



People's Democratic Republic of Algeria  
Ministry of Higher Education and Scientific Research  
University – Batna 2 –  
Faculty of Letters and Foreign Languages  
Department of English and Literature



# Integrating Intercultural Awareness through Idioms Processing

The Case of Master One Students at the Department  
of English, University of Batna

Submitted to the Faculty of Letters and Foreign Languages for the Requirements of  
the Degree of 'Doctorat Sciences' in Linguistics

Candidate: Mrs. Samia. MOUAS

Supervisor: Pr. GHOUAR. Amor

## Board of Examiners

<b>Chairperson</b>	Pr.ABOUBOU. El Hachemi	Mostefa BENBOULAID University, Batna 2
<b>Supervisor</b>	Pr. GHOUAR. Amor	Mostefa BENBOULAID University, Batna 2
<b>External Examiner</b>	Pr. SAADI. Hacène	MENTOURI Brothers University, Constantine1
<b>Internal Examiner</b>	Pr.BAHLLOUL. Amel	Mostefa BENBOULAID University, Batna 2
<b>External Examiner</b>	Pr.NEMMOUCHI. Abdelhak	Larbi BEN M'HIDI University, Oum El Bouaghi
<b>External Examiner</b>	Pr.KESKES. Said	Mohamed Lamine DEBAGHINE University, Setif 2

## ACKNOWLEDGEMENTS

First and foremost, all praise of gratitude and thankfulness are due to **ALLAH** the Almighty for all the bounties he bestowed on me beyond my expectations. Among these much appreciated bounties is the advantage of completing my PhD thesis. Then, peace and blessings of Allah be upon **His Messenger Mohammed (SLS)**, who says: **“Whoever does not thank people (for their favours) is not thankful to Allah”**.

It all began as a dream some time ago. Today this dream has become true. I feel so much relieved to have finally completed my Ph.D. thesis. Words fail to express my indebtedness to those who have helped me and assisted in bringing this work to a completion. Now that I see the finish line, I would like to thank all who encouraged me to follow this path and motivated me to keep going.

Foremost, the heart of these acknowledgements goes to my supervisor, **Pr. GHOUAR. Amor**, with whom I have been privileged to undertake this great and challenging journey as a Ph.D. student in the Department of English and Literature at Batna 2 University. Most notably, I owe him a tremendous debt of thanks and unmeasured gratitude for his intuitively driven scientific ideas and detailed comments on my drafts particularly in the crucial final stages. His supervision inspired me to greater efforts. The information and insights he provided me with were invaluable.

From the very bottom of my heart, I am also indebted to the honorable board of examiners: **Pr. ABOUBOU. El Hachemi**, who has been so kind to chair this board of examiners; **Pr. SAADI. Hacène, Pr. BAHLOUL. Amel, Pr. NEMOUCHI. Abdelhak** and **Pr. KESKES. Said** whom I gratefully acknowledge not only for their acceptance to examine my work in compliance with their busy timelines, but also for their critical and constructive comments on every aspect of this work before the viva and I welcome any other critique during the oral presentation and viva defense. Mistakes, of course, are my own. I promise I will incorporate all the comments as well as the corrections notified and requested by all the above-mentioned professors.

This life-turning journey, however, would not have been possible without the support and encouragement of all my colleagues. I cannot give everyone the credit they deserve; nonetheless, a few of the individuals to whom I owe a particularly large debt of gratitude; most notably, I would like to jointly thank Amel, Souhila, Sandra, Karima, Hasna and Nawel for their untiring support to my flagging morale at times of crises throughout my journey. Dear friends, you were immensely helpful in moving my project forward.

I must also extend my gratitude to the teachers and wonderful Master One EFL students at the aforementioned department, who took part in this project; and from whom I benefited enormously for that without their participation, this study would not have been as insightful and rewarding.

Last but not least, the present work would not have been near completion without the prayers, thoughts, unfailing encouragement and unconditioned support of my lovely family, especially in times when I doubted myself and needed constant encouragement. I owe them more than I could ever express in writing. This thesis document is, accordingly, dedicated to them with affection and admiration.

**A big THANK YOU to you all, now and always!**

# ***Dedication***

***To the beloved ones***

## Declaration

I, Samia. MOUAS, hereby certify that my PhD thesis titled "**Integrating Intercultural Awareness through Idioms Processing. The Case of Master One Students at the Department of English, University of Batna**" is a presentation of my original research work. It has not been submitted in substance for any other degree or award at this or any other university or place of learning, nor is being submitted concurrently in candidature for any degree or other award.

All the material presented for examination is my own work; and wherever contributions of others from the published or unpublished work of another person in any quotation or paraphrase are involved, they have been duly acknowledged with due reference to the literature which I present for examination.

This work was done under the guidance of Professor Amor. GHOUAR, at the Department of English, University of Batna 2.

**June 2019**

Signature of Candidate: **Mrs. Samia. MOUAS**

## Abstract

This thesis bears evidence to the growing concern for an integrated approach of culture in English as a foreign language (EFL) education. That culture is a major component of language learning is uncontroversial and its importance is universally recognized; nonetheless, a consensus on how it should be integrated into language instruction has not reached an agreement yet. In recent years, Cognitive Linguistics (CL) and Cultural Linguistics have established themselves as viable approaches to analyse linguistic realisations of abstract concepts from a cultural view in order to verify the hypothesis that lexis, vocabulary and figurative language cannot be properly interpreted without taking into consideration their underlying cultural background. This work arose out of a long-standing desire to bring together recent research and fieldwork in the two aforementioned fields, breaking away from conventional culture teaching and learning methods. The research described in this thesis reports on a three-month mixed method design case study, carried out in the Department of English at Batna 2 University during the 2016-2017 academic year; investigating the potential of idioms processing to develop Master One students' intercultural awareness (ICA). This thesis is underpinned by the assumption that idioms motivated by conceptual metaphor, conceptual metonymy and conventional knowledge (from the Cognitive- Cultural Linguistics views) may provide valuable insights into how the processes involved in them are conceptualised and reflect aspects of cultures from which they emerge. To that end, it was hypothesized that EFL Master One students would develop their ICA through processing of idioms. Adopting a quasi-experimental -pre and post-test design- with two groups of 40 students each, the research was carried out to bring about suitable answers to the research questions reflected in this study. Both quantitative (QUAN) and qualitative (QUAL) analyses were applied to the collected data. After the end of the treatment, the QUAN descriptive and inferential statistics and an independent-sample t-test were used for data analysis. The results obtained indicated that subjects in the EG performed at a statistically significant level in terms of intercultural knowledge, positive attitudes towards their language and the English language cultures and skills measured by the ICA Inventory Scale, when compared to the CG. Additionally, and in order to cross-validated the results of the subjects' likert-scaled responses with the opinions they had about the intervention, 10 students from the EG were interviewed. The QUAL findings demonstrated that most learners had positive perception on this learning experience, became more aware of the importance of integrating ICA in EFL classes and acknowledged the value of idioms in developing their knowledge of and positive attitudes towards their culture and the target language culture.

**Keywords:** Culture, intercultural awareness, idioms, conceptual metaphor, conceptual metonymy, conventional knowledge, Cognitive Linguistics, Cultural Linguistics, cultural conceptualisation.

## **List of Abbreviations and Acronyms**

**AMHE:** The Algerian Ministry of Higher Education

**CC:** Communicative Competence

**CEFR:** The Common European Framework of Reference for Languages: learning, teaching, assessment

**CG:** Control Group

**CLT:** communicative language teaching

**EFL:** stands for English as a Foreign Language. Teachers and students who teach and learn English respectively in a country where English is not the predominant language are said to be EFL teachers and EFL learners.

**EG:** Experimental Group

**Fig L:** Figurative language

**FL:** Foreign Language

**FLE:** Foreign language education

**HE:** Higher Education

**IC:** Intercultural Competence

**ICA:** Intercultural Awareness

**ICC:** Intercultural Communicative Competence

**IL:** International Language

**LC:** Linguistic Competence

**MMR:** Mixed-Methods Research

**QUAL:** Qualitative

**QUAN:** Quantitative

**SLA:** Second Language Acquisition

## List of Tables

<b>Table.1.1</b> Conceptualisations of Culture over Time in Baldwin et al.'s work (2006)	31
<b>Table.1.2</b> Hofstede, Hofstede, & Minkov's (2010) Four-Layer Onion Model	35
<b>Table 3.1</b> Target Domains and Source Domains, Lakoff & Johnson: <i>Metaphors We Live By</i> (1980)	89
<b>Table 4.1:</b> Population and Sample distribution in this study	111
<b>Table 4.2</b> Data Gathering Tools for the current Study	113
<b>Table 4.3</b> Summary of Students' Questionnaire N°2 Development	115
<b>Table 4.4</b> Pedagogical Design of the Intervention	116
<b>Table: 4.5</b> A Sample Activity	119
<b>Table 4.6</b> Reliability Analysis Using Cronbach Alpha of the two Instruments (Source: Author's estimates)	147
<b>Table 5.1</b> Interval Means for the Evaluation of Results	153
<b>Table 5.2</b> Profile (Description) of the study Sample Gender	154
<b>Table 5.3</b> Age Range of Subjects	155
<b>Table 5.4</b> Importance of Learning English	155
<b>Table 5.5:</b> What English to Learn	156
<b>Table 5.6</b> Subjects Who Visited English Speaking-Country (ies)	157
<b>Table 5.7</b> Subjects' Motivation for Studying English and Culture	158
<b>Table 5.8</b> Students' perceptions and attitudes towards the integration of ICA	160
<b>Table 5.9</b> Statistical Representation of Students' Knowledge and Awareness of Metaphorical Thought in Idioms	163
<b>Table 5.10</b> Students' Awareness of the Relationship between Idioms and Culture	165
<b>Table 5.11</b> Participants' Views of Explicit Knowledge of Idioms in Developing ICA	166
<b>Table 5.12</b> Pre-test Detailed Results of the EG and CG Groups	167

<b>Table 5.13</b> Descriptive Statistics of the Pre-test Mean Scores of the EG and CG Groups in the Knowledge Component	171
<b>Table 5.14</b> Pre-test Mean Scores of the EG and CG Groups in the Attitudes Component	172
<b>Table 5.15</b> Pre-test Mean Scores of the EG and CG Groups in the Skills Component	173
<b>Table 5.16</b> Post-test Detailed Results of the EG and CG Groups	174
<b>Table 5.17</b> Post-test Mean Scores of the EG and CG Groups in the Knowledge Component	178
<b>Table 5.18</b> Post-test Mean Scores of the EG and CG Groups in the Attitudes Component	179
<b>Table 5.19</b> Post-test Mean Scores of the EG and CG Groups in the Skills Component	180
<b>Table 5.20</b> Comparison of Control Group Results in the Pre/Post Tests	181
<b>Table 5.21</b> Comparison of Experimental Group Results in the Pre/Post Tests	183
<b>Table 5.22</b> Comparison between the CG and the EG Groups' Overall Results of the Post Test	185
<b>Table 5.23</b> Comparison of pre/post test scores of the EG and CG	187
<b>Table 5.24</b> Group Statistics	194
<b>Table 5.25</b> Independent Samples Test for Knowledge Component	194
<b>Table 5.26</b> Group Statistics	196
<b>Table 5.27</b> Independent Samples Test for the Attitudes Component	197
<b>Table 5.28</b> Group Statistics	198
<b>Table 5.29</b> Independent Samples Test for the Skills Component	197



## List of Figures

Figure 0.1 Research Design + the Process of Data Gathering and Analysis used in the Experiment	20
Figure 0.2 Thesis Structure	27
Figure 1.1 Culture: An Iceberg Metaphor (Ting-Toomey, 1999, p.10)	34
Figure 1.2 Cultural onion (Trompenaars and Hampden-Turner, 1998)	36
Figure 2.1 Stages of ICA (Source: Scarino & Liddicoat, 2009, p.23)	76
Figure 4.1 Pilot Study Objectives	114
Figure 5.1 Comparison of the Pre-test Mean Scores of the EG and CG Groups in the Knowledge Component	171
Figure 5.2 Comparison of the Pre-test Mean Scores of the EG and CG Groups in the Attitudes Component	172
Figure 5.3 Comparison of the Pre-test Mean Scores of the EG and CG Groups in the Attitudes Component	173
Figure 5.4 Post-test Mean Scores of the EG and CG Groups in the Knowledge Component	178
Figure 5.5 Post-test Mean Scores of the EG and CG Groups in the Attitudes Component	179
Figure 5.6 Post-test Mean Scores of the EG and CG Groups in the Skills Component	180
Figure 5.7 Comparison of Control Group Results in the Pre/post tests	181
Figure 5.8 Comparison of the Experimental Group Results in the Pre/Post Test	183
Figure 5.9 Comparison of the experimental Group and control group results in the Post Test	185
Figure 5.10 Comparison between the Control and the Experimental Groups overall Results in the Pre and Post-tests	187

## **List of Appendices**

**Appendix A:** Students' Questionnaire N°1 (Phase One: Pilot Study for the whole population)

**Appendix B:** Students' Questionnaire N°2 (PhaseTwo: Pilot Study for the Sample)

**Appendix C:** The EC Module in Master One Curriculum

**Appendix D:** Outline and Themes of the EC Course

**Appendix E:** Outline of the EC Sessions Schedule

**Appendix F:** Pre-Test/Post-Test

**Appendix G:** Follow-up Interview Guide

## TABLE OF CONTENTS

ACKNOWLEDGEMENTS.....	i
DEDICATION.....	ii
DECLARATION.....	iii
ABSTRACT.....	iv
LIST OF ABBREVIATIONS AND ACRONYMS.....	v
LIST OF TABLES.....	vi
LIST OF FIGURES.....	viii
LIST OF APPENDICES.....	ix
TABLE OF CONTENTS.....	x

## GENERAL INTRODUCTION

1. Background of the Study.....	01
2. Statement of the Problem.....	03
3. Research Questions .....	13
4. Hypothesis.....	14
5. Aims of the Study.....	14
6. Significance of the Study.....	15
7. Basic Assumptions.....	16
8. Delimitations and Limitations of the Present Study.....	16
9. Research Methodology.....	19
10. Data Gathering Tools .....	21
11. Definition of Operational Terms.....	21
12. Structure of the Thesis.....	23

## PART A

### THEORETICAL FRAMEWORK

#### **Chapter One: The Cultural Dimension and Conceptualisation in Foreign Language Education**

Introduction.....	28
1.1.Circumnavigating a Term: Defining Culture and Related Concepts.....	28
1.2. Working Definition of Culture.....	32
1.3.Cultural Metaphors.....	33
1.3.1.Cultural iceberg model.....	33

1.3.2.Hofstede and Hofstede’s model.....	34
1.3.3.Trompenaars and Hampden-Turner’s uultural onin model.....	35
1.4.Big ‘C’ and Little ‘C’ Culture.....	36
1.5.Characteristics of Culture.....	37
15.1.Culture is dynamic.....	37
1.5.2. Culture is learned. ....	38
1.5.3.Culture as shared. ....	39
1.5.4.Culture involves beliefs, values, norms, identity and social practices.....	39
1.5.4.1. Beliefs.....	40
1.5.4.2. Values.....	41
1.5.4.3. Norms.....	41
1.5.4.4.Culture Involves Social Practices.....	42
1.6.Relationship between Language, Culture and Cognition: A Never-Ending Debate...	42
1.6.1.Theory of Linguistic Relativity.....	45
1.7.Language, Culture and Identity.....	50
1.8.Language, Culture and Communication.....	50
Conclusion.....	52

## **Chapter Two: The Need to Integrate the Intercultural Dimension in EFL Classes**

Introduction.....	53
2.1.Linguistic Competence.....	54
2.2.Communicative Competence and the Native Speaker.....	55
2.2.1.Critique of CLT.....	59
2.3.Intercultural Communicative Competence: From Native-Like Speaker to Intercultural Speaker.....	62
2.4.Cultural, Cross cultural or Intercultural: A Struggling Definition.....	64
2.5.Intercultural Speaker.....	66
2.6.Role of the Teacher.....	67
2.7.Defining and delimiting the notion of Intercultural Awareness in EFL: Beyond Language Learning .....	68
2.7.1.Working/Operational Definition of ICA .....	74
2.7.2.Stages in Integrating ICA.....	75
Conclusion.....	76

## **Chapter Three: Idiomaticity: Where Language and Culture Meet**

Introduction.....	78
3.1.Figurative Vs. Literal Language: A Brief Sketch.....	78
3.2.Idiomaticity: underrepresentation in FLE Curricula.....	80
3.2.1.Idiom: Struggling Terminology.....	80
3.2.2.Idiom: Past and Present: From Classical to Cognitive Linguistics View of Idioms: A Revolution.....	81
3.3.Metaphor: Form Rhetorical Tradition to the Contemporary Theory of Metaphor....	84
3.3.1.Linguistic Metaphor versus Conceptual Metaphor.....	87
3.3.2.Metaphor and Metonymy.....	90
3.3.3.Conceptual Metaphor: Universality and Variation.....	91
3.3.3.1.Universality of Conceptual Metaphor.....	91
3.3.3.2.Conceptual Metaphor Variation across Cultures.....	94
3.4.Cognitive Linguistics and Idiom Conceptual Motivation Research.....	96
3.4.1.Idiom Motivation .....	96
3.4.2.Image Schema and Cultural Schema.....	97
3.5.Phraseology and Idioms.....	98
3.6.Phraseology and Culture.....	99
3.7.Why Idioms to study Culture?.....	100
Conclusion.....	101

## PART B

### FIELD WORK

#### Chapter Four: Research Design and Methodology

Introduction.....	103
4.1.Research Questions and Hypothesis Revisited.....	103
4.2. Aims of the Study .....	104
4. 3. Research Variables of this Study .....	105
4.3.1.Control over Extraneous Variables.....	106
4.4.Rationale for the Case Study.....	107
4.5.Research Methodology.....	107
4.5.1.Population and Sample of the Study.....	108
4.5.1.1.Population.....	108
4.5.1.2.Sample size and sampling procedures. ....	109
4.6.Research Design.....	111

4.6.1.Triangulation of Data .....	112
4.7.Data Gathering Tools .....	112
4.7.1.Techniques and Procedures of the Questionnaire Development and Administration.....	114
4.7.1.1.Administering the questionnaire.....	115
4.7.2.The Treatment Procedure: Description of the Experiment and Data Collection .....	116
4.7.2.1.Pedagogical Design of the Intervention .....	116
4.7.2.2.Sample Activity.....	118
4.7.2.3.Pretest and Posttest .....	120
4.7.2.4.Inventory of intercultural awareness components (iica) scale: selection and adaptation.....	121
4.7.2.4.1.Description of the IICA inventory scale.....	124
4.7.2.5.The Treatment Procedure: Description, Analysis and Interpretation	124
4.7.3.Follow-up Interview: Rationale.....	125
4.7.3.1.Follow-up Interview Guide.....	126
4.8.Criteria for the Selection of 'Ethnography of Communication' Module as the Experiment Setting.....	127
4.8.1.Outline and Themes of the EC Course .....	129
4.9.Criteria for the Selection of Cognitive Linguistics and Cultural Linguistics in idiom Research .....	130
4.9.1.Cognitive Linguistics and the study of idioms.....	130
4.9.2.Cultural Linguistics and the study of idioms.....	133
4.10.Criteria for the Selection of Idioms Based on Embodiment and Emotion.....	135
4.11. Validity and Reliability of the data Used in this Study.....	138
4.11.1. Addressing threats to validity .....	139
4.11.1.1.Addressing content-related and face validity.....	140
4.11.1.2. Criterion-related evidence of validity .....	142
4.11.1.3.Addressing Threats to and Techniques for Establishing Internal Validity.....	143
4.11.1.3.1.Thick/Full description.....	143
4.11.1.3.2.Instrumentation.....	144
4.11.1.3.3.Mortality.....	144

4.11.1.3.4. Testing.....	144
4.11.1.4. Addressing Threats to External Validity.....	145
4.11.1.4.1. Testing Effect or Sensitization .....	145
4.11.2. Reliability .....	145
4.12. Ethical Considerations in this Study.....	147
Conclusion .....	149
<b>Chapter Five: Data Analysis and Interpretation of Findings</b>	
Introduction.....	151
5.1. Process of Data Analysis.....	151
5.2. Data Analysis and Interpretation of Findings from Students' Questionnaire N°2.....	153
5.2. 1. Section One: Subjects' Background Information and Experience with English.....	153
5.2.2. Section Two: Students' Perceptions and Attitudes towards the Integration of Intercultural Awareness.....	159
5.2.3. Section Three: Students' Knowledge and Awareness of Metaphorical Thought in Idioms.....	162
5.3. Data Analysis and Interpretation of Findings from the Pre Test in Both Groups.....	167
5.3.1. Descriptive Statistics of the 2 Groups' Pre-test Mean Scores of the Knowledge Component.....	171
5.3.2. Descriptive Statistics of the 2 Groups' Pre-test Mean Scores of the attitude Component.....	172
5.3.3. Descriptive Statistics of the 2 Groups' Pre-test Mean Scores of the Skills Component.....	173
5.4. Data Analysis and Interpretation of Findings from the Post- Test in Both Groups...	174
5.4.1. Post-test Mean Scores of the EG and CG Groups in the Knowledge Component.....	178
5.4.2. Post-test Mean Scores of the EG and CG Groups in the Attitudes Component.....	179
5.4.3. Post-test Mean Scores of the EG and CG Groups in the Skills Component.....	180
5.5. Comparison of the Results of the Control Group in the Pre and Post-Tests.....	181
5.6. Comparison of the Results of the Experimental Group in the Pre and Post-Tests.....	183
5.7. Comparison between the Control and the Experimental Groups Overall Results in	

the Pre-tests .....	185
5.8. Comparison between the Control and the Experimental Groups Overall Results in the Pre/Post-Test.....	187
5.9. Inferential Statistics: Testing Hypotheses.....	189
5.9.1. Comparing Group Scores (t-tests).....	190
5.9.1.1. Calculating the <i>t</i> -test for the Knowledge Component between the CG and EG Groups: (Post means).....	194
5.9.1.2. Calculating the <i>t</i> -test for the Attitudes Component between the CG and EG Groups: (Post means).....	196
5.9.1.3. Calculating the <i>t</i> -test for the Skills Component between the CG and EG Groups: (Post Test means).....	198
Conclusion .....	199

## Chapter Six

### Discussion of Findings, General Conclusion, Pedagogical Recommendations for Further Research

Introduction.....	200
6.1. Discussion of the Main Findings from Questionnaire N°2.....	200
6.2. Discussion of the Main Findings from the Experimental Phase .....	201
6.3. Discussion of the Main Findings from the Follow-up Interview.....	202
6.3.1. Students' attitudes .....	203
6.3.2. Students' Knowledge.....	204
6.3.3. Students' Skills.....	205
Conclusion .....	206
<b>General Conclusion</b> .....	208
<b>Recommendations for Further Studies</b> .....	211
<b>Theoretical and Practical Contributions of the research to Existing Knowledge: What is Next?</b> .....	213
<b>References</b> .....	216
<b>Appendices</b>	



# General Introduction

1. Background of the Study.....	01
2. Statement of the Problem.....	03
3. Research Questions .....	13
4. Hypothesis.....	14
5. Aims of the Study.....	14
6. Significance of the Study.....	15
7. Basic Assumptions.....	16
8. Delimitations and Limitations of the Present Study.....	16
9. Research Methodology.....	19
10. Data Gathering Tools .....	21
11. Definition of Operational Terms.....	21
12. Structure of the Thesis.....	23

## General Introduction

The growing acknowledgement of the importance of integrating language and culture in language teaching/learning has spurred numerous empirical studies (Byram, 1997; Byram & Risager, 1999; Kramsch, 1995, 1998; to name but a few), the results of which mostly suggest that success is achieved through explicit language-and-culture integration that serves as an argument for developing learners' intercultural awareness (ICA, hereafter).

Therefore, this part of the present work captures the general information and serves as an overview of this study which sought to find out whether and to what extent explicit processing of idioms can develop Master One Students' ICA, in terms of their intercultural knowledge, attitudes, and skills. Processing idioms is the suggested way to connect language and culture in the aforementioned class. This *'introductory chapter'* highlights the background and further outlines the context where this study was carried out presenting: 1) its research questions, hypothesis and general research aims as well as its significance and 2) the research design and data gathering tools found the most appropriate to get answers to its research questions. It wraps up with a framework of the structure of this thesis.

### 1. Background of the Study

Against the backdrop of a fast changing, technology-driven world and people's escalating access to the World Wide Web, uncontested remains the fact that the ability to speak at least one foreign language (FL) is a prerequisite. Nonetheless, learning to speak a FL, which is no doubt a cultural practice, requires more than knowing its abstract formal system and semantic rules. Therefore, pure information in Second Language (L2) and Foreign Language Education (FLE) is valuable but does not necessarily lead to insight; whereas the development of people's ICA leads to more critical thinking with an understanding of one's own and other communities.

This has led educational authorities and policy makers to center their attention more on ways to help learners develop their ICA across the school curriculum (Scarino, 2009). Hence, it is high time teachers integrated the intercultural dimension in their practices.

Given this, and since an understanding of the relationship between culture and language (which will be discussed at length in Chapter One) and how interaction across cultures operates are important components of becoming communicatively competent in a FL (Byram 1997; Kramsch, 1998), it is just beginning to become a common practice to find this dimension present as an important objective in many FL curricula and at all levels of education.

Many governments have begun to give due consideration to the improvement of educational policies to address issues related to escalating globalized world. This has brought to the fore the urgent need to promote ICA in FL classes, a need that has been recommended by international organisations, e.g. *the Council of Europe, the United Nations* and *UNESCO*, as well as international and national educational documents, including *The Common European Framework of Reference for Languages* (CEFR 2001), *UNESCO Guidelines on Intercultural Education* (2006). This has resulted in the substantial reforms over the last twenty years in education systems all over the world.

In line with internationalisation goals influencing universities worldwide, there has been a growing interest in exploring alternative ways of improving the quality of FLE in tertiary education in Algeria in the last two decades in response to English being a significant communicative tool in the global village (Crystal, 2003), the Algerian Ministry of Higher Education (AMHE) has made a significant commitment to EFL learning by creating favorable conditions for learning FLs. Many decisions have been issued to develop the quality of FLE at all levels of study, one of which was the adoption of the Licence, Master, Doctorate (henceforth, LMD); a system set up in Algeria under Executive Decree N° 04-371 of 21<sup>st</sup> November (2004) and was a transition from the traditional structure of the three-cycle Bachelor, Magistère and Doctorate. This has clearly been stated in the official document '*Le Guide Pratique de Mise en Oeuvre et de Suivi du LMD, June, 2011*', where the AMHE has overtly emphasized on an in depth renovation of actual practices as well as maximizing opportunities to open doors on the international. As far as FLE in the departments of English at universities is concerned, the

AMHE curriculum aims to develop skills of communication based on “dialogue of cultures” to respect all lingua-cultural identities with an interest towards cultural diversity in the world.

Given this background, and with such enthusiasm for participating in the process of internationalisation and endorsing English as the global language, it would appear that the demands upon and responsibilities of language educators and teachers are now greater than ever before to consider the importance of intercultural teaching and learning in EFL programs in Higher education (HE) in Algeria.

## **2. Statement of the Problem**

A number of empirical researchers have concluded that intercultural knowledge and intercultural communication skills do not come naturally; “they have to be acquired through conscious learning” (Liu, Volcic, & Gallois, 2011, p. 26). In this regard, a number of intercultural teaching activities and assessment approaches have been proposed (Guilherme, 2002). FL teachers can enhance the acquisition of these competences to a great extent by systematically integrating the intercultural aspects into the teaching of linguistic issues; but it still remains theoretical.

Despite the pervasiveness of the literature on the intercultural dimension which has been growing steadily since the early 1990s and the countless studies regarding the development of intercultural learning in EFL contexts highlighted in many parts of the world (Byram & Fleming, 1998; Sercu, 2005; Sercu, Bandura, Castro, Davcheva, Laskaridou, Lundgren, Méndez García., & Ryan, 2005; to name but a few), sound pedagogical actions for the culture in FLE are still under-represented in the context of university English education in Algeria. This under-representation of promoting the intercultural dimension in EFL classes was the key motivation for this study. The researcher felt committed to explore this neglected area by carrying out the present study.

Searching for more evidence to support our standpoint, the researcher opted for an analysis of the content of syllabi meant for EFL students in order to get a more detailed picture

of the intercultural language learning situation in the department of English as “documentary analysis of educational files and records can prove to be an extremely valuable source of data” (Johnson in Bell, 1993). If yes, how much intercultural content is represented in the contents of the curriculum set by the AMHE and is used by teachers in the department of English at Batna 2 University. To do so, the researcher gathered all documents (arrêtés ministeriels and the *Socle Commun* 1<sup>st</sup> & 2<sup>nd</sup> years LMD) all relating to the official English language curriculum after the LMD reform. It is worth mentioning that all EFL learning contexts in Algeria are limited to the classroom environment. This fact implies that communication opportunities with English-speaking members of the target language are rare if not impossible. EFL syllabi come to fill the missing gap. Relative documents were then reviewed to form, with the preliminary questionnaires, the source of data to support our assumption; the problem of the study was further supported by these results.

Up until fairly recently (2013), EFL students were introduced to the English culture and civilisation in the second year through two modules: one called '*American Civilisation*', the other '*British Civilisation*'. They were and still remain devoted to:

Les institutions et organisations des pays de la langue d'étude par la lecture et le commentaire de documents authentiques. Ils portent sur l'histoire, la vie politique et économique, les services sociaux, les médias, etc. introduction au commentaire de civilisation sur texte support (essai). (Programme Pédagogique Socle Commun 1ère et 2ème Années Licence, Domaine Lettres et Langues Etrangères, 2013, p.25)

In Semester Four, students were introduced to political, economic, social and cultural institutions of Great Britain and the United States of America.

Introduction aux institutions politiques, économiques, sociales et culturelles (système politique, capitalisme & mondialisation, système juridique, média, énergie et environnement, communications.... (p.66).

Therefore, culture tended to be relegated and overlooked to British and American Civilisations modules. The courses mostly emphasized factual knowledge about British and American history and often described the political institutions in these two countries in a generalized way. Compared to the former curriculum, the recently reformed one is still linguistics-based and exam-oriented together with the prevalence of theory-based teaching. Nothing has changed as far as the nature and scope of the cultural component as it has been articulated in the new national Syllabi set for EFL students in all departments of English from the AMHE in the *'Programme Pédagogique Socle Commun 1ère et 2ème Années Licence, Domaine Lettres et Langues Etrangères, 2013'*. A new module called *'Culture(s) et Civilization de la Langue'* (CCL) has been introduced to first year students, Semesters One and two but the syllabus still proclaims,

Aborder les aspects de la vie quotidienne dans le(s) pays de la langue d'étude par des textes écrits, audio, vidéos: régions, ethnies, famille, éducation, religion, coutumes, arts et loisirs, etc. (p.19)

This analysis revealed a gap as far as the intercultural dimension as a target goal for EFL learners is concerned and which goes in line with Kramsch (2015) who states that an in-depth investigation into culture, that is needed, is missing, and is actually treated in a reductionist manner of 4Fs: food, festivals, facts and folklore.

As the integration of ICA in the EFL instructional practice in the new curricula set by the AMHE is far from being a reality, teachers found themselves with specific guidelines to follow for the English courses. In addition, most teachers limit their students' understanding about the cultural contents to issues like traditions and customs, history, geography or political conditions. Liddicoat (2002) reminds us that it is more significant to study culture as a process in which learners engage rather than as a closed set of information that he/she will be required to recall.

The main assumptions that we held all along this study about Master one EFL students' poor level of ICA in the Department of English at Batna 2 University were built on the basis of:

i) The preliminary findings, reported from the students' questionnaire N°1 administered during the pilot study, explored EFL Master One students who formed the population of this study (N=190) in the department of English at Batna 2 University. It highlighted the status quo of the ICA dimension, (i.e. Knowledge, understanding and awareness of the invisible layers of culture) and the results revealed that this dimension was not present and teachers did not do much to foster their learners' ICA development (see Appendix A). The results also revealed that it was not a current practice among EFL teachers in the department of English to present their learners with cultural similarities and/or differences in order to help them become interculturally aware of their own culture and others in order to appreciate and respect both of them. This helped the researcher confirm that there was a gap to be filled and shed light on the necessity of integrating ICA in EFL classes.

ii) The researcher also conducted a study to gauge the perceptions and current practices of EFL teachers in the aforementioned department, as far as the intercultural dimension was concerned (Mouas & Ghouar, 2016). As promoting ICA and competence among students rests within the teachers (Sercu, 2005), the findings of the study indicated that even though teachers supported intercultural objectives, they did not appear to integrate culture related classroom activities in their classes and that “the facts-oriented approach to culture teaching was the teachers' most common classroom practice mainly in terms of passing on information regarding the target culture” (Mouas & Ghouar, 2016, p.36). Few teachers, however, are able to fully understand other significant aspects which are more closely connected to ICA such as: developing attitudes of and curiosity about “otherness”, intercultural sensitivity and openness to other cultures, and openness and tolerance towards other peoples and cultures, promoting reflection on cultural differences, or promoting increased understanding of the students' own culture (Byram, Gribkova & Starkey, 2002).

The AMHE and Scientific Research accorded the progression of students, who fulfilled the conditions<sup>1</sup>, in a four (4) semester master studies by initiating a Master degree entitled '*Master en Sciences du Langage*' in 2013 and '*Master en Langue et Culture*' in 2016. Since then, new modules in which language and culture can be well/fully explored have been introduced, namely '*Sociolinguistics Module*' and '*Ethnography of Communication Module*'. The researcher was in charge of both. Our study sought to enhance EFL learners' intercultural understanding of their own and target culture. The question that has long intrigued the researcher was: how can we incorporate the intercultural dimension while covering the linguistic materials in a language course? This effort seems worthwhile attempting.

A large and growing body of literature in the field FLE has considered the development of EFL learners' ICA a '*prerequisite*', which has been set as a new goal for L2/EFL language education in this globalised world (Byram, 1997a); yet, developing EFL learners' ICA is not a short term achievable outcome. The teacher's role is not to do the entire job but prepare the path for learners to be themselves discoverers of intercultural situations. Moreover, no program of teaching culture can ever cover a whole culture considering that "it is problematic to introduce the necessary skills and strategies within the context of the language classroom" (Widdowson, 1998b, p.331) and language classes cannot substitute the real world where languages are in constant contact; therefore, teachers may very well find it difficult to create an English classroom setting that is separate from the realities of English.

For these reasons, it is almost impossible for teachers to provide learners with every aspect of culture. Consequently, a '*cultural re-thinking*' (Tomic, 1998) is needed in the language classroom to capture and create every opportunity for students to explore their **own intra- and**

---

<sup>1</sup>As stated by the AMHE and Scientific Research, "Le Master revêt un caractère national. Le master est ouvert aux détenteurs de licence ou d'un diplôme reconnu *équivalent* (**Circulaire N° 6 du 11/10/2010 relative à l'inscription aux études de master au titre de l'année universitaire 2010-2011**) □ in (*Guide pratique de mise en oeuvre et de suivi du LMD – juin 2011*, p.32). Students who can postulate to master studies are candidates issued from LMD and candidates issued from the classical system of four-year-graduation. 80% of the total number of seats is accorded to the newly graduated LMD students of our department, 10% to the former graduated LMD students of our department, 5% to the former graduated LMD students of other departments of English all over Algeria and finally, 5% is attributed to graduated students of the former classical system.



**interculturality** through **their use of language** within the classroom community that they create” (Scarino, 2009, p.13, our emphasis), as a part of culture is encoded in the language we speak.

There is a host of literature going back to at least the eighteenth century (Sharifian, 2015) ever since Wilhelm Von Humboldt (1767–1835, as cited in Sharifian, 2015) studying the relationship between language and culture and all agree in a way or another with the idea of language being the most prominent shared characteristic of a set of shared understandings that characterize smaller or larger groups of people (Kövecses, 2006). This relationship can be expressed through *cultural denotations and connotations in semantics* (Byram, 1989), *cultural norms in communication* (Kramersch, 1993), *the social construction of culture through language* (Kramersch, 1995) and many other studies by contemporary authors and scholars. A FL classroom can be seen as a good and a well-suited setting where ICA can be explored.

The researcher thought that in order to make ICA an integral part of EFL teaching /learning, goals should be realistic and translated in the classroom through felicitous techniques and activities. A deep analysis and thorough research were needed before the researcher decided on the topic to be investigated. Since “ [m]uch intercultural misunderstanding comes from different conceptualisations of some constructs” (Gabrys´-Barker, 2014, p.209), the researcher found it important to observe the uniqueness of perceptions of culturally-grounded phenomena and how they function in different languages: in students’ native language as opposed to a L2/FL being acquired/learnt having in mind the idea that through language we interpret the world and the people in it. By and large, this has well been encapsulated in Pulverness's (2014) assertion that:

If culture is seen as the expression of beliefs and values, and if language is seen as the embodiment of cultural identity, then the methodology required to teach a language needs to take account of ways in which the language expresses cultural meanings. An integrated approach to teaching language-and-culture, as well as attending to language as

system and to cultural information, will focus additionally on culturally significant areas of language and on the skills required by the learner to make sense of cultural difference. (p.427)

To do so, and responding to the call for pedagogical plans to culture learning, the researcher thought that one area that can be investigated in linguistics is *vocabulary* (phraseology in particular), be it literal or figurative with figurative language (Fig L hereafter), including idiomatic and metaphorical use (Lakoff & Johnson 1980) in which culture manifests itself.

How much students can benefit from vocabulary to develop their ICA has been well documented in the literature (Wierzbicka, 1997; Sharifian2011). For instance, Sapir (1949), in an attempt to explain the relationship between language, culture and thought asserts that vocabulary is a very sensitive indicator of the culture of a people. Likewise, Wierzbicka (1997) provided empirical in-depth analysis of the link between vocabulary and culture and concluded that there is a very close link between the life of a society and the vocabulary of the language spoken by it; this applies in equal measure to the outer and inner aspects of life” (p.1). In the same line of thought, Saville-Troike (2003) asserts that without any doubt, there is a strong connection between the form and content of a language and the beliefs, values, and needs which are present in the culture of its speakers.

It is also well documented in the literature that idioms, as part of the language's lexicon which is “viewed as a vehicle and a mirror of cultural identity” (Facchinetti, 2012, p.1), are culturally loaded, and reflect the social context of the speech community (see Chapter Three for more detail). For instance, Dobrovolskij and Piirainen (2006) assert “[t]he most salient features of conventional figurative units such as idioms cannot be captured without addressing cultural knowledge” (p.1). It is well timed, therefore, that a research is done on idioms as one of the best ways to examine how people conceptualise experiences, things and events in their language as they are the core of the cultural tradition of the society. Another evidence from a review of the

literature is that “[t]he role of culture becomes even more obvious when we compare idioms from different languages (or dialects). What seems ‘*natural*’ in one language and ‘*unquestionable*’ from the perspective of one’s own culture may turn out to be ‘*idiosyncratic*’ and ‘*conventional*’ from the perspective of another linguistic variety and culture (see Piirainen, 2004a, b; as cited in Dmitriy Dobrovolskij & Elisabeth Piirainen, 2006).

How to put this idea into practice, however, was challenging, but certainly fun, useful and interesting! From an EFL perspective, there are pragmatic and cultural aspects of the language that are usually left aside in the FL curriculum. Idioms can help learners discover the many ways in which language expresses the thoughts, beliefs, values and norms of its speakers as conveyed by Kecskes (2014). He further explains the reason why this category of language cannot be ignored in that “... these expressions are essential parts of pragmatic competence, reflections of native-like behavior and often express cultural values, social expectations, and speaker attitude” (p.105). They reflect the ways of thinking of speech community members about the world, their environment and their contexts. They characterize each language and form its idiomaticity which FL learners find difficulties in learning it. He writes,

...those formulas represent the heart and soul of a language, which make the use of language idiomatic and hard to learn for people coming with a different language and cultural background. This is how culture basically creates the ‘heart and soul’ of language, what makes the two inseparable. (p.125)

Idioms are but a part of the community’s cultural and social identity. The amount of empirical research exploring the link between idiomaticity and culture has significantly increased in recent years (Kövecses, 2000); yet idiomaticity has never been researched to study the role it plays in enhancing students’ intercultural understanding and awareness as well as cultivating their tolerance and respect for diversity within the EFL context. Very little data exist, however, on using idioms, particularly for intercultural development and awareness in current

L2/FL research. Accordingly, the current study focused on the intercultural benefit of processing idioms learners could get within the context of the Department of English in Batna 2 University.

Idioms have been considered as motivated by conceptual metaphors and following Johnson's view that metaphor is the basis of the conceptual systems by means of which people understand and act within their worlds (Lakoff & Johnson, 1980). According to Yano (1997), metaphors are at the heart of the cultural tradition of a society. This is made clear in:

...the system of beliefs, values, and views which form the social norms; they are, accordingly, one of the best ways to examine how people conceptualise experiences, things and events in their language. (p.131)

In light of the extensive body of scholarly studies on idiom, L1 and L2 processing of idioms for the sake of comprehension and retention has triggered a great deal of debate among scholars. Nonetheless, the study of cultural understandings of idioms has not extensively been approached and has not received much attention as an independent distinct category. Therefore, in the present study, the significance of ICA is brought to the attention of EFL students through idioms so as to feel the interplay between language, thought and culture.

This thesis was devoted to the investigation of conceptual motivation of idioms to develop learners' ICA, as "...one way of developing intercultural awareness is through close linguistic analysis of people ... interacting both within their own culture and across cultures" (Wang & Rendle-Short, 2013, pp:113-114). "...in order to explicate and understand hidden cultural assumptions" (p.114), "...were given the tools to reflectively examine their own cultural assumptions as well as the cultural assumptions of the target language" (p.115). A conclusion made by Belkhir (2014) after an in-depth description and analysis of proverbs motivated by conceptual metaphor was that, students need to know "how metaphors work and how different they may be across languages and cultures" (p.321) and teachers to highlight the effects of socio-cultural influences on metaphor in EFL classes.

As will be highlighted in Chapter Two, one of the shortcomings of the communicative approach, in spite of a three-decade relative success, was that the implied social identity for students is to become as native-like as possible. As a reaction to this model, the Socio-Cultural Competence Model (Celce-Murcia, Zoltan & Thurrell, 1995), and the Intercultural Competence Model (Byram, 1997) among others, have been approved. The main thrust of these models was the importance of including awareness of cultural factors such as beliefs, values and norms in EFL classes.

Idiomaticity is often overlooked in intercultural training and has received little scholarly attention so far, perhaps precisely because it is so context dependent and advanced. In other words, idiomaticity might be perceived by some teachers as too difficult and their students are not proficient enough to tackle it. Indeed, their linguistic skills might prevent them from understanding and enjoying idioms even in their mother tongue, let alone in a FL. However, recent calls have suggested a number of ways in which teachers involved EFL can contribute to raising their students' levels of ICA. As no substantial research has hitherto been done on the issue; this study, then, seeks to identify and measure one possible outcome of idioms processing: the integration and improvement of ICA. It tackles one concern related to language, mind and culture, within the framework of Cognitive Linguistics (CL) and Cultural Linguistics through idiom similarity and variation across and within Algerian Arabic (AA hereafter) and English cultures as far as processing idioms motivated by conceptual metaphor, conceptual metonymy and through conceptualisation of idioms motivated by conventional knowledge are concerned.

The point the researcher wishes to make is that students can benefit from the processing of idioms to raise their ICA of both their own culture and the TL culture. Therefore, it is important that EFL students develop cross-linguistic understanding of culturally grounded concepts as a prerequisite for the development of intercultural communicative competence (ICC). Students processing of idioms was thought of as a good way to move from a structural view of language since we often use and understand conventional metaphorical expressions in

language without being conscious of their metaphoricity (Semino, 2008), the researcher in this study assumes that through idioms processing, students would be able to discuss the extent to which conceptual thoughts express certain values and patterns of human behaviour characteristic of the Algerian and the English cultures.

The general concern in this thesis was not with the ways idioms were expressed linguistically in learners' L1 and FL. It is, then, to help these learners see both differences and similarities in the conceptualisation of abstract domains in these idioms and how much they reveal cultural identity. The assumption we held all along this project was that analysis of idioms based on conceptual metaphor, conceptual metonymy and conventional knowledge (Kecskes, 2002) would be one of the best ways to examine how people conceptualise experiences, things and events in their language since they are the essence of the cultural tradition of the society. Some conceptualisations may be culture-specific and some may be universal.

During idioms processing, learners can compare and contrast the shared meanings in the culture of the native language learner and the culture of the TL through schemas (more details about schema theory is outlined in Chapter Three), since schemas are necessary for understanding language as well as for understanding the world and its cultures, and the motives behind people's actions. Moreover, becoming aware of how the human mind processes new information and, through such awareness and other related skills be prepared for difference would enhance intercultural communication.

### **3. Research Questions**

The study at hands sought to answer the following three-interrelated research questions:

**RQ1:** What are EFL Master One students' perceptions of and attitudes towards integrating ICA in their classes?

**RQ2:** Whether and to what extent are they aware of the fact that metaphorical thought is present in their language and the FL cultures?

**RQ3:** Can explicit processing of idioms as far as intercultural knowledge, attitudes and skills be measured by the ICA inventory scale?

The study at hands, then, sought to find answers to the aforementioned research questions which were formulated to guide this study's data collection, description and analysis regarding Master One EFL students' perceptions of and attitudes towards integrating ICA in their classes; and whether (if yes, to what extent) explicit processing of idioms (motivated by conceptual metaphor, conceptual metonymy and conventional knowledge) effects change in the experimental group (EG), as far as intercultural knowledge, attitudes and skills are concerned measured by the ICA inventory scale, when compared to the control group (CG).

By providing answers to these questions, it is hoped that this thesis may contribute to a better understanding of ICA through idioms processing.

#### **4. Hypothesis**

The above-mentioned research questions were later on operationalized in the form of a hypothesis to be tested.

English as a Foreign Language (EFL) Master One students would develop their ICA through the processing of idioms as conceptual metaphors, conceptual metonymy and conventional knowledge.

#### **5. Aims of the Study**

Taking all the above into account, the aims of the present research, therefore, were fuelled by the concern that there has been a lack of inquiry in ICA integration in EFL classes, in spite of the AMHE's current efforts in response to increasing changes in education worldwide. Thus, this thesis was a response to this challenge by raising EFL Master One Students' ICA through idioms processing. The present study was set:

- To investigate EFL Master One students in the department of English at Batna 2 University perceptions and attitudes towards integrating ICA in their classes.

- To explore their knowledge of and attitudes towards figurative language and metaphorical thought as a carrier of culture.
- To assess the potential usefulness of idioms processing in developing ICA among EFL Master One students in the department of English at Batna 2 University and help them recognize that cultural values, beliefs, attitudes, and norms are embedded in language (through idioms motivated by conceptual metaphor, conceptual metonymy and conventional knowledge (as proposed by kövecses, 2002) and people's behavioural patterns are controlled by the norms (beliefs, views, and values) of their society.

## **6. Significance of the Study**

This study focuses on idioms and helps explore a much-ignored source of cultural data for the benefits they can bring into the language classrooms despite their pervasiveness in language, in spoken discourse and texts in the L1 and FL for those involved in FLE. Moreover, interest in and, indeed, concern about the issue of integrating ICA in EFL classes through processing idioms to develop Master One students' ICA was the main suggested contribution of this study; therefore, the findings of this study will add to the existing body of knowledge regarding the integration of ICA in EFL classes.

What is new in the current study is that the expected research findings of this study will be significant on three levels in respect of its objectives. First, the need to develop ICA has been attested to by a number of educators in the field of L2 and FL education; on account of the endless debate in the literature about language-culture relationship, the present study may well make a contribution to the literature by showing whether and to what extent idioms processing can develop Master One students' ICA with the scarcity of doctoral research studies that have addressed the concept of ICA in a classroom context in the departments of English in Algeria. Developing EFL learners' ICA has remained an under-researched topic. Second, it is hoped that the present study will fill a significant gap and add value to the limited empirical research evidence regarding ICA in the context of EFL in Algerian universities. Third, using idioms



helps students go deeper into the language. It is a way of getting more in touch with the culture and traditions of both their and the target language. Native speakers of a language use idioms all the time in their everyday conversations, a fact that is overlooked in some materials prepared for FL teaching.

### **7. Basic Assumptions**

This thesis proceeded from strong assumptions that we held all along this study and were as follows:

- a. As language carries within itself the culture, values and ways of thinking of the people who speak it, ICA in language learning becomes essential for language learners.
- b. Although idioms have important pragmatic functions in a language, this study deals with idioms not in the sense of developing learners' pragmatic competence, but instead with the sociocultural functions that idioms fulfill in discourse.
- c. And finally, for both language instructors and learners, ICA is not limited to being culturally sensitive to 'others', but also reflects 'oneself'.

### **8. Delimitations and Limitations of the Present Study**

This study endeavored to manifest the effect of idioms processing in developing EFL Master One students' ICA. This section discusses the potential shortcomings of the work at hands that need to be addressed in case one thinks of future extensions of it.

As far as delimitations suggest how the study will be narrowed in scope by providing descriptions of the population to which generalizations accurately may be made (Creswell, 1994). People, places, and times are the three major delimitations that may affect the external validity of a study. To this end, it is essential to restate that this study adopted a '*Case study research*' strategy. Apart from the principal underlying its main strength which lies in affording the researcher a greater degree of insight into various phenomena within the particular context of the research setting, the focus on a single unit, however, limits the generalisability or

transferability of the findings of such studies to other situations (Cohen, Manion & Morison , 2011; Fraenkel & Wallen, 2012).

As far as this study was concerned, an attempt was made to understand the ICA integration status together with the benefits (if any) of processing idioms as fully as possible from the perspective of Master One students in the department of English at Batna 2 University participating in this case study. Consequently, the most significant delimitations of all, as it was paraphrased above, is the issue of generalizability deriving from the population, the setting and the time of the current study. This is to say that the present study can be related rather than generalized to similar contexts and its findings cannot be extrapolated widely to a wider population beyond this context because of the unique characteristics the participants described in this specific instructional research setting.

The study at hands was situated within Master One students' context, in the department of English at Batna 2 University and was conducted during the 2016 – 2017 academic year; it then sought to provide contextual information and implications meaningful and appropriate to that language learning environment; therefore, the outcomes and conclusions to be reached may well not be generalizable to other departments where different conditions of work exist and will be limited in their application to EFL Master One students in that department only. Finally, the study was further delimited by the duration, which was three months (eight-week period).

Concerning limitations - which are almost in every study - identify potential weaknesses of the study; yet, some of these limitations can be seen as potential opportunities for further investigation in future research (Creswell, 1994). Therefore, the researcher foresees the following challenges that this research project will have to meet. To begin with, although the sample was considered sufficient for carrying out statistical analysis (eighty students), it was not the aim of this study to address gender differences or the sample's personal characteristics in ICA development.

A further limitation addresses the fact that the avenues of interculturality are many - business, tourism, and education among others; therefore, its scope is wide and abounding. Consequently, the researcher has confined herself to a specific area that is, education. EFL teachers should realize that culture is a complicated system which includes various dimensions and it enables and influences communication as it is beyond the linguistic code. Thus, there is no one way to provide insights into culture across different points of connection with language, and idioms are but one among others. However, this does not exclude the fact that other insights are just as important.

Additionally, the findings of the study need to be interpreted after due consideration of another restriction that limited our research to a certain extent. It featured in the limitation related to the sample/number of idioms conveying the similarities between English idioms and Algerian Arabic equivalents that the teacher has chosen in this study. In comparison with the enormous number of English and Arabic idioms, the number remained relatively low, but could be explored in other research studies. The sample could be extended to other idioms if time allowed. The researcher's careful selection of idioms to avoid those which might create conflicting, stereotypical and prejudiced ideas, be it in the students' own language and culture or the FL culture as well. Although idioms exist in various definitions and types, not all types were considered and this study limited itself to the processing of those which were motivated by conceptual metaphor, conceptual metonymy and conventional knowledge adapted from Kövecses (2002).

Lastly, it is worth pointing out that another limitation which deserved consideration was to draw the reader's attention to the fact that it was beyond the scope of this study to examine the comprehension of idioms nor is it the development of idiomatic competence for Master One EFL students, although mastery of appropriate use of idiomatic expressions is a part of important language learning. Moreover, the importance of idioms to develop EFL learners' pragmatic awareness is beyond the scope of this thesis. Nonetheless, we cannot deny their

contribution to all aspects of communicative competence (grammatical, textual, illocutionary, sociolinguistic, and strategic competence) and their incorporation in language syllabi from the lower levels.

Yet, we feel that the value of this research might be enhanced in future studies to address this limitation by replicating this study in different settings; in so doing, we would make it possible to strengthen the reliability of the study.

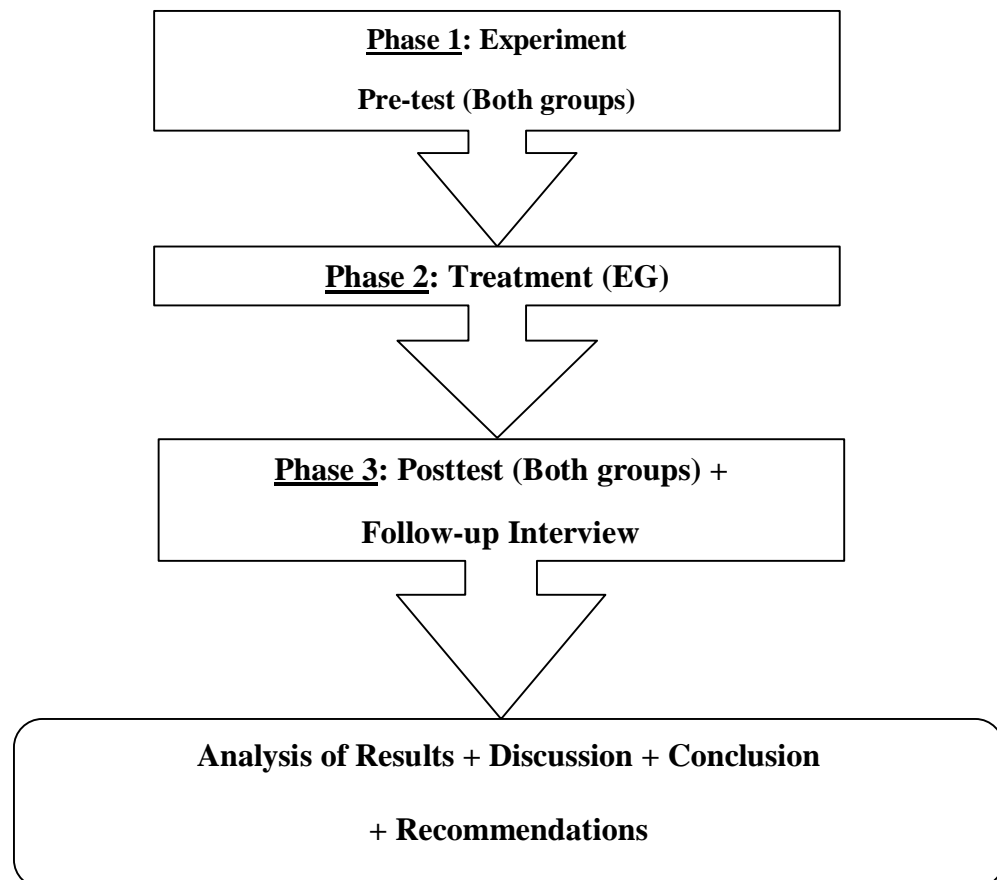
In conclusion, being aware of such delimitations and limitations' bias all of which future research or extension of this study to other contexts or settings should take into consideration.

## **9. Research Methodology**

To answer the aforementioned research questions and test the hypothesis, a comprehensive section was devoted in Chapter Four to discuss the methods used to get data for this study together with the reasons behind their selection. This study adopted a 'quasi-experimental' design, in which the subjects who took part in the experimental phase were not randomly selected from the entire population of Master One students (200), but were selected from another population of students in which students who showed a good level of ICA (after having analyzed and interpreted the participants' preliminary questionnaire N°1) were excluded from the population and therefore did not take part in the experimental phase. Later on, eighty (80) students were assigned to one of two groups: experimental (EG) and control (CG) with forty (40) subjects each. This means that the researcher declared the aim of the study to be causal description, not only exploration of relationships. What has strengthened our decision to use a quasi-experimental design is the fact that in human sciences, research is conducted in a natural setting rather than laboratory conditions where in the former, variables such as emotions, motivation, mental state and so on can not be controlled ; while in the latter, all the variables can easily be isolated, controlled and manipulated. In our case, the only variable that we could manipulate was the processing of idioms.

