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Developing Intercultural Awareness through Analytical and Critical Thinking among First-Year LMD Students of English as a Foreign Language at Batna-2 University

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Dedication

To the soul of my Father Nouredine.

To my family, the source of unconditional love and support.

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Abstract

Intercultural awareness is one of the prerequisites of the active global citizen. Indeed, it enhances understanding and facilitates communication. Henceforth, developing cultural and intercultural awareness should be effectively targeted by all Teaching/learning processes, particularly in foreign language education. However, this is not the case of the Department of English at Batna-2 University. Despite the fact of being exposed to the subject of Culture and Civilisation, which is expected to raise students' awareness towards the British and the American patterns of culture and propel them to respect cultural differences, learners have the propensity to generate contradictory comportments that might be diagnosed as symptoms of intercultural awareness deficiency. This investigation attempts to find a way out of this problem. It explores the impact of promoting critical and analytical thinking skills on intercultural awareness among first-year students of English. It hypothesises that stimulating critical thinking skills through the use of Paul's model in CCL lectures might help students develop intercultural awareness. To test the aforementioned hypothesis, an experimentation involving two randomly selected groups of fifty students each, experimental and control, has been conducted. Various instrumentations namely tests, opinionnaire and observation were used to collect the needed information. The data obtained were analysed qualitatively and quantitatively through factor analysis and T-test. The results demonstrate the efficacy of critical thinking in developing intercultural awareness. Additionally, they suggest that the model used was comprehensible and applicable. Furthermore, the data highlight that critical thinking helps students change their attitudes towards cultural differences and enhances the quality of their thinking so as

they get more engaged in the process of learning. Ergo, this study highly calls for the integration of critical thinking in all subjects meant to teach English as a foreign language.

Keywords: Intercultural awareness, critical thinking, analytical thinking, Paul's model for critical thinking, Culture and Civilisation of Language.

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List of Abbreviations

APA.....	Delphi American Psychological Association Delphi
BA.....	Bachelor of Art
BASIC....	Behavioural Assessment Scale of Intercultural Competence
CA	Cultural Awareness
CCL.....	Culture and Civilisation of Language
CCTDI....	California Critical ThinkingDisposition Inventory
CLIL.....	Content and languageintegrated learning
DMIS.....	Developmental Model of Intercultural Sensitivity
ELE.....	Foreign Language Education
EFL.....	English as a Foreign Language
HOTS....	Higher Order Thinking Skills
FEIL.....	Federation of the Experiment in the International Living
FL.....	Foreign language
IA.....	Intercultural Awareness
IC.....	Intercultural Competence
ICC.....	Intercultural Communicative Competence
IDI.....	Intercultural Development Inventory
IS.....	Intercultural Sensitivity
ICSI.....	Intercultural Competence sensitivity Inventory
ISI.....	Intercultural Sensitivity Index
LMD.....	Licence Master Doctorat
MCQ.....	Multiple Choice Questions

NSFLEP.... National Standards in Foreign Language Education Project

PCA..... Principal Component Analysis

SPSS..... Statistical Package for Social Sciences.

RED..... Recognise assumptions, Evaluate arguments, Draw conclusions

ZPD..... Zone of Approximal Development

List of Symbols

.αCronbach Alpha

M.....Mean

SD.....Standard of Deviation

Sig.....Significance

.t.....t value

.p.....Probability value

.d.....Effect size (Eta squared)

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Chapter One

Introduction

Introduction

Our world is undergoing various processes and procedures that fundamentally reconfigured its intrinsic parameters and tremendously contributed to the formation of the new global society (Albrow, 1990). Subsequently, a surge of transformations and modifications were ensued to adapt to the newly set requirements and conditions of the global world. The education system, especially foreign language education, was one of the realms that have been fervently impacted by globalisation processes. The result could be epitomised in new paradigms and frames of reference. Indeed, foreign language policy has remarkably shifted from the accentuation of the linguistic competence as the only and the main objective of foreign language education to the inclusion of, and the emphasis on, intercultural competence as an indispensable criterion of the foreign language learner (Whitehead, 1929; Kramsh, 1998). This is what has been clearly stated by Whitehead (1929) who suggests that one of the main concerns of language education is to enable the learner to master both linguistic knowledge and cultural aspects that govern the use of that knowledge. Furthermore, Kramsch (1998) stresses the fact that learning a language necessitates learning the cultural elements that empower that language. That is, the learner should develop cultural competence in addition to the linguistic one. He/she has to conceptualise lucidly the conventions that govern customs, beliefs, values and the life of adherents of the learned language. Thus, it is inevitable to integrate foreign culture into foreign language curricula (Thanasoulas, 2000).

These innovations call for integral intercultural competence that could enable the learner to be a successful intercultural mediator who can communicate and maintain

human relationships with people from different cultural backgrounds (Byram, Gribkova & Starkey, 2002). Intercultural competence involves a set of skills, attitudes, knowledge and awareness (Byram, 1997; Fantini, 2000; Deardroff, 2006) which are of significant relevance to foreign language curricula. Hence, learners are indisputably required to develop both cultural and intercultural awareness. They should know how their culture and language shape their world view and how the foreign language and its culture impact its members' life and way of thinking, as well. This awareness of one's culture and the other's culture might enable the learner to identify and understand cultural differences. Also, it would make the learner conscious of how cultural differences impact his interpretations and allow him to act with respect to universal conventions.

Relatively, the lack of intercultural awareness might certainly lead to religious and ideological misinterpretation which could culminate in undesirable phenomena like marginalisation, rejection, culture shock and conflicts (Avruch, 1998). This is why the new trend of the intercultural education of global citizenship fosters the development of new perspectives through intercultural awareness (O'Brien & Eriksson, 2008). In America, for example, Luo and Jamieson-Drake (2013) report that misunderstanding is always the result of the unspontaneous communications occurred between students from different countries. Likewise, Spencer and McGovern (2002) demonstrate that students display various levels of prejudice against those who belong to different cultures and different countries, accordingly. In 2012, Neuliep claimed that ethnocentrism is the block that hinders and impedes the effective and appropriate way of communication in an intercultural context. Therefore, cultural and intercultural awareness might guarantee the success of intercultural interaction (Spencer-Rodgers and McGovern, 2002).

Ultimately, intercultural awareness is a key component of intercultural communicative competence (Fantini, 2000). It permits better understanding that helps in the toleration and the acceptance of the other (Byram, Gribkova & Starkey, 2002). Assuredly, intercultural awareness would enable the learner to form authentic foundations that could serve as a scheme of right and wrong behaviours and attitudes the individual should take into account once reacting towards his/her culture and identity and those of a foreigner.

1.1. Statement of the Problem

Algeria belongs to the global world. Consequently, its educational system has adopted the new trend which involves the integration of the intercultural competence into the foreign language curricula. However, results might be unsatisfactory and reversed, particularly in Batna -2 University. Indeed, according to the results of the pilot study (questionnaire, analysis of exams' responses and observation, See Appendix N) prior to this investigation, students of English as a Foreign Language (EFL) at the Department of English at the same University manifest some symptoms that imply a lack of intercultural awareness. Respectively, many of them do indeed display unacceptable and unexpected behaviours and attitudes towards foreign culture. Although these students receive Culture and Civilisation of Language (CCL) courses meant for equipping them with sound cultural knowledge, some of them are prone to judge and value the foreign culture through features relevant to wrongly grounded conceptualization of cultural components. Moreover, lack of knowledge, misinterpretation and misunderstanding tend to be the generalised norms students use to value not only their culture but the culture of the other. This is what has led us to ask the following question: "How can we become aware of others' cultures when we do not know our own?". Similarly, the data obtained from the pilot study indicate that some

students of English use more preconceptions and stereotypes rather than rational understanding to analyse intercultural situations. Hence, the result would be subversion encapsulated in prejudices.

On the other hand, some students are inclined to blindly imitate, uncritically accept the foreign cultural elements and totally neglect their own culture. In other words, they idolise the British and the American lifestyle and cultural practices. Also, they despise their own cultural constituents to the extent that they consider them as marks of retardation. In either case, the lack of intercultural awareness is directly and lucidly observed and detected among students. One cause might be that students do not employ their high-order thinking skills. Instead, they rely on the overuse of preconceptions and rote learning while taking the course of Culture and Civilisation of Language (CCL).

In this regard, both theoretical and empirical research emphasise the power of higher-order thinking skills in making the individual aware of the inner aspects of the problem and the intrinsic differences and their interrelationship between problems, objects and situations (Ennis, 1985; Sternberg, 1986; Paul, 1992). This is how the individual comes to develop an awareness of problems and phenomena in general. Actually, critical thinking refers to those “mental processes, strategies and representations people use to solve problems, make decisions and learn new concepts” (Sternberg, 1986, p.3). Thoroughly, it involves the examination and the analysis of all variables that might underpin a situation and the evaluation of all possible consequences to construct a sound knowledge that might lead later to more rational behaviours and attitudes (Perkins, 1989). Thus, critical thinking could in its turn contribute effectively to the formation of the active global citizen. Consequently, developing critical thinking should be one of the fundamental objectives of education

(Biggs,1999; Prosser& Trigwell,1999). However, some education systems still yield individuals who are unable to reason appropriately (Kennedy, 1991; Goodlad & Keating, 1994). The process of teaching/learning English as a foreign language in Batna, for instance, does not succeed to generate intercultural individuals with potent intellect. Rather, the result is rote learners who just memorise knowledge for the purpose of passing the exam. They lack the skills that might help them bridge theory with practice. Unfortunately, learners are unable to appropriately develop the intercultural awareness that might help them apply the acquired knowledge effectively in real life situations.

This research attempts to explore the effectiveness of stimulating critical and analytical thinking in CCL lectures on developing intercultural awareness. In this respect, this study selected Paul's model for critical thinking among many due to its applicability, flexibility and simple vocabulary (Reed, 1998) to be the main tool used to promote critical thinking skills among students.

1.2. Hypothesis and Research Questions

This research will investigate the following questions:

1. To what extent can Paul's model for critical thinking be applied?
2. To what extent can Paul's model help EFL learners develop new and different ways of thinking?
3. What are the main critical thinking skills that will be developed by the experimental group?
4. How will experimental participants value Paul's model for critical thinking and its impact on their achievement and thinking quality?
5. To what extent can critical thinking be a useful tool for learners to develop intercultural awareness?

6. Will learners exposed to critical thinking instructions through Paul's model perform better in the intercultural awareness test than those who do not receive instructions?

The research hypothesis states that spurring critical thinking in Culture and Civilisation of Language lectures through the use of Paul's model is likely to help EFL students develop intercultural awareness.

1.3. Aim, Objectives and Usefulness

The aim of our investigation is to inquire into the extent to which foreign language learners in general, and students of English in particular, could develop intercultural awareness through the use of critical thinking.

The objectives we set to achieve are:

1. To prepare students to interact appropriately and effectively in an intercultural context by developing and raising their intercultural awareness,
2. to enable students to avoid stereotypes and pre-established truths in their concept-learning and in their analysis, and
3. to help them become aware of their judgement's unsoundness and to become more rational thinkers.

The usefulness of this research is to find ways to develop intercultural awareness in a foreign language classroom situation.

1.4. Significance

The new data gathered from the study of the effectiveness of critical and analytical thinking in the development of foreign language learners' intercultural awareness will certainly yield some significant contribution to the existing body of knowledge. Hopefully, the investigation results will help educators and specialists develop new models and methods to teach culture and intercultural differences. Also,

results highlight that the integration of critical and analytical thinking into the foreign language curriculum would be one of the best suggestions for better improvement for the learner's intercultural awareness and intellect. Indeed, the significance of this inquiry could be simply to propel learners towards higher-order thinking skills.

1.5. Research Design

The population of this investigation is first-year EFL students at the Department of English at Batna-2 University. The large population is quite remarkable and approximates 800 students. This is why we have decided to work on a sample. As far as the sample is concerned, two groups are assigned randomly to guarantee the fact that all first-year groups would have an equal chance to be selected. To investigate the strength and the significance of the independent variable's impact on the dependent variable, it would be indisputable to use the experimental method. Indeed, the experimental method is highly required in examining and identifying the cause-effect relation between variables. On the other hand, the descriptive method is used in the analysis and the interpretation of the respondents' answers to the opinionnaire's items.

The treatment to be administered to the experimental group is Richard Paul's model for critical thinking (Figure 5, p.68). Students in the experimental section receive a formation to become familiar with the intellectual standards that should be respected while reasoning for the purpose of developing intellectual traits (Figure 5).

Pre-test (Appendix A), progress tests (Appendix C), post-test (Appendix D), opinionnaire (Appendix E) and classroom observation, are the main instruments we opt for to collect the data needed.

In the beginning, a pre-test is administered to both groups in order to evaluate and level up their knowledge about, and attitudes towards, their culture and mainly the British culture. Then, the experimental group receives instructions of critical thinking

through which participants were introduced to critical thinking and its benefits. Additionally, Paul's model for critical thinking was explicitly instructed to those participants. Each CCL session, a subtest is administered to the experimental subjects to evaluate various variables that are supposed to be the main components of critical thinking.

In parallel, both groups receive the same content of CCL lectures (Appendix F). The only difference is that experimental students are allowed and encouraged to question and apply the model's elements to the content. The CCL course is divided into five parts that deal with different aspects of British culture. By the end of each part, both groups take a progress test to examine their development and mastery of the course. At the end of the academic year 2016/2017, a post-test is administered to both groups to evaluate intercultural awareness.

Moreover, experimental subjects are required to respond to an opinionnaire to canvass the extent to which critical thinking has helped them to achieve better in the course of CCL, in other courses and in enhancing the quality of their thinking and life in general. Also, the opinionnaire aims at unveiling the efficacy of critical thinking in assisting learners to develop intercultural awareness. More details about population, method, instrumentations, procedures and analysis tools are to be discussed thoroughly in Chapter III.

1.6. Limitations and Scope

The following aspects are the limitations of this study:

1. The ability of experimental subjects to think critically and analytically is unequal,

2. their dispositions, readiness and motivation to use high-order mental skills vary,
3. the large number of tests (thirteen subtests, five global and final test) administered to experimental participants might demotivate them and interrupt their sincerity while taking a test,
4. identification and categorization, reflection and analysis, synthesis and evaluation are not the only, but the fundamental, factors that might underpin critical thinking in this research, and
5. the large number of students in the group (Fifty students per group). This fact might interfere with the process of teaching a cognitive skill like critical thinking. Therefore, it might impact the results negatively.

On the other hand, this research is delimited in terms of:

1. Using a specific way of thinking which is thinking critically and analytically,
2. dealing only with a sample of first-year LMD students of English at the Department of English at Batna-2 University,
3. Algerian and British cultures are the main concern of this investigation,
4. this study lasts only one academic year, and
5. tests are designed by the researcher to evaluate specific points and variables.

1.7. Rationale

Due to all global metamorphoses, intercultural awareness becomes one of the main qualities the foreign language learner should develop (Rose, 2004). Indeed, researchers in the field like Byram (1997), Fantini (2000) and Kramsch (1993) emphasise its role in sustaining comprehension and avoiding conflicts in international contexts. Empirical research provides a myriad of ways, techniques and strategies that

proved successful in raising learners' intercultural awareness (Byarm& Fleming, 1998; Frank, 2013). Teaching the culture of the foreign language is one good example (Lange & Paige, 2003). It permits learners to discover new ways of thinking and behaving which could improve their understanding and entail effective communication and reciprocal respect (Kramersch, 1993; Byram, 1997).

Unfortunately, this is not the case of EFL learners at the Department of English at Batna2 University. As a part-time teacher of (CCL) for three successive years and in accordance with data obtained from the pilot study, I have noticed that learners memorise the knowledge acquired during CCL lectures just for the sake of the exam. Additionally, they are unable to benefit from the acquired knowledge to rectify their prejudices and break their stereotypes. That is, they tend to learn superficially. This fact deprives them of inquiring into the foreign culture, reflecting their own and hence constructing a solid and rational knowledge. Consequently, they will be unable to identify different cultural elements, appreciate them and develop respect towards cultural differences.

Actually, learners display two contradictory behaviours that are symptoms of lack of intercultural awareness. Some of them idolise foreign culture and people. They tend to imitate all that is foreign. Whereas, the others reject and refuse the foreign culture. In fact, both reactions are due to the misunderstanding and misinterpretation of their culture and the foreign one. This culminates in wrongly established bases likely to automatically generate unacceptable behaviours and negative attitudes. Therefore, prejudices and biased reactions would assuredly be among the consequences.

To avoid intercultural conflicts and to spread respect towards one's culture and the foreign culture, learners should improve the quality of their thinking. They should become more aware of the irrationality and unsoundness of their judgement and

reactions (Paul, 1993). Two of the highly recommended modes of thinking that permit the learner to examine the situation taking into account all its aspects are analytical thinking and critical thinking (Paul, 1993; Halpern, 1996, Kurfiss, 1988). Undoubtedly, critical thinking and analytical thinking are interrelated. The former requires the latter. They might allow the learner to consciously evaluate his/her reasoning and to use mental strategies that prompt him/her to generate logical and rational responses.

The current investigation attempts to investigate the relationship between critical, analytical thinking and intercultural awareness and how could the former serve in raising the latter. To scrutinise the extent to which critical and analytical thinking could impact and influence the development of the learner's intercultural awareness, an experimentation is conducted with respect to the pre-test-post-test experimental design.

1.8. Constitutive and Operational Definitions of Terms

This section provides definitions of some terms to ensure their uniformity and understanding throughout this investigation.

- *Analytical thinking* is a thinking mode used to decompose a complex phenomenon into components and establish a cause and effect relationship between these elements (Amr, 2005). The ability to analyse is assessed in this investigation through the use of the test designed by the researcher (See Appendix J)
- *Culture* is a way of life. It includes perspectives, practices and products that govern the life of a particular group.

- *Critical thinking* is a mode of reasoning that respects intellectual standards. It involves mental strategies to reach solutions, form new concepts and evaluate judgements. Also, it requires analysing and results in rational analyses (Delphi Report, 1990). In this investigation, critical thinking skills are evaluated by a test designed by the researcher according to factor analysis results(See Appendix M)
- *Intercultural awareness* encompasses awareness of one's culture and the foreign culture(In this study, the emphasis was put on the Algerian and the British cultures.). It refers to the ability of
 - identifying cultural differences,
 - comparing one's culture and the foreign one, and
 - developing positive attitudes towards cultural differences.

Particularly, in this research,intercultural awareness is assessed through the use of two tests designed by the researcher (See Appendixes A, D).

- *Higher-order-thinking skills* are the ability to analyse, synthesise and evaluate (Bloom, 1956) which all together form critical thinking.
- *Intercultural citizen* is the one who is able to detect cultural differences and take them into account while dealing with international agents (Byram, 2008).

1.9.The Organisation of the Thesis

This investigation comprises five chapters:

Chapter I presents clearly the problem investigated. Likewise, it deals with research questions, hypothesis, the significance, aim, objectives and usefulness of the study. Moreover, limitations, delimitations, assumptions and a summary of the procedures of the research are included in this chapter.Finally, it contains the rationale

of the study, definitions of terms used throughout the thesis and how the thesis is organised.

Chapter II overviews the relevant available literature. It is subdivided into three main sections (a) intercultural awareness, (b) critical and analytical thinking and (c) English in the process of foreign language education. The first section presents the main definitions of culture and its components. Also, it deals with some aspects of cultural and intercultural awareness like definitions and tools to develop and assess them. On the other hand, in the second section, critical and analytical thinking are defined, and ways to activate and evaluate them are mentioned. The last section describes the role of English in the global world and its importance in developing global citizens. Furthermore, it attempts to look into the education of the active global citizen.

Chapter III encompasses all aspects relevant to the methodology design of this investigation. It includes the method, population and sample, instrumentations used to collect data, the procedure of the research, the treatment and statistical tools utilised to analyse the data gathered.

Chapter IV contains the qualitative and quantitative findings obtained from the experiment and the interview. In addition to the analysis and the interpretation of results.

Chapter V comprises a summary and the discussion of findings from which the conclusions are drawn and in the light of which recommendations are made for further study and implications.

Chapter Two

Relevant Literature Review

Introduction

Globalisation permitted new forces to totally transform our world map and way of life (Pieterse, 2004). It initiated new paradigms and phenomena that culminate in novel ideologies, modifications and changes in all domains. Education is no exception. The recent trend in this fundamental process underscores the cultural dimension in the foreign language course for the purpose of equipping the learner with the essentials and the basics that enable him to fit the prerequisite demands of the global world (Byram, 2008). That is to make of the learner an active global citizen who is able to evaluate the situation and act appropriately and effectively by managing the communication towards his goals.

Communicating in a foreign language does not only necessitate the mastery of the linguistic system and the grammatical rules that govern this system. It highly requires intercultural competence through which the learner will be able to identify and differentiate his own culture from others' culture (Byram, 1997; Kramsh, 1993). Indeed, intercultural competence enables the learner to develop the capability to manage his stereotypes and prejudices. Therefore, the learner will raise cultural and intercultural awareness that preserve him from culture shock and marginalisation (Berry, 1970; Copeland and Griggs, 1985).

Living in the global world puts the individual in a permanent acquaintance with new cultures and new languages. This might generate misunderstanding and misinterpretation that could lead to eternal cross-cultural conflicts (Avruch, 1998). That is why higher-order thinking skills are fervently indispensable. They are useful tools to

evaluate, understand and judge situations (Bloom, 1956; Paul, 1993). Moreover, these skills enable the individual to probe the phenomenon in order to identify all its constituents.

Mastery of higher-order thinking skills and intercultural awareness would inevitably result in an intercultural mediator who is able to behave taking both his own culture and the other's culture into account (Byram, 1997). This chapter devoted to the literature review highlights the various conceptions of culture and its features. It investigates the aspects of intercultural competence and attempts to explain how could the individual develop his cultural and intercultural awareness. Additionally, the relevant literature presented in this chapter helped us to gain more insights into critical and analytical thinking as higher-order thinking skills to construct a detailed pattern that could serve as a theoretical model to be used in our fieldwork.

2.1. Intercultural Awareness

This section aims at inquiring into those aspects likely to offer a better understanding of the concept "intercultural awareness" as one of the main issues in our research.

2.1.1. Culture

Culture is presented by researchers as the blueprint that portrays all life aspects of a given group (Kramsh, 1998; Seelye, 1993). It differentiates and distinguishes between individuals, groups and communities. Culture represents the body energised by its language (Bassnett, 2004). Therefore, language and culture are tightly interrelated (Kramsch, 1998; Cakir, 2006; Savignon & Sysoyev, 2005; Brow, 2007). This is why learners of foreign languages have to develop a clear perception of their own culture and the culture of the learned language (Kramsh, 1993; Byram, 1997; Risager, 2007). Indeed, an in-depth understanding of the basics of one's culture could

help those learners inquire into the other's culture and develop positive attitudes like respect and appreciation of the cultural diversifications. This would certainly contribute positively to the appropriate use of the foreign language and hence successful communication.

2.1.1.1. The meaning of culture.

Culture is the concept that intrigued the interest of many researchers from different specialities (Apte, 1994). From the nineteenth century onwards, the term culture was used in various contexts to denote different concepts and semantic conceptions (Spencer-Oatey, 2012; Tang, 2006).

One of the very first usages of the term culture was introduced by Arnold (1869) in his book "*Culture and Anarchy*". He suggests that culture refers to all the aesthetic pieces produced by human beings. Then, culture is reserved for a particular range of people who possess high intellect and artistic talents. Consequently, only individuals who are capable of producing masterpieces in literature, drawing, painting and music are supposed to have culture and they form the tranche of the elite in a given society. This definition alludes to what scholars call nowadays high-culture. This latter comprises all artistic and intellectual endeavours that appeal to the senses. The inevitable question that comes to the mind here is: "What about other people who are unable to yield and produce aesthetic and intellectual products?", "Do they have culture?"

As a fervent reaction to Arnold's definition, Tylor (1871) attempts to respond to the questioning. He claims that culture is the intrinsic attribute that helps a group of people to advance from primitive state to the summit of the human flourishing. Tylor (1871) defines culture as a "complex whole" that encompasses all details that govern the way of life of a group of people. It includes norms, values, beliefs and rituals

transmitted from one generation to another. This anthropological perception of culture differentiates between savagery and civilisation. Moreover, it particularly views that all human beings possess culture, the element that influences their way of life and makes them evolve and develop to step forward from savagery to attain civilisation.

In the twentieth century, Franz Boas (1930) proclaims a definition in which he antagonised the evolutionist view (cited in Winthrop, 1991). He suggests that culture is not a universal criterion. Rather, it is an exclusive emblem that distinguishes between people, groups, organisations and communities. Also, he denies the existence of high and low culture and refuses the judgements attributed to cultures as savage or civilised.

These early endeavours to define culture propelled further reflections and constructive reactions. According to Hofstede (1994), culture is the “collective programming of the mind which distinguishes the members of group or category of people from another” (p.5). Hence, culture is the schema that comprises all patterns, norms and rules that orient behaviours within a specific group. Furthermore, it represents all “attitudes, values, beliefs and behaviours shared by a group but different for each individual, communicated from one generation to the next” (Mastsumoto, 1996, p.16). This suggests that culture represents the compass that guides its adherents. It guarantees the sustainable application of certain rules and laws which regulate and preserve the rights of its members. Also, culture is taught and learned through language. Consequently, language is a powerful tool that survives its culture.

Additionally, Trinovitch (1980) perceives culture as an” all-inclusive system which incorporates the biological and the technical behaviour of human beings with their verbal and non-verbal systems of expressive behaviours” (p.550). Subsequently, language, gestures and facial expressions are essences of the culture. Culture can never

exist along without its language. This latter is the beating heart that supplies culture with energy that enables it to survive and continue existing (Bassnett,2004).

In 1998, Kramsch propounds that culture is “membership in a discourse community that shares a common social space, history and common imagining” (p.10). From this definition, some key components of culture can be deduced such as language, history and place. So, it is very unlikely for a culture to exist without a means of communication that could help to transmit past events occurred in a given area and witnessed by a group of people to forthcoming generations. It is also quite obvious that culture delimitates the scope of perceptions for its members. Consequently, culture shapes their visions and conceptualizations of the universe. In fact, this is what has been proposed by Spenser-Oatey (2008). He believes that culture is:

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 behaviour. (p.3).

Undoubtedly, culture is presented as a polymorphous term. It is used in various contexts, the reason why researchers find it hard and difficult to agree on one single definition. The overall criteria that form the fundamentals of any culture are mentioned in what could stand as a compromise definition. Culture is a way of life. It includes all the perspectives, practices and products of a particular group (Cohen et.al,2003). It is the detailed map of arranged elements shared and transmitted from one generation to another. These elements determine a set of behaviours that organise and warrant the peace and the harmony among members of the shared culture. More details about elements, features and characteristics of culture need to be explained further.

2.1.1.2. Elements and constituents of culture.

To judiciously conceive the concept of culture, researchers inquire into its elements and characteristics. The results brought researchers to consider strata and types of culture. Each stratum refers to a particular set of components that form the complex whole of culture. For instance, Schein (1990) classifies culture constituents into three main layers: artefacts, values and assumptions. He defines artefacts as follows:

When one enters an organisation one observes and feels its artefacts. This category includes everything from physical layout, the dress, the code, the manner in which people address each other, the smell and the feel of the place, its emotional intensity and other phenomena, to more permanent archival manifestations such as company records, products, statements of philosophy, and annual report. (p.111)

In his quotation, Schein (1990) identifies the artefacts of the organisational culture that could apply to group culture, region culture and national culture. Indeed, the artefacts refer to all tangible objects, behaviours, rituals, the way of dressing and how do people address and treat each other. Hall (1976) proposes an analogy between culture and iceberg in which he describes artefacts as the culture surface. He explains that the culture surface is the tip of the iceberg. Hence, it implies all that can be seen and noticed like traditions, customs, dance, music and food. So, artefacts can also comprise the intellectual and artistic products like music, literature and technology. This is what the National Standards in Foreign Language Education Project (NSFLEP) (1999) points out in its 3P model as products and practices. One might say that the artefacts of a culture are the audible and the visible practices and products of its members.

Artefacts mirror and indicate behaviours among people who belong to a given group. Nevertheless, they sometimes deviate the observer from the logic and rationality that led to such a specific behaviour. To understand the behaviour, the observer must go beneath the tip of the iceberg. He has to comprehend the values that manage and direct the behaviour (Schein,1984). In his book “Beliefs, attitudes and values”, Rokeach (1968) makes a clear distinction between beliefs, attitudes and values. He suggests that values are the moderator and the basic engine that generates the individual’s beliefs, attitudes and even behaviours. Rokeach (1968) defines value as the key belief within a web of beliefs that regulates, directs and controls the individual behaviour. Unlike artefacts, values are very difficult and tough to observe (Spenser-Oatey,2012). They express the euphoric representations and ideal conceptions formed by a group of people. Hence, values help people and impact their choice in selecting a behaviour and avoiding another. However, the rationale of the formation of these values is according to Spenser-Oatey (2012), unconscious.

Culture is very complex and complicated to be understood. This is why it is indispensable to analyse its artefacts and values to conceptualise it. Similarly, it is ineluctable to inquire into the assumptions that culminate in the observable acts and the perceived values. In fact, assumptions are viewed as the basic source of values and behaviours (Schein,1990). They represent the unconscious long-life learned and constructed responses (Kotelnikov, n.d). According to Schein (1984), assumptions indicate our relation with the environment, how someone perceives nature, time and space within his environment. Consequently, assumptions are perceived as foundations of values that govern the behavioural system in a given society (Schein, 1984). Different attributes were associated with assumptions. In the 3P model suggested by NSFLEP, assumptions were named perspectives whereas Hall’s (1976) iceberg analogy

ascribes them as a deep culture. The common point between all associations is that assumptions are those unconscious and challenging aspects of culture to be identified.

Besides, norms are fundamental pillars of a given culture. They provide the individual with the scope that guarantees the limits that should not be exceeded. Norms are rules that organise a society. They dictate, to the adherent of a given society, what should be done and what should be forbidden like greeting conventions and dressing protocol. There exist two types of norms: Folkways and Mores. Folkways, for instance, highlight the behaviour pattern respected by the individual in daily life. Furthermore, they are those habits and everyday comportments that occur as automatisms (Sumner, 1906). On the other hand, mores are more serious norms with moral significance. They demonstrate the taboos and the punishments of those who go beyond the red lines (Sumners, 1906). One good example could be drinking alcohol and nudity in public places, especially in Muslims countries. Mores certainly vary from one culture to another. This strengthens the need to understand the culture of the other.

Values, norms and beliefs need a vehicle that transmits them from one generation to another. This vehicle is an essential and necessary element for culture eternity. It is language (Kramsch, 1998). Language is perceived as a means of communication used by human beings. It is a set of linguistic signs governed by grammatical rules. Moreover, language is a “social patrimony and a symbolic capital that serve to perpetuate relationships of power and domination; they distinguish insiders from outsiders” (Kramsch, 1998, p. 10). Undoubtedly, language unveils the reality of its speakers and reflects its culture elements (Kramsch, 1998). Brown (1994) puts forward that “language is a part of a culture and culture is a part of a language” (p.165). It is very unlikely to separate one language from its culture. For, language is the vital aspect that prolongs the life of its culture and preserves it from perishing.

Indeed, language and culture are intimately interrelated and intertwined (Kuang, 2007; Schulz, 2007).

From the aforementioned, it becomes clearer that each culture possesses basic elements which are lucidly demonstrated by its artefacts. Values, norms and beliefs are constituents that organise and structure behaviours within a cultural context. Additionally, language is a tool that preserves these elements and guarantees their transmission from one individual to another and from generation to other generations.

2.1.1.3.Characteristics of culture.

An analysis of the definitions suggested by many researchers leads to the identification of the aspects that characterise culture. Firstly, culture is not biologically transmitted (Hofstede, 1994). Instead, it is acquired through socialisations, communications and interactions between its members (Lustig & Koester, 1999). Subsequently, people learn appropriate behaviours and rules that govern behaviours in a given culture through interacting with members of this culture. Hence, culture is social and shared among its adherents. This is a fundamental aspect, researchers like Hofstede (1991), and Ferraro (1998) have widely discussed and commented on.

Secondly, the other aspect worth mentioning is that culture is clearly demonstrated in terms of layers. It encompasses surface culture manifested through its artefacts like aesthetic and intellectual products, clothes, food, customs and traditions (Hall, 1976; Schein, 1984). Sub-surface culture is the layer that involves all social values, perspectives and rules that orient and regulate the behaviour (Hall, 1976; Schein, 1984). The deepest unobservable layer is called "deep culture". It contains basic assumptions (Schein, 1984) that are relevant to the relation of the individual with his environment and his conceptualization of time and space. It is related to the nature

of concepts and quite naturally to how individuals perceive and conceive the world (Hall, 1976).

Thirdly, culture shapes the interpretation of its adherents. Meaning formation, identification and perception of things are highly linked to, and impacted, by their culture. According to Hofstede (1991), the same phenomenon could be interpreted in different ways by different cultures. For example, while eye contact is required in America, it is considered as impolite in Japan. Likewise, the way people eat and dress can display some aspects of a given culture that are understood and perceived differently by other groups. Moreover, culture affects even our biological needs and reflexes. All people eat to survive and to satisfy some of their biological needs, but what to eat? How much? and whom with? are questions whose answers vary from one culture to another (Spenser-Oatey,2012). This reinforces the need to understand the culture of the other to avoid misunderstandings and misinterpretations.

Fourthly, culture is dynamic. It involves innovations and transformations as immediate responses to external and internal factors and causes (Spenser-Oatey,2012). The structure of culture and the interrelationship between its components make of it a subject to gradual change (Spencer-Oatey,2012). Culture provides its adherent with the ability to adjust and adapt to the needs and the changes. Also, culture allows its members to add and modify elements that already exist in its repertoire. People who are incapable of creating technological devices like computers and mobile phones are permitted to borrow them from another culture and integrate them into their culture. Additionally, in the case of people who discover a new instrument that facilitates their life, culture enables them to immerse this new element in their way of life. However, when borrowing one device or another, the individual has to be aware of its positive and efficient initial use. One good example is the Internet. In fact, its use might be as

positive as negative, depending on the culture and the degree of awareness of its users. The Algerian 2016 BAC exam leaks are a good illustration.

2.1.1.4. *Individualism Vs collectivism.*

Individualism and collectivism are two main trends that form fundamentals that frame and model the self- conception of members of a given culture. In his study, Hofstede (1980) reports, for instance, that the Americans are individualists whereas the Venezuelans are collectivists. An Inquiry into these two cultural orientations indicates and unveils fundamental differences that portray flourishing, growth, cognitive abilities, relational and psychological aspects of a given society (Gorodnichenko and Roland,2011).

Individualism, as the name suggests, is based on the individuality of the individual. Individualism highly estimates the freedom and the independence of the individual. Therefore, individualists are self -dependent. They construct their self-image through auto self-examination and introspection. The self-dependent overestimates himself and always concentrates on self- consistency and self-enhancement. Thus, all self- components are intimately interrelated and logically compatible with each other to reach more achievements and accomplishments that ameliorate the self-status of the individualist (Hall, 1976). Furthermore, individualists are found not to rely on others and do tasks on their own. They even take care of themselves. They display a total rejection of group integration, and they demonstrate an inability to remain coherent with the group(Hofstede, 2001).

From a psychological perspective, individualists are highly interested in self-improvement. This motivates them to produce and work hard to reach higher positions and to prove successful. Additionally, cognitive studies tend to incorporate analytical

thinking as the cognitive mode used by individualist cultures (Gorodnichenko and Roland,2011). The self-dependent tends to separate the object from its context and focuses on its essentials and basics rather than its background. Also, the self-dependent prefers using abstract logical rules focusing on explicit meanings to solve problems or to reach conclusions. Furthermore, individualists' choices are very autonomous. They tend to refuse and even resent others' selections and choices. They treat all people the same way and with equality (Hall, 1976). In a few words, individualist cultures are referred to as low-context cultures (Hall, 1976). They are more autonomous, self-contained, and motivated to improvement and growth.

On the other hand, the collectivist cultures or high- context cultures are described by Hall (1976) as more conformist and highly cohesive. They value the culture of the group (Hall,1976). Collectivism refers to the interdependent self whose self-image is extremely influenced by others' evaluations and comments. This is the case of the Algerian culture where we always think of the way society judges our behaviours. This type of culture does not really concentrate on self-enhancement. Rather, it encourages flexibility and malleability of the self to achieve the group's goals. Furthermore, the interdependent-self avoids change and finds it more comfortable to adapt and adjust himself to the environment rather than initiating change and modification. Hence, the collectivist individual tends to be passive, and his emotional reactions are greatly influenced by interpersonal relationships. The sense of initiative is likely to be inhibited by the group's perception and evaluation. This might lead to blind conformism whereby the individual will first consider his decision to please the group instead of pleasing himself. Also, this might result in an ill- formation of the self and the individual personality (Kim& Markus, 1999).

The interdependent-self uses the holistic mode of thinking. He concentrates and shows more attentiveness to objects in relation to the background. Additionally, the collectivist pays more attention to implicit meaning and bases his interpretations and understandings on nonverbal language and voice tone. Indeed, the interdependent-self tends to rely more on what is implied, not on what is directly expressed, to take decisions and make choices. This type of behaviour devotes more efforts as a response and reaction to failure. Also, it prioritises group's goals and puts the group's interest above the individual's interest. The independent-self demonstrates a high level of trust towards members of the same group (Gorodnichenko & Roland, 2011). To sum up, collectivist cultures are more interdependent, and their adherents strive to reach conformity.

The juxtaposition of collectivist and individualist cultures maintains that this culture cleavage results from different conceptualizations of the self, cognition, motivation, behaviour and the world (Markus and Kitayama, 1991). The question that is inevitably raised here is whether the self is a product of the individual or his culture? The following part is an attempt to answer this question.

2.1.1.5. The self at the crossroad of culture and individual.

The human being is perceived as a combination of a set of biological constituents that interact with each other to yield various behaviours and compartments (Hein et al., 2001). Two main psychological perspectives attempt to highlight and understand the mechanisms and factors that influence behaviour. Cultural psychology, for instance, tends to focus on the cultural context that shapes behaviour whereas personality psychology concentrates on the individual himself without relating him to his culture.

Cultural psychology indicates that the human being is culture dependent. This characteristic makes the individual unique and special among the existing creatures. Reinforcing this, Geertz (1973) asserts that the individual is born into what he names “information gap” between the already existing potentials and those the one needs to develop in order to live. Hence, the individual develops and gradually evolves relying on his culture just to fill this gap. Human beings are culture-dependent creatures who are highly equipped to acclimatise to the system of meanings and representations provided by the surrounding culture (Schweder, 1990). Moreover, Schweder et al. (1998) state that the mind is formed of common biological elements that would generate a variety of mentalities thanks to the particularity and the exclusivity of culture.

Markus and Kitayama (1998) put forward that the individual is a set of biological potentialities that are flexibly modelled by the cultural system in which the self evolves. Similarly, culture exists and perpetuates through socialisation and communication between its adherents. Culture and the self are, then, interrelated and share fundamentals of establishment (Schweder, 1990).

This view was antagonised by “cross-cultural psychology” which argues that culture is a separate independent unit from the individual. Moreover, it is described as the independent variable that impacts and influences the entity of personality (Church & Lonner, 1998; Greenfield, 1997). The main objective of cross-cultural psychology is to characterise the universal traits of personality hidden behind the curtain of culture (Lonner, 1980). Furthermore, this view conceptualises culture as an independent force that constrains the universal personality to afford specific patterns of behaviour.

This psychological paradigm tends to treat culture as akin to personality (Hofstede, 1980). It cleaves culture with respect to cultural variations and proposes a

taxonomy of the key cultural signs (Triandis, 1996). Conversely, cultural psychology maintains the view that psychology assumptions seem to be less universal. Besides, it suggests that being a member of one culture portrays the observed behaviour. That is, human beings share some psychological characteristics. Yet, this does not contradict with the fact that psychological development is influenced by culture. Empirical research proves that those features such as cognitive modes, preferences and emotions are more likely to be the result and the consequence of culture influence (Nisbeh et al., 2001; Hein et al., 1999).

Cultural psychology sustains that culture is of paramount importance in the construction of the self. Culture does not only refer to the context in which a group of people coexists. It is also the self-inherent (Hein et al., 2001). Geertz (1973) agrees and mentions that culture is a necessary component of the self to the extent that the individual who possesses no culture is only a handicapped biological entity.

Consequently, selves are indisputably established and tuned to be configured to perceive and understand the world with respect to the surrounding culture (Hein et al., 2001). Therefore, understanding the self necessitates and equates with the understanding of the culture or cultures in which self has evolved. Cultures are more likely to encounter thanks to the facilities provided by globalisation. What remains challenging to researchers is how to make the individual aware of his culture, the others' cultures and phenomena involved by culture encounter, mixture and hybridization.

2.1.2. Awareness of the self.

Awareness is one of the essential elements that help the individual to act and behave appropriately and efficiently in given circumstances. The new cultural phenomena, initiated by the rapid change of the world, call for the need for new types

of awareness (Belay, 1993). In this part of the work, the concept of awareness is clarified, and cultural phenomena are highlighted.

2.1.2.1. Awareness and consciousness.

People use awareness and consciousness as equivalent terms. In fact, psychologists and specialists still find difficulty in explaining clearly and defining precisely these cognitive concepts (Kokoszka, 2007). For this reason, only relevant definitions are going to be included. Consciousness, for instance, is the term that has been used to refer to many mental states (Ronsenthal, 1986). According to Kokoszka (2007), “consciousness is a fundamental experience in an obvious phenomenon, we are acquainted with it by natural, everyday experience” (p.25). This is what has been referred to by Jaspers (1963) as “awareness of experience”. Indeed, consciousness is the state of being awake or alert (Quincy, 2006). It is viewed by Hebb (1966) as “the state of being responsive, the state of the brain’s activity at such time” (p.286). Hence, it involves sentience (Amstrong, 1981), wakefulness and self-consciousness (Carruthers, 2000) and many other mental phenomena. Consciousness, then, is an advanced state of awareness that requires self- reflection (Wikipedia; Jaspers, 1963).

Certainly, it is very unlikely to be conscious without being aware. As early as 1690, Locke found that consciousness is the perception of what is occurring in one’s mind. Generally, it is the state of being aware of one’s awareness. Consequently, consciousness involves self-awareness which has been defined as follows by Morin (nd) as:

The capacity to become the object of one’s attention. It occurs when an organism focuses not on the external environment, but on the internal milieu; it becomes a reflective observer, processing self-information. The

organism becomes aware that it is awake and actually experiencing specific mental events, emitting behaviours, and possessing unique characteristics. (p.2).

Commonly, awareness is described as the process that results in the interaction of the individual nervous apparatus and his environment. It enables the individual to react and respond to the stimulus (Brefczynski & DeYoe, 1999). Also, awareness is attributed to sentience, perception, feelings and cognition. It has been identified as a level of consciousness. Additionally, awareness resides in the self and emphasises what is happening in one's interior. It is about the self vis-à-vis anything in the surrounding world (Fantini, 2000). Moreover, awareness points all habits, emotions, desires, perceptions and cognition that occur in the interior of the self (Farah, 1997). It is the result of reflection, introspection, experience and experiments (Fantini, 2000). Awareness can be clearly manifested by the individual's behaviours and responses. According to Freire (1970, 1973, 1998), awareness is the constructive critique or evaluation of the self within a social situation. Hence, it is necessary for the process of education because it enables the individual to creatively transform and modify his behaviour basing on reality.

