercultural dimension of English teaching?

2. Do you think there are important differences between the intercultural approach and communicative approach to English teaching? Why?

3. Do you think there are important differences between intercultural communicative competence and communicative competence for English students? Please explain.

4. What do you see as major issues and priorities in relation to integration of language and culture in English language teaching and across the curriculum?

5. How do you think intercultural learning can be assessed and which way is the most effective?

Thanks for your cooperation and good luck in your job!

ANTONIO KIMAMBO

Appendix 2: Questionnaire for CFR English students (Diploma, Degree and Postgraduate)

Dear respondent,

I am Antonio Kimambo a PhD Student. I am conducting a research on '**Developing Intercultural Communication Competence in English Language at** CFR' Kindly fill in this questionnaire at your earliest convenient time and return it to the undersigned.

NOTE:

Please kindly note that this questionnaire is anonymous and your responses will be treated with a high degree of confidentiality. The data/ information you provide on this questionnaire will be solely used for the purpose of this interview and not otherwise. Note also that your participation is absolutely voluntary. (You are free to consent or withdraw).

Students' perceptions on English and Intercultural communication:

1. Why are you learning English?

2. What is your perception on intercultural communication?

3. What do you think is the importance of intercultural communication competence for you?

4. What communication barriers (problems) usually occur during your interaction with people of different cultures? Why do you think so?

5. What do you perceive as reasons for students' failure to acquire intercultural communication competence?

Class activities:

6. What intercultural activities do you have in your English classroom?

7. What intercultural/ international activities do you participate in, at CFR and outside?

Learning materials:

8. What materials do you use in learning English in class? (Mention).

Verbal& non-verbal language skills

9. What is the difference between verbal cues and non-verbal cues in communication?

10. What do you think is the importance of non-verbal language for you?

11. What language skills do you think can help you to communicate effectively and appropriately with people of different cultural backgrounds?

If you have any additional comments regarding your English communication skills specifically in relation to intercultural communication, kindly use the space below:

Thank you for your response and good luck in your studies!

ANTONIO KIMAMBO

Appendix 3: Questionnaire for certificate (English) students at CFR.

Dear respondent,

I am Antonio Kimambo a PhD student at OUT I am conducting a research on 'Developing Intercultural communication competence in English Language at CFR' Kindly fill in this questionnaire at your earliest convenient time and return it to the undersigned.

NOTE:

Please kindly note that this questionnaire is anonymous and your responses will be treated with a high degree of confidentiality. The data/ information you provide on this questionnaire will be used solely for the purpose of this research and not otherwise. Note also that your participation is absolutely voluntary (You are free to consent or with draw).

Instructions:

For each of the following statements, you are kindly requested to write one of these numbers 1, 2, 3, 4, 5 in the brackets to present your perception/ opinion.

1= I strongly agree 2= I agree 3= I disagree 4= I strongly disagree and 5 = I am not sure

1. I am learning English because it is a medium of instruction and a medium of communication across cultural contexts   (   )

2. My English course outline contains cultural aspects of communication including non verbal language skills   (   )

3. The English course learning objectives are clear (   )

4. I think this course will help me to be aware of other people's cultures and thus be able to communicate across cultural contexts   (   )

5. So far in this course I have begun to see the importance of intercultural communication   (   )

6. The English course is helping me to be aware of communication misunderstanding that may occur due to cultural differences (   )

7. The English course materials include culturally based assumptions, beliefs, prejudices and stereotypes.   (   )

8. The English teacher engages student in different intercultural activities in class and or/ outside the classrooms   (   )

9. We have intercultural communication textbooks and other additional materials in the library   (   )

10. In this course there is adequate balance between teaching, classroom (experiential) activities and group discussion   (   )

Thank you for your response and good luck in your studies!

ANTONIO KIMAMBO

**Appendix 4: Interview for lecturers of other languages at CFR   (French ,
Arabic, Spanish & Portuguese):**

Dear respondent,

I am Antonio Kimambo, a PhD student at OUT. I am conducting a research on
'**Developing Intercultural Communication Competence in English Language at
CFR'**   Kindly respond to the following questions as much as you can.

NOTE:

Please kindly note that this interview is anonymous and your responses will be
treated with a high degree of confidentiality. The data/ Information you provide will
be used solely for the purpose of this research and not otherwise. Note also that your
participation in this interview is absolutely voluntary (You are free to consent or
withdraw).

1. Which language do you teach at CFR?

2. What do you understand by intercultural communication?

3. Do you teach intercultural communication competence? Why?

4. What intercultural; activities do you assign to your students in the classroom

5. What kind of intercultural/international activities do you students participate
   outside the classroom?

6. How do the intercultural activities impact on your perception and attitude on
   intercultural communication teaching?

7. What kind of teaching materials do you use in your subject?

8. What teaching methods do you use in your subject?

9. Does your course syllabus/ outline have non verbal component? To what extent is this important for your students?

10. How do you assess your students?

11. What is your opinion on incorporating an intercultural communication aspect in your teaching/ curriculum? Why?

12. What is your comment on integrating English Language teaching with culture teaching for CFR students bearing in mind the position of English as the most widely spoken language in the world?

Thanks for you response and good luck in your job?

ANTONIO KIMAMBO

Observation Schedule 1: For PGD, degree, diploma and certificate classroom and library

Aspects observed	Extent			
	Very good 80% or higher	Good 60% −79%	Average 50% −59%	Poor Below 50%
Extent to which course outline/ syllabus contains cultural aspects of communication including non verbal language skills (R.Qn2)				
Extent to which English teacher engages students in different intercultural activities in the classroom (R.Qn3)				
Use of (intercultural) communication text books or other cultural materials in the classroom (R.Qn2)				
Extent to which teacher				

uses a variety of teaching methods in the classroom				
Extent to which English language quizes, tests, assignments and exams contain intercultural communication aspects including non-verbal symbols(R.Qn2)				

Source: Researcher's observation(s) in the field