Throughout the process of data collection and analysis, '*triangulation*' was adopted as a technique to tackle the problem from various angles and cross-validate the data by the use of different tools. As this study dealt with the ICA development as its main premise, we followed Deardorff's (2006) suggestion that whenever an assessment of the intercultural dimension is the target objective, using a combination of qualitative (QUAL) and quantitative (QUAN) measures allowed for the deepest and most comprehensive picture. Therefore, through a mixed methods (MMR) research approach involving the collection of both measures and a case study with the researcher as the teacher, an experiment was judged to be appropriate in addressing the aforementioned research questions and hypothesis.

With this in mind, Figure 0.1 below provides an overview to the research design underlying this study, with the vertical axis of the figure representing the chronological order in which the various phases were conducted and the subsequent data gathered in each.



*Figure 0.1 Research Design + the Process of Data Gathering and Analysis used in the Experiment*

## 10. Data Gathering Tools

This section is a miniature of a thorough and detailed section (see Chapter 4 for more detail) to provide the reader with information about data gathering tools and procedure for the current research journey. After the preliminary pilot study, a treatment was conducted by the researcher over an eight-week period with the participation of eighty Master One EFL students in the department of English at Batna 2 University during the *'Ethnography of Communication'* course. The argument for ethnography is "...its ability to discover how language works as situated social practice, and how it is tied to social organization" (Heller, 2011).

The main instruments used in this study included:

- a) A pre-test for both the EG and CG groups,
- b) Model courses designed for the EG,
- c) A post-test for both groups, and finally
- d) A subsequent follow-up interview with the EG after the treatment.

The statistical data were analysed using the SPSS (Statistical Package for the Social Science) software version 25.0; the textual data collected from the open-ended questions were analysed using the QUAL data interpretation.

## 11. Definition of Operational Terms

For the purpose of clarity, it is necessary to review the key concepts that were fundamental and relevant to this research study before proceeding to the delineation of relevant literature. It should be clear from the beginning that all the definitions provided in this section apply directly to the aims of this study and were therefore used exclusively from that standpoint; although more explicit terminology are also employed to delineate particular contexts even further but stay out of the scope of this research. Note that the concepts defined below are generally consistent with the vocabulary used in the field of FLE.

- **Culture:** As will be delineated throughout this thesis, the term *'culture'*, for the purpose of this study, was inspired by the cognitive anthropological notion of 'culture', to refer to 'shared

knowledge' among a socio-culturally defined group of people, as was proposed by Goodenough (1957). It is also the one Kövecses (2006) uses to mean "a set of shared understandings that characterize smaller or larger groups of people" (p.135) with language being the most prominent shared characteristic. In this context, culture is practically viewed as a notion that characterizes a group of people who live in a particular social, historical and physical environment, and make sense of their experiences in a more or less homogenous way. All the definitions we provided in Chapter One were inspiring and helpful in providing some grounded theory for a working definition of ICA within EFL education; nonetheless, the working definition of culture that we adopted all along this work was congruent with Kövecses's (2006):

...a large set of meanings shared by a group of people. To be a member of a culture means to have the ability to make meaning with other people.... Particular cultures consist of the particular meaning-making processes that a group of people employ and the particular sets of meanings produced by them, in other words, **a particular conceptual system** (Kövecses 2006, p. 336, bold author's own emphasis).

- **Cognitive Linguistics:** It is an interdisciplinary science whose aim is to analyse the interaction between the representation and perception of language knowledge. It conceives language creation, learning and usage as a part of a larger psychological theory of how humans understand the world (Jackendoff, 2007, p. 192).
- **Conceptualisation:** Evans' (2007) definition of conceptualisation was adopted in this study and it is the one which relates the term conceptualization to the process of meaning construction to which language contributes. It does so by providing access to rich encyclopedic knowledge and by prompting for complex processes of conceptual integration. Conceptualisation relates to the nature of dynamic thought to which language can contribute.
- **Cultural Conceptualisations:** Cultural conceptualisations, for the purpose of this work, are defined as the culturally constructed ways of conceptualizing experiences. Cultural schemas,

categories, metaphors and conceptual blends are the cultural conceptualisations that are emergent at the level of cultural cognition (Sharifian, 2011).

- **Cultural Linguistics:** Cultural Linguistics explores the features of human languages that encode culturally constructed conceptualisations of the whole range of human experience. It offers both a theoretical framework and an analytical framework for investigating the cultural conceptualisations that underlie the use of human languages. Moreover, cultural linguists (Palmer, 1996) have recognized that knowledge embodied in conceptual systems and reflected in language is in fact deeply hidden in culture and thus maintain that a thorough account of language should not only unravel cognitive conceptual structures but should also provide insights into cultural knowledge and its influence on the more general patterns of conceptualisation (Sharifian, 2011).
- **Intercultural Awareness**

The term Intercultural Awareness (ICA) is open to many interpretations. In this study, our definition of ICA was found to match the general theoretical perspective already held by Fantini (2012) and Byram (1997) and also draws on perspectives from the Council of Europe's concept and platform of ICA as all of their frameworks were specifically designed for FL learning contexts compared to the other models. Accordingly, ICA is enhanced through developments in *knowledge*, *skills* and *positive attitudes*. These dimensions will serve as an analytical tool for this study.

## 12. The Pilot Study

Two types of information were collected in the pilot phase in this study: 1) to revise and improve the data collection tools before they were used and administered to the population and sample in this research. In other words, to measure the extent to which these tools were reliable and valid in terms of testing procedures; testing time required and the clarity of the instructions. 2) to paint a more comprehensible picture of the level of EFL Master One students' ICA before the study began, together with their knowledge of and attitudes towards integrating ICA



dimension in EFL Classes and their idiom knowledge and perceptions to validate or reject the assumption that EFL learners lack ICA to conclude whether it was worth investigating and ICA worth developing. It is worth mentioning that the pilot study was carried out before the study proper during the first semester of the academic year 2016-2017 in the Department of English and Literature at Batna 2 University.

### **13. Structure of the Thesis**

Building on the above discussion, this thesis is intended to proceed in a conventional logical way, beginning with a review of related literature, proceeding with a discussion of the methodology and data analysis and interpretation of findings, then wrapping up with a general conclusion and a set of recommendations and key implications to serve the educational field. Each chapter follows a similar pattern, starting with an introduction to the main contents of the whole chapter, and ending with a conclusion.

We chose to structure this thesis around six substantive chapters, which are organised in two parts. On the one hand, Part A, that provided a roadmap for the rest of the thesis, is broken down into three chapters (Chapter One, Chapter Two and Chapter Three), each covering a major aspect, and are further split into sections and subsections. They all sketch the theoretical background and the conceptual framework within which this research study dealt with. On the other hand, Part B, is devoted to the field work, and includes three chapters (Chapter Four, Chapter Five and Chapter Six). The subsequence of chapters in this study deals with the following:

This thesis opens with *'The General Introduction'*, which has been introduced as a prologue to set the scene for the reader, by giving some background information on the research area and the current situation in the department of English at Batna 2 University, as far as the ICA is concerned, that led to the formulation of the research questions and hypothesis. Furthermore, it has explained why the topic of this piece of research is being pursued. On the grounds of this analysis, the aims of this study, the research questions and hypothesis, its

significance and the main assumptions are also highlighted, together with the limitations and delimitations of the current research work. This 'General Introduction' also ends by defining the main key terms used in this study.

Chapter One traces in some detail the theoretical framework grounding the first construct of this study, *culture*. It will also present a review and critique of the relevant research literature as far as the trilogy language, culture and cognition is concerned.

Chapter Two moves the discussion to the need to develop the intercultural dimension in EFL classes and how theories have shifted emphasis from Linguistic Competence to Communicative Competence and presently Intercultural Communicative Competence. The focus is mainly on a description of the conceptual framework used to illustrate the dimensions of ICA by providing an account for the previous literature on the matter.

Chapter Three provides an elaboration of some of the theoretical insights raised in the description of figurative language among which idioms motivated by conceptual metaphor, conceptual metonymy and conventional knowledge cover the most important part.

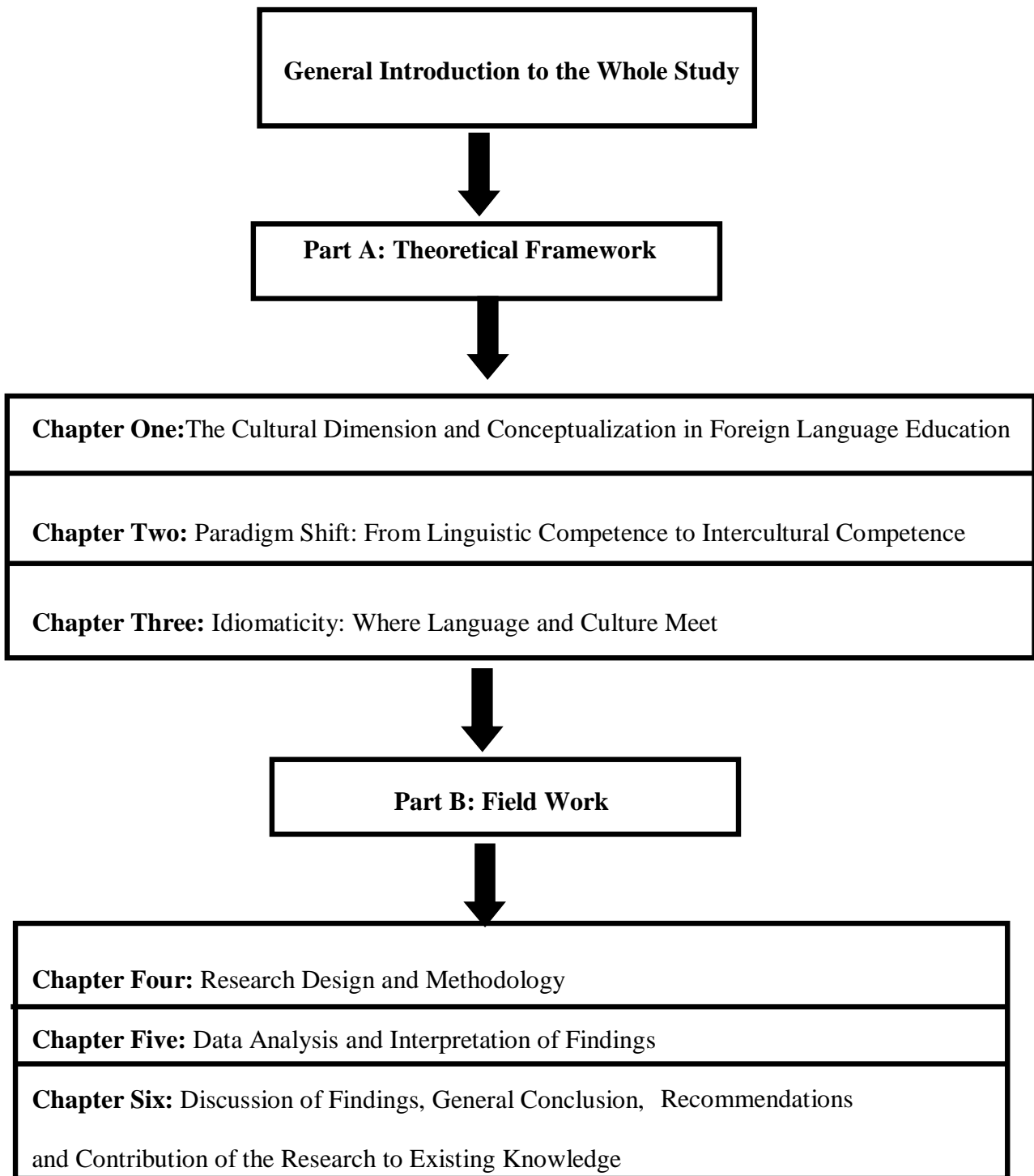
Chapter Four addresses and explains the choice of the main philosophical and methodological assumptions upon which this study is based; in other words, it describes the nature and design of the methods used to collect and analyse data. Importantly, this chapter will also consider the rationale and justification for choosing a sequential mixed-method study using both QUAN and QUAL methods. Note that matters such as participants, materials, procedure and data collection are going to be highlighted in detail. Chapter Four also sets forth the treatment procedure; in other words, it will describe, analyse and interpret the different stages and procedures of the experimental phase. The chapter also highlights the importance of ethical considerations in academic research and explains how ethical issues have been addressed in this investigation.

In the sequel, the QUAL and QUAN analysis of the results and its subsequent interpretation are undertaken in detail in the fifth chapter. It contains the analytic orientation and

an overall exploration of the data gathered and reported from the different measurement tools with respect to the aims of the study at hands.

Chapter Six summarises the findings from chapter Five and presents a critical discussion in the context of the relevant literature in relation to the three research questions and hypothesis that the study sought to address.

A section is devoted to the *General Conclusion*, in which a synthesis of the QUAN and QUAL findings of this study is provided, including some implications along with a set of recommendations for ICA integration in EFL teaching/learning. The main theoretical and practical contributions of the research to existing knowledge will be addressed. Finally, references and appendices will be included towards the end of this thesis.



*Figure 0.2: Thesis Structure*

**PART A**

**THEORETICAL**

**FRAMEWORK**

## Chapter One: The Cultural Dimension and Conceptualisation in Foreign Language

### Education

Introduction.....	28
1.1.Circumnavigating a Term: Defining Culture and Related Concepts.....	28
1.2. Working Definition of Culture.....	32
1.3.Cultural Metaphors.....	33
1.3.1.Cultural iceberg model.....	33
1.3.2.Hofstede and Hofstede’s model.....	34
1.3.3.Trompenaars and Hampden-Turner’s uultural onin model.....	35
1.4.Big ‘C’ and Little ‘C’ Culture.....	36
1.5.Characteristics of Culture.....	37
15.1.Culture is dynamic.....	37
1.5.2. Culture is learned. ....	38
1.5.3.Culture as shared. ....	39
1.5.4.Culture involves beliefs, values, norms, identity and social practices.....	39
1.5.4.1. Beliefs.....	40
1.5.4.2. Values.....	41
1.5.4.3. Norms.....	41
1.5.4.4.Culture Involves Social Practices.....	42
1.6.Relationship between Language, Culture and Cognition: A Never-Ending Debate...	42
1.6.1.Theory of Linguistic Relativity.....	45
1.7.Language, Culture and Identity.....	50
1.8.Language, Culture and Communication.....	50
Conclusion.....	52

## **Chapter One: The Cultural Dimension and Conceptualisation in Foreign Language Education**

### **Introduction**

The literature review is helpful in establishing a framework for the research and defining the limits of the fieldwork. A survey of the literature that the researcher has conducted regarding the published studies that are relevant to culture in FLE highlights the complexity surrounding the conceptualizations of culture and the prominent role that culture plays in the process of learning a FL. This chapter, in its forthcoming sections, also underscores the importance of understanding the interplay between language, culture, and cognition. Chapter One, together with the coming chapters, addresses the main concepts used in this study, and the dividing lines between the chapters are therefore permeable, rather than rigid.

The following section aims at casting a light on the various ways of defining culture by introducing some existing definitions of the term relevant to FLE. After tracing its historical development, the researcher will set up the operational definition that was adopted all along the study. A survey of academic publications on the heated debate over the relationship between language, culture, and thought/cognition will be explored.

Before articulating our meanings for a working definition of the term culture that underscores our view and will be put forth in the context of this study, this section discusses the definitions of culture among a myriad of definitions that abound in the literature, followed by an explanation of the characteristics of culture.

### **1.1. Circumnavigating a Term: Defining Culture and Related Concepts**

That culture hides much more than it reveals (Hall, 1959) paved the way to the present section which intends to clear up the confusion that surrounds the concept '*culture*'. It emerges as a result of the scrutiny of numerous definitions generated as a result of the multiplicity of theoretical perspectives offered by various theories in cultural studies available in the literature. Therefore, before going any further, it might be best to clarify this term and some related

concepts which are central to this study. Doing research on the three abstract constructs '*language*', '*culture*' and '*cognition*' is not possible at all if clear definitions and benchmarks were not set right from the beginning of this project. Therefore, all along this chapter, accurate definitions will be provided in order to frame the foundation for our choice of the working definition of culture that will be adopted for this study.

Since the core concept of this research is '*culture*', it is necessary to explore and discuss the possible definitions of the term at the outset and which are by no means exhaustive. Despite its popularity across many disciplines, this concept has remained “complex and intricate” (Nieto, 2010). Conceptualising and defining culture has always been a daunting undertaking and a compelling challenge to educators, scholars and researchers as well who claim that its meaning has evolved over the years. Even anthropologists, who claim culture as their guiding conceptual principle, have not agreed on a single definition of the term for its complex and multidisciplinary nature. Nieto (1999) introduces Chapter 7 in '*Language, Culture, and Teaching Critical Perspectives*' by asserting that “[T]he term 'culture' can be problematic because it can mean different things to different people in different contexts” (p.135). This is not surprising since the concept of culture is not exclusively the domain of language educators. On the contrary, contributions to the knowledge base have come from different disciplines such as anthropology, sociology, psychology, linguistics, education, intercultural communication, and elsewhere Juliane House (2008). Therefore, culture has become a prevalent research area in different studies. Added to this the fact that the long list of definitions of the term culture is understood for the simple reason that it can be perceived from different levels, which are: the national, the international, the regional, the business and so on.

All what has been stated above justifies the motive why the search for a '*true*' definition of the concept culture, or for the '*true*' boundaries around what it constitutes, is just '*a wild goose chase*'. Therefore, one definition can be quite limiting. This explains the reason why the term '*culture*' lacks a universal definition and the voluminous literature on culture has rendered our



search for one definition of it a tough work as many have discussed the term culture; however, each has his/her point of view towards it.

By and large, the definitions that we found most consensual regarding culture range from anthropology and sociology. In other words, anthropologists and sociologists consider the organization of society to be a reflection of its culture. Over the past century and up to 1970s, anthropologists have formulated an infinite number of definitions of the concept culture. For instance, as far back as 1871, one of the earliest widely cited definitions, offered by the English anthropologist Edward Burnett Tylor (1871) defined culture as “that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society” (p.1). In their book *'Culture: A Critical Review of Concepts and Definitions'*, Kroeber and Kluckhohn (1952) published a critical review of more than 162 notions of culture, ranging from *'learned behaviour'* to *'ideas in the mind'*, and so on. They then put forward the following definition, which is still widely quoted today:

Culture consists of patterns, explicit and implicit, of and for behavior acquired and transmitted by symbols, constituting the distinctive achievements of human groups, including their embodiments in artifacts; the essential core of culture consists of traditional (i.e. historically derived and selected) ideas and especially their attached values; culture systems may, on the one hand, be considered as products of action, and on the other as conditioning elements of further action. (p. 181)

This is to say, from an anthropological stance, that culture is displayed through patterns of behaviour, symbols, products and artefacts. It also emphasizes the transmission of elements (e.g. beliefs, values) that help group members interpret their social worlds and function in their daily life which encompasses elements of both 'high' and 'low' cultures ( more details on page 43). Further on, Hinkle's (1999) definition of culture illuminates that anthropologists are concerned with culture as a way of life of a people, their social constructs, their ways of thinking, feeling, believing, and behaving that they communicate to each other.

Moreover, Baldwin, Faulkner, Hecht and Lindsley (2006), in their recent publication: *'Redefining culture: perspectives across the disciplines'*, review over 300 definitions of culture from a wide collection of disciplines such as anthropology, communication, cultural studies, multicultural education, political science, psychology, and sociology including the well-known or frequently cited sources. In what follows, no attempts will be made to provide a comprehensive review of Baldwin et al.'s work; instead, we shall restrict the discussion to outlining some of the interconnected concepts dominating the definitions of culture to demonstrate how our understandings of culture have changed significantly over time. Table.1.1 below summarizes the conceptualizations of culture over time as stated in Baldwin et al. (2006).

Table.1.1

*Conceptualisations of Culture over Time in Baldwin et al.'s work (2006)*

<b>Conceptualisations of Culture</b>	<b>Definitions</b>
<b>Structure or pattern</b>	<b>What culture is</b> i.e., observable pattern of regularities in, for example, behavioural systems, way of life, language and speech, and social organization.
<b>Function</b>	<b>What culture does:</b> culture is a tool to achieve an end.
<b>Process</b>	<b>How culture is socially constructed and transmitted</b> from generation to generation.
<b>Product</b>	Culture is a product of meaningful activities.
<b>Refinement</b>	Culture which focuses on the moral and intellectual refinement of humans.
<b>Power or ideology</b>	The process of gaining and exerting dominance of one group of people over others, and focus mainly on political interests.
<b>Group membership</b>	The focus is on the "shared-ness" of the group members in terms of, for example, worldviews, communication systems and behaviour.

A more recent definition of culture is the one provided by the psychologist and linguist Helen Spencer-Oatey (2008) who defines it as:

.....a fuzzy set of basic assumptions and values, orientations to life, beliefs, policies, procedures, and behavioural conventions that are shared by a group of people, and that influence (but do not determine) each member's behaviour and his/her interpretations of the 'meaning' of other people's behavior. (p.9)

What is important to note from the above definition is the fact that the group of people who share the set of basic assumptions, values, beliefs and conventions are not completely dependent on them; rather, might be influenced by their culture when interpreting the meanings and behaviours, which happens through social interaction. (For a more comprehensive overview of whether culture determines or influences the way we see the world, see the forthcoming section 'Relationship between Language, Culture and Cognition: A Never-Ending Debate')

## **I.2. Working Definition of Culture**

In relation to this study, the term '*culture*' is not viewed as 'high/big C culture'. Instead, this thesis adopts the 'low/little c Culture' as its working framework. It was inspired by the cognitive anthropological notion of 'culture', to refer to 'shared knowledge' among a socio-culturally defined group of people, which was proposed by Goodenough (1957). It is also the one Kövecses (2006) uses to mean "a set of shared understandings that characterize smaller or larger groups of people" (p.135) with language being the most prominent shared characteristic. In this context, culture is practically viewed as a notion that characterizes a group of people who live in a particular social, historical and physical environment, and make sense of their experiences in a more or less homogenous way. All these definitions were inspiring and helpful in providing some grounded theory for a working definition of ICA within EFL education; nonetheless, the working definition of culture we adopted all along this work and on which this research is based is congruent with Kövecses's (2006), that is:

...a large set of meanings shared by a group of people. To be a member of a culture means to have the ability to make meaning with other people.... Particular cultures consist of the particular meaning-making processes that a group of people employs and

the particular sets of meanings produced by them, in other words, **a particular conceptual system** (Kövecses 2006, p. 336, bold author's own emphasis).

### I.3. Cultural Metaphors

Many scholars have proposed metaphors to conceptualize, illustrate and encompass all the complexities of the nature of culture. The iceberg and the onion are the two visual metaphors of culture that serve well to clarify the visible and invisible aspects of culture.

#### I.3.1. Cultural Iceberg Model

Weaver (1986, 199) created the image of an iceberg consisting of 10 percent visible parts and 90 percent invisible parts. Later on the iceberg metaphors have been used to describe the many layers of culture. He wanted to show that, like an iceberg, a large proportion of our own culturally-shaped perceptions are invisible and mostly unconsciously applied in our everyday interactions. The portion of the iceberg that is above water represents external culture, that is, visible to others (behaviours associated with language, dress, dance, food); whereas the portion that is submerged represents internal culture, that is, subconscious (beliefs, values, thoughts; emotions). It is this part of culture that leads to the most intercultural misunderstandings (Cushner, McClelland, & Safford, 1996, p.50).

The Iceberg Model of culture which lends itself well to the idea of looking below the surface, or inward has also been described by Ting-Toomey and Chung (2005) in '*Communicating Across Cultures*'. They describe culture in the form of an image of an iceberg with the surface layer-culture, which can be seen or heard in everyday life in cultural artefacts (eg., fashion, popular culture, music, costumes). The layer beneath is the intermediate layer-culture which consists of norms, symbols (a sign, a gesture and meanings, a word or a nonverbal behaviour). The deeper layer-culture, where the universal human needs such as security, dignity, respect, control, safety are rooted, and necessary to explain and understand why though members from different cultures are different in various ways they share commonalities across

cultures. This means that an individual's cultural identity is not only multi-layered and changeable with a variety of influences, but also unique to that individual (See Figure 1.1).

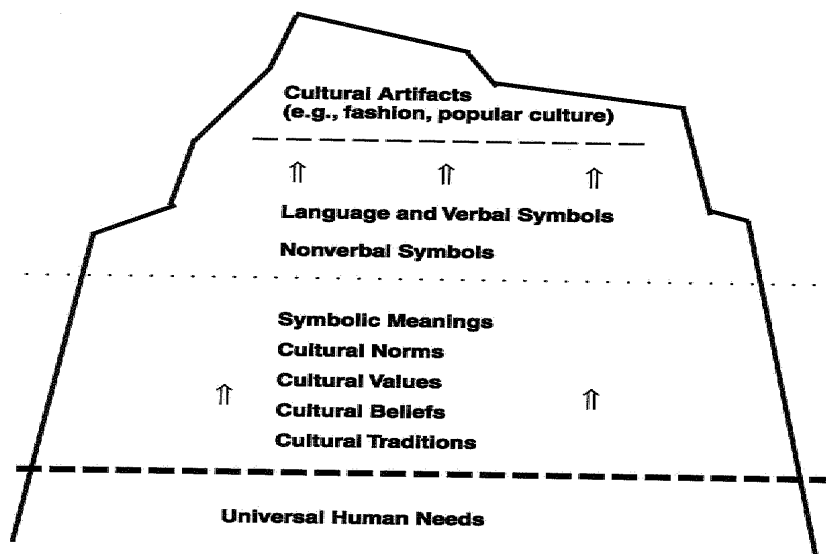


Figure 1.1

*Culture: An Iceberg Metaphor (Ting-Toomey, 1999, p.10)*

As shown above, culture consists of various levels. At the outset, culture consists of two levels: a level of values, or an invisible level, and a visible level of resultant behaviour or artefacts of some form. The multifaceted nature of culture is important in that: It identifies a visible area as well as an area that is not immediately visible, but that may be derived by careful attention to the visible components of the cultural system as we tend to realize it. However, regarding culture as merely a two-level system seems to be too rudimentary for an expressive model of culture.

### I.3.2. Hofstede and Hofstede's Model

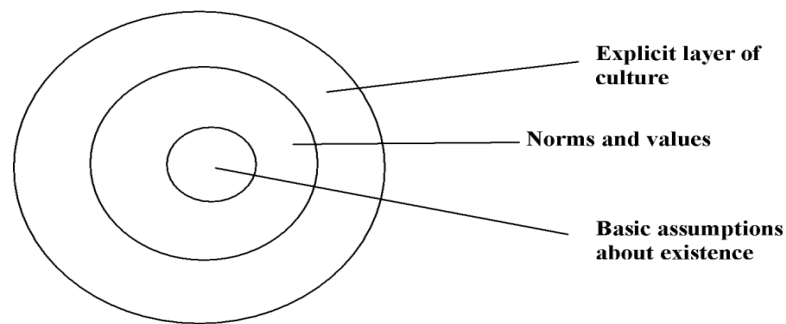
Hofstede and Hofstede's Onion Model is one of the most popular ways to visualize the concept of culture. Hofstede (1991) was the first who suggested the metaphor '*Cultural Onion Model*' in which the layers of the onion reflect different dimensions of culture. Later on, Hofstede, Hofstede and Minkov (2010) offer a four-layer onion model containing symbols, heroes, rituals, and values as the core as Table 1.2 below displays:

*Table.1.2: Hofstede, Hofstede, & Minkov's (2010) Four-Layer Onion Model*

<b>Four-Layer Onion Model</b>	<b>Dimensions of Culture</b>
<b>1. Symbols</b>	Words (including jargon), gestures, objects with particular meanings that are recognised only by those who share the culture.
<b>2. Heroes</b>	“persons, alive or dead, real or imaginary, who possess characteristics that are highly prized in a culture and thus serve as models for behaviour” (p. 8)
<b>3. Rituals</b>	“collective actions” such as how we pay tribute to others, as well as social and religious events such as greetings and social and religious ceremonies. They also include “discourse, the way language is used in text and talk, in daily interaction, and in communicating beliefs” (p. 9).
<b>4. Values</b>	Beliefs about opposites such as good versus evil, clean versus dirty, safe and dangerous, permitted and forbidden, honest and dishonest, moral and immoral, beautiful and ugly.

### **I.3.3. Trompenaars and Hampden-Turner's Cultural Onion Model**

The Cultural Onion Model was also proposed by Fons Trompenaars and Charles Hampden-Turner (1998). As illustrated in (Figure 1.3), it visualizes three layers for the concept of culture. The outer/explicit layer of the onion comprises the more concrete and observed products of culture which are the “observable reality of the language, food, buildings, houses, monuments, agriculture, shrines, markets, fashions and art” (Trompenaars & Hampden-Turner, 1998, p.21). The middle layer includes norms and values. The core layer is described as the culture's basic assumptions about existences, which are highly abstract and function at deeper levels of the self. As Shaules argues, “[i]t is the challenge of dealing with these hidden differences in norms and values and assumptions that constitute...[a] deep culture learning challenge” (p.59). Their assumption is that the most fundamental problem that cultural organization looks for an answer to is survival.



*Figure 1.2*

*Cultural onion (Trompenaars and Hampden-Turner, 1998)*

The similarity between Hofstede, Hofstede, and Minkov's (2010) Four-Layer Onion Model and Trompenaars and Hampden-Turner's Cultural Onion Model (1998) is that both models have external and internal drivers (or explicit vs. implicit culture). The main difference between the two models is that the former has four main layers: symbols, heroes, rituals; all grouped under practices, and values which form the core culture, whereas the latter has a tripartite view of culture represented in artefacts and products, norms and values.

#### **I.4. Big 'C' and Little 'C' Culture**

One of the widely used conceptions of culture is that of 'Big-C' or 'high culture' and 'Little-c' 'low culture'. Lafayette (1997); Bennett, Bennett & Allen (1999) and Cushner & Brislin (1996) among others argue that 'Big-C' culture is 'achievement culture' or 'objective culture', which comprises recognition and explanation of a country's heritages, geographical monuments, historical events/festivals, artistic legacy, literature and institutional systems such as the judiciary, political, religious and educational operations. This category also includes 'institutionalised patterns' of behaviour, for example, customs or conventions of everyday life.

In contrast, 'Little-c' culture is identified as 'behaviour culture' or 'subjective culture'. It refers to the less tangible aspects of culture as 'worldview' which Bennett, Bennett and Allen (1999) define as "... the set of distinctions and constructs that can variously be described as cultural values, beliefs, assumption, or style" (p. 19). This model, and the one preferred in

twenty-first-century approaches, involves the capacity to interpret a culture and appreciate the parallels between one's own culture and a new or foreign one (Byram 1994, p.12). In brief, culture with a 'Big-C' is seen as the 'formal culture', the manifestation of people's behaviour, while culture with a 'Little-c' is regarded as 'deep culture' underlying people's behaviour.

### **I.5. Characteristics of Culture**

While there are many definitions and conceptions of what culture is and does, there is a general agreement on what makes up its major characteristics (Hall, 1989). Although theorists hold different opinions on the exact number of these characteristics (Damen, 1987, for example, lists six) all of them acknowledge the most basic components which remain the same everywhere and through all time. These are: culture is dynamic, culture is learned and finally, it is shared and defines the boundaries of different groups. For instance, while Nieto (2010) refers to culture with a number of aspects and characteristics such as: culture is dynamic, multi-faced or learned. Samovar, Porter and Mc Daniel (2009, p.24), on the other hand, divide cultures into another set of five elements: history, religion, values, social organizations and language the characteristics of which are listed as follow:

- Culture is dynamic,
- Culture is learned,
- Culture is shared,
- Culture is transmitted from generation to generation,
- Culture is based on symbols,
- Culture is dynamic, and
- Culture is an integrated system (p.39).

#### **I.5.1. Culture is Dynamic.**

In the seventies, culture was viewed as a relatively static entity made up of accumulated, classifiable, observable, thus eminently teachable and learnable "facts" (Brooks, 1975). These models did not look at the underlying value orientations, but focused on surface level behaviour.



Teaching focuses on big 'C' culture and discussed topics such as the history, customs, institutions, arts, literature and geography of a country (see Liddicoat, Papademetre, Scarino, & Kohler, 2003, p.7). On the other hand, current models see culture as dynamic and variable, i.e., it is constantly changing because it is influenced both by people's beliefs and the demands of their environment. Barrett, Byram, Lázár, Mompoin-Gaillard and Philippou (2014) make it clear the constantly changing characteristics of culture as a result of factors related to political, economic and historical events and developments. They also relate this evidence to the interactions with and influences from other cultures. Individual factors may also affect cultures change over time in that the group's members inner contestation of the meanings, norms, values and practices of the group may play a role.

This is to say that culture is naturally unstable and evolving and it undergoes constant development and change. To this end, many scholars in different disciplines have emphasized that discussions of culture are complex because culture is a dynamic phenomenon. When Geertz (1973) defines culture as values, beliefs or attitudes that people develop in specific social contexts and situations, which are a historically transmitted pattern of meanings embodied in symbols, a system of inherited conceptions, expressed in symbolic form by means of which men communicate, these components are subject to change over time and accordingly, members of this culture "...perpetuate and develop their knowledge about and attitudes towards life" (p.89).

This is to affirm that although culture has its roots in the history of a specific speech community; it is subject to change as people's attitudes are subject to constant change.

### **I.5.2. Culture is Learned**

An important feature of culture, that it is learned and transmitted from one generation to the next is supported by a number of scholars (e.g., Nieto, 2010; Lustig & Koester, 1999; Martin & Nakayama, 2008; Samovar, Porter & McDaniel, 2009). They maintain the view that culture is transmitted through the process of learning and interacting with one's environment, rather than through the genetic process. Parents transfer their cultural traits to their children. It is

transmitted through varied means. Among all, language is the main vehicle through which culture is transmitted. According to Bates and Plog (1991),

Culture is the system of shared beliefs, values, customs, behaviours, and artifacts that the members of society use to cope with their world and with one another, and that are transmitted from generation to generation through learning. (p. 7)

This is to say that the transmission of culture is done either through instruction, socialization or through imitation. The society's values, attitudes, and behaviours that are necessary for becoming members or participants of the society are acquired through the process of socialization. Hofstede (1980) clearly points to this characteristic of culture in that culture is learned, not inherited. It originates from the individual's social environment, not from his/her genes. All in all, because culture is learnt, it becomes a prerequisite tool of knowledge as Duranti (1997) argues. He contends that because cultures "...share certain patterns of thought, ways of understanding the world, making inferences and predictions" (p. 27), they must, therefore, be learned.

### **1.5.3. Culture as Shared**

According to Spencer-Oatey (2000), culture is defined in terms of "a fuzzy" set of attitudes, beliefs, behavioural norms, and basic assumptions and values that individuals belonging to the same speech community share, and "...that influence each member's behaviour and his/her interpretations of the 'meaning' of other people's behavior" (p.4). This definition explains well the fact that culture is not individual but social. It is in fact shared with all members of the same group, we are able to act in socially appropriate ways as well as predict how others will act.

### **1.5.4. Culture Involves Beliefs, Values, Norms, Identity and Social Practices**

Beliefs, values, norms and social practices play a central role in the definition of culture from an intercultural communication perspective. Therefore, understanding this concept is central to understanding the process of ICA; besides, setting a working definition of each of

these components is necessary as well. Each of these components will be further delineated in the sub sections which follow.

#### **I.5.4.1. Beliefs**

One of the very much cited concepts in the literature and research papers in general and when referring more specifically to cultural dimensions is the concept of '*beliefs*' which is considered as its important component. Research suggests that this is due to the assumption that they are the best indicators of the decisions individuals make throughout their lives (Bandura, 1986). Yet, the use of this concept can be highly confusing and it is assumed that the reader knows what is meant. Defining this concept has very much to do with the field(s) of study where attitudes and values have long been a focus of social and personality research. To name but a few, beliefs have been searched in medicine, law, anthropology, sociology, political science, and business, as well as psychology. Hence, the aim of this section is not to settle once and for all what is really meant by '*beliefs*'. On the contrary, it tries to review and analyse the different existing definitions of the term in an attempt to agree upon and adopt one definition that can be suitable for the purpose of this study.

First of all, beliefs are defined as “a set of learned interpretations that form the basis for cultural members to decide what is and what is not logical and correct” (Lustig & Koester 2010; as cited in Jackson, 2014, p.161). The basic assumptions about ourselves and others everywhere in the world together with how we expect life to be are generally based on religion. In Jackson's (2014) own words,

Many core beliefs are religious in nature and central to a person's sense of self. Muslims believe that there is no God but Allah and Muhammad is His messenger. Christians believe that Jesus is the Son of God and the saviour of humanity. A fundamental belief of Buddhism is reincarnation, that is, the concept that people are reborn after dying. Atheists do not believe in a divine being, whereas followers of some religious worship multiple deities. (p.162)

For Richardson (1996), beliefs are “psychologically held understandings, premises, or propositions about the world that are felt to be true” (p. 103) and act as “...strong filters of reality” (Arnold, 1999) and are “...dispositions to action and major determinants of behaviour” (Brown & Cooney, 1982). All in all, following this line of thought, it can be clearly noticed that what characterizes beliefs from the other characteristics of culture is the fact that they are each individual's representation of reality that has enough validity, truth, or credibility to guide his/her thought and behaviour.

#### **I.5.4.2. Values**

When defining culture, much interest has been given to values than to the other constructs as values are “among the building blocks of culture” (Hofstede, 1980, p. 25) and many scholars consider this construct as a fundamental part in the definition of culture ( Nieto, 2009; Schwartz, 2006). Jackson (2014) reports Lustig & Koester (2010) and Ting-Toomey and Chung's (2012) definition of values as the shared ideas about what is right or wrong, fair or unfair, just or unjust, kind or cruel or important and unimportant. Within the same vein, Jandt (2010) clarifies the idea about values in that they are the feelings not open for discussion within a culture about what is right or wrong, good or bad, and desirable or undesirable in a particular culture. This implies that values are judgments expressing what someone likes and dislikes, and principles that guide our lives and have an impact upon our behaviour. These judgements are built from an early age for the simple reason that, as Ting-Toomey (2005) argues, in spite of the influence of their family system, children internalize what to value and devalue, what to appreciate and reject, and what goals are important for them according to their culture.

#### **I.5.4.3. Norms**

Norms are the outward manifestations of beliefs and value, the “socially shared expectations of appropriate behaviors” (Lustig & Koester, 1999, p. 83). They define what an accepted correct behaviour is for the members of a community. In individualist cultures the norm of “equality” is very strong, since what distinguishes individuals from each other is not the

social status, power or money, but each individual's values. In America, with a very strong individualist culture, the norm of "equity" plays an important role. There is no word used to show respect for the others social rank. Every person is allowed to speak up his mind even when experts are present. In a collectivist culture where the individual loses his significance to the benefit of the group, the norm "equality" bears a different meaning. In contrast there are many ways of showing one's respect for the authorities. And, having an opinion different from that of the group is usually not welcome. Hierarchy and its role in determining one's behaviour as subordinate or superordinate is defined by culture.

#### **I.5.4.4. Culture Involves Social Practices**

Another characteristic of culture that has been identified by researchers includes the social practices produced by a group of people. According to Gerry Philipsen (1992),

That a culture is socially constructed and historically transmitted implies that it could have existed before any given set of interlocutors and, potentially, endures beyond them in time. It implies furthermore that it is neither biologically endowed nor the invention of any particular individual, but is something socially constructed. (p.8)

Philipsen's quotation helps us to conclude that culture does not exist in isolation, neither is it an individual phenomenon. It is a product of social practices, interactions and predictable behaviour patterns that members of a culture typically follow. Thus, it is shared by the members of society.

#### **I.6. Relationship between Language, Culture and Cognition: A Never-Ending Debate**

According to Pillai and Chaudhary (2009), ". . . culture is created through mind and society, and in turn, provides the substance from which the mind and society are actualized" (p. 238). This paves the way to discuss the delicate interplay between language, culture, and cognition. This issue is being vigorously debated in Linguistics, Sociolinguistics, psycholinguistics, to name but a few. Many of the assumptions, hypotheses and claims about the relatedness of language, culture and thinking patterns have stemmed from the Sapir-Whorf

hypothesis of linguistic relativity, which suggests that different languages affect perception and thought in different ways (For a detailed description and discussion of the Sapir-Whorf hypothesis, see Hudson, 1998, pp. 95-101). From both a practical and a theoretical point of view, it is not possible to go further in this study without venturing to understand the aforementioned relationship. It is necessary to note that it is beyond the scope of this study to review the enormous amount of the literature on this topic; nonetheless, a selection of the most significant contributions in the history of the field of language, culture, and cognition would be enough.

One of the most frequently asked questions in language teaching circles is whether language determines or influences thought. The language, culture and cognition trichotomy, however, is hard to define and has often been a subject of great controversies. Therefore, this section will devote substantial attention to how language influences on cognition and addresses the interrelationship between language, culture and cognition. It has been a long time since linguists, anthropologists, sociologists and many other scholars have attempted to fathom the link between language and culture; however, the long-standing awareness of this relationship did not prevent the descriptive and analytic products of ethnographers and linguists traditionally failing to deal with this interrelationship (Saville-Troike, 2003).

There is a host of literature going back to at least to the eighteenth century (Sharifian, 2015) ever since Wilhelm Von Humboldt (1767–1835, cited in Sharifian, 2015) studying this relationship, and its exact nature “has fascinated, and continues to fascinate, people from a wide variety of backgrounds” ( Wardhaugh, 2006, p.221). Nonetheless, to date, there has been little agreement between scholars on what constitutes this relationship. The last two decades have seen a revival of interest in this area; yet, researchers have not treated it in much detail and no reference book has been dedicated to language and culture dichotomy. The same line of thought is stressed by Farzad Sharifian (2015), one of the scholars who have shown interest in this field,

and who has attempted to draw our attention to the work that still needs to be done. In his book *'The Routledge handbook of Language and Culture'*, he writes,

The challenge that has faced studies of language and culture, due to the complexity of the two notions, has been reflected in the absence of a handbook dedicated to language and culture. While numerous handbooks have been published on areas such as pragmatics, sociolinguistics, and historical linguistics, no handbook has ever been dedicated to studies of language and culture. (p.3)

A considerable number of terms and expressions have been searched in the literature review through which is reflected the tight relationship between language and culture; for instance, language as *'a tool for expressing people's spirit'* (Humboldt, 1767–1835), *'a guide to social reality'* (Sapir, 1916–1921), *'language determines the way we think'* (Whorf, 1897–1941), *linguaculture* (Friedrich, 1989), *language-and-culture* (Liddicoat et al., 2003), *linguaculture* (Risager, 2005), to name but a few.

This section will explore the influence of language on cognition and consider the relationship between language, culture and cognition. To understand culture, one has to understand one of the mediums through which culture manifests itself, **language**. According to Barker (2004), “language forms the network by which we classify the world and make it meaningful, that is, cultural” (p.107). For him, central to understand culture is language for two fundamental and interrelated reasons: the first is that language is the main means in which cultural meanings are formed and communicated; and the second is that language key medium through which we form knowledge about ourselves and the social world.

For Holtgraves (2002), the main topic that has been of interest to the majority of academic disciplines is language. He clarifies his vision about it in that for countless academics, it represents the medium through which we **encounter reality**; “our language both reflects and creates that reality” (p.1). He further asserts that for some, it represents an exclusively human

ability; and for others, language is a system that allows people to communicate or transfer propositions among themselves.

In their discussion of the teaching of language and culture, Byram and Esarte-Sarries (1991) define language as the core medium for expressing and embodying other phenomena. For them, language “expresses and embodies the values, beliefs and meanings which members of a given society, or part of it, share by virtue of their socialisation into it and their acceptance of and identification with it” (p. 5). Therefore, people express their values, beliefs and meanings through language; they do so as a result of sharing these elements within the speech community they identify themselves with. This confirms Weedon's (1987) view that language is not an arbitrary abstract system, but socially and historically located in discourses.

### **I.6.1. Theory of Linguistic Relativity**

This section invokes the “Sapir–Whorf Hypothesis” and the concept of linguistic relativity which has long been considered among the most widely known topics in the study of language, culture, and cognition, maintaining that our language influences the way we see the world, and that our language makes different aspects of reality relevant to us. The relation between language and culture was first proposed by an American linguist and anthropologist, Edward Sapir (1884–1939) and developed by his student, Benjamin Whorf (1897-1941). “Sapir-Whorf hypothesis” or “linguistic relativity theory” describes the relationship between language and thought. The main idea in this hypothesis (Whorf, 1956) is that every human being views the world via his/her own native language. The Sapir–Whorf hypothesis states that the way we think and view the world is influenced by our language (Hymes, 1964; Labov, 1972). One of the reasons the question 'Does language affect how we think?' is so fascinating (to some at least) is that, apart from any actual evidence that may be brought to bear in formulating a response, people often posit very divergent answers based on their intuition. The German scholar, Wilhelm von Humboldt (1767-1835) suggested the notion of an inseparable relationship between language and culture (as cited in Williams 1992, Pu'tz & Verspoor, 2000). In his view,



the variety of languages in the world actually reflects the diversity of cultures and ways of thinking. However, this notion was not widely regarded until a century later when the contentious theory of 'linguistic relativity' was developed making bold claims about how language shapes thought and culture (Whorf, 1956).

The question 'Does the language we speak affect the way we think and therefore the way we behave?' refers to the long-standing claim of whether the grammar/structure of a language determines the way in which speakers of that language see the world. Skandera (2007) in the preface of the book *'Phraseology and Culture in English'*, asserts that the language-culture debate is not new and can be traced back to the views of Herder and von Humboldt in the late 18th and early 19th centuries. The Linguistic Relativity Hypothesis has been passionately debated over the last 60 years. It expresses the notion that "different languages lead their speakers to different conceptualizations of the same extra linguistic reality, which seems to be most evident in the way that reality is segmented by the lexicon" (p.v). A weaker version is that the structure/grammar does not determine language speakers' world-view but is still extremely influential in predisposing them toward adopting a particular world-view. Not all linguists and anthropologists agree with the Linguistic relativity hypothesis controversial claim declaring that language 'regulates' culture or controls one's mind; moreover, one agreed on view concerning the theory of linguistic relativity has not been set. In this regard, Saville-Troike (2003) quotes,

There are still questions regarding the extent to which language is shaping and controlling the thinking of its speakers by the perceptual requirements it makes of them, or the extent to which it is merely reflecting their worldview, and whether the relationship (whatever it is) is universal or language specific. (p.28)

Nonetheless, the weaker version of the Sapir-Whorf hypothesis is worth considering; in other words, the idea that a language has an influence on how we understand reality and culture-specific segmentation is widespread. Moreover, the Linguistic relativity offers a stimulating and powerful perspective for reviewing the intimate link between language and culture. In its strong

interpretation the Sapir-Whorf hypothesis claims that the language we speak determines our thinking and our conceptions of reality. A weaker interpretation entails the possibility of breaking free from this initial dependence, so that language, thought, and perception instead are interrelated (Bennett, 1998).

Wardhaugh (2006) extends his view of this theory by explaining the opposing claim. He further asserts that the culture of a people finds reflection in the language they use for the simple reason that they value certain things and do them in a certain way according to the conventions of their culture; as a consequence, they use their language according to what they value and what they do.

The current study by no means attempts to confirm the propositions in the theory of linguistic relativity, but does claim that the essential modes of our meaning do have underlying patterns which can create significantly different configurations of understanding. In more recent decades, the work of George Lakoff (1987) and other scholars (e.g. Lakoff & Johnson, 1980; Lakoff & Turner, 1989) have more stringently argued for such underlying conceptual patterns. These have been termed “conceptual” or “cognitive metaphors” to distinguish such patterns from surface expressions, the lexical resources used in discourse, whether figurative language, idioms or ordinary vocabulary.

A number of sociolinguistics’ scholars and language educators have been involved in the debate over the Sapir-Whorf hypothesis. For instance, Fishman and Kramsch (1998) have left their print in understanding the linguistic hypothesis. For Fishman (1996), culture plays a vital role in language. He has described language as a part, an index and a symbol of culture. Following the same claim, Claire Kramsch’s (1998) contribution to the understanding of the linguistic hypothesis is clear in her book *Language and Culture* (pp. 4-14) and is for the view that it has shed much light on the understanding of the relations between culture and language. She summarizes her claim by saying “there are cultural differences in the semantic associations evoked by seemingly common concepts” (p. 13), and that, accordingly, Sapir and Whorf were

right in proclaiming that language, as code, is the reflection of our cultural preoccupations and it controls the way people think.

Stern (1992) defined the relationship between language and culture with three features.

- Language is a part of culture, and must be approached with the same attitudes that govern our approach to culture as a whole.
- Language conveys culture, so that the language teacher is also of necessity a teacher of a culture.
- Language is itself subject to culturally conditioned attitudes and beliefs, which cannot be ignored in the language classroom. (p.251)

Among sociolinguistics scholars involved in the elaborations of the Sapir-Whorf hypothesis is J.A. Fishman. He has described language as a part, an index and a symbol of culture (1996). In the broadest sense, language is the symbolic representation of a people, and it comprises their historical and cultural backgrounds, as well as their approach to life and their ways of living and thinking (Brown, 2000, p. 177). Cultural and linguistic differences can contribute to some experience of miscommunication when people are outside their speech community (Afghari & Karimnia, 2007). To highlight the integrity of language and culture, the concept of “linguaculture (linguaculture or languaculture)” was first introduced by Friedrich (1989), and Agar (1994) popularized it as “a necessary tie between language and culture” (p. 60).

In the late 20<sup>th</sup> Century, the linking of language and culture in the FL classroom has been the focus of much scholarly analysis (Kramsch, 1993; Byram, 1989; Liddicoat, 2002, Liddicoat & Scarino, 2013, among others). Fortunately, there is now a growing body of literature available which is intended to help educators and teachers alike deal with points of intersection between culture and language clear (Byram, 1989, 1997; Kramsch, 1993; Schulz, 2007; Liddicoat, 2002; Liddicoat & Scarino, 2013; to name but a few). In this sense, different terms have been adopted to show the inextricable and interdependent interplay between language and culture. For

instance, linguaculture (Friedrich, 1989), language and culture (Liddicoat et al., 2003) and languaculture (Risager, 2005). Brown (1994) describes their relationship as following: “A language is part of culture and a culture is a part of language: the two are intricately interwoven so that one can’t separate them without losing the significance of either language or culture” (p. 165).

Kramersch (1993) points out three functions of language in terms of culture:

- Language expresses cultural reality. The words that people use refer to their common experience, which reflect language user’s attitudes and beliefs. For others who share the common experience have the similar point of view as well. Such as China has a large expression about “rice” since it has a rich culture of rice.
- Language embodies cultural reality. People also create experience through language. The way people speak, write or other visual expressions also create meaning to the group of people who share the same cultural background. For example, speakers’ accent, voice, the way how people make a conversation, body languages and eye contact express the message that is understandable by the group of people who have the same cultural background.
- Language symbolizes cultural reality. Language is a set of system that has self-value. Speakers distinguish themselves between others through the language usage. They consider the language they use as a sign of their social identification.

In similar fashion, Fantini (2012) asserts that “the use of language, in fact, is our ticket to 'membership' into a cultural enclave”. An illustrative example suggested by Fantini is that of Asians who “name and label rice in more ways than English speakers”. He also observes that “these examples illustrate how language and culture are intertwined and how the habits and thoughts of its speakers are inseparable from both” (p. 264). The core claim with which we could sum up the above discussion is the fact that language does not function independently from the context in which it is used.

From the 1960s onwards, with globalisation becoming a topic of discussion, Nelson Brooks (1960) revitalized the link between language and culture in that the former is the most typical, the most representative, and the most central element in the latter.

### **I.7. Language, Culture and Identity**

As stated earlier, the term culture has been defined differently from different disciplines; yet, from an ELT perspectives, culture is so closely related to the language being learnt. Therefore, the relation between the two is so obvious that one can not speak about language without acknowledging the role of the other. Moreover, what is of paramount importance to note is the relationship between language and identity as far as, in most cases, language is used “to maintain identity” (Zhang, 2006). For this reason, an extensive body of research has explored the tripartite interconnectedness between language, culture and one’s identity.

Identity, on the one hand, can provide us with a sense of belonging to a group or community and, on the other hand, can serve as the basis for negative views and reactions to people who are different from us. As Samovar, Porter, McDaniel and Roy (2012) assert, “[o]ur preference for things we understand and are familiar with can adversely influence our perception of and attitude toward new and different people and things; this can lead to stereotyping, prejudice, racism, and ethnocentrism” (p. 169). Therefore, we are naturally drawn to people who share a similar language, culture and way of being and we may unconsciously or consciously avoid others who do not belong to our community.

### **I.8. Language, Culture and Communication**

According to Saville Troike (2003), eventually all facets of culture are relevant to communication, but those that have the most direct bearing on communicative forms and processes are the social and institutional structure, the values and attitudes held about language and ways of speaking, the network of conceptual categories which results from experiences, and the ways knowledge and skills (including language) are transmitted from one generation to the next and to new members of the group. She follows her arguments for the tight intersection

between language, culture and communication by stating, “[s]hared cultural knowledge is essential to explain the shared presuppositions and judgments of truth value which are the essential undergirdings of language structures, as well as of contextually appropriate usage and interpretation” (p.19). all what Saville-Troike (2003) wants to convey is that for one to communicate successfully across languages and cultures, he/she must understand culturally different norms of interaction and people’s values and thought. Otherwise, confusion and misunderstanding will arise.

Moreover, when approaching language and culture, the link between culture and communication is brought to the fore, especially in the context of intercultural FLE. To show how the link between the two is tight, one must note the famous expression the social anthropologist Edward T. Hall (1973) uses “culture is communication and communication is culture” (p. 79). Similarly, Jackson (2014) states “[i]ndividuals may not set out to create a culture when they interact in relationships, groups, organizations or societies, but cultures naturally take shape and evolve through social discourse and interaction” (p.203). Simply put, the characteristics of culture, such as customs, norms and rituals, and which individuals create and share, manifest themselves in the act of communication.

Additionally, in an article entitled 'Developing Intercultural Awareness – an Ongoing Challenge in Foreign Language Teaching', in a book, *Intercultural issues in the era of globalization*, edited by Piotr Romanowski (2014), Paola Baccin and Elisabetta Pavan follow the abovementioned views stating that:

A functional language belongs to a cultural group that consists of a given number of persons who share a system of habits, beliefs, values, rules and knowledge. If we describe culture as a system of communication shared by the members of many different social groups, this communication system is a functional language. (p.9)

For Kress (1988), culture and communication are two sides of the same coin. They represent the same entities. Therefore, understanding this tight is crucial to intercultural

communication. He states that anything which is outside the scope of communication is non-cultural, “as communication is a cultural process, new cultural meanings are constantly produced in the processes of communication” (p. 10). Jandt (2007) argues that “the way that people view communication—what it is, how to do it, and reasons for doing it is part of their culture” (p. 47). Thus, culture and communication are tied together and the language encoding and decoding seem to be relying on the basis of cultural criteria.

Therefore, it is worth taking a closer look at the relationship between language and culture since language is one of the primary means through which we communicate our knowledge, ideas, thoughts, and beliefs. Language cannot live devoid of the influence of the cultural context in which it is used.

### **Conclusion**

Chapter One constituted the first chapter of the theoretical part of the current study, introducing the reader to what has been thought of as one of the major concepts of this thesis, *culture*. It has also shown how this term, in and of itself, is difficult to define in that the number of definitions given to this concept in literature is considerable for the simple reason that culture is a thriving field of study in which a variety of disciplines participate; nonetheless, a comprehensive view of what constitutes culture was needed to allow the reader to follow the flow of the current study. Therefore, familiarization with the notion of culture was the first step before understanding the construct definition of ICA, and in so doing; a working definition of culture was adopted and its components clarified. This chapter has also: i) considered the characteristics of culture found in the literature and which we thought are in tight relation to the objectives of our study and ii) debated the dialectic relationship between language, culture and cognition by reviewing the related literature concerning each of the three constructs together with a special focus on the 'Theory of Linguistic Relativity'.

## Chapter Two: The Need to Develop the Intercultural Dimension in EFL Classes

Introduction.....	53
2.1.Linguistic Competence.....	54
2.2.Communicative Competence and the Native Speaker.....	55
2.2.1.Critique of CLT.....	59
2.3.Intercultural Communicative Competence: From Native-Like Speaker to Intercultural Speaker.....	62
2.4.Cultural, Cross cultural or Intercultural: A Struggling Definition.....	64
2.5.Intercultural Speaker.....	66
2.6.Role of the Teacher.....	67
2.7.Defining and delimiting the notion of Intercultural Awareness in EFL: Beyond Language Learning .....	68
2.7.1.Working/Operational Definition of ICA .....	74
2.7.2.Stages in Integrating ICA.....	75
Conclusion.....	76



## **Chapter Two: The Need to Integrate the Intercultural Dimension in EFL Classes**

### **Introduction**

As already mentioned in the General Introduction to this study, the rapid and fast changing world together with the ever-increasing importance of English as a world language have left no empty space to think other than the evidence today that FLE comprises not just “knowledge and skill in the grammar of a language but also the ability to use the language in socially and culturally appropriate ways” (Byram, Gribkova & Starkey, 2002, p. 7). After having defined culture in the foregoing sections and established its characteristics together with its relationship with language and cognition, this chapter is helpful and meant to serve as a backdrop for the rest of the thesis, and the views on ICA in language teaching and learning for the simple reason that nowadays, the intercultural dimension needs to be re-integrated into FL classroom context more than it was before with increased possibilities for contact both real and virtual.