Assuredly, awareness is the key component and prerequisite quality in the balanced individual. It enables him to take all probabilities into account and select the appropriate reaction to a given stimulus, especially when it comes to cultural and intercultural contexts where awareness stands as a must-have.

2.1.2.2. Fromculturality to interculturality.

New concepts, various terms and issues have been the direct result of the accelerating global world. Cultures are no more isolated by conventional virtual

boundaries. This led to interculturality, a field where cultures are encountering, interacting and hybridising. This phenomenon impacted all domains like politics, economy and education. Therefore, countries are configuring their lives with respect to the new intercultural parameters. This new situation is widely debated by researchers like Safez (2002) and Koegeler and Parncutt (2013).

Furthermore, economic flourishing and technological advancement are fervently promoting the intercultural dimension. Migration, immigration and social mobility are some of the global issues that call for the intercultural understanding and cooperation to cope with cultural differences (Berry, 1997). Consequently, human beings are increasingly challenged by the new requirements of the global world. To prevent conflicts, decrease losses and spread harmony and peace, the world is demanding indispensable qualities like interculturality and intercultural competence.

Interculturality involves interaction between different cultures at different levels. Hence, different ways of thinking and interpreting are implied. Therefore, difficulties in communication would probably occur. According to Zegarec (2007), an intercultural situation is the one in which "cultural distance between participants is significant enough to have an adverse effect on communication success" (p.41). This definition could be applicable to interactions occurring between two or more social groups and also between cultural groups. Then, the majority of interactions are prone to be intercultural. To differentiate between interactions that emerge between cultures and those happening at different levels of culture, Zegarec introduces the term intracultural to refer to those interactions within the same culture.

Spenser-Oatey and Franklin (2009) add that intercultural situation is the one in which cultural differences are at least clear for one of the participants. That is, interculturality requires the existence of at least two cultures which involve two

different perceptions and two modes of reasoning. The differences between these cultures create a gap between participants. For this gap to be filled, intercultural competence is indispensable equipment the global citizen should develop to overcome barriers and culture shock.

2.1.2.3. Culture shock.

Culture shock was firstly introduced by the anthropologist Oberg in 1960 to refer to the “anxiety that results from losing our familiar signs and symbols of social intercourse” (p.177). Here, culture shock is presented as the psychological state that results from a sudden interaction with unfamiliarity. Moreover, Kohl (1979) suggests that cultural shock implies reactions to the psychological disorder caused by the new experience of a new cultural environment. It is perceived by Frank (2013) as the most difficult stage of acculturation. It is the syndrome that comprises many symptoms like frustration, anger and aggressive reactions (Oberg, 1960). Furthermore, Culture shock has been identified as xenophobia ensued by the loss of control of social and cultural signs and symbols (Dutton, 2011). Also, it is preceded by the inability to understand and fully comprehend the new environment. Additionally, it occurs when someone is rejected by members of the new culture.

According to Loh (2000), culture shock can culminate in negative behaviours and attitudes, offensive words and aggressive reactions vis-à-vis the new culture and its adherents. It leads to regression through which the individual praises and glorifies his mother culture and sometimes withdraws and refuses even continuing his work or studies in the new environment (Junior & Usher, 2008). This situation applies to many overseas students (Rajasekar & Renand, 2013). From a psychological perspective, culture shock is highly influenced and impacted by differences in the essential values that form cultures. Hence, culture shock is more likely to arise if values are aversive.

This creates a great distance and gap between the two cultures and leads to discrepancy in the individual's understanding. Similarly, the resultant stress of unfamiliarity and newness of cultural cues stimulates emotional responses and reactions like depression, isolation, sufferance, marginalisation, regression, withdrawal and many other psychological disorientations (Winkelman,1994). These psychological states vary from one individual to another. Indeed, they are influenced by traits of personality (Sims &Schraederm, 2004), cultural aspects and their organisation within a cultural context.

Culture shock is a psychological reaction to the stress caused by the unfamiliar cultural stimulus. It is demonstrated by excessive negative behaviours (Hunter & Whitten, 1976). Culture shock is described as the second phase and the most delicate phase of acculturation. An awareness of acculturation stages could enable the individual to overcome culture shock easily and rapidly.

2.1.2.4. Acculturation.

Intercultural phenomena initiated new strands like acculturation which stands as the main concern of recent empirical inquiry (Sam & Berry,2006). Acculturation refers to the process of adaptation to a new culture. Subsequently, acculturation occurs only “when individuals are having different cultures come into continuous first-hand contact with subsequent changes in the original culture patterns of either or both groups” (Redfield, Linton & Herskovits, 1936, p. 49). Indeed, acculturation necessitates exposure to new culture and transformations in one's behaviour. Furthermore, acculturation is:

Culture change that is initiated by the conjunction of two or more autonomous cultural systems. Its dynamics can be seen as the selective adaptation of value systems, the processes of integration and differentiation, the generation of developmental sequences, and the operation of role

determinants and personality factors. (p.974, Social Science Research Council, 1956).

From this quotation, one could understand that acculturation involves friction between two or more different cultures. It entails changes and transformations on both sides: natives and foreigners.

Researchers like Berry (2006) and Ward (2001) relate acculturation to the notions of stress and coping. That is acculturation is a particular phase the individual reaches when trying to manage the stress afforded by the new environment. The individual finds himself surrounded by new people, new ways of thinking and a new culture. To cope with this change, the individual feels the need to generate new conceptions and new behaviours that help him adapt to, and integrate into, the new society (Berry, 1997). Respecting table etiquettes and punctuality can be good examples. For instance, a collectivist who is coming from an Arab region, where food can be eaten with hands and shared by more than 10 persons, should acclimatize himself to the dining manners and habits respected by the host culture. Indeed, he should learn table etiquettes and apply them appropriately to be able to effectively integrate into an individualist society where eating manners are highly valued.

In Berry's view (2006), acculturation has been highlighted by two main perspectives: "cultural learning model" and "stress coping and adaptation model". Cultural learning model, for instance, suggests that acculturation occurs when the individual learns specific skills that enable him to communicate and negotiate in a new culture surrounding. This view highly values the necessity of teaching the newcomers all needed skills that qualify them to integrate into the new world. On the other hand, "stress coping and adaptation model" conceptualises acculturation as an automatic response to the stimulus of stress and conflict.

Acculturation encompasses four main stages (Browne, 1994) which are excitement or romanticising, culture shock, recovery and adaptation. In the embryonic stage of the exposure to the new culture, the individual concentrates only on the new aspects and totally ignores the drawbacks. In 2013, Frank made an analogy between the excitement phase and the 'honeymoon'. He states that, during this phase, the individual tends to overlook the negative side and focuses on the newness and the originality of the culture. Once the newness vanishes, the individual moves to the following stage, that is culture shock which represents the hardest phase in acculturation through which the individual starts noticing fundamental differences. He compares his mother culture and the new one. It is only through this stage that the individual confronts the reality, deciphers differences and sometimes engages in eternal conflicts. The individual in the immediate stage is unable to accept differences and to cooperate with people. For this reason, and as mentioned before the majority withdraw during this stage.

The third phase is called recovery through which the individual becomes more comfortable with the new environment. He is aware of the cultural differences, and he starts appreciating some aspects of the new culture (Frank, 2013). In the last phase, which is "adaptation", the individual adapts to the new culture. He becomes interculturally aware and able to accept differences which might facilitate for him the process of being a member of the new culture.

In 1997, Berry proposes a framework which comprises acculturation strategies like assimilation, separation, marginalisation and integration. These strategies are used for two main purposes: to maintain one's identity or to maintain relationships. Also, this framework pinpoints some aspects that affect the process of acculturation such as age, gender, education, motivation, social status, language, religion and personality

traits. Indeed, these factors should be seriously considered and contemplated to effectively assist the process of acculturation and promote understanding.

Ultimately, acculturation can be described as the process of the “identification and internalisation of the significant symbols of the host society” (Kim, 1982, p.378). Therefore, it necessitates language as a medium of interaction to help in the process of internalisation of new concepts and cultural cues. To understand to which extent could language impact acculturation, it is unavoidable to speculate the relation between culture and language.

2.1.2.5. Culture and language.

Different and conversed theories have scrutinised the relationship between culture and language. It has been very complex and complicated to identify the relationship between language and culture because it is very hard to conceptualise the cognitive mechanisms involved in the process of communication. Language has been defined by Wardraugh (2002) as the “knowledge of rules and principles and of the ways of saying and doing things with sounds, words and sentences rather than knowledge of specific sounds, words and sentences” (p.2). In this definition, Wardraugh highly associates language with its context. He posits that language refers to the knowledge of cultural elements that govern interactions and cultural context as well. Additionally, Thanasoulas (2001) claims that language could neither exist nor be understood without or out of its cultural context. Hence, to appropriately understand and use a language, cultural knowledge is required. Indeed, to understand a language, the individual must form clear conceptions to the presentations and references used by its natives. Therefore, culture is the index that guides our understanding, interpretation, words selection and words avoidance. The following quotation illustrates the intimate relationship between language and culture in multidimensional ways:

The words people utter refer to common experience. They express facts, ideas and events that are communicable because they refer to the stock of knowledge about the world that other people share. Words also reflect their authors' attitudes and beliefs, their point of view, that are also those of others. In both cases language expresses cultural reality. But members of a community or social group do not only express experience; they also create experience through language. They give meaning to it through the medium they choose to communicate with one another... Through all its verbal and non-verbal aspects, language embodies cultural reality. Finally, language is a system of signs that is seen as having itself a cultural value. Speakers identify themselves and others through their use of language; they view their language as a symbol of their social identity. The prohibition of its use is often perceived by its speakers as a rejection of their social group and their culture. Thus we can say that language symbolises cultural reality. (Kramsh, 1998, p. 3).

Through this citation, Kramsch (1998) highlights the fact that language is an essential instrument that demonstrates culture elements and preserve them. Undeniably, culture necessitates language to transmit practices, perspectives and products to its adherents who share the place, the history and possess the same interval of imagining (Kramsch, 1993). As a result, language is the aspect that enables culture to survive (Bassnetts, 2004; Kramsch, 1998) by portraying its reality.

Thus, language and culture are interwoven and intimately interrelated. One cannot exist without the other. Therefore, it is inevitably true for language learners and users to construct cultural knowledge and develop cultural and

intercultural awareness to be able to interact and communicate effectively and appropriately.

2.1.3. Intercultural communicative competence.

The emphasis on intercultural competence shifted from one context to another (Sinicrope, Norris & Watanabe, 2007). In 1960, for instance, the main concern of researchers was the experiences of western workers abroad. In the 1970s, the field of intercultural competence spans new milieu of research like international students, immigrants, international business, acculturation and training. Interviews and reports were used to assess the individual attitudes and characterise the personality traits and values to understand causes of failure and culture shock and to develop new programs and training courses that could help the individual to overcome all variables that impede his development and success in a cross-cultural context (Ruben, 1989).

Globalisation widened the spectrum and catalysed the development of new approaches that describe Intercultural Communicative Competence (ICC). Although a large number of frames of reference persist on defining and assessing ICC, complications and complexities in communication were the results. Moreover, various terms are interchangeably used with ICC. Fantini (2006) names the following examples: intercultural competence, intercultural sensitivity, cross-cultural adaptation, global competence, international competence, ethnorelativity and cross-cultural awareness.

Researchers like Hammer (2003), Bennett and Wiseman (2003) distinguish between Intercultural Competence (IC) and Intercultural Sensitivity (IS). They regard (IS) as the ability to distinguish between culture differences whereas (IC) is “the ability to think and act in interculturally appropriate context” (p.422). To better conceptualise

ICC, the next section attempts to highlight the meaning of (ICC) and to summarise some frameworks provided by researchers to describe and assess its main components.

2.1.3.1. Defining Intercultural Communicative Competence.

The origin of ICC can be traced back to communicative competence. ICC was then viewed at that time as the ability to communicate with someone who speaks another language and who simultaneously belongs to a different culture (Baxter, 1983; Krasnick, 1984).

According to Kim (1991), ICC represents the “overall internal capacity of an individual to manage key challenging features of the intercultural communication” (p.259). Therefore, it refers to the ability to adapt to and adopt new strategies that could direct the communication towards the objectives. Hence, it involves the ability to overcome cultural barriers that could exist due to unfamiliarity, misunderstanding and misinterpretation. As a result, ICC requires a certain amount of knowledge about the different aspects of the interlocutor’s culture (Baxter,1983). This knowledge encompasses values, norms, verbal and non-verbal competencies that govern communication in a given culture (Krasnick,1984). Furthermore, Kim (1991) believes that the knowledge comprises “cognitive, affective and behaviour adaptability of an individual’s internal system in all intercultural contexts” (p.259).

Additionally, Savignon (2002) stresses the fact that communication should be sensitive to the conventions that govern language use in a particular context. Her work suggests that ‘conventions’ impact the interpretation of the message. Indeed, ICC is the complex procedure (Fantini, 2009) of interacting effectively in a cross-cultural context (Byram,2000). It involves knowledge, skills, attitudes and awareness (Skopinskaja, 2004). Elements mentioned so far are scrutinised more in the following part.

2.1.3.2. Intercultural communicative competence frames of references.

ICC has been speculated from different perspectives and views (Snicrope, Norris and Watanabe, 2007). The behaviouristic view, for instance, suggests an approach that attempts to bridge between knowledge and actions (Rubin, 1976). That is, being interculturally competent necessitates the possession of theoretical and practical knowledge. In the perception presented by Rubin & Kaeley (1979) intercultural competence does not only equate with the mastery of the rules of appropriateness, adroitness and effectiveness. It is also the ability to display this knowledge in terms of behaviours and compartments. Ruben (1976) highlights seven dimensions in IC:

1. The ability of the individual to demonstrate positive attitudes and respect towards the others. Whatever were the differences, the individual has to develop his acceptance of cultural differences.
2. Interaction posture which refers to the individual impartial response. Individual reactions must be free of prejudice and judgement.
3. Orientation to knowledge. This dimension manifests that the individual must be aware of the fact that people have different conceptions of the world. Subsequently, the different words used to identify the same thing or the same phenomenon can be perceived differently. The individual must be able to decipher that the world is viewed from various angles. Hence, expressions used to describe the same angle are different.
4. Empathy or ability to perceive the world from the other's eye.
5. Self-oriented role behaviour. This dimension comprises two key elements flexibility and harmonising. The individual must show interest and look

for further clarification to solve the communication problem. Also, he has to adjust and control the situation, if need be.

6. Interaction management or the ability to direct and guide the communication towards one's objectives. Through this dimension the individual totally masters the cues of communication, he knows exactly when to start and where to stop.
7. At last, the individual is able to manage ambiguities without apparent discomfort. This dimension is called tolerance for ambiguity.

The European multidimensional models are other framework examples of intercultural competence. Byram (1997), for instance, puts forth a model that encompasses five main '*savoirs*': *savoir*, *savoircomprendre*, *savoir être*, *savoirapprendre et savoirs'engager* (See Figure 1, p.42).He defines '*savoir*' as the knowledge of one's self and of the others. This comprises the knowledge of practices, perspectives and products of one's culture and other's culture. Also, it includes the knowledge of phases and rules that govern and regulate societal interactions. The '*savoircomprendre*' on the other hand, refers to the skills used in interpretation and making relations and correlations. Hence, it is the ability to understand and interpret something from the other's culture, to explain it and to relate it to one's culture. '*Savoir être*' demonstrates attitudes like readiness, curiosity and openness towards the other's culture. Consequently, it equates with the flexibility and the ability to accept facts and realities and eliminate stereotypes and prejudices. '*Savoir apprendre/ faire*' represents skills in linguistics, sociolinguistics and discourse competences, used to acquire knowledge and practice, and to operate this knowledge under specific circumstances. Finally, '*savoirs'engager*' portrays the mastery of the aforementioned skills and knowledge that culminates in the ability to criticise and evaluate one's culture and the other' culture.

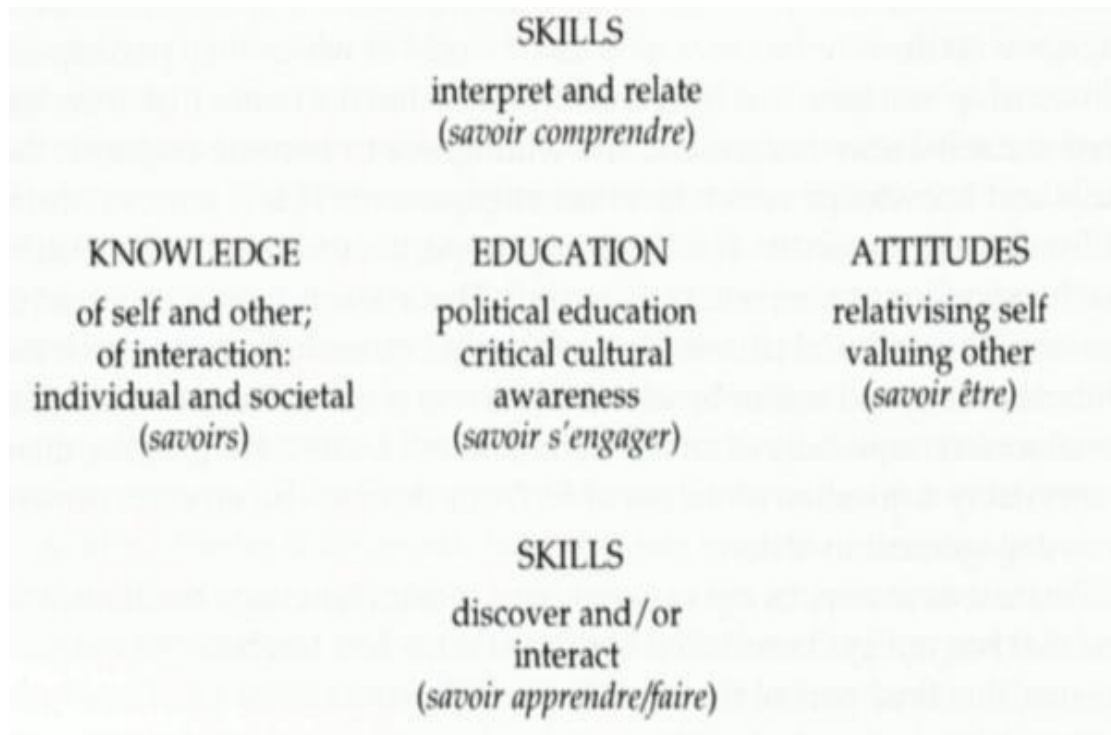


Figure 1. Byram's (1997) Model of Intercultural Communicative Competence

Byram's model was the impetus to Risager (2007) theoretical framework of ICC. Risager includes the components that could be clearly demonstrated by linguistic proficiencies like: "linguacultural competences and resources, translation and interpretation, transnational cooperation, knowledge of the language as a critical language awareness and knowledge of culture and society and critical cultural awareness" (p. 227). The models of Byram (1997) and Risager (2007) have been the foundations and the fundamentals on which researchers concentrate to develop and invent new assessment tools of ICC.

In America, Bennett (1993) proposes a model named the Developmental Model of Intercultural Sensitivity (DMIS). This latter identifies and clearly demonstrates how the individual could move from ethnocentrism to ethnorelativism responding to culture differences. The model comprises six main stages: three ethnocentric and three ethnorelative. In the first phase called denial of difference, the individual isolates

himself within one group and denies the existence of other cultures. In the second stage, the individual utilises negative stereotypes and creates barriers between him and the other. At this level of defence, the individual forms certain complexes of superiority. He views his culture as the best one and despises others. In the last ethnocentric stage, “minimization of difference”, the individual constructs an awareness of superficial cultural differences considering that all cultures share the same universal system of values.

The following phases are ethnorelative ones through which the individual starts accepting the different values and behaviours through the phase of acceptance. Also, he becomes able to shift from one culture to another, acting with empathy towards the other’s culture. Behaviour and code shifting are the main characteristics of the adaptation phase. The last ethnorelative stage is integration through which the individual widens his perspectives through the incorporation of the other’s view in his repertoire. He constructs a system that permits him to commit with respect and relativity to the other’s culture. Altogether, these stages form a continual process that simplifies how the individual can move from one level towards higher levels of intercultural competence.

In addition to what has been discussed, Fantini (2000, 2011) proposes a model of five dimensions: knowledge, attitudes, skills, awareness and language proficiency (See Figure 2, p.44). According to Fantini, awareness (A+) is the essence of ICC development. Indeed, it is the key element that stems from knowledge of other dimensions and leads to their development (Stevens, 1971; Curle, 1972). Awareness is enhanced by comparison that stems from introspection and reflection (Fantini, 2000). Hence it represents the constructive critique one makes of himself in a given context.

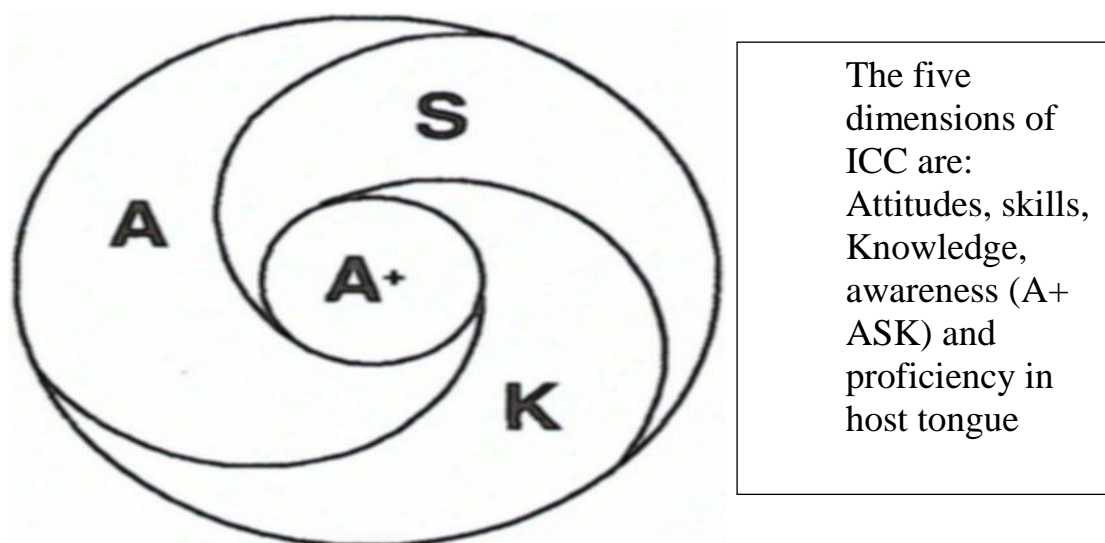


Figure 2. Fantini (2000, 2010). Four dimensions of intercultural communicative competence

Moreover, Deardroff (2006) puts forward his famous pyramid model of ICC through which he explains how the individual could shift from personal level to an interactive level (See Figure 3, P.45). This shift is highly linked to the degree of the acquired element. For example, the requisite attitudes like openness and respect are the core elements for the individual to foster his ICC. "Knowledge and comprehension" is another dimension of the pyramid model. It contains cultural self-awareness, deep understanding and knowledge of culture and sociolinguistic awareness. Knowledge and comprehension are highly influenced by listening, observing and interpreting skills. Also, they lead to the development of other skills like analysing and evaluating. Additionally, adaptability, flexibility, ethnorelative view and empathy are necessary to reach the desired external outcome. This latter is represented by the efficient and appropriate behaviour.

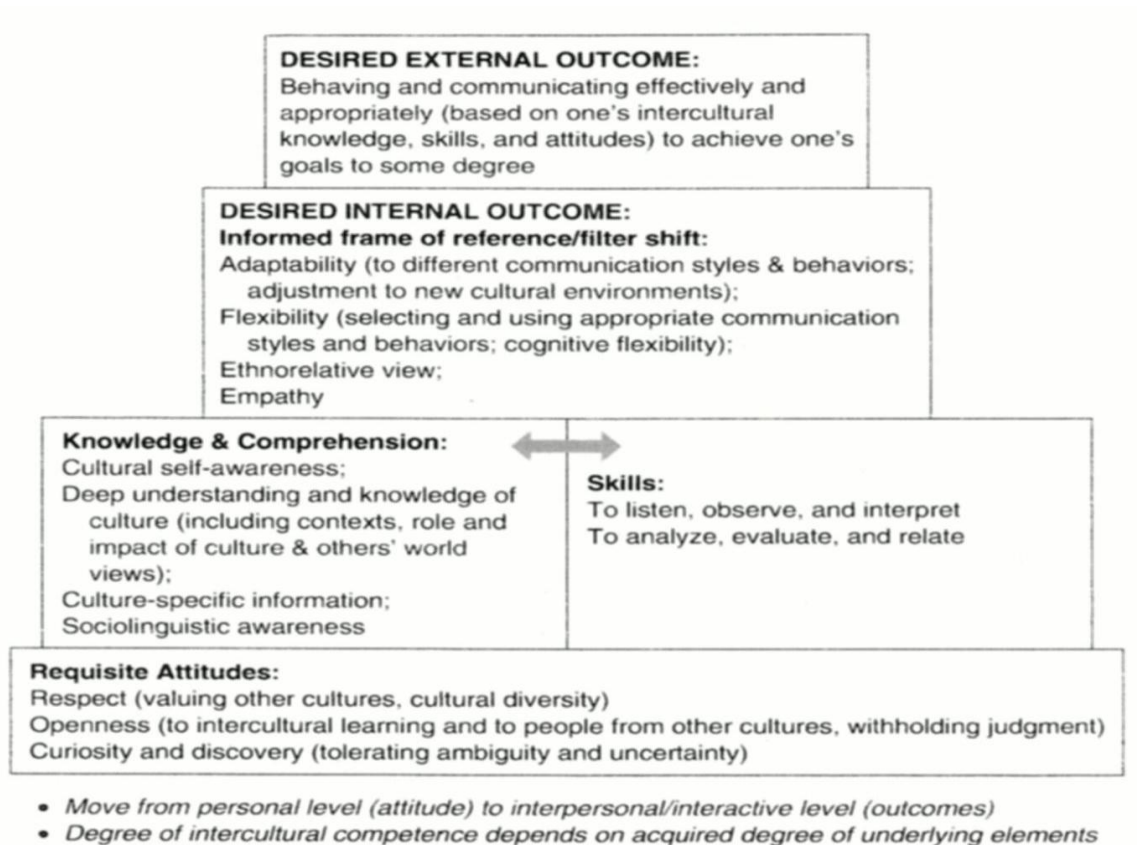


Figure 3. Deardroff (2006). Pyramid Model of IC

ICC has been highlighted by different researchers. The result was a variety of models that share a common conclusion: ICC consists of knowledge, attitudes, skills and awareness. The clear conception of these components could tremendously help in the design of programs that promote and serve in the development of ICC.

2.1.3.3. Promoting intercultural competence.

The literature in the field provides significant endeavours to promote ICC. In 1984, Seeley suggests that to develop ICC, the individual must enlarge his knowledge about the different variables of the other's culture. In this respect, she posits that "learning a language in isolation of its cultural roots prevents one from becoming socialised into its contextual use" (1997, p.10). Therefore, knowing about cultural elements that govern a particular society would be of paramount importance in using its

language appropriately. Indeed, acquiring authentic knowledge and developing some necessary skills are fundamentals to foster ICC (Seeley, 1984).

In 1988, Robinson proposes a model in which he maintains that foreign culture acquisition is an extension of the mother culture. Therefore, to acquire a new culture, it is indispensable to scrutinise the elements of both cultures: one's culture and the foreign one. This model encourages the use of ethnography where the individual starts from inquiring into his own culture to develop and move towards new analytical ways and new perceptions (Jordan, 2002). This approach proved to have a positive influence on the development of ICC (Byram & Fleming, 1998). Also, it sustains learning new cultures through the submerging in one's own culture.

Furthermore, Kramsch (1993) concentrates on the hermeneutic approach and focuses on its importance in raising awareness of the self as cultural through other cultures. This approach has one central principle which is relating the other's way of thinking to one's own (Hunfeld, 1990). Therefore, the individual is not supposed to judge and evaluate the other's way of thinking. Instead, he has to use it to discover and better understand his own culture.

In his model, Byram (1997) views that knowledge is the result of socialisation that could lead to the acknowledgement of the existence of other groups. Hence, knowledge is the consequence of interaction at different levels. Byram found that interpretative and discovery skills are practical and beneficial in the knowledge application. In addition, attitudes are the fuel that makes the whole process of communication dynamic.

To construct the knowledge that enables the individual to be interculturally competent, the following are some fruitful strategies. Reading books, magazines,

newspapers and literature, in general, can help the individual to foster his ICC. Books are, in fact, loaded with words that are empowered with cultural values and beliefs. Then, it would be of great benefit for the reader to form a clear vision of how others do perceive and value the world. Literature is certainly one of the tools that could unveil how do others think and view the world (Gabrovec, 2007).

Moreover, films and music proved to be useful instruments to promote ICC. They offer the opportunity to discover the place and the people we have read or heard about. Through films, individuals learn the codes and symbols of a given society. More than that, they will have the opportunity to decipher the different customs, traditions and practices and to listen to a variety of accents. Peck et al. (2007), O'Dowd (2004) and Hughes (1986) have widely acknowledged the efficacy of those activities in enhancing the multidimensional skills of ICC. It is quite accepted by experts that films and music are powerful tools through which the individual will enjoy and learn at the same time (Galloway, 1985; Hendon, 1980). The following Table summarises the main related strategies suggested by different researchers to develop intercultural competence.

Table 1

Materials and strategies to develop intercultural communicative competence.
Adapted from: Peck et al. (2007); Hughes (1986) and O'Dowd (2004)

Material and strategies	Efficacy
<ul style="list-style-type: none"> • Fiction, poetry, short stories, newspaper, magazines and travel novel • Advertisements, 	Permit learners to: <ul style="list-style-type: none"> • improve the language four skills. • discover how some concepts are perceived by a specific culture, • detect artefacts and social conventions,

<p>programs, commercials and films</p> <ul style="list-style-type: none"> • Songs • Discussions • Role play • Culture assimilation • Culture Capsule • Comparison • Cultural bump 	<ul style="list-style-type: none"> • be aware of body language code • explore new ways of thinking, • inquire into customs and traditions, • provoke thinking skills, • eliminate ambiguities and preconceptions, • form a solid knowledge of a given culture, • develop positive attitudes towards cultural differences.
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As demonstrated by Table1, a diversity of strategies could be extracted from the models that outline ICC. Only few examples have been mentioned in this section for study restrictions. Assessing ICC could unveil some deficiencies and needs that might help the individual know his weaknesses and reinforce them accordingly.

2.1.3.4. Assessing Intercultural Communicative Competence.

A myriad of assessment tools is provided by researchers in the spectrum of Intercultural Competence (IC). The complexity of this latter serves and causes a surge of various perspectives attempting to assess ICC. This research will deal only with the relevant ones, from which an adapted model pertaining to intercultural awareness will be developed and explained in details in Chapter III dealing with methodology design.

In his behaviouristic approach, Ruben (1976) suggests that IC is best assessed through observation. Hence, the observation of the individual's behaviour could help in the assessment better than reading his answers. In his Behavioural Assessment Scale of IC (BASIC), Ruben (1976) uses Four- point and five-point Likert scale to assess the

dimensions mentioned in the previous section. He clusters participants into three types I, II and III. Type I, for instance, refers to “competent cross-cultural communicants” who display high rates in the seven dimensions. This type possesses the knowledge that enables the individual to highly manage the interaction, respect the differences and tolerate ambiguities. Type II, “mixed behavioural group”, represented by those who manifest low self-oriented role behaviour and low interaction management. Whereas, type III group contains communicants who face difficulties in a cross-cultural context and feel unable to manage ambiguities in intercultural interactions. Further modifications and reformulations were introduced to (BASIC) to include other dimensions like moderate-task related and individualistic behaviour (Ruben & Kaely, 1979) and clarify some concepts and eliminate ambiguities by substituting technical language and long sentences for simpler and clearer sentences (Koaster & Olebe, 1988).

Additionally, Intercultural Competence Sensitivity Inventory (ICSI) was proposed by Bahawuk and Brislin (1992) to measure the individual’s ability to act appropriately in a cross-cultural context. This inventory compares between individualistic and collectivistic cultures. It is a self-report of 46 questions on Seven-point Likert scale. Some questions are meant to test attitudes, and others are virtual situations.

Furthermore, the Intercultural Development Inventory (IDI) takes Bennett’s (DMIS) as a reference. It comprises 50 items self-assessment with 5-point Likert scale. This tool has been used to assess IC of high school students at international schools (Straffon, 2003), university students (Engle & Eagle, 2004) and physician trainees (Altshuler, Sussman & Kachur, 2003). This scale has been examined in details, and it has proven validity and reliability (Hammer et al., 2003).

In 2001, Olson and Kroeger developed a model based on (DMIS) and other multidimensional models of IC. The Intercultural Sensitivity Index (ISI) is a set of questions and items that aims at comparing the intercultural skills before and after the training program. This instrument has been refined by many researchers like William (2005). It comprises the six stages of (DMIS) in addition to other dimensions like knowledge, perceptual understanding and intercultural communication.

Fantini (2006) suggests that IC refers to the “complexabilities needed to perform effectively and appropriately when interacting with others who are linguistically and culturally different from one’s self” (p.12). This definition was the ground of IC assessment. Fantini identifies some characteristics and domains of IC that should be assessed like dimensions and language proficiency. This model is a combination of self-report and other-report. The self-instrument contains 211 items ranged from personal traits and characteristics to intercultural skills. This tool tests four dimensions: knowledge, attitudes, skills and awareness. Fantini proves the reliability of this instrument and asserts that learning a foreign language affects and impacts the development of IC.

The variety of models suggested enables the individual to know his actual level of ICC and select the right training that fits his needs to become an intercultural mediator. It is quite indisputable that intercultural awareness is the core of ICC. The following section probes Intercultural Awareness (IA) in order to form a clear conception that, for sure, will positively serve this research.

2.1.3.5. Intercultural awareness.

Intercultural awareness has been ranked as the essential foundation of ICC. It comprises two main components: awareness of one’ own culture and awareness of

other's culture. The former is the necessary element when communicating with members belonging to one's culture whereas the latter is indispensable when two or more cultures encounter.

Intercultural awareness is highly required to eliminate the opportunity for misunderstanding and misinterpretation that could proceed with a cross-cultural conflict (Neuliep, 2003). According to Belay (1993), the first step towards becoming an active global citizen is to be aware of the multiple identities of the other. Triandis (1997) found that intercultural awareness insists on the comprehension of one's culture perspectives. This latter will be used later as a reference to identify the characteristics of the other's culture to ameliorate the apprehension and the interpretation of behaviours in an intercultural context. Therefore, intercultural awareness requires the understanding of cultural aspects that directly impact and shape the view and the behaviour as well. Intercultural awareness reflects the state of being aware of one's culture and of the other's (Zhu, 2011). It is a conscious perception of the culture practices, perspectives and products and the ability to implement and use this understanding to guide communication towards success (Baker, 2012). This process involves changes and modifications in personal view, thinking and attitudes towards the surrounding environment (Triandis, 1997).

Intercultural awareness is the cognitive aspect of ICC that enables the individual to minimise discomfort, confusion and nervousity in intercultural context (Chen & Starosta, 2006). It is the cognitive ability that acts as the compass that orients and guides the individual behaviour towards appropriateness and effectiveness. Fantini (2000) reports that awareness is vital to ICC and cross-cultural development. He regards that intercultural awareness IA is ameliorated through the juxtaposition of the two cultures (target and original). Awareness is not knowledge; it is the ability to

identify the self vis-à-vis anything else (Freire, 1970). Nevertheless, it can be influenced positively by the wide knowledge, positive attitudes and skills (Fantini, 2000). Therefore, to cope with the changing world, it is ineluctable to clearly conceive the dimensions of culture variability (Ruben, 1976). Understanding culture preferences could assuredly make the individual more flexible and able to select the appropriate pattern of behaviour (Hall, 1959,1976). In short, intercultural awareness is the cognitive ability to understand one's own culture patterns and those of the other's culture (Byram, Gribkova and Starvey 2002). It is the capacity to identify culture differences according to which the individual behave efficiently.

Baker (2012) identifies three main levels and twelve components of awareness. First, 'basic cultural awareness'. This level includes awareness of values, beliefs, behaviours shared among members of the same culture. Also, it highlights the importance of culture elements and context in understanding and interpreting the behaviour. Furthermore, this level necessitates the ability to compare one's culture and other's culture. Second, 'advanced cultural awareness' which is related to cultural norms. At this level, the individual should not be rigid and stubborn. He should rather accept that understanding is not static but open to revision. He should be aware of the multiple perspectives within the same culture and what makes an individual belongs to many social groups, as well. Also, he should identify the common ground of specific cultures. Third, 'intercultural awareness' which represents the main concern of this study. According to Baker (2012), IA is a type of awareness that enables the individual to identify stereotypes and generalisation. It propels him to go beyond appearance and develop the competence of negotiating relying on different frames of references. This has been clearly and thoroughly explained by Choeichaiyapom (2013) who suggests that intercultural awareness is:

An awareness of culturally based frames of references, forms and communicative practices as being related both to specific cultures and also as emergent and hybrid in intercultural communication, initial interaction in intercultural communication as possibly based on cultural stereotypes or generalisations but an ability to move beyond these through, a capacity to negotiate and mediate between different emergent socioculturally grounded communication modes and frames of reference based on the above understanding of culture in intercultural communication (p.12).

Indeed, IA is the cognitive aspect that permits the individual to dispose of preconceptions and develop the ability to communicate successfully in intercultural contexts.

IA is regarded as the process of acquiring an understanding of how others value and believe in things (Alder, 1987). Chen and Starosta (1998) propose three phases to accomplish this process: 'awareness of superficial culture traits', 'awareness of significant and subtle cultural traits' and ability to 'perceive the world from the other's eye' (p.31). The first level refers to those whose knowledge is based on stereotypes, preconceptions and impressions. The second level occurs when the individual confronts and faces sharp difference resulting from conflict or analysis. The conflict phase is similar to culture shock (Oberg, 1960). Consequently, it is the result of direct interaction and friction with the other's culture. Through this phase, the individual generates negative feelings like depression and withdrawal. However, he develops his own recognition and understanding of the new culture. This phase is highly linked to the next one. Therefore, if the individual could not overcome culture shock, he would stick to the negativity of the situation for a long time and keep judging the other's culture irrationally and illogically (Mansell, 1981). Once the individual

succeeds to manage culture shock, he will be able to rationally develop an analysis to understand and accept cultural differences. Through this phase, individuals start appreciating differences (Thomas & Althen, 1989). Thus, cultural differences are respected and positively perceived. This motivates the individual to move to the highest level of IA through which he develops empathy towards the foreign culture. Also, while experiencing this level, the individual could perceive the world from the other's perspective thanks to empathy that has been activated by 'transpection', or understanding by experience (Maryuama, 1970).

One might deduce that IA requires flexibility to shift from one frame to another. Hence, it necessitates a clear perception of the cultural representations used in one's culture and those used to identify other's culture (Augudelo, 2007).

Cultural studies related to foreign language education emphasised the role of intercultural awareness as a reason that led specialists to develop activities and strategies to foster IA. Some researchers consider that the best way to teach IA is to make students reflect, explore and discuss both cultures (Corbett, 2010). Others suggest intercultural activities that contain culture elements meant to develop the learner's IA and oral proficiency (Chlopeck, 2008). Willis (2009) claims that the effective activity is the one that makes the learner responsible and totally engaged in his learning and understanding. On the other hand, Ellis (2006) proposes another set of activities: non-task activities like brainstorming and mind maps. These activities permit the learner to relate reality with knowledge. They are not based on performance in terms of outcome. Yet, they help the learner to plan to perform a task.

Activities and strategies suggested are complementary. The teacher is the only one who is aware of learners' needs and preferences according to which he can select or design the appropriate task that enables learners to foster their IA.

Assessing IA is a very challenging task. For awareness refers to a cognitive aspect. It has been very critical to conceive instruments that directly measure it. The literature in the field is rich with those models that assess factual traits and knowledge of culture (Sville-Troike, 1978, Kohl, 1984). Others tend to evaluate values (Rockeach, 1967). Unfortunately, their application to this research sounds quite limited for the following reasons:

- The majority of tests deal only with the American culture.
- Test updating: since culture is dynamic, all test information should be updated from time to time (Chen and Starosta, 1998-9).
- They assess values from a psychological perspective and not from cultural perspectives (Chen and Starosta, 1998-9)
- Tests use Likert scales. Unfortunately, the targeted population by this study is still unable to clearly and precisely identify opinion using a Likert scale.

Federation of the Experiment in the International Living (FEIL) (2005-6) adopted the model of assessing ICC of Fantini (1995) and provides a revised version that contains seven parts: information about the respondents, personal characteristics, motivation and options, language proficiency, communication styles, intercultural areas, and intercultural abilities. This research will select and alter some items only from the part of intercultural abilities, particularly, knowledge and awareness abilities. These aspects are discussed in detail in Chapter III.

In summary, intercultural awareness is the key component that enables the global citizen to evaluate and better select what is appropriate. To reinforce this

cognitive ability, this research stipulates higher-order mental skills that proved successful in all life domains.

2.2. Critical and Analytical Thinking

Developing the intellectual potential of learners has become one of the objectives of global education (Pacific Policy Research Center, 2010). In fact, educators do not only concentrate on knowledge and academic achievement but also on how to make of the learner an active, rational and effective global citizen. Consequently, the approaches to education tend to emphasise thinking skills to foster the learner's ability to think analytically and critically (Asian Conference on Education, 2013). These skills are fundamentals for the development of higher-order mental skills that are considered as must-have skills in the 21st century. They enable the individual in general and the learner, in particular, to design his future and realise it with rationality and logic.

This section aims at highlighting High-Order Thinking Skills (HOTS), scrutinising analytical thinking style and inquiring into critical thinking to effectively design the treatment of this study. Next to that, aspects relevant to teaching/learning critical thinking are pinpointed for better application to this study.

2.2.1. Higher order thinking skills

Thinking is the core characteristic of humanity. In his brilliant saying "I think therefore I exist", the famous philosopher Descartes demonstrates the significance of this cognitive process in the existence of creatures and for their classification as human beings. All people who are functionally robust are apt to think. Yet, they do not all think in the same way. Particularly, some of them display rationality and logic while thinking to solve a given problem. Whereas others base their thinking on stereotypes and false grounded references to biasedly take a decision. Hence, there exists a variety

of thinking styles and modes. Before dealing with those relevant to our study, a distinction between reasoning and thinking is offered as it is presented in the most specialised literature.

2.2.1.1. Thinking Vs reasoning.

Thinking and reasoning are largely used as synonyms which refer to the complex mental processes and procedures that occur in the human intellect (Holyoak and Morrison, in press). Yet, there exists an intrinsic feature that differentiates between the two concepts.