Thus, the growing importance of the intercultural dimension has become indisputably an integral part of FLE. Based on the preceding chapter, this chapter is concerned with the intercultural FLE and the incorporation of the teaching of culture into the FL classroom. Before we proceed to explain this concept, some considerations will be given to outline the main theoretical developments of the concepts and models of linguistic and communicative competence (LC and CC respectively, hereafter) which will be addressed by discussing their applications to FLE. More specifically, the major inference drawn from the review of related literature will enlighten us with clear definitions and evolutions of the concepts of LC and CC and related terminology. The present overview is by no means exhaustive; hitherto, this chapter summarizes the historical and theoretical shifts that have taken place in language educational goals from LC to CC and increasing attention to intercultural learning. After a review of the models and approaches of intercultural competence (IC) and later on intercultural communicative competence (ICC), raised in the literature, the sections and the sub-sections that

follow interlock with each other and attempt to identify the components and assessment methods of ICA that will serve as a key part of the research for this study. Finally, the theoretical discussion also includes a critical thinking on how intercultural learning has found its place in FLE. It is worth mentioning that the purpose of this discussion is not to provide a comprehensive list of definitions of LC, CC and ICC. Instead, the important insight for mentioning them stems from whether or not these approaches advanced culture as a significant element in FLE.

This chapter will also attempt to answer the following questions: what exactly is ICA? Can it be assessed in the context of EFL classes and if so how? As far as the main key idea of this thesis is to investigate Master One students' development of ICA, a key element that should have clear boundaries is the way ICA is assessed.

## **2.1. Linguistic Competence**

Chronologically, from the end of the 19<sup>th</sup> century onwards, merely knowledge about a language and its grammatical structures, turning into LC, i.e. the shared knowledge of the ideal speaker-listener set in a completely homogeneous speech community was dominant. Such underlying knowledge enables a user of a language to produce and understand an infinite set of sentences out of a finite set of rules. It was the psycholinguist, Noam Chomsky (1965) who first coined the term '*competence*' as opposed to '*performance*'. He defined the former as "the speaker-hearer's knowledge of this language" and the latter as "the actual use of language in concrete situation" (pp. 3-4). According to him, to be competent in a language, on the one hand, one has to know his/her language "...perfectly and is unaffected by such grammatically irrelevant conditions as memory limitations, distractions, shifts of attention and interests, and errors" (p. 4), which helps him/her later on to apply this knowledge in his/her actual performance of the language. This leads us to conclude that performance, on the other hand, is the ability to use the underlying knowledge to his/her actual use of the language.

In defining competence as opposed to performance, Chomsky argues that the theory of LC is mainly concerned by an ideal speaker-listener, in a completely homogeneous speech-community, who knows its language perfectly, and is unaffected by such grammatically irrelevant conditions mentioned above. This is to say that the Chomskyan concept of LC refers to the native speaker's knowledge of the syntactic, lexical, morphological, and phonological features of the language, as well as the capacity to manipulate these features to produce well-formed words and sentences. Therefore, it provides "the linguistic basis for the rules of usage which normally result in accuracy in performance" (Alptekin, 2002, p.57). The generativist Chomsky stresses on the fact that all linguistic knowledge is innate. He fully relegates the social nature of language. Thus, Chomsky's focus of study is not semantics, because it studies meaning, which is highly dependent on social interaction, but rather grammatically based syntax (Geeraerts & Cuyckens, 2007, pp.12-14).

## **2.2. Communicative Competence and the Native Speaker**

Within the 1960's and 70's, there has been an increasing and justified concern for an alternative to Chomsky's concept of competence and 'universal grammar' with a shift from grammar-biased language study in Hymes's CC in language teaching. It came as a natural result of the drastic shift in linguists' perspective of the shortcomings of LC in FLE, accompanied with the introduction of the CC approach. To this end, the anthropological linguist Dell Hymes (1972) developed a counter-movement to the strong emphasis on LC and he realized that the ability to produce well-formed sentences was in itself not enough. In Saville Troike's (2003) own words,

Communicative competence involves knowing not only the language code but also what to say to whom, and how to say it appropriately in any given situation. Further, it involves the social and cultural knowledge speakers are presumed to have which enables them to use and interpret linguistic forms. (p.18)

According to Saville Troike, the traditional linguistic analysis of language as comprising of phonology, grammar constitute only a part of the elements in the language used for communication. This is what led Hymes (1974, 1987, as cited in Saville Troike, 2003) to marry Chomsky's notion of LC to "...knowledge of **appropriateness** (whether and to what extent something is suitable), **occurrence** (whether and to what extent something is done), and **feasibility** (whether and to what extent something is possible under particular circumstances)" (p.18, our emphasis). Hymes finds Chomsky's distinction of competence and performance too narrow to describe language behaviour as a whole, and therefore Chomsky's view of performance is an incomplete reflection of competence. Hymes (1972) points out that the theory does not account for socio-cultural factors or differential competence in a heterogeneous speech community. He suggested the term CC for knowledge of the rules for understanding not only as an inherent grammatical competence, but also as the ability to use grammatical competence in a variety of communicative situations, thus producing both the referential and the social meaning of language.

Echoing Hymes' theory, Widdowson (1978) views language learning not merely as acquiring the knowledge of the rules of grammar, but also as acquiring the ability to use language to communicate. He says that knowing a language is more than how to understand, speak, read, and write sentences, but how sentences are used to communicate. He suggests that communicative abilities have to be developed at the same time as the linguistic skills; otherwise the mere acquisition of the linguistic skills may inhibit the development of communicative abilities. In his own words, "we do not only learn how to compose and comprehend correct sentences as isolated linguistic units of random occurrence; but also how to use sentences appropriately to achieve communicative purposes" (p.2). Widdowson advocates that the classroom presentation of language must ensure the acquisition of both kinds of competence by providing linguistic and communicative contexts. Linguistic context focuses on **usage** to enable the students to select which form of sentence is contextually appropriate, while communicative

context focuses on **use** to enable the students to recognize the type of communicative function their sentences fulfill. Following this line of thought, one should refer to Hymes (1972) who defined CC, not only as an inherent grammatical competence, but also as an opportunity to use the grammatical competence in a variety of communicative situations.

It was not until the 1980s, with the North Americans Michael Canale and Merrill Swain (1980), that cultural instruction was considered as a vital element and the emerging awareness of the relationship between language, socio-cultural aspects, and CC became more structured. They brought this concept into the sphere of FL in order to examine what might be the effective ways of developing it through teaching. Their work focuses on the interaction of social context, grammar, and meaning (more precisely, social meaning).

First, Canale and Swain (1980) delivered a critical appraisal of Hymes' notion of CC, stressing that they regarded components, rules of grammar and rules of communication as essential and complementary. It is, to their mind, not a question of either / or, but you need to develop both if you want to educate proficient speakers. They strongly believe that the study of grammatical competence is as essential to the study of CC as is the study of sociolinguistic competence.

Based on Hymes' theory, Canale and Swain's (1980) proposed model shows CC as comprised of three different types of abilities: grammatical competence, sociolinguistic competence, and strategic competence. Their model was later updated by Canale (1983) and it posited on the four components listed below:

- Grammatical competence includes the knowledge of the language code (lexical items and rules of morphology, syntax, sentence grammar semantics, and phonology).
- Sociolinguistic competence is made up of the mastery of the socio-cultural code of language use (appropriate application of vocabulary, register, politeness and style in a given situation) and rules of discourse which are concerned with cohesion and coherence of groups of utterances.

- Discourse competence is concerned with cohesion and coherence of groups of utterances.
- Strategic competence is made up of verbal and nonverbal communication strategies that the speaker may resort to when breakdowns in communication take place due to performance variables or to insufficient competence. These strategies may relate to grammatical competence (how to paraphrase, how to simplify, etc.) or to sociolinguistic competence (for instance, how to address strangers when unsure of their social status). (See Canale & Swane, 1980, pp.27–31)

In 1986, Van Ek in Europe suggested that “the will and the skill to interact with others, involving motivation, attitude, self-confidence, empathy and ability to handle social situations” (p. 65). In other words, FL teaching was not concerned merely with training in communication skills but should also involve the personal and social development of the learner as an individual. CC was then applied to FL acquisition as the development of communicative language teaching (CLT).

To make the concept of CC applicable to language teaching and help students acquire it in the classroom, Stern (1981) proposes the study and practice of structural, functional, and socio cultural aspects of language. Only after the introduction of socio-cultural competence as an aspect of communicative ability that FL classroom practice has experienced change and culture became to be regarded, not only as ‘information conveyed by the language’ but “as a feature of language itself” (Kramsch, 1993, p. 8). These models tended to view language learning as a linear process and the learner as an incomplete native speaker, thus limiting the potential for communication, neglecting the learner's culture and communication style by failing to consider the context of communication or the learner's goals (Byram, 1997).

A number of researchers have argued that EFL learners have the right to use the language for their own purposes and that it is no more practical to consider the native speaker as the only appropriate model (Gudykunst, 2003; Kramsch, 1993). Their argument for this view

relies on the assumption that it is impossible for learners to acquire the full range of knowledge necessary for all potential situations, cultures and contexts, therefore such approaches overly focusing on native speakers. Following the same line of thought, Byram (1997) asserts that to be intercultural communicators, "...learners need to see their role not as imitators of native speakers but as social actors engaging with other social actors in a particular kind of communication and interaction which is different from that between native speakers" (p.21). Therefore, what is required, now more than ever, is a deeper and a knowledge and a comprehensive understanding of what language learners need to cope with misunderstanding and miscommunication and which intercultural components may help assist learners with.

### **2.2.1. Critique of CLT**

Although CC to language learning and teaching has dominated research and discussion on FLE for over thirty years, and has become the most widely used L2 / FL teaching approach in many countries, Algeria included, the fact that CLT is "understood to mean little more than a set of very general principles that can be applied and interpreted in a variety of ways" (Richards & Rodgers 2001, p. 244) may be to its benefit or detriment, depending on the viewpoint of the teachers and practitioners. CC, as it has been defined so far in the aforementioned section, has extensively been criticised by a number of authors because it models itself on native speakers and takes their CC as the ultimate goal of FLE. Moreover, the growing shift of FLE towards a more global perspective has generated a perceived need for pedagogical practices to integrate issues of intercultural communication.

The main criticism raised against the widespread adoption of CLT that goes in line with our study questions the appropriateness of native-speaker competence as the goal of ELT; the cultural appropriacy underpinning CLT pedagogy; and problems of creating real communication in the classroom. In other words, dissatisfaction with the implementation of CLT from the viewpoints of all participants involved in language teaching may result from an absence of emphasis on the FL learners' own culture. Crozet and Liddicoat (1999) validate this viewpoint in

that the CLT aim to teach learners to communicate in a FL ignored both the links between language and culture and the necessity to understand communication between non-native language learners and native speakers as **“intercultural communication rather than communication in the target language”** (p.113, our emphasis).

This approach was also disputed by experts (Byram, 1997; Guilherme, 2002; Corbett, 2003) as it undervalues the significance of culture in language education. Byram (1997) maintains that attaining native-speaker-like language proficiency as the only objective of L2 learning without “the significance of the social identities and cultural competence of the learner in any intercultural interaction” (p. 8) is an impossible goal and doomed to be a failure. According to him, the purpose of language teaching should not be to encourage learners to model themselves on native speakers. This goal, however, is rather difficult to achieve, and it can elicit a constant sense of failure in students (Byram, 2008).

Along the same line, Cem Alptekin (2002) in his article, *Towards Intercultural Communicative Competence in ELT*, questions the validity of the pedagogic model based on the native speaker-based notion of CC. He demonstrates how this model is found to be utopian and says “It is utopian not only because native speakership is a linguistic myth, but also because it portrays a monolithic perception of the native speaker’s language and culture, by referring chiefly to mainstream ways of thinking and behaving” (p.57). Eventually, it is impractical in that it fails to reflect the lingua franca status of English. Alptekin's (2002) objection to the CC is quite clear when he says, “It is perhaps time to rid the ELT field of its educational vision and practices based on a utopian notion of communicative competence involving idealized native speaker norms in both language and culture” (p.60). He further asserts that since English has become an international language, the CC model in cross-cultural settings is felt to be useless for learning. Consequently, he finds it imperative to look for an alternative approach to fit the new status of English as an international language. He even sees the intercultural approach to language teaching as a necessary step forward from the communicative approach. He claims that



it is high time a new and appropriate pedagogical model was thought of to catch up with the use of English as a means of international and intercultural communication and help learners become effective bilingual and intercultural individuals within both local and international settings.

Moreover, in their article, *Developing Intercultural Awareness – an Ongoing Challenge in Foreign Language Teaching*, in a book entitled, *Intercultural issues in the era of globalization*, Romanowski, Baccin and Pavan (2014) acknowledge the shortcomings of the CC in L2 and FL education and assert that long after the broadly accepted adoption of the Communicative Approach, FLE seemed to rely on the native speaker as the norm, a standard to imitate to achieve high level LC; nonetheless, culture teaching may also take advantage from a new perspective regarding native speakers. They further add:

the foreign language learner is not to be considered a monolingual who must add a foreign language to his/her mother tongue, neither can s/he go back in time and be a ‘native speaker’ of the foreign language s/he is learning. (p.11)

From what has been stated earlier, we can conclude that CC refers to a person’s ability to act in a FL in a linguistically, sociolinguistically and pragmatically appropriate way which is not the only key factors for misunderstanding and miscommunication. Acknowledging Hymes's (1979) sociolinguistic competence for the one reason that it integrates language use and social situation does not prevent it from the shortcoming that its main focus remains on linguistic accuracy, the transmission of messages, and the negotiation of meaning on the basis that CC gave little or no attention to the culture underlying that linguistic behaviour and the cultural context of messages (Byram, 1991). In the following sections we will explore the intercultural dimension and shed light on how voices have been raised to change focus from native-like speaker to intercultural speaker.

### **2.3. Intercultural Communicative Competence: From Native-Like Speaker to Intercultural Speaker**

The shift towards the use of ICC as a concept in the field of FLE was not abrupt; as has been mentioned above, along with the shortcomings of the CC and new social media (Internet, Facebook, Twitter, Instagram, etc.) in the present era have brought nearly everyone into contact with people of other languages and cultures on a wider scale. Rebecca Sawyer (2011) further justifies the current state of the art in this quote, “they (social media) provide a context where people across the world can communicate, exchange messages, share knowledge, and interact with each other regardless of the distance that separates them” (p.1). Reacting to these rapid changes, there has been a recent surge of interest in the discussion of the development of the intercultural dimension of language education along with the renewed emphasis on the cultural dimension within FLE (Byram, 1997; Byram & Flemming, 1998; and Byram & Zarate, 1997, among others).

Traditionally, in L2 and FLE, teachers seem to be mainly concerned with their learners' ability to produce grammatically correct language, acquire communicative fluency, and at best, achieve native-like speaker competence and proficiency (as mentioned before). The teachers have been more preoccupied with the linguistic than intercultural aspects of the EFL learning/teaching process. The model of the native speaker, commonly employed to determine the goals and competence expected at the end of a language course, is no longer adequate. This is firstly because the high level it demands is utopian when compared to the actual level achieved by school leaving students. Secondly, this model underestimates the skills required to go from one cultural system to another.

Since the 1990's, researchers have recognized the fundamental difference or revolution of the IC from other pedagogies. According to Alred, Byram, and Fleming (2003), interculturality is a way to help people question basic assumptions about themselves and others, and to adopt new ways of looking at themselves and their world. Likewise, Sercu (2005) adds

that when discussing IC in FLE, it is important to underline that IC always implies CC, and consequently, “always also has a linguistic, sociolinguistic and discourse component” (p.20). The international role that the English language is assuming nowadays all over the world to “convey national and international perceptions of reality” (Alptekin, 2002, p. 17) which is quite different from those of English speaking cultures. An extension has been made to ‘intercultural communicative competence’ (ICC hereafter), which requires an additional level of meta competence involving explicit awareness of differential usages and ability to adapt communicative strategies to a variety of cultural situations (Kim 1991, cited in Saville Troike 2003, p.21). Baccin and Pavan (2014) note that succeeding the extensive adoption of the CLT, FLE appeared to rely on the native speaker as a model, a standard to imitate in order to attain high level LC; yet, the FL learner is not to be considered a monolingual who must add a FL to his/her L1, neither can s/he go back in time and be a ‘native speaker’ of the FL s/he is learning.

It is important to admit that the literature has indicated a plethora of competing terms to refer to the outcomes of intercultural education (Deardorff, 2006). ICA is perhaps most closely linked in the literature with the term ICC (Byram 1997; Gudykunst, 2003), and the attempts to describe the competencies that are needed to become interculturally aware developed by Byram have been influential in discussions of pedagogy to develop this. Byram (1997) and Byram et al. (2002), in a document written for the European Union Language Council, identified a number of dimensions (savoirs) of ICC comprising:

- **Attitudes (savoir être):** curiosity and openness, readiness to suspend disbelief about other cultures and belief about one’s own culture.
- **Knowledge (savoirs):** of social groups and their products and practices in one’s own and in the interlocutor’s country, and of the general processes of societal and individual interaction.
- **Skills of discovery and interaction (savoir apprendre/faire):** skills of interpreting and relating, discovering and interacting.

- **Critical cultural awareness (savoir s'engager):** ability to evaluate, critically and on the basis of explicit criteria, perspectives, practices and products in one's own and other cultures and countries. (Based on Byram, 1997; Byram et al., 2002).

These dimensions stress the importance of providing an opportunity for learners to compare and contrast their own cultural worlds with others to reflect on differences and similarities, together with an increased understanding of their own and other people's cultures, and a positive interest in how cultures both connect and differ. In other words, and according to Tomalin and Stempleski (1993), these dimensions encompass three qualities:

- Awareness of one's own culturally-induced behavior;
- Awareness of the culturally-induced behavior of others;
- Ability to explain one's own cultural standpoint (p.5).

#### **2.4. Cultural, Cross cultural or Intercultural: A Struggling Definition**

In this section, the terminology struggle which emerged from our reviewing of available literature in the fields of intercultural education and Applied Linguistics will be set. As there are many terms employed in the academic discussion to refer to '*cultural, cross cultural and intercultural*' which can be confusing, misleading and inappropriate. The different theoretical views prescribed by scholars to differentiate between them are needed.

On the basis of a close examination of many of the existing theoretical concepts and research findings pertinent to issues of interculturality, the researcher came to a conclusion that there is not an agreed upon terminology about the various terms which have been adopted by current researchers in various disciplines; for instance, the same conceptual term can be found with distinctly different interpretations. Consequently, literature on intercultural learning abounds; yet, finding a definition that fits the context of this study is tough. One of the problems that the researcher has faced in defining the field of intercultural education is, as Dervin and Liddicoat (2013) have stated is the diversity of ways of understanding the basic concepts that it addresses. This diversity is manifested in the number of terms used to name the field such as:

intercultural, multicultural, cross-cultural, transcultural, and so on. Terms such as cultural, cross-cultural and intercultural are often used synonymously with each other; nonetheless, some distinctions are found in the literature. For instance, Byram (2000b) views the term cultural awareness to be “a more general, non-technical term” (p.161) and, therefore, subject to numerous interpretations. It refers to knowledge about the target community while individuals interact without reflection on how this knowledge might have an effect on their interaction (McKay, 2002). Cortazzi and Jin (1999) refer to cultural awareness in terms of becoming aware of members of another cultural group including their behaviour, their expectations, their perspectives and values. In other words, it does not help learners to changing their perspective, to decentering and reflecting on their own culture, thus relativising prior views of themselves and their culture which were considered self-evident (Byram, Morgan, and Colleagues, 1994). On the other hand, intercultural is seen as much more than knowledge acquisition but as a 'SKILLS dimension' (Byram, 2000b, p.161; McKay, 2002). Therefore, the focus on intercultural learning should not be so much about getting knowledge as about acquiring skills.

Baccin and Pavan (2014) make a clear distinction between the two in that “cross-cultural is descriptive and may be related to factual knowledge” (p.11). To say it differently, the term cross-cultural refers to the static view of culture and therefore has no ethical implications. The same view is shared by Gudykunst and Kim (2007) who think that the term cross-cultural involves a comparison of some phenomena across cultures. In contrast, when discussing communication and interaction among different cultures, the term intercultural is raised to the fore, particularly in the last few years where it has gained momentum to mean, as Baccin and Pavan (2014) claim “... the changes affecting the speakers interacting and to the new knowledge derived from this; and to the learning of certain cultural elements, or values, and the re-evaluation of existing ones” (p.13). For them, this process does not imply an awareness of self alone but an awareness of the other as well.

Moreover, Yano (2007) suggests that in the era of intercultural communication the knowledge and sensitivity to different cultures are of fundamental importance to those who are involved in communication across cultures. This explains the reason why we adopted the term '*intercultural*' in this study to describe EFL students' ability to appreciate the richness of cultural diversity while maintaining one's own identity and "work across cultures with awareness and understanding of cultures at a general level, and it includes communication and a wider knowledge of the world" (Baccin & Pavan, 2014, p.13). We also agree with Byram, Gribkova and Starkey (2002) who maintain that developing the intercultural dimension in FL teaching is not only a matter of transmitting culture-specific information (big 'C' culture) but a set of interrelated objectives such as:

- 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 behaviors; and
- To help them to see that such interaction is an enriching experience. (p. 10)

## **2.5. Intercultural Speaker**

As research has indicated, no one denies the fact that the communicative approach has had a significant contribution in the process of language learning for it has dominated "for most of the history of ELT" (Corbett, 2003, p. 26); nonetheless, as stated earlier in this chapter, among the motives that have led scholars and researchers to rethink the concept of CC was that while CC is inherent in native speakers (Byram, 1995, p. 56), an objective difficult to attain as Byram (1997) explains; IC is a characteristic feature of the FL learner. From this perspective, the concept 'intercultural speaker' has first been introduced by Byram and Zarate (1997a), as a major goal in L2 and FLE to refer to the FL/culture learner as someone who no longer imitates the native speaker but is seen as a mediator between the target language culture and his native culture. The language learner's own culture has also been acknowledged and emphasized as part

of his or her identity (Steele, 1996; p. 77) to be preserved in cross-cultural communication while engaging with complexity and multiple identities; therefore, avoiding the stereotyping which accompanies perceiving someone through a single identity (Byram, 1997).

According to Kramsch (1998), this implies a language learner who acts as a mediator between two cultures, interprets and understands other perspectives, as well as questioning what is (and isn't) taken for granted in his/her own society. He is someone who has the "ability to interact with 'others', to accept other perspectives and perceptions of the world, to mediate between different perspectives, to be conscious of their evaluations of difference" (Byram, Nichols, & Stevens, 2001, p. 5). The intercultural speaker has the ability to 'decentre' and accept the others perspective (Byram, 1997). Baccin and Pavan (2014) also assert

...being an intercultural speaker implies developing a solid intercultural awareness; and we can foresee that foreign language teaching practices will shift from description to modelling, so as to design a process of competence building. (p.16)

Hence, the FL/culture learner is viewed as someone who "crosses frontiers, and who is to some extent a specialist in the transit of cultural property and symbolic values" (Byram & Zarate, 1997, p. 11). In other words, he/she is someone who is able to negotiate between the universal and the particular, create transitional cultural 'borderlands', and combine a sense of belonging with a sense of detachment (Giroux, 1992). To summarize, an intercultural speaker perceives the interlocutor as an individual whose abilities are to be discovered, rather than as a representative of an externally ascribed identity.

## **2.6. Role of the Teacher**

Developing EFL learners' ICA can be seen from varied angles. Since learning is a lifelong journey, the teacher's role is not to do the entire job, but prepare the path for learners to be themselves discoverers of intercultural situations. As stated in the General Introduction of the thesis at hand, Sercu and Raya (2007) claim that teachers can never teach 'all there is to know', as far as new knowledge is created daily. FL teachers also cannot foresee the many intercultural

situations in which their learners may find themselves in the course of their lives. Therefore, what learners need in order to be able to maintain their ground in a rapidly changing world are skills that allow them to independently address new questions and new situations, integrate already acquired information and developing new. They need to be able to improve their FL skills autonomously and acquire a certain level of proficiency with relative ease, read and understand texts with new knowledge and new vocabulary in a FL, and handle intercultural contact situations, where people meet others who have different cultural backgrounds and different ways of understanding particular concepts or ways of behaving.

The paradigm shift in teachers' role from developing their learners' language skills to promoting their intercultural skills, attitudes and knowledge requires new demands. As noted by Byram, Gribkova and Starkey (2002), the '**best** teacher' is neither the native nor the non-native language speaker, but the person who can

- a) help learners see relationships between their own and other cultures,
- b) help learners acquire interest in and curiosity about 'otherness', and an awareness of themselves and their own cultures seen from other people's perspectives. (p.10, bold in original).

## **2.7. Defining and delimiting the notion of Intercultural Awareness in EFL: Beyond Language Learning**

The biggest challenge that we faced in this work lies in finding answers to the following questions: what exactly is ICA? Why are the integration and development of ICA of critical importance in EFL classes? What predicts and determines whether learners have developed ICA or not? In other words, can it be assessed in the context of EFL classes? If yes, which aspects of the concept can be assessed and how? To do so, this section is set forward to review the literature pertinent to this issue and arguably find evidence to the aforementioned questions which will help us design the ICA framework (Inventory scale) to be adopted in the



experimental phase of this study (see Chapter Four). Similarly, to the complex nature of culture, this section also underlines the complex character of the term *awareness*.

Because culture has many facets and manifestations which are almost impossible to be all brought forth and addressed in the EFL classroom, it was suggested that the term 'competence' be avoided and 'awareness' to be used instead. Whilst not wanting to open a protracted debate into the subject, the following reasons were pointed out that: 1) rich and direct experience of the English language is not a reality in our context; therefore, this usually leads to fairly low levels of linguistic proficiency as well as cultural competence. 2) competence, as Risager (2000) points out, is often used as a tool for power and control; and our students are still learners of the FL and have not yet acquired all the skills to be competent intercultural speakers. Therefore, the attainment of ICC is not yet possible in this stage, but rather awareness, which is considered the foundation for competence is being built.

In the present study, ICA, as the most relevant term in this study, is regarded as an essential '*prerequisite*' phase of ICC in today's world and a vital concept in an intercultural approach to FLE (Byram, 1997). Moreover, for Lustig and Koester (2003), competence in intercultural communication also demands an awareness of the different forces that sustain and maintain specific cultures. Consequently, ICA is required if a FL learner is to achieve ICC, which is now considered the major goal of FLE. Therefore, as language is one among other aspects of communication, ICA is at the heart of ICC. Similar to these points, *The Common European Framework of Reference for Languages: learning, teaching, assessment* (CEFR) argues that knowledge of shared values and beliefs held by social groups belonging to different countries, in other words, awareness of cultural differences, is essential to successful intercultural communication (2001, p. 11). Following are extracts from the CEFR,

Knowledge, awareness and understanding of the relation (similarities and distinctive differences) between the 'world of origin' and the 'world of the target community' produce an **intercultural awareness**. It is, of course, important to note that intercultural

awareness includes an awareness of the regional and social diversity of both worlds. It is also enriched by awareness of a wider range of cultures than those carried by the learner's L1 and L2. This wider awareness helps to place both in context. In addition to objective knowledge, intercultural awareness covers awareness of how each community appears from the perspective of the other, often in the form of national stereotypes.

(2001, p.34, our emphasis)

For Agudelo (2007), ICA is “a transversal axis in language teaching due to its implications. In other words, becoming conscious of our own cultural representations as well as those we use to identify others helps us see who we are in relation to the other” (p.72).

Additionally, ICA can be viewed as the process of developing better awareness and understanding of one’s own culture and others’ cultures all over the world. It is mainly to increase international and cross-cultural understanding. ICA forms one of the most important components of ICC.

ICA has, therefore, been acknowledged as the key component of FLE. Consequently, the need to adapt teaching methods and materials to raise learners’ ICA appears to be of greater importance than ever before. A conclusion is made that the EFL teaching/ learning process should be more purposefully aimed at developing all the dimensions of learners’ ICC. To delineate the scope of this study, a working definition of ICA was provided by the end of this section.

The term ICA has adapted a number of concepts from various theories. In a number of studies consulted, the authors give different definitions of the term ICA. For Byram et al. (2002), ICA is considered as “**the process** of becoming more aware of and developing a better understanding of one’s own culture and others cultures all over the world to increase international and cross-cultural understanding” (p. 5, our emphasis). Concurring with these authors view, Baccin and Pavan (2014) follow the same line of thought and add,

Such a process implies the ability to **decentre** and the willingness to consider and understand others' points of view which, beyond the acquisition of second and foreign languages, will lead to a dynamic approach to culture" (p.15, our emphasis).

They further complement their definition and consider ICA as a skill which should constantly be developed.

**a skill** to be developed in an ongoing process, and not a fixed objective to be taken into account on its own: language education refers to culture as a cluster of rapidly changing dynamic elements, but it also refers to the different behaviour of people who, thanks to their enculturation, are able to critically assess the cultural norms of a situation, and who, consequently, may act differently within their own culture" (p.15, our emphasis).

Baccin and Pavan (2014) further add that ICA should be considered as an elementary skill alongside the four language skills, particularly because teaching environment is increasingly multicultural. For them, training for ICA is a way to create and nurture the conditions in which both the knowledge of classic cultural aspects and the acknowledgement and understanding of different ways of life may lead to the development of ICC, a skill to be developed in a lifelong ongoing process. They further assert that "Anecdotic (cross-cultural) narration may be a means to reach a new knowledge referred to the social consequences diverse behaviours may have in different cultures, nonetheless it must be integrated with an adequate cultural and intercultural awareness" (p.17).

Fantini (2009, 2012) highlights the importance of ICA to be central if the ICC is targeted and awareness is fundamental and particularly critical to cross-cultural development. As a result, it should be enhanced through reflection and introspection in which the individual's L1 culture and the L2 or FL culture are contrasted and compared. He also argues that unlike knowledge, awareness is always about the "self" vis-à-vis everything else in the world (other things, other people, other thoughts, etc.), and ultimately helps to clarify what is deepest and most relevant to one's identity. According to him, "**Awareness is enhanced through developments in**

**knowledge, positive attitudes, and skills, while it in turn also furthers their development.**

(p. 272, our emphasis). He adds another difference between that whereas knowledge can be forgotten, awareness cannot; once one becomes aware, it is impossible to reverse and become unaware (pp.198-199).

According to Chen and Starosta (1996), ICA is one of the three interrelated components of ICC. They see it as the minimum prerequisite for IC and interculturally competent individuals. ICA refers to the understanding of cultural conventions that affect thinking and behaviour, in which *self-awareness* and *cultural awareness* are the two main components. Baker (2011) equates ICA with ICC and contends that a clear understanding is required of what this 'awareness' involves, particularly as regards the role of culture and language and the connection between them in intercultural communication. He notes, "...as with earlier conceptions of cultural/ICA, awareness here is expanded somewhat beyond its normal definition to include behaviour and skills as well" (p.202).

Concurring with the aforementioned definitions of ICA, Baccin and Pavan (2014) assert that central to the development of ICA are elements such as:

1. The value systems
2. Beliefs
3. Attitudes
4. Variations inside a community
5. The consideration of the individual as a representative of his/her uniqueness inside a community
6. The way language and culture contribute to the creation of meanings.

They further stress on the fact that a factual knowledge of culture alone might overlook elements fundamental to the ICA development, "such as the value systems, beliefs, attitudes, variations inside a community, the consideration of the individual as a representative of his/her uniqueness inside a community, the way language and culture contribute to the creation of

meanings” (p.11). For Smith (1998), ICA means an integration of **knowledge, attitudes** and **skills** that enhances cross-cultural communication, and appropriate and effective interactions with others. For him, ICA includes:

- Knowledge of the effects of culture on the beliefs and behaviours of others;
- Awareness of one’s own cultural attributes and biases and their impact on others; and
- Understanding the impact of socio-political, environmental and economic context of others.

In the document produced by the Council of Europe: *The Common European Framework of Reference for Languages: Learning, Teaching, Assessment* (CEFR), the term interculturality was used synonymously with ICA as this quote illustrates “knowledge, awareness and understanding of the relation (similarities and distinctive differences) between the ‘world of origin’ and the ‘world of the target community’ produce an intercultural awareness.” (2001, p. 103). The aforementioned framework also suggests that: “In addition to objective knowledge, intercultural awareness covers an awareness of how each community appears from the perspective of the other, often in the form of national stereotypes” (p. 103). Therefore, the bases of ICA are seen and reflected in the attitudes of the intercultural speaker and mediator (Byram, 2008). This means that the intercultural speaker should not believe that his/her own values, beliefs and behaviors are the only possible and correct ones, but he/she has to be able to see how the others, who have different values, beliefs and behaviors, perceive them. This is what Byram et al. (2002, p. 7) called the ability to 'decentre'. Students /intercultural speakers should also respect the others’ values and have to accept their ways of acting and thinking without prejudice or discrimination because they make up an important component of the intercultural communication understanding and success. Students, in order to be successful intercultural communicators, have to develop attitudes that help them open to the others and be interested in their culture (Parmenter, 2003).

### 2.7.1. Working/Operational Definition of ICA

Having given this background, and in reviewing the literature written on ICA in order to avoid being distracted by the ongoing debates about conceptualization of the intercultural dimension and its aspects, the subsequent section outlines the central aspects that were adopted for the operational definition of ICA that served as the framework for the analysis of the data in this study. It is worth mentioning that it was a challenging task to decide on what components of the intercultural dimension to include, and what to leave out at the onset. The main challenges can be attributed to the dynamic and complex nature of the concept of culture which is difficult to delimit its scope as it “touches on all aspects of our lives” (Matsumoto & Yoo, p.257), and so is ICA. Yet, at this stage, we felt it was necessary to delineate a working definition of ICA (the DV in this study) that we inspired from various former definitions in the literature and adapted to the characteristics of the aims of this research. As mentioned earlier in this chapter, existing research has shown that while disagreement still exists on how to define ICA, a consensus has been felt regarding its fundamental role as a *prerequisite* stage for developing ICC and becoming an interculturally competent communicator. Despite a lack of consensus on the term, it is important to explain which definition the researcher considered for this study.

Given the fact that no agreed on model of ICA has not been met in the literature for EFL classroom, following this assumption, our definition of ICA was found to match the general theoretical perspective already held by Fantini's (2012) and Byram's (1997) and also draws on perspectives from the Council of Europe's concept and platform and earlier definitions of ICA as all of their frameworks were specifically designed for FL learning contexts compared to the other models. Accordingly, ICA is enhanced through developments in **knowledge, skills** and **positive attitudes**. These dimensions will serve as an analytical tool for this study and are integrated using the stages that will be explained in the following section.

### 2.7. 2. Stages in Integrating ICA

As has been well documented in the literature, developing an understanding of another culture is a process which involves a series of steps that take the intercultural learner along a journey of discovery and reflection (Baccin & Pavan, 2014; Byram, 1997). Baccin and Pavan (2014), for instance, suggest that to develop ICA in language learners, teachers should go through an ongoing process of observation, analysis and comparison. Our study suggests an innovative way of integrating ICA in EFL classes which, according to Baccin and Pavan (2014), helps avoid “a static representation of culture, that of facts and artefacts, and paying special attention to values and beliefs, social conventions and expectations” (p.16). Therefore, the approach we developed unfolds along a series of steps designed to introduce learners to progressively more complex artifacts in order to broaden their scope of inquiry. This section will detail those steps. Our stand was concurrent with Liddicoat (2002) and Scarino and Liddicoat's (2009) existing theory on intercultural language learning in the context of the language classroom, which suggests a cycle of learning practices to occur and be facilitated through an interconnected set of activities involving noticing, comparing, reflecting and interacting. The intercultural framework that Scarino and Liddicoat (2009, p.23) have proposed and which was adopted in this thesis involves:

- noticing cultural similarities and differences as they are made evident through language
- comparing what one has noticed about another language and culture with what one already knows about other languages and cultures;
- reflecting on what one's experience of linguistic and cultural diversity means for oneself: how one reacts to diversity, how one thinks about diversity, how one feels about diversity and how one will find ways of engaging constructively with diversity;
- interacting on the basis of one's learning and experiences of diversity in order to create personal meanings about one's experiences, communicate those meanings, explore those meanings and reshape them in response to others.

This cyclical model is displayed in Figure 2.1 below.

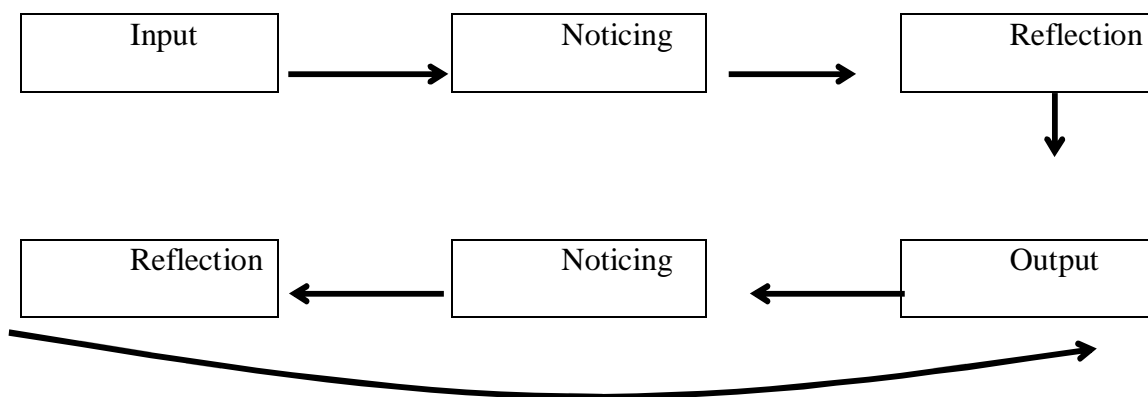


Figure 2.1 *Stages of ICA* (Source: Scarino & Liddicoat, 2009, p.23)

It is clear from what has been said that one can infer from the aforementioned definitions that it is not easy to delimit what awareness stands for. Nonetheless, in all the definitions of ICA stated earlier, it is clear that some agreement surrounds the concept of ICA as an integral part of FL learning. The definition of ICA that matches the approach taken in this thesis is that put forward by Baccin and Pavan (2014) and Byram (2002). For that reason, an **Inventory of Intercultural Awareness (IICA) Components Scale** was developed by the researcher, guided by a synthesis of what was generated from a comprehensive review of relevant literature. For more detail on the (IICA) Components Scale selection and adaptation, see Chapter Four).

## Conclusion

In conclusion, this chapter has explored the existing literature, discussing another complex, multi-layered concept, although still a matter of debate and further study, interculturality, which set out the academic foundations of this thesis; thus providing a brief historical overview of the developments in the field of ICC, from LC to CC and then to the ICC. Ultimately, defining and delimiting the notion of ICA in FLE was necessary to pave the way to a rationale for the working definition of ICA relevant to the context within which this study was situated, and later on to the Inventory of Intercultural Awareness Components (IIC) Scale selection and adaptation which will be reviewed and discussed in Chapter four.



Chapter Three endeavours to perform a similar task with respect to the literature concerning idioms the objective of which is to generate a theoretical framework from a review of literature examining the interplay between idioms and culture.

## Chapter Three: Idiomaticity: Where Language and Culture Meet

Introduction.....	78
3.1.Figurative Vs. Literal Language: A Brief Sketch.....	78
3.2.Idiomaticity: underrepresentation in FLE Curricula.....	80
3.2.1.Idiom: Struggling Terminology.....	80
3.2.2.Idiom: Past and Present: From Classical to Cognitive Linguistics View of Idioms: A Revolution.....	81
3.3.Metaphor: Form Rhetorical Tradition to the Contemporary Theory of Metaphor....	84
3.3.1.Linguistic Metaphor versus Conceptual Metaphor.....	87
3.3.2.Metaphor and Metonymy.....	90
3.3.3.Conceptual Metaphor: Universality and Variation.....	91
3.3.3.1.Universality of Conceptual Metaphor.....	91
3.3.3.2.Conceptual Metaphor Variation across Cultures.....	94
3.4.Cognitive Linguistics and Idiom Conceptual Motivation Research.....	96
3.4.1.Idiom Motivation .....	96
3.4.2.Image Schema and Cultural Schema.....	97
3.5.Phraseology and Idioms.....	98
3.6.Phraseology and Culture.....	99
3.7.Why Idioms to study Culture?.....	100
Conclusion.....	101

### **Chapter Three: Idiomaticity: Where Language and Culture Meet**

#### **Introduction**

After discussing the concept of culture and ICA, the present chapter serves as an overview of another concept adopted in this thesis concerning research on idiom. The relevant literature will be comprehensively reviewed in an attempt to address the following questions: 1) how have idioms been defined and treated in the literature?, 2) what does idiom have to do with culture?, and 3) to what extent and in what ways can idioms motivated by conceptual metaphor, conceptual metonymy and conventional knowledge (more detail in the coming sections) be relevant to an understanding of culture and society? In other words: can the CL and the Cultural Linguistic views of idiom explain both universality and diversity in metaphorical thought in both EFL students' L1 and TL? It might be worth mentioning at the onset that the definitions set for idiom in this chapter were not intended as an exhaustive list, but rather as an up-to-date framework for analysing the broader theories, which underpinned this project. It just touches upon the relevant issues for this study and those who are more interested should refer to books and scholarly works in the issue. It is worth noting that one of the thorniest issues we met during the search for an exact definition of idiom is that there is no one agreed upon definition. Like the notion of culture, researchers have attempted to define what idiom is from different perspectives; nonetheless, arriving at a consensual definition of it has been unreached.

#### **3.1. Figurative Vs. Literal Language: A Brief Sketch**

A brief overview of the literature on Fig L suffices to reveal how pervasive it is in all languages and indispensable to everyday communication (Qualls & Harris, 2013); nonetheless, Fig L has always been relegated on the basis of the claim that it is anomalous or deviant. Fortunately, with the emergence of CL (e.g. Lakoff & Johnson, 1980), scholarly researches on Fig L have evolved considerably as people use different types of Fig L to achieve different goals. Fig L appears in several forms such as metaphors, similes, proverbs, slang, and idioms, and each represents a challenge to the language learner attempting to sort out their meanings

(Nippold, 1998). From this list, idioms are based on the experiences of the speech community and reflect their thought and views about the world; hence, they have their origins in the fabric of human communication (Bortfeld, 2002). From a developmental perspective, Levorato (1993) stresses the inseparability of idioms and Fig L if one wants to comprehend and produce idiomatic expressions. In addition, Conklin and Schmitt (2012) classify idioms as a subtype of Fig L.

This section serves to introduce the reader to the criteria that differentiate Fig L from literal language. A brief overview of the literature on the issue reveals many points of view regarding the differences. Although the list is by no means exhaustive, we try to limit this section to the main characteristics needed for this study.

Levorato (1993) lists three major characteristics of Fig L:

**a.** The gap between the speaker's words (explicit meaning) and his or her communicative intentions (the intended meaning). Irony, he states, is a perfect example (p.101). He further argues that in most cases speakers frequently communicate implicitly what they really mean and it is for the listener to make all the inferences necessary in order to get at the meaning intended by the speaker.

**b.** Conventionality of Fig L departs from its original meaning, the literal one, and acquires new meaning by means of strongly held conventions. Idioms, as a subtype of Fig L, have their origins in the fabric of human communication. Concerning conventionality, the meaning is linked to culturally determined resolutions, as for instance in the case of indirect speech acts.

**c.** Fig L is generally more context dependent than literal language is. This is to say that figurative expressions derive their meaning from context that varies with the degree of the conventionality of these expressions.

### 3.2. Idiomaticity: underrepresentation in FLE Curricula

People use different types of Fig L to achieve different goals. Among different types of Fig L, idioms are one of the most common forms that are frequent in everyday language and are prevalent with diverse forms across languages (Bortfeld, 2002). Idioms, then, constitute a major part of the everyday linguistic repertoire of its L1 speakers. Nonetheless, in the literature, among the subtypes of Fig L, idioms have received a fair amount of attention. Liontas (2015) also claims that idioms, as opposed to metaphors, collocations, phrasal verbs, sayings, irony, or other formulaic/multiword sequences, remain underrepresented in the field of second language acquisition (SLA) theory and research.

#### 3.2. 1. Idiom: Struggling Terminology

Surveying available works in the literature addressing idioms convinced us that it can be easily visualized that idioms are universal to all languages, and Fig L is pervasive in everyday discourse (Cieślicka, 2015). Similar to the lack of consensus concerning the concept of culture in the context of language teaching and learning, numerous definitions of what an idiom is have been proposed in the past decades depending on domains of study, be they *syntactic* (e.g. lack of formal flexibility), *semantic* (e.g. Non compositionality: the meaning or use of an idiom cannot be predicted (in full) on the basis of “knowledge of the independent conventions that determine the use of their constituents when they appear in isolation from one another” (Nunberg, Sag & Wasow, 1994, p.492); or, more generally, *pragmatic* (non-literal or figurative meaning; proverbiality; informality; affect, among others).

Yet, it is beyond the scope of this chapter to review the vast amount of the literature on idioms for the simple reason that the debate over one comprehensive overview of what constitutes an idiom is very difficult. Following a thorough survey of definitions of idioms, we should recognize the plethora of names that have been assigned to which class idioms may belong in a body of literature. If not well stated right from the beginning, these terminological aspects will cause a sense of bafflement and confusion to the reader. This section, then, sets out

to provide an analysis of the issue, addressing the question of idiomaticity from linguistic, psycholinguistic and pedagogical perspectives, highlighting in particular the second key term that needs to be defined for the purposes of this study: idiom.

Idioms are defined by different researchers in different ways and for this reason literature abounds in attempts to define the content of this term and establish a unified terminology and “[A]ttempts to provide categorical, single-criterion definitions of idioms are always to some degree misleading and after the fact” (Nunberg et al., 1994). Moreover, researchers in idiom studies themselves fail to find an agreed upon definition of what constitutes an idiom. In this regard, Philip (2007) asserts that within idiom scholars, it is difficult to find unanimity about what precisely is, or is not, an idiom, because of its heterogeneity.

Therefore, attempts to define and categorize idiomatic language have resulted in the varied terminology and taxonomy. For instance, one commonly used term is *fixed expressions* (Carter, 1998). Other terms are used, including *multi-word items* (Moon, 1997), *phraseology*, (Howarth, 1998) and *prompts* and *phraseological unit*, (Gläser, 1984). In this chapter, we will leave the working definition of an idiom that we adopt all along this study after presenting and discussing the terms related to its final elaboration.

### **3.2. 2. Idiom: Past and Present: From Classical to Cognitive Linguistics View of Idioms: A Revolution**

Interest in idiom research goes back to the beginning of the twentieth century with Smith's (1925) definition of idiom as “little sparks of life and energy in our speech”. In the literature, research in idiomatic expressions can be divided into three main parts: the very beginning of the 20th century, the 1950s, and the period between the late 1980s and the 1990s where the outstanding results have been accomplished.

Oxford English Dictionary defines idiom as “a form of expression, grammatical construction, phrase, etc., peculiar to a language; a peculiarity of phraseology approved by the usage of a language, and often having a significance other than its grammatical or logical one”

(OED 1989 s.v. idiom). There is a general agreement among linguists that as far as the traditional definition of an idiom is as a word or a group of words, the idiomatic meaning of which cannot be obvious from the meanings of independent words in the idiom.

Langlotz (2006) sums up the traditional definitory dimensions that have governed how idioms “[...] such as *grasp the nettle*, *blow the gaff* or *trip the light fantastic* have been described...” (p.2); these conventional multi-word units that are semantically opaque and structurally fixed show:

- a. semantic characteristics,
- b. structural peculiarities and irregularities and
- c. constraints or restrictions on their lexicogrammatical behaviour which cannot be explained by the general grammatical rules of the given language. Nevertheless, idioms are
- d. conventional expressions that belong to the grammar of a given language and
- e. fulfil specific discourse-communicative functions (p.2-3)

Traditionally, within the generative model, which has long dominated linguistic theory, idiomatic expressions have traditionally been considered as exceptional linguistic units and were relegated to the periphery of language. Moreover, they have been defined as linguistic expressions and multiword phrases whose figurative meanings are not directly related to the literal meanings of their individual words (Chomsky, 1980; Kövecses, 2002; Weinreich 1969).

Recently, kövecses (2010) reminds us that “most traditional views of idioms agree that idioms consist of two or more words and that the overall meaning of these words cannot be predicted from the meanings of the constituent words” (p.231). In other words, idioms consist of two or more words the overall meaning of which cannot be understood from the meanings of their individual parts. To illustrate, most traditional views of the idiom *kick the bucket* consider it as having a figurative (opaque) meaning 'to die' which is distinct from its component words: *kick/the/bucket*. Thus, this idiom can only be understood by accessing its entire meaning

directly. Such Idioms are referred to as non-compositional or semantically opaque idioms (Fernando, 1996).

The standard non-compositionality characteristic of an idiom; in other words, the idiomatic meaning of which an idiom cannot be derived from the meaning of its independent words, has been in vogue and received a general agreement among scholars and linguists up to the eighties (Katz & Postal, 1963; Fraser, 1970; Weinreich, 1972, to name but a few). This description has proved to be largely unsatisfactory for capturing the essence of idiomatic expressions.

Language follows rules and idioms are exceptions to these rules and to the regular grammar patterns. Linda and Roger Flavell (1992) agree with this statement and argue that, [I]dioms therefore break the normal rules. They do this in two main areas - semantically, with regard to their meaning, and syntactically, with regard to their grammar. A consideration, then, of the semantic and syntactic elements of idioms leads to an answer to the question 'What is an idiom'? (p.6).

Another definition that goes in line with the one stated earlier was proposed by Linda and Roger Flavell (1992) to clarify the main characteristic of idioms:

[T]he meaning of the whole, then, is not the sum of the meaning of the parts, but is something apparently quite unconnected to them. To put this in another way, idioms are mostly phrases that can have a literal meaning in one context but a totally different sense in another. (p.6)

Broadly speaking, traditionally an idiom has long been regarded as one or more words whose meaning is different from the sum of its individual words' literal meanings. The definition of idiom was a revolution after the publication of *'Metaphor We Live By'* by Lakoff (1980). Since then, the view that idioms are frozen has been critically criticized (Lakoff, 1987; Nunberg, 1978; Wasow, Sag, & Nunberg, 1983) with the emergence of CL's view which arose as an alternative paradigm in the last three to four decades to refute the traditional view that the



meanings of idioms are arbitrary, frozen and not completely predictable; and suggests that a large part of an idiom's meaning is motivated.

Kovecses and Szabo (1996) contend that “although we agree with the traditional view that there is no complete predictability, we suggest that there is a great deal of systematic conceptual motivation for the meaning of most idioms” (p.326). A CL view emerged in the early eighties to refute the idea that idioms are a matter of language alone; idioms then have been thought of as products of human beings’ conceptual system rather than a matter of language. This view was later on supported by Kövecses (2010) who notes that an idiom is not just a linguistic expression with a meaning that is somehow different from the meanings of its constituting parts, but “... it arises from our more general knowledge of the world embodied in our conceptual system. In other words, idioms (or, at least, the majority of them) are conceptual, and not linguistic, in nature” (p.233).

### **3.3. Metaphor: Form Rhetorical Tradition to the Contemporary Theory of Metaphor**

The term metaphor has been a subject of discussions and debates across a wide range of scholarly disciplines (e.g., philosophy; linguistics, and psychology) and each might define metaphor in their own terms. Metaphor has its origin in the Greek language and was first associated with the work of Aristotle, who introduced it in relation to poems, plays and literature in the 4th century B.C. An historical perspective on metaphor reveals a continuing concern with metaphor as both linguistic and cognitive.

Traditionally, metaphor was studied and analyzed within the frame of rhetoric and literary works and was regarded as “divorced and isolated from everyday language” (Murray & Moon, 2006). In Lakoff and Johnson's (1980) own words,

Metaphor is for most people a device of the poetic imagination and the rhetorical flourish - a matter of extraordinary rather than ordinary language. Moreover, metaphor is typically viewed as characteristic of language alone, a matter of words rather than thought or action. (p.3)

According to the traditional view, metaphor was seen as a gift that only creative writers and poets commonly use. The traditional definition sees metaphor as decorative and does not relate the metaphor to thought (Deignan, 1999a, 2005) and has often been defined as talking about one thing in terms of another.

Lakoff (1993) rejects categorically the aforementioned traditional view, stating that metaphor is not just the notion of similarity or comparison between the literal and figurative meanings in an expression. Instead, “[m]etaphor is mostly based on correspondences in our experiences, rather than on similarity” (p.245). Richards, Black and Ricoeur, for example, were the first scholars, who challenged the traditional poetic view regarding metaphor. Richards (1936) brought a modern treatment of metaphor. While Richards was the first who introduced the terms '*tenor*' and '*vehicle*' in metaphor comprehension, Black, in his seminal paper *Metaphor* (1955), which was reprinted in "*Models and Metaphors*" (1962), suggests that while an entire statement constitutes a metaphor, the metaphor is focused on a particular word within the entire contextual framing. His terminology of '*focus*' and '*frame*' is meant to give an appreciation of the interaction between the focused meaning of the word and the unified meaning of the entire sentence.

Later on, it was Paul Ricoeur's (1978) first idea that metaphor bears meaning because it re-describes reality. Alice Deignan (2005) in '*Metaphor and Corpus Linguistics*' states that linguistically speaking a metaphor is either a word or expression that people use to “talk about an entity or quality other than that referred to by its core, or most basic meaning. This non-core use expresses a perceived relationship with the core meaning of the word, and in many cases between two semantic fields” (p.34).

This definition, according to her, is too general. It has only been since the year 1980 that scholars have begun to rethink the place of metaphor. Since the publication of Lakoff and Johnson's (hereafter L & J, 1980) monograph '*Metaphors We Live By*', the study of metaphor has witnessed a boom in the core of the research program of CL. The study of metaphor has been

revolutionized and metaphor has been a subject of discussions and debates across a wide range of scholarly disciplines other than CL (e.g., philosophy; linguistics, and psychology) and each might attempt to define it in their own terms by proposing various theories. One of the basic premises of the new discipline in linguistics, CL, attempts to explain the nature of metaphor and its underlying cognitive mechanisms have been proposed. It is worth mentioning right from the beginning that metaphorical ideas are communicated via several means. In MacArthur and Oncins-Martinez's (2012) own words,

"...the means people use to convey a metaphorical idea, for it must be borne in mind that metaphors are not realized solely in language: gesture, visuals (whether static or moving), and other modes of expression are also vehicles that publicly display the way that people conceive of one thing in terms of another" (p.1).

Therefore, we found it necessary to clarify that the metaphor used in this study is verbal metaphor. L & J (1980) were the first who drew a distinction between metaphorical expressions and conceptual metaphors when they developed their 'Conceptual Metaphor Theory' (CMT) and in some references 'Conceptual Theory of Metaphor' (CTM) (further in this thesis the universally accepted acronym CMT will be used), challenging the traditional view of metaphor as a mere 'matter of words' and emphasizing the 'embodiment' of language and thought. Nonetheless, cognitive science is also indebted to the findings of other linguists that have focused on metaphors emphasizing their importance in the process of cognition.

L & J (1980) stress on the tight connection between metaphor and thought and conclude that all people's speech can be nothing other than metaphoric. They make it clear that metaphor is a matter of experience of everyday life rather than a matter of language and argue that metaphor pervades "our way of conceiving the world" and is reflected in our "language, thoughts, and actions...and ... it plays a central role in organization and functioning of the human conceptual system" (p.3). This explains the fact that that metaphor is pervasive in ordinary,

everyday life, not just in language but also in thought and action and that our concepts structure how we perceive the world.

### 3.3.1. Linguistic Metaphor versus Conceptual Metaphor

Lakoff and Johnson (1980) are the first who have brought to the fore the distinction between conceptual metaphors or (metaphorical concepts) and linguistic metaphors or (metaphorical expressions). While, according to them, the former refers to those abstract notions such as LOVE IS A JOURNEY, IDEAS ARE FOOD and ARGUMENT IS WAR, the latter is the linguistic realizations of these notions in one way or another. According to the CMT, metaphor is conceptual rather than linguistic in nature. In other words, the essence of metaphor consists in the comprehension of one concept in terms of another and that the systematicity of metaphor on the surface of language merely reflects the underlying conceptual structure in which something is understood, stored and processed in terms of something else. Therefore, the theory that Lakoff and Johnson proposed suggested that the whole way we understand and relate to the world is metaphorical, and that linguistic metaphor is just a surface mirror image of the deep level of cross-domain linking that happens in our minds.