The term ‘thinking’ never ceased gaining tremendous usage in everyday life. People use ‘think’ in order to explicitly state their assumptions and the things they consider as absolute truth. They use it to express their beliefs and convictions. Also, people do think to find a solution or to understand a phenomenon. They do think anytime they meet anything that challenges their intellect, like perplexity, doubt, contradiction and incongruity (Guilford, 1950). Hence, ‘thinking’ invokes the set of successive and interrelated procedures that undergo the human mind to construct an understanding that could help in finding solutions (Holyoak and Morrison, in press). Furthermore, making an evaluation or decision highly necessitates the activation of the human mind to reach the best and appropriate judgement. Additionally, the term ‘think’ is utilised to talk about prediction and expectation. Moreover, the same term can portray what is occurring in the interior of the individual, especially when the human mind becomes a labyrinth in which the individual is striving to find a way out.

Holyoak and Morrison define thinking as “the systematic transformation of mental representations of knowledge to characterise actual or possible states of the world, often in service of goals.” (in press, p.14). Obviously, thinking is a multi-dimensional mental process that targets various purposes. That is why the term

‘thinking’ is mingled and associated with all mental activities (Rips and Conrad, 1989). Empirical research largely maintains that people use the word thinking to refer to the following processes: deciding, conceptualising, remembering and the like. Indeed, this term is pervading other mental activities like reasoning (Rips and Conrad, 1989).

‘Reasoning’, on the other hand, is not a commonly used term. It is more attributed to special contexts and specific people. Like ‘thinking’, reasoning is a mental process which involves logic, rationality, methodology and systematicity. According to Holyoak and Morrison (in press), reasoning:

Places emphasis on the process of drawing inferences (conclusions) from initial information (premises). In standard logic, an inference is deductive if the truth of the premises guarantees the truth of conclusion by virtue of the argument form. If the truth of the premises renders the truth of the conclusion more credible, but does not bestow certainty, the inference is called inductive. Judgement and decision making involves assessment of the value of an option or the probability that it will yield certain a pay-off (judgement), coupled with choice among alternatives (decision making).
(p.16).

From this excerpt, it can be inferred that reasoning is always associated with deduction and induction which are processes that help the individual move from general to specific and vice versa. This is how individuals draw conclusions and deduce inferences from a given body of information or premises. Hence, reasoning can be ranged under the category of thinking. Yet, it is a purposeful thinking that intrinsically relies on logic and rationality.

All people born naturally do think. However, they do not think in the same way. A given situation or problem can be approached and solved differently by

different individuals. Ratiocination could undoubtedly culminate in authentic, reliable and sound judgements and decisions which are of high necessity in the life of the individual. Therefore, the mastery of higher-order thinking skills is indispensable.

2.2.1.2. The scope of higher -order thinking skills.

Bloom's taxonomy (1956) classified the human intellectual abilities hierarchically from bottom to top: knowledge, comprehension and application in the bottom and analysis, synthesis and reflection in the top (See Figure 4). Through this investigation, only higher-order skills are highlighted. The ability to decompose an entity into constituents to understand their interdependence, the capacity to recombine these elements relating them to facts and evidence and the ability to measure the pros and cons of the results are described by researchers as Higher-Order Thinking Skills (HOTS). Hence, HOTS refer to those processes the mind undergoes to form a clear understanding for the purpose of finding solutions, making decisions and evaluations.

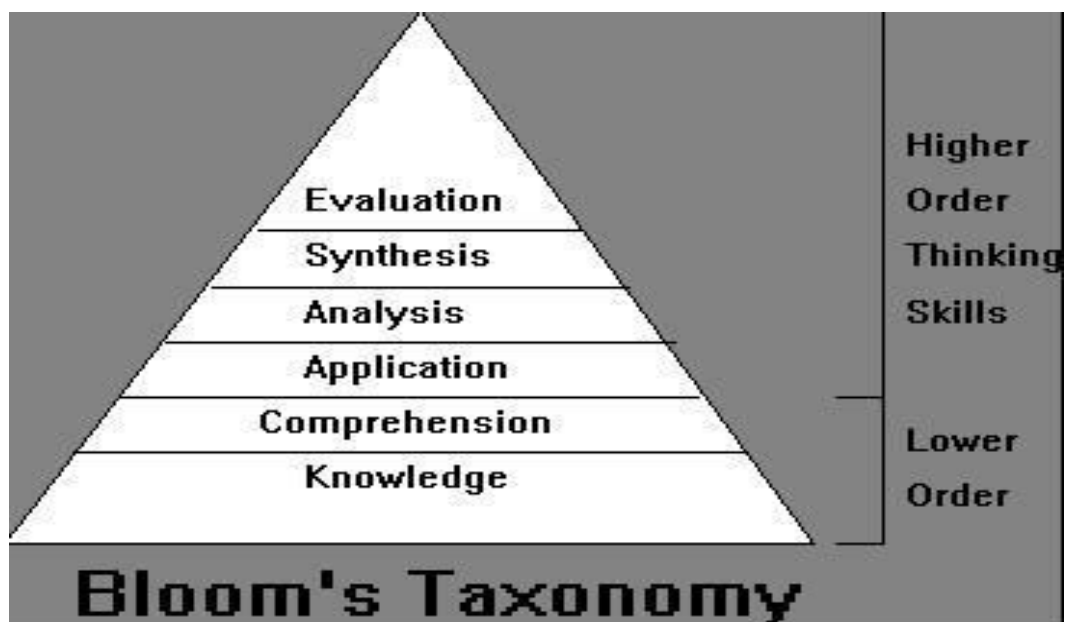


Figure 4. Bloom's Taxonomy (1956). Textbook I: Cognitive Domain.

HOTS have been mingled and interchangeably used with other concepts like creativity, intelligence and insights. In fact, these concepts do impact and tremendously influence the development of HOTS, but they are not equivalents of HOTS.

The scope of HOTS is framed by the context in which complex variables interact and challenge the mind to use HOTS (Crowl, Karminsky and Podell, 1997). HOTS are positively influenced by metacognition. Hence, the consciousness of what is happening in mind and of the different mental processes enables the individual to detect and identify the flaws in his reasoning to immediately shift towards the appropriate alternative.

Knowledge is highly required in HOTS. However, knowledge without mastery of the rules that govern the application of this knowledge cannot assist HOTS (Crowl et al., 1997). Despite the fact that this application of the knowledge belongs to low-order skills, it does involve analysis and synthesis (Huot, 1995). Indeed, HOTS include knowing both the 'what' and the 'how', the problem and the way to solve it.

Similarly, comprehension is seen by Bloom (1956) as one of the lower-order thinking skills despite its paramount importance in the development of HOTS. It is the cognitive process through which the individual constructs a database of information, meanings and conceptualizations (Crowl et al., 1997). Thus, HOTS necessitate comprehension to yield rational answers, explanations and logical correlations.

Additionally, creativity is required in HOTS. It is an intriguing and complex concept to define. According to Sternberg and Davison (1995), creativity refers to the combination of what is already known with something new to generate outstanding results. Therefore, creativity enables the individual to probe what is seen and learned, transforming it with the addition of new elements to procreate solutions.

Likewise, insights and problem-solving form one of the fundamentals of HOTS. Insight points out to the abrupt solution (Schooler, Fallshore & Fiore, 1995) yielded thanks to the use of cognitive strategies (Gagné, Briggs and Wager, 1988) such as analysis, evaluation and synthesis (Bloom, 1956).

Critical thinking is generally perceived as synonymous to problem-solving, higher-order thinking and HOTS. Critical thinking is involved in problem-solving (Lewis and Smith, 1993). Hence, it is an integral part of problem-solving. As critical thinking entails analysis, interpretation, synthesis and judgement (Facione, 1998). Consequently, it would be logical to refer to critical thinking as HOTS.

To conclude, HOTS development is highly linked with good command of the lower-order skills. It encompasses many processes like breaking down a complex entity to see the relationships between its components, rearranging and creatively combining them with other facts within their context to finally evaluate probabilities and make logical and sound judgements.

2.2.1.3. Analytical thinking.

As acknowledged previously, analytical thinking is one of the higher-order thinking skills. It is viewed as the “ability to scrutinise and break down facts and thoughts into their strengths and weaknesses” (Amer, 2005, p.1). Analytical thinking is also an integral tool to deconstruct and decompose a complex phenomenon into parts and constituents in order to find the causal-effect relation between these parts. This would help to develop a clear conceptualization of the phenomenon. It involves logical and systematic strategies and techniques through a methodological and linear order (Gundi, 1985, Cited in Amer, 2005). Next to that, as cited in Amer (2005), it comprises thinking about the main causes to anticipate the main effects and finally to find alternatives (Manning, 2014). Hence, it enables the individual to identify flaws in logic

and systematically select the appropriate alternative. Actually, analytical thinking is the “abstract division of a whole into its constituents and parts in order to study the parts and their relations” (Thesaurus online dictionary).

The analytical mind is characterised by the use of logical approaches to face the situation. According to Harison and Baramson (1982), organisation, order and methodology are vital to the analytical mind to lucidly visualise and conceive the situation. Additionally, the analytical mind fervently requires precision, concision and accuracy. It tends to continuously and persistently collect facts and gather perspectives until finding the solution. In Parens’ view (1992), the analytical mode of thinking is considered to be basic for creative problem-solving. Indeed, it is of great relevance and significance in the identification of the problem and its components and the formulation of a creative solution. Likewise, analytical thinking is of tremendous importance in developing critical thinking (Chance, 1986; Hickey, 1990). Thus, thinking analytically is a compulsory phase in the process of thinking critically.

Bloom’s taxonomy (1969) of cognitive abilities identified three main levels of analytical thinking. The first level is about the analysis of elements through which the mind clusters the main elements, identifies similarities and differences and gathers the necessary opinions and evidence. In the second level, the mind establishes a base of relationships and interrelationships between components in a logical and ordered way. Finally, it starts investigating principles that govern relationships, constructing a whole picture of a problem taking into account relevant aspects. Respectively, analytical thinking is a powerful mental tool. It functions in a coherent methodological and logical structure to firstly decompose the problem, then identify relations between its components to reach a rational solution.

2.2.1.4. Analytical thinking, synthetic and critical thinking.

Researchers differentiate between analytical, synthetic and critical thinking. However, the latter encapsulates and involves the formers (Bloom, 1956). According to Chance (1986), critical thinking refers to "the ability to analyse facts, generate and organise ideas, defend opinions, make comparisons, draw inferences, evaluate arguments and solve problem" (p.6). Hence, analytical thinking is one of the basic components of critical thinking. This view is also favoured by Paul and Scriven (1992) who suggest that the ability to analyse and synthesise are vital to the critical mind.

Analytical and Synthetic thinking tend to refer to opposite yet complementary processes. According to Bartlett (2001), analytical thinking is the mode that enables the individual highlight all parts and constituents of the phenomenon whereas synthetic thinking aims at investigating how all these constituents might collaborate and operate with each other. On the one hand, analytical thinking decomposes the situation and identifies differences and similarities. On the other hand, the synthetic mind looks for elements that share a common structure (Bartlett, 2001). The combination of the two results in systemic thinking.

Systemic thinking has to be distinguished from systematic thinking which implies the use of an organised regular order while thinking. Systemic thinking is a simple thinking tool that deals with the situation as a whole system and tries to understand how the system's elements interact and collaborate with each other (Bartlett, 2001). Hence, a situation can be changed and solved once its supportive system is changed (Bartlett, 2001). In other words, solving a problem or modifying a situation calls for an emergent transformation of its structure. This later could only happen if the elements of the problem are identified through the use of analytical thinking. Also, synthetic thinking is used to investigate how the components of a

system operate together. Indeed, systemic thinking is a technique that uses both synthetic and analytical method to inquire into a situation through highlighting patterns, ways and their elements' functionality. The aforementioned aspects sustain that modes and techniques of thinking are intimately interrelated. In fact, we cannot solve a problem without understanding its structure and the interdependence of its constituents. Besides, it is quite ineluctable to probe a situation without having a holistic view of it. Furthermore, we can neither evaluate nor judge a situation unless we are aware of all its aspects taking into account all possibilities and probabilities that may alter the conceptualization of the situation. Hence, analytical thinking underpins critical thinking. As a matter of fact, researchers uniformly agreed that critical thinking involves and necessitates the mind to be skilful in analysis. On the other hand, critical thinking could certainly result in analysis (Delphi Report, 1990). This is why this research focuses more on critical thinking. Additionally, it uses the term critical thinking as an umbrella term to refer to analytical thinking and other skills.

2.2.2. Critical thinking

Critical thinking has been referred to as higher-order mental skills. This type of thinking is associated with problem-solving, evaluation and rational judgement. It is characterised by perfection (Paul, 1992). To lucidly conceptualise critical thinking, this part highlights different definitions provided by researchers to extract the abilities and the characteristics of the critical thinker. Also, it deals with relevant models and prospects of critical thinking.

2.2.2.1. Perspectives in critical thinking.

Various approaches endeavour to define critical thinking (Lewis and Smith, 1993). From a philosophical perspective, Lipmann (1988), describes critical thinking as “the skilful responsible thinking that facilitates good judgement because it

relies upon criteria, it is self-correcting and sensitive to context” (p.39). Hence, critical thinking is the appropriate mode of thinking used by the individual to make rational judgements. It requires awareness, analysis and questioning all the elements taken into account whilst making an evaluation of a judgement (Facionne, 1990). Moreover, critical thinking propels the individual to ask for clarifications and more information in order to develop a holistic understanding of others’ viewpoints and suspends judgements, if need be. Therefore, the critical thinker is characterised by inquisitiveness, open-mindedness, flexibility and fair-mindedness (Facionne, 1990). The aforementioned indicate that the philosophical approach to critical thinking tends to concentrate more on the traits and features of the critical thinker and ignore the displayed behaviour and the performed task (Thayer-Bacon,2000). Also, it focuses on the criteria and standards of critical thinking like accuracy and adequacy (Bailin,2002) and the procedures involved in using logic (Sternberg, 1986).

The cognitive psychological approach, on the other hand, emphasises the procedure of thinking and the way the individual thinks. It highlights the list of skills used to perform a task, behave and react (Lewis &Smith, 1993). According to Sternberg (1986), critical thinking refers to all “mental processes, strategies and representations people use to solve problems, make decisions and learn new concepts” (p.3). Thus, critical thinking utilises cognitive skills that could help the individual to reach the desired outcome. It involves deep investigation of the issue and necessitates someone who is flexible and open to new ideas, someone who can look for evidence and who is able to use deductive and inductive reasoning for one purpose: solving the problem (Willingham, 2007).

The educational strand suggests that critical thinking comprises the three highest levels of Bloom’s taxonomy. This taxonomy was introduced by Bloom (1956)

to cluster all educational activities from the simplest to the most difficult one. It comprises six main levels ordered hierarchically from bottom to top respectively: knowledge, comprehension, application, analysis, synthesis and finally evaluation. Bloom 's taxonomy has been used by teachers and educators as a reference each time they teach, design an activity or assess higher-order thinking skills. According to Kennedy, Fisher and Ennis. (1991), critical thinking is assigned to three highest cognitive skills: analysis, synthesis and evaluation. Unlike the psychological and philosophical approaches, the educational one relies on years of experience and classroom observation. Nevertheless, concepts involved in Bloom's taxonomy are to be found unclear for the guidance and the orientation of instructions and assessment (Ennis, 1985).

As a conclusion, critical thinking is a purposeful thinking that combines reasoning traits and cognitive skills to produce a rational, logical judgement and decisions that manifest the individual awareness. Although the three approaches investigate critical thinking from different perspectives, abilities and dispositions to critical thinking represent the scope of agreement.

2.2.2.2. Dispositions and abilities.

Critical thinking includes and encompasses different abilities. Analysing is one of the most extraordinary skills provided by critical thinking. It enables the individual to break down the arguments, claims and evidence into pieces to investigate their interdependence (Ennis, 1985; Halpern, 1998). Additionally, the critical thinker can reach inferences and conclusions through different logical rules using inductive or deductive reasoning (Facionne, 1999). According to Case (2005), critical thinking enables individuals to construct sound judgements and rational evaluations thanks to reflection through which the mind envisions all aspects of the issue (Willingham, 2007)

and generates an appropriate decision and accurate solution to a given problem. Furthermore, the critical thinker is the one who is able to ask for further clarification and define concepts with precision (Ennis, 1985). Therefore, he can explain and interpret his vision or argument clearly (Facionne, 1990).

On the other hand, dispositions have been identified as a different entity from abilities. That is to say, being able to think critically is different from having the disposition to do so (Facionne, 2000). Dispositions refer to those “consistent internal motivations” used to respond to an external stimulus (Facionne, 2000, p.64).

Researchers in the field tend to agree on a set of dispositions relevant to critical thinking like open-mindedness (Bailin et al., 1999), fair-mindedness (Facionne, 1990), inquisitiveness (Facionne, 1990, 2000), flexibility (Halpern, 1998), epistemic curiosity and preference to ask why (Ennis, 1998). The mentioned dispositions should be manifested by the individual in terms of attitudes. To develop critical thinking, these dispositions have to be nourished and nurtured until they become habits of the mind. According to Dewey (1993), critical thinking does not only necessitate knowledge. It highly depends on the desire and the motivation to think. Additionally, the report published by the American Philosophical Association Delphi (1990) argues that inquisitiveness, systematicity, analyticity, truth-seeking, self-confidence and open-mindedness are the characteristics every critical thinker should possess. Indeed, they are necessary attitudes that directly affect the quality of thinking (Facionne et al., 1995). Hence, these dispositions are the core of developing critical thinking skills.

2.2.2.3. Models of critical thinking.

Critical thinking has been perceived as the highest mode of thinking. It enhances the quality of human reflection and decreases the possibility of bias and prejudice. It involves a variety of skills and dispositions and encompasses different

stages and processes. Researchers endeavour to construct models to portray how critical thinking proceeds and what are its main standards. The following are some examples.

Paul-Elder's (2010) framework of critical thinking was one of the outstanding contributions to the development of critical thinking. This model comprises three main constituents: intellectual standards, elements of thoughts and intellectual traits (see Figure 5, p.69). These components are tightly interrelated in a way that it is indispensable for the critical thinker to apply intellectual standards to all the elements of thought in order to culminate in a given intellectual trait. Indeed, the critical thinker should be aware of the fact that all reasoning has characteristics (Paul and Elder, 2010).

Reasoning is meant to solve a problem, answer a question. Hence, it is purposeful. It involves assumptions, points of view and information. Also, it uses and relies on concepts, theories, models and has implications and consequences. The critical thinker has to envision these elements and assure that they respect the intellectual standards. Good mastery of these standards is elementary and intrinsic for the critical thinker. According to Paul (1997, 2006), the intellectual standards must be incorporated into the individual's everyday thinking to improve it and make it more reliable and authentic. Intellectual standards encompass "clarity, accuracy, precision, relevance, depth, breadth, logic, significance and fairness". Each standard is demonstrated by a set of questions. For example, the individual can ask for further illustrations and examples to make sure the element of thought is clear and fully grasped. Furthermore, to guarantee the relevance, the individual is required to find the appropriate and logical relation of factors to the given problem. Moreover, he should be precise in using specific and accurate details that are significant to the problem. Finally, he has to fairly

take other's perspectives and viewpoints into account. Therefore, the efficient critical thinker should ask a set of questions whose answers should fit the intellectual criteria.

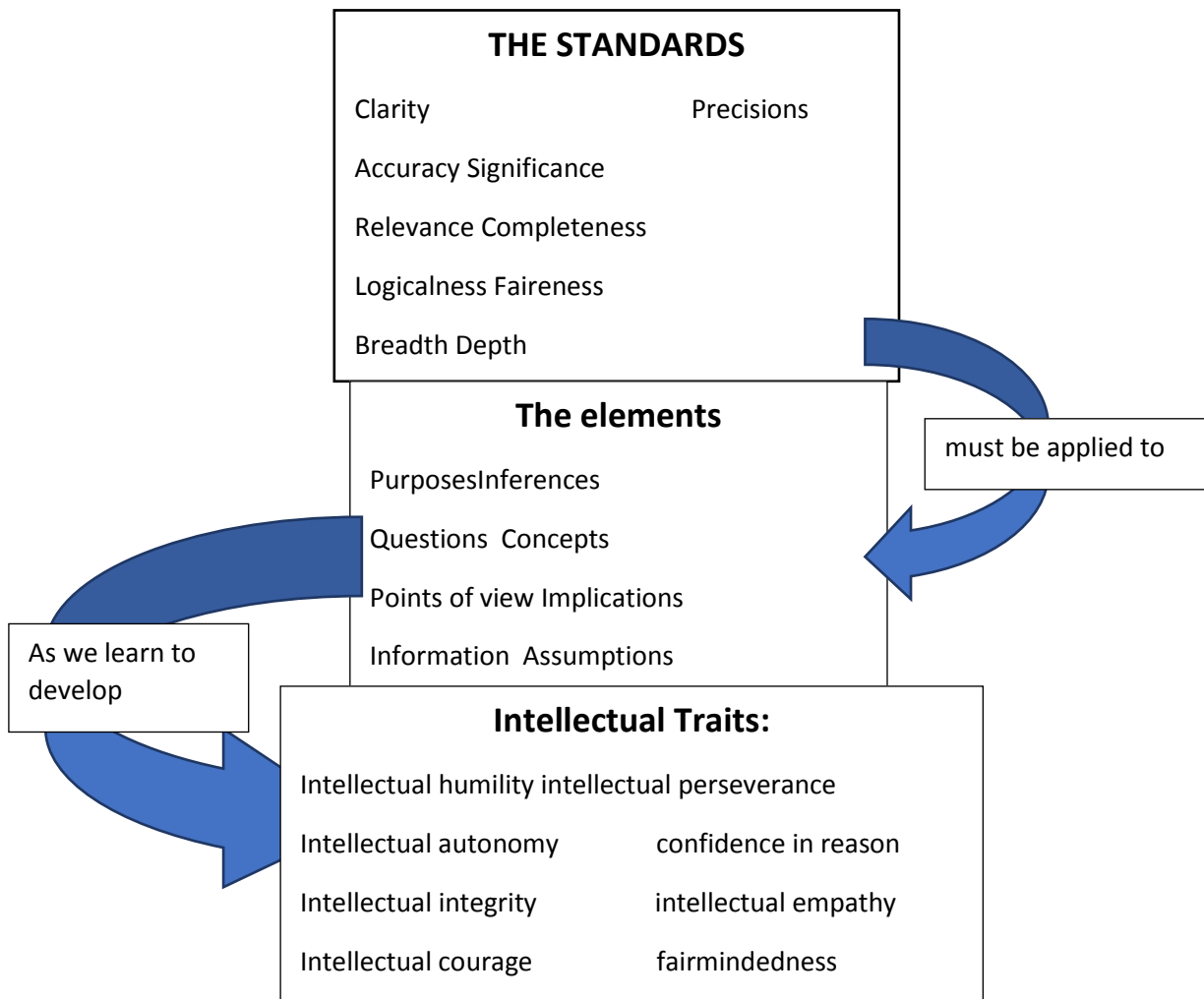


Figure 05: Paul's (2010) model for critical thinking. Adapted from: The Miniature Guide to Critical Thinking Concepts and Tools

The awareness of both intellectual standards and elements of thoughts could enable the individual to assert that his reasoning is used along with respect to universal standards. This could lead to intellectual traits which are manifested by “humility, courage, empathy, autonomy, integrity, perseverance, fair-mindedness and confidence in reason.” (Paul, Elder, 2006). That is, the critical thinker starts developing these traits thanks to the permanent application of universal standards to his reasoning. According

to the Foundation for Critical Thinking (2014), intellectual integrity refers to the respect, sensitivity to, and permanent application, of intellectual standards.

On the other hand, intellectual humility lies under the acknowledgement and the assent that the knowledge of the individual and his awareness of bias and prejudices are limited (Foundation for Critical Thinking, 2014).Intellectual courage involves the ability to tackle and question concepts that are considered as taboos and sanctities in a given society(Foundation for Critical Thinking, 2014). This courage helps the individual to unveil the truth and generate rational and logical truths. The intellectual humility is, hence, the ability to virtually perceive the world from another's eye in order to make sure that the perspective of the other is authentically taken into consideration (Foundation for Critical Thinking, 2014).

Intellectual autonomy is another factor highlighted by independence in thinking (Foundation for Critical Thinking, 2014).The individual is the only responsible of his thinking process, he has to reject all irrational aspects and strives to find and prove rationality of his beliefs(Foundation for Critical Thinking, 2014).This is encapsulated as intellectual perseverance. Fair-mindedness is characterised by treating others' perspectives equally (Foundation for Critical Thinking, 2014). Finally, confidence in reason which permits the individual to trust and rely on logical and rational aspects (Foundation for Critical Thinking, 2014). Also, this quality makes the individual believe that reason could assuredly lead to a coherent and authentic conclusion(Foundation for Critical Thinking, 2014). The model of Paul-Elder for critical thinking focuses on the use and the permanent application of universal standards to the individual reasoning for the development of potential critical thinker.

The RED model is another framework suggested by Pearson Education (2013) basing on Watson-Glaser's critical thinking appraisal assessment. RED stands for and

relies on three key components: Recognising assumptions, Evaluating arguments and Drawing conclusions. It emphasises the fact that the critical thinker should identify assumptions and focus on relevant argumentations to draw the logical conclusion.

Firstly, while ‘recognising assumptions’, the individual is conscious of the different assumptions. He asks questions and looks for proofs to rationalise his reasoning. Also, he scrutinises all assumptions and viewpoints from various perspectives and rates them according to their appropriateness.

Secondly, ‘evaluating arguments’ is characterised by the individual’s awareness of his emotional preferences and tendencies. At this level, the individual must control his emotions and preserve his argumentation from bias. Furthermore, he should analyse his arguments and question their relevance, accuracy, precision and clarity.

Finally, the third level refers to drawing conclusions. Here, the individual collects and gathers authentic information and rational argumentation in a logical way to construct a solid sound foundation on which he relies while making decisions and judgements. Individuals at this level tend to carefully generalise and show flexibility in changing their judgement once the evidence changes.

Raingeruber&Haffer (2001) indicate how the individual can concentrate on a given problem relying on the four critical thinking processes proposed by Brookfield (1987). The four processes have specific characteristics and involve a set of questions. Thoroughly, during the first process, the individual should be aware of the context in which the situation occurs including all the details that could influence and impact the environment. Then, the individual starts thinking about all the possibilities and probable explanations. He should explore all the hypothesises and alternatives. The third procedure necessitates analysis wherein the individual should analyse and probe

assumptions and beliefs relevant to the problem or the situation. Finally, the individual should rationalise his decisions and critically question them to reach rational and sound answers.

American Psychological Association (APA) Delphi (1990) reports that critical thinking encompasses various cognitive skills. It classified those skills into categories that further contains a set of sub-skills. Also, APA Delphi provides activities structured with respect to critical thinking elements for each skill and sub-skill. It identifies analysis, interpretation, inference, evaluation, explanation and self-regulation as the primary skills that form critical thinking and suggests that those skills can be interrelated in various ways.

Additionally, APA Delphi proposes that critical thinking is not limited to the skills above. It highlights two main approaches to critical thinking dispositions: an approach that deals with life and living in general and another that is reserved for specific issues and problems. The former comprises inquisitiveness, concern, open-mindedness, alertness, trust, self-confidence, flexibility, understanding, fair-mindedness, honesty, prudence and willingness. These dispositions enable the individual to inquire into the situation, widen his perspective, form a better comprehension, suspend and make the judgement that respects and obeys logic and rationality. The second approach encompasses clarity, orderliness, diligence, reasonableness, care, persistence and precision. Clarity, precision and carefulness are needed to formulate the problem exactly and find significant information. Regularity and persistence are highly required to face and confront challenges and complexities. Also, elements and argumentations have to be carefully and reasonably selected.

The model provided by APA tends to be inclusive and global as it includes all skills components and dispositions that structure and govern critical thinking in daily

life and inspecific circumstances. Also, it suggests well-thought activities to effectively foster and assess the main components of critical thinking.

The ‘Stair-steps’ critical thinking model was proposed by Lynch, Wollcott and Huber (1998). Like the RED model and Brookfield’s four processes of critical thinking, the ‘Stair- Steps ‘ model deals only with the main steps involved in critical thinking and ignores intellectual standards dispositions. It is a set of five main steps. The first step necessitates knowledge and good mastery of problem-solving skills. Then, the individual has to identify what is the problem. The third level involves structuring and framing the problem through inquiring into possible interpretations and interconnections. Once the problem is clearly and concisely delimited, the individual can generate different solutions. In the fourth stage, the individual should address and tackle the problem another time in order to see the extent to which the solution is legitimate and to enhance the procedures and the strategies used.

An overall model was provided by Thyer (2013) and utilised by Deakin University in Australia. The model postulates six main stages of critical thinking. Each stage reflects a specific cognitive task. From bottom to top the stages were hierarchically clustered (see Figure 6).

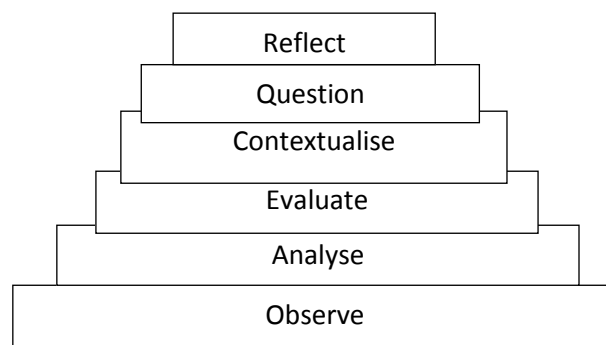


Figure 6. Thyer (2013). Steps of critical thinking. Adapted from Deakin University.

In the observation stage, for instance, the person collects information, identifies similarities and differences between the different perspectives (Thyer, 2013). Once the task is done, the person moves to the second phase which is analysis. Through analysis, the individual breaks down the collected data into principal components and finds correlations between them (Thyer, 2013). The third stage requires evaluation. That is, in this phase the individual filters information, facts and viewpoints and selects the significant one (Thyer, 2013). In the fourth stage, the individual looks for further hypotheses and probabilities. Then, he has to relate the gathered information with specific conditions (Rhodes,2010). Finally, reflection thanks to which the individual will test his conclusions and speculate their implications and implementations (Thyer, 2013).

Ultimately, experts proposed a myriad of critical thinking models. Some of them describe critical thinking as a process that undergoes different steps and phases whereas the others concentrate particularly on intellectual standards and dispositional dimensions of critical thinking and provide specific activities to train and educate the mind to develop strategic and rational habits.

2.2.2.4.Critical thinking prospects.

Critical thinking plays an integral role in the life of the individual in general and the life of the learner in particular. It enables the individual to permanently question and probe his thinking. Hence, it enhances the quality of thinking and makes it more objective (Paul and Elder, 1997). Furthermore, critical thinking develops the individual's awareness of prejudices and biases and helps him to eliminate them and assess all the probabilities. Also, hypothesising is used to deduce logical and rational inferences that result in sound conclusions. Therefore, the critical thinker can be the most intellectually active and responsible individual who prompts to analyse decision

and judgement, and evaluate and select the most appropriate solution that improves the quality of life.

Empirical research indicates the importance and the effectiveness of critical thinking (CT) and propels specialists to call for its infusion in the curricula (Hashemi &Ghanizadeh, 2012). It has been proved that teaching CT to children raises their self-confidence, maturity and persistence (William, 1993). Also, it tremendously develops their language skills. Children become more expressive with a more valid opinion (Dyfed Country Council, 1994; Campbell,2002). Additionally, it regulates and moderates the children's behaviour to become more tolerant of others (Campbell,2002).

Similarly, Lazarga, Baquedano and Oliver (2010) posit that critical thinking teaching can make students reason efficiently and creatively and foster their academic achievement. Also, it enables students to become more open-minded to share ideas and opinions and to evaluate them (Yang, Newby & Bill., 2008; Ozturk, Musulu&Diele., 2008).

Likewise, and particularly in second language classes, investigations manifest that the infusion of critical thinking instructions within the course culminates in a vigorous intellect that improves academic achievement (Gorjian et al., 2012; Rao, 2007). Furthermore, it ameliorates thinking skills and makes the learners more inquisitive and truth seekers (Shahini&Riazi, 2011). Consequently, learners become more aware of their qualifications and deficiencies and develop responsibility for their learning. Indeed, it succeeds in making learners responsible for their learning process and more regular and active in their performance (Gibson, 2012). On top of that, learners would display positive attitudes and dispositions to perform better even outside the classroom (Yang et al., 2008). Hence, the efficacy of critical thinking spans all domains of learner's life.

Critical thinking was one of the skills that have been highly recommended by researchers (Avargil, Herkovist& Dori, 2012; Popill, 2011; Kimmel, 1995). Its tremendous benefits and fervent necessity make of critical thinking a must-have competence in the 21st century. Institutions who do not spur critical thinking in their classes should rethink and introduce it to help in the formation of innovative, rational and fruitful global citizens.

2.2.3. Teaching/learning critical thinking

Critical thinking has been identified as one of the key skills to meet the requirements of the 21st century. This is the reason why developing critical thinking has become the core and the essence of education (Halpern, 1999). Although it is not a quite easy task to teach a cognitive skill, researchers'endeavours yield strategies and techniques that could activate and foster critical thinking. Also, assessment tools were developed to contribute to the enhancement and amelioration of CT and highlight the main difficulties that could impede this amelioration. The aforementioned elements are going to be dealt with in the following sections.

2.2.3.1. Socio-cultural theory: learning and thinking skills.

One of the outstanding socio-constructivist tenets that impacted the domain of education in general and the process of learning, in particular, is the socio-cultural theory of Vygotsky (1986-1934). This theory sustains that the construction of knowledge is highly influenced by interaction. This latter relies on specific artefacts that assist interaction. Hence, the learning process involves both interaction and artefacts. Therefore, the development of cognitive skills depends on interaction and collaboration (Rogoff et al., 1995). Furthermore, Piaget's (1958) theory posits that the child develops his mental skills thanks to his interaction with others who possess higher mental skills. Moreover, Heyman (2008) highlights the role of social experience in

shaping children's reasoning. Consequently, interaction and social context influence cognitive improvement.

Indeed, the sociocultural theory is one of the recommended approaches to teaching critical thinking (Heyman, 2008; Bonk & Smith, 1998). It suggests that cognitive development tremendously necessitates 'internalisation' which refers to "moves from carrying concrete actions in conjunctions with the assistance of material artefacts and of other individuals to carrying out actions mentally without any apparent external assistance" (Lantolf, 2000, p.14). Hence, internalisation of cultural conventions enables the individual to develop his potentials and become more independent in his actions (Au, 1998; Lantolf, 2000).

According to Kozulin(2002), the learned knowledge can entail change and transformations only if it was clearly perceived and practised to become a cognitive tool. Applying this to education, explicit instructions and activities by which the learner will have the opportunity to apply, rectify and master, are highly required.

Additionally, through his concept ZPD (Zone of Proximal Development), Vygotsky (1986-1934) pinpoints that the ZPD localises between what learners can do with others' support and what they can do independently (Wertch, 1985). This concept emphasises learners' mental progression as a social product. Indeed, ZPD development is linked with the internalised knowledge through social interaction. Therefore, tasks like group discussion, reflection and feedback could scaffold and improve the learner's performance.

Also, Sociocultural theory concentrates on metacognition. It focuses on self-regulatory and developing cognitive strategies to enhance the individual's behaviour. From an educational perspective, the learner should acquire knowledge for the purpose of developing mental skills and strategies (William and Burden, 1997).

This theory directs this study in the following ways:

- The use of explicit instructions to help students to internalise both knowledge and critical thinking (Halpern, 1999).
- Group discussion and collaboration permit interaction and raise misconceptions that could immediately be rectified through feedback (Nelson, 1994).
- Appropriate and meaningful activities enable learners to practice more and therefore develop their consciousness and metacognition.

2.2.3.2. Teaching strategies to improve critical thinking.

Research in the field is rich in strategies that potentially foster critical thinking skills. These strategies have empirically manifested their usefulness and effectiveness. The one advocated by a large number of researchers is making of critical thinking a ‘habit of mind’ (Bruning et al. 2004). Indeed, extending the repetitious use of critical thinking and its application in other domains propel students to practice more. Hence, it is internalised in one’s mind. This entails regularity and permanence in CT usage. Consequently, learners who internalized critical thinking are found to achieve better than those who are labelled as intelligent (Bruning et al. 2004).

Additionally, ‘problem-solving’ is one of the strategies that intrinsically challenge and activate CT (McCollister & Saylor, 2010). The nature of the human mind is highly stimulated by difficulties, vague and intriguing phenomena. The mind will apply all probable schemata for one purpose, finding a way out of the dilemma. Hence, ‘problem-solving’ is a beneficial stimulus that permits the application of critical thinking instructions.

Moreover, teachers are advised to explicitly teach critical thinking (Case, 2005; Paul, 1992). That is, teachers should explain and thoroughly illustrate the

knowledge they teach. Direct and explicit instructions help the students to understand the body of knowledge, what to do, and how to do it. Clarity and precision appear in this process as two key features of the critical thinker. Therefore, teachers cannot teach and ask students to be clear and precise through the use of vague methods. In a few words, empirical research demonstrates that explicit instructions are more efficient and beneficial in the development of critical thinking (Halpern, 1999).

According to Paul & Elder (2009), critical thinking can be enhanced by the use of reading and writing strategies like questioning, clarifying, summarising and making connections and predictions. These strategies can help the learner to step beyond what is seen to think strategically in order to understand or make an argument (Oermann, 1997).

Also, when teaching critical thinking, the teacher should follow a logical and rational order. He should start from easy basics to more challenging and complex ones (Mendelman, 2007). He should guarantee that the learner has apprehended and skillfully handled the actual level to move to the next one. That is, it is quite impossible to teach learners how to apply a specific rule without teaching them the rule.

Furthermore, questioning techniques promote critical thinking (Mills, 1995). Questions should be provocative like Socratic questioning. In other words, they challenge the learners' and make them deeply scrutinise the line of their reasoning (Paul, 1995). Likewise, discussion could foster critical thinking. Bernstein (1985) suggests a model that propels negotiation. This model provides learners with contradictions and equivocations that might perplex their minds and drive them to think critically. This technique also enables the learner to observe the other's reasoning (Galloti, 1995) and detect misconceptions and correct them (Nelson, 1994).

An abundance of materials like novels, poems, films, music, videos, websites, and media, is available for teachers to select the most appropriate one that targets the learner's deficiency in critical thinking.

2.2.3.3. Models and ways of assessing CT.

Assessment is the procedure that indicates to which extent the applied model as a treatment is effective and beneficial. However, evaluating some skills that imply cognitive potentials is not simple and easy to achieve. Critical thinking, for instance, is a good example of mental procedures that are difficult to be assessed. Nevertheless, a variety of assessment tools were provided by researchers. These tools can be clustered into three broad categories: commercial standardised tests, tests constructed by the researcher to assess a specific variable and self-assessment.

Some commercial standardised tests involve a set of multiple-choice questions that test critical thinking aspects like interpretation, analysis and inferences. Watson-Glaser critical thinking appraisal, the Cornell critical thinking tests, California critical thinking skills test are good examples (Murphy, Conoley & Iropara, 1994). They tend to measure to what extent the individual possesses the ability to think critically (Facione, 1986). Also, they provide the individual with a text that must be read. With respect to this text, the individual's mode of reasoning will be assessed.

These tests display scores that reflect the individual's ability to think critically. Although these tools are well designed and proved their reliability and validity, they remain limited to some extent (Facione et al., 1995). Some Multi Choice Questions MCQ tests do not assess how individuals produce a written form, neither do they indicate oral performance. In addition to their ignorance of problem-solving, these tests fail to provide experts with information about the developed skills. Furthermore, these tests can not guarantee the individual involvement in deep thinking. In fact,

the individual could simply select the appropriate response haphazardly. Hence, results and scores gained would be misleading.

Multiple choice questions are found to be inconsistent and unreliable indexes of the ability to think critically. According to Browne & Keeley (1986), for these tests to be valid they must give the individual the opportunity to justify his response. The two authors support the idea of developing tests that assess the individual ability to think critically through his own generated answers or essays (Keeley and Brown, 1988, Paul & Nosich, 1992). In this respect, the model of Ennis-Weir (1985) critical thinking essay test tends to appear as an excellent alternative that took all disadvantages of MCQ tests into account to provide a test that assesses the individual ability to judge and his dispositions towards critical thinking (Ku, 2009). This model has been acknowledged for his reliability and validity.

California Critical Thinking Dispositions Inventory (CCTDI), on the other hand, is an assessment model that is based on Delphi experts' report. Hence, it concentrates on six dimensions of critical thinking: interpretation, analysis, evaluation, inference, explanation and self-regulatory (Facione, 1998). Also, it uses a six-point Likert scale. The drawback of this inventory is its inability to reveal the individuals' change, development and actual dispositions.

Assessment designed by researchers or teachers is another approach to assessing CT. Norris & Ennis (1989) propose a set of criteria that should be taken into account while designing a test. These criteria refer to the targeted critical thinking abilities. They have been classified as follows: "elementary clarification, basic support, inference, advanced support and strategies and tactics" (p.14). Furthermore, Stapleton (2001) suggests a model that highlights key elements of critical thinking to be found in an argumentative essay and provides other researchers with the freedom to select the

appropriate topic. This approach can tremendously help teachers and researchers to assess the efficacy and the effectiveness of a specific model for critical thinking used as a treatment. Also, it enables them to test exactly what they intend to test. However, the results provided by this approach tend to mislead other research since the application of the same treatment could yield various results. Quite obviously, researchers would hardly approve and prove the validity and efficacy of the treatment.

Finally, self-assessment is claimed to be among the best ways to assess critical thinking. The Foundation for Critical Thinking (1996) maintains that enabling students to assess themselves is the appropriate way of testing critical thinking. Moreover, it posits that students who still rely on others' feedback do not master and command critical thinking effectively. Unfortunately, this approach is unlikely to be operative in an educational context. Therefore, it would be inappropriate for this research to use it.

In this investigation, a combination of reading and answering questions, pertaining to the text, tasks are designed to assess critical thinking skills among students. More details about our assessment tools are provided in Chapter III.

2.2.3.4. Overcoming difficulties in teaching CT.

The multidimensional approaches to critical thinking complicated the process of forming a clear perception and conceptualization of that mentalist term (Pithers and Soden, 2001). Therefore, the one who is unable to understand what is critical thinking will assuredly display a handicap in teaching such an ambiguous concept. So the nature of, and the familiarisation with, the concept might be one of the various impeters of critical thinking teaching.

Likewise, the assessment of critical thinking is not a simple task to fulfil. It represents one of the major difficulties that might face teachers (Ennis, 2003). Although many assessment tools are provided, teachers still find it hard to use these

tools on the one hand and to effectively assess the students on the other. Undoubtedly, teachers' unfamiliarity with these instrumentations could hinder their ability to detect the weaknesses and strengths of the used tools and learners as well (Halpern, 2003). Sometimes, the assessment instruments are disadvantageous and limited to some extent. Hence, the teacher finds himself blocked, encumbered and unable to evaluate the students' development.

Similarly, the absence of specific schemata that help the teacher to be efficient and beneficial in teaching critical thinking forms another barrier (Wade, 1995). Despite the fact that the literature in the field is rich with strategies and methods that proved successful in developing critical thinking, teachers feel the need to have a solid frame that governs the use of these strategies and techniques.

Barriers mentioned above can be easily overcome by training. In fact, training is a key element that could yield competent teachers (Pithers and Soden, 2001). Indeed, training could give teachers the opportunity to learn from experts in the field. This could help them to better understand critical thinking and its aspects. In this regard, teachers will be able to construct a sound knowledge that could enable them to select what is appropriate for their classes. Furthermore, training permits practice which unveils to teachers their weaknesses and deficiencies. Hence, it allows them to reinforce their knowledge and foster their potentials.

Fusion approach is one of the highly recommended approaches to teaching critical thinking (Bailin et al., 1999). Instead of teaching critical thinking as a separate module, research proves that integrating critical thinking in all modules and teaching learners how to practice could be more efficient. That is the merging of critical thinking instructions in other modules and giving learners the opportunity to project the acquired knowledge on reality could help them to enhance their practice and generalise their

applications in different contexts. Also, this will make critical thinking a habit of mind among learners and assist them to generate rational traits and to use logical inferences in all domains of life. In doing so, they will become good practitioners and successful global citizen, as well.

Additionally, teachers are supposed to encourage learners to use critical thinking. They have to pinpoint the advantages and benefits of critical thinking. Also, they must provide learners with opportunities that help them to develop positive attitudes towards critical thinking (Brownie and Freeman, 2000).

Concisely, it is true that critical thinking is a difficult concept that involves barriers in its understanding and learning. However, research advancement provides solutions to problems confronted by both learner and teacher. Hence, educators and learners must equip themselves through valuable training and permanent practice to be deployed to live with better intellectual potentials in better conditions of life. Certainly, research conclusions point to the effectiveness of critical thinking skills in the improvement of learning in particular and quality of life in general. One positive implication would be to encourage the permanent integration of ‘critical thinking’ in foreign language education. This is one way to guarantee access to other factors of paramount value like interculturality, and globalisation.

2.3.Culture and Foreign Language Education in the Era of Globalisation

Globalisation entails transformations and new processes that span all domains of life like economics, politics and education (Modelski, 1998; Pieterse, 2004). This latter has been exposed to intrinsic metamorphoses to reconcile the discrepancies and afford learners with key competencies that enable them to meet the emanate needs and requirements of the global village. In addition to intercultural awareness, HOTS and good mastery of technology, proficiency in the English language has become one of the

requisite skills of the 21st century (Crystal, 2003). Therefore, foreign language education resets and reasserts its objectives and purposes to reach the ultimate goal: forming and modelling a successful global citizen. Hence, new factors and parameters are taken into account while developing new approaches, methods and strategies.

This section highlights the impact of globalisation on the process of foreign language education. It focuses on the intercultural perspective and emphasises the role of culture in teaching foreign languages. Also, it attempts to characterise the intercultural mediator and describe its effective role in the global world.

2.3.1. English language in foreign language education

In the era of globalisation where the spheres of the world fused and merged into one global arena, new requirements are put forward for those who want to be successful citizens. The mastery of the English language is one of the necessary prerequisites to integrate effectively into this new world. Foreign language education and more precisely English as a foreign language witnesses various transmutations meant for coping with the world's new configurations (NESFLEP, 1996).

What is globalisation? How does it affect foreign language education? What is the status of English in the era of globalisation? and how could the intercultural approach sustain the new objectives of learning/ teaching English as a foreign language? are queries to be answered in the forthcoming sections.

2.3.1.1. Globalisation.

Globalisation is a complex and complicated term that has been approached differently from various perspectives. Controversies and consensuses found in definitions provided by researchers indicate the intricacy of the concept of globalisation (Pieterse, 2004). Globalisation can be identified as colonisation (Khor, 1995 cited in Scholte, 2000) as it can be perceived as:

The process of world shrinkage, of distances getting shorter, things moving closer. It pertains to the increasing ease with which somebody on one side of the world can interact, to mutual benefit, with somebody on the other side of the world. (Larsson, 2001, p.9)

Larsson's words imply that globalisation refers to a set of processes that transform the world into a small village where interaction between people is facilitated. Hence, globalisation has no consistent compromise definition.

According to Albrow (1990), globalisation includes "all those processes by which the people of the world are incorporated into a single world society, global society" (p.9). Indeed, globalisation comprises a set of multidimensional procedures that erase conventional boundaries and facilitate communication between people from different countries. It is also the "intensification of worldwide social relations" (Giddens, 1990, p.64).

Globalisation involves interdependence of cultures, politics and economics (Kiely & Marfleet, 1998). Therefore, it permits the encounter, the mixture and the hybridization of all systems that govern a country. Since globalisation entails interaction and exchange between systems and dimensions, then it would be inevitable for those systems to be integrated and merged into one hybrid system. Also, dimensions of the same system could affect other systems (Krueger, 2000).

"De-territorialisation", one of the globalisation's consequences as perceived by Scholte (2000), allows people from different cultural backgrounds to co-live and coexist together. This necessitates a means of communication and awareness of the cultural differences to manage the interaction towards success. This is why the process of education emphasises learning foreign languages and integrates the element of culture in the foreign language curricula.

Hence, globalisation impacted education and introduced new approaches and paradigms in foreign language teaching. It integrated new materials and propelled new regulations for the purpose of constructing the intercultural mediator that could successfully contribute to the development of the new world.

2.3.1.2. Foreign language education.

In ancient times, the foreign language was perceived as merely the language of the coloniser that unveils his beliefs and values. It opens ways for people to discover and explore the mentality of the coloniser. During those times, learning a foreign language was treason and only the elite could do so. Indeed, it formed a kind of threat to people's sense of belonging and identity. However, nowadays, Foreign Language Education (FLE) has reached a new status that leads politicians and decision-makers to never cease encouraging and promoting learning foreign languages. The European Union, as an example, emphasises Foreign Language (FL) learning for the purpose of promoting and strengthening the European identity (Byram, 2008). Therefore, objectives, aims and purposes of FLE were restructured and reset to equip learners with the capital that enables them to meet the requirements of the global economy and integrate into the global society.

Foreign, second and national are adjectives attributed to a language to demonstrate its status in any given country. Second language and foreign language involve the same process of learning. Thus, they are identical from a psychological perspective (Byram, 2008). Yet, they refer to two different entities and the distinction between them should be respected while taking a political decision. Foreign language, for instance, is the language taught in institutions and schools. However, it is neither utilised in administrations nor necessary in the management of daily life activities (Broughton et al., 1978). On the other hand, the second language is an official

language next to the first language, it can be required in administrations, institutions, advertisement and decisions (Broughton et al., 1978). Projecting this distinction to the Algerian context, English, Spanish and German are considered as foreign languages whereas Academic Arabic and French represent second languages.

Education, on the other hand, encompasses all principles that could culminate in further achievement (Peters, 2010). Hence, education involves knowledge that could enable the learner to achieve better and efficiently accomplish a given task. Furthermore, education refers to all regulations, formalities and decisions that could be depicted through objectives obtained by the learning/teaching process.

Scrutinising the parcourse of FLE enables the individual to notice the shift and the transformations occurred within this process. Indeed, fundamental and drastic changes affected syllabus, examination, teachers training, methods, strategies and the like.

FLE moves from concentrating on the four skills to master the FL towards emphasising how a learner can use this language in specific contexts (NESFLEP, 1996). That is to say, listening, speaking, reading and writing are no more the only required skills for the mastery of a language. Rather, the new criterion is the ability to communicate and interact appropriately in a given situation. The concern is to effectively use the FL.

Likewise, FLE puts forward new requirements, formulates new principles and sets new objectives (Council of Europe, 2001). It introduces new approaches that investigate how languages can be perfectly used in interaction situations. Also, it initiates new materials, equipment and various programs to train both teachers and learners of foreign languages to become global agents.

In few words, globalisation initiated new paradigms in all domains and education is no exception. Education's objectives were set to fulfil the needs of the global world. New skills were highly required to preserve harmony and guarantee understanding among global citizens. Mastering the English language is an example of must-have skills likely to help the individual survive in the 21st century.

2.3.1.3. English as a foreign/ international/global language.

English is one of the most utilised and widespread languages all over the world (Broughton et al., 1978). For many reasons, the English language spans all domains of the world's countries to become the international and the global language (Crystal, 2003). The English language is perceived nowadays as the tool that transfers commands and orders, reflects prosperity and entertainment and transmits knowledge and advanced research. Indeed, it becomes the language of science, technology and development.

English shifted from the position of being a dialect spoken by the British to reach the status of global language due to many factors and reasons like the increased amount of population, colonisation, migration and the like. English is the global language thanks not only to its linguistic structure neither to the value of the culture and religion of its speakers. Rather, it is due to the power it represents. It displays and demonstrates political strength and military force (Crystal, 2003). The Greek language enjoyed this position 2,000 years ago when the Greeks were the source of strength, knowledge and political wisdom. Evidently, power, strategical politics, scientific discoveries and knowledge flourishing are among the main reasons that boost and largely spread the use of a language and allow it to gain international status.

Likewise, economic power tremendously contributes to the globalisation of a language (Crystal, 2003). Industry development and trade dominance of Great Britain

and the USA expand the use of English and make of it a global language. Additionally, mass media, newspapers, television and radio programs broadcast in English all over the world facilitate and create the need to acquire English.

Also, English is a vehicle that carries scientific literature. Almost half of scientific literature existing in the world is written in English (Broughton et al., 1978). Hence, it is inevitable to learn English in order to access and understand the recent scientific findings. Moreover, researchers are supposed to learn English for the purpose of contributing to research, publishing papers and participating in international events.

Although English is not the official language of all countries, it plays a significant role in making these countries cope with global changes. It is a tool that enables people to see and perceive the world that surrounds them (Broughton et al., 1978). Henceforth, English becomes a must-have property and necessity to integrate into the global society. This is why decision-makers value English in the process of education and view it as a compulsory skill that could help the learner achieve and obtain higher positions in the global world.

Teaching English as a foreign language offers teachers a catalogue of strategies, methods and approaches that could facilitate the teaching /learning process. One of the trendiest approaches for teaching English is the intercultural approach. This latter focuses on the cultural dimension and emphasises the role of intercultural awareness in global communication.

2.3.1.4. The intercultural approach for teaching EFL.

Recent research stresses the role of intercultural competence in foreign language education (Byram & Fleming, 1998). The focus is no more on acquiring only linguistic competence. Cultural knowledge and awareness are to be found as integral to foreign language education (Bachman, 1990). In this respect, Kramsch (1993) posits

that culture is a necessary component for foreign language learners to clearly conceptualise the world around them.

Indeed, culture is indispensable in foreign language education. However, some researchers tend to overlook the culture of the learner and put all the emphasis on the target one. This led to the emergence of the intercultural approach that aims at yielding successful intercultural mediator (Choplek, 2008). The learner should widen his cultural knowledge. He should not restrict it to some aspects of the foreign culture. Rather, he has to form and structure a sound knowledge of his own culture and other cultures. This knowledge permits him to identify differences between his own culture and the foreign culture. Also, it enables him to act with rationality and criticality towards intercultural situations.

This approach helps the learner to develop both cultural and intercultural awareness of behavioural conventions and verbal and non-verbal aspects of communication. It integrates culture activities in language four skills. Hence, the learner will not only develop listening, reading, writing and speaking but he will also widen his insights into the foreign culture (Kramsch, 1993). Besides, the learner could identify his prejudices and stereotypes and substitute them for a sound ground that enables him to act with sympathy and sensitivity towards adherents of a foreign culture.

However, no approach is ideal and perfect. Indeed, the implementation of the intercultural approach could generate some challenges that might hinder and diminish its effectiveness. The teacher should be competent, persuasive, attentive and up to date. He should act as a motivator, that is, creating interest in students to learn, discovering the target culture and persuading them of the importance of cultural and intercultural awareness. Learners must be aware of the complications that might result from the lack of Intercultural Awareness (IA) and Cultural Awareness (CA).

Furthermore, teachers should encourage learners to manifest appropriate attitudes towards the foreign culture. Learners have to respect cultural differences and try to understand the aspects that underpin these differences. They should realise that prejudices and stereotypes impede the development of intercultural competence. Evidently, the learner has to be conscious of the fact that there exists a variety of cultures and that his belonging to one of them is a mere hazard (Kramersch, 1995).

Teachers who implement this approach should be aware and trained to overcome these challenges. Empirical research demonstrates that the implementation of the intercultural approach yields more benefits with adults than with children (Cholpek, 2008). Unlike adults, children cannot easily understand the abstract aspects of cultures. Furthermore, this approach helps teachers act as guides. Hence, they have to be skilful, strategic and tactful in their way of presenting and describing others' cultures and identities (Gee, 1988).

The intercultural approach necessitates and requires intercultural awareness. Therefore, the teacher should be trained to develop it in order to creatively innovate pedagogical applications (Dogancy-Aktuna, 2005). Also, intercultural awareness enables the teacher to effectively explain cultural aspects for learners.

2.3.2. Culture in foreign language education

The position and the role of culture in foreign language education have been viewed from different angles and lines of thought. Researchers suggest that language and culture are intricately interwoven (Brown, 2007; Schultz, 2007). It would then be insignificant to teach one without teaching the other. Indeed, it sounds meaningless to study a language out of its context (Kramersch, 1993). Therefore, culture is a necessary element in the foreign language curriculum. The following inevitable questions look for urgent responses: "What is the importance of teaching culture in the foreign language

class?"; "What is the appropriate way to teach culture?"; "Can cultural knowledge impact the level of cultural and intercultural awareness?" an attempt is made to answer these questions in the next sections.

2.3.2.1. The importance of teaching culture in foreign language classes.

Recent research concentrates on culture and the tremendous benefits gained from its teaching in the foreign language classroom. According to Mc Kay (2003), it is indispensable for the learner of a foreign language to master both language and its culture. Nonetheless, forming an authentic cultural knowledge while learning a foreign language is a necessity. One reason is that knowledge helps the learner not only to enhance his understanding, but it facilitates his communication, too.

On that point, Common European Framework of References for Languages, a plan used by teachers and learners to achieve better in foreign languages, posits that cultural awareness is the essential element that underpins intercultural harmony and peace. Thus, to avoid conflicts and cross-cultural misunderstanding, learners should form a ground of cultural knowledge that could enable them to communicate efficiently. Similarly, Kitao (2000) asserts that understanding a foreign language requires understanding the cultural aspects embedded in this language. Therefore, culture should forcibly be integrated into the foreign language curricula. Indeed, cultural knowledge permits learners to better conceive and conceptualise abstract and illicit elements. Next to that, it helps them decipher differences and see the world through others' eyes. This could bring them to widen their perspective of the world.

Additionally, studying culture might positively motivate learners and raise their curiosity to learn more and discover new cultures and languages (Keller & Ferguson, 1976). This would tremendously and positively affect the intercultural understanding and diminish the opportunity for cross-cultural conflicts to occur. It

helps learners to manage their stereotypes, rectify their prejudices and therefore respect the other whatever the differences (Kitao,2000).

What can be added is that learning a foreign culture makes the learner aware of foreign culture aspects and enables him to be more conscious of his own culture. Hence, learning culture is a powerful instrument that brings the learner to probe his own values, beliefs and principles to become more sensitive to those central aspects that shape his worldview.

Culture appears as an element which makes the individual aware of behavioural conventions, patterns and social preferences that govern interactions between its adherents. Accordingly, through learning the culture, learners increase their knowledge and widen their insights into foreign language use and usages. Indeed, learners gain the aptitude to evaluate the appropriateness and the effectiveness of their utterances.

No doubt that culture is of paramount importance in the foreign language classroom. In fact, learning culture emanates a surge of benefits. It enhances learners' understanding and increases their motivation to explore other cultures. Also, it raises awareness of one's culture and the other's culture and leads to the acceptance and appreciation of differences. It teaches flexibility and tolerance of the other. Therefore, culture is a must-have component that all foreign language curricula should deploy to boost the capacity of learners to become interculturally competent. One way to guarantee the effectiveness of this approach is to make the teacher aware of the different tenets that underlie teaching culture.

2.3.2.2. Teaching culture tenets.

Approaches to teaching culture are in permanent flux. The result is a variety of frameworks, strategies and methods whose objective is teaching culture appropriately.

Kramersch (1993) suggests that learning a new culture necessitates linking it with one's culture. This what has been clearly demonstrated in her book "Context and culture in language teaching":

The link between linguistic forms and social structure is not given, it has to be established. Similarly, understanding a foreign culture requires putting that culture in relation with one's own...an intercultural approach to the teaching of culture is radically different from a transfer of information between cultures. It includes a reflection both on the target and on the native. (p.205).

Hence, to facilitate learning the foreign culture, both cultures should be juxtaposed for the purpose of giving the learner the opportunity to be responsible for constructing his system of meanings and his body of knowledge. Therefore, an intercultural context should be created in the classroom to enable the learner to speculate about both cultures. The teacher should provide the learner with a healthy environment that promotes interculturality, '*sphere of interculturality*' (Kramersch, 1993) which is considered to have high objectives and beneficial gains in the process of education (Zarate, 1982). This tenet helps learners of foreign languages to develop their cultural and intercultural awareness (Wei, 2005). Additionally, learners would realise the fact that no culture is superior or inferior to another (Wang, 2008). Yet, they should learn to accept differences and even appreciate them. This enhances their understanding and develops their potentials to manage differences.

On the other hand, some researchers like Abdallah-Preteuil (1983) and Zarate (1986) emphasise teaching '*culture as an interpersonal process*' (Kramersch, 1993, p.205). They argue that meaning can never be acquired out of its context. This is why they maintain that teaching culture does not only refer to teaching its artefacts and

behavioural pattern. On top of that, it implies the process through which the learner could understand meanings and "otherness" (Kramersch, 1993). This is one reason why the learner must be aware of his reasoning and logic. He should detect fallacies and fault lines of his reasoning and rectify them with the appropriate element and information that could serve in the development of cross-cultural performance.

Teaching culture as a "difference" is another strand of teaching cultures (Kramersch, 1993). This strand is grounded on a nationalist view which identifies and perceives culture as a national label. One of the drawbacks of this view is the possibility to teach a multi-ethnic culture as one whole. It is, indeed, quite acceptable to add that it is tough to ignore multi-ethnic and multicultural dimensions of the foreign culture and condense them in one block. These dimensions could worsen the process of teaching culture and bring contradictions and false generalisations when wrongly dealt with. Thus, these dimensions are likely to impede learning culture unless they are clustered and classified in accordance with the existing variety (Kramersch, 1993).

Finally, teaching culture as an 'interdisciplinary field' is an outlook that requires knowledge in other areas like anthropology, linguistics, sociology and the like. Therefore, the teacher should perform as a multi-function expert. He should enrich his knowledge and widen his perspectives in the aforementioned fields (Byram, 1989; Kramersch, 1988). Teachers must develop their abilities to act like an anthropologist, sociolinguist and linguist if need be. However, this is not an easy task to accomplish. Teachers need a capital of knowledge and expertise in all domains to meet the requirements of this view.

The previously mentioned lines of thought cluster teaching culture under four main categories (Kramersch, 1993) and form the base and the philosophy that might help

the teacher and the educator to inspire and develop further approaches and practical techniques to teach culture.

2.3.2.3. Teaching culture in the foreign language classroom.

National Standards in Foreign Language Education Project (NSFLEP, 1996) posits that learning a foreign language equates with the mastery of both language and cultural context that controls the use of this language. Thus, culture is the core of the foreign language curricula (NSFLEP, 1999). Besides, empirical research indicates that learners tend to learn better when they are involved in activities that deal with daily life issues and cultural aspects (Hall, 1997). These activities enable the learner to explore a new way of life in addition to the learned language (Young & Miller, 2004).

Literature in the field is rich with models that deal with the cultural components that should be taught in a foreign language classroom. 3Ps model is the one that encompasses perspectives, products and practices (NSFLEP, 1999). It demonstrates how could “philosophical perspectives” leads to “behavioural practices and products” (NSFLEP, p.47). Also, it unveils the taboos, behaviour patterns, preferences and red lines of a given group (Lafayette, 1988).

Music, literature and painting represent the tangible products of a given culture whereas the educational and religious systems are good examples of intangible products. Norms, beliefs and values are the elements that construct the assumptions that generate these products and practices. Hence, products, perspectives and practices are inextricably interrelated. The teacher must depict this interdependence and take it into account while designing his course.

Unlike the other models, the 3Ps model reconciles the relationship between the components of culture and enables the teacher to use a wide range of materials (Lange, 1999). It concentrates on beliefs and attitudes that entail tangible and intangible

behaviours and products. Additionally, this model guarantees the systematicity and flexibility of the course (Lange, 1999) and enables the teacher to obtain coherence and cohesion while presenting his course.

Incorporating this model with an approach that propels learners to inquire into the foreign culture would assuredly have positive effects on learners' thinking skills. According to Savignon&Sysoyev (2005), "cultures are not static" (p.36). Consequently, and due to the intimate relationship between language and culture, language is exposed to a permanent change (Lange, 1999). This is one of the difficult challenges that could face the foreign language teacher. He should not only be ready and up to date, but he has also to enable his students to be active learners. He should also encourage his learners to probe and scrutinise both their own culture and the foreign one. This promotes their thinking skills. Similarly, permitting learners to compare, reflect and make connections are activities which develop their higher-order thinking skills (Grittner, 1996). Furthermore, Allen (2004) found that learning culture through discovery allows the learner to seriously reason, compare and become more aware of cultural differences. The inquiry approach to teach culture involves questioning, collecting appropriate and necessary information, comparing, discussing, finding and providing answers. This could perfectly reinforce the application of the treatment used in this investigation. To help learners practice and effectively develop their high-order thinking skills, Culture and Civilisation of Language (CCL) courses will be presented in a way that provokes students' thinking skills.

2.3.2.4. Developing cultural and intercultural awareness.

Globalisation makes of raising cultural and cross-cultural awareness one of the main objectives of foreign language curricula. Researchers like Galloway (1985) and Hughes (1986) recommended a myriad of strategies and techniques. However, the

teacher should select the appropriate one to enrich and support the content of his course.

Teaching strategies range from authentic materials (Galloway, 1985), literature and drama (O'Dowd, 2004), culture assimilators (Hughes, 1986), proverbs and music (Hendon, 1980) to culture clusters and capsule (Meade & Morain, 1973; Fiedler, Mitchell and Triandis, 1971). Some strategies tend to emphasise observation (Krasner, 1999) and others rely on communication (Peterson & Coltrane, 2003) and comparison (Hughes, 1986).

Authentic materials, for example, refer to all spoken and written sources of the target language like newspapers and television programs. They can be used differently to stimulate learners' observation and initiate discussion. Apart from this, through culture capsule (Fiedler, Mitchell and Triandis, 1971), the teacher permits learners to do research about a given element of the foreign culture. This makes learners more attentive to the difference between their own culture and the target one. Next to that, they become responsible for their learning. These activities result in promoting discussion and illustration of the differences. Besides, culture assimilators (Hughes, 1986) activate learners thinking skills. An incident with many explanations propels the learner to think about what would be appropriate and why. Therefore, he has to select and justify his choice. Whether the choice was correct or wrong, learners will learn how to adjust themselves to the foreign culture.

Literature and drama proved effectiveness in raising cultural and intercultural awareness (O'Dowd, 2004). They must be intelligently selected as they enable learners to explore the foreign culture through reading words that are filled with cultural elements and conventions. In addition, films and music could allow learners to detect behaviour patterns, body language and intangible culture aspects.

Similarly, role play, cultural bump are techniques used to help the learner to put himself in the foreign culture context. They enable them to identify ambiguities and deficiencies that might entail miscommunication. Also, they help learners discover new patterns of behaviour and culture and to substitute misconceptions and preconceptions for authentic conceptions. These tools can be adopted according to the objectives of the course. For Plant & Byram (1999), teachers must be aware of the effectiveness of learner-centeredness in the intercultural sphere. Learner-centeredness enables the learner to firstly explore their cultures, probe their abstract elements, reflect and then explain them. Consequently, learners start speculating their own culture, and then they move to compare it with the target one. "Double perspective" is a powerful tool that enables learners to interpret a given situation through their own culture. While comparing, learners have the opportunity to discuss their familiarities and discover their unfamiliarities in order to see how they could result in misinterpretation, misunderstanding, and hence miscommunication.

Cultural and intercultural awareness are necessary to meet the needs of the global world. Henceforth, it is inevitable for teachers to select the appropriate technique that could help learners develop this type of awareness. Learners who are aware of cultural and intercultural differences show more sympathy towards these differences. This will help them to skilfully manage their communication towards their goals. As a result, they are the ones who are permitted to be successfully integrated into the global world to become intercultural active global citizens.

2.3.3. The education of the global citizen.

Due to globalisation, new ideologies encapsulated the process of foreign language education. Foreign language educators and specialists initiated new criteria and purposes. The emphasis was put on educating the global citizen who can efficiently

attain his objectives in an intercultural context. Therefore, instead of training learners of a FL to be like native speakers, they are trained to mediate in intercultural situations.

2.3.3.1. The intercultural speaker Vs the native speaker.

The native speaker model in teaching FL is the one that displays a variety of drawbacks. In addition to the frustration that could culminate once learners show inability and deficiencies to be like natives (Cook, 1999), this model requires a total submersion into the target environment. To that end, the learner will generate abnormal behaviours when he fails to understand the new reality (Byram, 1995). Furthermore, both the native language and culture are put aside and totally ignored (Alpetikin, 2002).

This model might lead to rejection, especially when learners tend to refuse the cultural aspects that underlay the words and behaviour of natives (Baxter, 1983). Indeed, it entails two opposite unacceptable responses: blind imitation or total rejection.

The native speaker model involves a deliberate ignorance and overlook of the learner's cultural and linguistic identity. Also, it over concentrates on the target language and its natives' behaviours. Unfortunately, this model can help the learner only to be a copy of a native speaker. Sometimes it leads to avoidance of learning a given language and to total refusal of, and defence against, its speakers. Assuredly, it yields unsatisfactory results.

The global world involves complex intercultural situations that require a certain level of linguistic and cultural competencies and qualifications to be clearly understood and appropriately managed. Hence, learners have to be mediators who can handle the complexity using positive attitudes and appropriate behaviours (Byram, 1995). According to Kramsch (1993), mediating between one's culture and the target one is an indispensable phase to manage the intercultural communication successfully. Therefore, learners are supposed neither to ignore their culture nor the foreign one.

Instead, they are required to create a third hybrid area between the two (Kramsch, 1993; House, 2007). The intercultural speaker model tends to train learners to acquire the principles mentioned above. It centralises the learner (Steele, 1996) and promotes meaningful intercultural communication. This model is the appropriate one that enables learners to practice and encourages them to develop their tolerance and sympathy towards differences involved in the intercultural interaction.

Intercultural speaker model permits learners to be global citizens who are aware of, and sensitive to, cultural differences. Through mediation, this model enables learners to effectively conceptualise the situation and to appropriately manage it towards their goals without neglecting the native and foreign cultures. Also, it yields reflective and tactful global citizens.

The juxtaposition of the two models indicates that the former merges the FL learner in the foreign environment to the extent that it totally discounts his linguistic and cultural identity and might lead to frustration and schizophrenia (Byram, 1995).

On the contrary, the latter concentrates on both learner's culture and the target one. It seeks to discipline learners in accordance with the intercultural requirements and conditions. In addition, it enables learners to regulate their behaviours towards foreigners and develop attitudes that allow them to understand the intercultural situation perfectly and therefore, successfully manage its intricacy and perplexity.

2.3.3.2. The intercultural speaker: the new objective of foreign language education.

One of the main purposes of Foreign Language Education (FLE) in the era of globalisation is characterised by attributing great importance to learners' cultural insights. It concentrates on their understanding and comprehension of their culture and the foreign one (Byram and Fleming, 1998).

To fulfil this objective, researchers propose new methods which involve comparison and questioning one's own assumptions and values. These methods tend to propel learners to examine and scrutinise culture. Furthermore, they enable learners to discover and explore new mentalities and new ways of living, therefore, new ways of conceptualising the world. This opportunity provokes criticality (Byram, 1997) and 'denaturalises' learners' culture (Byram, 1998).

The application and the implementation of these methods necessitate a wide knowledge of psychological traits that accompany change and new experience (Byram, Morgan et.al, 1994). FLE suggests a framework which relies on psychological processes that govern learning through critical questioning and comparison. Also, it emphasises the intercultural communication which is tightly related to identity (Tajfel, 1978). Thus, identity is the parameter that plays a great role when communicating with the other. For it influences the way people perceive each other.

According to Byram (1998), all people have various and multidimensional identities. Depending on which group they belong to, their practices and perspectives vary. Hence, different factors have to be taken into account while communicating with the other. As a matter of fact, intercultural communication involves individuals from different backgrounds, different cultures and different identities. This is the reason why FLE makes of gaining insights and widening perspectives about national cultures the key components that would enable the student to rectify stereotypes and to reach rational analysis. Actually, the good learner is characterised by his awareness of his own identity and culture and by the way he is perceived by the others. Also, he is the one who can understand the other (Byram & Zarate, 1994).

According to the new dimensions of FLE, the ideal learner is the "intercultural speaker" (Byram, 1998). That is, he is the one who can compare cultures, identify

differences and accept them (Byram & Zarate, 1994). In addition, he is the one who can communicate with foreigners taking into account their social identities. Consequently, he should possess the knowledge and the will to explore and relate cultures.

In a broad sense, the intercultural speaker is the intercultural citizen who seeks to develop his mental skills (Lundgren, 2002) to become a reflective and an active global citizen (Bank, 2004).

2.3.3.3. Foreign language education and citizenship education.

Educating and equipping the active citizen is one of the fundamentals of education. This is how the learner is prepared to face real situations through transferring to himself the appropriate knowledge. The interesting question that comes to the mind here is “what is the relationship between FLE and citizenship education?”

According to Byram (2008), FLE can effectively help in educating citizens through the immersion of citizenship principles in foreign language classes. He suggests that we should consider the concept of “Content and Language Integrated Learning” CLIL (p.129). Byram maintains that it would be possible, if foreign language classes like French, German and English use a specific method and purposeful activities, to attain citizenship education objectives. These classes are referred to as CLIL (Marsh and Langé, 2000). Therefore, teaching medicine in English in an Arab country is CLIL. Indeed, CLIL refers to all classes in which specific subjects are taught in a foreign language. Consequently, teaching citizenship in any foreign language is considered to be CLIL which is “any educational situation in which additional language,...is used for teaching and learning subjects other than language itself” (Marsha & Langé, 2000, p.1).

Byram (2008) posits that CLIL could be achievable and fruitful to teach citizenship in foreign language classes. He mentions four main elements to be

respected: “content”, “communication”, “cognition” and “culture” (p. 129). Hence, teaching citizenship principles in English classes involves knowledge, understanding and skills. The knowledge has to be taught and instructed in English. Furthermore, learners should develop their intercultural competence by activating their thinking skills while forming representations of abstract and concrete concepts to words that embody them. Finally, the dimension of culture is the one wherein the learner has to be exposed to different perspectives of the global society. Learner’s age and competence have to be taken into account before integrating him into an intercultural interaction in which he is encouraged to describe and explore other’s citizenship.

In few words, FL classes meant for developing intercultural citizenship should respect the following criteria: inquiring into one’s culture and ethnic diversity, comparing one’s country with other ones and being involved in an intercultural interaction that seeks to identify similarities and differences (Byram, 2008). Therefore, the teacher should not only be a teacher of language but also an educator. He should help his learners to develop both intercultural competence and global citizenship. Hence, language teachers should work in collaboration with teachers of citizenship to draw up a curriculum that encapsulates and encompasses all relevant aspects of global citizenship.

To conclude, CLIL is a method that could sustain and support citizenship education in the foreign language classroom. Thus, the result would inevitably be satisfactory in that it will prepare the intercultural communicator in the mold of the active global citizen.

2.3.3.4. The intercultural speaker: the future global citizen.

The intercultural speaker is perceived as the one who possesses a certain degree of intercultural competence (Byram, 2009). He is characterised by the flexibility of perception. Hence, he does not stick to stereotypes, neither does he generalise them. Instead, he is aware of the different elements that underpin the other's conceptualization and vision of the world (Byram, Gribkova and Starkey, 2002).

Intercultural interaction is of paramount value. First, it provokes and moderates reflection. Second, it enables the learner to discover and analyse his stereotypes, preconceptions and misinterpretations of his and other's citizenship. Third, intercultural contact permits the individual to gain insights that could help him to move from ethnocentrism to ethnorelativism (Bennett, 1993). Finally, it allows the intercultural actor to become more sensitive to the dynamic aspects that structure culture and identity.

Reflection and critical thinking are vital characteristics for the global citizen (Lazarc, 2005). On one hand, they enable the intercultural speaker to probe the situation and the circumstances and form a rational understanding and sound evaluation of the appropriateness of the behaviour. On the other hand, these thinking skills authorise the learner to examine and to explore his identity and that of the other. Furthermore, they make the learner proud of his culture and respectful and sympathetic towards others' cultures (Byram, 2008).

Both awareness and respect are the core components of the intercultural citizenship. Additionally, the desire to participate in, and to contribute to, a multicultural situation next to eagerness to explore the other could constructively serve in building a body of intercultural knowledge and in developing sensitivity and acceptance of the other. This fosters the ability to critically consider a given situation

(Guilherme, 2007). As a result, intercultural competence and higher order thinking skills are interrelated. So, the presence of one influences the development of the other positively. Accordingly, learners can foster their mental skills to acquire a sound intercultural knowledge just as they can rely on the acquired knowledge to evaluate and solve the complexity of the intercultural situation.

Therefore, the global citizen should ameliorate his abilities, skills and competencies to effectively meet the requirements of the new world. Critical thinking is one of these skills. It involves analysis, evaluation and reflection thanks to which the individual can form rational, authentic and sound knowledge that entails appropriate behaviours. Also, global awareness is highly demanded, for it enables the individual to effectively communicate and collaborate with intercultural agents who are from diverse cultural backgrounds. Furthermore, this awareness facilitates engagement with different global issues and decreases the amount of stereotypes that might lead to misunderstandings and conflicts.

Conclusion

Intercultural awareness, communicative competence and critical thinking are among the necessary competencies and skills that the education process should take into account. In fact, the objective of education is to help the learner construct a capital of knowledge that could moderate his behaviours, choices, and decisions to achieve higher status and position in the society (Byram, 2008). Thus, it would be imperative for the process of education to activate learners' higher-order thinking skills and develop their intercultural awareness to give them the opportunity to integrate successfully into the global world and become active global agents. The following chapter explains thoroughly the methodological procedures used to explore the extent to which critical thinking could improve EFL learners' intercultural awareness.

Chapter Three

Methodology Design

Introduction

This chapter contains the methodological considerations, procedures and design adopted to investigate the impact of spurring critical thinking skills on the development of intercultural awareness among learners of English as a foreign language. It includes the research design which describes the population and sample, instrumentations used, and procedures followed to collect the needed data. Also, it overviews the statistical tools applied to analyse and interpret the collected data.

3. 1.Method and Approach

The current research attempts to inquire into the impact of critical thinking on developing intercultural awareness among learners of English as a foreign language. This propelled us to found a cause and effect relationship. That is, to manipulate the independent variable, critical thinking, in a way that could directly affect and alter the dependent variable, intercultural awareness. Undoubtedly, this aspect justifies and impels us to use the experimental design. During the manipulation of the treatment, the relationship between various variables that might construct critical thinking is examined through correlations.

Additionally, by the end of the experimentation, learners who have been exposed to the research treatment were questioned about, and opined on, the model used and the efficacy of critical thinking in developing intercultural awareness, enhancing the quality of their thinking, improving their academic achievement and life in general. Assuredly, this opinionnaire added consistency, reliability and validity to the experiment outcomes and provided us with more clarification and complete

understanding of the investigated issue. The qualitative data gathered from learners' responses to the opinionnaire's questions were described and analysed by the researcher. The use of opinionnaires and discussions about a specific topic is one form of descriptive design. Hence, analysing respondents' opinions dictated the necessity of using the descriptive method (Jackson, 2009).

Consequently, this research involves experimental and descriptive methods. For this reason, the plan that conducted the current research is a mixed methods approach. It permitted us to lucidly and efficiently discern and comprehend the problem through probing the quantitative and the qualitative collected data. This necessitates the use of triangulation method to cross-check results and depict the relationship between the two sources of data.

3.2.Context and Participants

3.2.1.Institution.

This study was conducted at the Department of English, Batna -2 University. This department enrolls around 1500 students seeking a BA degree and around 400 Master students. These figures were provided by the Department of English at Batna-2 University (2017). The composition of learners is diversified. They belong to different social groups and various cultural backgrounds. Some of them are from Batna City, and the consistent majority comes from particular regions and distinct Algerian cities. Also, the department regulations allow foreign learners like Nigerians, Malians, Nigeriens and many others to get registered for the same degree. Accordingly, this institution is in itself a multicultural foundation which opens the way for different learners who perceive life from various perspectives to encounter, cooperate and

interact. Thus, awareness of the self and that of the other is highly required among learners to avoid conflicts, misunderstandings and inappropriate behaviours.

This institution has been selected to be the place where this investigation was conducted for the reason that the researcher is a Doctoral student in this department and a part-time teacher, as well. Hence, access to the population is guaranteed and facilitations to obtain the needed information were provided by the administration of the Department and the Faculty.

3.2.2. Population and sample.

The population targeted by this study includes all first-year LMD students of English as a foreign language. The objective of dealing with first-year students is to prepare them right from the beginning of their academic parcours to be rational and successful agents able to depict and understand cultural and intercultural awareness components.

Since it is quite impossible to study every single member of the large population, around 800 students, sampling, then, would be the appropriate tool that could facilitate the conduction of the inquiry. Sampling is one of the phases that could impact the research negatively or positively (Kumar, 2005). Thus, we have sought to be aware of the existing sampling techniques from which we should select the one that might guarantee the quality of the research outcome. After analysing these sampling tools, we found that a simple random sampling technique is more convenient for our investigation due to the following facts:

- True experiment is based on random selection.
- It eliminates the probability of bias.

- Every single individual in the population has an equal opportunity to be chosen.
- Characteristics of learners do not affect the conditions and the results of the experiment.

Two main groups of 50 students each have been randomly selected. One group acted as the experimental group to which the treatment (Paul's model for critical thinking) has been assigned. The other group is the control group which received the course of Culture and Civilisation of Language (see Appendix F) in a more traditional way. We are aware of the fact that the sample's size is small compared to the ideal and the appropriate size (Krejcie & Morgan, 1970). However, the fact of dealing with cognitive skills like critical thinking and intercultural awareness in addition to administration regulations deprive us of the opportunity to conduct our research on a larger sample.

As mentioned in the previous section, participants of this investigation came from different backgrounds. Their age ranges between 17 and 20 years old, and English is considered as a foreign language to all of them.

Learners in the experimental section were informed about the purpose of the study and the usefulness of critical thinking. Besides, they were familiarised with the fact that the results would contribute to help them improve their capacities. Obviously, all accomplished tasks were scored.

Particularly, experimental subjects exceeded four or more successive absences during the first three months of the course were automatically eliminated and excluded from the experiment because the elements of the treatment are interrelated and interwoven. Therefore, regularity in attendance is obligatory for the learner to establish

a solid foundation of critical thinking components. Learners who did not regularly attend were unapt to be tested. Thus they were dropped from the data analysis (Fortunately, no single student has been absent for more than three consecutive sessions).

3.3. Instrumentations

The type of research and the methods employed entailed the necessity of utilising a variety of instruments. The following tools are involved to collect the needed data:

- **Initial test** to have a global view of learners' perceptions of critical thinking and its main processes (See Appendix M). This test contains four direct questions that aim at snapshotting the experimental subjects' knowledge of critical thinking.
- **Subtests** to examine changes in learners thinking if any. They assess experimental participants' mastery of some variables that are supposed to structure "critical thinking"(See Appendix G). These variables were selected from the literature in the field. In other words, the targetted variables were accepted and agreed on by researchers to be the fundamentals of critical thinking (See ChapterII). Theses subtests necessitate from the learner to read a passage and answer the posed questions adequately. They were scored out of 10 and factor analysed.
- **Tests of Paul's model mastery** (See Appendix I). Two subtests were designed to evaluate learners' comprehension of elements of thoughts and intellectual standards. Additionally, one global test was used to determine learner's ability to manipulate Paul's model elements.

- **Four global tests** of critical thinking extracted factors (See Appendix J). After the running of Factor Analysis on the data gathered from subtests, four main factors were extracted to be critical thinking principal components and labelled as follows: “the ability to identify and categorise”, “capacity to analyse and reflect”, “capacity to synthesise” and “capacity to evaluate”. Like all previous subtests, these tests were scored out of ten. Similarly, each test targets one of the above factors and poses questions about a specific passage.
- **Final Test of critical thinking.** Through this test, the learner is supposed to read a text carefully, then answer four main questions pertaining to analysis, synthesis, evaluation and identification. The aim of this test is to have a global evaluation of learners’ critical thinking skills.
- **Pre-test** involves forty multiple-choice (MCQ) items structured to fit the definition held by this investigation (See Appendix A). It adapts some elements from (FEIL) scale relevant to knowledge and attitudes. The overall score of this test is twenty, half mark for each appropriate response. The opt for MCQs is justified by the findings of the pilot study prior to this investigation. Indeed, results demonstrate that first-year students are still unable to appropriately respond to open-ended questions.
- **Progressive tests** (See Appendix C). This research administered four progressive tests to evaluate learners’ mastery of CCL content. These tests encompass five open-ended questions each. They were designed to examine learners’ reflection and flexibility in using the acquired knowledge. The aim of using open-ended questions is to provide learners with the opportunity to freely express their perceptions and reflections. Each question has been scored according to a holistic scoring rubric designed by the researcher.

- **The Post-test** was constructed to test the extent to which learners have developed their intercultural awareness (see Appendix D). It comprises four main items scored out twenty. Correct information and positive attitudes are the characteristics of good answers.
- **Classroom observation.** (See Appendix L) An observation scheme was designed by the researcher to report changes in learners' attitudes and dispositions of critical thinking.
- **Opinionnaire.** (See Appendix E). Five main questions were structured to examine how students perceive the model of Paul and to what extent does critical thinking help them refine their life and improve their achievement. Henceforth, the objective is to investigate qualitative data that would assist in the exploration of performance improvement. This is what propels us to use an opinionnaire (Alden, 2007).

Succinctly, the above tools were used to test learners' knowledge of British culture and their ability to identify cultural differences and to compare some elements of the native culture (Algerian) with those of the British one. Hence, they attempt to examine learners' intercultural awareness. Likewise, some instrumentations were utilised to measure the extent to which students mastered the elements and standards of the model applied and to what degree they developed their critical thinking skills. Additionally, the opinionnaire helped us to evaluate the applicability and the benefits of the model in particular and critical thinking in general.

3.4. Piloting and Pre-testing the Instrumentations

Good tests should be valid and reliable. In other words, they should consistently and reliably measure what they are claimed to measure. Thus, piloting the

tests used throughout this research would certainly contribute to the refinement of these instruments and increase their efficacy (Musil, 2011).

The appropriate sample to pilot a test is still a matter of debate among experts. Indeed, many researchers agree on the fact that ten percent of the investigation's sample would be enough (Cornelly, 2008). In our case, the result would be ten participants, which is quite small. On the other hand, Issac and Michael (1995) posit that 'thirty participants' is the appropriate number that would generate robust outcomes. Consequently, to guarantee the reliability of results, instruments used to collect the needed data for this investigation, to the exception of those used to test critical thinking skills, have been piloted among thirty first-year LMD students of English as a Foreign Language (See Appendix H). Concerning instrumentations used to test critical thinking skills, it has not been possible to pilot 20 tests (initial test, 13 subtests, five global tests and final test of critical thinking skills). The following are the main reasons: the large number of tests, availability of students and students' demotivation to take a test that deals with cognitive skills.