In *'Metaphor: A Practical Introduction'*, Kövecses (2010) states that from the CL perspective, linguistic metaphors “are words or other linguistic expressions that come from the language or terminology of the more concrete conceptual domain. Thus, expressions such as: He's rich in ideas. / That book is a treasure trove of ideas. / He has a wealth of ideas; that have to do with life and that come from the domain of ideas and that come from the domain money are linguistic metaphorical expressions, whereas IDEAS ARE MONEY is the corresponding conceptual metaphor.

As cited in Steen and Gibbs (1999), Lakoff and Johnson (1980) have presented a whole series of conceptual metaphors which capture our thinking about the nature of 'ideas':

IDEAS ARE FOOD  
IDEAS ARE PEOPLE  
IDEAS ARE PLANTS

IDEAS ARE PRODUCTS  
 IDEAS ARE COMMODITIES  
 IDEAS ARE RESOURCES  
 IDEAS ARE MONEY  
 IDEAS ARE CUTTING INSTRUMENTS  
 IDEAS ARE FASHIONS

Thus, food, people, plants, products, commodities, resources, money cutting instruments and fashions are *target domains*, while 'ideas' is a *source domain*. The target domain, then, is the domain that we try to understand through the use of the source domain. In TIME IS MONEY, the target domain is what is abstract (TIME) which is understood in its source (concrete) domain (MONEY).

In CL, we often encounter definitions of metaphor as mapping from one conceptual domain, the source domain, onto another conceptual domain, the target domain. In Lakoff's (1993) words, a metaphor is "a cross-domain mapping in the conceptual system" (p.203). Since the construct 'mapping' is tightly linked to metaphor, how do cognitive linguists define it? According to Engberg-Pedersen (1995),

The idea of cross-domain mapping in the conceptual system underlines the fact that metaphors are not restricted to extensions of the meaning of isolated words, but involve the conceptualization of one whole area of experience in terms of another. Metaphorical extension is unidirectional in the sense that the target domain is conceptualized in terms of the source domain, not vice versa (p.111).

For instance, the conceptual metaphor TIME IS MONEY<sup>2</sup> involves a source domain (usually concrete and familiar, MONEY in this example) and a target domain (usually abstract or less structured, TIME). According to Lakoff and Johnson (1980), one conceptual domain is understood in terms of another conceptual domain and the abstract and unfamiliar things are understood with the concrete and familiar ones. To illustrate Lakoff and Johnson's definition of

---

<sup>2</sup>The researcher follows the conventions of CL by using small capitals for the statement of conceptual metaphors and italics for metaphorical linguistic expressions. As in the example, 'he is *wasting* my time', *wasting* is written in **small letters in the form of Italics** to refer to **metaphorical linguistic expression** and 'TIME IS MONEY' in **capital letters** to refer to the **conceptual metaphor**.

target domain and source domains and to show how the surface linguistic expressions can be seen as actual realizations of the underlying conceptual metaphors, let us take their examples in *Metaphors We Live By* (1980) in the following table:

Table 3.1

*Target Domains and Source Domains, Lakoff and Johnson Metaphors We Live By (1980)*

Conceptual metaphor	Linguistic expressions
<b>LOVE IS A JOURNEY</b>	We're <b>at a crossroads</b> . We can't <b>turn back</b> now. The relationship is a <b>dead-end street</b> . It's been a <b>long, bumpy road</b> .
<b>AN ARGUMENT IS WAR</b>	Your claims are <b>indefensible</b> . He <b>attacked</b> every weak point in <b>my</b> argument. <b>His</b> criticisms are <b>right on target</b> . I <b>demolished</b> his argument. I just can't <b>swallow</b> the claim.
<b>IDEAS ARE FOOD</b>	Let me <b>stew</b> over that for a while. There are too many facts to <b>digest</b> . That's <b>food</b> for thought

To quote Kövecses's (2002) definition, **the source domain** is “the conceptual domain from which we draw metaphorical expressions to understand another conceptual domain.” **The target domain** is “the domain that we try to understand through the use of the source domain” (p.4). Kövecses (2010) contrasts source and target domains characteristics that conceptual metaphors bring into correspondence. He states that while the former “is typically a well delineated, familiar, physical domain ... more concrete, perceivable and not abstract□”, the latter is “less well delineated, less familiar, less easily apprehended and abstract□ (p.27). According to the definition he provides, conceptual metaphor carries a structure from one conceptual domain (a "source") to another (a "target"). Langacker (1987) defines 'domain' as “a cognitive context for characterizing a semantic unit or concept□ (p.147).

To illustrate how concrete concepts are used to facilitate the understanding of more abstract ones, Kövecses uses the metaphor LIFE IS A JOURNEY which allows us to use a

concrete concept like JOURNEY to structure a more abstract one such as LIFE. He lists some expressions most speakers of English use when they refer to **life**, and all of these phrases derive from the way they speak about **journeys**.

He's without direction in life.

I'm where I want to be in life.

I'm at a crossroads in my life.

She'll go places in life.

He's never let anyone get in his way.

She's gone through a lot in life. (p.3)

In these examples, English people talk and think about **life**, a highly abstract concept, in terms of more concrete concept **journeys**. In these examples, Cognitive linguists refer to **life** as **target domain** and to **journey as source domain**.

Another example can illustrate source and target domain in the expression spit fire, fire is target domain and is used to understand the source domain anger. In other words, anger is comprehended via the ANGER IS FIRE **conceptual metaphor**.

### 3.3.2. Metaphor and Metonymy

There has been a substantial amount of debate over the last half-century in CL and cognitive semantics about the nature of the relationship between metonymy and metaphor. Too much focus has been laid on metaphor which has received a huge impetus in CL by the emergence of the theory of conceptual metaphor while not enough attention has been paid to metonymy despite the fact that both are well-established mental processes which structure thought (Lakoff & Johnson, 1980). The thing scholars have agreed on as far as metaphor and metonymy is concerned is the fact that the two notions are no more considered to be a substitution of words, as put forward by traditional approaches; instead, they are a result of a conceptual process. The difference between the two lies in the fact that unlike metaphor, as mentioned previously, which is a mapping across two conceptual domains, source and target and

to understand a conceptual metaphor requires an understanding of the source domain in terms of the target domain (Kövecses, 2002; p.4); metonymy is a process whereby one vehicle (domain) is used to refer to the target meaning which it is closely related or even forms part of. To say it differently, while metaphor involves two domains; metonymy contains only one. The distinction between the two can be clearly seen in the examples below:

The metaphors: a) I am above the cloud and b) to walk on the air, are based on the conceptual metaphor HAPPINESS IS UP. To understand these two idioms, one has to grasp the target domain and source domain.

The metonymy: *The crown* standing for 'the monarchy'.

### **3.3.3. Conceptual Metaphor: Universality and Variation**

There are universal experiences that are expressed in various languages through Fig L, which includes metaphors and idioms. Kövecses (2010) asserts that there are common concepts that many languages acknowledge, referred to as near-universal metaphors. These are shown through different expressions of speech-especially metaphors and idioms.

We know that from culture to culture, there are shared human experiences that are expressed through language. These experiences lead to the same idea expressed in different ways in different cultures. Benjamin Lee Whorf and Edward Sapir were supporters of the view that language influences culture and thus created the Sapir-Whorf Hypothesis. Empirical studies of conceptual metaphors have revealed that some metaphors are potentially universal since they are based on people's knowledge of the world, and others manifest specific characteristics that are exclusive to their users and their own life experiences (see Kövecses, 2005, for a detailed discussion).

#### **3.3.3.1. Universality of Conceptual Metaphor**

Since the publication of Lakoff and Johnson's *Metaphors We Live By* (1980), many cognitive linguists (e.g. Lakoff & Johnson, 1980; Kövecses, 2002, 2010) share the idea of universality of metaphorical structures they have found. In this study, we refer to Kövecses'



(2010) definition of universality as “those linguistic metaphors that occur in each and every language” (p.198). He believes that it is very difficult to limit universal metaphors “given that there are 4-6000 languages spoken around the world today” (p.198). However, looking at conceptual metaphors would ease the task for cognitive linguists rather than looking at metaphorically used linguistic expressions.

A number of researchers have found that widely different languages and cultures share the same conceptual metaphors. Kövecses (2010), for example, reports on studies done in English, Chinese, and Hungarian which checked whether the same metaphors exist in the conceptualisation of happiness in these languages, despite being three typologically completely unrelated languages and represent very different cultures of the world (pp.196-197); The answer was that they all do. He raises the following question: How is it possible for such different languages and cultures to conceptualize happiness metaphorically in such similar ways?

As Kövecses (2010) shows in his article *'Metaphor, Language, and Culture'*, three main answers to his question may explain near-universal metaphors. First, similar concepts of near-universal metaphors could have happened by chance with no logical reason behind them and analyzing metaphors that conceptualise happiness in the three aforementioned languages has led to a conclusive explanation. Second, near-universal metaphors could exist due to languages borrowing words from each other in the past. This is a logical idea, as the existence of the thousands of languages in the world today can be mapped as having descended from common languages. Lastly is the possibility that there is some universal motivation for the metaphors to emerge in these cultures. This view is based on the idea that people in all cultures share elementary human experiences and that these common experiences create universal meaning. This study will look at metaphors in light of these three views. To illustrate, human beings have universal experiences with shared physiological responses to happiness reactions. This sense of commonality is the shared experience of the feeling of the concept of happiness, HAPPINESS IS UP in English and Arabic. As a psychological state, happiness is defined as pleasure and

comfort experienced by individuals once their objectives have been accomplished and the stress is gone. It is also defined as a basic emotion experienced universally. Lakoff and Johnson (1980) described happiness as an emotion that is characterized by a high energy activity such as dancing, singing or jumping (p.15). In English, there are many linguistic realizations for the conceptual metaphor HAPPINESS IS UP as reflected by the examples below:

1. I am feeling up
2. Cheer up, boy!
3. She was over the moon
4. "He is up out of happiness"

In standard Arabic and Algerian Arabic, it is also pervasive. People express this emotion by ..... 'Tar mel farha' 'He is up out of happiness'.

Kövecses (2010) assumes that the huge number of languages spoken currently around the world makes it difficult to claim whether there are any conceptual metaphors that are common to all languages and cultures. For instance, English and Arabic languages are genetically very different languages. Do they share the same metaphors before we can decide whether they are universal? Following Kövecses, we have chosen some conceptual metaphors from English and will check their occurrence in Arabic and then answer the following question: why do these conceptual metaphors exist in such typologically unrelated languages and cultures?

Kövecses (2005) in an introduction to his book, *Metaphor in Culture: Universality and Variation*, asserts that metaphor and culture are related in many ways. Although the rhetorical view of metaphor as a gift that only creative writers and poets commonly use (as we have dealt with it in various places in the present work) is acknowledged "because literature is a part of culture, metaphor and culture can be seen as intimately linked. After all, metaphor can be viewed as the ornamental use of language" (Kövecses, 2005, p.1), it is not the kind of relationship between the metaphor and culture that cognitive linguists are interested in.

### 3.3.3.2. Conceptual Metaphor Variation Across Cultures

Although research in CL has mostly been based on the universality of metaphorical structures and overlooked the many cases of non-universality in metaphorical conceptualisation (Fernandez, 1991, as cited in Kövecses, 2005), it has become apparent after surveying the literature that there is an increasing interest in the ways in which language and culture intersect and the implications that this has for intercultural learning and teaching. Of particular interest is the relationship between metaphor and culture, although not enough attention has been paid to the power of metaphor in developing cross-cultural awareness, and to research on how different cultures conceptualise experience is only beginning in the cognitive paradigm (Maalej, 2008).

In his paper *'Metaphor and Culture'*, Kövecses (2010) discusses six issues that form a part of the “metaphor-culture interface” to answer the following questions:

1. Are there at all universal conceptual metaphors that are in a sense culture-independent?
2. Second, if there are (which is the case), how can we account for their universality?
3. Third, if we also find in our metaphors variation (which we do), what are the major cultural dimensions along which the metaphors vary?
4. Fourth, we need to examine whether broad, general cultural dimensions are sufficient to account for all variation in metaphors (they are not), or whether metaphor variation also depends on more fine-grained contextual factors.
5. Fifth, is a more fine-grained theory of metaphor variation helpful in understanding everyday talk, poetic language, or both?
6. Sixth, and finally, what role does metaphor play in the creation and understanding of discourse? (p.197)

From a cognitive perspective, Tabakowska (1993) asserts that “since metaphor is rooted in man’s experience, which is culture specific, it also has to be culture specific, thus presenting what amounts to often unsurmountable problems for translation, which is by definition a transcultural process.” (p.67). Following the same line of thought, Lazar (2003) claims that the

Fig L we use originates from the underlying values and assumptions of our culture or society, "so that a common metaphor in one culture may not be understood by people from other cultures have entirely different meanings in another part of the world" (p.2). From what has been said, we understand the growing body of research that contextualizes the power of Fig L in increasing (inter)cultural awareness of L2 learners. For instance, Lazar (1996) claims that Fig L is often culturally determined.

Although years ago most research into metaphor's use in ESL/EFL education narrowly focused on its power to increase vocabulary retention, cross-cultural metaphor analysis provides valuable avenues for discussion and, ultimately, can foster intercultural empathy and improve L2 learning" (Mitchell, 2014, pp.84-85).

Another view that significantly influences cognitive metaphors is cross-cultural variability in that languages sometimes manifest specific characteristics that are exclusive to their users. Different cultures may develop their own distinctive concepts through which members of the culture interpret their experiences. Kövecses (2002) states that cross-cultural variation in metaphors is caused by the general cultural context, which consists of "the governing principles and the key concepts in a given culture" (p.186); as well as the natural and physical environment wherein the culture is situated. For example, while the concept of happiness illustrates the sense of commonality and shared experience, the emotion of anger can be expressed differently in different cultures: in English, anger is viewed as A HOT FLUID IN A CONTAINER, as in I've reached the boiling point, but in Arabic, anger is viewed as a hot gas.

In more detail, Kövecses (2005) has investigated cross-cultural variation in metaphors. He maintains that "two languages may have the same metaphor or idiom, but the linguistic expression of the metaphor/idiom may be influenced or shaped by differences in cultural-ideological traits and assumptions characterizing the different cultures" (p.161). For instance, some universal metaphors are instantiated differently in some cultures, because there are cross-

cultural differences in the content of the source and/or target concept (Kövecses, 2005, pp.68-69). For example, in Zulu the *heart* metaphor conceptualises anger whereas in English it is primarily used to indicate love and affection (p.69). It may also be the case that different metaphors about a certain concept are employed by different cultures (pp.70-71). For example, Chinese has the metaphor HAPPINESS IS FLOWERS IN THE HEART but English does not.

As Sharifian (2014) has noted, speakers of the language unconsciously use metaphors and these are understood without any effort as such conceptualisations are real beliefs about the world and life and as such are understood by speakers as literal, although from the perspective of an outsider to the culture they are likely to be viewed as cases of conceptual metaphor. That is, from the *etic* perspective, such conceptualisations appear as conceptual metaphor, while from the *emic* perspective; they are part of the speaker's real worldview, with no element of figure of speech. This class of conceptualisations, which may be termed *fundamental metaphors*, includes religious metaphors (e.g. Feyaerts, 2003). A more neutral, and therefore more appropriate, term to use in such cases is the umbrella term of Cultural Linguistics: *cultural conceptualisation* (Sharifian, 2011; as cited in Sharifian, 2014; p.121).

### **3.4. Cognitive Linguistics and Idiom Conceptual Motivation Research**

As will be clearly explained in the following sub-sections, research has proved that a significant part of idioms is taken to be partially compositional and motivated (Gibbs, 1993, p.275) in that their occurrence in language can be traced back to certain cognitive mechanisms, namely metaphor, metonymy and conventional knowledge (Kövecses 2002, p.201). Therefore, it is necessary to introduce the reader to the basic theoretical constructs that cognitive linguists agree on in all (CL) theories, in particular '*motivation*', '*mapping*', and '*image schema*', and which will be used in this study.

#### **3.4.1. Idiom Motivation**

Idioms are widely believed to be particularly difficult for L2 students to understand, interpret and use. This is mainly due to the fact that, as stated earlier, idioms have long been

treated as arbitrary, dead and “non-decomposable” expressions. In other words, the meaning of the individual words that constitute an idiom can not deduce its meaning as a whole. (Kövecses & Szabó, 1996). It was not until the publication of the book *'Metaphor We Live By'* that (CL) has challenged the prevailing dogma, proving that idioms can be treated as motivated by conceptual mechanisms and L2 learners have been helped to better comprehend and remember these figurative units. Since the early 1980's, idioms have been thought of differently and that the figurative meanings of idioms may very well be **motivated** by people's conceptual knowledge that has a metaphoric basis. By 'motivation', we mean the link between the literal and figurative meanings of idioms; in other words, the relationship between the form and its meaning is primarily motivated. Lakoff (1987) sees motivation as a significant factor in the process of understanding and acquiring language. He asserts that:

Motivation is a central phenomenon in cognition. The reason is this: It is easier to learn something that is motivated than something that is arbitrary. It is also easier to remember and use motivated knowledge than arbitrary knowledge (p.346).

Following the same line of thought, Langlotz's (2006) refers to motivation as being “... a speaker's ability to make sense of an idiomatic expression by reactivating or remotivating its figurativity (p.45). This explains the fact that most idioms are considered to be motivated by various cognitive mechanisms which link the meaning of the idiom with the meanings of its constituents; therefore, one has to understand why an idiom has the idiomatic meaning it has with a view to its literal meaning which arises from our knowledge of the world (Kovecses, 2002, p. 201).

### **3.4.2. Image Schema and Cultural Schema**

The term *'image schema'* was first introduced by Lakoff and Johnson (1987) who introduced it as one of the Experientialism's major foundational pillars to explain the embodied origins of human meaning and thought. Johnson (1987) defines it as “... a recurring, dynamic pattern of our perceptual interactions and motor programs that gives coherence and structure to

our experience (p. xiv). Accordingly, image schema is the abstract conceptual representation that arises directly from our everyday interaction with and observation of the world around us and which derives from our sensory and perceptual experience. What characterizes this term are the following criteria: a) Image schemas are *directly meaningful* ('*experiential*'/ '*embodied*'), *preconceptual* structures, which arise from, or are grounded in, human recurrent bodily movements through space, perceptual interactions, and ways of manipulating objects. b) Image schemas are highly *schematic* gestalts which capture the structural *contours* of sensory-motor experience, integrating information from multiple modalities. c) Image schemas exist as *continuous* and *analogue* patterns *beneath* conscious awareness, prior to and independently of other concepts.

The understanding of image schemas strongly relies on a list of prototypical examples like CONTAINER, UP-DOWN, NEAR-FAR, or PATH, and two or three dozens other ones (Johnson, 1987, p.126). All these are cognitive structures of a very basic and simple sort.

### 3.5. Phraseology and Idioms

There is now a general consensus among language researchers that phraseology is essential to effective language use in real-world communication situations (Ellis, 2008; Meunier & Granger, 2008). Ellis (2008) coins phraseology as “the periphery and the heart of language” (p.1). While phraseology plays a fundamental role in the corpus linguistic study of language and has a major impact on the development of language theories, because it is crucial in the determination of linguistic meaning; little acknowledgement has been given to this field of study by EFL teachers. It is generally agreed that “[P]hraseology is without a doubt a widely neglected area in foreign language teaching and most certainly deserves closer attention” (Gewehr, 2002, p.190). Nonetheless, great efforts have been noticed to fill this gap.

In recent years, linguists or rather phraseologists have put a lot of effort into research of this widely neglected territory. A number of workshops and conferences on this subject

have recently stimulated considerable interest on the part of Western lexicologists....

(p.191)

How important phraseology is in language use has been stressed by recent work in corpus linguistics. Sinclair (1991) affirms that phraseology "... is the foundation of fluency, naturalness, idiomaticity, appropriateness etc. □ (p.496). Moreover, Teliya, Bragina, Oparina & Sandomirskaja (1998) claim that phraseology is one of the best areas of linguistic study which to a high degree exemplify the connection between language and culture. Phraseology research has favoured the study of non-compositional idioms- that is, whose meanings are not the predictable sum of the meanings of their components. Therefore, Idioms are one facet of phraseology. they point out that phraseology amply demonstrates the strong relationship between language and culture. According to the aforementioned authors, phraseology can be viewed as a storehouse of cultural data, that is, a repository of information on the prominent values, attitudes, and ideas in the speech community. Teliya et al. (1998) also note that such "[c]ultural connotations are especially vivid in idioms and restricted lexical collocations" (p.59). This justifies the reason why this study adopted the processing of idioms from a cultural view to yield some insights into the Algerian and English cultural mentality as it manifests itself in the meanings of Arabic and English idioms and, particularly, in the evaluative content they often communicate. In the book: *Phraseology: Theory, analysis, and applications*, Cowie (1998) acknowledges the contribution of Veronika Teliya and her colleagues, which proposes an extension of the Russian phraseological tradition to embrace the cultural dimension. They argue persuasively that culture must be elaborated in all its richness and complexity if the phraseology of a language is to be fully described and understood.

### **3.6. Phraseology and Culture**

The connection between phraseology and culture as it becomes manifest in several references. For instance, Skandera (2007), in the preface for the book *'Phraseology and Culture in English'*, asserts that in spite of the fact that few linguists would fully agree with a strict



reading of the Sapir-Whorf hypothesis today, it is generally accepted that a language, especially its lexicon, influences its speakers' cultural patterns of thought and perception in various ways, for example through a culture-specific segmentation of the extralinguistic reality, the frequency of occurrence of particular lexical items, or the existence of keywords or key word combinations revealing core cultural values. Nevertheless, the exact workings of the link between language and culture are still poorly understood. The few specific theoretical frameworks that do exist are often felt to be inadequate, and the research methodology is only insufficiently developed (it is telling, in this context, that the methods employed by Whorf in particular seem to have had serious shortcomings)" (p.v).

### **3.7. Why Idioms to study Culture?**

The cultural and cognitive richness of idioms was the motivation for selecting idioms as a research variable. This section, then, tries to address the question: how do idiom and culture interact? As a matter of fact, one of the most difficult challenges of learning EFL is mastering idioms. Idioms present particular difficulties for language learners (Although there are theories that account for how L2/EFL learners can L2 learners process idioms for retention and comprehension).

The interest in idioms has been increasing since the 1990s. Before, the study of idioms was rather neglected and there were three main reasons:

- a) Language was conceived as a "grammar-lexis dichotomy" and the study of language was sometimes restricted to "grammar rules" and "lists of words."
- b) Idioms were considered useful only for stylistic purposes.
- c) The assumption that the meaning of idioms was unpredictable.

(Boers, Demecheleer & Eyckmans, 2004b, pp. 53-55)

As a matter of fact, because idioms are remarkably frequent and pervasive in everyday language, and are used in a myriad of daily situations, the concept of idiom learning/teaching

has been changing and language scholars are increasingly acknowledging its inclusion in EFL classes in order to provide language learners with:

- a) More realistic conception of language and fluent language usage under real-time conditions.
- b) More examples of figurative expressions that are a part of everyday communication.
- c) More practice and awareness-activities that help learners discover how most idioms are “motivated” rather than “arbitrary.”

The different perspectives and the importance of factors mentioned above are crucial for some of the present-day teaching approaches, such as CLT which is learner-centered and emphasizes communication and real-life situations.

### **Conclusion**

This chapter, we hope, served as a the theoretical framework of another central field that will be under investigation within this study: idioms processing and interpretation, building up to a rationale for the definition that is used in the work at hands. As already mentioned, defining what idiom is neither straightforward nor a simple procedure; nonetheless, irrespective of how it is defined, idioms are omnipresent in everyday discourse. Chapter Three set out how the definition of idiom has evolved from classical to CL view. It also tried to delineate the different themes related to it as far as conceptual metaphor, conceptual metonymy and conventional knowledge were concerned. The chapter further expounded the main differences between figurative and literal language and the reasons why idiomaticity is underrepresented in FLE curricula. Ultimately, the chapter also addressed contemporary CL research in considering idiom as being conceptually motivated and its relation with metaphor and metonymy, all being either universal or culture-specific. In so doing, it foregrounded the liaison between idiomaticity and culture.

The next chapter, Chapter Four, is primarily the opening chapter in Part B Field Work. It will provide the rationale and theoretical construct for the methodological approaches together

with the design principles chosen for this research project. This will help set a basis for the research design and method set out in the study at hands.

**PART B**

**FIELD WORK**

## Chapter Four: Research Design and Methodology

Introduction.....	103
4.1. Research Questions and Hypothesis Revisited.....	103
4.2. Aims of the Study .....	104
4.3. Research Variables of this Study .....	105
4.3.1. Control over Extraneous Variables.....	106
4.4. Rationale for the Case Study.....	107
4.5. Research Methodology.....	107
4.5.1. Population and Sample of the Study.....	108
4.5.1.1. Population.....	108
4.5.1.2. Sample size and sampling procedures. ....	109
4.6. Research Design.....	111
4.6.1. Triangulation of Data .....	112
4.7. Data Gathering Tools .....	112
4.7.1. Techniques and Procedures of the Questionnaire Development and Administration.....	114
4.7.1.1. Administering the questionnaire.....	115
4.7.2. The Treatment Procedure: Description of the Experiment and Data Collection .....	116
4.7.2.1. Pedagogical Design of the Intervention .....	116
4.7.2.2. Sample Activity.....	118
4.7.2.3. Pretest and Posttest .....	120
4.7.2.4. Inventory of intercultural awareness components (iica) scale: selection and adaptation.....	121
4.7.2.4.1. Description of the IICA inventory scale.....	124
4.7.2.5. The Treatment Procedure: Description, Analysis and Interpretation	124
4.7.3. Follow-up Interview: Rationale.....	125
4.7.3.1. Follow-up Interview Guide.....	126
4.8. Criteria for the Selection of 'Ethnography of Communication' Module as the Experiment Setting.....	127
4.8.1. Outline and Themes of the EC Course .....	129
4.9. Criteria for the Selection of Cognitive Linguistics and Cultural Linguistics in idiom	

Research .....	130
4.9.1.Cognitive Linguistics and the study of idioms.....	130
4.9.2.Cultural Linguistics and the study of idioms.....	133
4.10.Criteria for the Selection of Idioms Based on Embodiment and Emotion.....	135
4.11. Validity and Reliability of the data Used in this Study.....	138
4.11.1. Addressing threats to validity .....	139
4.11.1.1.Addressing content-related and face validity.....	140
4.11.1.2. Criterion-related evidence of validity .....	142
4.11.1.3.Addressing Threats to and Techniques for Establishing Internal Validity.....	143
4.11.1.3.1.Thick/Full description.....	143
4.11.1.3.2.Instrumentation.....	144
4.11.1.3.3.Mortality.....	144
4.11.1.3.4.Testing.....	144
4.11.1.4.Addressing Threats to External Validity.....	145
4.11.1.4.1. Testing Effect or Sensitization .....	145
4.11.2. Reliability .....	145
4.12. Ethical Considerations in this Study.....	147
Conclusion .....	149

## **Chapter Four: Research Design and Methodology**

### **Introduction**

After going through a body of literature in Part A, covering the theoretical framework that will guide this research and reviewing the literature pertaining to culture, ICA and idioms (motivated by conceptual metaphor, conceptual metonymy and conventional knowledge) in three sequential chapters; Part B which is designed in three chapters (4, 5 and 6), aims at sketching out the field work that shaped and informed the analysis of this study. As the hearthrob of any research activity is the research methodology and design adopted by the investigator, Chapter Four is considered the backbone of this research project as it helps the reader to understand the foundation of the current study and be able to follow how the data that will lead to the results were derived. Therefore, a good deal of time and length has been spent while writing this chapter.

The ultimate aim of Chapter Four is to present the rationale for adopting the research methodology used for conducting this study and describes in detail the research design and the methods of data collection and analysis best suited to investigate the research questions set out for this thesis.

### **4.1. Research Questions and Hypothesis Revisited**

This section reiterates the research questions and hypothesis set in the General Introduction to this study. Based on a review of previous literature, the study at hands addressed the gap in current research on ICA through idioms processing. More specifically, it set out to address the following questions:

**RQ1:** What are EFL Master One students' perceptions of and attitudes towards integrating ICA in their classes?

**RQ2:** Whether and to what extent are they aware of the fact that metaphorical thought is present in their language and the FL cultures?

**RQ3:** Can explicit processing of idioms as far as intercultural knowledge, attitudes and skills be measured by the ICA inventory scale?

From the outset, it was made clear whether the hypothesis raised in this study was '*directional*' (one-tailed hypothesis) or '*non-directional*' (two tailed hypothesis). To state the difference between the two types, Cohen, Manion, Morrison, & Morrison (2007) define the former as a hypothesis which "states the kind or direction of difference or relationship between two conditions " (p.82), while the latter "simply predicts that there will be a difference or relationship between two conditions ..., without stating whether the difference, for example, is an increase or a decrease" (p.82). In other words, a directional hypothesis states which way the researcher thinks the results are going to go whereas a non-directional hypothesis simply states that there will be a difference between the two groups/conditions but does not say which will be greater/smaller, quicker/slower etc. In the current study, a unidirectional hypothesis for RQ3 was set. Moreover, as Cohen et al. (2007) assert, there is also the need to consider the null hypothesis (also discussed in Chapter Five) which supports or rejects the alternative hypothesis, i.e. if the null hypothesis is not supported then the alternative hypothesis is. The two kinds of hypotheses are usually written thus:

H0: the null hypothesis

H1: the alternative hypothesis.

As for the hypothesis postulated in this study, it was formulated as follows:

H1: English as a Foreign Language (EFL) Master One students would develop their ICA through the processing of idioms as conceptual metaphors, conceptual metonymy and conventional knowledge.

H0: There will be no significant differences between the experimental and the control group in the ICA development.

#### **4.2. Aims of the Study**

This study targeted the following aims:



- To investigate EFL Master One students in the department of English at Batna 2 University perceptions and attitudes towards integrating ICA in their classes.
- To explore their knowledge of and attitudes towards figurative language and metaphorical thought as a carrier of culture.

It is worth mentioning at this level that this study also explored how far EFL students could benefit from processing of idioms using the Conceptual Theory of Metaphor and Metonymy, developed mainly by George Lakoff and Mark Johnson (1980), Lakoff (1987), and Kövecses (2002), and how idioms in both Algerian Arabic (AA) and English Languages are culture-specific and show the way speakers in both languages interrelate with their physical and cultural environments in order:

- To assess the potential usefulness of idioms processing in developing ICA among EFL Master One students in the department of English at Batna 2 University and help them recognize that cultural values, beliefs, attitudes, and norms are embedded in language (through idioms motivated by conceptual metaphor, conceptual metonymy and conventional knowledge (as proposed by Kövecses, 2002) and people's behavioural patterns are controlled by the norms (beliefs, views, and values) of their society.

#### **4.3. Research Variables of this Study**

Whenever there is any sort of measurement, a researcher needs to think about variables investigated in this study. Since the quasi-experimental design was adopted, the two key components of any experimental design are the dependent (DV) and the independent (IV) variables. To this end, the IV in this study was processing of idioms motivated by conceptual metaphor, conceptual metonymy and conventional knowledge used as the treatment to see whether or not any development in learners' ICA (which is the DV), measured by the intercultural awareness inventory scale was found.

#### 4.3.1. Control over Extraneous Variables

Up to this point, the issue worth mentioning here is to clarify one of the challenges for a researcher, which may impact on the overall quality of his/her research, *extraneous/confounding variables*. Thought differently, the fact that a number of other variables are possibly “to be present in the determination of some dependent, or outcome variable, and it is here that an important decision must be made by the researcher” (McQueen & Knussen, 2006, p.37) may affect the results of their study.

It is crucial to note that although extraneous variables are not of interest to the researcher, but may cloud the results of the study; therefore, the key question any researcher has to concentrate on, before the study begins is: what should be done to try to somehow eliminate or minimize any possible influence and impact of these extraneous variables? In so doing, it can be affirmed that whatever change in the DV happened solely because of the manipulation of the IV.

One typical source of extraneous variables is “the characteristics of the participants themselves (age, gender, education, personality, etc.)” (McQueen & Knussen, 2006, p.41). With this in mind, and as far the current research is concerned; gender sameness/differences or ensuring there is the same number of males as females in each group was not in the researcher's agenda since participants' characteristics to influence on the DV was not to be tested here. Our aim was to control how individuals were assigned to each group and make sure that both groups are equal at the time of commencement of the treatment.

Moreover, the use of representative sampling from the population under study may help yield stronger confidence that the results were produced because of the intervention rather than due to confounding factors (Black, 2002). In our case, the sample size of forty (40) students selected for each group was hopefully thought of to minimise the possible confounding effects that might have on the resulting data. More about the researcher's procedures to minimize the influence of extraneous variables or systematic errors, together with the validity and reliability

of each measurement tool involved were further described and reported in Section: Validity and Reliability of the data Used.

#### **4.4. Rationale for the Case Study**

The research strategy of this study was that of the '*case study*'. In this vein, Cohen et al. (2007) claim that the researcher who adopts a case study usually observes the participants involved in his/her study. The main premise from such observation is to “probe deeply and to analyse intensively the multifarious phenomena that constitute the life cycle of the unit with a view to establishing generalizations about the wider population to which that unit belongs” (p.258). Following the same line of thought, Yin (2009, p.2) believes that case studies are the ideal strategy when 'how' and 'why' questions are being posed, when the investigator has little control over events, and when the focus is on a contemporary phenomenon within some real-life context.

Therefore, the study reported on here was based on a case study used to build up a rich picture of Master One students ICA in the department of English at Batna 2 University carried out in Semester One of the academic year 2016- 2017. This was fulfilled by “using different kinds of data collection and gathering the views, perceptions, experiences and/or ideas of diverse individuals relating to the case” (Hamilton, 2011, p.1). The main data gathering tools that this case study employed will be the focus of the subsequent sections.

#### **4.5. Research Methodology**

Methodology occupies a very prominent place in any type of research. Creswell (2012) refers to research methods as “... the specific procedures involved in the research process: data collection, data analysis, and report writing” (p.20). Therefore, this step becomes an important starting point in designing data collection and analysis that will best answer the research questions at hand. In addition, a focus on the population and sampling techniques to be followed are also highlighted.

#### **4.5.1. Population and Sample of the Study**

In this section, the population and the sample of the study are described as they come into play right at the start of any research process to delimit their scope. Initially a brief explanation of the theory about the population and sampling is provided. This is followed by an explanation of who did comprise the population of this study. In other words, the target population to which it is hoped the findings will be generalized; then, how the sample that was drawn from it was selected. The subsequent sub-sections present a thorough description of the population and sample size, sampling procedures and rationale for selecting subjects.

Consistent with the traditions of the APA (6<sup>th</sup> Ed) literature, there are clear and logical grounds for distinguishing between the terms 'participants', 'subjects' and 'respondents'. These commonly used words take on different meanings and can have a significant effect on how readers interpret the researcher's reported findings or claims. For the sake of clarity, the term 'participants', all along this study, was used to refer to all students included in the population, whereas 'subjects' to refer to the students in the sample.

##### **4.5.1.1. Population**

A population is defined as “any group of individuals that have more characteristics in common that are of interest to the researcher” (Best & Kahn, 2003). This study was conducted in the department of English at Batna 2 University during the 2016-2017 academic year. The number of Master One students who were enrolled in the promotion '*Language and Culture*' was two hundred (200). The population that was of interest to the researcher in this study included only students to whom a preliminary questionnaire N°1 (for the pilot study) was administered before running the experimental sessions and whose initial level of ICA was found low after the Questionnaire's results (See Appendix A). They were N=150.

Note that the official list of Master One students was requested from the administration of the department and consisted of **200** students. However, the day of the

administration of the questionnaire, the number of students who were present and fully responded to it was **190**, which constituted the final pool from which the population was drawn. We were told that the absentees were students who had part-time jobs and did not attend that day. Accordingly, students who were identified to have part-time jobs or permanent workers elsewhere were dropped out of the population before the treatment began.

The decision to consider Master One students as the population of this study has been motivated on the following basis. First, these students were considered to be generally at an upper-intermediate level. They had all learnt English for about three years before they were admitted as master students. As such, they were expected to have more or less an acceptable level in the English language. The second motive for choosing Master One students is that the content of the module 'Ethnography of Communication' includes in its syllabus the interplay between language and culture, patterns of communication and categories of talk according to Hymes' (1972) *Ethnography of Speaking* (for a detailed review, see Section: Criteria for the Selection of Ethnography of Communication).

#### **4.5.1.2. Sample Size and Sampling Procedures**

Wiersma (2000) defines a sample as “a sub set of the population to which the researcher intends to generalize the results”. Conducting an empirical investigation on 190 students, the entire population of EFL Master One students presents immense practical difficulties and renders our attempt no more than an ambition. Research theorists assert that sufficient data can be obtained through the study of a proportion of the population; that is, a sample. Accordingly, one selects a sample (denoted by **n**) that is a representative or a subset of the entire population that will be used during the statistical analysis of results in study at hands. Yet, the questions that always triggers researchers is: how large should a sample be drawn? And on what criteria should it be selected?

Because the purpose of drawing a sample from a population is to obtain information concerning that population, it is extremely important that the individuals included in this sample are representative individuals in that population. **Eighty (80)** names were selected from the population after all the names had been mixed thoroughly; **forty (40)** students for each group. In this way, observations on these representative groups, and then generalizing the findings to the population will be possible. With 80 subjects participating in pre-test and post-test, it was thought that this number was sufficiently large to produce statistical power. It is worth mentioning here that during the administration of students' questionnaire N°2 only seventy- eight (**78**) responded to it and the analysis was based on this number.

A considerable amount of literature has been published on sample size estimation (Cohen et al., 2007; Mackey & Gass, 2005). According to Cohen et al., (2007), for experimental design studies, they recommend "... a sample size of thirty is held by many to be the minimum number of cases if researchers plan to use some form of statistical analysis on their data, though this is a very small number and we would advise very considerably more" (p.101). Fraenkel and Wallen (2003; as cited in Mackey & Gass, 2005) provided the following minimum sample numbers as a guideline: 100 for descriptive studies, 50 for correlational studies, and 15 to 30 per group in experimental studies depending on how tightly controlled they are" (p.124). Following the same line of thought, Dörnyei (2007) suggests that a sample with normal distribution requires the participation of at least thirty (30) people while a sample with statistical significance requires the participation of at least fifty (50).

The sample size in the present study was calculated based on Dörnyei's (2007) suggestion. Since this study is grounded on an experiment, we selected 80 subjects who were assigned to treatment conditions (EG) and no treatment condition (CG) from the population to which we may generalize our research findings. For identification purposes, the researcher then assigned a code number to each individual in this sample in order to use a systematic way to compare the results obtained in each group in the pre test and later on in the post test .

Note that the current study's findings could not be generalized to all Master students in all departments of English in the Algerian universities. Nonetheless, it could be generalized to the specific population mentioned earlier. For ease of comparison of results in the pre and post tests, the subjects were told to remember the code numbers assigned earlier.

To conclude, as Table 4.1 illustrates, for the pilot study the population (N=150) was involved when administering questionnaire N°1 to elicit information from the participants as far as their initial level of ICA was concerned. For questionnaire N°2 (Knowledge of and attitudes towards ICA integration through metaphorical thought) and the pretest, the sample (n=80). They were sorted into EG and CG and were selected and given these data tools before the intervention started. The posttest and the follow up interview were implemented to the same sample after the treatment.

Table 4.1

*Population and Sample distribution in this study*

<b>Master One Students (Language and Culture)</b>	<b>Population</b>	<b>Sample</b>
<b>190</b>	<b>N=150</b>	<b>n=80 (EG=40), (CG=40)</b>

#### **4.6. Research Design**

As stated in the General Introduction to this study, the research design used in this study was a 'quasi-experimental' design, in which the subjects who took part in the treatment phase were not randomly selected from the entire population of Master One students (200), but were selected from another population of students in which participants who showed a good level of ICA were excluded 'after analyzing students' preliminary questionnaire N°1. This means that the researcher declared the aim of the study to be causal description, not only exploration of relationships. '*Triangulation*' was the methodological strategy used so as to help

the researcher tackle the problem from various angles and cross-validate the findings using both QUAN and QUAL methods.

#### **4.6.1. Triangulation of Data**

In this study, and throughout the process of data collection and analysis, triangulation of data was adopted as “a procedure for cross-validating information” (Hittleman & Simon, 2002, p.183). Therefore, multiple sources of data were triangulated to boost confidence in the research findings and to maximise the validity of the eventual results. In this study, triangulation was achieved by comparing research findings obtained from the two research methods and relating them to the aims of the study.

1. Employing both qualitative (QUAL) and quantitative (QUAN) methodologies.
2. Collecting data using different techniques: document analysis, questionnaires, an interview and tests.

Since we needed to confirm the results gained after the treatment on how the subjects in the EG found the experience of idioms processing, QUAL data were necessary as they can lead to explore participants’ own feelings and thoughts through rich and deep data (Bryman, 2008). In this study, the mixed-methods research (MMR) was utilized. The research tools included students' questionnaire N°2, pre-and post-tests for both EG and CG groups, a treatment and a follow-up interview for the EG after the intervention finished. The QUAL and QUAN data were collected and analyzed at roughly the same time, and the integration of data occurred mostly during the interpretation phase. It is worth noting that the QUAL data are exploratory in nature, with the purpose to collect rich and in-depth information about the specific local context and the specific individuals. This type of information may easily be missed in the QUAN data.

#### **4.7. Data Gathering Tools**

The main objectives of this section are to describe all the data-collection tools and techniques used in this study and explain clearly the relevant information and process



pertaining to each instrument. In order to obtain enough appropriate data for the research questions and the research hypothesis, data from a range of sources were required. As previously explained, an MMR design was adopted for this study and triangulation was set so that the weaknesses of each method were aimed to be compensated with the help of the other.

The methods of data collection were designed with the help of several literatures and the real researcher’s context. To answer research questions One and Two, a students’ questionnaire N°2 was administered to the sample (n=80). For the treatment phase, in order to answer research question N°3 and test the hypothesis, a pre-test for both the EG and the CG before the intervention, model courses designed for the EG and post-test for the EG and CG after the treatment finished and a follow up interview questions for the EG only were used. Table 4.2 below displays the instruments used in the present study. The processes involved in collecting data for the whole study were described as follows:

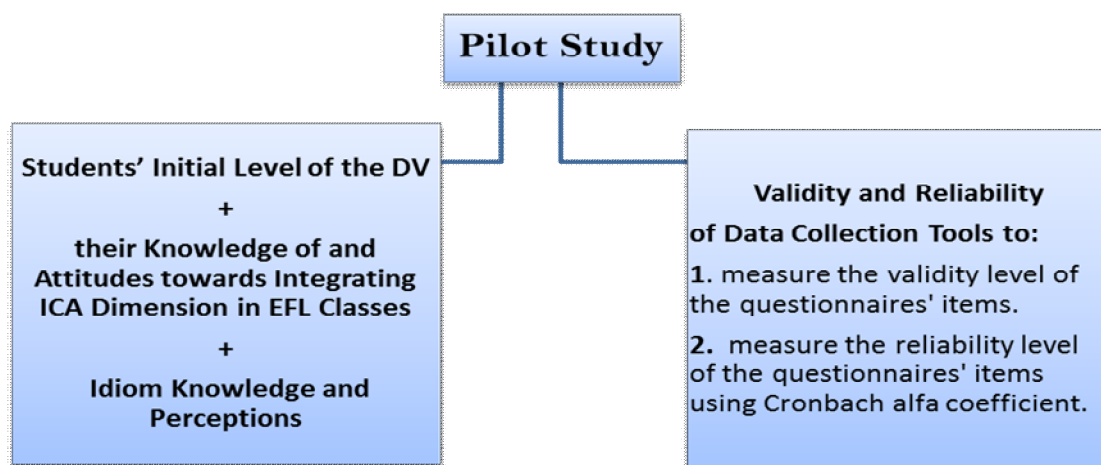
Table 4.2

*Data Gathering Tools for the current Study*

<b>Data Gathering Tools</b>	
<b>During the Pilot Study</b>	<b>During the Experiment</b>
Students' Questionnaire 2: n=78 (EG=39), (CG=39) to answer RQ1 and RQ2	Pretest + Posttest n=80 (EG=40), (CG=40) to answer RQ3  Follow-up interview 10 students

We should remind the reader at this stage that within the current thesis study, a pilot study was conducted before the treatment began in order to paint a more comprehensible picture of the participants’ actual level of ICA along with the design, trial and finally validation of the research methodology and data gathering instruments. Based on the findings, suggestions were made on how to adapt the methodology. Moreover, questionnaire N°2 was

designed to measure Master One EFL students' extent of knowledge of and attitudes towards ICA integration through metaphorical thought. Figure 4.2 below set an overview of the pilot study objectives.



*Figure 4.1 Pilot Study Objectives*

#### **4.7.1. Techniques and Procedures of the Questionnaire Development and Administration**

This section will provide the procedures followed in the development and administration of Questionnaire N<sup>o</sup>2 together with piloting, data collection and treatment. The questionnaire used in this research study was to a large extent based on the theoretical review of the literature pertaining to the intercultural dimension. Yet, as far as intercultural assessment is concerned, the majority of the questionnaires found were addressed to language learners after their sojourns in a foreign country; therefore, some modifications were found necessary to adapt them to the context of EFL learners in the department of English. This questionnaire was designed to elicit information from respondents about their knowledge of and attitudes towards idioms so as to address research question N<sup>o</sup>1. It consisted of closed and open-ended questions together with Likert Scale format, which is widely used by QUAN researchers for attitudinal measurement. Table 4.3 details the different types of information sought in Questionnaire N<sup>o</sup>2.

Table 4.3

*Summary of Students' Questionnaire N°2 Development*

<b>Students' Questionnaire 2</b> <b>Type of Data Collected questions</b>
<p><b>Section One:</b> Students' Background Information and Experience with English: 6 Closed and open questions (gender, age, importance of learning English, which English to learn, visited an English speaking country/ies, motivation to learn English)</p> <p><b>Section Two:</b> Students' Perceptions of and Attitudes towards the Integration of Intercultural Awareness: Likert Scale: 29 items 1=Strongly Disagree; 2=Disagree; 3=undecided; 4=Agree; 5=Strongly Agree 8 items on students' attitudes towards Integrating ICA 5 items intercultural knowledge 10 items intercultural attitudes 6 items intercultural skills</p> <p><b>Section Three:</b> Students' Knowledge and Awareness of Metaphorical Thought in Idioms Likert Scale: 11 items (same scale as above) + 5 Closed and open questions on students' knowledge and awareness of idioms</p>

In Section Three of questionnaire N°2, we attempted to determine the extent of the knowledge of the sample students with regard to metaphorical/figurative thought. The items in the Likert scale focused on their awareness of idioms and their desire to be introduced as a way to integrate ICA in EFL classes.

#### **4.7.1.1. Administering The Questionnaire**

It was recognized at the outset that there would be a number of potential difficulties arising from the manner of delivery of the questionnaire. To guarantee a full return rate, the questionnaire was conducted by the researcher on the 13<sup>th</sup> and 14<sup>th</sup> of November 2016 during the Ethnography of Communication module. The respondents were told about the purpose of the study. They were also assured of the confidentiality of their responses. The teacher asked the respondents not to discuss their responses with each other. Besides, they were allowed as much time as was necessary to complete the questionnaire and no fixed time limit for its completion was planned.

## 4.7.2. The Treatment Procedure: Description of the Experiment and Data Collection

### 4.7.2.1. Pedagogical Design of the Intervention

This section describes *how* the treatment was processed, managed and analysed, for the ultimate aim was to guide the reader to follow the flow of the study. During the treatment phase, both the EG and CG were taught by the researcher and received the same instruction as part of their syllabus activity during regular class periods (2 hours per week) of '*Ethnography of Communication*' (EC hereafter) course. Table 4.4 below details the eight-session period pedagogical design of the intervention .

Table 4.4

#### *Pedagogical Design of the Intervention*

<b>Title of the Course</b>	Ethnography of Communication	
<b>Date of Introduction</b>	November 2016	
<b>Intervention Duration Period</b>	The course was implemented over a period of eight weeks, two-hour session per week.	
<b>Setting</b>	Department of English and Literature, University of Batna 2	
<b>Participants</b>	Master One students/ Option: Language and Culture	
<b>Teacher</b>	ten-year experience in English language teaching at the Department of English and Literature, University of Batna 2	
<b>Schedule</b>	<b>Experimental Group</b>	
	<b>Nature and Criteria of Tasks</b>	<b>Objective(s)</b>
<b>SESSION 1</b>	An introductory class session	-To prepare students for the coming sessions on EC.
<b>SESSION 2</b>	1) Pre-test + 2) <b>An Introduction to EC</b> Clearing the Ground: Basic Terms, Concepts and Issues	1a) assess students' current (initial) intercultural knowledge, attitudes and skills, and 1b) for the researcher to assess their level of knowledge and familiarity with idioms 2) To introduce students to the major tenets of EC. To define the main concepts pertaining to this qualitative field of study. To make boundaries to the scope and focus of EC.
<b>SESSION 3</b>	<b>Categories of Talk &amp; Units of Analysis</b>	a. To introduce students to what idioms are and the major concepts related to them as far

	<p>a. The communicative situation                  b. The communicative event                  c. The communicative/speech acts                  d. Hymes' S P E A K I N G Model                  Defining conceptual metaphor, conceptual metonymy and conventional knowledge.                  Noticing conceptual and image schemas between Algeria Arabic and English helps students see the differences and similarities</p>	<p>as mapping, schemas and so on are concerned.                  B. To help students become aware of their own mappings.                  c. To help students notice how mappings between two conceptual domains are grounded in our cultural and social experience of the world around us.                  d. To notice how a language can reflect the conceptual system of its speakers</p>
SESSION 4	<p><b>Language, Cognition and Culture</b>                   Linguistic relativity                  Theory of Linguistic Relativity                  Sapir-Whorf Hypothesis                  The hypothesis has two parts:                  1. Linguistic determinism – language determines thought                  2. Linguistic relativity – difference in language equals difference in thought</p>	<p>a. To help students explore metaphoric and metonymic motivations of idioms that incorporate body-parts.                  b. To help students explore the role that body parts have in motivating different aspects of metaphoric and metonymic meaning in AA idioms.                  c. To help students see how such idioms underlie and help structure our understanding of concepts and experiences in the world.</p>
SESSION 5	<p>Mappings between source and target domains</p>	<p>a. To compare idiomatic expressions.                  b. To identify idioms that reflect a particular way of thinking, behaving and conceptualizing reality and experience.</p>
SESSION 6	<p>Students were asked to compare them with their counterparts if any in English                  Teacher provided students with a corpus from English body-parts idioms</p>	<p>a. To identify similarities and differences between mappings in AA and English                  b. To see whether there are similarities or differences in the conceptual realizations of these idioms motivated by the three aforementioned mechanisms in AA and English.                  c. To see to what extent these two languages share/do not share</p>
SESSION 7	<p>An introduction to the metaphoric and metonymic conceptualisations of some source domains (e.g. the heart) within the framework of the Conceptual Metaphor Theory (CMT).</p>	<p>- To reflect on universal and culture-specific idioms in both languages                  -To notice the universal motivation for idioms origin as they relate to the human body.                  -The find out the idiosyncrasy of each country and its language as they constitute the basis of a particular idiomaticity.</p>
SESSION 8	<p>Verbal and Non-verbal Communication                   To Negotiate, understand, identify and interpret explicit or implicit values and</p>	<p>To become familiar with a range of message forms: spoken, written, non-verbal and extra-linguistic across a range of languages and cultures.                  To discuss the interpersonal as well as intercultural communication when analysing</p>

	ideological perspectives in documents and events in one's own and other cultures.	<p>language in use.</p> <ul style="list-style-type: none"> <li>-To explore the many ways in which <i>body-part</i> and <i>emotion</i> idioms, used in AA and English, express human experiences in both cultures.</li> <li>-To compare and contrast the conceptualisations of their source domains in AA to those in English.</li> <li>-To establish whether the two languages manifest any cross-conceptual, cross-linguistic or cross-cultural differences.</li> </ul>
--	---	--

**4.7.2.2. Sample Activity**

In this activity, subjects will study the conceptualisations of the *source domains of body-parts* in idioms found in their language and then in the English language and their corresponding target domains, such as “love”, “kindness”, “generosity”, “sadness”, “worry”, “intelligence”, etc. To illustrate, the teacher invites learners to identify and interpret explicit and implicit values through the cross-linguistic analysis and comparison of idioms denoting *heart* in both languages. This is sought to help subjects notice certain similarities and differences in its conceptualisations; in other words, how the heart is conceptualized in both languages and the values it conveys in each culture (container for emotions, as an object of value, etc.).

Subjects were asked to fill in the list in Table 4.5 below with idioms that they know in their language that contain the body-parts *hand, eye, head, heart, face, nose, foot, mouth* and *tongue*. Once these idioms were identified, subjects were asked to give their meanings. Note that in each session, subjects went through the process of noticing, comparing and reflecting as already stated in Section: Stages in Integrating ICA, adopted from Scarino & Liddicoat, 2009, p.23)

Students were initially asked to write or record large numbers of idioms when people use them, to whom they use them and why, and later on bring their work the coming session in order to be used in class discussions. As the researcher herself lives in the area of the study, she shares the experiences and understands in depth the culture of this speech community, knowing

well how and when its people use idioms and what they mean to them. This implies that it does not seem that the idioms presented could not be studied without her personal. While for students, the teacher helped them by applying the ethnography of speaking approach suggested by Dell Hymes (1962, pp.13-53) and discussed on the aforementioned section.

*Table: 4.5*

*A Sample Activity*

**Would you please list the idioms you know in your language that contain the following body-parts?**

<b>Body-Parts</b>	<b>Idiom</b>	<b>Meaning</b>
<b>HAND</b>	..... ..... .....	..... ..... .....
<b>EYE</b>	..... ..... .....	..... ..... .....
<b>HEAD</b>	..... ..... .....	..... ..... .....
<b>HEART</b>	..... ..... .....	..... ..... .....
<b>FACE</b>	..... ..... .....	..... ..... .....
<b>NOSE</b>	..... ..... .....	..... ..... .....
<b>FOOT</b>	..... ..... .....	..... ..... .....
<b>MOUTH</b>	..... ..... .....	..... ..... .....
<b>TONGUE</b>	..... ..... .....	..... ..... .....

Teacher discussed the results with the audience. Then, subjects were once more asked to find what English idioms they know they contain these body-parts, and were also provided with references from which they can rely on in their search in order to carry out a systematic analysis of these idioms (See sub-section: criteria for the selection of body-parts idioms).

All the lectures took place in the Department of English and Literature, at Batna 2 University, from 8:30 a.m. to 10:30 a.m. for the CG group and from 10:30 a.m. to 12:30 a.m. for the EG. Subjects had already taken a previous EC session in which they were introduced to some basic concepts, terms and issues in EC and the outline of the course. The first meeting with the subjects in both groups was an introductory class session and was meant to prepare them for the EC coming lectures. This step was particularly relevant in that the subjects were pretested. As to the CG, subjects attended EC course in which the same lectures were taught based on the conventional techniques to teach EC, which consisted of the teacher giving lectures and students receiving the information. There was no implicit or explicit mentioning of idioms for this group, i.e., they did not receive any treatment. The EC course sessions' steps together with the weekly sessions which spread over eight-week period during Semester One of the 2016-2017 academic year are presented in Appendix D and E respectively.

#### **4.7.2.3. Pretest and Posttest**

During the treatment phase, two different types of groups were used: the EG and the CG. In order to estimate the participants' ICA in each group prior to the treatment, a pretest (see Appendix F) was developed and validated by the researcher through receiving the meticulous comments of three teachers and measuring Cronbach alpha coefficient. The challenge behind pretesting subjects in both groups was to find a way of making the CG as similar to the EG as possible.

The pretest was later administered to Master One subjects in the two groups during the first semester of the academic year 2016-2017 in order to ensure the homogeneity of the groups



in terms of their ICA. The ICA level of the students in both groups was determined by the IICA Scale, which was developed by the researcher. The EG received treatment (i.e., processing of idioms), and as to the CG, they attended the EC course. The IICA Scale was administered as a pretest at the beginning (first week of classes) and as a posttest at the end (last week of classes) of an eight-week period.

After the termination of the course for EG, both EG and CG were post-tested. The rationale behind using the same test and scale in pre-tests and post-tests was to assure exact comparable tests. The researcher did not comment on the answers after the pre-test. Besides, the interval (eight weeks) between the pre-tests and post-tests was deemed long enough to control for any short-term memory effects. The forthcoming subsection describes the IICA scale used in both tests.