3.4.1.Pre-test.

Before the administration of the pre-test to both experimental and control subjects. The pre-test has been piloted. Feedback gained permitted us to eliminate difficulties, reduce the measurement error and test the internal consistency of the test. In this regard, all test takers agreed on the fact that the test questions were clear, direct and understandable. Furthermore, they put forward that they did not find any difficulty while taking the test. To measure the stability and consistency of the scores obtained, therefore the internal consistency of the test, Cronbach Alpha has been performed. This latter is one of the highly recommended statistical tools used to depict the extent to which a series of questions could measure the same construct (Hogan, Benjamin &

Brezinki, 2000). Accordingly, it permits to test the degree to which the test's items correlate. Respectively, results indicate that the Cronbach alpha for the forty items of the pre-test was .835. Hence, the Pre-test items are highly correlated, the fact that would yield significant internal consistency between items' scores. Ultimately, the Pre-test of this research is reliable.

3.4.2. Progressive Tests.

Cronbach Alpha of the four progressive tests was .833. This would certainly imply that the four tests aim at measuring the same construct which is, in our case, the mastery of CCL content. Cronbach Alpha =.833 could determine a good internal consistency. Thus these tests would unavoidably yield reliable outcomes.

3.4.3. Post-test.

The performance of Cronbach Alpha for the four items Post-test manifested positive results. Indeed, the post-test of this research was found to be reliable (4 items, $\alpha = .846$).

3.5. The Experiment Procedures

3.5.1. Pre-test.

At the beginning of the academic year 2016/2017, a pre-test was administered to both groups, control and experimental, in order to diagnose the extent to which learners are interculturally aware and to prove that the problem of the "lack of intercultural awareness" does exist among the sample. In addition to that, the test was structured to establish a clear picture of learners' initial level of intercultural awareness, their cultural knowledge, their aptitudes and their perceptions.

Owing to the fact that the primary concern of this research is "intercultural awareness", the test was designed to focus on evaluating learners' mastery of the knowledge that encompasses different elements of the British and the Algerian cultures. Also, it inquires into how could this knowledge influence learners' acceptance of cultural differences and their readiness to generate appropriate behaviours, accordingly. The test comprises a set of forty direct multiple-choice questions (See Appendix A) which were used to examine the following aspects:

- Learners' perception of the concept of culture, its elements and its impact on its adherents,
- Learners' knowledge about the British and the Algerian cultures (history, religion, education, politics, symbols and way of life),
- Learners' ability to identify culture differences and compare their own culture with the British one and
- Learners' attitudes towards these differences.

The completion of this test was obligatory for both groups. It took place during a scheduled CCL session. Since the researcher is herself the teacher of both groups, we found it easier to have access to learners and gather them to take the test. This advantage enabled us to be present and facilitate the process of answering by explaining each ambiguity confronted by the student. Indeed, our presence helped to eliminate the likelihood of any misunderstanding relevant to our test questions.

3.5.2. After the pre-test.

The experiment dured approximately one academic year (2016/2017) during which the same content of the CCL course was taught to both experimental and control groups. However, the course for the experimental group was designed in a way that fulfils the following conditions:

- Using strategies that promote critical thinking (Table 1)
- Introducing Paul’s model for critical thinking (see figure 5, p.55) and thoroughly explaining its elements,
- Endowing learners with the opportunity to apply the model’s elements,
- Propelling them to respect its standards through the course and during discussions, and
- Putting them in situations that necessitate reflection on their own culture

Table 2

*Strategies used to promote learners’ critical thinking
Adapted from the literature review*

Strategies to promote critical thinking	Description
Questioning (Socratic questioning)	Learners are asked to: <ul style="list-style-type: none"> • Define concepts • Identify objectives • Clarify • Summarise • Analyse • Make connections • Synthesise • Drawing conclusion
Discussions and debates	Learners are allowed to discuss their findings and pointsof view.

<p style="text-align: center;">Regular and permanent use of critical thinking</p>	<p>Learners are encouraged to respect Paul's model elements and intellectual standards in their responses.</p>
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The objective of the integration of these strategies was to activate learners' critical thinking skills while acquiring new cultural knowledge as well as enabling them to speculate both cultures, their own and the British one to develop a rational conceptualization of both cultures and respect the differences. Additionally, the implementation of Paul's model permitted us to know to which extent critical thinking could help learners change their way of thinking, raise their self-awareness, cultural and intercultural awareness and to which extent it could promote rational and responsible responses as required for academic achievement and self-improvement in general (Paul & Elder, 2010).

3.5.2.1. Treatment.

Paul's model for critical thinking (Foundation for Critical Thinking, 2006) was the tool used to spur and stimulate critical thinking among experimental subjects. This model comprises a set of "elements of reasoning" and "universal intellectual standards" used to assess students' thinking and develop intellectual traits. A summary of the model is presented in Figure 5, p.69.

Paul's model was selected among a variety of models as acknowledged and mentioned in Chapter II (pp. 67-74). It is a general, flexible and efficient model that could be employed and applied to any issue or problem that demands reasoning (Reed, 1998). Furthermore, it could be beneficial to the analysis of situations or documents (Reed, 1998). Moreover, it can be infused into any academic discipline, subject or

content (Reed,1998). Consequently, it would be useful to ameliorate and refine the learner's quality of thinking to achieve academic goals and everyday objectives, as well.

During the academic year 2015/2016 that precedes the experimentation, the model has been tested to provide the researcher with more practice and expertise that could facilitate instruction and allow a more fruitful transition and transmission. Also, the researcher used various support materials like handbooks, and videos, made by the founders of the model Richard Paul and Lynda Elder, to develop a better understanding and flexible manipulation of the model's elements.

3.5.2.2.The experimental group.

This group received an explicit instruction of Paul's model for critical thinking for thirty minutes of each CCL session. Also, all its members were provided with a handout that summarises and equips them with a clear and simple explanation of the model's components (see Appendix B). The teacher introduced "critical thinking" and its benefits, from the first session of the CCL course, and elaborated the elements of Paul's model through direct and straightforward instructions. Two "elements of reasoning" and three "intellectual standards", as presented below, were simultaneously illustrated in each session:

Elements of Reasoning

1. Purpose, question the issue or the problem to be solved,
2. concepts, information,
3. points of view, inferences and interpretations, and
4. assumptions and consequences and implications

Intellectual standards:

1. clear, specific, relevant,

2. logical, significant, consistent,
3. broad, deep, accurate,
4. precise, fair and complete.

During CCL sessions, the teacher permitted and encouraged learners to practice and apply the learned components relevant to the model to CCL content. This helped the researcher to check and verify the extent to which learners had fully understood the elements and appropriately used the standards.

Additionally, the teacher utilised questioning, especially Socratic questioning and other strategies (Table 2, p.118) that are supposed to provoke learners' reasoning and enable them to evaluate their thinking, detect flaws in their logic and rectify them taking into account intellectual standards.

Experimental participants' critical thinking skills were tested twenty times (one initial test, 13 subtests, five global tests and one final test). Due to time constraints and students availability, only initial and final tests have been taken during a scheduled CCL session. The remaining subtests and global tests were done at students' home.

Substantially, the purpose of the initial test was to examine learners' knowledge about critical thinking skills and procedures before the administration of the treatment. Then, the teacher administered thirteen scored subtests(See Appendix G), one test by the end of each CCL session to be done at home. These subtests aim at evaluating learners' performances in the following variables that are assumed to structure critical thinking:

- identification of elements, similarities and differences,
- examination of the structure of a text
- exploration of objectivity and subjectivity
- summary and mind mapping, and

- primary assessment of documents

By the third month, learners became familiar with all elements of reasoning and intellectual standards relevant to Paul's model. To detect their deficiencies with the model and to see to which extent they have mastered these elements and standards, learners took two scored sub-tests and one globaltest (See Appendix I). Therefore, appropriate credit was received according to learners' performance.

During all sessions of CCL, learners were regularly encouraged and propelled to use Paul's elements of thoughts and intellectual standards. For example, they were asked to clarify and explain concepts, to justify their arguments, to look for further sources of information, to listen to other's views and to support their reasoning with evidence and logic. Assuredly, this would help them to recognise and develop intellectual traits (Paul & Elder, 2010). That is, through being asked to clarify concepts, learners would be familiar with intercultural integrity. Also, being required to support their reasoning, learners would develop the responsible spirit. Besides, listening to others' view and looking for new sources of information and new perspectives assist and sustain learners' intellectual empathy and promote open-mindedness and inquisitiveness (Paul & Elder, 2010). Consequently, these questions and requirements helped and permitted learners to assess their thinking, to identify fallacies and equivocations and to develop powerful intellectual traits all academic and scholars should be equipped with.

During the fourth and fifth month of the experimentation, four global tests (See Appendix J) were administered to the experimental group. The overall purpose of these tests is to construct a global evaluation of skills that have been extracted as factors that underpin critical thinking:

- Identifying purposes,

- analysing,
- synthesising,
- reviewing and evaluating assumptions, and
- considering different points of view and perspectives.

Finally, at the end of the fifth month, the experimental participants received a final test aiming at testing the aforementioned skills accumulatively and simultaneously. All tests implement texts or passages that have no relation with the content of the course to guarantee the fact that both groups receive the same content and to eliminate the probability that these texts might contribute to the development of intercultural awareness.

We acknowledge the difficulty of teaching cognitive skills. Nonetheless, we believe that learners would cultivate such a potential that could help them in their academic parcours and life in general. Besides, this potential could assist them to raise their awareness of, and ability to identify, cultural differences and compare the British culture with their own. It is worthy to mention that intercultural awareness would certainly be not limited to the British and the Algerian cultures, but enlarged cross-world. Entirely, critical thinking would permit learners to generate respectful and rational behaviours, responses and decisions.

3.5.2.3. The control group.

Like the experimental group, the control group received the same content of the CCL course which was taught to achieve the following purposes:

- initiating a global comprehension of the concept of culture, its elements and how it shapes adherents' vision,
- constructing a solid knowledge of the British culture,

- acquiring authentic information that enables learners to break stereotypes and substitute prejudices,
- developing the ability to identify cultural differences, and
- cultivating the positive attitude of respect towards differences.

Nevertheless, the teacher used the traditional way of teaching CCL through direct instructions, descriptions and explanation of the content.

3.5.2.4. Progressive tests.

The procedure of this research was divided into four main phases. At the end of each phase, the researcher administered a test to both groups in order to inquire into the learners' level and the development of their performance. These tests are under the form of quizzes taken place during scheduled sessions to avoid additional load on learners (See Appendix C). They aimed at checking:

- learners' achievement,
- their mastery of the course content,
- their flexibility in manipulating the gained knowledge and their reflection,
- their ability to conceptualise culture and understand its impact on its members,
- their ability to compare collectivist with individualist cultures,
- their ability to compare the tangible elements of the British culture and those of the Algerian culture and
- their attitudes towards cultural differences.

Globally, these tests attempt to evaluate components like cultural knowledge, flexibility in manipulating the knowledge and rational reflection that might generate positive attitudes. These elements positively impact and tremendously increase intercultural awareness (Byram, 1997; Fantini, 2000).

Tests were scored according to a holistic scoring rubric designed by the researcher (See Appendix K). The use of rubric permits to provide participants with feedback that could enable them to know their deficiencies and treat them appropriately. Scores were compared to evaluate the improvement and progress of learners. Results are thoroughly discussed in Chapters IV and V.

3.5.2.5. Classroom observation.

This research adopted the "critical event" observation technique (Wragg, 1999) which allowed the researcher to report specific displayed behaviours that indicate and refer to particular aspects and factors. Through this technique, the researcher designed an observation scheme (See Appendix L) that enabled her to observe learners' behaviours and responses during the CCL course and report only the significant ones that could serve in the understanding of the whole issue.

3.5.3. The post-test.

At the end of the experimentation, a post-test was administered to both groups (See Appendix D). The post-test was dissimilar to the pre-test in format to avoid practice effect that might influence the results negatively. Indeed, learners might memorise answers or get bored from taking the same test. The Post-test contains four main items through which learners were asked to:

- define culture, depict its influence on its adherents
- compare their own culture with the British culture including the elements taught in the class, and
- describe how they see cultural differences and how they react or respond once they are in an intercultural context.

The data obtained from all tests were organised, analysed and interpreted to serve effectively in the realm of teaching CCL and developing intercultural awareness among foreign language learners through CCL classes.

The multidimensional nature of the research, as well as the methods involved, did not permit us to go through a longitudinal study. Further, groups are renewed each year, and their composition does not remain consistent. Hence, it is very unlikely to have a group with the same members for three successive years.

3.6.Opinionnaire

An opinionnaire that attempts to scrutinise the extent to which critical thinking has impacted the development of intercultural awareness and the improvement of thinking, in general, was administered to the experimental subjects. The anonymous opinionnaire was distributed among students after the post-test. It contains five structured open-ended questions (See Appendix E). Participants were authorised to express themselves freely and to provide as much feedback as possible. Answers were organised and analysed to appropriately serve further research.

3.7.Comparison of Instructional Aspects for Experimental and Control Groups

The table below highlights the main dissimilarities between the experimental and the control groups.

Table 3

Comparison between instructional aspects and materials for experimental and control groups

Materials used	Experimental	Control
CCL course content (lectures)	Same	Same
Time allotted for CCL content	60 minutes	90 minutes

Critical thinking handout	Yes	No
Critical thinking instructions	30 minutes	None
Tests (pre-test, progress tests, post -test)	Same	Same
Strategies to promote critical thinking during the CCL class	Yes	No
Sub-tests, to test learners mastery of Paul's model and critical thinking elements	Yes	No
Global tests of critical thinking skills	Yes	No
Methods used	Discussion, questioning, comparison, and encouraging learners to apply the model's principles.	Traditional, direct instructions and explanation of the content.
Opinionnaire	Yes	No

3.8.Data analysis

Both descriptive and inferential statistics were used to analyse the quantitative data gathered from the experiment with the help of the *Statistical Package for the Social Sciences* (SPSS) programme. In fact, the descriptive statistics, as the name

suggests, tend to describe and summarise the data in a meaningful way. They enable us to interpret the gathered quantitative data through analysing:

- the performance distribution and
- the variability of the group performances through the use of mean, variance and standard of deviation.

Whereas, the inferential statistics help us draw conclusions and make generalisations. The research design and nature dictated to us the use of the Independent *t*-Test. Indeed, to statistically analyse the experimental data, it is highly required to use the *t*-Test (Trochim, 2006). This latter is the most appropriate statistical analysis tool for this study for the following reasons:

- Eliminating the probability of the null hypothesis,
- identifying the relationship between variables,
- proving the significant differences between the two groups,
- measuring the magnitude of the difference,
- examining the difference in learners' performance statistically, and
- comparing results.

Additionally, correlation and factor analysis have been performed to detect and determine the structure and the relationship between the various variables that might form the complex concept of "critical thinking", and facilitate the process of measuring such a cognitive skill. In this respect, factor analysis is the statistical tool that might help researchers in evaluating the unmeasurable variables, in our case critical thinking, through structuring measurable items that aim at evaluating different parts of the unmeasurable construct (Critical thinking).

Regarding the qualitative data collected from the participants' answers to the opinionnaire, they were analysed to determine commonalities and differences between answers and to identify the applicability of the model and its effectiveness in enhancing learners' thinking skills in particular and their way of life in general.

3.9. Summary

This chapter highlighted the main methodological procedures used to obtain the sample and design and pilot the data gathering instruments. Furthermore, it pinpointed the experimental design as well as the data analysis tools. Indeed, the pretest-posttest experimental design was adopted through which two groups have been randomly selected to act as the control and the experimental groups. The instruments used to collect the needed data were: pre-test, progressive tests, post-test, subtests, global tests, and opinionnaire. Both experimental and control groups have been taught the same CCL content by the same teacher. Particularly, Paul's model for critical thinking was directly instructed to and applied by the experimental participants.

Descriptive statistics, t-Test, and factor analysis were performed to measure the significance of the means' difference of post-test scores and to identify the magnitude of the correlation between the rudimentary factors and components of critical thinking, respectively. Results and findings are thoroughly reported and interpreted in the following chapter.

Chapter Four

Findings and Results

Introduction

The current investigation involves an experiment to empirically evaluate the effectiveness and the impact of critical thinking on intercultural awareness. It comprises one main independent variable which is critical thinking. This construct encompasses many skills such as analysing, synthesising and evaluating. These components are stimulated, among our experimental participants, through the use of Paul's model for critical thinking.

The scores obtained from the tests, designed by the researcher, assigned to students are the variables that would inevitably help in the confirmation or the rejection of the research hypothesis which posits that spurring critical thinking in CCL lectures through the use of Paul's model is likely to help students develop intercultural awareness. Data collected from the administration of sub-tests and global tests of critical thinking would indeed unveil changes in students' way of thinking if any. Additionally, data would determine the main factors that underpin critical thinking and identify their correlations. This would assist the measurement of the complex variable: critical thinking.

This chapter aims at displaying and analysing results to establish a solid platform that might contribute to the detection and disclosure of limitations as well as the generation of recommendations and generalisations onto the population. It reports results of the pre-test, progressive tests, and posttest. Moreover, it highlights the main components of critical thinking and the extent to which they have been developed and mastered by learners. Likewise, it examines participants' responses to the opinionnaire.

4.1.The Experimentation

4.1.1.The Pre-test Phase.

The pre-test is of paramount importance in the experimental design. Indeed, it permits the researcher to inquire into the initial level of his subjects. Henceforth, before the administration of Richard Paul's model for critical thinking to the experimental participants, a pre-test, that proved reliable, was assigned to subjects in both groups, control and experimental, for the following purposes:

- To see how students conceptualise culture,
- to test their knowledge about British culture,
- to depict the extent to which they are able to detect cultural differences vis-à-vis the Algerian culture, and
- to identify their attitudes towards those differences.

The evaluation and the analysis of the aspects above allowed us to have a clear overview of the main elements that construct learners' knowledge. This latter is one of the fundamentals that would entail intercultural awareness.

4.1.1.1.Scores of the pre-test.

Learners' answers were carefully scored. The following criteria were taken into account during the evaluation of each student's performance:

- correctness,
- cultural knowledge,
- flexibility to employ knowledge,
- ability to identify culture differences, and
- positiveness towards those differences.

Theoretically, the pre-test is composed of forty multiple-choice questions. It is scored out of twenty, half mark for each correct response. Accordingly, scores would certainly range from 0 for those performances that totally lack sufficient knowledge to 20 for performances that comprise adequate to excellent knowledge and flexibility in manipulating the possessed knowledge. Additionally, excellent performances are characterised by positive attitudes such as respect and sympathy towards cultural differences. Lamentably, this was not the case of our participants. Tables 4 and 5 (pp. 132- 134) demonstrate the scores gained by each student in both groups.

Table 4

The Experimental Group Pretest Scores

<u>No.</u>	<u>Pretest scores</u>	<u>No.</u>	<u>Pretestscores</u>
1	4	26	5
2	2	27	3
3	4	28	2
4	5	29	4
5	2	30	4
6	4	31	0
7	1	32	1
8	6	33	3
9	5	34	5
10	5	35	2
11	5	36	0
12	5	37	0
13	4	38	1

14	3	39	0
15	2	40	2
16	1	41	3
17	0	42	1
18	0	43	6
19	3	44	3
20	5	45	5
21	2	46	5
22	4	47	0
23	1	48	4
24	6	49	3
25	3	50	6
<u>Sum</u>		<u>Mean</u>	
150		3.00	

Table 5***The Control Group Pretest Scores***

<u>No.</u>	<u>Pretest scores</u>	<u>No.</u>	<u>Pretest scores</u>
1	6	26	3
2	4	27	6
3	1	28	2
4	0	29	5
5	6	30	1
6	6	31	2

7	8	32	2
8	5	33	1
9	3	34	0
10	5	35	7
11	6	36	3
12	1	37	1
13	8	38	5
14	1	39	0
15	5	40	2
16	2	41	1
17	6	42	1
18	2	43	1
19	2	44	3
20	3	45	4
21	0	46	2
22	0	47	5
23	1	48	6
24	5	49	1
25	5	50	3
<u>Sum</u>		<u>Mean</u>	
158		3.16	

Tables four and five clearly show that scores are far from being ideal. Indeed, students' answers did not permit them to obtain good marks. In other words, responses

did not fit the requirements set by the researcher. The detailed evaluation of students' answers unveils various weaknesses and deficiencies such as:

- inability to define culture and determine its impact on its adherents,
- unawareness of the concept of “intercultural awareness” and its importance in communication,
- the lack of cultural knowledge pertaining to the British and the Algerian cultures, and
- negative attitudes towards culture differences.

Unfortunately, no single student could obtain the average score in both experimental and control groups, neither could they manage to gain excellent scores (See Figures 7 & 8, pp. 135-136). The consistent majority of scores in both groups ranged from 0 to 5. This might be a clear index of the existence of the lack of intercultural awareness among our participants. Thoroughly, students do lack the knowledge that would permit them to raise their awareness of culture differences and generate positive attitudes towards these differences.

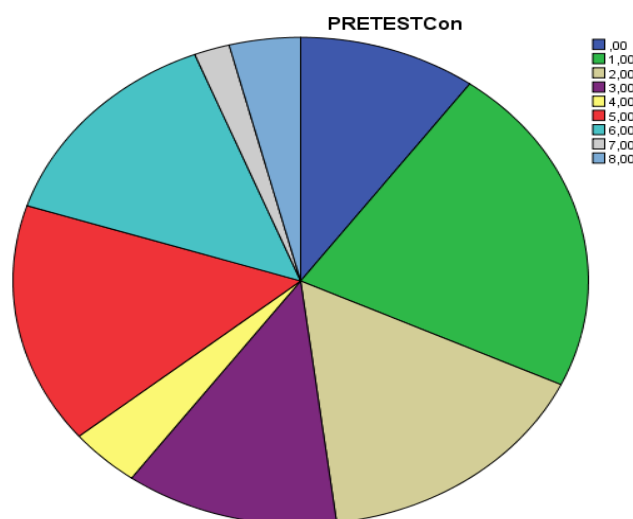


Figure 7. Pre-test scores-Control group-

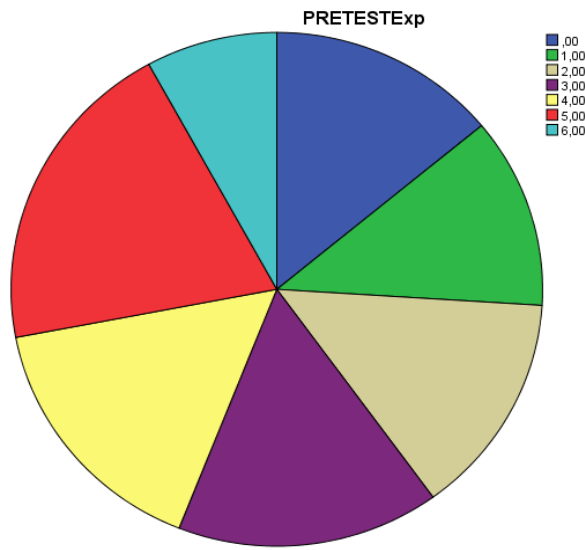


Figure 8. Pre-test scores-Experimental group-

Ultimately, the juxtaposition of the information in figures 7 & 8 and Tables 4 & 5 displays that scores and their means are close to each other. The following table manifests the means of scores and their difference.

Table 6
Means of the pre-test scores

<u>The Mean of the pre-test scores (Experimental group)</u>	<u>The Mean of the pre-test scores (Control group)</u>	<u>Difference in the means</u>
---	--	--------------------------------

3.00

3.16

0.16

Numerals in Table 6 point out that scores obtained by control subjects are slightly higher than those of their experimental peers. However, the difference in the means is insignificant (0.16). This would propel us to infer that the departure level is almost the same in both groups.

Profoundly, students' responses unveil astonishing realities. Although students are Algerians, they displayed unawareness of the type of their native culture and its main elements. On this point, they were unable to label whether Algeria is a welfare state, neither did they recognise factors relevant to religion, education, taboos and principles in Algeria. Similarly, they lacked knowledge about British culture despite the fact of being exposed to that culture through its language throughout their parcours in the middle and higher school. Certainly, learning English is one of the compulsory courses to be taken by all Algerian middle and high school students. This course is designed to achieve particular educational, academic humanistic and socio-cultural objectives (Algerian Syllabus, 1999). Thus students are supposed to develop some skills that help them act and communicate appropriately in an intercultural milieu. Unfortunately, this is not the case for our participants. This might lead us to raise the following questions:” Has the Algerian educational system,in its three levels, failed to instruct the main components of the Algerian culture?”, “If yes, how could it be possible for such a system to raise awareness of another culture?” and “ To what extent could this system provoke reflection and rational thinking that would emanate consciousness of the cultural self among its adherents?”. In this regard, programmes-designers and decision-makers should rethink and renovate the Algerian educational system and curricula meant to teach foreign languages.

Respectively, students' low scores might be ascribed to the inappropriate ways of instructing cultures. Likewise, rote learning could be one of the main causes. Indeed, students do learn by heart just to take the exam. Inappropriately, they do not inquire into the acquired knowledge, neither do they question it. Consequently, they are acting as receptors which do only absorb knowledge without effort to analyse or evaluate it.

Accordingly, students are passive in the process of learning. This is what might deprive them of constructing the capital that would enable them to become culturally aware.

4.1.2. Treatment phase.

After the administration of the pre-test, the experimental subjects took a preliminary test that aims at labelling their critical thinking skills and inquiring into their conceptualisations of evaluation, synthesis and analysis. Also, it examines learners' perceptions of the main steps and phases involved in the process of thinking critically. Unfortunately, the scores obtained were very far from being acceptable and satisfactory (See Appendix M). The vast majority of participants (42/50) demonstrated the incapability of appropriately responding to the test items. Furthermore, they manifested unawareness of critical thinking, its main components and the procedures that underlie its components. This might be attributed to the failure of both parents and the Algerian educational system in properly stimulating critical thinking skills among children and students. Besides, students' unreadiness and negative attitudes towards developing cognitive skills might be another impeder of yielding reflective thinkers.

Afterwards, critical thinking, its benefits and Paul's model's elements had been clearly explained to experimental students. The process lasted almost three months. Then, the experimental subjects were encouraged to practice and apply the model's components through questioning, discussion and other strategies (See Chapter III). Meanwhile, they took thirteen subtests and five global tests that have been found reliable and consistent (See section, p.154). These tests were scored out of 10. They aimed at evaluating various variables that might form and structure the concept of critical thinking (See Table 7, p.139). Data obtained from these subtests (See Table 8, p. 141) were factor analysed to reduce the data and determine the factors that highly underlie critical thinking to facilitate the process of critical thinking assessment.

Table 7

Aims of Subtests and global test

Sub-Test	Aim
Sub-test 1	Evaluate the student's ability to describe, name and identify the elements that might structure a particular construct/concept.
Sub-test 2	Evaluate the student's ability to classify and sort by type.
Sub-test 3	Evaluate the student's ability to determine the purpose and the objective of a passage.
Sub-test 4	Evaluate the student's ability to determine clarity, accuracy, precision, relevance and fairness of a statement.
Sub-test 5	Evaluate the student's ability to examine the text structure.
Sub-test 6	Evaluate the student's ability to re-examine and reflect a passage from his/her perspective.
Sub-test 7	Evaluate the student's ability to identify similarities.
Sub-test 8	Evaluate the student's ability to identify differences.
Sub-test 9	Evaluate the student's ability to yield an all-inclusive mind map taking into account various perspectives.
Sub-test 10	Evaluate the student's ability to assess documentation and credential.
Sub-test 11	Evaluate the student's ability to assess subjectivity and objectivity.
Sub-test 12	Evaluate the student's ability to identify elements of thoughts.
Sub-test 13	Evaluate the student's ability to question intellectual standards.
Factor Analysis	
Global Test A	Evaluate the student's ability to identify and categorise.
Global test B	Evaluate the student's ability to analyse and reflect.
Global Test C	Evaluate the student's ability to synthesise.
Global test D	Evaluate the student's ability to evaluate.
Global Test E	Evaluate the student's mastery of Paul's model elements.
Final Test	Overall evaluation of the above skills.

The overall purpose of the above tests is to facilitate the task of evaluating “critical thinking” as a cognitive skill. Scores obtained are summarised in Table 8 (p.141). It highlights that the average score has been successfully gained in all subtests.

Exceptionally, the highest mean was that of sub-test 12 ($M = 6.92$). This determines that learners found the elements of the model applied simple and accessible. On the contrary, subtest 8 has the lowest mean ($M = 5.44$). This subtest aims at evaluating learners' ability to identify differences. Low scores in this subtest might be explained by learners' lack of knowledge and experience. Indeed, they do not possess the capital that might enable them to yield a rational comparison. Also, learners have been habituated to judge elements and situations without any attempt to construct an overview of similarities and differences between the main variables that structure and form a given construct or situation.

Concerning scores of the remaining subtests, they could be considered as medium. In other words, learners still have difficulties in:

- determining the principal objectives, subjectivity and objectivity of passage, and
- combining different perspectives to generate an overall or a compromise structure.

Whatever the results, it is very early to draw conclusions at this stage. This is why we still assume that learners lack knowledge and experience and more practice and intensive training and application might help them progress and achieve better performances. The only thing we can do at the current stage is to examine the correlation between the 13 subtests to run factor analysis for the purpose of identifying the main components that would assist the measurement of critical thinking.

Table 8

Scores obtained in Subtests and global tests and their sums and means

Student's number	Sub-Test1	Sub-Test2	Test A	Sub-Test3	Sub-Test4	Sub-Test5	Sub-Test6	TestB	Sub-Test7	sub-Test8	Sub-test9	Test C	Sub-Test10	Sub-Test11	TestD	Sub-Test12	Sub-Test 13	Test E
1	5,00	5,00	5,00	4,00	6,00	7,00	6,00	5,00	8,00	5,00	5,00	6,00	7,00	7,00	7,00	8,00	8,00	8,00
2	5,00	5,00	5,00	4,00	4,00	7,00	6,00	6,00	8,00	5,00	5,00	6,00	6,00	6,00	6,00	8,00	3,00	8,00
3	5,00	6,00	5,00	5,00	5,00	7,00	6,00	5,00	8,00	5,00	5,00	5,00	8,00	8,00	7,00	8,00	8,00	8,00
4	6,00	6,00	6,00	6,00	6,00	7,00	6,00	7,00	8,00	5,00	5,00	7,00	7,00	7,00	6,00	8,00	8,00	8,00
5	6,00	6,00	5,00	6,00	7,00	7,00	6,00	7,00	8,00	5,00	5,00	6,00	5,00	5,00	5,00	8,00	8,00	8,00
6	6,00	7,00	6,00	6,00	7,00	7,00	6,00	5,00	8,00	5,00	5,00	7,00	6,00	6,00	6,00	8,00	8,00	9,00
7	7,00	7,00	7,00	6,00	7,00	7,00	6,00	5,00	8,00	5,00	5,00	7,00	7,00	7,00	7,00	8,00	8,00	9,00
8	7,00	7,00	6,00	6,00	5,00	7,00	6,00	5,00	8,00	5,00	6,00	6,00	8,00	8,00	8,00	8,00	2,00	9,00
9	7,00	7,00	6,00	6,00	5,00	7,00	6,00	6,00	7,00	5,00	6,00	6,00	7,00	7,00	6,00	8,00	8,00	9,00
10	,00	,00	,00	,00	,00	5,00	5,00	5,00	6,00	5,00	6,00	5,00	5,00	5,00	5,00	5,00	5,00	5,00
11	9,00	8,00	8,00	8,00	7,00	7,00	6,00	7,00	7,00	5,00	6,00	5,00	8,00	8,00	7,00	9,00	9,00	9,00
12	9,00	8,00	8,00	8,00	7,00	7,00	6,00	6,00	7,00	5,00	6,00	6,00	7,00	7,00	6,00	9,00	9,00	9,00
13	9,00	8,00	8,00	9,00	8,00	7,00	6,00	6,00	7,00	7,00	7,00	6,00	6,00	6,00	6,00	9,00	9,00	8,00
14	9,00	8,00	9,00	9,00	8,00	7,00	6,00	6,00	8,00	5,00	7,00	5,00	5,00	3,00	6,00	9,00	9,00	8,00
15	9,00	8,00	8,00	7,00	8,00	7,00	6,00	6,00	8,00	6,00	7,00	6,00	5,00	5,00	6,00	9,00	9,00	8,00
16	9,00	8,00	8,00	7,00	8,00	7,00	7,00	7,00	7,00	6,00	7,00	6,00	6,00	6,00	6,00	9,00	9,00	8,00
17	8,00	8,00	8,00	9,00	7,00	7,00	7,00	7,00	8,00	6,00	7,00	7,00	8,00	8,00	7,00	9,00	9,00	8,00
18	8,00	8,00	7,00	9,00	8,00	7,00	7,00	7,00	6,00	6,00	5,00	6,00	8,00	8,00	7,00	9,00	9,00	8,00
19	8,00	8,00	7,00	9,00	7,00	7,00	7,00	6,00	6,00	7,00	6,00	6,00	7,00	7,00	6,00	9,00	9,00	8,00
20	8,00	8,00	7,00	7,00	6,00	7,00	7,00	6,00	6,00	7,00	5,00	5,00	6,00	6,00	6,00	9,00	9,00	9,00
21	8,00	8,00	8,00	6,00	7,00	7,00	6,00	6,00	5,00	6,00	6,00	5,00	8,00	8,00	7,00	9,00	9,00	9,00
22	,00	1,00	4,00	,00	2,00	3,00	5,00	5,00	5,00	4,00	5,00	5,00	5,00	5,00	5,00	4,00	4,00	5,00
23	5,00	5,00	5,00	4,00	6,00	7,00	6,00	7,00	5,00	7,00	6,00	6,00	5,00	3,00	5,00	5,00	5,00	5,00

24	6,00	6,00	5,00	6,00	5,00	6,00	6,00	5,00	5,00	4,00	5,00	5,00	6,00	6,00	6,00	7,00	7,00	7,00
25	7,00	7,00	6,00	6,00	5,00	6,00	5,00	6,00	5,00	4,00	6,00	6,00	7,00	7,00	7,00	7,00	7,00	7,00
26	8,00	8,00	7,00	7,00	6,00	6,00	6,00	5,00	5,00	4,00	5,00	5,00	6,00	6,00	6,00	7,00	5,00	8,00
27	9,00	9,00	8,00	8,00	8,00	6,00	6,00	6,00	7,00	5,00	5,00	6,00	8,00	8,00	7,00	7,00	7,00	8,00
28	3,00	3,00	4,00	3,00	5,00	6,00	6,00	5,00	5,00	2,00	4,00	4,00	5,00	5,00	5,00	4,00	4,00	5,00
29	2,00	2,00	2,00	,00	5,00	5,00	5,00	5,00	5,00	2,00	4,00	4,00	5,00	1,00	5,00	4,00	4,00	5,00
30	1,00	1,00	1,00	,00	5,00	5,00	5,00	5,00	5,00	2,00	4,00	4,00	5,00	5,00	5,00	3,00	3,00	4,00
31	5,00	5,00	6,00	4,00	6,00	5,00	5,00	5,00	6,00	4,00	5,00	5,00	6,00	5,00	6,00	4,00	4,00	5,00
32	6,00	6,00	5,00	6,00	7,00	8,00	8,00	7,00	6,00	6,00	5,00	5,00	6,00	5,00	6,00	7,00	,00	7,00
33	7,00	7,00	6,00	7,00	8,00	9,00	8,00	8,00	6,00	6,00	5,00	5,00	7,00	6,00	7,00	7,00	7,00	7,00
34	8,00	8,00	7,00	8,00	7,00	7,00	8,00	7,00	6,00	7,00	6,00	6,00	7,00	5,00	6,00	7,00	7,00	7,00
35	9,00	8,00	8,00	8,00	7,00	8,00	6,00	6,00	6,00	7,00	6,00	6,00	7,00	4,00	6,00	7,00	7,00	6,00
36	5,00	6,00	6,00	6,00	7,00	6,00	5,00	6,00	6,00	7,00	6,00	6,00	6,00	6,00	6,00	6,00	6,00	7,00
37	5,00	5,00	5,00	6,00	7,00	7,00	5,00	6,00	6,00	5,00	6,00	6,00	7,00	7,00	7,00	6,00	6,00	7,00
38	5,00	6,00	5,00	5,00	6,00	7,00	7,00	7,00	7,00	6,00	7,00	6,00	6,00	5,00	6,00	6,00	6,00	7,00
39	6,00	5,00	6,00	5,00	6,00	7,00	6,00	6,00	7,00	6,00	7,00	7,00	7,00	7,00	7,00	6,00	6,00	6,00
40	6,00	6,00	5,00	6,00	7,00	8,00	7,00	7,00	7,00	6,00	6,00	7,00	5,00	6,00	6,00	6,00	,00	6,00
41	6,00	6,00	5,00	6,00	7,00	9,00	6,00	7,00	7,00	7,00	6,00	7,00	8,00	6,00	7,00	6,00	6,00	6,00
42	7,00	8,00	6,00	7,00	8,00	9,00	7,00	8,00	8,00	7,00	5,00	6,00	7,00	6,00	7,00	6,00	6,00	6,00
43	7,00	7,00	6,00	8,00	8,00	9,00	7,00	7,00	8,00	7,00	5,00	6,00	6,00	6,00	6,00	8,00	8,00	8,00
44	7,00	6,00	5,00	6,00	8,00	9,00	7,00	7,00	8,00	7,00	5,00	6,00	6,00	4,00	6,00	5,00	5,00	5,00
45	8,00	7,00	6,00	7,00	8,00	6,00	5,00	6,00	6,00	5,00	5,00	5,00	7,00	6,00	6,00	7,00	7,00	7,00
46	,00	,00	,00	,00	,00	5,00	5,00	4,00	6,00	5,00	5,00	6,00	5,00	4,00	5,00	2,00	2,00	5,00
47	6,00	5,00	6,00	5,00	6,00	7,00	6,00	5,00	6,00	4,00	6,00	5,00	7,00	6,00	7,00	5,00	5,00	5,00
48	6,00	6,00	6,00	6,00	7,00	8,00	7,00	6,00	8,00	7,00	6,00	6,00	7,00	6,00	6,00	7,00	7,00	7,00
49	6,00	6,00	5,00	6,00	7,00	8,00	7,00	6,00	8,00	6,00	6,00	5,00	7,00	6,00	7,00	7,00	6,00	7,00
50	6,00	5,00	5,00	6,00	6,00	7,00	8,00	6,00	8,00	7,00	6,00	6,00	7,00	6,00	6,00	7,00	7,00	7,00
M	6.2	6.08	5.76	5.78	6.26	6.88	6.20	6.04	6.70	5.44	5.60	5.72	6.46	5.92	6.20	6.92	6.38	7.1
Sums	310	304	288	289	313	344	310	302	335	272	280	286	323	296	310	346	319	355

4.1.2.1. Factor analysis of the subtests.

The first step to carry out factor analysis is to prove that all variables do appropriately correlate. In our case, we have thirteen variables measured through the use of 13 reliable subtests (See Table 9, p. 154). Table 11(pp. 144-146) represents correlations between the 13 subsets.

Figures in Table 11 (p.144-146) indicate that the majority of subtests do correlate positively with each other. In other words, there exists a relationship between almost all subtests. However, the significance of this correlation varies from one pair of subtests to another. For instance, subtest 1 highly correlate with subtest 2, 3, 4 and 12 with a coefficient of $r = .970, .943, .803,$ and $.795$ respectively, at a p -value less than $.01$. This implies that the existence of one variable is highly associated with the presence of the other. Additionally, all correlations are significant at p less than $.01$ and $.05$. Thus, it is very appropriate to move to the next step namely “extracting factors”.

Sub11	Pearson Correlation	,393**	,452**	,443**	,198	,176	,129	,261	,147	,165	,766**	1	,541**	,361**
	Sig. (2-tailed)	,005	,001	,001	,169	,223	,372	,067	,309	,253	,000		,000	,010
	N	50	50	50	50	50	50	50	50	50	50	50	50	50
Sub12	Pearson Correlation	,795**	,807**	,788**	,546**	,418**	,387**	,457**	,406**	,405**	,464**	,541**	1	,712**
	Sig. (2-tailed)	,000	,000	,000	,000	,003	,005	,001	,003	,004	,001	,000		,000
	N	50	50	50	50	50	50	50	50	50	50	50	50	50
Sub13	Pearson Correlation	,595**	,591**	,595**	,451**	,200	,132	,272	,302*	,336*	,392**	,361**	,712**	1
	Sig. (2-tailed)	,000	,000	,000	,001	,163	,359	,056	,033	,017	,005	,010	,000	
	N	50	50	50	50	50	50	50	50	50	50	50	50	50

** . Correlation is significant at the 0.01 level (2-Tailed).

* . Correlation is significant at the 0.05 level (2-Tailed).

Data gathered from the thirteen subtests of various variables related to critical thinking were factor analysed using Principal Components Analysis (PCA) with Direct Oblimin (Oblique) rotation on data collected from 50 participants. The analysis of the Kaiser-Meyer Olkin (See Table 12) measure of sampling adequacy indicates that our sample was factorable (KMO = .832). Indeed, the value (.832) is highly accepted and perceived as meritorious by Kaiser (1974).

Table 12

KMO and Bartlett's Test for 13 Subtests

Kaiser-Meyer-Olkin Measure of Sampling Adequacy.		,832
Bartlett's Test of Sphericity	Approx-Chi-Square	582,639
	Df	78
	Sig	,000

Concerning Bartlett's test of Sphericity, it is the test that determines the strength of the relationship among the variables targetted by the 13 subtests. Besides, it tests whether the correlation matrix (See Table 11, pp. 144-146) is an identity matrix. In other words, it helps in rejecting the null hypothesis that states that all the diagonal and off-diagonal elements demonstrated in the correlation matrix are close to 0. The table above indicates that Bartlett's Test of Sphericity was highly significant (Sig. less than .01). Therefore, the null hypothesis is rejected, and the correlation matrix is not an identity matrix.

Table 13
Total Variance Explained

Component	Initial Eigenvalues			Squared			Rotation Sums of Squared Loadings		
	Total	% of variance	%cumulative	Total	% of variance	% cumulative	Total	% of variance	% cumulative
1	6,819	52,457	52,457	6,819	52,457	52,457	4,253	32,715	32,715
2	1,626	12,508	64,965	1,626	12,508	64,965	2,760	21,228	53,944
3	1,112	8,551	73,516	1,112	8,551	73,516	2,064	15,881	69,824
4	1,015	7,811	81,328	1,015	7,811	81,328	1,495	11,504	81,328
5	,743	5,714	87,042						
6	,490	3,769	90,811						
7	,411	3,160	93,972						
8	,257	1,976	95,948						
9	,186	1,431	97,380						
10	,176	1,354	98,734						
11	,091	,703	99,437						
12	,050	,382	99,818						
13	,024	,182	100,000						

Extraction Method: Principal Component Analysis.