#### **4.7.2.4. Inventory of Intercultural Awareness Components (IICA) Scale: Selection and Adaptation**

Another piece of the puzzle to be examined was how ICA could be assessed in this study. Even though intercultural learning is not easy to quantify, students' learning needs to be measurable in some way. To do so, it was imperative to delimit the scope of the tests that would measure students' ICA. Therefore, endeavoring to seek the appropriate model for designing a rating scale of students' ICA with idioms processing, the first question arising was: what should or could we measure? We will concentrate on the description of the main data instrument used during the treatment phase of this study. For the sake of clarity, a thorough explanation of the steps that guided the design of the Inventory of Intercultural Awareness (henceforth, IICA) scale and definition of its primary components and related items for the sample of this study are provided. A review of related literature underpinning this issue revealed that a need for a scale to measure ICA, which would be more specifically aligned with the interests and context of the present study was necessary. This section, then, describes the steps followed in the development and initial empirical testing of this instrument. It also offers

a detailed description of the scoring rubric that was used as a tool for the researcher to measure whether or not students demonstrated a development in ICA.

The IICA was developed by the researcher and designed in accordance with what the literature review afforded us with. Nonetheless, after a brief review of the related literature of definitions and dimensions of ICC, it can be understood why scholars have not yet reached a consensus on how ICC should be defined and what components it should be composed of, for the simple reason that intercultural learning is a linear process (Byram, 1997) since learning itself is a process that we go through for ages; therefore, it is so difficult to measure as there are “more questions than answers” (Sercu, 2010) about assessing the intercultural dimension. After a thorough analysis of the literature, we felt a general agreement of scholars on the need to include an ‘intercultural dimension’ in ESL/EFL teaching and learning (see Chapter Two). However, this need has raised much debate and discussion and a number of related challenges among which is the assessment and measurement of students’ level of ICA. Moreover, the role of culture as an integral part of language teaching has gained popularity among researchers and how to put this into practice has been considered an important goal in EFL classes. Yet, how or what aspects of culture to incorporate (Byram, 1997) remains ambiguous and problematic. The only agreed on view is that the focus (of intercultural assessment) is not on how much cultural information has been attained by language learners in the course of their study, but “on how intercultural performance has been integrated within the teaching/learning process, and on how the learners’ progress has been determined” (Skopinskaja, 2009, p.138).

Byram (2008) claims that there are a myriad of ICC models and these models have varied kinds and purposes, each fits its setting and context. For instance, Byram’s (1997) model of ICC was meant for sojourners who migrate and find themselves in a cultural setting completely different from their own. Other intercultural models were intended for “the purpose of acculturation, which are mostly useful for sojourners, immigrants, or business purposes, and models that are useful for teachers” (Chen, 2009). Therefore, each model is based on the

specific objectives to be met for teaching and learning the intercultural dimension depending on learners' needs and on particular learning conditions, which is of course common to all kinds of teaching and learning, not just FLE. Educators have been developing a plethora of instruments that can measure the necessary knowledge, awareness, skills and attitudes students need to be successful in intercultural communication.

Although many definitions of culture exist (see Baldwin et al., 2006 review), it is still considered as a fuzzy construct (as indicated in Chapter One). Moreover, the literature has indicated a plethora of competing terms to refer to the outcomes of intercultural education (Deardorff, 2006). Some researchers used to discuss the intercultural dimension using terms such as intercultural communicative competence (ICC), intercultural competence (IC), cross-cultural communication, intercultural sensitivity and so on (Fantini, 2009). In addition to the lack of agreement on definitions and overlapping terms of intercultural competence (e.g., communicative competence, global mindedness, cross-cultural awareness), assessment quality is also needed. More fundamentally, what has made the task even worse is the lack of agreement on a demarcation line on what constitute the components of culture needed for effective ICA. For these reasons, he found intercultural assessments to be quite varied in that some instruments are predictive while others may be more formative, summative, and/or normative, and often the language used in the assessment is not addressed. Therefore, measuring it and deciding about which components of ICA to deal with in this thesis was a daunting undertaking in that no one agreed upon model was found in the literature.

Last but not least, despite the presence of seminal studies, *'idiomaticity and culture'* is a "vast piece of virgin land to be explored" (Feng, 1997, p. 132), a fertile field of study which has not been fully explored until recently. In other words, this area still holds much room for further exploration, particularly in the area of metaphorical idioms. Then, which characteristics of culture can be developed through idioms processing made the case even worse.

Nonetheless, against this backdrop, a large number of researchers have agreed on culture consisting of two levels/layers: visible/observable and invisible (Weaver, 1993; Hofstede, 1991; see Chapter One for more details).

#### **4.7.2.4.1. Description of the IICA Inventory Scale**

The test battery used in the pre and post tests consisted of 28 items and were organised in three sections, all of which were designed based on the following five-point Likert Scale: **1 = Not at all**, **2 = Limited**, **3 = Moderate**, **4 = Well enough**, and **5 = Very well**. In Section One, subjects were required to rate their Knowledge choices on twelve (12) items. As an example, they were asked to rate 1) their knowledge of shared values and beliefs held by speakers in their speech community and those shared by the English speakers and 2) their knowledge of some intercultural misunderstandings that may come from different conceptualisations of some constructs. In Section Two, subjects were asked to rate their level of attitudes according to the eleven (11) items as to demonstrate their interest 1) in discovering about their own culture and the English culture and 2) in seeing how others, who have different values, beliefs and behaviours, perceive them. Finally, in Section Three, subjects were required to rate their level of skills presented in five (5) items as, for example, whether they are able to identify similarities and differences in their language and culture and those of the target language and culture in order to ensure thorough understanding in interaction. All the items were checked for consistency and tested for reliability across Cronbach alpha.

#### **4.7.2.5. The Treatment Procedure: Description, Analysis and Interpretation**

It is worth mentioning at the beginning of this section that during the treatment phase, both the EG and CG were taught by the researcher and received the same instruction as part of their syllabus activity during regular class periods (2 hours per week) of '*Ethnography of Communication*' (EC hereafter) course. As stated earlier, all the lectures took place in the Department of English and Literature, at Batna 2 University, from 8:30 a.m. to 10:30 a.m. for the CG group, and from 10:30 a.m. to 12:30 a.m. for the EG. Subjects had already taken a

previous EC session in which they were introduced to some basic concepts, terms and issues in EC and the outline of the course. The first meeting with the subjects in both groups was an introductory class session and was meant to prepare them for the EC coming lectures. This step was particularly relevant in that the subjects were pretested. As to the CG, subjects attended EC course in which the same lectures were taught based on the conventional techniques to teach EC which consisted of the teacher giving lectures and students receiving the information. There was no implicit or explicit mentioning of idioms for this group, i.e., they did not receive any experimental treatment.

#### **4.7.3. Follow-up Interview: Rationale**

In this study, the direct measures that were used through multiple-choice Likert scale testing brought quantifiable results as far as intercultural knowledge, attitudes and skills were concerned; nonetheless, they may not be trustworthy if we do not flavour them with QUAL excerpts from the parts of the participants. This is to say that using QUAN tests as the only data-gathering tool, and in accordance with the nature of the information sought for, we recognized that a criticism can be made on the ground that the researcher may fall onto some kind of subjective judgments stemming from biased responses which result from the only use of the IICA scale. Indeed, even though Likert-scale items were used, we thought it wiser, therefore, not to limit the data-gathering technique to them. The use of interview was also a way to triangulate the findings as well as to obtain in-depth information from the QUAL data analysis. The interviewer can clarify questions and probe the answers of the respondents, thereby eliciting more information. Thus, and without a doubt, interviews are the most utilized data collection method in QUAL research studies.

Interviews can be classified into unstructured, semi-structured and structured (Fraenkel & Wallen, 2009). It was felt that unstructured interviews were too open and not focussed. Completely structured interviews, however, would limit the richness of the findings. In the current study, the researcher used semi-structured interviews (also called ‘guided interviews’)

to collect data. The interviews were guided by a list of questions, but the interviewees were prompted to elaborate on their answers.

Added to the pre and post-tests given to both groups, the researcher conducted a semi-structured interview (see Appendix G) to the EG in order to cross-check the results obtained from the post-test, explore their responses and attitudes towards the treatment and get QUAL results to find out whether the application of idioms processing had (or not) a significant impact on their overall ICA. The open-ended questions allowed them to express their opinions freely in response to their experience with idioms processing. In other words, the interview questions targeted specifically towards the students' impressions of the course in general including what had been relevant or irrelevant for them, as well as what they felt they learned from processing of idioms. It was also anticipated that the interview would give the students the opportunity to elaborate on any comments they had made about the treatment.

Due to the limitation of this research in time and conditions, it was hard to have face-to-face interview with all the 40 EG subjects. In addition, the working schedule and job obligations of the researcher did not facilitate the task to interview them all. Selecting ten (10) students was considered manageable. The semi-structured interviews were conducted during the final class of the course.

#### **4.7.3.1. Follow-up Interview Guide**

An interview guide containing a list of questions to be explored in an interview is helpful to the interviewer (Patton, 1980). The interview questions were arranged according to the order of the research questions in the study so as to make it easy to verify and elaborate on what the informants had responded in the tests. After the formulation of the questions, they were piloted and revised carefully after the examination and consent of the supervisor. Not to forget to mention ethical issues; the literature consulted points out some of the risks to consider while conducting interviews most of which are related to respect for anonymity, confidentiality and privacy. These were also taken into account and the ten students' discussions (face-to-face

interview) were conducted in the researcher's office so that the absence of one or all of these ethical considerations would not influence the interviewees' responses which were tape-recorded with their permission, and then transcribed.

The questions were open-ended and the order of questioning was subjected to the circumstance; in other words, without necessarily following the same order or allocating the same time to each question to the students. In order to have thorough information, the researcher was free to explore the subject matter further. She might ask other questions which can clarify and explain that particular subject. This method helped the researcher follow up what has been missed in the QUAN analysis and made a balance between the efficiency and the effectiveness of collecting data to guide the flow of questioning, an interview guide was prepared (refer to Appendix G).

#### **4.8. Criteria for the Selection of 'Ethnography of Communication' Module as the Experiment Setting**

Much research has been said about the research framework of EC first and foremost developed by Dell Hymes in the 1960s and 70s. Since the module of EC has been incorporated into Master studies curricula in the aforementioned department, it was worth trying to approach culture at a micro-level. To help do this, subjects could notice and understand what values, norms, beliefs and variation between members of a speech community are. There was no better setting (we believed) than EC courses for “the ethnographer searches for the shared patterns that develop as a group interacts over time” (Yin, 2008).

Moreover, it is all through the course of EC that learners could touch upon the question of how language is considered as a social phenomenon. Therefore, during EC sessions, not only can learners explore the *'other'* patterned behaviour, but also their own cultural practices as “ethnography by no means requires investigating only 'others': one's own speech community may be profitably studied as well” (Saville-Troike, 2003; p.3). In addition, for theoretical

linguistics, the EC can add a substantial contribution to the study of universals and language-specifics while contrasting languages and cultures.

Moreover, as far as this study adopted a case study as its research design, it was appropriate, then, to conduct it with students in this module as "...writers often use the term case study in conjunction with ethnography" (see LeCompte & Schensul, 1999, as cited in Creswell, 2012; p. 465). In addition, subjects will be interviewed to get more in-depth responses about how they evaluated the introduction of idioms interpretation and analysis.

Another criterion that could bring evidence to the selection of EC as the setting of this treatment phase is to help subjects connect between how the most abstract of concepts can be made accessible to them. Therefore, there is good reason to think that subjects can obtain deeper insights in interaction by taking up CL' s approach to language since at the heart of the issue lies the matter of how language, culture and cognition are interrelated and idioms processing closely concerns human cognition and human sociality.

Finally, EC course fits well Byram and Kramsch's (2008) proposition to integrate language and culture teaching in FLE in the notion of teaching language as culture instead of teaching language and culture. They realize that today's FL teachers are challenged to teach language "as it represents, expresses and embodies mindsets and worldviews that might be different from those of our American students" (p. 21). The reason for this is that every detail is necessary to be able to understand the functioning of the cultural process in a clearly defined area of the noticeable everyday life through which culture is realised. Ethnographic research gives a rationale for providing thorough detailed accounts of everyday life and, therefore, offers a way of teaching language as a social and historical component.

From all what has been said, the researcher decided to conduct this study during the EC lectures offered as a core first year course required within Master One students option '*Language and culture*' as: **a)** she was the teacher in charge of this module for master students, **b)** the focus of attention of the EC is to find answers to the following most general questions:



what does a speaker need to know to communicate appropriately within a particular speech community, and how does he or she learn to do so? (See Saville-Troike, 2003; pp.2-3). In other words, the basic knowledge and skills a language learner needs to understand rules for communication. Yet,

The requisite knowledge includes not only rules for communication (both linguistic and sociolinguistic) and shared rules for interaction, but also the cultural rules and knowledge that are the basis for the context and content of communicative events and interaction processes (p. 2).

And c) students will be in close contact with how an ethnographer describes a speech community and reflects the ways in which native speakers understand interaction within their cultures (an '*emic*' description) and to be used to compare the ways of speaking used by different cultures for the same or similar speech events (an '*etic*' description); in other words, to understand reality. It is worth mentioning that in this study, although the use of the ethnographic approach (EA) is important, it is not the object of the study in itself, but becomes the vehicle for deeper reflection and for understanding of self and others. The EA then becomes a case of developing participants' awareness and is used as an opportunity to discover the boundaries between their own culture and the target culture.

#### **4.8.1. Outline and Themes of the EC Course**

The main teaching objectives of the EC course (based on the official objectives stated in '*Offre de Formation Master: Language and Culture*') were designed to:

- To develop in-depth understanding of key areas in EC.
- To introduce students to how speech is organized and related to culture.
- To be able to take issues critically and conduct practical thinking and analysis.
- To uncover some of the ways that language is intertwined with social actions, values, beliefs, group memberships, identities and social institutions.

- To cultivate the skills linguistic observation and analysis based on the premise that the best way to learn about one's own "ways of speaking" is to contrast them with those of other communities, a process which reveals that what is assumed to be "natural" is in fact culturally unique.

#### **4.9. Criteria for the Selection of Cognitive Linguistics and Cultural Linguistics in idiom Research**

This section provides some rationale for establishing dialogue between CL and Cultural Linguistics and adopting them as a way to advance participants' understanding of the interface between language, culture, and cognition while using idioms for intercultural integration in EFL classes. Studying this tripartite from Linguistics' view only has long been seen to be so broad; as a consequence, new disciplines have emerged from this core field. This development helped linguists to found novel fields of language studies, two of which were CL and Cultural linguistics. These sub-disciplines are: 1) both modern schools and sub-branches of linguistic thought and practice and 2) both emphasize the cultural core of language and the linguistic core of culture; nonetheless, each branch has its own field of study. Thus, each sub-section below overviews and explores the major avenues and particular concerns of, on the one hand, CL and, on the other, Cultural Linguistics together with the criteria for their selection while processing idioms in both Algerian Arabic and English languages. It was thought wise to incorporate the major concerns of both disciplines for the reasons listed below.

##### **4.9.1. Cognitive Linguistics and the Study of Idioms**

As stated in Chapter one, language is considered to be the most important factor in shaping group identity. This is to say that cultural concepts are embedded in language, and each language contains its own specific cultural features such as lexis and grammar. CL is one of the recent schools in the study of language, originated in the late seventies, and closely associated with Cognitive Science. It emerged around the mid-1970s as a reaction to the formal approaches in Linguistics that were prominent in Cognitive Science at that time. CL conceives

language creation, learning and usage as a part of a larger psychological theory of how humans understand the world (Jackendoff, 2007). It advocates three principal positions:

- It denies the existence of an autonomous linguistic faculty in the mind,
- It understands linguistic phenomena in terms of conceptualization,
- It claims that language knowledge arises out of language use. (Evans, et al., 2007)

Moreover, one of these fields is CL whose key concepts as far as the cultural component of language and language use are concerned are: “the mental categories, metaphors and prototypes of members of a speech community that share common memories of the past, a common understanding of the present and common imaginings of the future” (Kramersch, 2009b, p.228). Accordingly, the importance of the study of idioms has increased in the field of CL, in relation to the identification of the different processes involved in the mind of speakers, at the moment of interpreting an idiomatic expression. Additionally, a related question refers to how idioms seem to be activated consistently, even in the presence of different background knowledge. A number of studies have been conducted investigating culture from a CL’s perspective in that the importance of the insertion of the cultural component in research on fixed phrases has long been accredited in connection with the adaptation of cognitive approaches, which provide theoretical grounds for contrastive research allowing analyses of cultural aspects of phraseology. A number of education-oriented cognitive linguists have called for the adoption of CL insights in FLT among whom are Boers and Lindstromberg (2008) who assert that:

arguments in support of CL-inspired teaching include claims that it will help learners attain a more profound understanding of the target language, better remember more words and phrases (owing to greater depth of processing in general and to dual coding in particular), appreciate the link between language and culture. (p.27)

Approaching idioms from the CL view recommends that there are idioms which have analyzable characteristics and their meanings can in fact be derived from their components

(Kövecses 2000; Cieslicka 2006; Boers, Frank & Lindstromberg 2008). Within the broad field that CL represents, one of the most relevant topics in terms of mental processes is the one related to the cognitive mechanisms involved in the understanding of actions and sentences (Langlotz 2006). These processes have been often found to apply to several structures in language, among them are the use and understanding of idiomatic expressions. In this case, idioms motivated by conceptual metaphor and conceptual metonymy were processed. Moreover, the CL approach is often thought of to be a suitable way to process idioms of which the majority are based on conceptual metaphors and metonymies since idioms are conceptually motivated by metaphors and metonymies and conventional knowledge. Following this line of thought, Piirainen (2011) states that in following the cognitive approach to language, most idioms are motivated; and that their motivation provides access to culture.

One of the key quests of CL is understanding the universality and diversity of human conceptual structures and cognitive processes as far as the relation between language and culture and their role in human concepts and cognitive processes is concerned. The CL theory has emphasized the cultural variation in the conceptualisation of target concepts. Metaphors contribute to cultural variation both cross-culturally and within a culture, which arises at the specific level. Accordingly, the influence applied by the cultural context on conceptualisation is clearly felt in the changes that occur in the cultural models and the conceptual metaphors. In other words, it is impossible for nonnative speakers to activate the necessary compositional processes in the understanding of such expressions, as there is institutionalisation they are not aware of. Therefore, what seems still a matter of debate is how the cognitive processes involved in the interpretation of idioms may work, especially when these are related to non-native speakers. Given that most studies do not take into account how processes of idiomatic compositionality operate in them, the relevance of the concern arises as more important. It is because of the reasons above that idioms are cognitively interesting, and thus, a need to study

of them is justified, especially in relation to the processes involved and how these are understood.

Since natural language is an inseparable part of general human cognition (Lakoff's contemporary view of Fig L) and not a mere theoretical tool (traditional view), and metaphor and metonymy are central to the semantics of all natural languages and to human thought in general (Lakoff & Johnson, 1980) as CL proposes, it is suitable to approach "a systematic explanation of how surface literal meaning is semantically extended to produce underlying figurative meaning" (Chang-hong Leung & Crisp, 2011, p.44) from the CL's perspective.

Within the theoretical framework of CL together with the reasons stated above in mind, students in the EG were helped to establish the ways the container image schema is used in the conceptualisation of body-parts idioms motivated by conceptual metaphor, conceptual metonymy and conventional knowledge in English and AA to see whether these conceptualisations are shared in the two languages or, alternatively, whether they manifest any cross-cultural variations. From CL, to investigate and analyze cognitive basis of conceptual metaphors denoting emotions, social relationships and so on in the Algerian and English idioms. People use certain proverbs and idioms which are full of explicit and implicit metaphors and metonymies, based on cognitive processes in order to express certain negative or positive emotions. For all of these reasons, this study stemmed from CL study of Algerian and English idioms. We assume that Lakoff and Johnson's work (see Chapter Three) is particularly helpful in discussing the idioms pervasive in both AA and English which were introduced in this study and "CL can contribute to a better understanding of cultural and social phenomena" as Yamaguchi et al. (2014, p.1) point out.

#### **4.9.2. Cultural Linguistics and the Study of Idioms**

Cultural Linguistics, a relatively new movement in Linguistics Palmer after Sharifian's renewed interest since 2003, is a multidisciplinary area exploring the relationship between language, culture, and conceptualisation (Palmer, 1996; as cited in Sharifian, 2014; p.118).

This movement has drawn on several other disciplines and sub-disciplines to develop its theoretical basis. These include cognitive psychology, complexity science, distributed cognition, and anthropology; yet, its specific field of investigation goes around exploring “the features of human languages that encode culturally constructed conceptualisations of the whole range of human experience” (Sharifian, 2017, p.1). Palmer and Sharifian (2007) maintain that Cultural Linguistics draws on the theoretical philosophies and analytical tools of cognitive anthropology and CL and explores the interconnection between language, culture, and conceptualisation. Moreover, cultural linguists (Palmer, 1996; Sharifian, 2014) have recognized that knowledge embodied in conceptual systems and reflected in language is in fact deeply hidden in culture and thus maintain that a thorough account of language should not only unravel cognitive conceptual structures but should also provide insights into cultural knowledge and its influence on the more general patterns of conceptualisation. Cultural Linguistics offers both a theoretical framework and an analytical framework for investigating the cultural conceptualisations that underlie the use of human languages. It, with a broad interest in language and culture, maintains that language is a cultural form, and that conceptualisations underlying language and language use are largely formed or informed by cultural systems. It studies language in its social and cultural context, paying special attention to cultural schemas and cultural models that shape language evolution and govern language use (Palmer 1996, Sharifian 2002, 2003). This is why it was felt necessary to process idioms from the Cultural Linguistics perspective as it has been applied to and has benefited from several areas of Applied Linguistics, including Intercultural Communication, Intercultural Pragmatics, World Englishes, Teaching English as an International Language, and Political Discourse Analysis (Sharifian 2011).

In summary, for the purposes stated above, this study was meant to demonstrate how CL and Cultural linguistics can be used to demonstrate ways of integrating language, culture, and cognition through processing of idioms. As this relationship between language, culture and

cognition has been widely recognized in a number of disciplines such as Linguistics, CL and Cultural Linguistics studies and hardly need to be defended, we thought it wise to bring CL and Cultural Linguistics viewpoints together and focus on cultural models as they show up in idioms motivated by conceptual metaphors, conceptual metonymy and conventional knowledge in Algerian Arabic and English.

Based on all of the above, as far as culture-based conceptualisations which are expressed in language, in other words, how cultural concepts are embedded in language (which can create instances of misunderstandings) are our concern in this study, then, mixing insights from CL and Cultural Linguistics can be an ideal paradigm for intercultural understanding. Therefore, students in the EG will explore the cultural models and cultural conceptualisations in these expressions by contrasting the conceptualisations of idioms based on an analysis of linguistic evidence from *embodiment (body-parts)* and *emotion* idioms in both languages in Algeria Arabic and English. By doing so, it is hoped that subjects will explore the nature of misunderstanding and cases of miscommunication by elaborating AA and English cultural schemas of these idioms.

#### **4.10. Criteria for the Selection of Idioms Based on Embodiment and Emotion**

In the following section, the reader will find a number of considerations related to the selection of idioms used in the treatment phase, as well as the reasons behind this choice. It might be worth mentioning at the onset that idioms meant for this study were selected under careful considerations. The researcher tried to cover most of the guidelines in the study design process. Specifically, much attention was paid to idiom selection, difficulty of the idioms in the learning unit, provision of effective feedback, and use of dictionaries to assist learners in difficulty of grasping the meaning of some idioms. This goes in line with Deignan (1999b) who suggests that

... the investigation of a particular semantic field can be made more systematic with the use of a comprehensive thesaurus. It is conceivable that in the future linguistic

metaphor databases based on concordance data might be set up along lines of on-line thesauri or dictionaries (p. 197).

First of all, it is worth mentioning that although all of the concepts that are found in idioms motivated by conceptual mechanisms are interesting as a possible way to examine differences in cultural patterns, it was difficult to apply them all in the context of a case study as such. It was thus necessary to look for those which have been extensively searched in the literature. The decision on which idioms to use in this study hinges upon whether or not the idiom's source image carries cultural meanings in Algerian Arabic and English languages. The final consensus was arguably on the types of idiomatic constructions that have been of interest to cognitive linguists and cultural linguists. These were based on *embodiment* and *emotion* and analysis processing and interpretation of idioms were limited to these as it was felt impossible to discuss them all in this thesis. Idioms based on embodiment which the researcher selected were prompted by two main considerations.

- Firstly, they are extensively documented in the literature as carriers of culture and are filled with cultural values, for their source domains have long been studied in the field of phraseology as well as theory of language, and the cognitive-linguistic framework has often proved successful to bridge these two disciplines (Langlotz 2006a, p.1).

There is a general tendency for languages to express more abstract terms in more concretely, and the human body is frequently used as a metaphorical source domain across all world languages (Kövecses, 2010). The researcher's inquiry based on a corpus-based analysis of idioms on embodiment has revealed that the latter could provide a reliable source of information in this respect. The second reason is that a preliminary keyword search carried out in the Algerian Arabic and English datasets revealed some similarities and striking differences between the Arabic and English idioms based on embodiment, which the contrastive analysis proposed in this study will attempt to elucidate. In order to help subjects in the EG draw a cognitively motivated taxonomy of English idioms, the researcher made use of a set of



references, one of which was *The British National Corpus* (BNC), which includes approximately 6,000 idiomatic expressions of the English language, ranging from common, widespread phrases to less frequent figures of speech. Embodiment idioms were organized according to the body parts, which represent concepts seen as particularly salient in each specific idiomatic context. In other words, body-part idioms are listed according to their salient concepts (in the source domain), like "HAND", "EYES" and soon.

- Secondly, in CL, body-part idioms have been held up as exemplars in the cognitive structuring and in the mental lexicon; they are used frequently in daily language; and they have a concrete base for understanding. The specified choice of these idioms was driven by Kövecses (2001) as well as Lakoff and Johnson's (1999) argument that the human body is the most directly experienced source domain on which concepts and idioms are construed for the human body source domains are considered **part of human experience** at a general level, but whose linguistic manifestation shows more culturally-specific traits, then, the most frequent idioms in any language. The dichotomy between universality and culture-specificity was felt to apply more clearly in domains including religion, mythology, and metaphysics; therefore, body-part idioms were thoroughly analysed related to these field. For time constraints, not all embodiment idioms were introduced. The researcher needed to restrict the range of expressions in order to reach a reasonable number of idioms that subjects could analyze and help students explore body-parts idioms in as much depth as possible to reflect Algerian and English cultures. Yet, it is worth mentioning that the body-parts idioms data, which were used in this study, were not meant to be exhaustive, for reasons of space and time; and the data, which were chosen carefully to address the previously-noted dimensions of ICA, were essentially drawn from:

a) The British National Corpus (BNC) and dictionaries. Reference was made only to British English. However, English idioms were also examined by reviewing a considerable number of

relevant references as well as a brief comparison between six of the most comprehensive, systematic and standard publications closely related to our topic. These are namely:

- Oxford Dictionary of English Idioms
- Oxford Dictionary of Phrasal Verbs
- Collins COBUILD Dictionary of Idioms
- Collins COBUILD Dictionary of Phrasal Verbs
- Cambridge International Dictionary of Idioms and
- Cambridge International Dictionary of Phrasal Verbs.

**b)** The scarcity of published or recorded documentation as far as Algerian idioms are concerned was the reason that pushed the researcher to ask students to extensively search for idioms in the fieldwork as people in Algeria use idioms widely in daily conversations. Students were asked to find the maximum number of idioms which were currently in use with high frequency in daily conversations in the Algerian society for the simple reason that they formed the linguistic corpus for this study upon which students would identify instances of similarities and differences between the Algerian Arabic and English languages and cultures.

#### **4.11. Validity and Reliability of the data Used in this Study**

Spending a great deal of time and effort designing a study is worthless if one does not make sure that the results of are not significantly valid and reliable to a certain extent as judgements pertaining to effectiveness cannot be confidently made otherwise (Cohen, Manion, Morrison, & Morrison, 2007). Validity and reliability form the crux of any research project; they are the two criteria used to judge the quality of all standardized QUAN and QUAL measures, and in which validity and reliability are interpreted differently in one paradigm from how they are understood in the other. In their view, if any instrument does not have sound reliability and validity, the instrument is of no value. Therefore, it is of utmost importance any researcher has some basic understanding of matters surrounding reliability and validity so that

he/she selects the most suitable and accurate instruments as data gathering tools to measure what he/she intends to measure.

After stating the theoretical value of validity and reliability to ensure the research findings from the data gathering tools, it is of paramount importance to state the ways through which this study attempted to promote reliability and validity and how the two were reached. To achieve this end, thorough information in an integrated manner is discussed within this section. Note that it has been made clear right from the beginning that the methods used to generate and analyse data that in terms of this research study were QUAN and QUAL; therefore ensuring trustworthiness and rigour in this study was ensured and discussed by considering validity and reliability issues in both research methods regardless of the appellations of the measures used in each.

Literature suggests that pilot-testing enhances validity and reliability of the research instruments (Gall, Gall, & Borg, 2007). Accordingly, the validity and reliability and implications thereof of all the instruments, be they the questionnaires or tests, were trialed through a pilot study, before starting the main research, the purposes and procedures through which this study attempted to promote reliability and validity are discussed in detail within the two sub-sections below.

**4.11.1. Addressing threats to validity.** The key concern of all researchers when preparing or selecting an instrument or educational data for use, more than anything else, is *validity* (Fraenkel, et al. 2012). Gay, Mills and Airasian (2011) elegantly spell this out stating that this construct is usually regarded as the degree/extent to which a test or a data-collecting procedure measures what it is expected to measure to get appropriate interpretation of scores. Therefore, the importance of validity lies in the fact that if those who take the test do not perceive the test as valid, they may develop a negative attitude about its usefulness (Cohen & Swerdlik, 2010, as cited in Bordens & Abbott, 2014, p.129).

Validity is viewed as an umbrella term that has been operationalized in a myriad of ways, the most important of which are the ones specified by Cohen et al. (2007) as *content validity*, *criterion-related validity*, *construct validity*, *internal validity*, *external validity*, *concurrent validity* and *face validity*. Because it can be difficult to establish whether an assessment instrument truly captures the outcome for which it is intended, it is preferable for instruments to demonstrate more than one type of validity. With a review of the literature conducted on the various factors that play a role as to how the validity level can be influenced, the researcher managed to guarantee the instruments' validity as much as possible even though it is impossible for research to be 100 percent valid (Cohen et al., 2007).

Before we launch into a discussion of the most common threats to validity, it must be acknowledged from the outset, as literature suggests, that there are several possible strategies and criteria that can be used to enhance the validity of research findings, of which assessing the accuracy is not easy. Therefore, due to the context within which this study was conducted, not all types of validity were fully discussed; yet, the most significant were presented in detail below.

#### **4.11.1.1. Addressing Content-Related and Face Validity**

One of the most salient forms of validity for the current study is content validity. As its name suggests, it refers to the content and format of the instruments employed to measure outcomes, addressing whether the instrument comprehensively covers the domain that it purports to cover (Fraenkel, et al., 2012); in other words, to what extent the measurement vis-à-vis the phenomenon about which we want information is representative. More specifically, it concerns “the extent to which the questions on the instrument and the scores from these questions are representative of all the possible questions that a researcher could ask about the content or skills” (Creswell, 2007, p. 172). So closely related to the notion of content validity, face validity, as its name suggests, usually purports to the familiarity of the instruments and how easy they are to convince others that there is content validity to them. Face validity thus

turns around the participants' judgement of the research treatment and tests whether or not it measures what it is supposed to measure (Creswell, 2011, p.149). Both content and face can be determined by expert judgment instead of statistics (Gay, Mills & Airasian, 2006).

Based on the above mentioned definitions and in order to determine the extent to which a measurement reflects the specific intended domain of content, the researcher was concerned with determining whether all areas were appropriately covered within the different assessment tools and that the measures include an adequate and representative set of items that tap the concept. For this reason, piloting was deemed desirable and two small-scales piloting strategies were carried out; the purposes of each were to **a)** see how well it could generate responses, pinpoint any problems and difficulties and gain valuable suggestions relating to understandability of items or instructions, from both teachers and students, **b)** check if there was any ambiguous statement to omit or modify on the basis of outcomes, and **c)** assess the time needed for the completion of the questionnaires and tests. The first pilot strategy was meant for three teachers from the academic staff members in the department and the second was intended for a sample of 10 students chosen from the population and who were not the subjects participating in this study but had similar language proficiency as the participants.

Firstly, a common way was set in order check whether there were any misunderstanding, ambiguity in the wording of the questionnaires and the pretest which could discourage respondents from answering certain questions, or from returning them altogether (Cohen, Manion & Morrison, 2000). To this end, three teachers were asked to review and evaluate the content of the drafts of all instruments and to comment on the clarity and appropriateness of the items and to further scrutinize the language used. These teachers were asked to find: how appropriate and comprehensive the content was; whether it logically got at the intended variable; how adequately the sample of items or questions represented the content to be assessed; and finally, whether or not the format was appropriate (Fraenkel, et. al, 2012). Within this respect, and upon receiving feedback from the teachers who advocated that the

items of the questionnaires and the tests only needed to be slightly modified, their comments were taken into consideration. Most of the received remarks were related to statements to be reworded or removed as they were in essence identical, and therefore measure the same thing. Consequently, within this examination process, the decision was made to revise the item statements according to the teachers' feedback.

Secondly, the other step towards ensuring content and face validity was that the revised version of the questionnaires and tests were preliminary trialled out by the researcher in a pilot test in order to judge their content and format. Piloting was undertaken at the beginning of the academic year 2016-2017 with the 10 students from the population where the main study was going to take place. Afterwards, it was found that the time required for students to complete the questionnaire was about fifteen minutes and was considered appropriate for the main study. Based on students' responses, there were a few words which were required to be modified and clarified. The layout of the questionnaires and tests was also checked. On the basis of these trials, the final forms of the questionnaires and pretest were administered (see Appendices A & B for the final Questionnaires 1 & 2 and Appendix C for the final pretest).

#### **4.11.1.2. Criterion-Related Evidence of Validity**

One of the key criteria addressed by researchers to achieve validity is that of procedures that should be developed to establish criterion-reference validity. To do so, efforts were made to be sure that the results reflected what we believed they reflected and that they were meaningful in the sense that they had significance to broader relevant population (Mackey & Gass, 2005). Criterion-related evidence of validity is, then, an appraisal of the relationship between scores obtained using the instrument and scores obtained using one or more other instruments or measures (Fraenkel, & Wallen, 2009, p.148). In this step, the researcher developed assessment tools that were parallel to and measure the learners' ability to perform what was designated in the aims of this study. Major emphasis was placed on relating the kind of behaviour described in these to what the assessment requires. In this regard, it has been

made clear earlier in this chapter that the current study drew on the intercultural skills model proposed by Byram's (1997, 2002) ICC *savoirs* for its underpinning theoretical framework as far as ICA was concerned, and other alternative approaches utilizing Fantini and Scaroni's (1999) stages of ICA development. Regarding the ICA inventory scale, it was adapted to fit the aims set for this study and was prepared in order to establish whether improvement in subjects' ICA components was felt or not after the intervention.

#### **4.11.1.3. Addressing Threats to And Techniques for Establishing Internal Validity**

This is perhaps the most multifaceted of the validity types discussed so far, as there are a number of steps that should be taken at various stages of the current research process to minimize threats to its assurance. As far as internal validity is concerned, a number of extraneous variables may purport to endanger the validity of the current research. As mentioned by Best and Kahn (2003), all the factors history, maturation, testing, instrumentation, regression, selection, mortality, and interaction of selection and maturation should be properly controlled and hence internal validity will be ensured. Relevant to this study, the arguments for minimizing threats to internal validity that we considered are the most common areas of concern where we found several authors have stressed their key importance in educational research, including but not limited to the strategies that were undertaken in this study to ensure this construct and are detailed as follows.

##### **4.11.1.3.1. Thick/Full description**

According to Li (2004), thick description “enables judgments about how well the research context fits other contexts, thick descriptive data, i.e. a rich and extensive set of details concerning methodology and context, should be included in the research report” (p. 305).

While we argued that it is not possible to generalize to the wider population based on this study's findings, it is still important to provide a clear, detailed and in depth description of the context, the setting, the research participants, the various classroom processes followed and the research findings, so that as Dörnyei (2007) puts it, “even if the particulars of a study do not

generalize, the main ideas and the process observed might” (p. 59) and the reader/other researchers can understand what actually happened in each research stage and ,thus, decide the extent to which some aspects of this piece of research might still ring true in other contexts.

#### **4.11.1.3.2. Instrumentation**

Also, there is another criterion whose change may compromise validity during the process of the treatment and therefore alternative explanation will easily arise. It concerns the observed changes in the procedures and administration methods employed during pre- and post-testing. For instance, changes in the content and mode of administration of the data collected, or a higher or lower degree of difficulty between the two tests. One way to minimize the instrumentation threats to validity is by making every effort to maintain consistency at each test. In this study, both pre and post tests had the same format (identical likert scale items) and were administered under the same protocols and conditions for both the EG and the CG (in terms of timing, duration and testing environment). In doing so, the pre and post testing posed a minimal threat and thus did not change the conclusions of the evaluation.

#### **4.11.1.3.3. Mortality**

Mortality or unanticipated subjects' attrition towards the end of the treatment, refers to the possibility that subjects may be dropping out of the study between the EG and the CG due to whatever reason. Consequently, the sample size within each group can alter the final outcomes of the study. With reference to the current study, there was no need to compensate for loss of subjects during the intervention phase in each group since they were simply dropped out after the pilot study. A thorough explanation has been provided in the Sub- Section: Sample Size, Sampling Procedures and Rationale for Selecting Subjects.

#### **4.11.1.3.4. Testing**

Another significant concern in the current research study was linked to testing. However, we were aware that if we did not want the pre-testing to produce effects other than those due to the experimental treatments (Cohen et al., 2007), and therefore confounded the



results of this study, the researcher did not tell anything about the purposes of the experiment so that the subjects' performances on the post-test might not be due to the pre-test, but to the treatment.

#### **4.11.1. 4. Addressing Threats to External Validity**

##### **4.11.1.4.1. Testing Effect or Sensitization**

In terms of external validity, testing effect or sensitization to the treatment that the subjects might gain from the day of the pretest to the last day during the posttest is of paramount importance. But because the researcher was interested in developing the level of ICA in the subjects, the prime need was to know the actual level of their ICA and so the pretest was essential for this quasi-experiment. There was an ample gap of eight weeks between the pretest and the posttest. Therefore, the possibility to remember the test items and get sensitized to the treatment was very low.

External validity also refers to the extent to which any findings from the research are applicable outside the specific context of the study (Robson, 2011), also referred to as '*generalisability*'. In terms of external validity, this research is not "designed to allow systematic generalisations to other individuals" (Ronald, Nelson, Morgan, & Marchand-Martella, 2013, p.319). This study aimed to offer detailed, in depth and clear descriptions of how processing idioms can help develop Master One students' ICA. Accordingly, any reader can decide the extent to which results and findings from this research are applicable to their situation (Cohen, 2011).

##### **4.11.2. Reliability**

Apart from the validity issue, another important issue to which a researcher should give careful consideration in data collection and analysis is testing the reliability of the instruments that a study uses. Generally speaking, reliability in its simplest definition is defined as the degree to which a test consistently measures whatever it is measuring (Gay & Airasian, 2003). As reported by Mackey and Gass (2005, p.130), a measure that can be applied to measure the

degree to which the closed items in each version of a questionnaire were related, in other words, to check for internal consistency is a statistical test (Cronbach's alpha) when the number of possible responses is more than two.

Relevant to this study, to achieve a sound standard of reliability, a detailed description of participants, the context and conditions under which the research was carried out was provided. Second, '*triangulation*' (already explained in the current chapter) was used with both QUAN and QUAL approaches. The data gathered through these triangulated means were then cross-analysed for an in-depth understanding of the problem and solutions to be brought. Triangulation was applied by using different sources of data as well as different methods of data collection. The findings from various sources of data were compared. The objective was to boost confidence in the research findings.

Moreover, another way through which this study attempted to promote reliability was through a pilot study which was conducted to measure item reliability level in Questionnaire N°2 and the pre-test. This was determined by entering scaled question items to be coded and then tested using the SPSS (version 25.0) which facilitated the organization of data in tables and allowed a better visualization of the results and their interpretation through the reliability coefficient test. In this regard, 25 students were randomly selected from the target population and Cronbach's Alpha ( $\alpha$ ) for the following measurements scale type was computed to examine the reliability estimation score for items in each section. The following table displays the degree of internal consistency of the instruments used in this study through the application of the reliability check by Cronbach Alpha coefficient of each of the three above-mentioned instruments.

Table 4.6

*Reliability Analysis Using Cronbach Alpha of the two Instruments (Source: Author's estimates)*

<b>Instrument</b>	<b>Likert Scale</b>	<b>Number of Items</b>	<b>Pilot Study Alpha Cronbach (<math>\alpha</math>)</b>
<b>Students Questionnaire N°2</b>	<b>Section Two</b>	29	.697
	<b>Section Three</b>	11	.816
<b>Pre-Test</b>	<b>Knowledge Attitudes Skills</b>	28	.803

Statistically speaking, the normal range of Cronbach's coefficient Alpha value is between (0.0) and (+ 1.0), and the higher values (closer to 1) reflect a higher degree of internal consistency which indicates a strong relationship between the items of a questionnaire or test (Dornyei, 2007). Generally, if the alpha value is more than or equal to 0.4, the reliability is considered, and the tests are considered reliable. In our case, as reported in Table 4.6 above, the reliability coefficients of the 29 and 11-item Likert scales, in section Two of students' questionnaire N°2 were found to be (Cronbach's  $\alpha = .697$ ) and (Cronbach's  $\alpha = .816$ ) in Section Three respectively. Finally, the reliability coefficient of the 28 -item Likert scale of the pre-test was found to be (Cronbach's  $\alpha = .803$ ).

In summary, the reliability analyses for the aforementioned instruments was run and yielded satisfactory results. In total, it could thus be said that the value of Cronbach's Alpha in the different sections and constructs of each instrument tested is considered high, which indicates an excellent reliability of the entire test and, thereby, in agreement with Bryman and Cramer (1999), it is considered acceptable in most social science research situations.

#### **4.12. Ethical Considerations in this Study**

As with most educational research, undertaking research within human beings brings with it ethical considerations; therefore, the researcher needs to describe how to protect the participants from any potential harm (Gall et al., 2007). Prior to conducting this study, it was

imperative to consider and reflect upon certain ethical norms pertaining to justifiable and acceptable research in the various aforementioned phases of this study as stated in the subsequent paragraphs. Note that no official ethical guidelines to govern the conduct of research were specified by the Department of English and Foreign Languages at the University of Batna 2. Nonetheless, with the help of the literature consulted on the issue, the researcher carried out this study in full accordance with and respect to the ethical requirements which have been established in the literature as being consistent with many educational research associations in order to guarantee the ethical concerns and guiding principles.

Following Dörnyei's (2007) suggestion, every effort should be made to ensure that participants are in no way traceable or identifiable under any circumstances. In other words, their right to remain anonymous should be ensured. As discussed earlier in this chapter, the population and the sample in this study were Master One students. During the introductory meeting with the researcher, they were informed that their identity and personal information collected during the study would be protected and kept confidential during the analysis stage and would be used for research purposes only.

Confidentiality was guaranteed in the short paragraph introducing them to the questionnaires. The researcher clearly mentioned that respondents' personal details would not be disclosed. As progress of each student in both groups during the process of analyzing and interpreting responses would prevent errors in comparison of scores, only the researcher who knew about their names; she removed them during the analysis phase and were replaced by code numbers.

Another ethical consideration which came up during the course of this study was that participants were made aware that their contribution in this study would not count towards their course work and that there were no right or wrong answers.

The last principle is comprehension – that the facts, the purpose of the research and the objectives of the methodology be clearly, transparently and categorically explained to the

participants beforehand so there was an awareness of the schedule throughout (Cohen et al., 2007).

In short, during this research, it was crucial that the participants were made aware that issues of anonymity, confidentiality and the no-effect of the experimental study on students' course work were guaranteed.

### **Conclusion**

Seeking to uncover the most suitable methodology that can address the questions under investigation effectively, this chapter was set to lay essential and sufficient theoretical foundation for the research design and make explicit the methodology that was relevant to the study at hand. To this end, a detailed description of the systematic steps that were taken to complete the study as revealed by the methods adopted were provided and specifically the reason why they were appropriate to the current study was demonstrated.

Following a brief introduction, in which the research questions and hypothesis were revisited, a discussion of the rationale behind using the triangulation technique using both QUAN and QUAL methods was highlighted and an overview of the research design adopted in this study was clearly set. Subsequent sections introduced the reader to the research methodology together with a thorough description of the different stages adopted to conduct the study. In addition, the chapter has accounted for the research instruments used. It also offered a description of the population and the sample size and technique to be involved, explaining the rationales behind their selection. Likewise, it endeavored to illuminate the research tools utilized in the collection of the data in the pilot study and during the experimental phase and put some more emphasis on the questionnaires and tests, mainly through describing their characteristic features and the procedures. Special attention was given to the description, analysis and interpretation of the treatment procedure, that is, the pedagogical design of the intervention was presented.

At the end of this chapter, issues pertaining to trustworthiness (validity and reliability as well as ethical considerations involved in the process of data collection) were acknowledged

and discussed. It is hoped that the chosen methodology would be effective and capable enough to generate the desired data that will ultimately provide answers to the research questions under investigation in this research. In so doing, this chapter sets the scene for the presentation and analysis of the data from both QUAN and QUAL standpoints, which is the concern of the following chapter.

## Chapter Five: Data Analysis and Interpretation of Findings

Introduction.....	151
5.1. Process of Data Analysis.....	151
5.2. Data Analysis and Interpretation of Findings from Students' Questionnaire N°2.....	153
5.2. 1. Section One: Subjects' Background Information and Experience with English.....	153
5.2.2. Section Two: Students' Perceptions and Attitudes towards the Integration of Intercultural Awareness.....	159
5.2.3. Section Three: Students' Knowledge and Awareness of Metaphorical Thought in Idioms.....	162
5.3. Data Analysis and Interpretation of Findings from the Pre Test in Both Groups.....	167
5.3.1. Descriptive Statistics of the 2 Groups' Pre-test Mean Scores of the Knowledge Component.....	171
5.3.2. Descriptive Statistics of the 2 Groups' Pre-test Mean Scores of the attitude Component.....	172
5.3.3. Descriptive Statistics of the 2 Groups' Pre-test Mean Scores of the Skills Component.....	173
5.4. Data Analysis and Interpretation of Findings from the Post- Test in Both Groups...	174
5.4.1. Post-test Mean Scores of the EG and CG Groups in the Knowledge Component.....	178
5.4.2. Post-test Mean Scores of the EG and CG Groups in the Attitudes Component.....	179
5.4.3. Post-test Mean Scores of the EG and CG Groups in the Skills Component.....	180
5.5. Comparison of the Results of the Control Group in the Pre and Post-Tests.....	181
5.6. Comparison of the Results of the Experimental Group in the Pre and Post-Tests.....	183
5.7. Comparison between the Control and the Experimental Groups Overall Results in the Pre-tests .....	185
5.8. Comparison between the Control and the Experimental Groups Overall Results in the Post-Test.....	187
5.9. Inferential Statistics: Testing Hypotheses.....	189

5.9.1. Comparing Group Scores (t-tests).....	190
5.9.1.1. Calculating the <i>t</i> -test for the Knowledge Component between the CG and EG Groups: (Post means).....	194
5.9.1.2. Calculating the <i>t</i> -test for the Attitudes Component between the CG and EG Groups: (Post means).....	196
5.9.1.3. Calculating the <i>t</i> -test for the Skills Component between the CG and EG Groups: (Post Test means).....	198
Conclusion .....	199



## Chapter Five: Data Analysis and Interpretation of Findings

### Introduction

As articulated in the preceding chapter, a comprehensive literature review of the methodological procedures was necessary to find out what methodology best fit this research study according to its purpose, the research questions, the hypothesis and the treatment procedures. This has paved the way to Chapter Five which deals with the presentation and analysis of the findings at the end of the captured data gathering phase so that meaningful insights from the data collected can be deduced and conclusions from these outcomes can be drawn.

In this chapter, the findings from the different data sets in the current study were subsequently triangulated leading to complementary of the QUAN and QUAL methods (Cohen, Manion & Morrison, 2007) in order to enhance the overall validity of the findings. As a consequence, it is necessary at this stage to remind the reader that the QUAL data of this study will be presented, on the one hand, in the form of text and the act of analysis involves the deconstruction of the textual data into manageable categories, patterns and relationships. Research results from the QUAN data are, on the other hand, presented in figures and tables, and further explanation with summary comments is provided in respective sections. Then the research outcomes are reflected in **the general conclusion and recommendations** presented in the last chapter (Chapter Six).

### 5.1. Process of Data Analysis

This section gives a background information and an overview necessary for understanding the forthcoming sections. It is devoted to a detailed description of the data analysis and interpretation processes. As we have seen so far from the preceding discussion in this study, the QUAN and QUAL data which were collected before, during and after the experiment were exported for data analysis to the Statistical Package for the Social Sciences (SPSS, version 25.0) to get tables and descriptive statistics as well as inferential statistics to be

used for the bulk of the analysis of results and content analysis respectively in accordance with the the nature and aims of the study.

In terms of this research study, the several five point Likert-scaled question items, closed yes-no and open-questions employed in the questionnaires to gather the data were partly generated and developed by integrating the research aims, conceptual framework, hypothesis, and the statements which appeared in theoretical works related to intercultural learning in EFL classes. The respondents were asked to select the relevant option among classified response alternatives from the aforementioned questionnaires (see Appendice B).

The steps that the researcher followed involved organizing, describing and finally interpreting the results. In this chapter, the detailed findings of the current study were presented according to the research questions stated earlier with particular foci on the sample participants' perceptions of and attitudes towards integrating ICA in EFL classes with emphasis on metaphorical thought and the effect (if any) of idioms processing on the subjects' development of ICA. This will pave the way to draw conclusions which will be provided (in Chapter Six) following the analysis and discussion of results of each instrument in the chapter that follows.

As for the analysis of results from the questionnaire data when the Likert-scale was used to generate means summed across items measuring each participant's responses to the given statements; clarifying the method used to interpret these data on the basis from which we commented on the values presented in the many tables below is necessary before embarking with the analysis. Accordingly, as Table 5.1 below displays, the level of interpretation of the results was measured following the relation below:

Participants' answers in the scale were assigned numbers for the purpose of scoring. All the numerical values used in the Likert scale in this study ranged from 1-5: (1=*Strongly Disagree*; 2=*Disagree*; 3= *undecided*; 4=*Agree*; 5=*Strongly Agree*, for Section Two in students' questionnaire N°2); (1=*Never*; 2= *Rarely*; 3= *sometimes*; 4= *Often* and 5= *Very often*, for

Section Three in students' questionnaire N°2) and (1 = *Not at all*; 2 = *Limited*; 3 = *Moderate*; 4 = *Well enough* and 5 = *Very well*, for the pre and post-tests).

*Table 5.1*

*Interval Means for the Evaluation of Results*

<b>Interval Means</b>	<b>Evaluation</b>
[1 - 1.80[	strongly disagree; never, not at all
] 1.81 - 2.60[	Disagree, rarely, limited
] 2.61 - 3.40[	Undecided, sometimes, moderate
]3.41 - 4.20[	Agree, often, well enough
]4.21 - 5]	strongly agree, very often, very well

The level of each item is determined by the following formula:

(Highest point in Likert scale – lowest point in Likert scale)/the number of the levels used. For instance, in our case, 5 point Likert scale will be  $(5 - 1) / 5 = 0.80$ . Table 5.1 details the intervals from which the analysis of the Mean results was based. Note that '1' was rated the lowest score and '5' the highest.

## **5.2. Data Analysis and Interpretation of Findings from Students' Questionnaire N°2**

Addressing research question N°2 was essential for preparing the the treatment phase. This section summarizes the main findings reported from students' questionnaire N°2 administered to Master One EFL students in both the EG and CG which form the sample of this study.

### **5.2. 1. Section One: Subjects' Background Information and Experience with English**

This section helped develop a picture of the sample participants' gender, age range and how important the experience of learning English was for them. Although the study was not meant to explore the effect of students' characteristics on their perceptions of and attitudes towards ICA, they were found to provide important information about the subjects. To support this argument, Mackey and Gass (2005) assert,

It is generally recommended that major demographic characteristics such as gender, age, and race/ethnicity be reported (American Psychological Association, 2001), as well as information relevant to the study itself (e.g., the participants' first languages, previous academic experience, and level of L2 proficiency). (p.126)

Since there was no correlation between the subjects' age range and gender with their ICA, the interference of these factors was not analyzed but reported, as mentioned above, to add knowledge about the sample under investigation. This section covered subjects' gender, age, how importance it is for them to learn English, which language and culture they like studying, whether they have been in an English-speaking county, English language background, experiences of studying, living and/or visiting abroad, and finally their motivation for studying English and its culture.

*Table 5.2*

*Profile (Description) of the study Sample Gender*

		<b>Gender</b>			
		<b>Frequency</b>	<b>Percent</b>	<b>Valid Percent</b>	<b>Cumulative Percent</b>
<b>Male</b>		7	9.0	9.0	9.0
<b>Valid Female</b>		71	91.0	91.0	100.0
<b>Total</b>		78	100.0	100.0	

As displayed in Table 5. 2 above, according to the subjects' self-reports drawn, the total gender ratio in both groups was (91%) female and (9%) male. The female students were approximately **nine** times the number of males of the total number of subjects. This reflects that the majority of EFL students at the Department of English are usually female students and outnumbered male students. This is a significant indication of how much the leaning of FLs is more preferred by women than by men in Algeria.

*Table 5.3**Age Range of Subjects*

<b>Age</b>					
	<b>n</b>	<b>Minimum</b>	<b>Maximum</b>	<b>Mean</b>	<b>Std. Deviation</b>
<b>Age</b>	78	22.00	40.00	24.1026	3.24574
<b>Valid n</b>	78				

Regarding their ages range, the age of participants ranged from 22 to 40, with an average of 24. This explains the fact that the population investigated is young.

**Item 1: How important is it for you to learn English?**

When respondents were asked to rate the importance of learning English, with ranking order of importance (very important, not important, I don't know), their answers were arranged in Table 5.4 below as follows:

*Table 5.4**Importance of Learning English*

<b>Very Important</b>	<b>Not Important</b>	<b>I Don't Know</b>
<b>70</b>	<b>01</b>	<b>07</b>

Table 5.4 shows that seventy (70) students found it very important to learn English. Only one student among seventy-eight did not find English important for him while seven (7) students did not show any position. This result shows that our subjects are aware of the place that English occupies as the most commonly spoken language in the world and as the language of science, technology and tourism. It is clear for them, then, that knowing English increases their chances of fulfilling their dreams, either of getting a good job or travelling abroad.

**Item 2: What English would you like to learn to use most? Please, order them starting from 1.**

For this item, the participants were provided with six different culture options: British culture, American culture, culture of other countries where English is the native language

(Canada, Australia, New Zealand, etc.), culture of countries where English is the official language (India, Nigeria, Malaysia, Hong Kong, etc.), culture of countries where English is spoken as a FL (Japan, Spain, the Netherlands, etc.), and one option which indicated no particular country's culture. This item required participants to rank the cultures which came to their minds when they thought of the culture of the English language. Participants were asked to order these options starting from 1 for their first choice. For calculation purposes, if participants indicated 1 for an option, it received 6 points and if participants indicated one option as the 6th in the order, this option received 1 point while calculating the means.

*Table 5.5*

*What English to Learn*

	n	Mean	Rank
- British English	78	1.7692	1
-American English	78	2.0128	2
-Culture of other countries where English is the native language (Canada, Australia, New Zealand)	78	3.0641	3
-Culture of countries where English is the official language (India, Nigeria, Malaysia, Hong Kong)	78	4.2821	4
-Culture of countries where English is spoken as a foreign language (Japan, Spain, the Netherlands)	78	4.3205	5
-No particular country's culture	78	5.6282	6
<b>Valid n</b>	78		

As shown in Table 5.5, the most frequent answer stated by respondents focused on British English, and received the highest mean ( $M=1.7692$ ) which indicates that it was mostly ranked as the 1st option in the rankings. This suggests that when students think of the culture of the English language, it is British culture what comes to their minds first. American culture took the second place in this ranking ( $M=2.0128$ ). It can be seen in this table that the results of the descriptive analysis seem to be entirely predictable as the order of the ranking reflected the positions of Kachru's (1985) circles by moving outwards from the culture of other countries where English is the native language towards the culture of countries where English is the official language and culture of countries where English is spoken as a FL respectively.

**Item 3: Have you ever been / visited an English speaking-country (ies) before?**

Item 3 concerned the participants' experiences visiting foreign countries. As to answer the abovementioned question, Table 5.6 reports the findings relevant to this item.

*Table 5.6*

*Subjects Who Visited English Speaking-Country (ies)*

		Frequency	Percent	Valid Percent	Cumulative Percent
	<b>Yes</b>	2	2.6	2.6	2.6
<b>Valid</b>	<b>No</b>	76	97.4	97.4	100.0
	<b>Total</b>	78	100.0	100.0	

In general, as can be seen from the table above, all students (72) except two (2) have never visited an English speaking country as the most frequent answer 'No', considerably marked by (97.4%) of them, while (2.6%) among the participants, considerably the most frequently chosen answer was 'Yes'. This explains the fact that classrooms are the main source of formal knowledge of English.

**Item 4: Decide which of the reasons given below is the most important and least important for you in studying English. You must rank them 1 to 7 with 1 being the most important and 7 the least important.**

In item four, respondents were asked to indicate which of the reasons tabulated from a 5-point Likert scale ranging from '*the most important*' to '*the least important*' among the seven reasons to study English they were provided with. For analysis purposes, these reasons for learning English were categorized under three motivation types: instrumental, integrative and personal. According to Brown (2001), "motivation determines the goals that one wants to achieve and how much effort one expends to achieve these goals" (as cited in Deniz, 2010, pp. 1269-1270). In SL and FL education, the term orientation refers to the "antecedent of motivation...the goal to which a learner directs his behavior" (Bradford, 2007, p. 303). In other

words, it refers to the reasons that a student has for desiring to learn a FL. In the literature about motivation, two orientations for language learning were suggested: integrative orientation and instrumental orientation. Gardner and Lambert (1972) defines integrative motivational orientation as “a sincere and personal interest in the people and culture represented by the other language group” (p. 98). Accordingly, the means and ranks of the answers for each statement were displayed in Table 5.7 below under the three categories.

*Table 5.7*

*Subjects' Motivation for Studying English and Culture*

<b>Motivation</b>	<b>Items</b>		
<b>Personal</b>	- Personal interest in the English language and culture	2.87179	2
	- To use Internet sites in English and converse with more and varied people from many different cultures	5.5385	7
	- To gain access to information and to communicate effectively with people around the world	4.3077	5
<b>Integrative</b>	- For communication with not only native speakers of English, but also non-native speakers of English	4.4103	6
	- Allow me to be as natural in English and more at ease with people who speak English	4.1026	4
<b>Instrumental</b>	- For future study abroad	4.0385	3
	- A help for future career and job prospects	2.5769	1

The results displayed in Table 5.7 show that the mean score of '*A help for future career and job prospects*' (M=2.5769) was the students' first purpose for learning English, followed by '*Personal interest in the English language and culture*' with a mean score (M=2.87179), and '*For future study abroad*' scored (M=4.0385). This is to say that students had integrative motivation and a great desire to learn a language in order to communicate and socialize with the community group of the target language. Added to their personal interest in the English language and culture, students related their purposes for learning English to 'allow them to be as natural in English and more at ease with people who speak English' with a score mean (M=4.1026) which ranked four. Respondents based their answers on instrumental motivation based on a more practical need to use it for future study abroad and to help them in their future career and job opportunities, ranked 1 and 3 respectively. Moreover, subjects have personal



interest in the English language and culture and to reach easy access to information and to communicate effectively with people around the world. These were ranked 2 and 4 respectively. In conclusion, the students mainly learned English as a tool to get a good job. They were also concerned with communication with foreigners, and placed much value on culture learning as seen in the choice of their purposes for learning English.

### **5.2.2. Section Two: Students' Perceptions and Attitudes towards the Integration of Intercultural Awareness**

**Item 5:** To what extent do you agree/disagree with the following? On a scale of 1 to 5, (1=*Strongly Disagree*; 2=*Disagree*; 3=*undecided*; 4=*Agree*; 5=*Strongly Agree*), please tick the number that most accurately reflects your best choice.

After devoting the previous sections to a detailed description of the students' background information and experience with English, the researcher found it essential to elicit information from them and explore their perceptions of and attitudes towards the integration of ICA and culture learning which this section will report. The analysis of this part of the questionnaire data offers an answer to what participants' perceptions about culture and culture learning in EFL classes.

To enrich our understanding of what the participants in the department of English think about intercultural dimension in EFL classes, this part of the questionnaire was concerned with the level of participants' general attitudes and opinions toward intercultural learning and its place in their English language program. To gauge to what extent the ICA components were envisaged by their teachers, the participants were asked to indicate, on a five-point Likert scale, the extent to which they agreed or disagreed with the nine statements provided in the questionnaire in random order. During the analysis of the questionnaire data, the answers in the scale were assigned a number for the purpose of scoring: '*strongly disagree*' = 1, '*disagree*' = 2, '*Undecided*' = 3 '*agree*' = 4 and '*strongly agree*' = 5. As mentioned in Chapter Four; there were 29 items in this part of the questionnaire. To help facilitate the interpretation of results, we

decided to group the responses according to theme and develop an overall understanding from the analysis of the groups. Table 5.8 presents a detailed account of the findings obtained through these items and results will be displayed as follows.

Table 5.8

*Students' perceptions and attitudes towards the integration of intercultural awareness*

	<b>n</b>	<b>Mean</b>	<b>Std. Deviation</b>	<b>Evaluation</b>	<b>Rank</b>
1. Integrating foreign culture(s) into English language classes is important.	78	3.8590	1.08979	Agree	16
2. In a foreign language classroom, learning culture is as important as learning the foreign language.	78	4.1282	1.03646	Agree	25
3. My teacher should explicitly focus on culture as an integral aspect of the curriculum.	78	3.6795	.93272	Agree	12
4. I would like to acquire intercultural knowledge, attitudes and skills through my learning.	78	4.0513	.97897	Agree	22
5. It is impossible to learn the foreign language and its culture in an integrated way.	78	2.6026	1.28265	Undecided	4
6. It is not possible to teach a foreign language without offering insights into my culture.	78	3.3846	1.10760	Undecided	9
7. In a foreign language class, it is not important to learn about my own culture.	78	2.6795	1.29428	Undecided	5
8. In a foreign language class, it is important to know my and others' cultures in order to understand how people think and behave.	78	3.7821	1.27562	Agree	15
9. In international contacts, misunderstandings arise equally often from linguistic as from cultural differences.	78	3.3974	1.06099	Undecided	10
10. In a foreign language class, it is important to know the types of causes and processes of misunderstanding or breakdown of communication because of cultural differences when interacting with English speakers.	78	3.8974	.93406	Agree	17
11. In a foreign language class, it is important to know shared values and beliefs held by Algerian and English speakers.	78	4.0769	.83385	Agree	24
12. Before I can learn culture or do anything about the intercultural dimension of foreign language learning, I have to possess a sufficiently high level of proficiency in the foreign language.	78	3.2436	1.19725	Undecided	8
13. When learning English, it is not important to know shared values and beliefs held by speakers in my speech community.	78	2.3590	1.03163	Disagree	3

14. The more I know about the foreign culture(s), the more tolerant I am.	78	3.6538	1.35634	Agree	11
15. Integrating foreign cultures into English language classes helps me become interested to see how others, who have different values, beliefs and behaviours, perceive them.	78	4.1667	.77989	Agree	27
16. Integrating foreign cultures into English language classes helps me appreciate the similarities and differences between my own language and culture and the target language and culture.	78	4.1410	.86376	Agree	26
17. My teacher should help me respect the others' values and ways of acting and thinking without prejudice or discrimination.	78	4.0513	1.10368	Agree	23
18. Integrating foreign cultures into English language classes helps me appreciate the richness of cultural diversity while maintaining one's own identity.	78	3.9744	.96664	Agree	19
19. It is not important to respect the culture of others and accept cultural differences.	78	1.9359	1.34203	Disagree	2
20. It is important to develop attitudes of openness and readiness to cultural diversity in a foreign language class.	78	3.7692	1.05588	Agree	14
21. In the foreign language classroom, I can only acquire additional cultural knowledge. I cannot acquire intercultural awareness.	78	2.7949	1.19912	Undecided	6
22. Intercultural education has no affect whatsoever on my attitudes.	78	2.8846	1.21656	Strongly disagree	7
23. Developing positive attitudes toward foreign cultures in English language classes is not important.	78	1.9231	.99046	Disagree	1
24. In a foreign language class, it is important to use this knowledge to develop a more objective view of my own ways of thinking.	78	3.9487	.93832	Agree	18
25. Integrating foreign cultures into English language classes helps me develop skills and strategies that enable me interpret and understand different cultural worldviews and behaviours.	78	4.2051	.79542	Strongly Agree	29
26. Reflecting on what my experience of linguistic and cultural diversity helps me develop my intercultural awareness.	78	3.7692	.92474	Agree	13
27. My teacher should help me examine and evaluate critically both my own and the others values to awaken my empathy and respect for otherness.	78	3.9744	1.05651	Agree	20

28. In a foreign language class, it is important to compare what I have noticed about another language and culture with what I already know about other languages and cultures.	78	4.1667	.79637	Agree	28
29. The ability to identify and explain areas of misunderstanding in an interaction (e.g., the use of idiomatic expressions) is important.	78	4.0000	.96699	Agree	21
<b>General Mean</b>	78	3.5345	.34486	Agree	-
<b>Valid n</b>	78				

Table 5.8 provides the descriptive statistics results obtained in relation to the subjects' perceptions and attitudes towards the inclusion of ICA in language teaching and learning. As indicated in the table above, participants disagreed with the negative statement '*Developing positive attitudes toward foreign cultures in English language classes is not important*' which scored (M=1.9231). Moreover, participants disagreed with all the negative statements stated in the table (Items: 23, 19, 13, 5, and 7) and were ranked first, second, third, fourth and five respectively.

For the item '*Before I can learn culture or do anything about the intercultural dimension of foreign language learning, I have to possess a sufficiently high level of proficiency in the foreign language*', participants could not make their minds whether the intercultural dimension needs sufficient level of language proficiency without which culture learning could be restricted. They reflected their views for acquiring (or not) a sufficiently high level of proficiency in the FL before cultural knowledge when they scored item 12 the fifth in the list with 'undecided' with a mean score of (M=3.2436).

**5.2. 3. Section Three: Students' Knowledge and Awareness of Metaphorical Thought in Idioms**

**Item 6: How often have your teachers helped you with the following?**

This section presents detailed descriptive statistics results relating to subjects' knowledge and awareness of metaphorical thought in idioms. This item examined how often their teachers helped them with the statements presented in Table 5.9 below (1= *never*, 2= *rarely*, 3= *sometimes*, 4= *often*, and 5= *very often*), the subjects' overall responses came as follows:

Table 5.9

*Statistical Representation of Students' Knowledge and Awareness of Metaphorical Thought in Idioms*

	<b>n</b>	<b>Mean</b>	<b>Std. Deviation</b>		
1. Focus on elements within speech that might lead to misunderstanding?	78	2.5128	1.13668	Rarely	5
2. Bring your culture and the English culture into relation with each other in the classroom using idioms and metaphorical thought?	78	2.6667	1.19160	Sometimes	10
3. Notice cross-cultural variation in idioms?	78	2.2179	1.15823	Rarely	1
4. Discover reasons behind this variation and how socio-cultural features may influence individuals' knowledge, beliefs, and values and interfere in the shaping of mappings and conceptualization?	78	2.5256	1.18129	Rarely	6
5. Notice that lexis, vocabulary and figurative language cannot be properly interpreted without taking into consideration their underlying cultural background?	78	2.8462	1.25953	Sometimes	11
6. Discover how a lack of understanding of idioms can lead to misinterpretation of the behaviour and meanings of the native language speakers as non-native learners can interpret them incorrectly because their true (and hidden) meanings?	78	2.5641	1.16875	Rarely	8
7. Compare and/or contrast idioms in Algerian Arabic and English in order to understand the semantic, pragmatic and cultural differences?	78	2.5000	1.19251	Rarely	4
8. Know that many idiomatic expressions in Algerian Arabic are used to conceptualize aspects of inner life, in particular values and norms?	78	2.5256	1.30657	Rarely	7
9. Understand how different cultures conceptualize experience?	78	2.5897	1.18908	Rarely	9
10. Discover how figurative language we use originates from the underlying values and assumptions of our culture and society?	78	2.3846	1.13081	Rarely	2

11. Understand the values embedded in words and expressions in my language and in the TL in order to become aware of your own culture and the English culture?	78	2.4872	1.15931	Rarely	3
<b>General Mean</b>	78	2.5291	.70551	Rarely	-
<b>Valid n</b>	78				

As can be seen from Table 5.9, one first impression that could be noticed is that the general mean was (G.M=2.5291) and leaned towards the value '**Rarely**'. This is to say that the majority of participants reported that their teachers rarely introduced them with the cultural side that metaphors and idioms carry. The descriptive statistics showed that the item '*Notice cross-cultural variation in idioms*' was scored the least (M=2.2179) and was ranked first (rarely) in the items in relation to the extent to which teachers introduced idioms as a way to notice cross-cultural variation.

Observing Table 5.9, one could conclude that most of the participants clearly declared that their teachers are far from introducing them to figurative language in order to '*discover how it originates from the underlying values and assumptions of their culture and society*'. This item scored (M=2.3846) and was ranked second in the list of 'rarely'. Similarly, subjects reported that their teachers rarely helped them '*understand the values embedded in words and expressions in their language and in the TL in order to become aware of their own culture and the English culture*' which scored (M=2.4872) and was ranked third. Teachers also did not assist them in '*comparing and/or contrasting idioms in Algerian Arabic and English in order to understand their semantic, pragmatic and cultural differences*'. It scored (M=2.5000) and was ranked fourth. The findings from this part of the questionnaire also revealed that the respondents had mixed feelings when it comes to '*how socio-cultural features may influence individuals' knowledge, beliefs, and values and interfere in the shaping of mappings and conceptualisation*'; teachers did nothing to help them '*discover the reasons behind this variation*'. This item was ranked fifth with a statistical mean (M=2.5256).

**Item 7: Do you think there is a relationship between idioms and culture?**

Yes

No

**If yes, what kind of relationship do they have?**

To generate participants' overall view of whether they think there is a relationship between culture and idioms and if so, how this relationship is manifested, the obtained data for this item are displayed in the following table.

*Table 5.10**Students' Awareness of the Relationship between Idioms and Culture*

		Frequency	Percent	Valid Percent	Cumulative Percent
<b>Valid</b>	<b>yes</b>	66	84.6	84.6	84.6
	<b>No</b>	12	15.4	15.4	100.0
	<b>Total</b>	78	100.0	100.0	

According to Table 5.10 above, sixty-six (66) students believed that there is a relationship between idioms and culture while twelve (12) among 78 respondents considered that no relation exists. It is crystal clear that the participants believed that idioms are culture-bound. After analysing their responses, such a belief was expressed in the following excerpts:

**Item 8: Give examples of idioms dependent on culture in your language.**

Based on the subjects' answers to this item, it can be found that the most listed idioms in AA were: - العود لي تحقروا يعميك - لي دارها بيديه يحلها بسنيه - جيتو على العين العمية -

حكمتو من يدو لي توجعوا - يشطح بلا محارم - طاح من عيني - عينو حرشة - يعمر العين  
ضربو بعين - يأكل في رحو - راح يطير من الفرحة - اخبط راسك في الحيط  
راني نغلي من داخل - قتلاتو السعادة/مات من الفرحة -

Respondants thought that the idioms listed above have no counterparts in the English language. Therefore, some work will be done to compare and contrast these idioms and many

other ones to get a clear picture of the extent to which some are universally shared while others are culture-specific.

**Item 9: Do you think that explicit knowledge of idioms helps you see the language culture relationship and develop your intercultural awareness?**

Yes

No

**Please explain.**

This item question revolved around examining participants' perceptions towards whether or not explicit knowledge of idioms helped them see the language culture relationship and develop their ICA. The responses to this item are disseminated in Table 5.11 below.

*Table 5.11*

*Participants' Views of Explicit Knowledge of Idioms in Developing ICA*

	Frequency	Percent	Valid Percent	Cumulative Percent
<b>Valid Yes</b>	56	71.8	71.8	71.8
<b>No</b>	22	28.2	28.2	100.0
<b>Total</b>	78	100.0	100.0	

A glance at Table 5.11 indicates that the majority of the respondents considered this item with a positive stance. The table shows that the bulk of respondents' selections falls in the category of 'Yes' were fifty-six (56) rating a total percentage of (71.8%) while those who ticked 'No' numbered twenty-two (22) with (28.2%).



### 5.3. Data Analysis and Interpretation of Findings from the Pre Test in Both Groups

While phase two dealt with the analysis of students' questionnaire N°2 with the scope of measuring their stance toward ICA and metaphorical thought, this section describes the statistical information based on the analysis of the students' responses to the pretest after being administered to both the EG and CG groups at the beginning of the experiment. The rationale behind gathering data from the pretest was to give the researcher a preliminary insight at whether the initial level of ICA of each group was approximately the same or not. For this purpose, during the statistical analysis, mean and standard deviation have been worked out in terms of knowledge, attitudes and skills. Table 5.12 below details the statistical calculation results of these components.

*Table 5.12*

*Pre-test Detailed Results of the EG and CG Groups*

#### **Knowledge Component**

<b>N</b>	<b>Type</b>	<b>N</b>	<b>Mean</b>	<b>Std. Deviation</b>	<b>Evaluation</b>	<b>Rank</b>
1. I have basic knowledge of the cultural component in the English language.	EG	40	1.8500	.80224	Limited	3
	CG	40	1.7000	.60764	Not at all	3
2. I have knowledge of shared values and beliefs held by speakers in my speech community.	EG	40	2.3500	.97534	Limited	2
	CG	40	2.0250	.94699	Limited	2
3. I have knowledge of shared values and beliefs held by English speakers as it is reflected in their language.	EG	40	1.5000	.67937	Not at all	8
	CG	40	1.4250	.63599	Not at all	7
4. I have knowledge of universally shared experiences embedded in language in my own and the English culture.	EG	40	1.5000	.59914	Not at all	7
	CG	40	1.3000	.51640	Not at all	10
5. I have knowledge of how culture influences how its speakers interpret the world around them in my own and other cultures.	EG	40	1.7750	.76753	Not at all	5
	CG	40	1.5250	.67889	Not at all	5
6. I have knowledge of some intercultural	EG	40	1.4250	.63599	Not at all	10

misunderstandings that may come from different conceptualisations of some constructs.	CG	40	1.3250	.57233	Not at all	9
7. I have knowledge of how many aspects of language are shaped by elements of cultural cognition that have prevailed at different stages in the history of a speech community.	EG	40	1.3000	.51640	Not at all	12
	CG	40	1.2500	.49355	Not at all	11
8. I know the English mentality as it manifests itself in the meaning of English metaphorical thought.	EG	40	1.4250	.59431	Not at all	9
	CG	40	1.2250	.47972	Not at all	12
9. I have basic knowledge and awareness of different conceptualizations of culturally grounded phenomena necessary for the development of intercultural awareness	EG	40	1.3750	.54006	Not at all	11
	CG	40	1.4250	.59431	Not at all	6
10. I know that English and Algerian speakers share some common knowledge of some concepts.	EG	40	1.7750	.73336	Not at all	4
	CG	40	1.6250	.70484	Not at all	4
11. I have always felt / realized that English people have different values from mine as they are reflected in language	EG	40	2.6000	1.00766	Moderate	1
	CG	40	2.1500	1.02657	Limited	1
12. I have always felt / realized that English people have same values as mine as they are reflected in language.	EG	40	1.5250	.81610	Not at all	6
	CG	40	1.4250	.71208	Not at all	8
<b>General Mean of Knowledge Section</b>	EG	40	1.7000	.35092	Not at all	-
	CG	40	1.5333	.42147	Not at all	-

### Attitudes Components

N	Type	N	Mean	Std. Deviation	Evaluation	Rank
1. Interest in discovering about my own culture.	EG	40	2.5250	1.37724	Limited	3
	CG	40	2.4250	1.10680	Limited	1
2. Interest in discovering about the English culture.	EG	40	2.6750	1.34712	Moderate	2
	CG	40	2.4250	1.19588	Limited	2
3. Interest to see how others, who have different values, beliefs and	EG	40	2.3500	1.00128	Limited	4

	behaviours, perceive them.	CG	40	2.0750	1.16327	Limited	3
4.	Willingness to understand differences in the behaviours, values and attitudes of target culture speakers.	EG	40	1.9500	1.01147	Limited	9
		CG	40	1.7500	1.08012	Not at all	8
5.	Readiness to deal with different ways of perceiving, expressing, interacting, and behaving in the target culture.	EG	40	2.000	1.0622	Limited	8
		CG	40	1.675	.8590	Not at all	11
6.	Interest to explore the underlying assumptions which determine how English people perceive, think and feel so that their values and behaviour can be understood.	EG	40	1.9500	1.10824	Limited	10
		CG	40	1.7250	.90547	Not at all	9
7.	Willingness to appreciate the similarities and differences between my own language and culture and the target language and culture.	EG	40	2.0500	.93233	Limited	6
		CG	40	1.8500	.89299	Limited	7
8.	Readiness to suspend judgments of any strange behaviour and appreciate different ways of communicating and interacting interculturally.	EG	40	1.7250	.78406	Not at all	11
		CG	40	1.7000	.88289	Not at all	10
9.	Respect others' values and ways of acting and thinking without prejudice or discrimination.	EG	40	2.7750	1.20868	Moderate	1
		CG	40	1.9250	1.07148	Limited	4
10.	Interest in and appreciation of the richness of cultural diversity while maintaining one's own identity	EG	40	2.2250	1.07387	Limited	5
		CG	40	1.8750	.88252	Limited	5
11.	Willingness to develop attitudes of openness and readiness to cultural diversity in a foreign language class	EG	40	2.0000	.96077	Limited	7
		CG	40	1.8500	.76962	Limited	6
	<b>General Mean of Attitudes Section</b>	EG	40	2.2023	.60390	Limited	-
		CG	40	1.9341	.73969	Limited	-

**Skills Component**

N		Type	N	Mean	Std. Deviation	Evaluation	Rank
1	Identify similarities and differences in my language and culture and those of the target language and culture in order to ensure thorough understanding in interaction.	EG	40	1.6500	.62224	Not at all	1
		CG	40	1.5500	.63851	Not at all	1
2	Develop skills and strategies that enable me interpret and understand different cultural worldviews and behaviours	EG	40	1.5750	.59431	Not at all	2
		CG	40	1.4250	.63599	Not at all	2
3	Identify and explain areas of misunderstanding in interactions with target culture members and explain them in terms of each of the cultural systems present.	EG	40	1.3500	.57957	Not at all	5
		CG	40	1.3000	.51640	Not at all	4
4	Identify and interpret explicit or implicit values in my own and the target culture.	EG	40	1.5000	.71611	Not at all	4
		CG	40	1.3500	.62224	Not at all	3
5	Examine and evaluate critically both my own and the others values to awaken my empathy and respect for otherness.	EG	40	1.5000	.67937	Not at all	3
		CG	40	1.2750	.59861	Not at all	5
-	<b>General Mean of Skills section</b>	EG	40	1.5150	.41729	Not at all	-
		CG	40	1.3800	.44790	Not at all	-

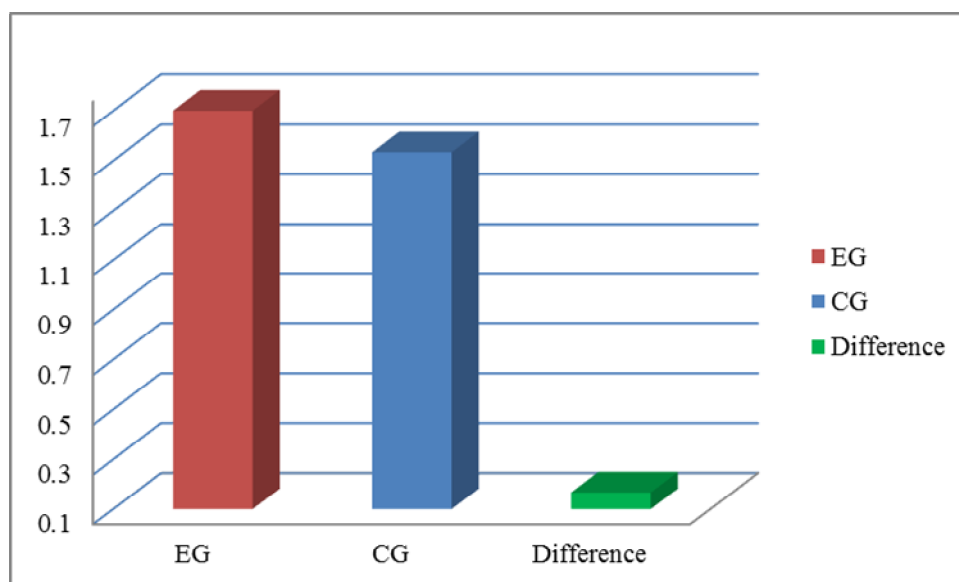
As can be seen from Table 5.12 above, results of the pre-test revealed that the EG and the CG did not appear to differ much in terms of their ICA level. Interestingly, the major finding suggests that although the evaluation of the different items provided for the three components ranges from *moderate*, *limited* and *not at all*, it is in all cases negative. This means that the subjects in both groups had little (if not at all) knowledge, negative attitudes and little IC skills. To scan the situation better, a careful look at the three tables and figures below compare the mean scores of each component at a time of both groups.

**5.3.1. Descriptive Statistics of the 2 Groups’ Pre-test Mean Scores of the Knowledge Component**

*Table 5.13*

*Descriptive Statistics of the Pre-test Mean Scores of the EG and CG Groups in the Knowledge Component*

	Type	N	Mean	Std. Deviation	Evaluation
<b>General Mean of Knowledge Section</b>	EG	40	1.7000	.35092	Not at all
	CG	40	1.5333	.42147	Not at all



*Figure 5.1*

*Comparison of the Pre-test Mean Scores of the EG and CG Groups in the Knowledge Component*

As reported in Table 5.13 above and clearly pictured in Figure 5.1, and as far as the knowledge component is concerned, the pre-test results from both the EG and showed that the EG obtained the higher mean of (M=1.7000), whereas the CG got a mean of (M=1.5333). Although we felt a difference between the CG and EG in the knowledge component of (D=0.16) in favour of the EG, both pretest levels in the two groups signify that they had little

cultural knowledge covered in the items stated above. This is to say that both groups mean scores represented a negative evaluation (not at all). Therefore, the scores exhibit that there is no big difference between the means of the two groups in the knowledge component. Accordingly, subjects in both groups need improvement of their knowledge component level.

**5.3.2. Descriptive Statistics of the 2 Groups’ Pre-test Mean Scores of the attitude Component**

Table 5.14

*Pre-test Mean Scores of the EG and CG Groups in the Attitudes Component*

	Type	N	Mean	Std. Deviation	Evaluation
<b>General Mean of Attitudes Section</b>	EG	40	2.2023	.60390	Limited
	CG	40	1.9341	.73969	Limited

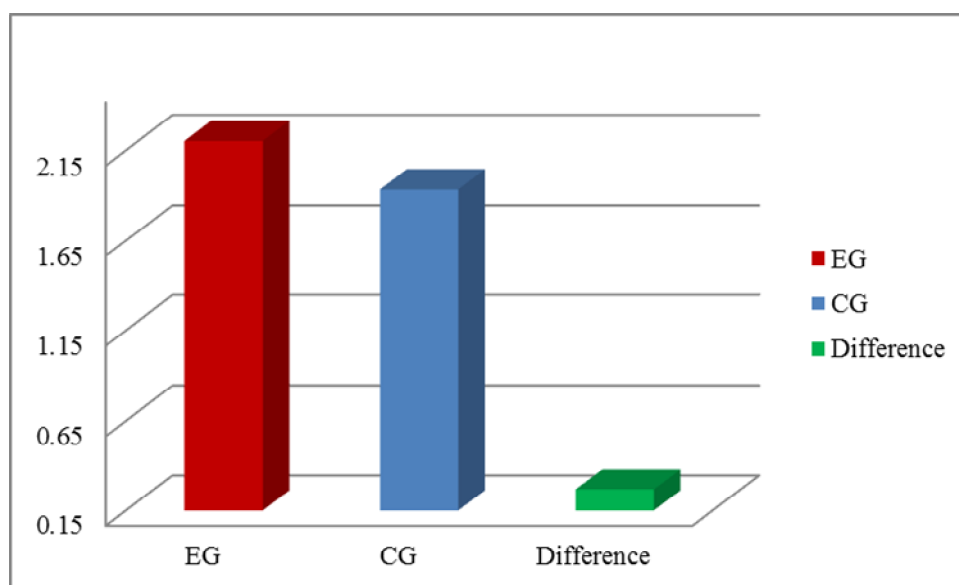


Figure 5.2

*Comparison of the Pre-test Mean Scores of the EG and CG Groups in the Attitudes Component*

Table 5.14 and Figure 5.2 indicate, in terms of participants’ pretest scores on attitudes before the treatment, that the difference in the pre-test mean gains of both groups was not so

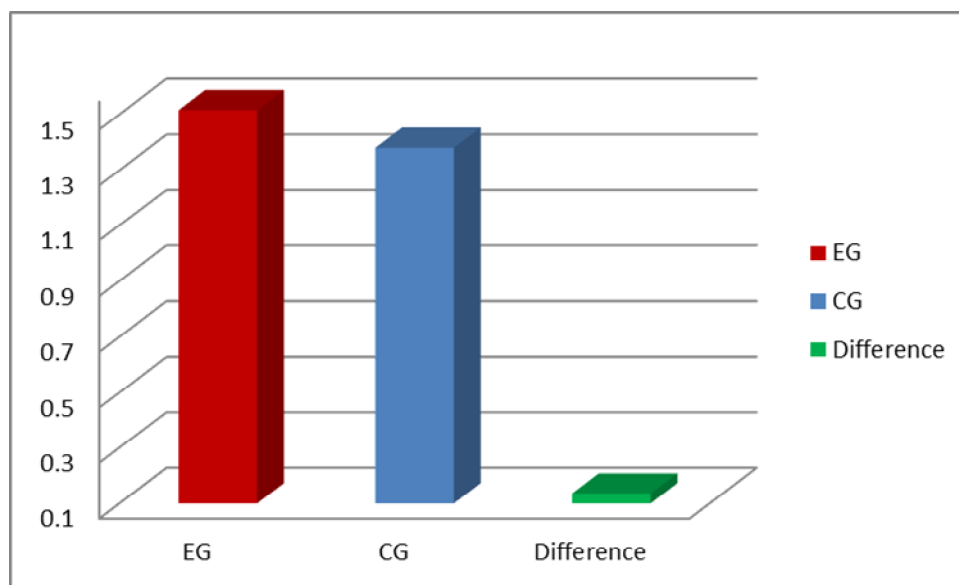
significant. The EG scored (M=2.2023) while the CG recorded (M=1.9341) and the evaluation was limited.

**5.3.3. Descriptive Statistics of the 2 Groups’ Pre-test Mean Scores of the Skills Component**

*Table 5.15*

*Pre-test Mean Scores of the EG and CG Groups in the Skills Component*

	Type	N	Mean	Std. Deviation	Evaluation
<b>General Mean of Skills Section</b>	EG	40	1.5150	.41729	Not at all
	CG	40	1.3800	.44790	Not at all



*Figure 5.3*

*Comparison of the Pre-test Mean Scores of the EG and CG Groups in the Attitudes Component*

The captured data in Table 5.15 and Figure 5.3 revealed that during the pretest, the EG obtained a mean of (M=1.5150) which is a little bit higher compared to the CG which had only a mean of (M=1.3800). These results, however show that both groups were still at the lowest level in skills component.

#### 5.4. Data Analysis and Interpretation of Findings from the Post- Test in Both Groups

Table 5.16 below displays the EG post-test scores as far as the ICA (measured by knowledge, attitudes and skills) is concerned compared to those of the CG.

*Table 5.16*

*Post-test Detailed Results of the EG and CG Groups*

Knowledge Component						
	Type	N	Mean	Std. Deviation	Evaluation	Rank
1. I have basic knowledge of the cultural component in the English language.	EG	40	3.2250	.86194	moderate	5
	CG	40	2.4500	.71432	Limited	2
2. I have knowledge of shared values and beliefs held by speakers in my speech community.	EG	40	3.7500	1.05612	Well enough	2
	CG	40	2.4500	1.03651	Limited	3
3. I have knowledge of shared values and beliefs held by English speakers as it is reflected in their language.	EG	40	2.9250	.91672	moderate	11
	CG	40	2.1750	1.08338	Limited	6
4. I have knowledge of universally shared experiences embedded in language in my own and the English culture.	EG	40	3.0500	.93233	moderate	7
	CG	40	2.0750	.82858	Limited	9
5. I have knowledge of how culture influences how its speakers interpret the world around them in my own and other cultures.	EG	40	3.2500	.77625	moderate	4
	CG	40	2.1250	.88252	Limited	8
6. I have knowledge of some intercultural misunderstandings that may come from different conceptualisations of some constructs.	EG	40	2.9750	.91952	moderate	10
	CG	40	2.1500	.83359	Limited	7
7. I have knowledge of how many aspects of language are shaped by elements of cultural cognition that	EG	40	2.7000	.82275	moderate	12



have prevailed at different stages in the history of a speech community.	CG	40	1.6000	.59052	Not at all	12
8. I know the English mentality as it manifests itself in the meaning of English metaphorical thought.	EG	40	3.0250	.94699	moderate	9
	CG	40	1.9750	.97369	Limited	11
9.I have basic knowledge and awareness of different conceptualizations of culturally grounded phenomena necessary for the development of intercultural awareness	EG	40	3.2000	1.15913	moderate	6
	CG	40	2.0500	1.03651	Limited	10
10. I know that English and Algerian speakers share some common knowledge of some concepts.	EG	40	3.3500	1.16685	moderate	3
	CG	40	2.3750	.97895	Limited	4
11.I have always felt / realized that English people have different values from mine as they are reflected in language	EG	40	3.8750	1.06669	Well enough	1
	CG	40	3.3250	1.20655	Moderate	1
12. I have always felt / realized that English people have same values as mine as they are reflected in language.	EG	40	3.0500	1.29990	moderate	8
	CG	40	2.3250	1.14102	Limited	5
<b>General Mean of Knowledge section</b>	EG	40	3.1979	.40018	moderate	-
	CG	40	2.2563	.41016	Limited	-

**Attitudes Component**

	Type	N	Mean	Std. Deviation	Evaluation	Rank
1. Interest in discovering about my own culture.	EG	40	3.8000	1.28502	Well enough	8
	CG	40	3.0750	1.22762	Moderate	4
2. Interest in discovering about the English culture.	EG	40	4.2250	.86194	Well enough	1
	CG	40	3.4000	1.05733	Well enough	1
3. Interest to see how others, who have	EG	40	4.0250	.94699	Well enough	2

different values, beliefs and behaviours, perceive them.	CG	40	3.1750	1.12973	Moderate	3
4. Willingness to understand differences in the behaviours, values and attitudes of target culture speakers.	EG	40	3.8250	1.05945	Well enough	7
	CG	40	2.6250	1.00480	Moderate	9
5. Readiness to deal with different ways of perceiving, expressing, interacting, and behaving in the target culture.	EG	40	3.675	1.0225	Well enough	10
	CG	40	2.550	1.0115	Limited	10
6. Interest to explore the underlying assumptions which determine how English people perceive, think and feel so that their values and behaviour can be understood.	EG	40	3.7500	1.00639	Well enough	9
	CG	40	2.8500	1.12204	Moderate	6
7. Willingness to appreciate the similarities and differences between my own language and culture and the target language and culture.	EG	40	3.9250	1.02250	Well enough	6
	CG	40	2.8000	1.06699	Moderate	7
8. Readiness to suspend judgments of any strange behaviour and appreciate different ways of communicating and interacting interculturally.	EG	40	3.3500	.89299	moderate	11
	CG	40	2.4250	1.00989	Limited	11
9. Respect others' values and ways of acting and thinking without prejudice or discrimination.	EG	40	4.0000	.81650	Well enough	4
	CG	40	3.3500	1.09895	Moderate	2
10. Interest in and appreciation of the richness of cultural diversity while maintaining one's own identity	EG	40	4.0250	1.02501	Well enough	3
	CG	40	2.8750	1.09046	Moderate	5
11. Willingness to develop attitudes of openness and readiness to cultural diversity in a foreign language class	EG	40	3.9250	.88831	Well enough	5
	CG	40	2.6750	1.16327	Moderate	8
<b>General Mean of Attitudes section</b>	EG	40	3.8659	.55774	Well enough	-
	CG	40	2.8909	.67285	Moderate	-

**Skills Component**

	Type	N	Mean	Std. Deviation	Evaluation	Rank
1. Identify similarities and differences in my language and culture and those of the target language and culture in order to ensure thorough understanding in interaction.	EG	40	3.7250	.96044	Well enough	1
	CG	40	2.2750	.98677	Limited	1
2. Develop skills and strategies that enable me interpret and understand different cultural worldviews and behaviours	EG	40	3.4000	.84124	Well enough	2
	CG	40	2.1750	.95776	Limited	3
3. Identify and explain areas of misunderstanding in interactions with target culture members and explain them in terms of each of the cultural systems present.	EG	40	3.2750	.87669	moderate	3
	CG	40	2.0250	.97369	Limited	5
4. Identify and interpret explicit or implicit values in my own and the target culture.	EG	40	3.1500	.86380	moderate	5
	CG	40	2.0750	.97106	Limited	4
5. Examine and evaluate critically both my own and the others values to awaken my empathy and respect for otherness.	EG	40	3.2250	.94699	moderate	4
	CG	40	2.2000	1.22370	Limited	2
<b>General Mean of Skills Section</b>	EG	40	3.3550	.56838	moderate	-
	CG	40	2.1500	.77095	Limited	-

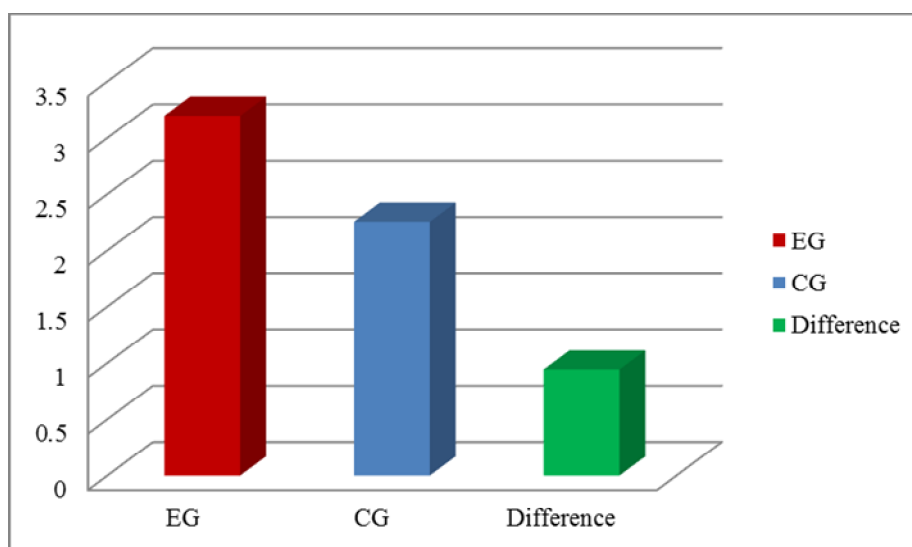
The results presented above can also be seen from the general mean and standard variation obtained of each component in both the EG and CG groups. Therefore, Table 5.17, Table 5.18 and Table 5.19 together with Figure 5.4, Figure 5.5 and Figure 5.6 below report the ICA general means scores and standard deviation of the knowledge, attitudes and skills components in the EG and CG respectively.

**5.4.1. Post-test Mean Scores of the EG and CG Groups in the Knowledge Component**

*Table 5.17*

*Post-test Mean Scores of the EG and CG Groups in the Knowledge Component*

	Type	N	Mean	Std. Deviation	Evaluation	
<b>General Mean of</b>	EG	40	3.1979	.40018	Moderate	-
<b>Knowledge section</b>	CG	40	2.2563	.41016	Limited	-



*Figure 5.4*

*Post-test Mean Scores of the EG and CG Groups in the Knowledge Component*

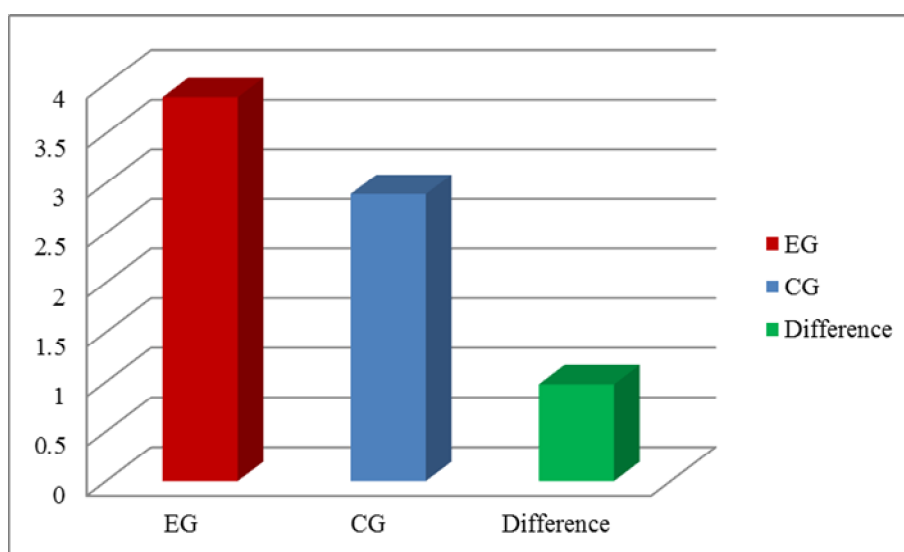
As shown in Table 5.17, as far as knowledge component is concerned, the analysis of results indicated that there was a statistically significant difference between the EG mean score (M=3.1979, SD=.40018) and the CG mean score (M=2.2563, SD=.41016). Students' knowledge was high because, as rated by subjects in the EG.

**5.4.2. Post-test Mean Scores of the EG and CG Groups in the Attitudes Component**

*Table 5.18*

*Post-test Mean Scores of the EG and CG Groups in the Attitudes Component*

	Type	N	Mean	Std. Deviation	Evaluation
<b>General Mean of Attitudes section</b>	EG	40	3.8659	.55774	Well enough
	CG	40	2.8909	.67285	Moderate



*Figure 5.5*

*Post-test Mean Scores of the EG and CG Groups in the Attitudes Component*

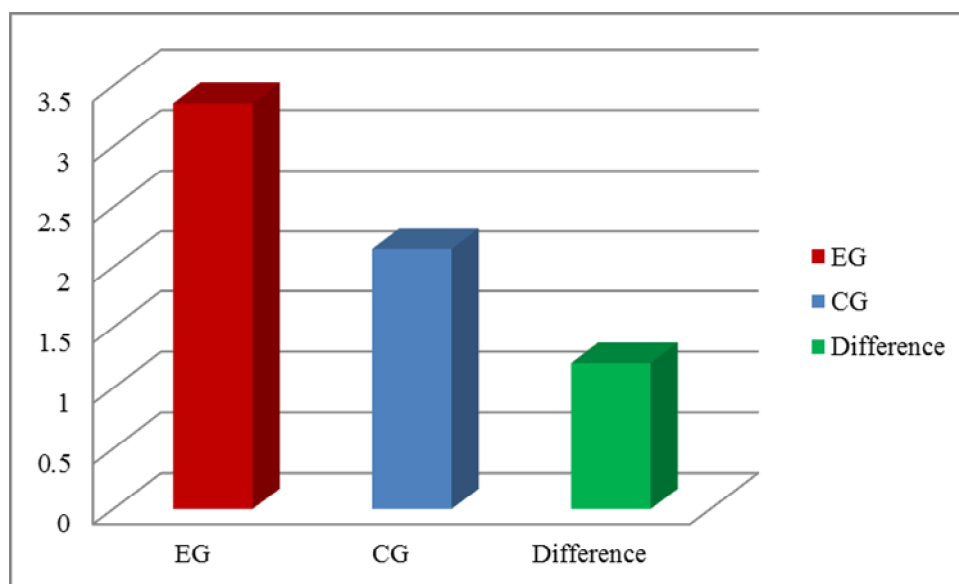
Further, in contrast with pre-test results, the descriptive statistics in Table 5.18 show that the subjects' attitudes in the post-test displayed distinctly different results. In terms of subjects' mean scores on the post-test, the EG scored (M=3.8659; SD=.55774) while the CG recorded (M=2.8909; SD=.67285). A comparison of the two mean score columns shows that the EG had positive attitudes and interest in discovering about the English culture and demonstrated more interest to see how others, who have different values, beliefs and behaviours, perceive them than the CG.

**5.4.3. Post-test Mean Scores of the EG and CG Groups in the Skills Component**

*Table 5.19*

*Post-test Mean Scores of the EG and CG Groups in the Skills Component*

	Type	N	Mean	Std. Deviation	Evaluation	
<b>General Mean of Skills Section</b>	EG	40	3.3550	.56838	moderate	-
	CG	40	2.1500	.77095	Limited	-



*Figure 5.6*

*Post-test Mean Scores of the EG and CG Groups in the Skills Component*

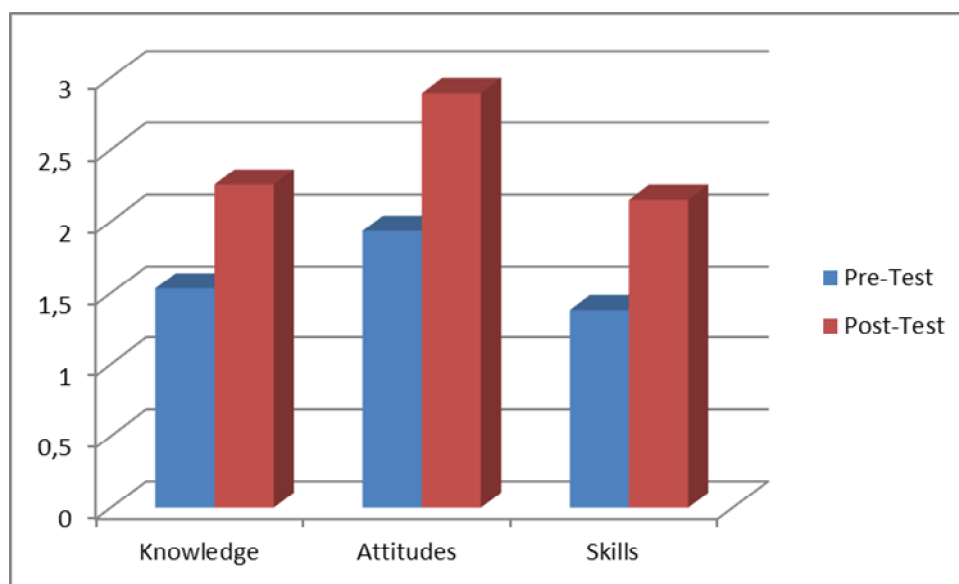
As shown in Table 5.19 and Figure 5.6 above, it is noteworthy to look at the significant difference in mean scores of the EG and the CG in terms of their ability to identify similarities and differences in their language and culture and those of the target language and culture in order to ensure thorough understanding in interaction.

**5.5. Comparison of the Results of the Control Group in the Pre and Post-Tests**

*Table 5.20*

*Comparison of Control Group Results in the Pre/Post Tests*

Control Group					
	Pre-Test		Post-Test		
	Mean	Standard Deviation	Mean	Standard Deviation	Mean Difference (MD)
<b>Knowledge</b>	1.5333	.42147	2.2563	.41016	0.723
<b>Attitudes</b>	1.9341	.73969	2.8909	.67285	0.9568
<b>Skills</b>	1.3800	.44790	2.1500	.77095	0.77
<b>Average</b>	4.8474		7.2972		2.4498



*Figure 5.7*

*Comparison of Control Group Results in the Pre/post tests*

Looking now at Table 5.20 and Figure 5.7, which respectively display and illustrate the mean scores and standard deviations for the CG in both the pre-test and the post-test, we can notice that the results reported from subjects’ responses indicate that the CG received an overall mean score of (M=4.8474) in the pre-test, and an overall score of (M=7.2972) in the post-test; the difference between the pre-test and the post-test is estimated at (MD=2.4498). Although

some progress was felt after the eight sessions of ordinary classes, the mean difference value is not quite significant.

- The results demonstrated in Table 5.20 disclose clearly that there was not a noticeable, distinctive increase in terms of the CG total achievement in the mean scores of the pre-test and the post-test in terms of the three components.

As to the knowledge component, the results show that CG scored  $M=1.5333$  ( $S.D = .42147$ ) in the pre-test, and  $2.2563$  ( $S.D = .41016$ ) in the post test; the difference was estimated at  $0.723$ .

In attitudes component, the mean score was  $M=1.9341$  ( $S.D. = .73969$ ) in the pre-test, it has been recorded to be  $M=2.8909$  ( $S.D = .67285$ ) in the post-test and the difference is  $0.9568$

For the final skills component, the mean score was  $M=1.3800$  ( $S.D = .44790$ ) in the pre-test, it is estimated at  $M=2.1500$  ( $S.D = .77095$ ) in the post-test; the difference is  $0.77$ . The results illustrated and discussed above are in favour of the conclusion that students in the CG are still unable to show intercultural awareness as far as knowledge, skills and attitudes are concerned.

Taking the above into account, it may be said that through comparing results within the CG obtained in the pre-test and the post-test respectively, the conventional Ethnography of Communication course class sessions seem to only offer students a theoretical knowledge basis of the interplay between language, culture and thought as related to specific speech communities, but does not expose them to develop positive attitudes of their and the TL cultures.

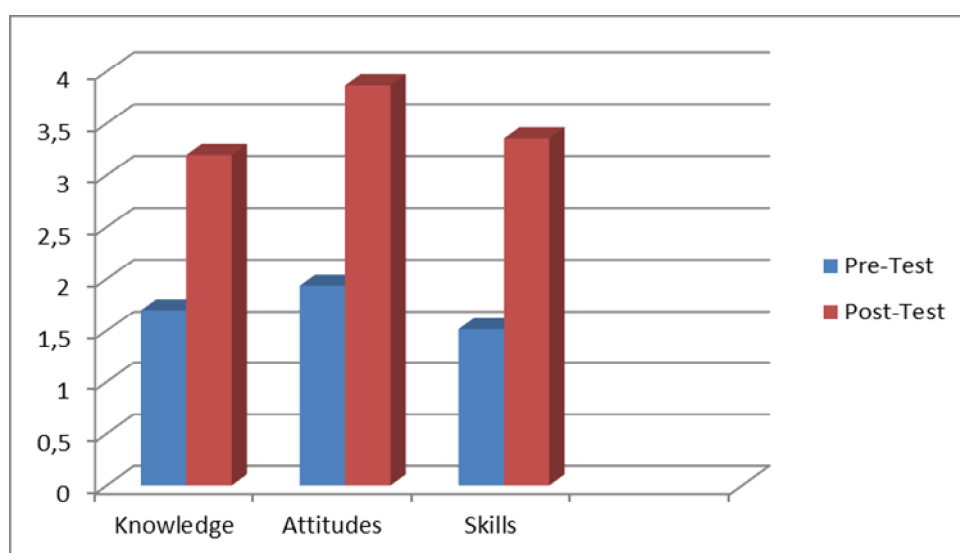


**5.6. Comparison of the Results of the Experimental Group in the Pre and Post-Tests**

*Table 5.21*

*Comparison of Experimental Group Results in the Pre/Post Tests*

Experimental Group					
	Pre-Test		Post-Test		
	Mean	Standard Deviation	Mean	Standard Deviation	Mean Difference
Knowledge	1.7000	.35092	3.1979	.40018	1.4979
Attitudes	2.2023	.60390	3.8659	.55774	1.6636
Skills	1.5150	.44790	3.3550	.56838	1.84
Average	5.4173		10.4188		5.0015



*Figure 5.8*

*Comparison of the Experimental Group Results in the Pre/Post Test*

Looking at Table 5.21 and Figure 5.8 above, findings concerning the mean scores and standard deviations for the EG in both the pre-test and the post-test are displayed.

Overall, the results show that the EG achieved an overall mean score of (M= 5.4173) in the pre-test, and an overall score of (M=10.4188) in the post-test when taking part in idioms processing instruction; the difference between the pre-test and the post-test was estimated at

( $D=5.0015$ ); this value is significant as the students' level improved considerably at the time of the post-test compared to the pre-test.

It is useful to note that by looking at the results in the aforementioned table, we can gain some idea in terms of the EG overall achievement in the mean scores of the post-test for the three components. To interpret this, results indicate clearly that there is a noticeable, distinctive increase in terms of the EG overall achievement in the mean scores of the post-test in terms of the three components:

In the knowledge component, EG scored  $M=1.7000$  ( $S.D = .35092$ ) in the pre-test, and  $3.1979$  ( $S.D = .40018$ ) in the post test; the difference was estimated at  $1.4979$ .

In attitudes component, again , the subjects reported again moderately high positive attitudes towards both their culture and the FL culture, since the mean score had been recorded to be  $M=2.2023$  ( $S.D. = .60390$ ) in the pre-test, and was  $M=3.8659$  ( $S.D = .55774$ ) in the post-test and the difference was  $1.6636$ .

For the final skills component, the mean score was  $M=1.5150$ , ( $S.D = .44790$ ) during the pre-test, it is estimated at  $M=3.3550$  ( $S.D = .56838$ ) in the post-test. In this instance, learners' results reported that they developed their ICA skills . this was clearly shown in the mean difference which was rated ( $D=1.84$ ).

The findings discussed above indicate an overall main effect of the treatment used in that students in the EG significantly increased in terms of their knowledge of shared values and beliefs held by speakers in their speech community and those held by English speakers as it is reflected in their language.

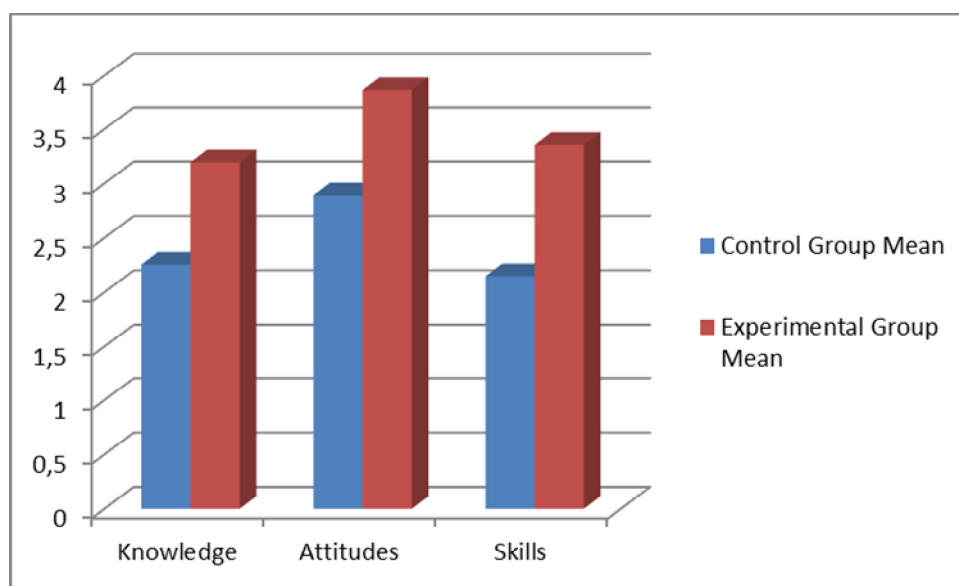
Overall, looking at the results concerning the EG which were obtained from the pre and post tests and later on comparing them, we note that the subjects achieved significantly better results for the knowledge, attitudes and skills components. This reinforces the theory that Idioms processing instruction was more effective in developing students' ICA in terms of the three aforementioned components as compared to the traditional approach.

**5.7. Comparison between the Control and the Experimental Groups Overall Results in the Post-Test**

*Table 5.22*

*Comparison between the CG and the EG Groups' Overall Results in the Post Test*

Post-Test					
	Control Group		Experimental Group		
	Mean	Standard Deviation	Mean	Standard Deviation	Mean Difference
<b>Knowledge</b>	2.2563	.41016	3.1979	.40018	0.9416
<b>Attitudes</b>	2.8909	.67285	3.8659	.55774	0.975
<b>Skills</b>	2.1500	.77095	3.3550	.56838	1.205
<b>Average</b>	7.2972		10.4188		3.1216



*Figure 5.9*

*Comparison of the experimental Group and control group results in the Post Test*

The results of the analysis for each group in detail provided an of the overall results of each group in turn in this study in the post-test. Looking now at Table 5.22 and Figure 5.9 which display the mean scores and standard deviations matching for both the CG and EG in the post-test respectively, it is clearly reported that the CG received a post-test score of (M= 7.2972). The

CG received 2.2563 (SD = .41016) in the knowledge component, M=2.8909 (SD=.67285) in the attitudes component and M=2.1500 (SD = .77095) in the skills component.