Moreover, the factor analysis of the thirteen variables generates four -factors solution (See Table 13, p. 148). The first factor accounts for 52.45 % of the variance. Whereas the second, the third, and the fourth factors explain 12.50 %, 8.55 %, 7.81 % of the variance for the whole set of variables, respectively. The results obtained from the Oblimin rotation of the solution are clearly displayed in the table below.

Table 14
Structure Matrix

	Component			
	1	2	3	4
Sub1	,965	,412	,432	,337
Sub2	,962	,430	,482	,298
Sub3	,946	,496	,466	,357
Sub4	,860	,523	,210	,078
Sub5	,539	,894	,254	,140
Sub6	,443	,831	,149	,068
Sub7	,252	,599	,406	,457
Sub8	,457	,746	,187	,539
Sub9	,364	,228	,170	,888
Sub10	,464	,266	,884	,132
Sub11	,364	,090	,944	,198
Sub12	,810	,299	,593	,497
Sub13	,692	,015	,451	,508

Extraction Method:Principal Component Analysis
Rotation Method Oblimin with Kaiser Normalization
Rotation converged in 12 iterations.

Table 14 indicates that six subtests loaded onto factor 1. These subtests are basically related to students' mastery of Paul's model and their ability to describe, identify and sort by type. In other words, this factor highly loads onto the following variables:

- naming describing and determining elements, purpose and clarity,

- classifying elements into classes and groups, and
- detecting intellectual standards and elements of thoughts

This factor was labelled “ the ability to identify and categorise.”

Similarly, four subtests highly loaded onto factor 2. Respectively, they deal with the examination of a text, the re-examination and reflection of a text from one’s perspective and the identification of similarities and differences. This factor was labelled,” the ability to analyse ”.

Furthermore, two main subtests clearly loaded onto factor 3. These two subtests were administered to learners to test their capacity to assess credentials, documentation, subjectivity and objectivity. The common point between the aforementioned variables is assessment and evaluation, this why this factor was named as “ the ability to evaluate and assess.”

Finally, only one variable loaded onto factor 4. This variable implies learners’ ability to produce an overall and all-inclusive mind map considering different views. This factor was labelled, “the ability to synthesise”.

Substantially, Principal Components Analysis (PCA) was performed for the purpose of determining the major elements and components that underlie the concept of critical thinking to facilitate its measurement. The analysis indicates that four distinct factors namely identification and categorization, analysis, evaluation and synthesis might be the elementary components of critical thinking. Hence, testing the above skills would simplify the evaluation of the construct “ critical thinking”.

4.1.2.2. Global tests.

The running of factor analysis of the thirteen subtests facilitated for us the task of measuring the unmeasurable variable critical thinking through evaluating learners' ability to identify and categorise, synthesise, evaluate and analyse through the use of four global tests. Also, Paul's model's mastery has been assessed. Scores obtained are demonstrated in Table 8 (pp. 141-142). A global view of the scores and their means permits us to put forward that the average score has been successfully achieved in all tests. Indeed, the total mean for all tests was more than five. Particularly, Scores pertaining to the global test E were the highest with $M = 7.10$. This test was about learners' mastery of Paul's model for critical thinking. This might reflect learners' flexibility and ability in comprehending and utilising Paul's model elements. The fact that could be attributed to the simplicity, clarity and the applicability of the model as acknowledged by experts like Reed (1998). The lowest means of scores were those of global tests A and C, $M = 5.76$ & 5.72 , respectively. These tests aimed at testing learners ability to identify, describe and classify the main elements that might affect the structure of a construct. Additionally, they inquire into learners' ability to depict similarities and differences and summarise them in a comprehensive scheme. Unfortunately, some students still find difficulties in reaching the far aim of these tests. This could be explained by the existence of some deficiencies like students' ineptitude to:

- Read and understand a passage,
- take into account every single element of the construct,
- compare it with other items, and
- reform an overview of a construct.

These aspects are tremendously related to analytical thinking. They are basics for the analytical mind, and they should be targetted, by the process of education, at an early age. In other words, analytical strategies should be stimulated early at the primary school and encouraged throughout the different phases of education until they become habits of the mind. Scores lead us to assume that the Algerian education system has, to some extent, failed to develop analytical skills among its adherents. Consequently, learners need more practice and permanent training. The fact that would certainly help them develop their analytical skills and therefore critical thinking skills.

4.1.2.3.Final test.

By the end of the fifth month of the experimentation, experimental participants received a final test to construct an overall evaluation of their critical thinking skills.

Table 15 reports the scores obtained.

Table 15

Final Test Scores

<u>Student's number</u>	<u>Final test score</u>	<u>Student's number</u>	<u>Final test score</u>
1	7	26	6
2	6	27	6
3	7	28	7
4	6	29	5
5	7	30	5
6	7	31	5
7	7	32	7
8	8	33	7

9	6	34	6
10	5	35	6
11	7	36	6
12	7	37	6
13	7	38	6
14	6	39	7
15	7	40	7
16	6	41	6
17	7	42	7
18	7	43	7
19	7	44	7
20	6	45	6
21	6	46	5
22	5	47	5
23	5	48	6
24	6	49	5
25	6	50	4

Mean

Sum

6.22

311

Descriptive statistics of the final test determine that the global ratio of scores has improved. Certainly, almost all students succeeded to obtain the average score.

This might imply changes and transformations in students' way of thinking. Indeed, comparing with global tests, final test scores have evidently progressed. This fact suggests that our assumptions were correct. Assuredly, students need more time and permanent practice to be able to develop critical thinking skills appropriately.

4.1.2.4. Tests' reliability.

To check the internal consistency and inter-items correlation of subtests and global tests, Cronbach coefficient, the coefficient of reliability, has been computed.

Tables below demonstrate the obtained results.

Table 9

Reliability Statistics of the 13 subtests

<i>Cronbach's Alpha</i>	<i>Cronbach's Alpha on standardised items</i>	<i>Number of items</i>
<i>.918</i>	<i>.918</i>	<i>13</i>

Table 10

Reliability Statistics of the global tests

Cronbach's Alpha	Cronbach's Alpha on standardised items	Number of items
,721	,742	5

Figures shown in Tables 9&10 highlight that the thirteen subtests were found to be highly reliable (13 items, $\alpha = .918$). On the other hand, Cronbach alpha for the five global tests, the main constituents of the final test, was .712 which is acceptable in the field of education. Therefore, the global tests and the final test are reliable. Also, the correlation matrix implies that all scores obtained from 13 subtests did correlate with

each other to a different extent (See Table 10, p. 154). In other words, there is a relationship between all variables. However, the strength of this relation varies from one pair of variables to another.

4.1.3. Progressive tests.

4.1.3.1. Results of Progress test 1.

After the pre-test, only the experimental subjects have been exposed to Paul's model for critical thinking. They have been encouraged to apply the model through questioning and discussion. On the other hand, the control students were instructed in a direct manner of providing information and knowledge. In a scheduled session, and after finishing the first part of the CCL content (See Appendix F), both groups received progress test N=° 1 scored out of 20. This latter comprises five main open ended-questions aiming at inquiring into the extent to which learners mastered the content of the first part (See Appendix C). Likewise, the purpose of the test was to evaluate the learners' ability and flexibility to manipulate the acquired knowledge. In other words, the type of test's questions is reflective. It demands serious and careful consideration and intelligent leverage of knowledge. Consequently, for the learner to obtain a good score, he should possess the basic authentic knowledge. Additionally, he should be able to identify and select appropriate elements, compare between variables, illustrate and elaborate. Furthermore, he should avoid learning by heart what has been acquired in the classroom. Table 16 (p.156) reports the scores obtained by experimental students.

Table 16***Progress Test 1 Scores -Experimental group-***

<u>No.</u>	<u>Progress Test 1 Scores</u>	<u>No.</u>	<u>Progress test 1 Scores</u>
1	15	26	15
2	15	27	14
3	16	28	15
4	17	29	14
5	15	30	16
6	15	31	15
7	16	32	14
8	15	33	13
9	14	34	12
10	14	35	16
11	14	36	15
12	15	37	14
13	16	38	15
14	14	39	15
15	15	40	10
16	16	41	10
17	14	42	08
18	16	43	10
19	15	44	09
20	14	45	8
21	16	46	8

22	17	47	8
23	17	48	5
24	16	49	8
25	15	50	6
Sum		Mean	
675		13.5	

Figures in Table 16 (pp.156-157) show that only eight subjects were unable to obtain the average score (10). The remaining scores rated from average to good. Indeed, 46 % of experimental subjects managed to have good scores. Whereas, the consistent minority of students (16 %) did manifest inflexibility in using the knowledge acquired during CCL lectures. Accordingly, this category was unable to select the appropriate piece of information. Ultimately, a quick glance at Table 16 permits to suggest that a vast majority of experimental subjects succeeded to obtain average to good scores.

Table 17

Progress Test 1 Scores -Control Group-

<u>No.</u>	<u>Progress test 1 scores</u>	<u>No.</u>	<u>Progress test 1 scores</u>
1	12	26	11
2	12	27	14
3	12	28	13
4	12	29	11
5	10	30	10
6	10	31	12
7	11	32	10

8	15	33	12
9	12	34	10
10	11	35	14
11	11	36	13
12	10	37	13
13	10	38	10
14	12	39	8
15	10	40	10
16	8	41	11
17	6	42	10
18	10	43	6
19	16	44	6
20	14	45	9
21	15	46	7
22	13	47	10
23	15	48	8
24	12	49	9
25	10	50	10
<u>Sum</u>		<u>Mean</u>	
546		10.92	

Table 17 (pp.157-158) highlights the progress test1' scores of the control group. Unfortunately, only 8 % of the control students could gain good scores. Whereas, 18% were rated under the average and 74% could obtain average scores. The juxtaposition of Tables16 &17 could result in the following statistics displayed in

Table 18 (p.159) which indicates that experimental students' scores are a bit higher than those of the control group.

Table 18

Means of the progress Test 1 Scores of both groups

<u>The Mean of progress test 1 scores (experimental group)</u>	<u>The mean of progress test 1 scores (Control group)</u>	<u>The difference of the means</u>
13.5	10.72	2.5

An inquiry into learners' responses helped to detect a set of problems among subjects in both groups. Accordingly, the majority of students show inadequacy and difficulties in aspects pertaining to writing skills like word spelling and selection, grammar, coherence and cohesion. This could be attributed to the lack of experience and knowledge that would enable students to write academically. Particularly, control subjects were unable to appropriately use the learned knowledge and successfully answer the question. Indeed, they were incapable of selecting a suitable piece of information. Instead, they copied and pasted the data they were exposed to during the CCL lectures. Moreover, control students' responses were characterised by a lack of cultural knowledge relevant to the Algerian culture which is supposed to be their native culture. The query that should ineluctably be asked here is: "how could it be possible for an individual who is unaware of his own culture to develop intercultural awareness?". Unawareness of one's culture might be an impediment for the individual to develop his intercultural awareness.

Respectively, the data gathered from progress test 1 disclose the fact that students in both groups face hindrances in writing and how to appropriately express their ideas. Additionally, they are unable to effectively model the acquired knowledge

to fit the requirements of the test. Explicitly, the ratio of good scores among experimental participants was higher than that of the control group.

4.1.3.2. Progress Test 2.

At the end of part 2 of CCL content (See Appendix C), and after five further lectures meant to develop learners' knowledge about religion, education, welfare, economy and media in the UK, students in both groups received progress test N=°2. Exceptionally, during this phase of the experimentation, experimental students were aware of Paul's model elements. Also, they were encouraged to apply its elements and question them through the content of each lecture. Moreover, they started discussing and comparing the components of their own culture. Furthermore, classroom observation enabled us to notice new comportment yielded by experimental students. Actually, learners became more sceptic, and they generated more questions and queries during discussions. This has tremendously helped in raising their epistemic curiosity and rationality. In other words, learners became more engaged in the process of learning and structuring a new base of knowledge.

Progress Test 2 contains five open-ended questions (see Appendix C). For the learner to gain the ideal score 20, he should perfectly express correct facts in a very logical way. He should manipulate the English language properly (See Appendix K Scoring rubric). Also, he should be able to make connections and determine some aspects related to Algerian culture. Scores obtained by learners are displayed in Tables 19 (pp.161-162) and 20 (pp.163-164).

Table 19*Progress test 2 scores -experimental group-*

<u>No.</u>	<u>Progress test 2 scores</u>	<u>No.</u>	<u>Progress test 2 scores</u>
1	16	26	14
2	16	27	16
3	16	28	14
4	17	29	15
5	16	30	15
6	16	31	17
7	17	32	16
8	16	33	12
9	15	34	13
10	14	35	15
11	15	36	13
12	14	37	13
13	15	38	16
14	15	39	16
15	14	40	8
16	17	41	10
17	15	42	05
18	15	43	10
19	14	44	10
20	14	45	9
21	16	46	8

22	14	47	7
23	16	48	6
24	16	49	8
25	17	50	8
<u>Sum</u>		<u>Mean</u>	
680		13.6	

Figures in Table19 signify that the mean of the progress test 2 scores obtained by experimental students is quite similar to those gained in progress test1. Nonetheless, students performances have been improved. Certainly, 54% of scores ranged between 15 & 17. Difficulties depicted in this category are related only to writing skills. 30 % of the scores could be classified in the interval [10, 14]. Bias and subjectivity characterised responses in this category. Indeed, students are still unable to evaluate a system objectively. Yet, they base their answers on some preconceptions and stereotypes. Concerning the remaining 16%, lack of knowledge about both the Algerian and the British cultures was the fundamental criterion. This group of students tended to absent frequently, the fact that deprived it of having the opportunity to assist the lecture and apply Paul's model elements to the content of the lecture.

Eventually, 84% of experimental students succeeded to attain marks that vary from average to excellent. This is not the case in the control group. The Table below lucidly reports scores of the control students.

Table 20***Progress test 2 scores -control group***

<u>No.</u>	<u>Progress test 2 scores</u>	<u>No.</u>	<u>Progress test 2 scores</u>
1	13	26	10
2	12	27	15
3	12	28	14
4	13	29	10
5	14	30	13
6	13	31	14
7	15	32	12
8	13	33	11
9	15	34	10
10	12	35	15
11	12	36	12
12	11	37	12
13	11	38	12
14	10	39	13
15	12	40	10
16	13	41	10
17	15	42	8
18	12	43	10
19	13	44	11
20	11	45	8
21	12	46	6

22	12	47	7
23	12	48	8
24	11	49	10
25	13	50	8
Sum		Mean	
581		11.62	

Surprisingly, no single control student could gain an excellent score. The majority of scores fluctuated from 10 to 15 which is a mark of progress comparing to progress test 1. Nevertheless, students are still encumbered with obstruction in flexibility in modelling and manipulating the acquired information. Also, answers unveil an inclination towards the British culture and humiliation of the Algerian one without reasonable arguments. Furthermore, control students did have hardship in rationally considering a question and fluently expressing a reflection. Besides, grammar error, spelling mistakes and code-switching are other deficiencies detected among control group' answers. Table 21 emphasises the difference in achievement in both groups.

Table 21

Difference in means of progress test 2 scores

<u>The mean of progress test 2 scores (experimental group)</u>	<u>The mean of progress test 2 scores (control group)</u>	<u>The difference of the means</u>
13.60	11.62	1.98

Although there is apparent progress in the scores obtained by control students who managed to reach the average rating, the experimental scores are significantly

higher. Notably, more than half the experimental students could successfully attain good to excellent scores. The imperfections that have been witnessed among those students are those pertaining to the writing style and lack of objectivity. These problems would be overcome with more practice.

4.1.3.3. Progress test 3.

After further five lectures aiming at equipping learners with knowledge pertaining to political life, the monarchy, government, parliament and election in the UK, progress test 3 was assigned to students in both groups. This test contains five questions addressing the student's ability to

- provide a clear and precise description of an element,
- compare between items in the British and the Algerian culture, and
- evaluate a particular component

Scores obtained by learners in both groups are shown in the tables below.

Table 22

Progress test 3 scores -Control group-

<u>No.</u>	<u>Progress test 3 scores</u>	<u>No.</u>	<u>Progress test 3 scores</u>
1	11	26	11
2	12	27	11
3	11	28	12
4	12	29	10
5	12	30	10
6	13	31	11
7	11	32	12

8	11	33	13
9	12	34	12
10	12	35	11
11	13	36	11
12	14	37	11
13	10	38	14
14	10	39	13
15	11	40	10
16	12	41	8
17	11	42	6
18	11	43	8
19	11	44	1
20	12	45	9
21	15	46	9
22	11	47	6
23	13	48	5
24	12	49	5
25	12	50	5
<u>Sum</u>		<u>Mean</u>	
538		10.76	

Table 23*Progress test 3 scores-Experimental group-*

<u>No.</u>	<u>Progress test 3 scores</u>	<u>No.</u>	<u>Progress test 3 scores</u>
1	15	26	15
2	16	27	16
3	15	28	15
4	16	29	15
5	15	30	15
6	16	31	17
7	17	32	16
8	16	33	15
9	15	34	15
10	15	35	15
11	15	36	15
12	15	37	15
13	15	38	16
14	15	39	16
15	15	40	10
16	17	41	12
17	16	42	8
18	16	43	10
19	15	44	10
20	16	45	10
21	16	46	10

22	15	47	10
23	16	48	8
24	16	49	10
25	17	50	10
<u>Sum</u>		<u>Mean</u>	
715		14.30	

Tables 22 & 23 (pp.165-168) clearly demonstrate a significant difference in the achievement level among learners in both groups. The following table manifests the difference of scores' means.

Table 24

Difference in the means of progress test 3' scores

<u>The mean of progress test 3 scores (experimental group)</u>	<u>The mean of progress test 3 scores (control group)</u>	<u>The difference of the means</u>
14.30	10.76	3.54

Indeed, the experimental scores have tremendously progressed with $M = 14.30$. In other words, experimental subjects' performances have been considerably improved. Accordingly, scores obtained by experimental students imply that learners effectively mastered the content of part C to the extent that they were able to depict differences between the Algerian cultural elements and the British ones. Also, learners demonstrated a higher level of fairness, directness and precision. The main deficiencies detected among experimental are, still, those related to writing skills.

On the other hand, the control group scores were lucidly less than those of the experimental group with $M = 10.76$. Unfortunately, the control students still face difficulties in making an explicit comparison between cultural elements. Also, they demonstrated ineptitude to select the relevant piece of information and appropriately evaluate it. Furthermore, like experimental students, the control ones needed to effectively develop their writing skills.

All in all, the data gathered from progress test 3 reveal that the experimental students attained the highest scores. This means that they mastered the content of part C of the CCL program better than the control subjects did. These results might be associated with the efficacy of Paul's model for critical thinking in developing critical thinking skills that might assist the establishment of knowledge and its appropriate use. Moreover, participants in the experimental group started to become more engaged, involved and responsible for the process of their learning.

4.1.3.4. Progress Test 4.

The fourth progress test marked the end of the experimentation. Scores obtained reveal a significant difference in students' responses to the test's questions which are concerned with the manipulation of part D content. Undeniably, the experimental participants manifested an outstanding ability to compare between Algerian cultural elements and the British ones. Further, they seemed to become more rational in their evaluations of particular systems. These positive results might be associated with the permanent and the continuous application of Paul's model for critical thinking. In other words, questioning and discussing every element of the lecture content did highly influence students to improve their performances. It is worthy to mention here that teaching a cognitive skill like critical thinking is not an easy task to accomplish. However, perseverance, hard-working, and time would

assuredly culminate in the appropriate development of critical thinking skills. Table 25 clearly displays the evolution of scores obtained by experimental participants.

Table 25

Progress 4 test scores -Experimental Group-

<u>No.</u>	<u>Progress test 4 scores</u>	<u>No.</u>	<u>Progress test 4 scores</u>
1	18	26	16
2	18	27	16
3	16	28	16
4	17	29	16
5	18	30	16
6	17	31	18
7	17	32	18
8	17	33	18
9	16	34	18
10	16	35	16
11	16	36	16
12	16	37	15
13	16	38	16
14	16	39	16
15	16	40	12
16	17	41	12
17	16	42	10
18	18	43	11

19	16	44	12
20	16	45	14
21	17	46	10
22	16	47	10
23	18	48	12
24	16	49	12
25	17	50	11
<u>Sum</u>		<u>Mean</u>	
774		15.48	

Table 25 (pp.170-171) highlights that scores have positively shifted in terms of quantity and quality. This might imply that participants have developed flexibility and efficiency in manipulating and controlling the acquired knowledge. Despite the fact that the progress in scores varies from one student to another, the overall enhancement might be due to the development of some critical thinking skills. Indeed, experimental participants did overscore their rivals in the control group. This is what is lucidly illustrated in Table 26.

Table 26

Progress Test 4 scores- Control Group-

<u>No.</u>	<u>Progress test 4 scores</u>	<u>No.</u>	<u>Progress test 4 scores</u>
1	14	26	13
2	14	27	13
3	11	28	12

4	12	29	10
5	14	30	13
6	13	31	14
7	13	32	14
8	12	33	11
9	12	34	11
10	13	35	11
11	13	36	13
12	13	37	12
13	11	38	14
14	13	39	13
15	11	40	9
16	14	41	10
17	14	42	8
18	15	43	8
19	14	44	11
20	16	45	8
21	15	46	6
22	14	47	5
23	16	48	6
24	15	49	10
25	13	50	5

<u>Sum</u>	<u>Mean</u>
595	11.9

The comparison of the above table with that of progress test 3 (Table 22, p.165) indicates that there exists a change in scores. Nevertheless, this change was not significant. Although one can notice that there is an improvement in some scores, the progress of participants' performance is still hindered by some difficulties. Students were unable to:

- clearly compare between elements pertaining to their native culture and the British culture,
- identify advantages and disadvantages, and
- fairly evaluate a particular system.

Even though the same content has been taught to both groups, scores obtained by experimental and control participants were considerably dissimilar. Table 27 evidently reports the difference.

Table 27

Difference in the means of progress test 4' scores

<u>The mean of progress test 4 scores (experimental group)</u>	<u>The mean of progress test 4 scores (control group)</u>	<u>The difference of the means</u>
15.48	11.9	3.58

4.1.4.The Post Test.

After four phases, the ongoing experimentation has come to its end. Both groups have received a post-test. This latter comprises four main items. The overall aim

of the post-test is to inquire into learners' intercultural awareness through examining their ability to

- use the acquired cultural knowledge appropriately,
- generate positive attitudes towards culture differences.

Scores obtained are reported in table 28 (p.174).

Table 28

Post-test scores -Both groups-

Experimental Group				Control Group			
S.N	F.Score	S.N	F.Score	S.N	F.Score	S.N	F.Score
1	20	26	18	1	15	26	12
2	18	27	15	2	15	27	13
3	18	28	18	3	10	28	10
4	18	29	18	4	11	29	14
5	18	30	19	5	10	30	13
6	20	31	20	6	13	31	13
7	19	32	15	7	10	32	14
8	20	33	17	8	10	33	15
9	19	34	18	9	10	34	10
10	18	35	18	10	15	35	15
11	19	36	18	11	12	36	10
12	19	37	19	12	11	37	15
13	20	38	17	13	12	38	12
14	17	39	17	14	14	39	12
15	17	40	17	15	12	40	12

16	17	41	17	16	15	41	10
17	18	42	18	17	12	42	11
18	18	43	19	18	15	43	10
19	18	44	19	19	13	44	12
20	19	45	14	20	10	45	12
21	17	46	15	21	11	46	13
22	19	47	14	22	10	47	12
23	19	48	15	23	13	48	8
24	20	49	15	24	13	49	10
25	19	50	10	25	13	50	10

Numerals above indicate that scores obtained by experimental subjects are higher than those attained by the control participants. Indeed, 82 % of the experimental students managed to gain high scores that range from 17 to 20. Whereas, no control student succeeded to reach the score 17. The following diagrams (p.176) provide a clear picture that simply compares scores among both groups.

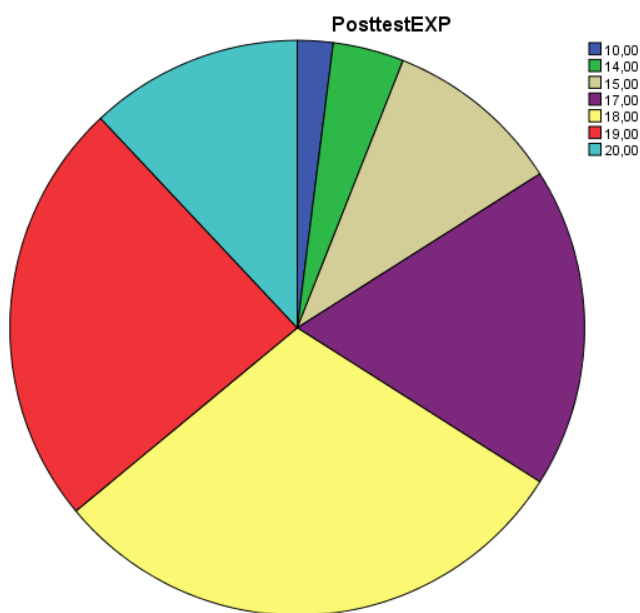


Figure 09. Posttest scores-ExperimentalGroup

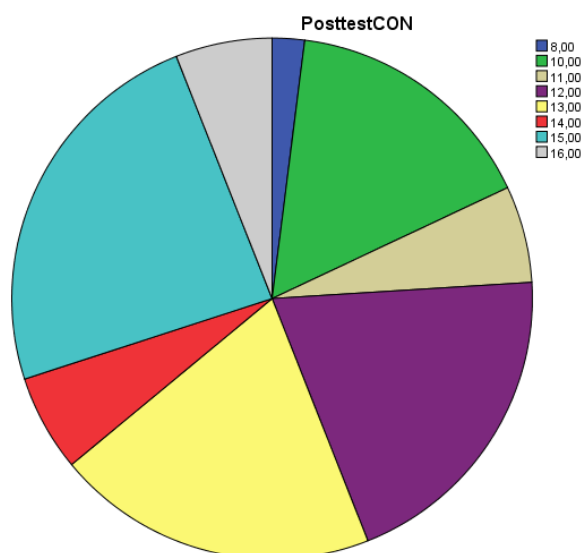


Figure 10. Post-test Scores-Control Group-

Diagrams above clearly point out that there is a considerable change in students' performance. Correspondingly, experimental students achieved and responded better to the final test. Although both groups have been exposed to the same

content that is meant to develop their cultural knowledge, experimental participants manifested great flexibility in recalling the acquired knowledge. Additionally, they appropriately depicted the differences between Algerian and British cultures. Also, they had the propensity towards displaying positive attitudes vis-à-vis cultural differences. Respectively, their scores are good indicators of the development of intercultural awareness. This might lead us to claim that critical thinking skills had a positive impact on learners' intercultural awareness. In order to prove and confirm this latter and avoid all biases and misinterpretations, suitable statistical tools were used.

Table 29 (p.177) outlines the means of scores obtained through the different phases of the experimentation.

Table 29

Means of all tests assigned to both groups

<u>Test</u>	<u>Pre-</u> <u>test</u>	<u>Progress</u> <u>Test1</u>	<u>Progress</u> <u>Test 2</u>	<u>Progress</u> <u>Test 3</u>	<u>Progress</u> <u>Test4</u>	<u>Post test</u>
Experimental group	3.00	13.5	13.6	14.30	15.48	17.68
Control group	3.16	10.92	11.62	10.76	11.9	12.06
Difference	0.16	2.58	1.98	3.54	3.52	5.62

According to the data demonstrated above, there was permanent progress in experimental performances. Throughout the different phases of the experiment, the global ratio of success among experimental participants has significantly increased. On the other hand, the control group level has been improved, but the degree was not

significant. Indeed, control participants still have some deficiencies in manipulating the acquired knowledge. Furthermore, they showed a level of unawareness of the tangible elements of their culture. Moreover, they had the tendency to manifest negative attitudes towards cultural differences and unreadiness to accept the other.

Necessary calculation and statistical analysis would certainly help us test our hypothesis through numerical evidence. More details are explained in the following section.

4.1.4.1. T-test.

Two independent samples t-test is one of the main statistical tools used to analyse quantitative data obtained from experimental designs. It compares the means of two independent samples and permits the researcher to examine the significance and magnitude of the difference. In our case, we opt for the independent T-test to measure whether the mean value of the post-test scores for the experimental group does differ significantly from the mean value of the control scores. This would certainly help us to test and examine the hypothesis of this research. The performance of Independent t-Test on post-test scores yields Tables 30 & 31 (p.179).

The comparison of intercultural awareness scores in critical thinking and no critical thinking conditions was set at $\alpha = .05$. This entails that the confidence level of the analysis is 95%. Results demonstrated in Table 31 suggest that there was a statistically significant difference in scores between the experimental and the control group. Indeed, scores obtained by the experimental subjects ($M = 17.68, SD = 1.92$) were considerably higher than those gained by the control group ($M = 12.06, SD = 1.85$), $t(98) = 14.87, p < .01$. The magnitude of mean difference was medium (Mean difference = 5.62, $\eta = .69$).

Table30*Descriptive Statistics of groups*

Group		N	Mean	St.Deviation	Std ErrorMean
Posttest	Experimental Group	50	17,6800	1,92131	,27171
	Control Group	50	12,0600	1,85615	,26250

Table 31*Independent SampleT-Test*

	Levene's Test for Equality of Variance		T-Test for Equality of Means						
	F	Sig.	T	Df	Sig. (2-Tailed)	MeanDifference	Std.ErrorDifference	Confidence interval of the difference95%	
								Lower	Upper
Posttest Equal variance assumed	,294	,589	14,875	98	,000	5,62000	,37780	4,87026	6,36974
Not EqualVarianceassumed			14,875	97,884	,000	5,62000	,37780	4,87025	6,36975

Ultimately, data displayed by tables 30 & 31 propose that critical thinking does have an effect on intercultural awareness. A priori, due to the above statistics, the null hypothesis, which suggests that there is no difference in scores' means of the experimental and the control group, is rejected (Sig. 2-tailed is less than .001).

4.2.Opinionnaire

After the end of the experimentation, an anonymous opinionnaire has been distributed among experimental participants. This opinionnaire comprises five main questions that aim at exploring learners' opinions about Paul's model for critical thinking and the impact of critical thinking skills on the development of cultural and intercultural awareness. Also, the opinionnaire attempts to inquire into the extent to which critical thinking could help learners achieve better in the field of academia and life, in general. Responses are thoroughly analysed in the following sections.

Item 1: "To which extent was the model of Richard Paul for Critical thinking easy, understandable and comprehensible?"

Responses indicated that 100 % of students agreed on the fact that Paul's model for critical thinking was an understandable and comprehensible model. Indeed, they suggested that Paul's model tremendously simplified critical thinking for them. Likewise, it paved for them the way to becoming critical thinkers. Moreover, respondents put forward that the elements of the model namely elements of thoughts and intellectual standards were uncomplicated, straightforward, clear and easy to be applied. In this respect, they found that the model provided them with intelligible and explicit ways to examine challenging and different concepts and evaluate them. Furthermore, they pinpointed that this model positively influenced them and created in them scepticism and the desire to permanently use the model's components. Respectively, respondents' answers revealed that Paul's model was global,

conceivable and graspable. This highly assented and acceded what has been proposed by specialists. In this regard, Paul's model for critical thinking was approached as one of the most flexible and simple reasoning models that could be applied in various subjects, contents and domains (Reed, 1998).

Item 2 “How does it impact your critical thinking and To which extent does the latter help you to develop your cultural and intercultural awareness?”

Eighty percent of learners posited that Paul's model for critical thinking was of paramount importance in the development of their critical thinking skills. Accordingly, the model's elements, particularly intellectual standards, helped participants assess their thinking and that of the other to detect fallacies, equivocations and ambiguities. Also, still according to responses, the model equipped learners with appropriate ways to substitute fallacies for a precise, accurate, clear and logical way of thinking. Moreover, the model permitted our participants to examine and investigate any element of thought from various perspectives and viewpoints. This assisted them to become more flexible and cultivated in them the sense of posing right and relevant questions which stimulated their awareness. As stated in their responses, learners claimed that asking appropriate questions, examining a piece of knowledge from various approaches and evaluating its objectivity, clarity, accuracy and logicalness would certainly culminate in gaining proper responses that might establish authentic cultural knowledge. This latter would assuredly sustain and promote cultural awareness of the self and the other. Answers of this category were characterised by rationality, clarity, precision and logicalness. This might be assigned to the efficacy of Paul's model in generating responsible and active thinkers.

On the other hand, twenty percent of respondents were unable to identify the relation between Paul's model, critical thinking, cultural and intercultural awareness.

Indeed, they suggested that critical thinking has nothing to do with culture and awareness. They demonstrated an unconsciousness of the benefits of critical thinking in raising one's awareness. This category was represented by students who have the propensity not to assist CCL lectures regularly. In other words, their absences deprived them of opportunities to structure a capital that would help them rectify their misconceptions, suspend stereotypes, raise awareness and bridge the gap between critical thinking and intercultural awareness. This fact might signify that permanent exposure to critical thinking through the application of Paul's model would be one of the necessities for those who want to develop their critical thinking skills and raise their awareness.

Item 3 “How does critical thinking impact your academic achievement in CCL module other modules?”

Theoretically and empirically, critical thinking has proved successful and effective in improving academic achievement. This what has been confirmed by eighty percent of respondents who assured that critical thinking has positively impacted their academic achievement. They explained that critical thinking skills like analysing, reflecting, synthesising, evaluating and questioning have tremendously helped them become more responsible for the process of their learning. Indeed, they put forward that critical thinking arose their consciousness and epistemic curiosity. Also, it activated their reasoning and developed their flexibility. Altogether, critical thinking equipped learners with cognitive mechanism and strategies that effectively assisted their reflection and improved their responses to CCL exam questions. In this respect, results obtained in progressive tests ensured respondents' answers. Additionally, being myself the teacher of CCL module, I have noticed impressive progress in learners' level throughout exams and quizzes. Accordingly, the majority of experimental

subjects succeeded to obtain high scores. Moreover, this category of respondents highlighted that critical thinking skills contributed to the enhancement of their performances in other modules. Contrarily, twenty percent of respondents did manifest some deficiencies while taking exams, quizzes and progressive tests. This prevented them from obtaining good scores, the fact that has been confirmed by their answers. Unfortunately, this group of students was not able to fully master and grasp Paul's model and critical thinking skills. As suggested above, this might be due to their frequent absences. Furthermore, answers unveiled that those respondents, mainly, still encounter some hardships that might hinder them to afford appropriate answers to test 's questions. Consequently, their academic achievement would be encumbered and interfered. Ultimately, responses validated and reinforced data obtained by specialists that postulate that critical thinking could positively impact one's academic achievement.

Item 4 &5: "Identify how critical thinking could enhance the quality of your reasoning?", "Being a critic of your thoughts", does it help you to improve the quality of your life and to select the appropriate behaviour?"

Astonishingly, twenty percent of learners did not provide answers. Although the researcher has explained thoroughly the questions, these students were unable to canvass and depict the effect of critical thinking on the quality of their thinking and lives. This corresponds to their responses to previous questions that determine a high level of unawareness of critical thinking skills among this group.

In opposition, eighty percent believed that critical thinking is one of the fundamentals and prerequisites of success. Those students speculated that assessing the quality of their thoughts according to intellectual standards have enormously

improved the quality of their thinking. It enabled them to probe different situations, concepts and viewpoints, evaluate them and decide on their suitability relying on rationality and logic. They claimed that the aforementioned steps had become a permanent routine in their daily life to the extent that even their families and friends have noticed this change. Students hold that they evolved into more responsible individuals who are aware of the probable implications and consequences of their decisions. This permitted them to suspend biases, wrongly founded information and stereotypes and generate more rational behaviours and attitudes.

Entirely, data collected from learners' responses to the opinionnaire's items demonstrate that Paul's model for critical thinking is one of the simplest and linear models with the constant agreement of all participants. Additionally, the majority of respondents maintained that this model had positively contributed to their lives. In this regard, respondents posited that it smoothly helped them develop their critical thinking skills which were perceived as the most complex and complicated skills to cultivate. Moreover, those skills supplied learners with necessary qualities that contribute to the enhancement and progress in the field of academia and life in general. Therefore, due to the aforementioned advantages, Paul's model for critical thinking might be one of the effective and flexible models that could enable learners to become more active and responsible. Then, "Why should not we integrate it into EFL curricula?" the question remains posed.

Eventually, data collected from the experimentation, observations, and opinionnaire are thoroughly discussed in the following chapter to provide answers to the research questions, outline limitations, draw conclusions, and suggest recommendations.

Chapter Five

Discussion, Conclusions and Recommendations

Introduction

Developing intercultural awareness among EFL learners is one of the primary underlying objectives of this research. Indeed, intercultural awareness is the core of intercultural communicative competence (Fantini, 2000; Byram, 1997). Hence it is one of the prerequisites of the active global citizen who can effectively integrate into the rapidly changing world and fulfil its complex requirements. Despite the specialists' accentuation and emphasis on this competence, still, some Algerian EFL learners face hindrances in developing it appropriately. This might be attributed to various aspects like the concept's nature and the inappropriate way of teaching culture. Also, the fact that intercultural awareness is not suitably targetted by EFL teachers and curricula might be another cause of learners' inability to develop their intercultural awareness.

As it is acknowledged in Chapter II, intercultural awareness is a cognitive skill that has been approached by different specialists from diverse perspectives. Consequently, a myriad of strategies and methods was suggested. The question that might arise here is: "Which theoretical framework would be the most convenient and applicable to our target population?".

In the case of the Department of Batna, the module of Culture and Civilisation of Language (CCL) is one of the modules meant to equip EFL learners with the cultural knowledge that might permit them to raise their cultural and intercultural awareness. Unfortunately, the pilot study, prior to the current investigation, conducted among samples of undergraduate EFL learners unveiled astonishing and quite contradictory results. Accordingly, despite being exposed to

American and the British cultures throughout CCL lectures for more than one year, EFL learners manifested negative attitudes that could be diagnosed as symptoms of lack of intercultural awareness. Respectively, responses classified learners into two categories. The first group was represented by students who have the propensity to reject all that is pertaining to foreign cultures basing their answers on wrongly founded religious interpretations, stereotypes and prejudices. On the other hand, the second group's responses were extremely biased. In other words, students displayed an inclined attitude that favours foreign cultures and despises and humiliates the native culture. Those students tend to blindly accept and imitate foreign cultures and totally overlook and neglect theirs. Both reactions towards one's culture and the foreign culture imply the lack of intercultural awareness. This latter could be emanated by the overuse of preconceptions, stereotypes and permanent rote learning of CCL content. On this point, the analysis of students' CCL exam responses indicates that students are prone to copy and paste all the information provided in their handout without any endeavour to analyse and select the appropriate one. This could be due to the inability of utilising, or absence of, critical thinking skills to analyse and structure a rational and authentic understanding.

In this regard, critical thinking has proved fruitful and efficient in enabling individuals to inquire into the various aspects that might structure the piece of information, identify their relationships and evaluate them to establish a capital that would positively contribute to the generation of appropriate decisions and behaviours. This is why the purpose of the current investigation was set to examine the impact of spurring critical thinking, through the use of Paul's model, in CCL lectures for one academic year, on EFL learners' intercultural awareness. That is this study canvasses the extent to which critical thinking skills can impact student's abilities to identify

culture differences, comparing between one's culture and the British one and yield positive attitudes towards these differences. Paul's model was picked among a plethora of models because of its simplicity and applicability in various contexts (Foundation of Critical Thinking, 1996, Reed, 1998).

To thoroughly explore the adeptness and potency of critical thinking on intercultural awareness, this research endeavours to provide answers to the following questions:

1. To what extent can Paul's model for critical thinking be applied?
2. To what extent can Paul's model help EFL learners to develop new and different ways of thinking?
3. What are the main critical thinking skills that will be developed by the experimental group?
4. How will experimental participants value Paul's model for critical thinking and its impact on achievement and thinking quality?
5. To what extent can critical thinking be a useful tool for EFL learners to develop intercultural awareness?
6. Will learners exposed to critical thinking instructions through Paul's model perform better in the intercultural awareness test than those who do not receive instructions?

5.1. Discussion of Research Questions

5.1.1. Research questions 5&6.

The two last research questions address the effectiveness of stimulating critical thinking, peculiarly through the use of Paul's model for critical thinking, in CCL lectures in the development of learners' intercultural awareness. That is to say,

those questions probe whether students who received instructions in critical thinking during CCL sessions would perform better, in the intercultural awareness test, than their peers who were traditionally taught CCL content.

To appropriately provide a response to the above questions, the researcher opts for the stimulation of critical thinking skills, through the use of Paul's model in CCL lectures. Considerably, the experimental participants

- were exposed to critical thinking, its benefits and the elements of Paul's model for critical thinking,
- were encouraged to apply and respect the model's elements throughout the CCL session, and
- received a handout, subtests and global tests of critical thinking.

Contrarily, the control students did not receive critical thinking instructions. Moderately, they were directly taught the content of CCL.

To test the impact of critical thinking on intercultural awareness, the pre-test Post-test experimental design was adopted by this research. Before the administration of the treatment, both groups took a pre-test. The aim was to diagnose the initial level of learners. The data obtained disclose the fact that students in both groups do lack intercultural awareness ($M_{exp} = 3.00$, $M_{cont} = 3.16$) and their departure level was almost the same (Difference in Means = 0.16). Thoroughly, responses demonstrate that learners misperceive culture. Moreover, they lack knowledge about British culture and Algerian culture, as well. Furthermore, they manifest negative attitudes towards differences. These astonishing facts propelled us to raise the following queries:

- “ Is the CCL module targeting the development of intercultural awareness?”

- “ Has the Algerian education system failed to cultivate the Algerian cultural elements in its adherents? ”
- “How could it be possible for such a system to raise awareness of other cultures?”
- “Why do some Algerian learners tend to despise their culture and overvalue the foreign one?”
- “Why do they base their judgement on stereotypes and preconceptions?”
- ”Why do they blindly imitate what is vain and futile and ignore what is fruitful and beneficial?”
- What is the effectiveness of CCL lectures since their set far aims are not reached?
- Are CCL teachers teaching culture appropriately?

The speculation of these questions engenders different responses and interpretations that could be investigated by further research. This investigation proposes that “developing and encouraging critical thinking skills” might be a way out. Critical thinking might tremendously assist students to rely on logical and rational basis in order to establish knowledge, evaluate a situation and make decisions (Lipmann, 1988, Facione, 1990). Certainly, it might enhance the quality of thinking the fact that might culminate in progress and better achievement (Lazarga et al., 2010). This is what has been suggested by the data collected from progressive tests and post-test. Accordingly, the experimental subjects achieved better in progressive tests that aimed at testing learners’ mastery of CCL content. The interpretation of the results put forwards that there was a continuous improvement in students’ reflections and manipulation of the acquired knowledge. The permanent questioning and regular

examination and application of intellectual standards and elements of thoughts have activated students and made them more responsible for the process of their learning. This might account for the enhancement reached by experimental participants.

Furthermore, this explanation could be reinforced by scores obtained in post-test which were analysed through the independent *t*-test. Indeed, statistics maintain that the difference between the two groups' means (5.62) was significant at *p* less than .01. These results highlight that Paul's model for critical thinking had a statistically considerable impact on learners' scores in the intercultural awareness test. Also, encouraging students to use Paul's model elements might underpin the evolution of the experimental performances in progressive tests. It is worthy to mention that some experimental students did not manage to obtain higher scores. This might be considered as a result of their frequent absences and preconceptions of critical thinking as reported by the opinionnaire. These aspects might hinder and interrupt students advancement.

Even control students have gained average to good scores. This might be determined by the cultural knowledge they received throughout CCL classes. However, the constant majority of this section were unable to manifest positive attitudes towards cultural differences. Even though they possess the necessary knowledge, they were inflexible and rigid in the manipulation of that knowledge. In other words, they demonstrate an inability to use the knowledge appropriately. Therefore, this section which represents the case of almost all EFL learners needs to be taught some mechanisms and strategies that might improve the application of the learned information to various contexts. This, of course, would be valid if one of the set objectives of EFL education is to generate active citizens who are able to employ theory in real life situations.

Ultimately, if the primary target of EFL education is to yield citizens with potent intellect, greater expertise and higher levels of awareness of the self and that of the others, then, spurring critical thinking, notably, integrating Paul's model for critical thinking into CCL lectures appears to be a useful and efficient approach to reaching this objective. The 5.6 higher mean of the experimental scores in intercultural awareness test would indeed be accepted as evidence which determines the fact that critical thinking can be effective in helping EFL students develop their intercultural awareness. While the approach might be challenging for some students, continuous training and permanent practice would assuredly entail proficiency.

5.1.2. Research questions 2 & 3.

These questions aim at inquiring into the extent to which students have cultivated new ways of thinking. Also, they focus on the main critical thinking skills developed by the experimental learners and their relationship. To address this issue, the researcher designed 13 subtests, that proved reliable ($\alpha = .918$), to evaluate the following variables:

- describing and sorting elements,
- examining the structure, purpose and clarity of text,
- identifying similarities and differences,
- assessing,
- summarising,
- identifying elements of thoughts, and
- depicting intellectual standards.

These subsets were assigned to the experimental participants each CCL session. The data collected from these subtests were factor analysed to reduce the data and facilitate the process of measuring critical thinking. Results indicate that four

major latent variables might found critical thinking. Particularly, in this study, identification and categorization, analysis, evaluation and synthesis are found to be the fundamental skills that underlie critical thinking. Hence, the measurement of those skills might determine and refer to critical thinking. As it has been acknowledged in chapter II, the complex nature of the concept of critical thinking yielded a variety of multidimensional definitions and approaches. Therefore, it would be very challenging to stick to one static definition, especially when dealing with a cognitive skill. In other words, the researcher should approach the cognitive skill from various perspectives to guarantee the fact of including as many aspects as possible into account while assessing that skill.

The outcomes of factor analysis conform to specialists' findings (Paul, 1992; Facionne, 1990; Bloom, 1996, Ennis,1985; Halpern, 1998; Kennedy et.al, 1991). In fact, many scholars accentuate and emphasise the importance of the three higher-order thinking skills namely analysis, synthesis and evaluation in the development of critical thinking. Although critical thinking is not limited to the above skills, they are of paramount importance in the intrinsic structure of the good critical thinker.

To examine the extent to which the skills above have been developed among experimental participants five global and reliable tests ($\alpha = .721$) have been designed to test each skill separately. The data obtained demonstrate that average scores have been successfully achieved in all tests (***M1*** =5.76, ***M2*** = 6.04, ***M3*** =5.72, ***M4*** = 6.20, ***M5*** = 7.10). However, learners still have some deficiencies that might impede them from having excellent scores. Astonishingly, although learners managed to master the elements of Paul's model for critical thinking, their responses were interrupted by various factors. Taking into account learners' mastery of Paul's model and their

responses to the first item of the opinionnaire, the probability that the model was inconceivable and difficult for students to apply is rejected and eliminated. One possible explanation for learner's inability to gain excellent scores in the global tests is dispositions and motivation. Indeed, the absence of those intrinsic motivations and desires to think critically might obstruct the development of critical thinking skills (Dewey, 1993; Facionne, 2000). Substantially, the number of tests administered to participants might be large comparing to the usual. This fact could bother and demotivate learners. Lack of practice and the shortage of time might be other factors. In other words, ninety minutes per week might not be sufficient to appropriately develop a cognitive skill. These details prompt the reader to speculate about some scenarios that should be considered in further research. Nevertheless, this could not suspend the fact that learners' performance has progressed compared to their departure level. This what has been suggested by final test results ($M = 6.22$). Accordingly, the experimental participants have succeeded to learn new thinking strategies and develop new ways of thinking to different extents. Deducibly, intensive training and constant application of the model's elements would certainly entail proficiency and aptitude.

5.1.3. Questions 1 & 4.

These research questions aim at examining the applicability of Paul's model.

Also, they investigate learners' perceptions of:

- the model, and
- critical thinking' impact on their intercultural awareness, thinking quality and achievement.

To provide appropriate responses, an opinionnaire has been administered to the experimental section.

The majority of learners acknowledged the simplicity and the applicability of Paul's model. This could be evidenced by their performance in the test pertaining to the mastery of Paul's model elements ($M5=7.10$). They suggested that the elements that structure the model are very clear and straightforward to the extent that they diminished the complexity of the concept of critical thinking. Learners' responses and perceptions did not contradict with specialists' findings. Indeed, Paul's model is one of the most famous models that proved fruitful, productive and flexible to be integrated into various contexts (Paul, 1992; Reed, 1998).

It is worthy to mention that ten students were dropped from the discussion of the opinionnaire's results. Unfortunately, these students and due to their regular absences did manifest unawareness of the effectiveness of critical thinking. Additionally, they did not provide answers to items 4 & 5. When asked about the reasons for absences, those students claimed that they had private circumstances and few of them did not attend because of work. Students' reasons eliminate the fact that critical thinking instructions might be a demotivator to assist CCL lectures.

According to the remaining students, elements of thoughts and intellectual standards permitted them to refine the quality of their thinking. In other words, intellectual standards equipped students with a clear framework of criteria that enabled them to assess different elements of thoughts. Additionally, learners put forward that the model propelled them to question every single aspect of a piece of knowledge respecting the intellectual standards. This fact has been noticed by the researcher and reported throughout her observations. Accordingly, learners have become more inquisitive and intellectually curious. They started developing their epistemic curiosity gradually. This is perceived as one of the core prerequisites of critical thinking with the agreement of many researchers (Facionne, 1990; Ennis,1998). This disposition

would help learners in establishing authentic knowledge. Hereof, students posited that questioning might entail various responses from different perspectives. Thanks to intellectual standards, participants found themselves able to evaluate and assess the clarity, logicness, accuracy, significance, fairness and precision of information. This is how they become more responsible for, and engaged in the formation of their own capital.

Furthermore, learners believed that the application of the model elements to CCL content during the whole session assisted them in developing their awareness. They suggested that questioning the content of the lecture and approaching it from various angles respecting intellectual standards did not enable them to only inquire into the British culture elements but to reflect their own culture and depict differences, as well. This contributed to the suspension of stereotypes and prejudices and open way for empathy and respect for the cultural differences. These latter do intrinsically underpin cultural and intercultural awareness.

Besides, respondents hold that Paul's model for critical thinking makes them more active throughout CCL sessions. Learners did no more passively accept what they receive in CCL lectures. Instead, they have the propensity to consider all content from different perspectives. This has permitted them to substitute memorization, and rote learning for more engaged learning, based on logic and reasoning, the fact that culminated in good scores in CCL exams and quizzes. Consequently, critical thinking skills could certainly sustain achievement. Similarly, participants maintained that "being a critic of one's thought" prompted them to generate more rational responses through accounting for every step. They assumed that critical thinking skills enabled them to make appropriate and reliable decisions and adapt to differences and change in their surrounding.

Ultimately, students' responses correspond with empirical and theoretical research in the field (Shahini & Riazi, 2011; Yang et.al, 2008; Ozturk et al., 2008). With the constant agreement of specialists, critical thinking is one of the practical tools that entail reasonable and logical outcomes (Case, 2005; Willingham, 2007). Through various cognitive strategies like questioning, analysing, evaluating and defining, the individual would certainly be able to contemplate any situation, detect fallacies, consider probabilities, evaluate evidence, suspend prejudices and tolerate differences (Grant,1988; Sterberg, 1996; Willingham, 2007). Therefore, through critical thinking skills, the individual would raise his awareness of the self and that of the environment. This would emanate consciousness of the different variables that interfere in a given context, and result in appropriate and well-thought behaviours and attitudes.

Thoroughly, the speculation of respondents' answers might invigorate and strengthen the statistical data obtained from the experimentation. Certainly, critical thinking would have a positive impact on intercultural awareness in particular and achievement in general. Also, responses suggest that critical thinking might help the individual become more responsible for the process of learning and knowledge internalisation. Indeed, critical thinking is of paramount importance in achievement, enhancement and refinement of the quality of thinking and life. This agrees highly with the findings of Gibson (2012), Rao (2007) and Gorgian et al. (2012).

5.2.Summary of Conclusions

The quantitative results and the qualitative findings of this investigation can be summarised in the following:

- Spurring critical thinking through Paul's model, in CCL lectures has a positive influence on EFL students' intercultural awareness.

- Stimulating critical thinking in CCL lectures can make learners' more responsible for their learning process and knowledge establishment.
- Encouraging critical thinking in CCL lectures does not cause any harm to the CCL content. Instead, it can entail a very flexible, fluid and logical administration of the content.
- Paul's model for critical thinking can be employed by EFL students in EFL classes.
- EFL students' critical thinking skills and dispositions can improve if they were explicitly and intensively instructed and trained.
- Paul's model can help learners develop the ability to question, identify, categorise, analyse, synthesise and evaluate. These skills would result in new ways of thinking that are different from the usual ones.
- Provoking critical thinking in CCL lectures can enhance EFL students' performances in exams pertaining to CCL.
- Prompting EFL students to use critical thinking in CCL lectures can help EFL learners reflect their own culture.
- Critical thinking can help learners evaluate their thinking and depict their biases and fallacies.

5.3.Limitations

The data obtained from the various phases of this research are delicately relevant to the population of this investigation, first-year LMD EFL students. Additionally, due to the fact that the sample size was small and the experimentation has been conducted in one single Department, results can in no way be generalised onto the whole population neither to other populations. Thus, replication might invigorate and reinforce the findings of this research.

Moreover, this research approaches intercultural awareness as the ability to identify culture differences pertaining to the British culture, and the Algerian one and generate positive attitudes towards these differences. Therefore, dealing with other cultures or speculating the concept of intercultural awareness from other perspectives might lead to different findings.

Furthermore, CCL content might contribute by its own to the development of cultural and intercultural awareness. This is why it is considered as an intervening variable. Hence the replication of the same procedures in other modules might positively assist the findings.

Also, results pertain mainly to the integration of a particular model of critical thinking, Paul' model, other models, might not generate the same results. In addition to the fact that the model has been explicitly administered to learners through CCL lectures. Thus, integrating this model into other modules, or using other methods of instructions might yield dissimilar results. The exploration of the aforementioned aspects might contribute to the generalisation of the research findings.

Besides, results suggest that identification and categorization, analysis, synthesis and evaluation are the main latent variables that underpin critical thinking. However, these are not the only critical thinking skills. Other research which uses different tools and approaches might certainly result in different outcomes.

Further, the teacher's mastery of Paul's model and awareness of the different concepts that underlie critical thinking might be of paramount importance in the conduction of this research. As mentioned in Chapter III, the researcher has piloted the model in the year prior to the conduction of the experimentation. Additionally, the audiovisual data which thoroughly explain the model's elements have tremendously

helped us to clarify ambiguities and appropriately transmit the knowledge to students. Indeed, the teacher's mastery of the model might entail different results.

Finally, the instrumentations used to collect the needed data might be another limitation of the current investigation. Tools were carefully designed to adequately fit the requirement of this research and measure what they are supposed to measure. Although all instruments have proved reliable, still there is a lot to be done in this respect. Accordingly, they might be refined and improved by further research.

5.4.Implications

Spurring critical thinking through the use of Paul's model as a tool in CCL lectures has yielded significant results. Assuredly, data demonstrate that critical thinking can tremendously help in raising intercultural awareness. Also, Paul's model proved efficient in the development of critical thinking skills. This would certainly call for the emergent need to probe the inferences of provoking critical thinking skills in foreign language curricula and classes. Results obtained from this research highlight that the effectiveness and the impact of critical thinking on developing intercultural awareness has many implications for teachers in particular and society in general.

Stimulating critical thinking skills and raising intercultural awareness among learners can be one of the core objectives of the process of education. On one hand, critical thinking skills such as examining a situation, tolerating other perspectives and evaluating probabilities could result in rational decision and solutions. The fact that would enable the individual to generate appropriate and efficient behaviours. This might culminate in an active and potent citizenry. On the other hand, intercultural awareness is of paramount importance for the sustenance of peace and harmony. It enhances understanding and communication across cultures. Henceforth, critical thinking and intercultural awareness might effectively contribute to the formation of

the productive global citizen. This is why these cognitive skills must be targeted by foreign language curricula in particular and education through all its levels in general.

A further implication of this research is the call for the need for explicit and intensive training to appropriately develop critical thinking skills. In this respect, teachers should be aware of the effectiveness of the explicit approach to teaching critical thinking. This investigation in addition to many others posits that the explicit way of teaching learners how to think critically can positively influence the progress of critical thinking skills. Also, critical thinking elements should be grained in all course content. Hence, the syllabus should be rethought and redesigned to appropriately fulfil the objective of promoting reasoning, inquisitiveness and reflection.

Additionally, the results of this research imply that teachers should be trained to use Paul's model for critical thinking. Although there exists an abundance of textbooks and videos that thoroughly explain Paul's model, practical training and workshops are compulsory. Alternatively, they provide the trainee with more practice which might allow him to bridge the gap between theory and practice.

Moreover, the integration of critical thinking into curricula right at the beginning of the first year is another implication of this investigation. It would be very much fruitful if critical thinking is incorporated in primary schools and fundamental education. This would indeed develop critical thinking dispositions and savoir-faire among learners and make them responsible and active academics and citizens.

Furthermore, foreign language education should not focus only on raising awareness of the target culture. Instead, it should promote reflection and speculation of one's culture elements. Particularly, CCL lectures should not only address cultural knowledge. Rather, they should create real situations that require speculation,

exploration and reflection. On the other hand, instructors should play the role of mediator between cultures. They should possess the necessary cultural knowledge. Similarly, they should be well trained to transmit the knowledge and help their learners to efficiently develop empathy and generate positive attitudes towards the foreign culture without neglecting their own. Besides, when designing tests, teachers should avoid those that necessitate memorisation. Alternatively, they should use items that require reflection and cogitation.

The need for developing critical thinking and intercultural awareness is unquestionable matter. Henceforth, education adherents should appropriately cultivate these cognitive skills through being provided with real-life situations. This latter might maximise their opportunities to practice and apply the acquired knowledge. This would inarguably equip learners to become active, productive and successful agents. Accordingly, those skills would configure the individual to fit the newly set requirements of the global world.

5.5.Recommendations

This research suggests the following to be recommendations for further research and practitioners' professional development:

- The current investigation focuses mainly on the British and the Algerian cultures as core components of intercultural awareness. It would be advantageous to conduct a study that accentuates other cultures.
- Replicating the study with students of different levels would be worthwhile.

- Comparing the effects of various models of critical thinking on intercultural awareness and critical thinking skills is an area that needs to be explored.
- A longitudinal study to investigate the long-term impact of critical thinking on other skills, dispositions and achievement would be valuable and beneficial.

For practitioners and specialists:

- Developing a compromise and unified definition of both critical thinking and intercultural awareness would be one of the primary objectives that should be addressed by professionals and experts. This would assist in better practice.
- Training is imperative for instructors. Indeed, it equips them with adequate knowledge and the savoir-faire that would help their learners appropriately develop their critical thinking skills and intercultural awareness.
- Critical thinking and intercultural awareness are the key features of the active global citizen. Therefore, they should be addressed throughout all processes of education.

Conclusion

Throughout the different phases of this study, the researcher has attempted to yield an authentic piece of research. Indeed, she endeavoured to consider all the variables that might interfere with the investigation. Delicately, she approached the two cognitive skills to provide reliable and valid findings that would serve further research. In this respect, various tools and methods have been involved to fit the requirements of this investigation and to collect and analyse the data appropriately.

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Appendix A

“Pre-test”

Dear student,

Would you please answer the questions below appropriately to help us complete our research on intercultural awareness. Information provided will be used only for the sake of our study and will remain anonymous.

Thank you.

Student No.:

I/ Tick appropriately:

1. Culture is:

• A way of life and thinking

• A set of aesthetic products

• A set of assumptions

2. Does culture influence its adherents' perceptions and behaviour?

- Yes

- No

3. The Algerian culture is

- Individualist
- Collectivist

4. The British culture is:

- Individualist
- Collectivist

5. Intercultural awareness is:

- Being aware of one's culture
- Being aware of the other's culture
- Being aware of both, or different cultures

6. What is necessary for the individual to act appropriately in a multinational context?

- Good mastery of the language
- Intercultural awareness
- Both of them

7. Great Britain is a welfare state:

- Yes
- No

8. Religion in Great Britain is

- Secular
- Nonsecular

9. Education in Great Britain is:

- Free and compulsory
- Paid and compulsory
- Free and optional

10. The Queen of the UK is

- The ruler of the UK
- Only a symbol of Britishness

11. The legal system in the UK is

- Inquisitorial
- Adversarial

12. The UK is the combination of:

- England, Scotland, Wales and Ireland
- England, Scotland And Wales
- England, Scotland, Wales and Northern Ireland

13. Which of these have shaped and impacted the UK

- Dukes of Normandy
- Civil War
- German Invasion
- Henry VIII and his six wives

14. Which of these occasions are celebrated in the UK:

- Boxing day
- Easter
- Christmas
- Guy Fawkes
- Halloween
- Independence day

15. The British people is well known of:

- Conservatism
- Sense of humour
- Vanity
- Liberality
- Hypocrisy
- Democracy

16. Sex is a Taboo in the UK

- Yes
- NO

17. The British do value

- Punctuality
- Home
- Privacy
- Sense of humour

18. The British pay attention to the table etiquette more than what do they eat:

- Yes
- No

19. Privacy is considered as a right in the UK

- Yes
- No

20. The British use a particular Metric system

- Yes
- No

21. The British do drive on the right side of the road

- Yes

- No

22. The British do not adopt the European Timing:

- Yes

- No

23. Algeria is a welfare country:

- Yes

- No

24. Religion in Algeria is

- Secular

- Nonsecular

25. Education in Algeria is:

- Free and compulsory

- Paid and compulsory

- Free and optional

26. The legal system in the Algeria is

- Inquisitorial
- Adversarial

27. Algerians are well known for their

- Generosity
- Nervosity
- Kindness
- Aggressivity

28. Algerian do highly value:

- Family
- Work
- Time
- All of them

29. Raping and adultery are Taboos in the Algerian culture

- Yes
- No

30. The Algerian Culture is different from the British one

- Yes
- NO

31. How do you react towards cultural differences

- I respect both cultures
- I humiliate the British culture
- I despise the Algerian culture

32. There is a proverb that says “Once in Rome do as Romans do”. As an Algerian in Britain

- I will act like the British people
- I will act like the Algerian
- I will mediate between the Algerian and the British

33. I like everything about the British culture

- Yes
- No

34. I respect culture differences

- Yes
- No

35. I appreciate culture differences

- Yes
- No

36. I accept culture differences

- Yes

- No

37. I can adopt some positive attitudes and behaviours from the British culture

- Yes

- No

38. I have the tendency to inquire into the British culture to understand the British behaviours and attitudes

- Yes

- No

39. I do rely on prejudices, and stereotypes while dealing with a foreigner

- Yes

- No

40. Once in the UK, I will adapt my behaviour according to what is appropriate to the British

- Yes

- No

Thank you

Appendix B

“Critical thinking handout”

This handout comprises the following:

1. Some definitions of critical thinking and its importance
 2. A chart that summarises the elements of Paul’s model for critical thinking.
 3. Elements of reasoning.
 4. Intellectual standards.
 5. Intellectual traits.
 6. Tips to assess one’s reasoning.
-

1. **Selected definitions of critical thinking:**

Critical thinking is:

“The propensity and skill to engage in an activity with reflective skepticism.” (McPeck, 1981)

“ Mental processes, strategies, and representations people use to solve problems make decisions, and learn new concepts.”

(Sternberg, 1986)

“ A skillful responsible thinking that facilitates good judgement because it:

- relies upon criteria
- is self-correcting

- is sensitive to the context.” (Lipman, 1988)

“ Purposeful, self-regulatory judgement which results in interpretation, analysis, evaluation and influences well as explanation of the evidential, conceptual, methodological, criteriological, or conceptual considerations upon which that judgement is based.”

(Facione, 1990)

“ The ability and disposition to improve one’s thinking by systematically subjecting it to intellectual self-assessment.”

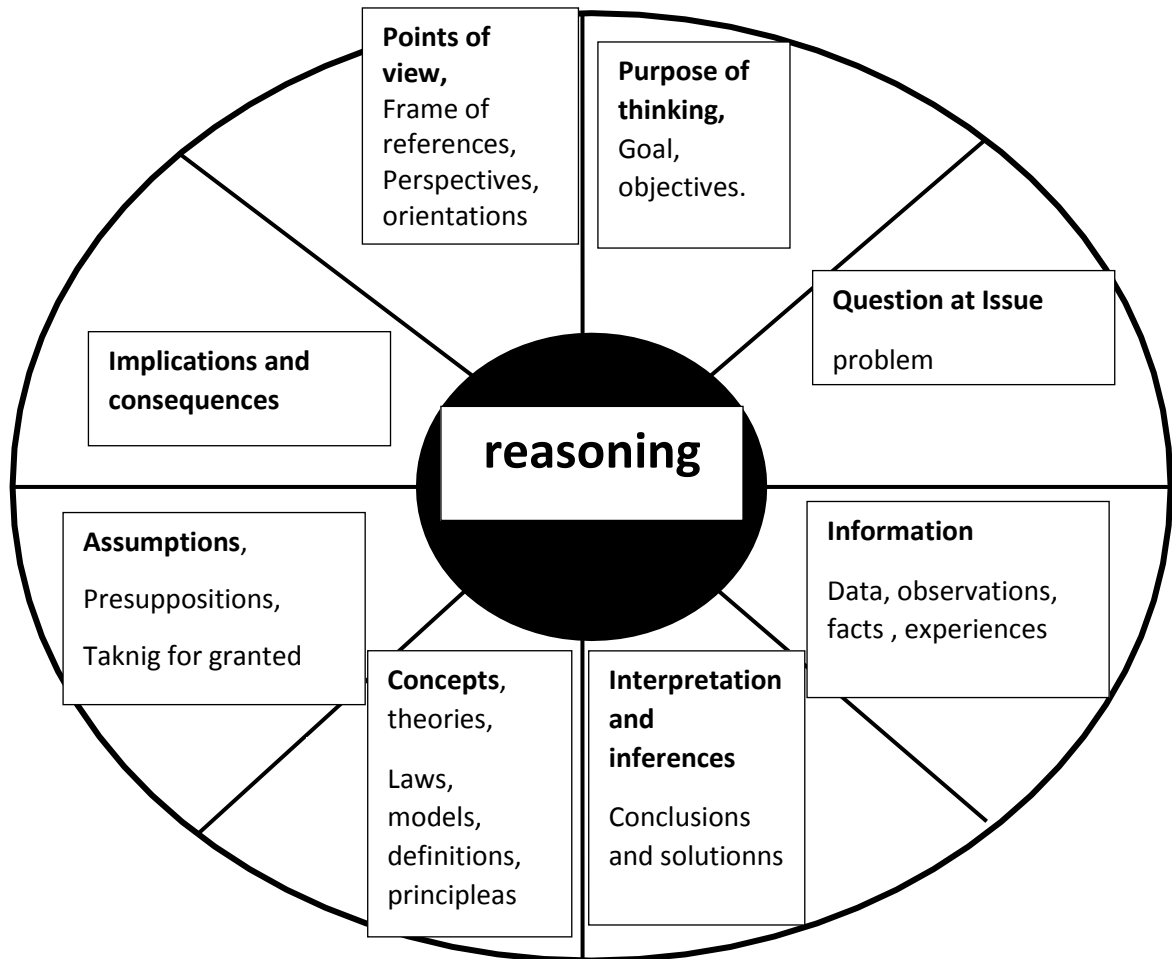
(Richard Paul, 1993)

“Seeing both sides of the issue, being open to new evidence that disconfirms your ideas, reasoning dispassionately, demanding that claims be backed by evidence, deducing and inferencing conclusions from available facts, solving problems and so forth.”

(Willingham, 2007)

2. Richard Paul ‘s model for critical thinking:

This model encompasses a set of elements of thoughts that should respect intellectual standards to generate and emanate intellectual traits. The following chart summarises the model.



Use with sensitivity to universal intellectual standards:
 Clarity--- Accuracy---Depth--- Breadth---Significance
 Precision
 Relevance

Adapted from Foundation For Critical Thinking, 2006.

3.1 Definitions of elements of thoughts:

1. PointofView(Perspective):Humanthoughtisrelationalandselective.

Itisimpossibleto understand anyperson, event,orphenomenonfrom

everyvantagepointsimultaneously.Critical thinkingrequires thatthis fact must

be taken into

account when analyzing and assessing thinking. This is not to say that human thought is

incapable of truth and objectivity, but only that human truth, objectivity, and

insight is virtually always limited and partial, virtually never total and absolute.

The hard sciences are

themselves a good example of this point, since qualitative realities are

systematically ignored in favour of quantifiable realities

2. **Purpose:** The intention, aim, or end in view of a document, discussion, activity, relationship, etc
3. **Question or Problem:** A matter, situation, or person that is perplexing or difficult to figure out, handle, or resolve.

Problems and questions can be divided into many types, including *monological*

(problems that can be solved by

reasoning exclusively within one discipline, point of view, or frame of reference) and

multilogical (problems that can be analyzed and approached from

more than one, often from conflicting points of view or frames of reference)

4. **Evidence:** The data (facts, figures, or information) on which a judgment or conclusion might be based or by which proof or probability might be established.

Critical thinkers distinguish the evidence or raw data upon which they base

their interpretations or conclusions from

the inferences and assumptions that connect data to conclusions. Uncritical

thinkers treat their conclusions as something given to them in experience, as

something they directly observe in the world. As a result, they find it difficult

to see why anyone might disagree with their conclusions.

5. Assumption: A statement accepted or supposed as true without proof or demonstration; an unstated premise or belief.

All human thought and experience are based on assumptions.

Our thought must begin with something we take to be true in a particular context.

We are typically unaware of what we

assume and therefore rarely question our assumptions.

Much of what is wrong with human thought can be found in the uncritical or

unexamined assumptions that underlie it. For example, we

often experience the world in such a way as to assume that we are observing things

just as they are, as though we were seeing the world without the filter of a point of view.

People we disagree with, of course, we recognize as *having a point of view*. One of the

key dispositions of critical thinking is the on-going sense that as humans we

always think within a perspective, that we virtually never experience things totally

and absolutistically. There is a connection, therefore, between thinking

as to be aware of our assumptions and being *intellectually humble*

6. Concept: An idea or thought, especially a generalised idea of a

thing or of a class of things. Humans think within concepts or ideas. *We*

can never achieve command over our thoughts unless we learn how to

achieve command over our concepts or ideas. Thus we must learn how to identify

the concepts or ideas we are using, contrast them with alternative concepts

or ideas, and clarify what we include and exclude by means of them. For example,

most people say they believe strongly in democracy,

but few can clarify with examples what that word does and does not imply.

7. Inference: An inference is a step of the mind, an intellectual

act by which one concludes that something is so in light of

something else's being so, or seeming to be so. If you come at me with a knife in your hand, I would probably infer that you meant to do me harm.

Inferences can be strong or weak, justified or unjustified. Inferences are based on assumption

8. Implication: A claim or truth which follows from other claims or truths.

One of the most important skills of critical thinking is the ability to distinguish between what is actually implied by a statement or situation from what may be carelessly inferred by people. Critical thinkers try to monitor their inferences to keep them in line with what is actually implied by what they know.

When speaking, critical thinkers try to use words that imply only what they can legitimately

justify. They recognize that there are established word usages which generate established implications. To say of an act that it is murder, for example, is to imply that it is intentional and unjustified.

Paul, Richard. (1995). Critical Thinking: How to Prepare Students for a Rapidly Changing World. Santa Rosa, CA: Foundation for Critical Thinking.

These elements of thoughts should fit some criteria to guarantee the quality of thinking. These criteria are called intellectual standards. To learn them efficiently, a set of questions that probe thinking is highly required.

4. Intellectual standards:

Universal intellectual standards are standards which must be applied to thinking whenever one is interested in checking the quality of reasoning about a problem, issue, or situation. To think critically entails having command of these standards. To help students learn them, teachers should pose questions which probe student thinking, questions which hold students accountable for their thinking, questions which, through consistent use by the teacher in the classroom, become internalized by students as questions they need to ask themselves. The ultimate goal, then, is for these questions to become infused in the thinking of students, forming part of their inner voice, which then guides them to better and better reasoning. While there are a number of universal standards, the following are the most significant:

- Clarity:** Could you elaborate further on that point? Could you express that point in another way? Could you give me an illustration? Could you give me an example? Clarity is a gateway standard. If a statement is unclear, we cannot determine whether it is accurate or relevant. In fact, we cannot tell anything about it because we don't yet know what it is saying. For example, the question "What can be done about the education system in America?" is unclear. In order to adequately address the question, we would need to have a clearer understanding of what the person asking the question is considering the "problem" to be. A clearer question might be "What can educators do to ensure that students learn the skills and abilities which help them function successfully on the job and in their daily decision-making?"

- **Accuracy:** Is that really true? How could we check that? How could we find out if that is true? A statement can be clear but not accurate, as in “Most dogs are over 300 pounds in weight.”
- **Precision:** Could you give me more details? Could you be more specific? A statement can be both clear and accurate, but not precise, as in “Jack is overweight.” (We don’t know how overweight Jack is, one pound or 500 pounds).
- **Relevance:** How is that connected to the question? How does that bear on the issue? A statement can be clear, accurate, and precise, but not relevant to the question at issue. For example, students often think that the amount of effort they put into a course should be used in raising their course grade. Often, however, “effort” does not measure the quality of student learning, and *when that is so*, effort is irrelevant to their appropriate grade.
- **Depth:** How does your answer address the complexities in the question? How are you taking into account the problems in the question? Is that dealing with the most significant factors? A statement can be clear, accurate, precise, and relevant, but superficial (that is, lack depth). For example, the statement “Just say No” which is often used to discourage children and teen from using drugs, is clear, accurate, precise, and relevant. Nevertheless, it lacks depth because it treats an extremely complex issue, the pervasive problem of drug use among young people, superficially. It fails to deal with the complexities of the issue.
- **Breadth:** Do we need to consider another point of view? Is there another way to look at this question? What would this

look like from a conservative standpoint? What would this look like from the point of view of . . . ? A line of reasoning may be clear, accurate, precise, relevant, and deep, but lack breadth (as in an argument from either the conservative or liberal standpoints which gets deeply into an issue, but only recognizes the insights of one side of the question).

- **Logic:** Does this really make sense? Does that follow from what you said? How does that follow? But before you implied this and now you are saying that, I don't see how both can be true. When we think, we bring a variety of thoughts together into some order. When the combination is not mutually supporting, is contradictory in some sense, or does not "make sense," the combination is "not logical."
- **FAIRNESS:** Do I have a vested interest in this issue? Am I sympathetically representing the viewpoints of others? Human think is often biased in the direction of the thinker - in what are the perceived interests of the thinker. Humans do not naturally consider the rights and needs of others on the same plane with their own rights and needs. We therefore must actively work to make sure we are applying the intellectual standard of fairness to our thinking. Since we naturally see ourselves as fair even when we are unfair, this can be very difficult. A commitment to fairmindedness is a starting place.

Paul, R. and Elder, L. (October 2010). Foundation For Critical Thinking, online at website: www.criticalthinking.org

5. Valuable Intellectual Traits:

- **Intellectual Humility:** Having a consciousness of the limits of one's knowledge, including a sensitivity to circumstance in which one's native egocentrism is likely to function self-deceptively; sensitivity to bias, prejudice, and limitations of one's viewpoint.

Intellectual humility depends on recognizing that one should not claim more than one actually knows. It does not imply spinelessness or submissiveness.

It implies the lack of intellectual pretentiousness, boastfulness, or conceit, combined with insight into the logical foundations, or lack of such foundations, of one's beliefs.

- **Intellectual**

Courage: Having a consciousness of the need to face and fairly address ideas, beliefs, or viewpoints

toward which we have strong negative emotions and to which we have not given a serious hearing. This courage is

connected with the recognition that ideas considered dangerous or absurd are sometimes rationally justified (in whole or in part) and that conclusions and beliefs inculcated in us are sometimes false or misleading. To determine for ourselves which is which, we

must not passively and uncritically "accept" what we have "learned." Intellectual courage comes into play here, because inevitably we will

come to see some truth in some ideas considered dangerous and

absurd, and distortion or falsity in some ideas strongly held in our social group. We need co-

urage to be true to our own thinking in such circumstances. The penalties for non-conformity can be severe.

- **Intellectual**

Empathy: Having a consciousness of the need to imaginatively put oneself in the place of

others in order to genuinely understand them, which requires the consciousness of our egocentric tendency to identify truth with our immediate perceptions of long-standing thought or belief. This trait correlates with the ability to reconstruct accurately the viewpoints and reasoning of others and to reason from premises, assumptions, and ideas other than our own. This trait also correlates with the willingness to remember occasions when we were wrong in the past despite intense convictions that we were right, and with the ability to imagine our beings similarly deceived in a case-at-hand.

- **Intellectual Integrity:** Recognition of the need to be true to one's own thinking; to be consistent in the intellectual standards one applies; to hold one's self to the same rigorous standards of evidence and proof to which one holds one's antagonists; to practice what one advocates for others; and to honestly admit discrepancies and inconsistencies in one's own thought and action.
- **Intellectual Perseverance:** Having a consciousness of the need to use intellectual insights and truths in spite of difficulties, obstacles, and frustrations; firm adherence to rational principles despite the irrational opposition of others; a sense of the need to struggle with confusion and unsettled questions over an extended period of time to achieve deeper understanding or insight.
- **Faith in Reason:** Confidence that, in the long run, one's own higher interests and those of humankind at large will be best served by giving the freest play to reason, by encouraging people to come to their own conclusions by developing their own rational faculties; faith that, with proper encouragement and cultivation, people can learn to think for themselves,

to form rational viewpoints, draw reasonable conclusions, think coherently and logically, persuade each other by reason and become reasonable persons, despite the deep-seated obstacles in the native character of the human mind and in society as we know it.

- **Fairmindedness:** Having a consciousness of the need to treat all viewpoints alike, without reference to one's own feelings or vested interests, or the feelings or vested interests of one's friends, community or nation; implies adherence to intellectual standards without reference to one's own advantage or the advantage of one's group.
-

Valuable intellectual virtues (September 2014). Foundation for critical thinking, online at website: www.criticalthinking.org

6. Tips that could enable learners to assess their thinking:

1) All reasoning has a PURPOSE.

- Take time to state your purpose clearly.
- Distinguish your purpose from related purposes.
- Check periodically to be sure you are still on target.
- Choose significant and realistic purposes.

2) All reasoning is an attempt to FIGURE something out, to settle some QUESTION, solve some PROBLEM.

- Take time to state the question at issue clearly and precisely.
- Express the question in several ways to clarify its meaning and scope.

- Break the question into sub-questions.
- Identify if the question has one right answer, is a matter of mere opinion, or requires reasoning from more than one point of view.

3) All reasoning is based on ASSUMPTIONS.

- Clearly identify your assumptions and determine whether they are justifiable.
- Consider how your assumptions are shaping your point of view.

4) All reasoning is done from some POINT OF VIEW.

- Identify your point of view.
- Seek other points of view and identify their strengths as well as weaknesses.
- Strive to be fair-minded in evaluating all points of view.

5) All reasoning is based on DATA, INFORMATION, & EVIDENCE.

- Restrict your claims to those supported by the data you have.
- Search for information that opposes your position as well as information that supports it.
- Make sure that all information used is clear, accurate, and relevant to the question at issue.
- Make sure you have gathered sufficient information.

6) All reasoning is expressed through, and shaped by, CONCEPTS and IDEAS.

- Identify key concepts and explain them clearly.
- Consider alternative concepts or alternative definitions to concepts.
- Make sure you are using concepts with care and precision.

7) All reasoning contains INFERENCES or INTERPRETATIONS by which we draw CONCLUSIONS and give meaning to data.

- Infer only what the evidence implies.
- Check inferences for their consistency with each other.
- Identify assumptions which lead you to your inferences.

8) All reasoning leads somewhere or has IMPLICATIONS and CONSEQUENCES.

- Trace the implications and consequences that follow from your reasoning.
- Search for negative as well as positive implications.
- Consider all possible consequences.

Paul, R. and Elder, L. (April 1997). Foundation for Critical thinking, online at website: www.criticalthinking.org

Appendix C

“Progress test 1”

Dear student,

Would you please answer the questions below appropriately to help us complete our research on intercultural awareness. Information provided will be used only for the sake of our study and will remain anonymous.

Thank you.

Student No.:

I/ Read carefully the following definitions of culture then answer the questions:

“Culture is that complex whole which includes knowledge, belief, art, morals, law customs and any other capabilities and habits acquired by man as a member of society.”

(Tyler,1870)

“Culture is the collective programming of the mind which distinguishes members of one group or category of people from another.’

(Hofstede, 1994)

“ Culture is a set of attitudes, values, beliefs and behaviours shared by a group of people, but different for each individual, communicated from one generation to the next.”

(Matsumoto, 1996)

“ Culture is 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 each member’s behaviour and his/her interpretations of the ‘meaning’ of other people’s behaviour.” (Spencer- Oatey, 2008)

Questions:

1. Identify clearly the elements of culture and give examples.

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2. What are the key features of culture?

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3. Construct an overall definition that encompasses all elements of culture.

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4. What is the impact of a given culture on its members?

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5. Name some symbols of the Algerian and the British culture.

Algerian symbols	British symbols

II/ Use examples to explain the differences between the individualist culture in Britain and collectivist culture in Algeria.

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IV/ Name some factors that influence the British sense of identity.

- 1..... 2.....
- 3..... 4.....
- 5..... 6.....
- 7..... 8.....
- 9..... 10.....

V/ To which extent are these factors different from those of the Algerian sense of identity?

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Thank you.

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IV/ Is Algeria a welfare country? Identify precisely the problems that could face the welfare country?

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V/ Describe the Algerian media and compare between the British and the Algerian media.

Appendix C “continued”

Progress test 3

Dear student,

Would you please answer the questions below appropriately to help us complete our research on intercultural awareness. Information provided will be used only for the sake of our study and will remain anonymous.

Thank you.



Student No.:



I/ In what ways is the political system in GB different from that of Algeria?

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II/ What is the exact role of the Queen and the Prime Minister in ruling GB?

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III/ Describe briefly the British parliament.

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IV/ Evaluate the single-member constituencies?

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V/ What are the disadvantages if any of the Algerian elections?

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Thank you.

Progress test 4

Dear student,

Would you please answer the questions below appropriately to help us complete our research on intercultural awareness. Information provided will be used only for the sake of our study and will remain anonymous.

Thank you.

Student No.:

I/ How is 'home' essential to the British and to which extent do they value cosiness?

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II/ Is the role of estate agents in GB the same as in Algeria?

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III/ To which extent is 'transport' in GB different from that in Algeria?

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IV/Describe the relationship that links GB and the rest of the World.

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2- Fill in the following table:

	1.The Algerian Culture	2.The British Culture
1. Type of culture		
2. The overall characteristics of Culture		
3. Mode of thinking		
4. Religion		
5. Education		
6. Legal system		
7. Government		

8. Welfare		
9. Special occasions		
10. Taboos		
11. Attitudes towards: sex, privacy, home, work, time, and family		
12. Attitudes towards: nature, animals, conservatism, formality and informality.		
13. System of measurement		
14. Driving		
15. Food and table etiquettes		

16. Historical events		
17. Symbols		
18. Geographical location		
19. Man and woman		
20. Multiculturality		

3- Tick appropriately:

Statement	yes	no
1. Inquire into the British culture to understand the differences in behaviours, values and styles		
2. Take the British culture into account while behaving, once I am in GB		
3. Adapt your behaviour according to what is considered 'Appropriate in GB		
4. Suspend prejudices and stereotypes		
5. Appreciate cultural differences		
6. Accept cultural differences		
7. Respect cultural differences		

8. Know more about other cultures		
9. Adopt positive behaviours and attitudes from other cultures		
10. Act without despising your culture neither the foreign one		

Thank you.

Appendix E

Opinionnaire

1. To which extent was the model of Richard Paul for Critical thinking easy, understandable and comprehensible?
2. How does it impact your critical thinking and To which extent does the latter help you to develop your cultural and intercultural awareness?
3. How does critical thinking impact your academic achievement in CCL module other modules?
4. Identify how critical thinking could enhance the quality of your reasoning?
5. “Being a critic of your thoughts”, does it help you to improve the quality of your life and to select the appropriate behaviour?

Appendix F

” CCL Content ”

Department of English, Batna -2 University

Module: CULTURE AND CIVILISATION OF LANGUAGE (CCL)

Academic year: 2016/2017

Level: 1st year

I/ The British culture and civilisation:

Lecture	Title
Part A	
01	Defining concepts
02	Country and people
03	History
04	Identity
05	Attitudes
06	Food and table mannerism
Part B	
01	Religion
02	Education
03	Welfare
04	Economy and everyday life
05	Media
Part C	
01	Political life

02	The Monarchy
03	The government
04	The parliament
05	Election
Part D	
01	Law
02	Housing
03	Transportation
04	International relations
05	Holidays and special occasions Election

Adapted from Britain for learners of English (2001)

Appendix G

“Subtests of critical thinking skills”

Subtest 01:

Read the following definitions, then identify the main characteristics of critical thinking.

Author	Definition of Critical Thinking
Norris (1985),	“rationally deciding what to do or believe.” (p. 40).
Sternberg (1986)	“the mental processes, strategies, and representations people use to solve problems, make decisions, and learn new concepts” (p. 3).
Halpern (1985/2013)	“the use of those cognitive skills or strategies that increase the probability of a desirable outcome” (p.8)
Paul (1993)	thinking about your thinking while you’re thinking to make your thinking better” (p. 91)
Paul, (1993)	“a unique kind of purposeful thinking in which the thinker systematically and habitually imposes criteria and intellectual standards upon the thinking, taking charge of the construction

	of thinking, guiding the construction of the thinking according to the standards, assessing the effectiveness of the thinking according to the purpose, the criteria, and the standards. (p. 21)
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Subtest 02:

Read the following, then sort out the different skills and dispositions of critical thinking.

What's the difference between a skill and a disposition?

A skill is something a person can do, like reading, swimming, singing, or thinking.

Skills are more or less well developed within the range of a person's abilities. A person may have the ability to play the piano, but not have developed his or her skill at playing the piano.

A disposition (attribute, disposition) is a habitual inclination, like being loving, trustworthy, open-minded, or, on the negative side, biased, imprudent, or cowardly.

A person may or may not be disposed to use some of their skills. A person, for example, might be skilled at painting walls and woodwork, but not be inclined to take on that chore.