The EG, on the other hand, generated mean scores of (M=10.4188) in the post-test. It received M=3.1979 (SD = .40018) in the knowledge component, M=3.8659 (SD =.55774) in the attitudes component and M=3.3550 (SD = .56838) in the skills component.

As can be read from Table 5.22 above, when comparing the mean scores of both groups in the post-test, the following findings are noticeable:

With regard to the post-test scores of the EG, a noticeable improvement was reflected for the overall achievement mean score of (M=10.4188) recording a difference of 3.1216 compared to the CG with a mean score of (M= 7.2972).

Similar with the interpretations made for in the overall achievement mean score; the posttest scores for the knowledge component demonstrate a degree of development in favour of the EG. This latter has clearly improved with a difference estimated at 0.9416. As indicated in Table 6.22 the EG achieved post-test mean score of M=3.1979 (SD = .40018) whereas the CG reached a post-test mean score of M=2.2563 (SD = .41016).

Furthermore, with respect to the attitudes component, the CG scored a mean of M=2.8909 (S.D. =.67285), the EG students reported again moderately high positive attitudes and achieved a mean score of M=3.8659 (S.D. =.55774), and their post-test scores reflected a certain distance from the CG. (Difference= 0.975).

Ultimately, as far as the skills component is concerned, the post-test score of the CG was 2.1500 (SD=.77095), the score for the EG was M= 3.3550, (SD. = .56838). It is noticeable from these that the EG outperformed the CG with a mean difference of 1.205.

**5.8. Comparison between the Control and the Experimental Groups Overall Results in the Pre/Post-Tests**

Table 5.23

Comparison of pre/post test scores of the EG and CG

	Control Group					Experimental group				
	Pre-Test		Post-test		D	Pre-Test		Post-test		D
	Mean	S.D	Mean	S.D		Mean	S.D	Mean	S.D	
<b>Knowledge</b>	1.5333	.42147	2.2563	.41016	0.723	1.7000	.42147	3.1979	.40018	1.4979
<b>Attitudes</b>	1.9341	.73969	2.8909	.67285	0.9568	2.2023	.73969	3.8659	.55774	1.6636
<b>Skills</b>	1.3800	.44790	2.1500	.77095	0.77	1.5150	.44790	3.3550	.56838	1.84
<b>Average</b>	4.8474		<b>7.2972</b>		2.4498	5.4173		<b>10.4188</b>		5.0015

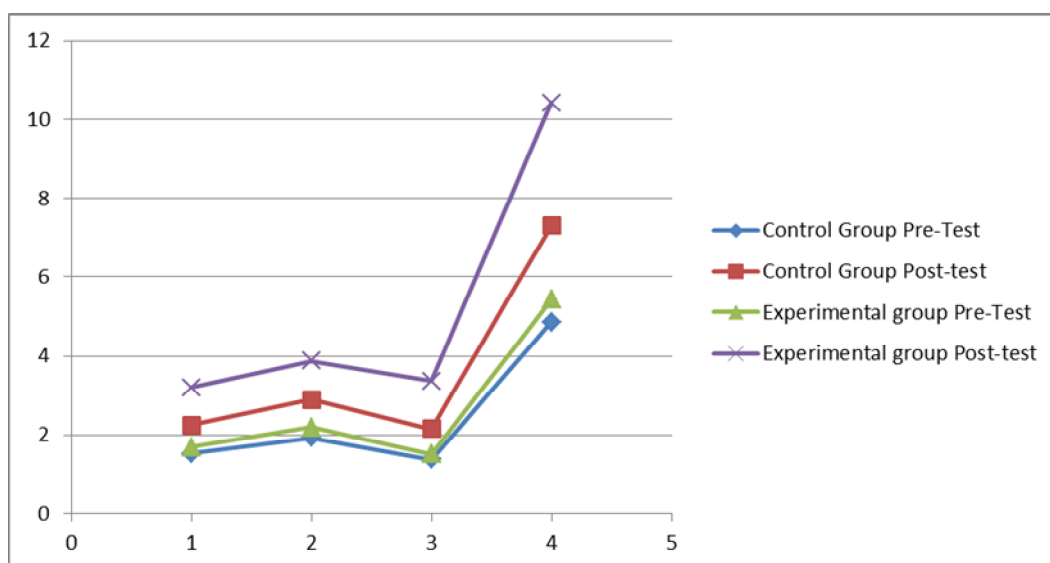


Figure 5.10

Comparison between the Control and the Experimental Groups overall Results in the Pre and Post-tests

As can be seen from Table 5.23 and Figure 5.10, the pre- and post-test scores obtained by the CG and the EG learners were matched in order to allow for more detailed analysis of the

comparison between the mean scores yielded from both groups. Taking a closer look at these statistical data, the following findings are noticeable:

On the whole, the pre-test scores reflect a slight difference between the CG (mean =4.8474) and the EG (mean=5.1491) in terms of their overall mean scores of (0.30) recorded in favour of the EG. Scores of the post-test, however, reflect a noticeable improvement of the EG (mean=10.4188) compared to the CG (mean=7.2972) recording a difference of 3.1216.

To bolster this interpretation, we can see from Table 5.23 above that identical to the observations made for the overall achievement mean score, the pre-test scores for the knowledge component reflected a tiny difference between the two groups at the time of the pre-test ( $D=.1667$ ), but a different degree of development can be seen in their post-test scores ( $D=.9416$ ), with the EG clearly developing. This difference is clearly shown in Table 5.23; the CG reached a pre-test score of  $M=1.5333$  ( $SD = .42147$ ) and a post-test score of  $M=2.2563$  ( $SD = .41016$ ). The pre-test score for the EG was  $M=1.7000$  ( $SD = .42147$ ) and the post-test gain score was  $M=3.1979$  ( $SD = .40018$ ).

With reference to the attitudes component, the CG scored (mean=1.9341;  $SD=.73969$ ) in the pre-test started out with lower test scores than the EG ( $M= 2.2023$ ,  $SD = .73969$ ), and their post-test scores ( $M=2.8909$ ;  $SD= .67285$ ) reflected an even greater distance from the EG (mean=3.8659;  $SD= .55774$ ). From these results, we can see that the EG again had clearly developed with a mean score difference of ( $D=.9750$ ) in the post tests.

For the skills component, the pre-test score attained for the CG was  $M=1.3800$ ;  $SD=.44790$  which was a little bit lower than the EG whose mean score was  $M= 1.5150$ ;  $SD= .44790$  with a difference of ( $D=.1350$ ). In addition, the mean gain of the post-test results of the CG show some improvement with a mean score of  $M=2.1500$ ,  $SD= .77095$ ; yet it remains lower compared to the EG results  $M=3.3550$ ;  $SD=.56838$  with a significant difference of ( $D=1.2050$ ). This improvement is clearly illustrated in Figure 5.10 above.

All things considered, with respect to the above results from the data analysis, these findings suggest that although the CG showed some improvement in the post-test with a difference of ( $D= 2.4498$ ), the EG significantly outperformed the CG after the post-test results with a difference of ( $D= 5.0015$ ).

### 5.9. Inferential Statistics: Testing Hypotheses

The crux of any experimental study conducted on groups of people in a pre- and a post-treatment evaluation is typically whether the EG differs from the CG. To do so within the process of data analysis and interpretation of results, the researcher needs to pay sufficient attention to and have thorough information about two principal areas in statistics: **descriptive statistics** and **inferential statistics**.

On the one hand, descriptive statistics show useful information about the results; yet, they do not allow the researcher to make conclusions beyond the data he/she has analysed or reach conclusions regarding any hypotheses he/she might have made (Dornyei, 2007). They are simply a way to describe our data as far as “the means, standard deviations, and the range of scores show useful information about results” (Creswell, 2012; p.197). As a matter of fact, descriptive statistics helps report and explain the detailed findings by listing all the scores obtained from the QUAN data, providing the mean and the standard deviation that would satisfy the purposes of the study.

On the other hand, in addition to all of the previously discussed descriptive statistics above, there is one remaining crucial element in the statistical assessment needed to precise the exact improvement of students: to compute *inferential statistics*, the main concern of which is to test the '*statistical significance*' (Dornyei, 2007, p.210); in other words, provide a means of testing whether the effect of the IV on the DV is due to chance. More specifically, statistical significance denotes whether a particular result observed in a sample is 'true' for the whole population and is therefore generalisable. If a result is not significant, this means that it can be occurred in the particular sample only because of chance (p.209); significance is measured by a

probability coefficient ( $p$ ), which can range from 0 to +1. The  $p$ -value tells you “how likely it would be that you would get the difference you did (or one more extreme), by chance alone, if there really is no difference between the categories presented by your groups” (Robson, 2011, p. 446). Specifically, inferential statistical tests generate information in a form of: the level of significance used, symbolized as  $\alpha$  (alpha), the actual  $p$  value, the critical region of rejection, the test statistic results, the degrees of freedom, and effect size should be reported (Creswell, 2012; p.197).

In a majority social sciences research, a result is typically considered significant if the  $p$ -value tends to be set (arbitrarily) at  $p < 0.05$ ; that is, if the probability of the result not being real but only due to chance is less than 5 per cent (5%) (Borg & Gall, 1989). As such, there is 95% certainty that a given result is not due to chance. Therefore, before carrying out further analysis, it is worth mentioning that statistical significance is of paramount importance in order to make a decision about rejecting the *null hypothesis* and that there is a statistically significant difference between the EG and the CG compared and less than a 5% chance that this finding is due to chance.

### **5.9.1. Comparing Group Scores (t-tests)**

In statistics, tests are the basic frequently used procedure to compare the statistical results of groups. Moreover, methods available for such comparisons are varied depending on the number of groups to analyse. In fact, if one is interested in knowing how to statistically demonstrate that there is a significant difference between the CG and the EG, before and after running the treatment phase, then, he/she has to decide and learn about the most common statistical tests reported in the literature.

Literature in social sciences research indicates that all hypothesis tests offered by statistics use *parametric* versus *non-parametric tests*. A *parametric test* that is used in most social sciences research to help give an objective interpretation of the results and validate hypotheses is called the *t-test*, the test that we adopted in the current study in order to find out



whether the means of two groups are significantly different from one another. Calculating the *t*-test for the inferential statistical procedure may yield rigorous results because it reveals the cause-effect relationship between the variables being considered; in other words, it measures the exact effect of the treatment. Moreover, while using parametric test, the important assumption is that the samples are drawn from the population that follows the normal distribution has to be fulfilled.

With reference to *t-test* statistics used in the current study, the literature indicates that there are basically two main types which are: Paired-Samples *t*-test and Independent - Samples *t*-test.

➤ Paired-Samples *t*-test (sometimes called the dependent sample *t*-test), is a statistical procedure feasible when one needs to compare the performance of subjects, who belong to the same group, on two tests (Mackey & Gass, 2005), where each subject or entity is measured twice, resulting in pairs of observations; that is, this procedure examines different results obtained from the same group (Dornyei, 2007) and whether the treatment between the intra-group pretest and the posttest has any effect.

➤ Like the paired-samples *t*-test, the independent – Samples *t*-test is used to test the null hypothesis but used for research designs that compare the results of groups that are independent of each other (in our case, EG and CG) and at a different degree of freedom, ( $df= N_1+N_2-2$ ).

In spite of the fact that both types test whether the difference between two sets of scores is big enough to reach statistical significance, the independent *t*-tests was considered the one which was appropriate in this study for the simple reason that it involved two separate groups of participants i.e. the EG and the CG groups, and we wanted to compare the scores obtained from each group before and after the treatment and infer its significance statistically (significant statistical differences),

The first stage of analysis which is basic to inferential statistics is the concept of the *null hypothesis*. As far as the current study is concerned, the difference between the improvement

means displayed by the EG and those displayed by the CG needs to be validated through a process of hypothesis testing the main aims of which are: a) to see whether the mean differences are statistically significant in order to accept or reject the null hypothesis, and b) as we have expected a positive effect of the proposed processing of idioms on students' ICA displayed in their knowledge, attitudes and skills, the second aim is to provide evidence that the null hypothesis (H<sub>0</sub>) is rejected whereas the alternative hypothesis (H<sub>1</sub>) is confirmed.

As far as a null hypothesis is useful in testing the significance of differences by stating that no relationship exists between the variables studied or no differences will be found between treatment, it is useful as a judgment as to whether apparent differences are true differences or whether they merely result from sampling error. All things considered, the following steps were followed:

**Step 1:** The researcher set the null hypothesis and the alternative hypothesis as follows:

➤ **The null hypothesis (H<sub>0</sub>):** It is assumed that there are no significant differences between the pre-test and post-test mean scores of the experimental and the control groups. In that case, the experimental mean is equal or inferior to the control mean ( $X_E \leq X_C$ ).

➤ **The alternative hypothesis (H<sub>1</sub>):** It is assumed that there are significant differences between the pre-test and post-test mean scores of the experimental and the control groups.  $X_E > X_C$ .

The aim is to confirm that processing of idioms as the dependent variable (DV) in the current work helped integrate and develop students' ICA, which is the (IV) in terms of three components: 1) Knowledge, 2) Attitudes, and 3) Skills. This can be explained as follows:

- **Null hypothesis (H<sub>0</sub>):**  $\mu_{\text{control group}} = \mu_{\text{experimental group}}$ , i.e., the means of the CG and EG are equal.
- **Alternative hypothesis (H<sub>1</sub>):**  $\mu_{\text{control group}} \neq \mu_{\text{experimental group}}$ , i.e., the means of the CG and EG are not equal. OR Null hypothesis (H<sub>0</sub>):  $\mu_{EG} - \mu_{CG} = 0$

That is, the difference between the EG and CG population means is 0 (or no effect of our treatment IV). If our treatment does not have an effect, then there will not be a difference between the two groups, and the mean difference score will be zero (or close to it), like the mean difference score of the null hypothesis population. However, if the treatment does have an effect, it will increase or decrease the scores from the control condition and therefore produce a mean difference score greater or less than zero.

Alternative hypothesis (H1):  $\mu_{EG} + \mu_{CG} \neq 0$ , i.e., the difference between the EG and CG population means is not 0.

**Step 2:** The researcher specified the  $\alpha$  level:  $\alpha = .05$  i.e.,  $p < 0.05$

By and large, the acceptance or rejection of the two hypotheses depends on whether there would be a statistical difference resulted from the comparison between the subjects' scores in the pre and post-tests. Therefore, the comparison between the mean scores of the CG and the EG subjects at the end of the experiment deemed necessary in order to examine any growth of ICA of the EG subjects in response to the role of integratind idioms processing while teaching. To run the aforementioned t-test (Independent – Samples t-test) and test the hypothesis, the computer program SPSS (25.0) was used for showing the differences between the means of the two groups at (0.05) level of significance and the following tables and figures will present the specific results of the comparison between the CG and EG scores at the end of the treatment regarding the three components. Note that calculating the t-test for each component generated two tables, one is referred to as 'Group Statistics' and the other is labeled 'Independent Samples Test' including more data mainly t-value, sig., df and p-value.

5.9.1.1. Calculating the *t*-test for the Knowledge Component between the CG and EG

Groups: (Post means)

Table 5.24

Group Statistics

Group Statistics					
	Grouping	n	Mean	Std. Deviation	Std. Error Mean
General Mean of Knowledge component	Control Group	40	2.2563	.41016	.06485
	Experimental Group	40	3.1979	.40018	.06327

As shown in Table 5.24, the results obtained after comparing the mean scores of the subjects in the CG with the mean scores of those in the EG. The descriptive statistics for each of the two groups (as defined by the grouping variable) reveal that the CG (n=40), scored an average mean of (M=2.2563) in the knowledge component, with a standard deviation of (SD=.41016) while the EG (n=40) scored (M=3.1979), with a standard deviation of (SD=.40018). The standard error of the mean for the CG and EG was (.06485) and (.06327) respectively.

Table 5.25

Independent Samples Test for Knowledge Component

Independent Samples Test										
		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
General Mean of Knowledge section	Equal variances assumed	.061	.806	-10.393	78	.000	-.94167	.09061	-1.12205	-.76128
	Equal variances not assumed			-10.393	77.953	.000	-.94167	.09061	-1.12205	-.76128

Table 5.25, on the other hand, indicates the inferential statistics as far as the knowledge component is concerned. It is useful to note that by looking at the the columns labeled "Levene's Test for Equality of Variances", we can gain some of whether an assumption of the t-test has been met. The t-test assumes that the variability of each group is approximately equal. If that assumption is not met, then a special form of the t-test should be used. To interpret this, it is better to look closer at the table above. The column labeled "Sig." under the heading "Levene's Test for Equality of Variances" shows that the significance (p value) of Levene's test is ( $p=.806$ ). If this value is less than or equal to  $\alpha$  level for the test which is  $.05$ , then we can reject the null hypothesis that the variability of the two groups is equal, implying that the variances are unequal. If the p value is less than or equal to the  $\alpha$  level, then we should use the bottom row of the output (the row labeled 'Equal variances not assumed'). If the p value is greater than  $\alpha$  level, then we should use the first row of the output (the row labelled "Equal variances assumed").

As a final point, it is useful to add that by combining all the findings as shown in the table above, we notice that the value in the Sig. Column is (.806) which is greater than  $\alpha=.05$ . This indicates that, we will assume that the variances are equal and we will read from the first row of the output.

The next step is to read the column labelled « $t$ » which gives the observed or calculated  $t$  value. As seen in Table 5.25, assuming equal variances, the  $t$  value is 10.393. (We can ignore the sign of  $t$  for a two tailed t-test.) The column labelled "df" gives the degrees of freedom associated with the  $t$  test. In this example, there are 78 degrees of freedom.

In addition, the column labelled "Sig. (2-tailed)" gives the two-tailed p value associated with the test. As can be seen, the p value is ( $P=.000$ ) this value is less than  $.05$ . According to this result, we can conclude that there is a statistically significant difference between the means of CG and the EG in the first component of knowledge component. This means that the differences

between conditions Means are not likely due to chance and are probably due to the IV manipulation.

To decide if we can reject H0: As before, the decision rule is given by: If  $p \leq \alpha$ , then reject H0. Based on the analysis of this set of data, it is clear that in this test, .000 is less than .05, so we succeeded to reject H0. This implies that we succeeded to observe a difference in the means between the EG and CG for the knowledge component.

### 5.9.1.2. Calculating the *t*-test for the Attitudes Component between the CG and EG

#### Groups: (Post means)

Descriptive statistics and statistical significance levels for both groups' answers to Likert-scale statements which focused on their attitudes are presented in Table 5.26 and Table 5.27 respectively.

*Table 5.26*

#### *Group Statistics*

		Group Statistics			
		N	Mean	Std. Deviation	Std. Error Mean
General Mean of Attitudes section	Control Group	40	2.8909	.67285	.10639
	Experimental Group	40	3.8659	.55774	.08819

As for the attitudes component, the results' descriptive statistics shown in Table 5.26 above are interpreted as follows:  
The CG (n=40) scored (M=2.8909) with a standard deviation of (SD=.67285) when the EG (n=40) recorded an average of (M=3.8659), with a standard deviation of (SD=.55774). The last column gives the standard error of the mean for each of the two groups.

Table 5.27

*Independent Samples Test for the Attitudes Component*

		Independent Samples Test								
		Levene's Test for Equality of Variances		t-test for Equality of Means					95% Confidence Interval of the Difference	
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	Lower	Upper
General Mean of Attitudes section	Equal variances assumed	1.931	.169	-7.056	78	.000	-.97500	.13818	-1.25010	-.69990
	Equal variances not assumed			-7.056	75.407	.000	-.97500	.13818	-1.25025	-.69975

Table 5.27 details the inferential statistics. The value in the Sig. Column is .169 which is greater than  $\alpha = .05$ , so we will assume that the variances are equal and we will read from the first row of the output. As can be clearly seen from the above table, the p value is .000, this value is less than .05; therefore, we can conclude that we succeeded to reject H0. This implies that we can observe a statistically significant difference between the means of CG and the EG in the attitudes component. A *t* test succeeded to reveal a statistically reliable difference between the mean of the EG (M=3.8659, SD=.55774) and that of the CG (M=2.8909, SD=.67285)

**5.9.1.3. Calculating the *t*-test for the Skills Component between the CG and EG Groups:**

**(Post Test means)**

*Table 5.28*

*Group Statistics*

Group Statistics					
General Mean of Skills section	Grouping	N	Mean	Std. Deviation	Std. Error Mean
	Control Group	40	2.1500	.77095	.12190
	Experimental Group	40	3.3550	.56838	.08987

Finally, the statistical descriptions of the third component of ICA, which is the skills component, the results of which are displayed in Table 5.28 indicate the following:

The CG (n) scored an average mean of (M=2.1500), with a standard deviation of (SD=.77095) while the EG (n) recorded (M=3.3550), with a standard deviation of (SD=.56838). The last column gives the standard error of the mean for each of the two groups.

*Table 5.29*

*Independent Samples Test for the Skills Component*

General Mean of Skills section		Independent Samples Test								
		Levene's Test for Equality of Variances		t-test for Equality of Means					95% Confidence Interval of the Difference	
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	Lower	Upper
General Mean of Skills section	Equal variances assumed	4.757	.032	-7.957	78	.000	-1.20500	.15144	-1.50650	-.90350
	Equal variances not assumed			-7.957	71.727	.000	-1.20500	.15144	-1.50692	-.90308

As for the inferential statistics displayed in Table 5.29, the value in the Sig. column is .032 which is greater than  $\alpha = .05$ , so we will assume that the variances are equal and we will read from the first row of the output.



It is clear from the QUAN findings reported in this table that the p-value (Sig. (2 tailed)) is (.000). This value is less than .05. These results suggest that there is a statistically significant difference between the means of CG and the EG in the skills component. This indicates that the differences between conditions Means are not likely due to chance and are probably due to the IV manipulation.

Overall, As the data in Table 5.29 show, it may be said that the t-test succeeded to reveal a statistically reliable difference between the mean score of the CG ( $M=2.1500$ ,  $SD=.77095$ ) and that of the EG ( $M=3.3550$ ,  $SD=.56838$ ).

### **Conclusion**

The prime focus of this chapter was on the overall data analysis and interpretation of findings. As presented throughout this chapter, data gathered from questionnaires N° 2 and the pre and post tests (of both groups), using descriptive statistics and statistical significance levels for participants' answers to Likert-scale statements, were the sources for analysis and interpretation. Since this study examined the potential of idioms processing in developing Master One students' ICA, discussion of these findings carried out and delineated through data triangulation in order to investigate the issues in-depth and elicit further comments and suggestions from them, highlighting both theoretical and practical implications, with the examination of the main recommendations for improvement and further studies will be the focus of Chapter Six.

## **Chapter Six**

### **Discussion of Findings, General Conclusion, Pedagogical Implications and Recommendations for Further Research**

Introduction.....	200
6.1.Discussion of the Main Findings from Questionnaire N°2.....	200
6.2. Discussion of the Main Findings from the Experimental Phase .....	201
6.3.Discussion of the Main Findings from the Follow-up Interview.....	202
6.3.1.Students' attitudes .....	203
6.3.2. Students' Knowledge.....	204
6.3.3.Students' Skills.....	205
Conclusion .....	206

## Chapter Six

### Discussion of Findings, General Conclusion, Pedagogical Recommendations for Further Research

#### Introduction

To see whether the aims of this study were met, Chapter Five provided results from the statistical and inferential (QUAN) analysis of the data central to this study. The findings were generated and collected to be interpreted from the outcome of the experiment. It is hoped that these results will provide the basis for this final chapter and offer the formulation of their discussion in order to answer the research questions raised in the study at hands and offer some interpretation of the hypothesis set earlier, so that a general conclusion based on these outcomes will be offered. In addition, implications will be made for the sake of integrating ICA in EFL classes in the departments of English in Algeria; this is followed by recommendations for practice and further research pertaining to the integration of ICA in EFL classes. Finally, this chapter will conclude with the contributions of the study to the field of EFL intercultural learning and teaching. Note that discussion of the findings of this study are summarised and categorised in sub-headings that reflect the research questions that guided it:

**RQ1:** What are EFL Master One students' perceptions of and attitudes towards integrating ICA in their classes?

**RQ2:** Whether and to what extent are they aware of the fact that metaphorical thought is present in their language and the FL cultures?

**RQ3:** Can explicit processing of idioms as far as intercultural knowledge, attitudes and skills be measured by the ICA inventory scale?

#### 6.1. Discussion of the Main Findings from Questionnaire N°2

As for Research Question N°1, the preliminary data gathered from students' questionnaire N°2 were essential for an understanding of the participants' perceptions of and

attitudes towards integrating the intercultural dimension together with their perceptions and attitudes towards metaphorical thought in general and idioms in particular. As stated earlier, RQ1 concerned the subjects in both the EG and CG perceptions and attitudes towards integrating ICA in their classes and by extension, their knowledge and attitudes towards Fig L and metaphorical thought as carriers of culture. Overall, from the above presentation of the results obtained from Sections 1, 2 and 3 of questionnaire N°2, it can be clearly noticed that the subjects were in favour of integrating the intercultural dimension within EFL courses. Moreover, the results from the descriptive statistics show that the participants had little knowledge of Fig L (idioms included) in spite of the fact that they knew already that the latter is a carrier of culture.

## **6.2. Discussion of the Main Findings from the Experimental Phase**

This section discusses the main trends in the data regarding the findings from the experimental phase. Data analysis and results reported in the aforementioned tables and figures have demonstrated that the intervention had a positive effect on the EG's attitudes, knowledge and skills that constituted the ICA components as compared to the CG. These results indicated that there were significant differences between the students in the EG mean scores of the post-test and those in the CG. The EG students's overall attitudes, knowledge and skills increased after being exposed to the treatment compared to the CG scores. This means that the hypothesis was confirmed with the difference between the two groups in favour of the EG. This latter demonstrated more positive attitudes towards their culture and the FL culture while processing idioms.

To summarise, it can be seen from the results set earlier that the ICA inventory scale test, which consisted of measuring subjects ICA in terms of attitudes, knowledge and skills in the pre-test and post-test taken at the beginning and at the end of the course respectively, and as became apparent in the results of the aforementioned statistical and inferential analysis, there was a significant difference between the pre-test and post-test scores for the EG as compared to

the CG, indicating that the EG became significantly knowledgeable of cultural similarities and differences, had positive attitudes towards self and other and finally their skills of interpreting these similarities and differences improved after the treatment. In what follow, the EG follow-up interview responses will be discussed to cross-check the findings in their post-test results, whether/or not they significantly differed from their post-test scores.

### **6.3. Discussion of the Main Findings from the Follow-up Interview**

The results of pre- and post-tests stated above showed that overall, the EG performed significantly better in the post-test than in the pre-test compared to the CG QUAN results. This section reports on the QUAL results as elicited and retrieved from the follow-up interviews held with total of 10 students from the EG following the completion of the experiment. As rationalized in Chapter Four, the reason for using the follow-up interview was that, if handled well, will yield rich insights into the respondents' experiences, opinions, aspirations, and feelings towards the intervention, that otherwise would have been impossible to obtain solely through their choices on the Likert scale.

As pointed out earlier, the researcher developed a list of questions that were related to students' overall ICA development as set out in Appendix G. Additionally, the QUAL data collected from students' extracts addressed the learning outcomes for the experiment. Moreover, it was used to reflect attitudes, knowledge and skills shifts using the open-ended questions asked for the main reasons behind these changes. In this way, complementary data to those gathered from the results of the post-test given to the EG will be brought.

To identify whether or not their level of ICA changed because of the intervention, we will also offer comparison and verification for the data gathered from the students, involving pre-test and post-test results through a process of triangulation. In doing so, opinions that subjects have about the intervention could be cross-validated with their likert-scaled responses.

Numerous key points have appeared from the interview by which the information generated was rich in breadth and depth. They were considered by the researcher as

particularly important for the whole research design because they provided the opportunity for the consolidation of the numerical results obtained from the pre and post-tests. The key constructs from the interview include: 1) interviewees overall feelings and opinions about the lessons and teaching and 2) students' opinions and perceptions of and opinion on improvement of their ICA.

To begin the analysis and discussion, the researcher created a summary of each interview question transcript that included important and meaningful experiences that the participants discussed during the interview. The summary of each meaningful experience included the following information: whether or to what extent these participants' ICA changed after being introduced to idioms. Put in other terms, what they said to describe their experience in terms of attitudes towards, knowledge of and skills of: i) identifying and explaining areas of misunderstanding in interactions with target culture members and explain them in terms of each of the cultural systems, ii) presenting and interpreting explicit or implicit values in their own and the target cultures and iii) examining and evaluating critically both their own and the others values to awaken their empathy and respect for otherness.

### **6.3.1. Students' attitudes**

The first section of the interview was designed to investigate students' attitudes toward discovering about their culture and the English culture while processing idioms. In respect to question 1, "Did you find interest in discovering about your own culture and about the English culture while processing idioms?", most of them said that their experience in noticing, comparing and reflecting on processing idioms helped them a lot in building positive attitudes about their own culture and the English one. The responses to this question were in line with the EG findings in the post-test. Key cues in the extracts below were typical in the comments of most of the participants during the interviews

One interviewee (S1) noted,

*S1: 'Processing idioms helped me bring to light important aspects of everyday human thinking, at the same time as there are both culture-specific and universal ways of expressing concepts'.*

*S2: 'So I started to kind of — think about..... I have realized that idioms are not in fact simply products of languages, but rather a reflection of how people experience the world around them'.*

*S3: 'I have never been taught to realise that English people have same values as mine as they are reflected in language; nonetheless, looking closer through idioms in both languages was so interesting'.*

Ultimately, we conclude that the comments made by the interviewees fit with most of the attitudes items set in the post-test . The students interviewed made explicit reference to the benefits they gained from being introduced to idioms. All in all, the general impression was that the main perceptions and attitudes of the interviewees reported here were relevant and therefore appropriate and aligned with the QUAN results presented earlier.

### **6.3.2. Students' Knowledge**

One way of gauging the usefulness of idioms, in terms of knowledge component, was to ask the interviewees the following: “What cultural knowledge have you acquired through the processing of idioms in your language and/the English language?□. With reference to the students' answers related to this question, it is clear that their basic knowledge of the shared values and beliefs held by speakers in their speech community and the English speakers as it is reflected in their language has improved. In line with this, most participants expressed positive perspectives in that their knowledge of how culture influences how its speakers interpret the world around them in their own and other culture has increased. The interviewees also noted a number of benefits that processing idioms in their and the English languages has brought. For example, they learnt that some intercultural misunderstandings may come from different conceptualisations of some constructs; yet, they expressed some difficulty in finding the corresponding English idioms to theirs. The following comments typified the knowledge perceptions of this group:

*S4: '... when culture was included in the lesson, the focus was mostly on the cultures of native speakers not our own culture. My teachers didn't do any comparative cultural activities beyond the lessons. Now I can see in what ways English and Algerian speakers share some common knowledge of some concepts.'*

*S5: ' In fact, I have never asked myself what cultural weight idioms carry. Now, through interpreting them explicit, I understand their implicit values in my own and in the target culture, the thing which I appreciate a lot'.*

### **6.3.3. Students' Skills**

With the research aims in mind, the researcher also asked the following question and prompts:

Question N°3: “Were you able to identify similarities and differences in your language and culture and compare them with those of the target language and culture that show areas of misunderstanding while interacting?□

Data analysis and interpretation of the third set of questions were carried out as described earlier in order to establish whether the outcome of the study was achieved as far as increase in the students' skills that enable me interpret and understand different cultural worldviews and behaviours in their culture and the English language culture that show areas of misunderstanding while interacting. Some students realised that the suggested activities provided them with the opportunity to make a comparison between Algerian and English culture, and in doing so; it enhanced their understanding of and willingness to communicate with native speakers. Most students expressed their agreement that the activities they dealt with during the semester gave them an advantage in learning skills for intercultural communication. It also motivated them to practice and improve their ability to communicate in English with native speakers outside the classroom. These reflections pinpointed the value of idioms, juxtaposing them with other curricular activities.

*S6: ' .... I am in favour of the idea that idioms have helped me develop my skills and strategies to interpret and understand different cultural worldviews and behaviours. Moreover, I was*



*able to identify some of the many ways that may cause misunderstanding in my own language and the English language as they depend on culture. This has also stimulated my empathy and respect for otherness'.*

To conclude, the analysis and interpretation of the data collected from the ten-interviewee answers provided a rich picture of how idioms processing was a good experience for students. The answers given by these participants were crucial in determining whether or not the study achieved its aims. They revealed that despite the short time spent with, students were to a great extent engaged in intercultural knowledge, positive attitudes and skills.

### **Conclusion**

In summary, as stated in the introductory section, the principal aim of of this chapter was to discuss the findings from the multiple sources of data with reference to the research questions which had arisen from the present study, referring to the research studies and theories which were relevant to those findings. Numerous key points have appeared from the discussion of findings from the three phases of the study. The chapter discussed in detail the descriptive and inferential statistics (mean, standard deviation, mean difference, the p value and so on) and QUAL results in order to investigate the benefits of processing of idioms on Master One EFL learners ICA in terms of attitudes, knowledge and skills. Overall, as demonstrated by the data analysis and discussion, the results showed that processing idioms (conceptual metaphor, conceptual metonymy and conventional knowledge) is a feasible and effective way to integrate ICA in EFL classes. This study provides evidence that the processing of idioms can provide EFL learners with an authentic learning environment for intercultural learning. Discussion of the QUAL data from the 10- students interviewed helped to understand the impact of the treatment on their attitudes, knowledge and skills as far as ICA was concerned.

To conclude, this chapter presented the entire study in an executive summary form. It mainly summarised and discussed the findings of the research in relation to the research questions and hypothesis. Based on these findings, a general conclusion will wrap up this

work. Moreover, pedagogical implications will be established and some recommendations for further studies will be suggested. Finally limitations and delimitations of the present study together with the contributions of the thesis to existing knowledge will be stated in the foregoing paragraphs.

## General Conclusion

In the preceding sections, a discussion of the key findings of the study with specific reference to the three research questions and hypothesis were provided in relation to the relevant literature. The present section wraps up the thesis with a general conclusion of the whole research project, suggesting implications for the integration of ICA in EFL classes, acknowledging the limitations of the study and finally providing recommendations for future research. Research findings give a new insight to the researcher to head towards the main contributions of the present study to existing knowledge. It is very difficult to summarise in just a few words what the main theoretical ideas underlying this thesis; nonetheless, the following concepts form its main pillars and foundations.

As discussed in the theoretical part of this thesis, through reviewing existing literature on conceptualisations of culture in FLE, there is strong evidence of the fact that culture is a major component of language learning is uncontroversial and its importance is universally recognized in the scholarly community. Moreover, the importance of ensuring its inclusion in the EFL curriculum has come to the forefront, and has inspired and propelled much research of an international debate between scholars engaged in L2 and FLE over the last few decades; nonetheless, there is a long-standing deficiency at the level of the department of English context where agreement on how it should be integrated into language instruction has not reached a consensus yet. Moreover, the symbiotic relationship between culture and language, together with the status of English as an international language, has hastened the notion of culture to be revisited and considerable emphasis has been placed on integrating the intercultural dimension as a primary goal in FLE. As a result, “[t]raditional ‘culture as information’ approaches were found problematic, not only because they present the difficult choice of which culture(s) to teach and what content to include but also because they implicitly represent cultures under study as *other*, or *marked*, diverging from the home culture norm” (Knutson, 2006, p. 592).

Following the worldwide heightened awareness regarding the cultural aspects of linguistic variation, on the one hand, and the necessity of integrating ICA in the context of EFL classes in the department of English and Literature at Batna 2 University, on the other hand, this study endeavored to bridge this gap to some extent by examining the extent to which processing idioms may sensitize teachers and students alike to the culture-rich nature of language as the study of linguistic phenomena is de facto the study of cultural phenomena.

Recapitulating, after having obtained a baseline of EFL Master One students' initial level of ICA through administering students' questionnaire N°1 (used in the pilot study to strengthen the evidence of participants' lack/low level of ICA before the main study began), the researcher took a closer look at their perceptions of and attitudes towards integrating ICA together with their knowledge and attitudes towards idioms from questionnaire N°2. This step paved the way to assess the potential usefulness of idioms processing in developing ICA among EFL Master One students in the Department of English at Batna 2 University. In so doing, students subjects would recognize that cultural values, beliefs, attitudes, and norms are embedded in language (more specifically in idioms motivated by conceptual metaphor, conceptual metonymy and conventional knowledge (proposed by kövecses, 2002) and people's behavioural patterns are controlled by the norms (beliefs, views, and values) of their society. In particular, current trends in Cognitive Linguistics and Cultural Linguistics added valuable results as far as the way these idioms were processed and interpreted. This study contributes to the growing interest in research on ICA, focusing mainly on the how idioms motivated by conceptual metaphor, conceptual metonymy and conventional knowledge. With this in mind, by applying the ICA inventory scale adapted from Byram et al., (2002) to explore Master One EFL students' ICA as far as their attitudes, knowledge and skills were concerned, beneficial outcomes were obtained.

Overall, proceeding through this study, it was made evident that the abovementioned aims were met with the general findings presented, analysed and interpreted quantitatively and

qualitatively in Chapters Five and discussed in Chapter Six respectively. The statistical analysis of the QUAN data included arithmetic mean, standard deviation, and difference of means. The testing of the mean difference was conducted using t-test, Independent Samples Test and "Levene's Test for Equality of Variances" in order to tell us whether an assumption of the t-test has been met. The interpretation of data and the inferential statistics calculating the *t*-tests for the knowledge, attitudes and skills Components of ICA (IV) between the CG and EG Groups post means came as follows:

- 1) In light of evidence from the results obtained from Questionnaire N°2, EFL the results from the descriptive statistics showed that Master One students participants were in favour of integrating the intercultural dimension within EFL courses; yet they had little knowledge of figurative language and metaphorical thought (idioms included) as carriers of culture.
- 2) The QUAN results set in the statistical and inferential analysis after administering the ICA inventory scale in the pre and posttests , to measure subjects ICA in terms of attitudes, knowledge and skills, revealed that there was a significant difference between the pre-test and post-test scores for the EG as compared to the CG, indicating that the EG became significantly knowledgeable of cultural similarities and differences, had positive attitudes towards self and other and finally their skills of interpreting these similarities and differences improved after the treatment.
- 3) The EG follow-up interview QUAL responses conducted to cross-check the findings in the subjects' post-test results fit with most of the items set in the post-test . The students interviewed made explicit reference to the benefits they gained from being introduced to idioms. All in all, the general impression was that the main perceptions and attitudes of the interviewees reported were relevant and therefore appropriate and aligned with the QUAN results presented earlier.

### **Recommendations for Further Studies**

In regard to the methodological delimitations and limitations identified and discussed earlier in the General Introduction, we thought it wise to mention that there is certainly room for additional inquiry. We have so far investigated whether processing of idioms by Master students selected for the current study helped develop their ICA. Based on the findings and the discussions of the preceding chapters, this thesis recommends further studies to be undertaken to explore ICA integration in EFL classes; and more ideas can be generated by addressing these limitations. These recommendations are suggested as follows:

1. An acknowledgement has been made in this research thesis that the study was limited to an eight-week timespan. In terms of duration, the short time span over which the treatment was done may have been considered too short for students to appreciate all the similarities and differences in their language and the FL cultures; thus, this inevitable limitation forms one of the weak points of the research; however, the findings were promising. On this basis, a suggestion is therefore made that a future study can be generated by addressing this drawback for future research; in particular, a longer period can be suggested and better results could be given.
2. This study has introduced Master One students to idioms processing to help integrate and develop their ICA. Therefore, applying a/similar study (ies) to other undergraduate levels of study may lead to different (interesting) findings. As stated earlier, although it is not possible to generalize the findings of this study to the wider population, some of their aspects might still ring true in other contexts in that the main ideas and the process observed might (Dörnyei, 2007, p. 59).
3. It may be beneficial for further studies which focus on different students' academic levels in order to generate different results. Replication of the present study with different levels and on larger sample sizes would provide more vigorous findings. What is of sure is that plans are underway to repeat this study on a larger scale in the aforementioned department.

4. Figurative language does not include only idioms. It would be beneficial for further studies to investigate the use of other forms of formulaic language, which remain unexplored, and elucidate the extent of which they can be geared toward the development of ICA and understanding the concept of culture-bound values and behaviour that may be approached from many different orientations, based on the principle that students cannot learn about values of another culture without considering those of their own; an objective which is particularly important, yet often overlooked in the EFL classroom.
5. Without doubt, the principles and tools for analysis of idioms, introduced in this study, are by no means exhaustive. Processing idioms in L2 went through a number of influential heterogeneous approaches (for a concise study of these approaches, refer to Cieślicka, 2008, 2015). Although literature suggests that most idioms are based on conceptual metonymies and metaphors (Kövecses & Szabó, 1996), investigating other types of idioms could bring new insights as far as culture is concerned.
6. As a final thought for future studies, and as has been illustrated in the sample activity on page 135, teachers can do extensive research on each source domain at a time, e.g. *Heart, hand, mouth* and so on, so that universal motivation for their origin as well as their idiosyncrasy will be further investigated. Such findings provide new thinking which would add theoretical ground for analysis regarding Algerian idiomatic expressions to understand the cognitive and cultural aspects of these phenomena, albeit both languages and cultures are distinct. The potential contributions of the study of idiom processing and comprehension should not be undervalued.

## **Theoretical and Practical Contributions of the Research to Existing**

### **Knowledge: What is Next?**

It is presumptuous to claim that the present study and the conclusions we arrived at are final and complete, for the simple reason that the area we dealt with is a lively and not extensively researched yet. Nonetheless, this work contributes to the existing academic literature on intercultural learning/teaching in EFL contexts. It may bring a new idea to be further researched and lay a valuable foundation of knowledge of how ICA can be integrated through processing of idioms. In this section we seek to make several modest contributions to the development of knowledge and the existing body of research in the field. In addition, it is hoped that the results of this study will open up the way for a further in-depth research of metaphorical thought to explore the extent to which it is culture bound. Ultimately, the outcomes of this study will significantly contribute theoretically and practically as it is shown below.

This study, we hope, will contribute in a way or in another to the ceaseless search of better and more effective ways to facilitate the integration of ICA within FLE that teachers and scholars alike have committed themselves to, so that EFL learners reach the goal of becoming intercultural speakers and not achieving linguistic knowledge only. Attention could also be drawn to this neglected area which has neither been fully worked out in the research level, nor is there much official debate on the matter in Algeria. By carrying out the present study, we felt committed to explore the many opportunities for the intercultural dimension for FLE in the department of English, keeping in mind the globalised development for language teaching/learning in the world today. The values, norms and beliefs embedded in idioms can positively be another alternative that calls for an integrated approach of ICA, which would allow the learner to become familiar with the values and norms of the FL. Additionally, it can offer additional evidence in relation to the extent of which these expressions can express



universality and culture-specificity. We optimistically think that this study will contribute to the existing but limited body of research on metaphorical thought and how it is a way to link language, thought and culture, albeit within the limitations related to the EFL classroom contexts. At the same time we hope that this study would draw explicit attention to the contributions that CL and Cultural Linguistics can make through analyzing discourse in general and idioms in particular and provoke further thought and discussions in terms of integrating language, culture and cognition.

Certainly, enough theoretical and practical research expanded over the past decades to support the view that language and culture are tightly interconnected; nonetheless, what we can agree on is that idioms in and of themselves are but one way to enhance ICA in EFL classes (which found its confirmation in the present research). Moreover, the literature on the instruction of Algerian conceptual metaphors is relatively sparse in comparison with that in other languages. Particularly important is to acknowledge a future study to explore cultural conceptualisations in Chaoui language (Tamazight) by analyzing idiomatic expressions delivered at different occasions; for examples tenets of real data made up of expressions used to express cultural values while using body-parts and emotion idioms in Chaoui and their counterparts in English. By doing so, teachers may then draw their students' attention to the metaphorical variations and try to understand the reasoning behind their interpretations during instruction and will be better prepared to address cultural differences. Insightful results can offer new visions into intercultural learning issues in both languages and provide opportunities for students to reflect on this additional cultural knowledge, negotiate difference in situations specific to their and the English-speaking world; and know the wide array of their cultures.

Ultimately, we can also complement the findings of the present research to arouse students' curiosity regarding ICA using the wide array of phraseological units that fall under the umbrella of figurative language, such as metaphor, metonymy and so on. These areas could

be as important and influential as idioms that we have presented in this study and can still serve as a basis for intercultural learning.

As a final word, and following from the implications and recommendations considered above, the researcher sincerely hopes that the outcomes of the current research will significantly contribute to knowledge both theoretically and practically.

- Afghari, A., & Karimnia, A. (2007). A contrastive study of four cultural differences in everyday conversation between English and Persian. *Intercultural Communication Studies XVI: 1* 2007. (pp. 243- 250).
- Agar, M. (1994). *Language shock: Understanding the culture of conversation*. New York: William Morrow and Company.
- Agudelo, J. J. (2007). An intercultural approach for language teaching: Developing criticalcultural awareness. *Ikala, Devista de language y cultura*, 12 (18), (pp: 185-217).
- Alptekin, C. (2002). Toward intercultural communicative competence in ELT. *ELT Journal*, 56(1), 57-64.
- Alred, G., Byram, M., & Fleming, M. (eds.) (2003). *Intercultural experience and education*. Clevedon: Multilingual Matters.
- Arnold, J. (Ed). (1999). *Affect in language learning*. Cambridge: Cambridge University Press.
- Baccin, P. & Pavan, E. (2014). Developing intercultural awareness – an ongoing challenge in foreign language teaching (pp.8-21). In, R. Romanowski. (Ed.) *Intercultural issues in the era of globalization*.
- Baker, W. (2011). Intercultural awareness: Modeling an understanding of cultures in intercultural communication through English as a lingua franca. In, *Language and intercultural communication*, 11, 197-214.
- Baldwin, J. R., Faulkner, S. L., Hecht, M. L., & Lindsley, S. L. (Eds.). (2006). *Redefining culture: Perspectives across the disciplines*. Mahwah, NJ: Erlbaum.
- Bandura, A. (1986). *Social foundations of thought and action: A social cognitive theory*. Englewood Cliffs, NJ: Prentice-Hall.
- Barker, C. (2004). *The Sage Dictionary of Cultural Studies*. SAGE Publications Ltd.
- Barrett, M., Byram, M., Lázár, I., Mompoin-Gaillard, P., & Philippou, S. (2014). *Developing intercultural competence through education*. Strasbourg: Council of Europe Pestalozzi Series, No. 3.
- Bates, D. G., & Plog, F. (1991). Human adaptive strategies. In, *Norwegian as Bates*, Daniel G., og Harald Skogseid (1997). «Menneskelig tilpasning», Oslo, Universitetsforlaget
- Belkhir, S. (2014). *Proverb use between cognition and tradition in English, French, Arabic and Kabyle*. Setif, Algeria: Sétif 2 University PhD dissertation.
- Bell, J. (1993). *Doing your research project*, Buckingham: Journal of Epsilon Pi Tau. 18(2), 8-13. (2nd Ed).
- Bennett, T. (1998). *Culture: A reformer's science*. Sydney: Allen and Unwin; London & New York: Sage.

- Bennett, J. M., Bennett, M. J., & Allen, W. (1999). Developing intercultural competence in the language classroom. In R. M. Paige, D. Lange, & Y. A. Yershova (Eds.). *Culture as the core: Integrating culture into the language classroom* (pp. 13–46). Minneapolis, MN: University of Minnesota Press.
- Best, J. & Kahn, J. (2003). *Research in education*. (9th edition). New Delhi: Prentice Hall of India. (P.175).
- Black, M. (1955). Metaphor. *Proceedings of the Aristotelian society* 55. 273–294.
- Black, M. (1962). *Models and metaphors*. Ithaca, NY: Cornell University press.
- Black, T. R. (2002). Controlling variables and drawing conclusions. In, *Evaluating social science research: An introduction*. (pp. 219-234). London Sage.
- Boers, F., Demecheleer, M., & Eyckmans, J. (2004b). Etymological elaboration as a strategy for learning idioms. In P. Bogaards & B. Laufer (Eds.), *Vocabulary in a second language: Selection, acquisition and testing* (pp. 53-78). Amsterdam, Netherlands: John Benjamins.
- Bordens, K.S., & Abbott, B.B. (2014). *Research design and methods. A process approach*. (9<sup>th</sup>ed). Indiana University—Purdue University Fort Wayne. McGraw-Hill Education,
- Bortfeld, H. (2002). What native and non-native speakers' images for idioms tell us about figurative language. In R. Heredia & J. Altarriba (Eds.), *Advances in psychology: bilingual sentence processing* (pp. 275-295). North Holland: Elsevier Press.
- Bradford, A. (2007). Motivational orientation in under-researched EFL contexts: Findings from Indonesia, *RELC Journal*, 38, (pp: 302-322).
- Brooks, N. (1960). *Language and language learning: Theory and practice*. New York: Harcourt, Brace and Company.
- Brooks, N. (1975). The analysis of language and familiar cultures. In R. Lafayette (Ed.), *the cultural revolution in foreign language teaching* (pp. 19-31). Reports of the Northeast Conference on the Teaching of Foreign Languages. Lincolnwood, IL: National Textbook.
- Brown, H. D. (1994). *Principles of language learning and teaching*. Englewood Cliffs, New Jersey: Prentice Hall Regents.
- Brown, H.D. (2000, 2001). *Principles of language learning and teaching*. New York: Addison, Wesley Longman.
- Brown, C. A., & Cooney, T. J. (1982). Research on teacher education: A philosophical orientation. *Journal of Research and Development in Education*, 15(4), 13-18.
- Bryman, A. (2008). The end of the paradigm wars? In, P. Alasuutari, L. Bickman., & Brannen, J. (Eds.). *The Sage Handbook of Social Research Methods*, London, Sage.

- Bryman, A., & Cramer, D. (1999). *Quantitative data analysis with SPSS release 8 for Windows: A Guide for Social Scientists*. London; New York.
- Byram, M. (1989). *Cultural studies in foreign language education*. USA: Multilingual Matters Ltd.
- Byram, M. (1991). Teaching culture and language: Towards an integrated model. In Buttjes, D. & Byram, M. (Eds.). *Mediating languages and cultures: Towards an intercultural theory of foreign language education*. Clevedon, Multilingual Matters Ltd.
- Byram, M. (1994). *Culture and language learning in higher education*. (Ed.). Clevedon: Multilingual Matters Ltd.
- Byram, M. (1995). Acquiring intercultural competence. In Lies Sercu (ed.), *Intercultural Competence. A New Challenge for Language Teachers and Trainers in Europe*. Aalborg: Aalborg University Press, pp. 53–69.
- Byram, M. (1997a). Cultural studies and foreign language teaching. In: BASSNETT, S., ed. *Studying British cultures*. London and New York: Routledge, pp. 53-64.
- Byram, M. (1989). *Cultural Studies in Foreign Language Education*. Clevedon: Multilingual Matters.
- Byram, M. (2000b) (ed.). *Routledge encyclopedia of language teaching and learning*. London: Routledge.
- Byram, M. (2008). *From foreign language education to education for intercultural citizenship*. Clevedon: Multilingual Matters.
- Byram, M., & Esarte-Sarries, V. (1991). *Investigating cultural studies in foreign language teaching: a book for teachers*. Clevedon: Multilingual Matters.
- Byram, M. & Fleming, M. (1998). (Eds.). *Language learning in intercultural perspective. Approaches through drama and ethnography*. Cambridge, Cambridge University Press.
- Byram, M., Gribkova., & Starkey, B, H. (2002). *Developing the intercultural dimension in language teaching: A practical introduction for teachers*. Council of Europe. Strasbourg. Retrieved on April 20, 2016 from <http://irc.cornell.edu/director/intercultural.pdf>
- Byram, K., & Kramersch, C. (2008). Why Is It so Difficult to Teach Language as Culture? In, *The German Quarterly* (81).1 (Winter 2008). (pp: 20-34).
- Byram, M., & Morgan, C., & Colleagues. (1994). *Teaching-and-learning-language-and-culture*. Clevedon Avon: Multilingual Matters.
- Byram, M., Nichols, A., & Stevens, D., (2001). *Developing intercultural competence in practice*. Clevedon and Buffalo: Multilingual Matters.

- Byram, M., & Risager, K. (1999). *Language Teachers, Politics and Cultures*. Clevedon: Multilingual Matters.
- Byram, M., & Zarate, G. (1997a). Definitions, objectives and assessment of socio-cultural competence. In Byram, M., Zarate G., & Neuner, G. (1997). *Sociocultural competence in language learning and teaching*. Strasbourg: Council of Europe: 7-43.
- Canale, M. (1983). From communicative competence to communicative language pedagogy. In Richards, J. C., & Schmidt, R. W. (Eds.), *Language and communication*, 2-27. London: Longman.
- Canale, M., & Swain, M. (1980). Theoretical bases of communicative approaches to second language teaching and testing. *Applied Linguistics*, 1, 1-47.
- Carter, R. (1998). *Vocabulary, applied linguistics perspectives* (2nd Ed). London: Routledge
- Celce-Murcia, M., Dörnyei, Z., & Thurrell, S. (1995). Communicative competence: A pedagogically motivated model with context specifications. *Issues in Applied Linguistics* 6: (pp:5–35).
- Chen, H. S. (2009). *Intercultural Team Teaching: A Study of Foreign and Local EFL Teachers in Taiwan*. Unpublished PhD, University of Durham, England.
- Chen, G.M., & W.J. Starosta. (1996). Intercultural communication competence: a synthesis. In B.R. Burleson (Ed) *Communication Yearbook*, 19, 353-384.
- Chomsky, N. (1965). *Aspects of the Theory of Syntax*, Cambridge, Massachusetts: MIT Press.
- Chomsky, N. (1980). *Rules and representations*. New York: Columbia University Press.
- Chung-hong Leung, D., & Crisp, P. (2011). Cantonese and English Bodies Do Talk: A Cross-Cultural, Metaphor–Metonymy Study on Body-Part Idioms. In, *Researching Chinese Learners Skills, Perceptions and Intercultural Adaptations*. Edited by Lixian Jin & Martin Cortazzi. Palgrave Macmillan (pp: 43-66)
- Cieslicka, A. B. (2006). Literal salience in on-line processing of idiomatic expressions by second language learners [Electronic version]. *Second Language Research*, 22, (pp: 115-44).
- Cieślicka, A. B. (2015). Idiom acquisition and processing by second/foreign language learners. In, *Bilingual figurative language processing*. Heredia, R.R & Cieślicka, A. B. (pp.208-244). Cambridge University Press.
- Cohen, L., Manion, L., Morrison, K., & Morrison, K. (2007). *Research methods in education* (6<sup>th</sup> Ed.). New York: Routledge.
- Cohen, L., Manion, L., Morrison, K., (2011). *Research methods in education* (7<sup>th</sup> Ed.). New York: Routledge.

- Conférence nationale des universités, élargie au secteur socioéconomique et dédiée à l'évaluation de la mise en œuvre du système LMD / Conférence nationale des universités, élargie au secteur socioéconomique et dédiée à l'évaluation de la mise en œuvre du système LMD* (12-13 Janvier 2016; Palais des nations, Alger).
- Conklin, K., & Schmitt, N. (2012). The processing of formulaic language. *Annual Review of Applied Linguistics*, 32, 45-61. <http://dx.doi.org/10.1017/S0267190512000074>
- Corbett, J. (2003). *An Intercultural approach to English language teaching*. Clevedon: Multilingual Matters.
- Council of Europe (2001). *Common European Framework of Reference for Languages: Learning, teaching, assessment* (CEFR). Cambridge: Cambridge University Press. Retrieved from: [https://www.coe.int/t/dg4/linguistic/Source/Framework\\_EN.pdf](https://www.coe.int/t/dg4/linguistic/Source/Framework_EN.pdf)
- Cowie, A, P. (1998). Introduction. In: *Phraseology: Theory, Analysis, and Applications*. Cowie, Anthony (ed.). US: Oxford University Press. (pp:1–22).
- Creswell, J. W. (1994). *Research design: Qualitative and quantitative approaches*. Thousand Oaks, CA: Sage.
- Creswell, J. W. (2012). *Educational research: Planning, conducting, and evaluating quantitative and qualitative research* (4th Ed.). Boston, MA: Pearson.
- Crozet, C., & Liddicoat, A. (1999). The challenge of intercultural teaching: Engaging with culture in the classroom. In J. Lo Bianco, A. Liddicoat, & C. Crozet (Eds.), *Striving for the third place: Intercultural competence through language education* (pp. 113-123). Melbourne: Language Australia.
- Crystal, D. (2003). *The English language: A guided tour of the language*. London: Penguin Group.
- Cushner, K., & Brislin, R. W. (1996). *Intercultural Interactions: A Practical Guide*. Thousand Oaks: SAGE Publications.
- Cushner, K., McClelland, M., & Safford, P. (1996). *Human Diversity in Education: An Integrative Approach*. New York: McGraw-Hill.
- Damen, L. (1987). *Cultural learning: The fifth dimension in the language classroom*. Reading, MA: Addison-Wesley Publishing Company.
- Deardorff, D. K. (2006). Identification and assessment of intercultural competence as a student outcome of internationalization. *Journal of Studies International Education*, 10 (3), 241–266. Doi: 10.1177/1028315306287002
- Deignan, A. (1999a). Linguistic metaphor and collocation in nonliterary corpus data. In, *Metaphor and symbol*, 14/1 19-36.

- Deignan, A. (1999b). Corpus-based research into metaphor. In L. Cameron and G. Low, eds., Deignan (2005). *Metaphor and corpus linguistics*. Amsterdam/Philadelphia: John Benjamins Publishing Company.
- Deniz, S. (2010). Student teachers' evaluation of the motivational strategies used in foreign language learning teaching. In, *Social Behavior and Personality: An International Journal*. 38(9), (pp: 269-1286).
- Dervin, F., &Liddicoat, A.J. (ed.). (2013). *Linguistics for intercultural education*. John Benjamins Publishing Company, United States.
- Dobrovolskij, D.,&Pirainen, E. (2006). Cultural knowledge and idioms. In: *International journal of English studies* 6/1, 2006, 27-41 (=New Advances in Phraseological Research, Ed. By Flor Mena-Martinez). ISSN1578-7044
- Dornyei, Z. (2007). *Research methods in applied linguistics: quantitative, qualitative, and mixed methodologies*. Oxford. Oxford University Press.
- Duranti, A. (1997). *Linguistic anthropology*. Cambridge: Cambridge University Press.
- Ellis, N. C. (2008). Phraseology: The periphery and the heart of language. Preface to F. Meunier; S. Granger (Eds.), *Phraseology in language learning and teaching*, pp. 1-13. Amsterdam: John Benjamins.
- Engberg-Pedersen, E. (1995). Point of view expressed through shifters. In K. Emmorey& J. S. Reilly (Eds.), *Language, Gesture, and Space* (pp. 133– 154). Hillsdale, NJ: Lawrence Erlbaum Associates.
- Evans, V., Bergen, B. K., &Zinken, J. (2007). The Cognitive Linguistic enterprise: An overview. In, *The cognitive linguistics reader*. London: Equinox, 2007.
- Facchinetti, R. (2012). Introduction. In, *A cultural journey through the English lexicon*. Cambridge Scholars Publishing. (pp.1-5)
- Fantini, A .E. (2009). Assessing intercultural competence: Issues and tools. In D. Deardorff (Ed.), *The SAGE handbook of intercultural competence* (pp. 456-476). Thousand Oaks, CA: SAGE Publications.
- Fantini, A. E. (2012). Language: An essential component of intercultural communicative competence. In Jackson, J. *The Routledge handbook of language and intercultural communication*. Routledge (p. 263-278).
- Feng, M. (1997). *Metaphorical Thinking across Languages and Cultures: Its Implications for ESL/EFL Writing*. Ph. D. Dissertation. State University of New York at Buffalo.
- Fernando, C. (1996). *Idioms and idiomaticity*. Oxford: Oxford University Press.



- Fishman, J. A. (1996). Summary and interpretation: Post-imperial English 1940-1990. In J. A. Fishman, A. W. Conrad, & A. Rubal-Lopez (Eds.), *Post-imperial English. Status change in former British and American colonies, 1940-1990* (pp. 623-641). Berlin & New York: Mouton de Gruyter.
- Flavell, L., & Flavell, R. (1992). *Dictionary of idioms and their origins*. London: Kyle Cathie.
- Fraenkel, J.R., & Wallen, N.E. (2009, 2012). *How to design and evaluate research*. (7<sup>th</sup> and 8<sup>th</sup> Ed). McGraw-Hill Higher Education.
- Fraser, B. (1970). Idioms within a transformational grammar. *Foundations of Language* 6, 22-42.
- Friedrich, P. (1989). Language, ideology and political economy. *American anthropologist*, 91, 295–305.
- Gabryś-Barker, D. (2014). What's in a Name? Naming Habits in Polish and Portuguese Food Culture. In: Łyda A., Szcześniak K. (Eds). *Awareness in action. Second language learning and teaching*. Springer, Cham. (pp.209-223).
- Gall, M. D., Gall, J. P., & Borg, W. R. (2007). *Educational research: An introduction*. 8th Ed. Boston, MA: Pearson Education, Inc.
- Gardner, R. C., & Lambert, W. E. (1972). *Attitudes and motivation in second language learning*. Rowley, MA: Newbury House.
- Gay, L. R., & Airasian, P. (2003). *Instructive research: Competencies for examination and Applications (seventh ed.)*. Upper Saddle River, NJ: Pearson Education, Inc.
- Gay, L. R., Mills, G. E., & Airasian, P. (2006). *Educational research: Competencies for analysis and application*. Ohio: Pearson Prentice Hall.
- Gay, L. R., Mills, G. E., & Airasian, P. W. (2011). *Educational research: competencies for analysis and applications*. 10<sup>th</sup> Ed. Columbus, OH: Pearson.
- Geeraerts, D., & Cuyckens, H. (2007). *The oxford handbook of cognitive linguistics*. (eds.) Oxford: Oxford University Press, 566-588.
- Geertz C. (1973). *The interpretation of cultures*. New York: Basic. 1973. 476 p. [Institute for Advanced Study, Princeton. NJ].
- Gewehr, W. (2002). 'Let's take the bull by the horns!' Phraseology in modern language teaching. In, *Aspects of Modern Language Teaching in Europe*. Edited By W. Gewehr, G. Catsimali, P. Faber, M. Jiménez Raya, & A. J. Peck. (pp: 190-217).
- Gibbs, R. (1993). Process and products in making sense of tropes. In A. Ortony (Ed.), *Metaphor and thought*, pp. 252-276. Cambridge: Cambridge University Press.

- Giroux, H. (1992). *Border crossings: Cultural workers and the politics of education*. New York: Routledge.
- Gläser, R. (1984): Terminological Problems in Linguistics with Special Reference to Neologisms, in: *LEXeter '83 Proceedings (Lexicographica Series Maior 1)* ed. by R.R.K. Hartmann, Tübingen: Maxx Niemeyer, 345-351.
- Goodenough, W. (1957). Cultural Anthropology and Linguistics, in P. Garvin (ed.), *Report of the Seventh Annual Roundtable on Linguistics and Language Study* (Washington, DC: Georgetown University), pp. 167–173.
- Gudykunst, W.B. (Ed.). (2003). *Cross-cultural and intercultural communication* (2nd Ed.). Fullerton: Sage Publications.
- Gudykunst, W.B., & Kim, Y. Y. (2007). *Communicating with strangers: An Approach to intercultural communication* (4<sup>th</sup> Ed). Shanghai: Shanghai Foreign Language Education Press.
- Guilherme, M. (2002). *Critical citizens for an intercultural world: Foreign language education as cultural politics*. Clevedon: Multilingual Matters Ltd.
- Hall, E. T. (1959, 1973). *The Silent language*. New York: Anchor Books.
- Hall, E. T. (1976, 1989). *Beyond culture*. New York: Doubleday.
- Hamilton, L. (2011). *Case studies in educational research*. Retrieved from <http://www.bera.ac.uk/resources/case-studies-educational-research>
- Heller, M. (2011). *Paths to post-nationalism. A critical ethnography of language and identity*. Oxford University Press.
- Hinkel, E. (Ed.) (1999). *Culture in second language teaching and learning*. Cambridge: Cambridge University Press.
- Hittleman, D. R., & Simon, A. J. (2002). *Interpreting educational research. An introduction for consumers of research* (3rd ed.). New Jersey: Merrill Prentice Hall.
- Hofstede, G. (1980). *Culture's consequences: international differences in work-related values*. Beverly Hills: Sage.
- Hofstede, G. (1991). *Cultures and organizations: Software of the mind*. London, UK: McGraw-Hill.
- Hofstede, G. H., Hofstede, G. J., & Minkov, M. (2010). *Cultures and organizations: Software of the mind* (3rd ed.). New York, NY: McGraw-Hill.
- Holtgraves, T. (2002). *Language as social action: Social psychology and language use*. Lawrence Erlbaum Associates, Publishers Mahwah, New Jersey London.

- House, J. (2008): Intercultural discourse and translation. In, *LSP translation scenarios selected contributions to the EU Marie Curie conference*. Vienna 2007. Edited by Heidrun
- Hudson, R.A. (1998). *Sociolinguistics*. (2nd Ed.). Cambridge University Press.
- Hymes, D.H. (1964). *Language in culture and society*. New Delhi: Allied Press.
- Hymes, D. H. (1972). On communicative competence. In J. B. Pride & J. Holmes (Eds.), *Sociolinguistics*. Harmondsworth, England: Penguin Books.
- Hymes, D. H. (1979). On communicative competence. In Brumfit, C.J. & Johnson K (Eds.), *the communicative approach to language teaching*. 1-26.
- Jackendoff, R. (2007). *Language, consciousness, culture: essays on mental structure*. Cambridge: The MIT Press, 2007. 978-0-262-10119-6.
- Jackson, J. (2014). *Introducing language and intercultural communication*. Routledge Taylor & Francis Group.
- Jandt, F. E. (2007). *An introduction to intercultural communication: Identities in a global community* (5th Ed.). Thousand Oaks, London, New Delhi: Sage.
- Jandt, F.E. (2010). *An introduction to intercultural communication: identities in a global community*. 6th Ed. CA: Sage Publications.
- Johnson, M. (1987). *The body in the mind: the bodily basis of meaning, imagination, and reason*. University of Chicago Press, Chicago, 1987. ISBN 0226403173.
- Kachru, B. B. (1985). Standards, codification, and sociolinguistic realism: The English language in the outer circle. In: Quirk, R., & H. Widdowson, (eds.) *English in the world: Teaching and learning the language and the literature*. Cambridge: Cambridge University Press.
- Katz, J., & Postal, P. (1964). *An integrated theory of linguistic description*. Cambridge, Mass.: MIT Press.
- Kecskes, I. (2002). *Situation-Bound Utterances in L1 and L2*. Mouton de Gruyter, Studies on Language Acquisition 19.
- Kecskes, I. (2014). *Intercultural Pragmatics*. New York: Oxford University Press.
- Knutson, E. (2006). Cross-cultural awareness for second/foreign language learners. *Canadian Modern Language Review*, 62, (pp: 591-610).
- Kövecses, Z. (2000). *Metaphor and emotion: Language, culture, and body in human feeling*. Cambridge: Cambridge University Press, 223p.
- Kövecses, Z. (2001): A cognitive linguistic view of learning idioms in an FLT context. In: Pütz, M./Niemeier, S./Dirven, R. (Eds.): *Applied Cognitive Linguistics. Language Pedagogy, vol. II*, Berlin: Mouton de Gruyter, 87-115.

- Kövecses, Z. (2002). *Metaphor: A practical introduction*. Oxford/ New York: Oxford University Press.
- Kövecses, Z. (2005). *Metaphor in Culture: Universality and Variation*. New York and Cambridge: Cambridge University Press.
- kövecses, Z. (2006). *Language, mind, and culture. A practical introduction*. Oxford and New York: Oxford University Press.
- kövecses, Z. (2010). *Metaphor: A practical introduction*. 2<sup>nd</sup> Edition. Oxford University Press
- kövecses, Z., & Szabo, P. (1996). Idioms: A view from cognitive semantics. *Applied linguistics*, Vol 17, No 3 (326-355). Oxford University Press.
- Kramersch, C. (1993). *Context and culture in language teaching*. Oxford: Oxford University Press.
- Kramersch, C. (1995). The cultural component of language teaching. *Language, Culture and Curriculum*, 8(2), 83-92.
- Kramersch, C. (1998). *Language and culture*. Oxford: Oxford University Press.
- Kramersch, C. (2009b). *The multilingual subject. What foreign language learners say about their experience and why it matters*. Oxford: Oxford University Press
- Kramersch, C. (2015). Language and culture in second language learning. In Sharifian, F. (Ed.). *The routledge handbook of language and culture* (pp. 403–416). New York/London: Routledge.
- Kress, G. (1988). Communication and culture. In Kress, G. (Ed). *Communication and culture: An introduction*. (pp. 1–21). Kensington, Australia: New South Wales University Press.
- Kroeber, A.L., & Kluckhohn, C. (1952). *Culture: A critical review of concepts and definitions*. Harvard University Peabody Museum of American Archeology and Ethnology Papers 47.
- Labov, W. (1972). *Sociolinguistic patterns*. Philadelphia, PA: University of Pennsylvania Press.
- Lafayette, R. (1997). Integrating the teaching of culture into the foreign language classroom. In Heusinkveld, P. R. (Ed.) *Pathways to culture: Readings on teaching culture in the foreign language class*. Yarmouth, ME, Intercultural Press.
- Lakoff, G. (1987). *Women, fire and dangerous things*. University of Chicago.
- Lakoff, G. (1993). The contemporary theory of metaphor. In A. Ortony (Ed). *Metaphor and Thought*. (2d Ed.). Cambridge: Cambridge University Press, pp. 202–251.
- Lakoff, G., & Johnson, M. (1980). *Metaphors we live by*. Chicago: University of Chicago Press.
- Lakoff, G., & Johnson, M. (1999): *Philosophy in the Flesh. The Embodied Mind and its Challenge to Western Thought*, New York: Basic Books.

- Lakoff, G., & Turner, M. (1989). *More than cool reason: A field guide to poetic metaphor*. Chicago: University of Chicago Press.
- Langacker, R.W. (1987). *Foundations of cognitive grammar, Vol. I, Theoretical prerequisites*. Stanford, California: Stanford University Press.
- Langlotz, A. (2006a). *Idiomatic creativity. A cognitive-linguistic model of idiom-representation and idiom-variation in English*. John Benjamins Publishing Company Amsterdam/Philadelphia.
- Lazar, G. (1996). Using figurative language to expand students' vocabulary.in, *ELT Journal*, 50, 43-51. <http://dx.doi.org/10.1093/elt/50.1.43>
- Levorato, M. C. (1993). The Acquisition of idioms and the development of figurative competence. In, *Idioms: Processing, structure, and interpretation*. Edited by Cristina Cacciari.
- Li, D. (2004). Trustworthiness of think-aloud protocols in the study of translation processes. *International Journal of Applied Linguistics*, 14(3), 301-313. doi: 10.1111/j.1473-4192.2004.00067.x
- Liddicoat, A. J. (2002). Static and dynamic views of culture and intercultural language acquisition. *Babel*, 36 (3), 4-11, 37.
- Liddicoat, A., Papademetre, L., Scarino, A., & Kohler, M. (2003). Report on intercultural language learning. *Canberra, AU: Department of Education, Science and Training*. Retrieved from: <http://www1.curriculum.edu.au/nalsas/pdf/intercultural.pdf>.
- Liddicoat, A.J., & Sacrino, A. (2013). *Intercultural language teaching and learning*. New York: Wiley and Sons.
- Liontas, J. I. (2015). Straight from the horse's mouth: Idiomaticity revisited. In R. R. Heredia & A. B. Cieslicka (Eds.), *Bilingual figurative language processing* (pp. 301–340). New York, NY: Cambridge University Press.
- Liu S, Volcic Z., & Gallois C. (2011). *Introducing intercultural communication. Global cultures and contexts*. London, Sage.
- Lustig, M. W., & Koester, J. (1999). *Intercultural competence: Interpersonal communication across cultures* (3rd Ed.). New York, NY: Longman.
- Maalej, Z. (2008). 'Translating metaphor between unrelated cultures: A cognitive –pragmatic perspective', *Sayyab Translation Journal (STJ)* 1, (pp:60-82).
- MacArthur, F., & Oncins-Martinez, J.L. (2012). *Metaphor in Use. Context, culture, and communication*. (Ed) by Fiona MacArthur José Luis Oncins-Martinez, Manuel Sanchez-

- Garcia, Ana Maria Piquer-Piriz. John Benjamins Publishing Company Amsterdam / Philadelphia.
- Mackey, A., & Gass, S. M. (2005). *Second language research: Methodology and design*. New Jersey: Lawrence Erlbaum Associates Inc.
- Martin, J., & Nakayama, T. (2008). *Experiencing intercultural communication: An introduction*. (3rd ed.). New York, NY: McGraw Hill.
- Matsumoto, D., & Yoo, S.H. (2005). Culture and applied nonverbal communication. In, *Applications of nonverbal communication*. Edited by Ronald E. Riggio and Robert S. McKay, L. S. (2002). *Teaching English as an international language. Teaching and learning in the language classroom*. Oxford: Oxford University Press
- McQueen, R. A., & Knussen, C. (2006). *Introduction to research methods and statistics in psychology*. Harlow, England: Prentice Hall.
- MESRS, (2011). *Guide pratique de mise en œuvre et de suivi du LMD*. Alger, <http://www.mesr.edu.dz>.
- Meunier F., & Granger, S. (eds). (2008). *Phraseology in Foreign Language Learning and Teaching*. John Benjamins.
- Mitchell, C. (2014). The potential of metaphor in ESL pedagogy: A pilot case study. In, *Inconnexions. International professional communication journal | revista de comunicação profissional internacional* · 2(1), (pp.75-87). December 2014.
- Moon, R. (1997): Vocabulary connections: multi-words items in English. In, Schmitt, N./McCarthy, M. (Eds.): *Vocabulary. Description, Acquisition and Pedagogy*, Cambridge: CUP, 40-63.
- Mouas. S., & Ghour. A. (2016). EFL teachers' perceptions and practices of intercultural teaching in the department of English language and literature at Batna 2 University: The current situation and the way forward. In, *مجلة العلوم الاجتماعية والإنسانية العدد 36 جوان 2017 م جامعة باتنة 1*.
- Murray, K., & Rosamund, M. (2006). *Introducing metaphor*. London and New York: Routledge.
- Nieto, S. (1999). *The Light in their eyes: Creating multicultural learning communities*. New York: Teachers College Press.
- Nieto, S. (2010). *Language, culture, and teaching: Critical perspectives* (2nd ed.). New York, NY: Routledge.
- Nippold, M. A. (1998). *Later language development: The school-age and adolescent years*. Austin, Texas: Pro-Ed.
- Numberg, G., Sag, I. A., & Wasow, T. (1994). Idioms. *Language*, 70, (pp:491-534).

- Nunberg, G. (1978). *The Pragmatics of reference*. Bloomington: Indiana University Linguistics Club.
- Palmer, G. B. (1996). *Toward a Theory of Cultural Linguistics*. Austin, TX: University of Texas Press.
- Palmer, G.B., & Sharifian, F. (2007). Applied cultural linguistics. An emerging paradigm. In, *Applied cultural linguistics. Implications for second language learning and intercultural communication (ed)*. John Benjamins Publishing Company Amsterdam. Philadelphia
- Parmenter, L. (2003). Describing and defining intercultural communication competence: international perspectives. In Byram, M. (Eds.), *Intercultural competence* (pp:119-143). Strasbourg: Council of Europe.
- Philipsen, G. (1992). *Speaking culturally: Explorations in social communication*. Albany, NY: State University of New York Press.
- Piirainen, E. (2011). Idiom motivation from cultural perspectives: metaphors, symbols, intertextuality. In: Antonio Pamiés & Dmitriy Dobrovolskiy (eds.) *Linguo-cultural Competence and Phraseological Motivation*. Baltmannsweiler: Schneider Verlag.
- Pillai, Punya, and Nandita Chaudhary, (2009). Culture in minds and societies: Foundations of cultural psychology [Book Review]. *Psychological Studies* 54, (pp: 238–239).
- Phillip, G. (2007). Idioms. In, K. Malmkjaer. (ed.). *The linguistics encyclopedia*. (3<sup>rd</sup> Ed). London: Routledge. (pp.266-269).
- Pulverness, A. (2014). Materials for cultural awareness. In, *Developing materials for language teaching*. (2<sup>nd</sup> Ed). Edited by Brian Tomlinson. Bloomsbury Academic
- Pu'tz, M., & Verspoor, M. H. (2000). *Explorations in linguistic relativity*. John Benjamins, eds. Amsterdam.
- Qualls, C. D., & Harris, J.L. (2013). Working memory, figurative language type, and reading ability: Influencing factors in africanamerican adults' comprehension of figurative language. *American journal of speech-language pathology*, Vol. 12 (pp: 92–102)
- Richards, I.A. (1936). *The Philosophy of rhetoric*. New York: Open University Press.
- Richards, J.C. & Rodgers, T.S. (2001). *Approaches and methods in language teaching* (2nd ed.). Cambridge: Cambridge University Press.
- Richardson, V. (1996). The role of attitudes and beliefs in learning to teach. In J. Sikula (Ed.), *Handbook of research on teacher education* (pp: 102–119). New York: Macmillan.
- Ricoeur, P. (1978). *The Rule of Metaphor: The Creation of meaning in language*. London: Routledge & Kegan Paul.

- Risager, K. (2005). Languaculture as a key concept in language and culture teaching. In H.H.A.F. Bent Preisler, S. Kjaerbeck & K. Risager (Eds.). *The consequences of mobility* (pp: 185–196). Roskilde: Roskilde University.
- Robson, C. (2011). *Real world research*. Chichester: Wiley.
- Ronald, C., Nelson, J., Morgan, R., & Marchand-Martella, N. (2013). *Understanding and Interpreting Educational Research*. New York: The Guilford Press.
- Samovar, L. A., Porter, R. E., & McDaniel, E. R. (2009). *Communication between cultures*. Cengage Learning.
- Samovar, L.A., Porter, R.E., McDaniel, E.R., & Roy, C.S. (2012). *Communication between cultures*, 8<sup>th</sup> Ed, Boston: Wadsworth Cengage Learning.
- Sapir, E. (1949). *Culture, language and personality*. The regents of the University of California.
- Saville-Troike, M. (2003). *The Ethnography of communication: An introduction*. Oxford, UK: Blackwell.
- Sawyer, R. (2011). *The Impact of New Social Media on Intercultural Adaptation*. Senior Honors Projects. Paper 242.
- Scarino, A. (2009). Assessing intercultural capability in learning languages: Some issues and considerations. *Language teaching*, 42 (1): 67–80.
- Scarino, A., & Liddicoat, A. J. (2009). *Teaching and learning languages: A guide*. Carlton South Vic, Australia: Australian Government.
- Schulz, R. A. (2006). The challenge of assessing cultural understanding in the context of foreign language instruction. *Foreign Language Annals*, 40(1), (pp: 9-26).
- Schwartz, S. H. (2006). A theory of cultural value orientations: Explication and applications. *Comparative Sociology*, 5, (pp: 137-182).
- Sercu, L. (Ed.). (2005). *Foreign language teachers and intercultural competence*. Clevedon, England: Multi-lingual Matters.
- Sercu, L. (2010). Assessing intercultural competence: More questions than answers. In A. Paran A. & L. Sercu (Eds.), *Testing the untestable in language education* (pp. 17-34). Clevedon: Multilingual Matters.
- Sercu, L., Bandura, E., Castro, P., Davcheva, L., Laskaridou, C., Lundgren, U., Méndez García, M.C., & Ryan, P. (2005). *Foreign Language Teachers and Intercultural Competence. An International Investigation*. Clevedon: Multilingual Matters.
- Sercu, L., & Raya J. (2007). Introduction. In Jiménez Raya, M. y Sercu, L. (eds.). *Challenges in teacher development: Learner autonomy and intercultural competence*. Frankfurtam Main: Peter Lang.



- Sharifian, F. (2002). Chaos in Aboriginal English discourse. In: Andy Kirkpatrick (ed.), *Englishes in Asia: Communication, Identity, Power and Education*, 125–141. Melbourne: Language Australia.
- Sharifian, F. (2003). On cultural conceptualisations. *Journal of Cognition and Culture* (3)3: (pp: 187–207).
- Sharifian, F. (2011). *Cultural conceptualisations and language: Theoretical framework and applications*. Amsterdam: John Benjamins.
- Sharifian, F. (2014). Advances in cultural linguistics. In, *Approaches to Language, Culture, and Cognition. The Intersection of Cognitive Linguistics and Linguistic Anthropology*, ed. Masataka Yamaguchi, Dennis Tay, and Benjamin Blount.(pp: 99–123). Houndsmills, Basingstoke and New York: Palgrave Macmillan.
- Sharifian, F. (ed.) (2015). *The Routledge handbook of language and culture*. NewYork/London: Routledge. Taylor and Francis Group.
- Sharifian, F. (2017). Cultural Linguistics: The State of the Art. In, *Advances in Cultural Linguistics*. Edited by FarzadSharifian. Springer
- Sinclair, J.M. (1991). *Corpus, concordance, collocation*. Oxford: Oxford University Press
- Skandera, P. (2007). *Phraseology and culture in English*. Berlin; New York: De Gruyter.
- Skopinskaja, L. (2009). Assessing intercultural communicative competence: test construction issues. Retrieved from: <https://www.gerflint.fr/Base/Baltique6/liljana.pdf>
- Smith, L. P. (1925). *Words and idioms: study in the English language*. Houghton Mifflin, Boston
- Smith, G. P. (1998). *Common sense about common knowledge: The knowledge bases for diversity*. Washington, DC: American Association of Colleges for Teacher Education.
- Spencer-Oatey, H. (2000). *Culturally Speaking: Managing rapport through talk across cultures*. London, Continuum.
- Spencer-Oatey, H. (2008). Face, (im)politeness and rapport. In Helen Spencer-Oatey (Ed). *Culturally speaking: culture, communication and politeness theory* (pp: 11-47). London: Continuum.
- Steele, R. (1996). Developing intercultural competence through foreign language instruction. In J.E. Alatis et al. (eds.), *Linguistics, language acquisition, and language variation: Current trends and future prospects*. Washington, D.C.: Georgetown University Press: (pp: 70-83).
- Steen, G., & Gibbs, R. W. (eds). (1999). *Metaphor in cognitive linguistics*. John Benjamins, Amsterdam,

- Stern, H. H. (1992). *Issues and options in language teaching* (edited posthumously by Patrick Allen & Birgit Harley). Oxford: Oxford University Press.
- Teliya, V; Bragina, N; Oparina, E., & Sandomirskaja, I. (1998). Phraseology as a language of culture. In: Cowie, A.P. (ed.) *Phraseology, Theory, Analysis and Applications*. Oxford / New York: Oxford University Press. (pp: 55-78).
- Ting-Toomey, S. (1999). *Communication across Cultures*. New York: The Guilford Press.
- Ting-Toomey, S., & Chung, L. C. (2005). *Understanding intercultural communication*. New York, NY: Oxford University Press.
- Tomalin, B. & Stempleski, S. (1993). *Cultural awareness*. Oxford: Oxford University press.
- Tomic, A. (2000). A critical pedagogy for teaching intercultural communication to language learners, in McBride, N., & Seago, K. (2000): *Target culture-target language?* (London: CILT)
- Trompenaars, F., & Hampden-Turner, C. (1998). *Riding the waves of culture*; McGraw-Hill, New York, NY, USA.
- Tylor, E.B. (1871). *Primitive Culture. Volume I*. London: John Murray.
- UNESCO. (2006). *UNESCO guidelines on intercultural education*. Paris: UNESCO.
- Van Ek, J.A. (1986). *Objectives for foreign language learning. Vol. I: Scope*. Strasbourg: Council of Europe.
- Wang, Y., & Rendle-Short, J. (2013). Making the 'invisible' visible: A conversation analytic approach to intercultural teaching and learning in the Chinese Mandarin language classroom. In F. Dervin, & A.J. Liddicoat (Ed.), *Linguistics for intercultural education*. (pp: 113-135). John Benjamins Publishing Company, United States.
- Wardhaugh, R. (2006). *An Introduction to sociolinguistics*, New York: Wiley-Blackwell.
- Wasow, T., Sag, I., & Nunberg, G. (1983). Idioms: An interim report. In S. Hattori & K. Inoue (Eds). *Proceedings of the 13th international congress of linguistics*. Tokyo: CIPL.
- Weaver, G. R. (1986). Understanding and coping with cross-cultural adjustment Stress. In R.M. Paige (Ed). *Cross-cultural orientation. New conceptualizations and applications*. Lanham MD: University Press of America.
- Weaver, G. R. (1993). Understanding and Coping with Cross-cultural Adjustment Stress. In M. Paige (ed.), *Education for the Intercultural Experience*, Second Edition. Yarmouth, ME: Intercultural Press. (pp: 137-167).
- Weedon, C. (1987). *Feminist practice and poststructuralist theory*. (2<sup>nd</sup> Ed). Oxford: Blackwell.

- Weinreich, U. (1969). Problems in the analysis of idioms. In J. Puhvel (Ed.), *Substance and structure of language* (pp: 23-81). Berkeley & Los Angeles: University of California Press.
- Whorf, B. L. (1956). Language, thought and reality: *Selected writings of Benjamin Lee Whorf*. Ed. John B. Carroll. (Ed.), MIT Press.
- Widdowson, H. G. (1978). *Teaching language as communication*. Oxford: Oxford University Press.
- Widdowson, H. G. (1998b). Skills, abilities and contexts of reality. *Annual review of applied linguistics*, 18, 323–333.
- Wiersma, W. (2000). *Research Methods in Education- An Introduction* (7th Ed.). Massachusetts: Allyn and Bacon.
- Wierzbicka A. (1997). *Understanding cultures through their key words*. Oxford/New York, Oxford University Press.
- Williams, G. (1992). *Sociolinguistics: A sociological critique*. London: Routledge.
- Yamaguchi, M. Tay, D., & Blount, B. (2014). Introduction: Approaches to Language, Culture, and Cognition. In, *Approaches to Language, Culture, and Cognition. The Intersection of Cognitive Linguistics and Linguistic Anthropology* . Palgrave Macmillan. (pp:1-224)
- Yano, Y. (1997). Underlying metaphoric conceptualization of learning and intercultural communication. In, *Intercultural communication studies VII: 2*. 1997-8. (pp:129-136).
- Yin, R. K. (2009). *Case study research: Design and methods*. (Vol. 5). Sage.
- Zhang, J. (2006). Socio-cultural factors in second language acquisition. *Sino-U.S. English Teaching Journal Volume 3 No. 5* (Serial No. 29) ISSN1539-8072, USA, p. 42.

# **APPENDICES**

**Appendix A**  
**Students' Questionnaire N°1**  
**(Phase One: Pilot Study for the whole population)**

Dear student,

This questionnaire is part of a study, the primary concern of which is to identify your perceptions about culture and culture learning and help know your prior experience with intercultural awareness in EFL classes. We would like you help us explore this area by completing this questionnaire.

**Thank you**

**Please put a tick (✓) in the given box and/or by writing your responses in the given blank spaces below.**

**Section One: Students' Perceptions about Culture and Culture Learning**

**1. What first comes to your mind when you hear the term 'culture'?**

.....  
.....  
.....

**2. Do you think that when you learn English, you should learn the culture(s) of the English-speaking countries?**

**Yes, why?**

.....  
.....

**No, why?**

.....  
.....

**3. Do you think the target culture should be incorporated into English classes or should be taught in separate culture courses? Please explain.**

.....  
.....  
.....

**Do you think that when you learn English, your teacher should introduce some aspects of your culture?**

**Yes, why?**

.....  
.....

**No, why?**

.....  
.....

**4. After three years studying at the Department of English, to what extent are you satisfied with how your teachers introduced cultural issues in classroom? Please tick the appropriate response)**

Highly Satisfied	Quite Satisfied	Partially Satisfied	Dissatisfied

**5. Do you think that emphasis on culture-specific knowledge (e.g., food, clothing) is enough to understand how English-speaking people think and behave (e.g., values, beliefs)?**

Yes

No

**Please explain.**

.....  
.....

**6. What do you think teachers should provide you with to raise your intercultural awareness?**

.....  
 .....  
 .....

**Section Two: Students' Initial Level of Intercultural Awareness**

<b>How often have your teachers helped you.....</b>	<b>Very often 5</b>	<b>Often 4</b>	<b>Sometimes 3</b>	<b>Rarely 2</b>	<b>Never 1</b>
Become familiar with the British and/or American cultures (habits, customs, literature, music, art etc)?					
See the link between the way people speak and behave as influenced by their thought?					
Become familiar with the values, beliefs and norms of people belonging to English speaking cultures?					
Promote the acquisition of an open mind and a positive attitude towards other cultures together with a positive interest in how cultures both connect and differ?					
Compare and contrast your own cultural worlds with others to reflect on differences and similarities?					
Develop your awareness of the similarities and differences and acquire reflection on cultural differences between your home and other cultures?					
Acquire increased understanding of your own culture?					
Become aware of how behaviour, beliefs, values and language are culture bound?					
Understand and make connections between your own language and culture and those of the English language?					
Assist you in developing a better understanding of your own identity and culture?					

## Appendix B

### Students' Questionnaire N°2 (Phase Two: Pilot Study for the Sample)

#### **Section One: Students' Background Information and Experience with English**

Please give information about yourself by putting a tick (✓) in the given box and/or by writing your responses in the given blank spaces.

**Gender:** Male  Female

**Age:** .....

**1. How important is it for you to learn English?**

Very important  not important  I don't know

**2. What English would you like to learn to use most? Please, order them starting from**

**1.**

- British English
- American English
- Culture of other countries where English is the native language (Canada, Australia, New Zealand)
- Culture of countries where English is the official language (India, Nigeria, Malaysia, Hong Kong)
- Culture of countries where English is spoken as a foreign language (Japan, Spain, the Netherlands)
- No particular country's culture

**3. Have you ever been / visited an English speaking-country (ies) before?**

Yes ( ) No ( )

If yes, please state the name (s) of the country (ies):.....

How long? Please state the period: .....

**4. Decide which of the reasons given below is the most important and least important for you in studying English. You must rank them 1 to 7 with 1 being the most important and 7 the least important.**

N°	Statements
	Personal interest in the English language and culture
	For future study abroad
	A help for future career and job prospects
	For communication with not only native speakers of English but also non-native speakers of English
	To use Internet sites in English and converse with more and varied people from many different cultures
	To gain access to information and to communicate effectively with people around the world
	Allow me to be as natural in English and more at ease with people who speak English

Others (list): .....

**Section Two: Students' Perceptions and Attitudes towards the Integration of Intercultural Awareness**

5. To what extent do you agree/disagree with the following? On a scale of 1 to 5, (1=Strongly Disagree; 2=Disagree; 3=undecided; 4=Agree; 5=Strongly Agree), please tick the number that most accurately reflects your best choice.

Statements	1	2	3	4	5
1. Integrating foreign culture(s) into English language classes is important.					
2. In a foreign language classroom, learning culture is as important as learning the foreign language.					
3. My teacher should explicitly focus on culture as an integral aspect of the curriculum.					
4. I would like to acquire intercultural knowledge, attitudes and skills through my learning.					
5. It is impossible to learn the foreign language and its culture in an integrated way.					
	1	2	3	4	5
6. It is not possible to teach a foreign language without offering insights into my culture.					
7. In a foreign language class, it is not important to learn about my own culture.					
8. In a foreign language class, it is important to know my and others' cultures in order to understand how people think and behave.					
	1	2	3	4	5
9. In international contacts, misunderstandings arise equally often from linguistic as from cultural differences.					
10. In a foreign language class, it is important to know the types of causes and processes of misunderstanding or breakdown of communication because of cultural differences when interacting with English speakers.					
11. In a foreign language class, it is important to know shared values and beliefs held by Algerian and English speakers.					
12. Before I can learn culture or do anything about the intercultural dimension of foreign language learning, I have to possess a sufficiently high level of proficiency in the foreign language.					
13. When learning English, it is not important to know shared values and beliefs held by speakers in my speech community.					
	1	2	3	4	5
14. The more I know about the foreign culture(s), the more tolerant I am.					
15. Integrating foreign cultures into English language classes helps me become interested to see how others, who have different values, beliefs and behaviours, perceive them.					
16. Integrating foreign cultures into English language classes helps me appreciate the similarities and differences between my own language and culture and the target language and culture.					
17. My teacher should help me respect the others' values and ways of acting and thinking without prejudice or discrimination.					
18. Integrating foreign cultures into English language classes helps me					



appreciate the richness of cultural diversity while maintaining one's own identity.					
19. It is not important to respect the culture of others and accept cultural differences.					
20. It is important to develop attitudes of openness and readiness to cultural diversity in a foreign language class.					
21. In the foreign language classroom, I can only acquire additional cultural knowledge. I cannot acquire intercultural awareness.					
22. Intercultural education has no affect whatsoever on my attitudes.					
23. Developing positive attitudes toward foreign cultures in English language classes is not important.					
	<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>
24. In a foreign language class, it is important to use this knowledge to develop a more objective view of my own ways of thinking.					
25. Integrating foreign cultures into English language classes helps me develop skills and strategies that enable me interpret and understand different cultural worldviews and behaviours.					
26. Reflecting on what my experience of linguistic and cultural diversity helps me develop my intercultural awareness.					
27. My teacher should help me examine and evaluate critically both my own and the others values to awaken my empathy and respect for otherness.					
28. In a foreign language class, it is important to compare what I have noticed about another language and culture with what I already know about other languages and cultures.					
29. The ability to identify and explain areas of misunderstanding in an interaction (e.g., the use of idiomatic expressions) is important.					

### **Section Three: Students' Knowledge and Awareness of Metaphorical Thought in Idioms**

#### **Item 6: How often have your teacher helped you with the following?**

<b>How often have your teachers helped you.....</b>	<b>Never 1</b>	<b>Rarely 2</b>	<b>Sometime s 3</b>	<b>Of ten 4</b>	<b>Very often 5</b>
1. Focus on elements within speech that might lead to misunderstanding?					
2. Bring your culture and the English culture into relation with each other in the classroom using idioms and metaphorical thought?					
3. Notice cross-cultural variation in idioms?					
4. Discover reasons behind this variation and how socio-cultural features may influence individuals' knowledge, beliefs, and values and interfere in the shaping of mappings and conceptualization?					
5. Notice that lexis, vocabulary and figurative language cannot be properly interpreted without taking into consideration their underlying cultural background?					
6. Discover how a lack of understanding of idioms can lead to misinterpretation of the behaviour and meanings of the native language speakers as non-native learners can interpret them incorrectly because their true (and hidden) meanings?					

7. Compare and/or contrast idioms in Algerian Arabic and English in order to understand the semantic, pragmatic and cultural differences?					
8. Know that many idiomatic expressions in Algerian Arabic are used to conceptualize aspects of inner life, in particular values and norms?					
9. Understand how different cultures conceptualize experience?					
10. Discover how figurative language we use originates from the underlying values and assumptions of our culture and society?					
11. Understand the values embedded in words and expressions in my language and in the TL in order to become aware of your own culture and the English culture?					

**Item 7: Do you think there is a relationship between idioms and culture?**

Yes                      No

**If yes, what kind of relationship do they have?**

.....

**Item 8: Give examples of idioms dependent on culture in your language.**

.....

**Item 9: Do you think that explicit knowledge of idioms helps you see the language culture relationship and develop your intercultural awareness?**

Yes                      No

**Please explain**

.....

.....

Thank you for your cooperation!

**Appendix C**  
**The EC Module in Master One Curriculum**

Unité d'Enseignement	VHS	V.H hebdomadaire				Coeff	Crédits	Mode d'évaluation	
	15 sem	C	TD	TP	Autres ( travail personnel			Continu	Examen
<b>UE fondamentales</b>									
<b>UEF</b>									
British civilization and culture 1	67h30	1h30	3h00		82h30	3	6	50%	50%
American civilization and culture 1	67h30	1h30	3h00		82h30	3	6	50%	50%
<b>Ethnography of communication 1</b>	<b>67h30</b>	<b>1h30</b>	<b>3h00</b>		<b>82h30</b>	<b>3</b>	<b>6</b>	<b>50%</b>	<b>50%</b>
<b>UE méthodologie</b>									
<b>UEM1</b>									
Research Methodology 1	45h.00		3h00		55h.00	2	4	100%	
Data Analysis 1	45h.00		3h.00		55h.00	2	4	100%	
Academic writing 1	15h.00		1h.00		10h.00	1	1	100%	
<b>UE découverte</b>									
<b>UED</b>									
Sociolinguistics 1	22h00	1h30			2h30	1	1		100%
Psycholinguistics 1	22h00	1h30			2h30	1	1		100%
<b>UE transversales</b>									
<b>UET</b>									
Computing 1	22h.00	1h.30			2h.30	1	1		100%
<b>1Total Semestre</b>	<b>375h.00</b>	<b>9h.00</b>	<b>16h.00</b>		<b>375h.00</b>	<b>17</b>	<b>30</b>		

## Appendix D

### Outline and Themes of the EC Course

<b>University:</b> Batna 2 <b>Faculty of Letters and Foreign Languages</b>	
<b>Department of English</b>	
<b>Teacher:</b> Mrs. MOUAS	
<b>Course Title:</b> Ethnography of Communication	<b>Level:</b> Master One <b>Promotion:</b> Language and Culture
<b>Academic Year:</b> 2016-2017	<b>Semester:</b> One
<b>Instructor's Name:</b> Mrs. MOUAS samiaanglais@yahoo.fr	<b>Frequency/Week:</b> 2 hours
<b>Pre-requisites:</b> Upper-intermediate level	<b>Materials Needed:</b> Handouts + Book Chapters

<b>Course Description</b>	This course is designed to introduce students to the Ethnography of Communication (EC) an approach to the analysis of language and communication in context. The EC approach, drawn principally from Anthropology and Linguistics, suggests that what language is cannot be separated from how and why it is used. The course is a blend of theory, practice, and method, with particular focus on ' <i>participant observation</i> '. Along with some of the basic 'core' articles that present this perspective, students will read about ethnographic work which has been done (and which is currently being done) on specific topics and in particular geographic locations, while at the same time conducting ethnographic observations within a chosen community or site of interaction (e.g. a coffee shop, a supermarket, a gym, an office, a team working together a collaborative project).
<b>Course Type</b>	<b>Fundamental Unit: Compulsory</b> Class time will be a combination of lecture, work shopping of data (collected by students as well as teacher's ethnographic fieldwork), and discussion (of course readings and students' application of the theoretical concepts in ongoing research assignments).
<b>Pre-requisites</b>	General reading of the topics like: Society, Language & Culture
<b>Course Objectives</b>	<ul style="list-style-type: none"> <li>• To develop in-depth understanding of key areas in EC.</li> <li>• To be able to take issues critically and conduct practical thinking and analysis.</li> <li>• To uncover some of the ways that language is intertwined with social actions, values, beliefs, group memberships, identities and social institutions.</li> <li>• To cultivate the skills linguistic observation and analysis based on the premise that the best way to learn about one's own "ways of speaking" is to contrast them with those of other communities, a process which reveals that what is assumed to be "natural" is in fact culturally unique.</li> </ul>
<b>The readings:</b>	<ul style="list-style-type: none"> <li>• Collection of articles and book chapter by various anthropologists, Ethnography of Communication founders and sociolinguists</li> <li>• Teacher's notes and handouts</li> </ul>
<b>Additional Readings</b>	<ul style="list-style-type: none"> <li>• Saville-Troike, M. (2003). <i>The Ethnography of Communication: An Introduction</i>. Oxford, UK: Blackwell.</li> </ul>

	<ul style="list-style-type: none"> <li>• Hymes, D. M. (1972). On communicative competence. In J. B. Pride and J. Holmes (eds.) <i>Sociolinguistics</i> 269–94. Harmondsworth, Middlesex: Penguin.</li> <li>• Hymes, D. (1974). <i>Foundations in Sociolinguistics: An Ethnographic Approach</i>. Philadelphia: University of Pennsylvania Press.</li> <li>• Hymes D. (1996). Ethnography, Linguistics, Narrative Inequality: Toward an Understanding of Voice, Jane Jackson ed., <i>Routledge Handbook of Language and Intercultural Communication</i>, London and New York: Routledge, 2012.</li> <li>• Scollon, Ron and Suzanne Wong-Scollon. 2003. <i>Discourses in Place: Language in the Material World</i>. London / New York: Routledge.</li> </ul>
<b>Lectures</b>	8 sessions of 2 hours each
<b>Attendance Policy</b>	<b>Attendance is required for a student to be eligible to take the final examination.</b>
<b>Grading</b>	The course will be evaluated on the basis of the following percentage: <ul style="list-style-type: none"> <li>• Attendance +Assignments/Practical + Written TD (Quiz) 50%</li> <li>• Final Semester Exam 50%</li> </ul>

## APPENDIX E

### Outline of the EC Sessions Schedule

Sessions/ Lectures	Topics	Objectives	Course readings to be drawn from the following materials
1&2	<p><b>An Introduction to Ethnography of Communication 1</b></p> <ol style="list-style-type: none"> <li>1. Clearing the Ground: Basic Terms, Concepts and Issues               <ol style="list-style-type: none"> <li>a. Defining Ethnography</li> <li>b. Defining Ethnography of Communication:</li> <li>c. Scope and Focus</li> <li>d. Method</li> <li>e. Historical Background</li> <li>f. Significance</li> </ol> </li> </ol>	<p>To introduce students to the major tenets of EC.</p> <p>To define the main concepts pertaining to this qualitative field of study.</p> <p>To make boundaries to the scope and focus of EC.</p>	<p>- Power point presentation</p> <p>- 2<sup>nd</sup> Chapter of the Book Saville-Troike, M. (2003). <i>The Ethnography of Communication: An Introduction</i>.</p>
3&4	<p><b>An Introduction to Ethnography of Communication 2</b></p> <ol style="list-style-type: none"> <li>2. Speech Community</li> <li>3. Patterns of Communication</li> <li>4. Communicative Functions</li> <li>5. Communicative Competence</li> </ol>	<p>To help students identify the definitions that scholars attribute to speech community.</p> <p>To delimit the scope of ethnographers.</p>	<p>- Power point presentation + Handout</p>
4&5	<p><b>Categories of Talk&amp;Units of Analysis</b></p> <ol style="list-style-type: none"> <li>a. The communicative situation</li> <li>b. The communicative event</li> <li>c. The communicative/speech acts</li> <li>d. Hymes' S P E A K I N G Model</li> </ol>	<p>To become familiar with the theoretical foundations and basic methods commonly employed in the analysis of human communication, i.e. meaningful human behaviour.</p> <p>To become familiar with ethnographic approaches to describing and understanding complex communicative events.</p>	<p>- Power point presentation + Handout</p>
6&7	<p><b>Language, Cognition and Culture</b></p> <p>Linguistic relativity Theory of Linguistic Relativity Sapir-Whorf Hypothesis The hypothesis has two parts: 1. Linguistic determinism – language determines thought 2. Linguistic relativity – difference in language equals difference in thought</p>	<p>-To broaden the students understanding of the debates, controversies and pitfalls in studying the reflexive relation between language, culture and cognition.</p> <p>- To examine the many interrelationships between language, thought and culture (as manifested in language).</p> <p>-To acquaint students with contemporary methods for investigating world view and its relation to language, culture and cognition.</p>	<p><b>Handout:</b> Ideas and findings from various disciplines such as linguistics, anthropology, cultural psychology, philosophy as well as neuroscience will be brought together as far as pros and cons arguments of <b>The Whorfian Hypothesis</b> are concerned.</p> <p>Debating the questions: 1. Do people who speak different languages think differently? 2. Do multilinguals think differently when speaking different languages? 3. Are some thoughts unthinkable without language?</p>
7& 8	<p><b>Verbal and Non-verbal Communication</b></p>	<p>To become familiar with a range of message forms: spoken, written, non-verbal and extra-linguistic across a range of languages and cultures.</p> <p>To discuss the interpersonal as well as intercultural communication when analysing language in use.</p>	<p>- Power point presentation + Handout Hall's (1976) approach</p>

## Appendix F

### Pre-Test/Post-Test

**Code Number: .....**

Dear student,

Please make sure you have completed **all** of the questionnaire items below.

**Rating scale:**

1 = Not at all

2 = Limited

3 = Moderate

4 = Well enough

5= Very well

<b>KNOWLEDGE</b>	<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>
1. I have basic knowledge of the cultural component in the English language.					
2. I have knowledge of shared values and beliefs held by speakers in my speech community.					
3. I have knowledge of shared values and beliefs held by English speakers as it is reflected in their language.					
4. I have knowledge of universally shared experiences embedded in language in my own and the English culture.					
5. I have knowledge of how culture influences how its speakers interpret the world around them in my own and other cultures.					
6. I have knowledge of some intercultural misunderstandings that may come from different conceptualisations of some constructs.					
7. I have knowledge of how many aspects of language are shaped by elements of cultural cognition that have prevailed at different stages in the history of a speech community.					
8. I know the English mentality as it manifests itself in the meaning of English metaphorical thought.					
9. I have basic knowledge and awareness of different conceptualizations of culturally grounded phenomena necessary for the development of intercultural awareness.					
10. I know that English and Algerian speakers share some common knowledge of some concepts.					
11. I have always felt / realized that English people have different values from mine as they are reflected in language.					
12. I have always felt / realized that English people have same values as mine as they are reflected in language.					
<b>ATTITUDES</b>					
<b>I demonstrate</b>					
13. interest in discovering about my own culture.					
14. interest in discovering about the English culture.					

15. interest to see how others, who have different values, beliefs and behaviours, perceive them .					
16. willingness to understand differences in the behaviours, values and attitudes of target culture speakers.					
17. readiness to deal with different ways of perceiving, expressing, interacting, and behaving in the target culture.					
18. interest to explore the underlying assumptions which determine how English people perceive, think and feel so that their values and behaviour can be understood.					
19.willingness to appreciate the similarities and differences between my own language and culture and the target language and culture.					
20. readiness to suspend judgments of any strange behaviour and appreciate different ways of communicating and interacting interculturally.					
21. respect others' values and ways of acting and thinking without prejudice or discrimination .					
22. Interest in and appreciation of the richness of cultural diversity while maintaining one's own identity.					
23. Willingness to develop attitudes of openness and readiness to cultural diversity in a foreign language class.					
<b>SKILLS</b> <b>I am able to</b>					
24. Identify similarities and differences in my language and culture and those of the target language and culture in order to ensure thorough understanding in interaction.					
25. Develop skills and strategies that enable me interpret and understand different cultural worldviews and behaviours.					
26. Identify and explain areas of misunderstanding in interactions with target culture members and explain them in terms of each of the cultural systems present.					
27. Identify and interpret explicit or implicit values in my own and the target culture.					
28. Examine and evaluate critically both my own and the others values to awaken my empathy and respect for otherness.					



## **Appendix G**

### **Follow-up Interview Guide**

Dear student,

We hope you have enjoyed participating in this program. This interview gives you the opportunity to express your views about this course freely and as honestly as possible. Your responses will be kept anonymous.

1. Did you find Interest in discovering about your own culture and about the English culture while processing idioms?
2. To what extent did the program help you develop positive attitudes towards your culture and the English culture?
3. What cultural knowledge have you acquired through the processing of idioms in your language and/the English language?
4. Were you able to identify similarities and differences in your language and culture and compare them with those of the target language and culture that show areas of misunderstanding while interacting?

Thank you again for your cooperation and support!

## ملخص:

توضح هذه الدراسة الاهتمام المتزايد في دمج الثقافة في تعلم/تدريس اللغة الانجليزية كلغة أجنبية كون أن أهميتها معترف بها عالميا، ومع ذلك لم يتوصل إلى توافق في الآراء حول كيفية دمجها، من هذا المنطلق، فإن إسهام بحثنا هذا هو محاولة إثبات أن التعابير الإصلاحية يمكن أن تساعد المتعلمين على فهم اللغة من خلال الثقافة والعكس صحيح مع دمج مقاربات علمي اللسانيات الإدراكية واللسانيات الثقافية لتحليل هاته التعابير.

افتراضنا أنه إن قام المتعلمون (سنة أولى ماستر تخصص لغة وثقافة) للعام الدراسي 2017/2016 بتحليل العبارات الاصطلاحية (لما لها من أهمية كبرى من حيث احتواءها على الثقافة) في العامية الجزائرية واللغة الانجليزية، فإن مستوى وعيهم الثقافي يتحسن.

تمثل هذا البحث في دراسة تجريبية بإتباع مستوى القبلي والبعدي على 80 طالبا من المستوى المذكور أعلاه في جامعة باتنة 2 ممن ابدوا وعيا ثقافيا ناقصا، ثم تقسيمهم إلى مجموعتين من 40 طالبا في المجموعة التجريبية ونفس العدد في مجموعة مراقبة دامت الدراسة ثلاثة أشهر.

ومن هذا وبعد تحليل نتائج الاختبار القبلي والبعدي تبين تحسن ملحوظ للفوج التجريبي الذي تلقى تعليما استنادا على تحليل العبارات الاصطلاحية من حيث الوعي الثقافي لديها.

كما دعمت هذه النتائج بحوار مع 10 طلبة اختيروا عشوائيا من هاته المجموعة لمعرفة آراءهم فيما يتعلق بمدى تحسن وعيهم الثقافي بعد استخدامهم لمجموعة من العبارات الاصطلاحية والذي كشف أن الطلبة المستجوبون اظهروا مواقف وتطورات ايجابية تجاه التجربة.

انطلاقا من النتائج المتحصل عليها، تم تقديم بعض التوصيات لدمج الثقافة في تعلم اللغة الانجليزية بهدف تطوير الوعي الثقافي لدى الطلبة تجاه ثقافتهم والثقافة الانجليزية على حد سواء.

**الكلمات المفتاحية:** الثقافة، الوعي الثقافي، العبارات الاصطلاحية، استعارة مفاهيمية،

الكناية/المجاز المفاهيمي، المعرفة التقليدية، اللسانيات المفاهيمية، اللسانيات الثقافية، التصور الثقافي.

## Résumé

Notre étude témoigne de l'intérêt croissant pour une approche qui intègre la culture dans l'apprentissage / enseignement de l'anglais comme langue étrangère (EFL). Cette culture qui est une composante majeure de l'apprentissage des langues n'a jamais fait l'objet de controverse et son importance est universellement reconnue. Néanmoins, un consensus sur la manière dont elle devrait être intégrée dans l'enseignement des langues ne semble pas aboutir à un accord. La contribution de notre étude consiste à essayer de démontrer que les idiomes peuvent aider les apprenants à comprendre la langue à travers la culture et la culture à travers la langue. Ces dernières années, la linguistique cognitive (CL) et la linguistique culturelle se sont établies comme des approches viables pour analyser les réalisations linguistiques de concepts abstraits d'un point de vue culturel afin de vérifier l'hypothèse selon laquelle la lexis, le vocabulaire et le langage figuré ne peuvent pas être interprétés correctement sans prise en compte de leur contexte culturel sous-jacent. Ce travail qui s'inspire des recherches récentes dans les deux domaines susmentionnés, est en rupture avec les méthodes d'enseignement et d'apprentissage de la culture conventionnelle. La recherche en cours propose un nouveau paradigme pédagogique pour enseigner la culture dans la classe d'anglais comme langue étrangère en décrivant comment les idiomes offrent des possibilités d'apprentissage de la culture. Nous nous proposons d'ajouter un soutien théorique et pédagogique au principe selon lequel l'apprentissage de la culture devrait faire partie intégrante de l'enseignement des langues tout au long du processus du programme d'enseignement de langue. Cette thèse est étayée par un concept d'idiome motivé par une métaphore conceptuelle (du point de vue cognitif linguistique). La recherche décrite dans cette thèse rend compte d'une étude de cas de trois mois portant sur la conception de méthodes mixtes, réalisée au département d'anglais de l'Université Batna 2 au cours de l'année universitaire 2016-2017; l'objectif majeur est l'étude du potentiel du traitement des idiomes pour développer la conscience interculturelle des étudiants de Master One (ICA). Nous nous appuyons sur l'hypothèse que des idiomes motivés par la métaphore conceptuelle, la métonymie conceptuelle et les connaissances conventionnelles peuvent fournir des indications précieuses sur la façon dont les processus impliqués sont conceptualisés et reflètent en même temps des aspects des cultures dont ils émergent. À cette fin, on a émis l'hypothèse que les étudiants du Master 1 d'EFL développeraient leur ICA en traitant des idiomes en tant que métaphores conceptuelles, métonymie conceptuelle et connaissances conventionnelles. En adoptant une véritable conception expérimentale - pré et posttest - avec deux groupes, l'un expérimental (EG) et l'autre témoin (CG) avec un échantillon de 40 élèves chacun, la recherche a été menée en trois phases principales, visaient à apporter des réponses appropriées aux questions de recherche abordées dans cette étude. Au terme de l'expérience, des statistiques descriptives et un t-test pour échantillon indépendant ont été utilisés pour l'analyse des données. Les résultats ont démontré que les élèves de l'EG avaient des performances statistiquement significatives concernant les trois composantes susmentionnées. De plus, les résultats de l'entretien avec l'EG ont montré que la plupart des apprenants avaient une perception positive de cette expérience d'apprentissage et prenaient davantage conscience de l'importance d'intégrer l'ICA dans les cours d'anglais comme langue étrangère et de la valeur des idiomes pour développer leurs connaissances et leurs attitudes positives à l'égard de leur culture et la culture de la langue cible.

**Mots-clés:** Culture, sensibilisation interculturelle, idiomes, métaphore, linguistique cognitive, linguistique culturelle.