We can test a person's skills by asking them to perform tasks that require the use of those skills. We can assess a person's disposition by asking the person about their beliefs, preferences, and values. This is not to say that creating and validating these kinds of tests and measures does not, itself, require a good deal of skill, and knowledge.

Retrieved from <https://www.insightassessment.com/FAQ/FAQs-General-Critical-Thinking/What-s-the-difference-between-a-skill-and-a-disposition> (Sep,2016) The California Academic Press LLC, San Jose, CA., USA, Insight Assessment - a division of California Academic Press

	Skill	Disposition
Analyzing Arguments, Claims, Or Evidence		
Making Inferences Using Inductive Or Deductive Reasoning		
Fair-Mindedness		
The Desire To Be Well-Informed		
Judging Or Evaluating		
Flexibility		
Answering Questions For Clarification		
Interpreting And Explaining		
Identifying Assumptions		
Defining Terms		
Open-Mindedness		
The Propensity to Seek Reason		
Inquisitiveness		
Reasoning		

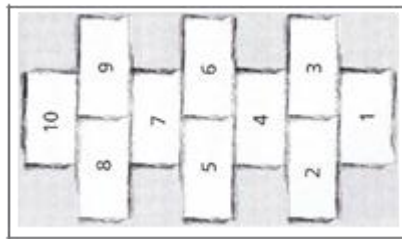
Subtest 3:

Read the following passages

Hopping Around

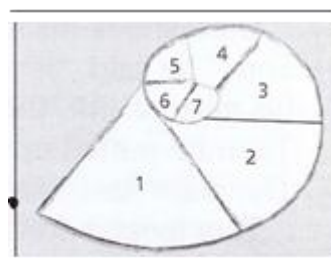
Hopscotch is a very old game. It usually uses a puck, such as a stone, and a pattern that players hop through. Here are different versions to play.

Scotch-Hoppers Children in England and Scotland play this game with a stone. Throw the stone into Box 1. Hop over Box 1 and through the pattern. On the way back, hop into Box 1, hop out. Then, toss the puck into Box 2, and pick up the stone, and so on. If your stone enters the wrong box, start over! The first player to throw the stone into each box and hop through the whole pattern wins.

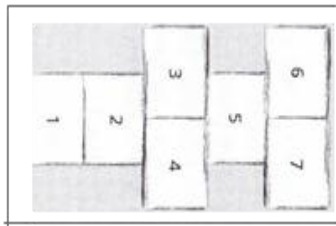


Escargot is the French word for "snail." For this game, the pattern looks like a snail.

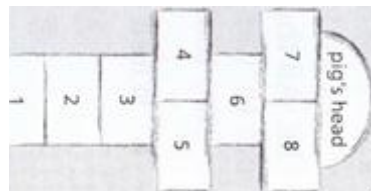
No puck is used. Players hop through the pattern on one foot. You may rest in the center on both feet. After resting, hop back through the pattern and out. If you finish the pattern without stepping on a line, write your name in a space. No other player may land in that space. At the end, the player who owns the most spaces



Pele Children play Pele on the island of Aruba with a stone or coin. Throw the puck into the first box and hop into Box 2. Next, hop up to the top of the pattern and turn around. Then, come back to Box 2, and pick up the puck in Box1. Hop over Box 1 and out of the pattern. Next, throw the puck into Box 2 and start again. If you make a mistake, you lose your turn. The first player to hop through the pattern wins



Gat Fei Gei In this Chinese version of hopscotch, the puck is a piece of roof tile. At the top is the pig's head. Toss the puck into the pig's head and hop through the pattern. When you reach boxes 7 and 8, spin around and pick up the puck from behind. If you hop through the pattern without making a mistake, pick a box and write your name in it. No one else can land in that box! The player who owns the most boxes wins.



Retrieved from : <http://kellychesternonfictiontext.weebly.com/lesson-2-identifying-text-structures-and-authors-purpose-in-nonfiction.html>

- What do you understand from each passage?
- What is the overall purpose of all passages?

Subtest 4:

Tick appropriately

	Clarity	Accuracy	precision	Fairness	Relevance
Critical thinking is a mode of reasoning.					
Q: Would you like to eat something? A: Yes.					
His blood pressure is high					
All 1.73 tall women are ugly					
Law regulations, crime are pertaining to the legal system.					
Q: Are you ill? A: I am not satisfied.					
I hate Blacks.					
Critical thinking involves					

skilful judgment.					
Q:What do you like to eat? A: I like reading books					
Research demonstrate that women are less intelligent that men.					

Subtest 5:

Read the passages below, then identify how information are structured in each passage.

1: This morning was crazy. My alarm clock was set for PM instead of AM, so I woke up really late. I just threw on some clothes and ran out the door. I rode my bike as fast as I could and thought that I was going to be late for sure, but when I got there everyone was outside and there were firetrucks all lined up in front of school. I guess somebody pulled the fire alarm before class started. It worked out though, because nobody really noticed or minded that I was tardy.

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Why?

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2: Apples and oranges are both fruits, which means that they have seeds inside of them. Each has a skin, but orange skins are thick and easy to peel. Apple skins are thinner and

do not peel easily. Oranges also contain more acid than apples, but both fruits are delicious.

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Why?

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3: It seems like there has been a surge in teen pregnancies these days. Teen pregnancies make it very difficult for young mothers to pursue their dreams and meet the demands of an infant. Fortunately, most teen pregnancies can be easily prevented by using birth control; however, even birth control is not 100% effective. The most effective way to prevent teen pregnancies is abstinence, which is 100% effective.

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Why?

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4: Volcanoes are a feared and destructive force for good reason. A volcano is like a pressure valve for the inner earth, but they can also be very beautiful. One part of the volcano that people rarely see is the magma chamber. The magma chamber is way beneath the Earth's bed rock. It is tremendously hot. Running from the magma chamber to the crater of the volcano is the conduit. The conduit connects the magma chamber to the outer world. At the top of the volcano is the crater. This is where the magma exits. Volcanoes are a beautiful yet dangerous natural phenomenon.

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Why?

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5: Many people think that they can get sick by going into cold weather improperly dressed; however, illnesses are not caused by temperature- they are caused by germs. So while shivering outside in the cold probably won't strengthen your immune system, you're more likely to contract an illness indoors because you will have a greater exposure to germs.

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Why?

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Retrieved from: <http://www.ereadingworksheets.com/text-structure/>

Subtest 06

Examine the following from your own cultural perspective:

Good Luck

- Black cat : lucky to meet a black cat.
- Lucky to touch wood. We touch; knock on wood, to make something come true.
- Lucky to find a clover plant with four leaves.
- White heather is lucky.
- A horseshoe over the door brings good luck. But the horseshoe needs to be the right way up. The luck runs out of the horseshoe if it is upside down.
- Catch falling leaves in Autumn and you will have good luck. Every leaf means a lucky month next year.
- Cut your hair when the moon is waxing and you will have good luck.
- Putting money in the pocket of new clothes brings good luck.

Bad Luck

- **Unlucky to walk underneath a ladder.**
- **Seven years bad luck to break a mirror. The superstition is supposed to have originated in ancient times, when mirrors were considered to be tools of the gods.**
- **Unlucky to see one magpie, lucky to see two, etc..**
- **Unlucky to spill salt. If you do, you must throw it over your shoulder to counteract the bad luck.**
- **Unlucky to open an umbrella indoors.**
- **The number thirteen is unlucky. Friday the thirteenth is a very unlucky day. Friday is considered to be an unlucky day because Jesus was crucified on a Friday.**
- **Unlucky to put new shoes on the table.**
- **Unlucky to pass someone on the stairs.**

Retrieved from : <http://projectbritain.com/superstitions.htm>

Subtest 7

Identify the similarities between the following:

- **PC and mobile phone.**
- **Critical thinking and analytical thinking**

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Subtest 8:

Determine the difference between the following:

- **Critical thinking / dogmatic thinking**

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- **Accuracy/ Precision**

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- **Thinking / Reasoning**

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- **Animal / human being**

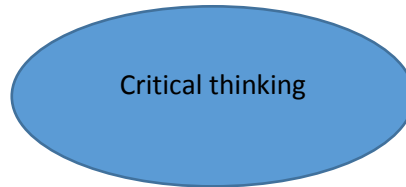
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- **Deduction and induction**

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Subtest 9

Draw a mind map that summarises all elements pertaining to critical thinking as suggested by various researchers.



Subtest 10

Assess the provided documents according to the following criteria.

Article/Book	Author's credentials	Documentation used by the author	Timelines	Scholarly journals/ popular magazines
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1.				
2.				

Subtest 11

Read the following passages:

Which of the descriptions is objective? Why

1: A Flat-Coat Retriever, our sweet dog Wyatt greets us with his dance at the door and wagging tail. His big brown eyes seem to smile matching his panting mouth; he wants to be petted and talked to immediately when we come home. Sitting on the couch, he will gently put his front paws on your lap and lay his head between your arm and leg; it's his hug and one that he seems to need from us daily. His hair is soft and a little coarse like Easter grass. He isn't pushy about getting petted, but will lay at our feet and look up sadly at us, breathing a deep sigh as if to say, "I guess I can wait a little longer for you to pet me." We love our easy-going dog, despite his bad habit of sleeping on my son's bed.

Description:.....

Why?.....

....

2: My male dog Wyatt is a Flat-Coat Retriever. Standing 26" tall and weighing 51 pounds, he looks like a Golden Retriever with black hair. He has triangle-shaped ears that flop down to his jawline. His eyes are dark brown like a walnut. His hair's texture is soft with a slight curl, feeling much like Easter grass. His tail is shaped like a sickle, a hand-held farming tool used to cut wheat or long grass. Wyatt wags it on walks, when people come to the door, when we talk in funny voices, pull out his food, and play tug-o-war with him. His disposition is mellow and only gets excitable when visitors come, we say, "Walk" and if someone is eating bacon or licking a spoonful of peanut butter. He sleeps curled up like a donut on my 4th-grade son's bed.

Description:.....

Why?.....

.....

Retrieved from: <https://ahsmrsdavis.wikispaces.com/Subjective+description>.

Subjective description

Appendix H

“Reliability of Pre-test, Post-test and Progressive tests”

1. Reliability statistics of pre-test

Cronbach Alpha	Items
,920	40

2. Reliability Statistics of Progressive tests

Cronbach Alpha	Cronbach Alpha based on standardized items	Items
,833	,831	4

3. Reliability statistics of post-test

Alpha de Cronbach	Items
,846	4

Appendix I

Subtests and global test about Paul's Model for critical thinking

Subtest 12

Identify the main elements of thoughts and explain them briefly

Subtest 13:

Identify the intellectual standards and question them.

Global Test E:

Answer the following questions

1. Define and identify the usefulness of critical thinking

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3. Analyse Paul's model and accurately find its usefulness.

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4. In your own words, explain the intellectual traits.

Intellectual trait	Description

5. Evaluate the benefits of intellectual standards.

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Appendix J

Global tests

Global Test A

Read the text carefully.

When was the last time you read a book or a substantial magazine article? Do your daily reading habits centre around tweets, Facebook updates, or the directions on your instant oatmeal packet? If you are one of the countless people who do not make a habit of reading regularly, you might be missing out: reading has a significant number of benefits, and just a few benefits of reading are listed below.

1. Mental Stimulation

Studies have shown that staying mentally stimulated can slow the progress of (or possibly even prevent) Alzheimer's and dementia, since keeping your brain active and engaged, prevents it from losing power. Just like any other muscle in the body, the brain requires exercise to keep it strong and healthy, so the phrase "use it or lose it" is particularly apt when it comes to your mind. Doing puzzles and playing games such as chess have also been found to be helpful with cognitive stimulation.

2. Stress Reduction

No matter how much stress you have at work, in your personal relationships, or countless other issues faced in daily life, it all just slips away when you lose yourself in a great story. A well-written novel can transport you to other realms, while an engaging article will distract you and keep you in the present moment, letting tensions drain away and allowing you to relax.

3. Knowledge

Everything you read fills your head with new bits of information, and you never know when it might come in handy. The more knowledge you have, the better-equipped you are to tackle any challenge you'll ever face. Additionally, here's a bit of food for thought: should you ever find yourself in dire circumstances, remember that although you might lose everything else—your job, your possessions, your money, even your health—knowledge can never be taken from you.

4. Vocabulary Expansion

This goes with the above topic: the more you read, the more words you gain exposure to, and they will inevitably make their way into your everyday vocabulary. Being articulate and well-spoken is of great help in any profession, and knowing that you can speak to higher-ups with self-confidence can be an enormous boost to your self-esteem. It could even aid in your career, as those who are well-read, well-spoken, and knowledgeable on a variety of topics tend to get promotions more quickly (and more often) than those with smaller vocabularies and lack of awareness of literature, scientific breakthroughs, and global events. Reading Books is also vital for learning new languages, as non-native speakers gain exposure to words used in context, which will ameliorate their own speaking and writing fluency.

5. Memory Improvement

When you read a book, you have to remember an assortment of characters, their backgrounds, ambitions, history, and nuances, as well as the various arcs and subplots that weave their way through every story. That is a fair bit to remember, but brains are marvellous things and can remember these things with relative ease. Amazingly enough, every new memory you create forges new synapses (brain

pathways)and strengthens existing ones, which assists in short-term memory recall as well as stabilising moods. How cool is that?

6. Stronger Analytical Thinking Skills

Have you ever read an amazing mystery novel, and solved the mystery yourself before finishing the book? If so, you were able to put critical and analytical thinking to work by taking note of all the details provided and sorting them out to determine “whodunnit”. That same ability to analyse details also comes in handy when it comes to critiquing the plot; determining whether it was a well-written piece, if the characters were properly developed, if the storyline ran smoothly, etc. Should you ever have an opportunity to discuss the book with others, you’ll be able to state your opinions clearly, as you’ve taken the time to really consider all the aspects involved.

7. Improved Focus and Concentration

In our Internet-crazed world, attention is drawn in a million different directions at once as we multi-task through every day. In a single 5-minute span, the average person will divide their time between working on a task, checking email, chatting with a couple of people (via g-chat, Skype, etc.), keeping an eye on Twitter, monitoring their smartphone, and interacting with co-workers. This type of ADD-like behaviour causes stress levels to rise, and lowers our productivity. When you read a book, all of your attention is focused on the story—the rest of the world just falls away, and you can immerse yourself in every fine detail you’re absorbing. Try reading for 15-20 minutes every day and you will be surprised at how much more focused you become.

8. Better Writing Skills

This goes hand-in-hand with the expansion of your vocabulary: exposure to published, well-written work has a noted effect on one's own writing, as observing the cadence, fluidity, and writing styles of other authors will invariably influence your own work. In the same way that musicians influence one another, and painters use techniques established by previous masters, so do writers learn how to craft prose by reading the works of others.

9. Tranquility

In addition to the relaxation that accompanies reading a good book, it's possible that the subject you read about can bring about immense inner peace and tranquility. Reading spiritual texts can lower blood pressure and bring about an immense sense of calm, while reading self-help books has been shown to help people suffering from certain mood disorders and mild mental illnesses.

10. Free Entertainment

Though many of us like to buy books so we can annotate them and dog-ear pages for future reference, they can be quite pricey. For low-budget entertainment, you can visit your local library and bask in the glory of the countless tomes available there for free. Libraries have books on every subject imaginable, and since they rotate their stock and constantly get new books, you'll never run out of reading materials. If you happen to live in an area that doesn't have a local library, or if you're mobility-impaired and can't get to one easily, most libraries have their books available in PDF or ePub format so you can read them on your e-reader, iPad, or your computer screen. There are also many sources online where you can download free e-books, so go hunting for something new to read! There's a reading genre for every literate person on the planet, and whether your tastes lie in classical literature,

poetry, fashion magazines, biographies, religious texts, young adult books, self-help guides, street lit, or romance novels, there's something out there to capture your curiosity and imagination. Step away from your computer for a little while, crack open a book, and replenish your soul for a little while.

Retrieved from:

https://static1.squarespace.com/static/52eec360e4b0c81c80749630/t/55e3434ce4b0a2a7099e2dce/1440957260230/AoW+1516_03+Benefits+of+Reading.pdf

Questions:

1. Give a title to the text.
2. Identify the main benefits of reading
3. Sort out benefits that share common points and categorise them under one category.

Global Test B

Read the text below.

WHAT IS READING?

Reading is a skill which enables us to get a message; recognizing the written words (written symbols); getting (understanding) the meaning; used to teach pronunciation; grasping information from texts. Reading is a complex activity that involves both perception and thought. Reading consists of two related processes: word recognition and comprehension. Word recognition refers to the process of perceiving how written symbols correspond to one's spoken language. Comprehension is the process of making sense of words, sentences and connected text. Readers typically make use of background knowledge, vocabulary, grammatical knowledge, experience with text and

other strategies to help them understand written text. There are the following types of reading and the corresponding types of activities to develop the corresponding reading skills:

Skimming reading is reading to confirm expectations; reading for communicative tasks. General reading or scanning is reading to extract specific information; reading for general understanding. Researching reading is reading for complete understanding; reading for detailed comprehension (information; function and discourse).

Skimming is the most rudimentary type of reading. Its object is to familiarize you as quickly as possible with the material to be read.

Scanning is a skill that requires that you read quickly while looking for specific information. To scan a reading text, you should start at the top of the page and then move your eyes quickly toward the bottom. Generally, scanning is a technique that is helpful when you are looking for the answer to a known question.

Close reading is the most important skill you need for any form of literary studies. It means paying especially close attention to what is printed on the page. Close reading means not only reading and understanding the meanings of the individual printed words, but also involves making yourself sensitive to all the nuances and connotations of language as it is used by skilled writers.

Retrieved from: http://www.e-osnova.ru/PDF/osnova_10_0_696.pdf

Question:

Analyse the structure of the text. Then, depict its main objectives.

Global Test C

- Reading is like any other human proficiency—practice matters. Voluntary, engaged reading, in school and out, is powerfully linked to high levels of proficiency.” (Allington 2012)
- “It is during successful, independent reading practice that students consolidate their reading skills and strategies and come to own them. Without extensive reading practice, reading proficiency lags.” (Allington 2012)
- Students who read widely and frequently are higher achievers than students who read rarely and narrowly. (Guthrie 2008; Atwell 2007).
- Increased frequency, amount, and diversity of reading activity increases background knowledge and reading achievement. (Worthy and Roser 2010; Guthrie et al. 2008).
- Providing student choice and creating responsive classroom environments with links to real-life experiences and lots of opportunities to talk about texts helps kids build communities around books, bolster self-confidence, and stay engaged. (Guthrie 2008).

Retrieved from : <http://afterschoolalliance.org/documents/Afterschool-Literacy-Brief.pdf>

Read the above quotations. Then, synthesise the advantages of reading for students.

Global Test D

Evaluate the document, taking into account the following

Author's credentials	Documentation used by the author	Timelines	Scholarly journals/ popular magazines	<u>Clarity</u>	Relevance	Accuracy

Appendix K

“Scoring Rubric”

Scoring rubric meant to assess students responses to progress test’s questions

Score	Description
0: No Response	Task not accomplished
1: Weak	Lack of cultural knowledge, inability to reflect one’s culture, mistakes pertaining to writing.
2: Needs improvement	Correct cultural knowledge, inappropriate employment and deficiencies in selecting the necessary information, mistakes pertaining to writing
3: Above average	Correct cultural knowledge, flexibility in analysing and reflecting one’s culture, few mistakes pertaining to grammar
4: Excellent	Perfect employment of the correct cultural knowledge in a very precise way, ability to analyse and probe one’s culture elements, Error free

Appendix L

"Observation Scheme"

Act	How many times does it occur	Total																														
➤ Questioning	<table border="1" style="width: 100%; height: 100%; border-collapse: collapse;"> <tr><td> </td><td> </td><td> </td><td> </td><td> </td><td> </td><td> </td><td> </td><td> </td><td> </td></tr> <tr><td> </td><td> </td><td> </td><td> </td><td> </td><td> </td><td> </td><td> </td><td> </td><td> </td></tr> <tr><td> </td><td> </td><td> </td><td> </td><td> </td><td> </td><td> </td><td> </td><td> </td><td> </td></tr> </table>																															
➤ Elaboration and illustration through relevant examples	<table border="1" style="width: 100%; height: 100%; border-collapse: collapse;"> <tr><td> </td><td> </td><td> </td><td> </td><td> </td><td> </td><td> </td><td> </td><td> </td><td> </td></tr> <tr><td> </td><td> </td><td> </td><td> </td><td> </td><td> </td><td> </td><td> </td><td> </td><td> </td></tr> <tr><td> </td><td> </td><td> </td><td> </td><td> </td><td> </td><td> </td><td> </td><td> </td><td> </td></tr> </table>																															
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➤ Bias, stereotypes, prejudice	<table border="1" style="width: 100%; height: 100%; border-collapse: collapse;"> <tr><td> </td><td> </td><td> </td><td> </td><td> </td><td> </td><td> </td><td> </td><td> </td><td> </td></tr> <tr><td> </td><td> </td><td> </td><td> </td><td> </td><td> </td><td> </td><td> </td><td> </td><td> </td></tr> <tr><td> </td><td> </td><td> </td><td> </td><td> </td><td> </td><td> </td><td> </td><td> </td><td> </td></tr> </table>																															

Appendix M

“Initial and Final Test of critical thinking”

Initial test

Complete the following:

Critical thinking is

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Critical thinking involves

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.....

Critical thinking is similar to analytical thinking

.....because.....
.....
.....
.....

We think critically to

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Final Test

Read Carefully

Thinking: Types, Development and Tools| Psychology

Article Shared by Reshma S

Introduction to Thinking:

Cognitive abilities like thinking, reasoning and problem-solving may be considered to be some of the chief characteristics which distinguish human beings from other species including the higher animals. The challenges and problems faced by the individual or by society, in general are solved through series of efforts involving thinking and reasoning. The powers of thinking and reasoning may thus be considered to be the essential tools for the welfare and meaningful existence of the individual as well as society.

A. Thinking:

1. Ross: "Thinking is a mental activity in its cognitive aspect or mental activity with regard to psychological aspects".
2. Garrett: "Thinking is a behaviour which is often implicit and hidden and in which symbols are ordinarily employed".

3. Gilmer: "Thinking is a problem-solving process in which we use ideas or symbols in place of overt activity".

4. Mohsin: "Thinking is an implicit problem-solving behaviour".

Types of Thinking:

Thinking can be classified as follows:

1. Perceptual or Concrete Thinking:

This is the simplest form of thinking the basis of this type is perception, i.e. interpretation of sensation according to one's experience. It is also called concrete thinking as it is carried out on the perception of actual or concrete objects and events.

2. Conceptual or Abstract Thinking:

Here one makes use of concepts, the generalized objects and languages, it is regarded as being superior to perceptual thinking as it economizes efforts in understanding and problem-solving.

3. Reflective Thinking:

This type of thinking aims in solving complex problems, thus it requires reorganization of all the relevant experiences to a situation or removing obstacles instead of relating with that experiences or ideas.

This is an insightful cognitive approach in reflective thinking as the mental activity here does not involve the mechanical trial and error type of efforts.

In this type, thinking processes take all the relevant facts arranged in a logical order into an account in order to arrive at a solution of the problem.

4. Creative Thinking:

This type of thinking is associated with one's ability to create or construct something new, novel or unusual. It looks for new relationships and associations to describe and interpret the nature of things, events and situations. Here the individual himself usually formulates the evidences and tools for its solution. For example; scientists, artists or inventors. Skinner, the famous psychologist says creative thinking means that the prediction and inferences for the individual are new, original, ingenious and unusual. The creative thinker is one who expresses new ideas and makes new observations, new predictions and new inferences.

5. Critical Thinking:

It is a type of thinking that helps a person in stepping aside from his own personal beliefs, prejudices and opinions to sort out the facts and discover the truth, even at the expense of his basic belief system. Here one resorts to set higher cognitive abilities and skills for the proper interpretation, analysis, evaluation and inference, as well as explanation of the gathered or communicated information resulting in a purposeful unbiased and self-regulatory judgement.

An ideal thinker is habitually inquisitive, well-informed, open-minded, flexible, fair-minded in evaluation, free from personal bias and prejudices, honest in seeking relevant information, skilled in the proper use of the abilities like interpretation, analysis, synthesis, evaluation and drawing conclusion and inferences, etc.

The critical thinking is of a higher order well-disciplined thought process which involves the use of cognitive skills like conceptualization, interpretation, analysis, synthesis and evaluation for arriving at an unbiased, valid and reliable judgment of the gathered or communicated information or data as a guide to one's belief and action.

. Non-directed or Associative Thinking:

There are times when we find ourselves engaged in a unique type of thinking which is non-directed and without goal. It is reflected through dreaming and other free-flowing uncontrolled activities. Psychologically these forms of thought are termed as associative thinking.

Here day-dreaming, fantasy and delusions all fall in the category of withdrawal behaviour that helps an individual to escape from the demands of the real world by making his thinking free non-directed and floating, placing him somewhere, ordering something unconnected with his environment. We hear there is nothing seriously abnormal in behaviour involving day-dreaming and fantasy but behaviour involving delusions definitely points towards abnormality.

A person under the influence of such delusions may think or believe that he is a millionaire, the ruler of the universe, a great inventor, or even a noted historian . In contrast, a person in the grip of delusion may be inclined to be the most incapable, unworthy and unwanted person and may develop guilt feelings or complain that he is the victim of some incurable physical or mental diseases.

Retrieved from: http://www.psychologydiscussion.net/thinking/thinking-types-development-and-tools-psychology/2058

Questions:

- Identify the purpose of the text.
- Sort out the different modes of thinking.
- Construct an overall definition of thinking
- Which mode of thinking is more beneficial? Why?

Appendix M

continued

“Experimental scores of initial test”

Student's Number	Score	Student's Number	Score
1.	0	26	1
2.	0	27	1
3.	Absent	28	0
4.	Absent	29	1
5.	Absent	30	0
6.	0	31	1
7.	1	32	0
8.	0	33	Absent
9.	0	34	Absent
10.	0	35	0
11.	0	36	0
12.	0	37	0
13.	0	38	1
14.	0	39	0
15.	0	40	0
16.	0	41	1
17.	0	42	1
18.	1	43	0

19.	0	44	0
20.	0	45	0
21.	Absent	46	0
22.	Absent	47	0
23.	0	48	0
24.	0	49	0
25.	0	50	Absent

Appendix N
” Pilot Study”

Dear Student,

Would you please answer the questions below appropriately to help us complete our research on intercultural awareness. Information provided will be used only for the sake of our study and will remain anonymous.

Level:

Answer the following appropriately:

1. What is culture?

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2. What is the importance of inquiring into someone else’s culture?

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3. What are the main elements that constitute the Algerian culture? Give some examples.

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4. What are the main cultural elements that form the British/American culture? Give examples.

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5. How do you value the Algerian culture?

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6. To what extent are you proud of being Algerian?

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7. How do you find the American/ British culture?

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.....
8. To what extent are you ready to integrate some American/British cultural elements into your own culture?

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.....
9. Have you received culture and civilisation of language (CCL)?

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10. How have you been taught this module?

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11. What are its contents?

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12. What is its the importance?

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13. How would the gained knowledge help you in real life situations?

.....
Thank you

Pilot Study

The pilot study is one of the elementary phases of conducting a good and valid research (Teijlingen & Hundley, 2002). It is a small-scale study that might help the researcher to clearly understand the problem and diagnose the main patterns that form any situation (Peat et al.2002). Likewise, this small-scale study is of great benefit in the design of the appropriate methodology (Peat et al.2002). Indeed, it assesses the reliability, the validity and the effectiveness of the methods and tools used in a particular research (Peat et al., 2002). As a result, to gain more insights into a research problem and to guarantee the reliability of its outcomes, it is compulsory for any researcher to conduct a pilot study.

Prior to this investigation, the researcher carried out a small-scale study through the administration of a questionnaire (see Appendix N) to a sample of 100 undergraduate students of English at the Department of English at Mostefa Benboulaid, Batna 2

University. The aim of this step was to help the researcher:

- Examine the extent to which the problem exists,
- inquire into the problem and its main elements,
- determine the relationships that govern these elements,
- design an appropriate methodology, and
- find effective solutions and treatments.

The questionnaire comprises thirteen open-ended questions that address students' knowledge, perceptions and attitudes. Particularly, questions 1 & 2 probe students' conceptualisations of the term ''culture'' and their awareness of its importance in someone's vision of the world. Additionally, questions 3 & 4 attempt to establish some facts about students' knowledge relevant to Algerian, British and American cultures. Further, questions 5,6,7& 8 contemplate students' attitudes towards the native culture and the foreign ones. Notably, these questions aim at depicting the norms used by students to

judge a culture. Finally, Questions 9,10,11,12 and 13 scrutinise the extent to which students are aware of the Culture and Civilisation of Language (CCL) module's benefits. Besides, they are planned to explore the various methods used to teach/ learn CCL so as to identify whether the way of teaching/learning can escalate the problem.

In addition to the questionnaire, the researcher has analysed 100 students' CCL exam papers. The purpose was to evaluate the students' ability to reflect and use the acquired knowledge. Principally, the emphasis was put on the extent to which students do copy and paste the information existing in their handout. In other words, if the student is prone to copy and paste all information, as provided in handouts, without being able to filter, sort and select the appropriate response for the exam questions, he /she is perceived to be unable to flexibly manipulate the knowledge gained throughout CCL lectures.

Also, the researcher used her observation notes and compare them with data obtained from the questionnaire and the analysis of exams' paper. These notes have been collected throughout 3 years of teaching CCL lectures. They include the main preconceptions and misconceptions of cultural elements possessed by students. Moreover, the observation notes report all inappropriate and disrespectful behaviours, judgments, and attitudes towards one 's culture and the foreign one.

Altogether, the pilot study preceding this research involves the analysis of the data collected from the questionnaire, CCL exam papers and the researcher's observation notes (during the 3 years). Data obtained would certainly contribute to the understanding of the problem. This latter would entail an appropriate methodology design to investigate the problem and generate reliable outcomes that might lead to effective solutions.

Findings

Items 1 & 2

Responses to these questions were confounding and amalgamated. Indeed, answers signify that respondents misinterpret the concept of culture. Thoroughly, their conceptualisations are characterised by the existence of fallacies, misconceptions and wrong patterns. In this respect, ninety-three students did perceive culture as the possession of a great capital that permits the individual to respond to any query in any domain. Those students posited that establishing knowledge in various fields such as science, art, physics, mathematics and medicine might help the individual to set up the permanent pillars that encapsulate culture. According to this category of respondents, only some people could manage to have culture. This latter could impact the individual's life positively. As stated in respondents' answers, culture could certainly enhance the quality of life and thinking. It might help the individual to occupy higher positions and successfully attain objectives.

Contrarily, four students related culture to music, painting, literature and architecture. They put forward that culture could be held only by those who can create and generate outstanding pieces of literature, drawing or music. Additionally, they suggested that culture can tremendously influence views and perceptions. Hereof, two respondents pointed Shakespear's masterpieces as an example. They explained how Shakespear literature helped them to gain larger perspectives and richer insights. Henceforth, this category of respondents found it beneficial to examine and investigate other cultures.

On the other hand, the remaining four students proposed that culture is a philosophy of life. It encompasses beliefs and convictions that orient the individual choices and behaviours. These students admitted that culture or life philosophy would assuredly influence one's perceptions. They reported that beliefs gained in one's system would

certainly be the compass that dictates the appropriate orientation. This might entail differences and dissimilarities among groups and even members of the same family. Conforming to respondents answers, culture moulds and frames its adherents' view. Hence, no individual is identical to another. Each person has a particular angle and way of thinking that is governed by his own culture. This is why the inquiry into others' culture is mandatory for better understanding, communication and coexistence.

Respectively, the analysis of data collected from items 1&2 indicates that the majority of respondents (96) failed to yield a satisfactory definition of culture. Indeed, they did misperceive it. The comparison of their answers with scholars' findings unveils that students are totally unaware of the authentic conceptualisation of "culture". This fact would certainly culminate in the inability of depicting the impact of culture on its members. In other words, unawareness might deprive students of examining other cultures which can result in cultural conflicts and shocks. Further, cultural unawareness would impede the process of developing intercultural communicative competence among learners. Thus, how would it be possible for someone who relies on wrongly founded basics and conceptualisations to appropriately develop intercultural competence?.

Although all respondents have been exposed to the module of Culture and Civilisation of Language (CCL) for at least one academic year, only four students managed to approach culture in a tolerable way and succeeded to determine the importance of cultural exploration in the maintenance of comprehension, appreciation of differences and living in harmony. On the contrary, the constant majority displayed incapability of yielding an adequate and appropriate description of culture. This might imply that there exist some discrepancies and inconsistencies in the process of teaching/learning culture.

Item 3 & 4

These items aim at evaluating students' knowledge about Algerian, British and American cultures. Also, they investigate students' awareness of the different cultural elements that structure the Algerian, British and American cultures.

Responses were far from being appropriate and acceptable. They cleft respondents into two main categories. Accordingly, the first category was represented by eighty-nine students who suggested that traditional food and clothes, the Algerian revolution, flag and anthem are the mainstays of the Algerian culture. Besides, they mentioned some tangible elements of the British and American cultures. Queen Elizabeth, Shakespeare literature, the Big Ben, tea, formality were reported as the backbones of the British culture. Furthermore, respondents in this category viewed that the American Dollar, cinema and film industry, hamburger and obesity, black people and slaves are the main components of the American culture.

However, respondents in the second category agreed on the fact that religion is the main element that might form any culture. They pointed that Islam is the pillar on which the Algerian culture stands and steps forward. Likewise, respondents asserted that Christianity is the fundamental basis that underpins all American and British decisions and comportment.

Profoundly, the exploration and the juxtaposition of the aforementioned responses with those of items 1 & 2 confirm and ensure the presence of some fallacies, misconceptions and falsehood at the level of culture conceptualisation among students. Certainly, students have used incorrect and improper information to respond to the questions. This signifies that they rely on unauthentic knowledge. The query that could be raised here is: “ if students fail to rectify their preconceptions and substitute them for solid,

reliable and valid knowledge, what is the purpose of taking specific cultural courses then?”. Unfortunately, respondents still use wrongly established knowledge despite the fact of being exposed to a specialised module (CCL) that aims at equipping them with a capital that would help them develop intercultural awareness.

Items 5, 6, 7 & 8

Items 5,6,7,& 8 address students’ attitudes vis-à-vis native and foreign cultures. Primarily, these items attempt to inquire into how students do value the Algerian, British and American cultures and to what extent they are ready to integrate foreign cultural elements into their own culture.

Responses demonstrate that ninety students favoured both American and British cultures. Actually, they manifested positive attitude towards these cultures and show readiness to adopt foreign cultural elements. Those students did negatively perceive the Algerian culture. They despised it to the extent that they consider the belonging to the Algerian culture as a sign of retardation and backwardness.

On the other hand, ten students were prone to judge the foreign culture according to wrong religious interpretations. They argue that it is unacceptable to appreciate the foreign culture or adopt its elements because it is non-believers’ culture. According to those students, the individual should only respect Muslim-cultures. This conviction entails an overvaluation of the Algerian culture among these respondents. Regrettably, this group is inclined to admire all Muslim-cultures and reject all non-muslim cultures. Assuredly, their judgment was based on amalgamated religious fundamentals. Admittedly, Islam has never ordered its adherents to disrespect the other whatever the difference. Instead, it promotes admiration, positive attitudes and good behaviours among its followers.

Items 9, 10, 11 , 12 & 13

The purpose of these items is to examine some aspects relevant to the CCL module. Particularly, learners' awareness of the usefulness of the module is also targeted.

Basically, responses unveil that all students received the course of CCL through the use of the direct administration of knowledge and information. In other words, respondents claimed that CCL teachers lectured the content without any interaction with students. Further, they posited that during the session of CCL, the teacher is the only active element in the classroom whereas students are merely receiving information.

When asked about the CCL content, various responses were put forward. The British and American civilisations were the main focus of responses. However, none of the respondents could identify the importance and usefulness of CCL content. This is what could justify respondents' inability to reflect and discern the significance and effectiveness of the acquired knowledge during CCL lectures.

An intensive scrutiny of all items' responses might highlight that respondents do lack the authentic knowledge that might help them establish a clear conceptualisation of "culture". Similarly, they are unaware of the importance of reflecting one's culture and exploring other's culture. Thus the process of the constructing a solid cultural knowledge that might foster intercultural awareness has been interrupted and hindered. For this reason, students did have the propensity to use wrong interpretations, preconceptions and misunderstandings as references to their ascertainments. Therefore, amalgamated and inappropriate attitudes were the results. In this regard, some students do totally neglect their culture and disrespect it whereas others idolize it. Both cases are characteristics of lack of intercultural awareness, the competence that has unfortunately been mistargeted by lectures of CCL. This is what could be deduced from respondents' answers and confirmed

by the researcher's observation notes. Indeed, throughout three years of observing attitudes manifested by some students of English as a Foreign Language, the researcher found that students could be classified into two main categories. The first one comprises students who can be described as admirers of western cultures. These students are prone to adhere to the foreign culture (American/ or British) through imitating some tangible cultural elements such as way of clothing, hairdressing, accent, manners and gestures, listening to specific types of music, following American actresses, actors and singers, and considering them as idols and fashion icons. Unquestionably, those students are predisposed to blindly imitate the foreign culture and favour it over their own. Particularly, they over-esteemed the concrete cultural products manufactured by western cultures.

On the other hand, the second category devalues the foreign culture and regards it as the culture of non-believers. According to this category, it is forbidden to integrate any foreign cultural element in one's own culture. Students do vigorously reject western culture and its components. Although they represent a minority, they can be easily detected.

An exploration of the patterns that might underpin attitudes in both categories discloses that students are unaware of cultural differences. Likewise, they are unable to inquire neither into their culture nor into the foreign one. Moreover, they base their attitudes and behaviours on wrong fundamentals that have been established in accordance with falsified perceptions and interpretations. That is to say, students do use irrelevant basics to value their culture and the foreign one. This might be due to deficiencies in analytical and critical thinking skills. These latter would assuredly allow them to analyse and reflect culture constituents, respect the differences and respond appropriately.

Besides, the examination of the CCL exam papers conforms with findings above. In other words, students' responses to CCL exam questions assert their failure to select

appropriate and adequate answers. Instead, they copied and pasted all the information, relevant to the question, provided in CCL handouts. This might signify that students do learn by heart the CCL content. Certainly, they use rote learning for the purpose of taking the exam. Henceforth, they do not analyse the knowledge acquired neither do they evaluate it to form a solid capital that could help in managing real-life situations. Therefore, students are passively receiving information during CCL lectures. They are not responsible for the process of knowledge internalisation. Especially, students do not employ their higher-order thinking skills to find interrelations between contents and identify their significance in real situations. Simply, students ability to bridge theory with practice is impeded. This might be due to the methods used by CCL teachers. Specifically, administering a cultural knowledge in a direct way could in no way motivate students and activate their thinking skills.

Ultimately, the way of administering the cultural knowledge might be one of the main causes that might impede and obstruct students to develop higher-order thinking skills and intercultural awareness. This could propel them to use rote learning in order to guarantee their success in exams. Consequently, they would be unable to recognise the effectiveness of the gained knowledge in real-life situations. Moreover, they would become interculturally unaware and incompetent. This fact might deprive them of becoming active global citizens who are able to manage their communication effectively.

In accordance with the pilot study's findings, lack of intercultural awareness does exist among students of English. Indeed, it can be clearly observed. This problem might be due to the way of teaching/ learning cultural knowledge. This what led the researcher to conduct a research that could assist students to activate their minds through spurring their critical thinking skills. Notably, encouraging students to analyse and evaluate the cultural knowledge would make them more active and responsible for the process of knowledge

internalisation. Consequently, they might successfully develop intercultural awareness and effectively become active global citizens.

Appendix O

‘The experiment timeline summary’

Month/session	Content/ treatment	Test	Group
1st month 1st session	-Introduction to CCL	-Pre-test	-Both groups
	-Introduction to Critical thinking	-Critical thinking Initial test	-Experimental
2 nd session	-Defining concepts		Both groups
	-Paul’s model for critical thinking elements	CT Subtest 1(to be done at home)	Experimental group
3rd session	Country and people		Both groups
	Paul’s model for critical thinking elements	CT Subtest 2(to be done at home)	Experimental group
4th session	History		Both groups
	Paul’s model for critical thinking elements	CT subtest 3(to be done at home)	Experimental group
2nd month 1st session	Identity		Both groups
	Paul’s model for critical thinking elements	CT subtest 4(to be done at home)	Experimental group
2 nd session	Attitude		Both groups
	Paul’s model for critical thinking elements	CT subtest 5(to be done at home)	Experimental group
3rd session	Food and table mannerism		Both groups
	Paul’s model for critical thinking elements	CT subtest 6(to be done at home)	Experimental group
Progress test 1 (both groups)			
4th session	Religion		Both groups
	Paul’s model for critical thinking elements	CT subtest 7(to be done at home)	Experimental Group
3rd month 1st session	Education		Both groups
	Applying Paul’s model elements +CT strategies	CT subtests 12/13(to be done at home)	Experimental group
2 nd session	Welfare		Both groups

	Applying Paul's model elements +CT strategies	CT subtest8(to be done at home)	Experimental group
3rd session	Economy and everyday life Applying Paul's model elements +CT strategies	CT subtest 9(to be done at home)	Both groups Experimental group
4th session	Media Applying Paul's model elements +CT strategies	CT subtest 10(to be done at home)	Both groups Experimental group
Progress test 2 (Both groups)			
4th month 1st session	Political life		Both groups
	Applying Paul's model elements +CT strategies	CT subtest 11 (to be done at home)	Experimental group
2 nd session	The Monarchy		Both groups
	Applying Paul's model elements +CT strategies		Experimental group
3rd session	The government		Both groups E
	Applying Paul's model elements +CT strategies	Global test A (to be done at home)	Experimental group
4th session	The Parliament		Both groups
	Applying Paul's model elements +CT strategies	Global test B (to be done at home)	Experimental group
5th month 1st session	Election		Both groups
	Applying Paul's model elements +CT strategies	Global test C (to be done at home)	Experimental group
Progress test 3 (both groups)			
2 nd session	Law		Both groups
	Applying Paul's model elements +CT strategies	Global test D(to be done at home)	Experimental group
3rd session	Housing		Both groups
	Applying Paul's model elements +CT strategies	Global test E (to be done at home)	Experimental group
4th session	Transportation		Both groups

	Applying Paul's model elements +CT strategies	Final Test for CT skills	Experimental group
6th month 1st session	Holidays and special occasions		Both groups
	Applying Paul's model elements +CT strategies		Experimental group
Progress test 4 (both groups)			
2 nd session	Post-test		Both groups
	Opinionnaire		Experimental group

ملخص

الوعي الثقافي هو واحد من اهم مقومات المواطن الصالح لأنه يساعد عل تحسين عملية التحوار و فهم الاخرالذي قد يؤدي الى نشر التعاطف و التعايش بسلام. اذن يجب على كل المؤسسات التعليمية العمل على تطوير هذه المهارة و خصوصا مؤسسة تعليم اللغات الأجنبية. للأسف هذا ليس واقع قسم اللغة الإنجليزية بجامعة باتنة 2 فبالرغم من تدريس موضوع الثقافة و الحضارة الذي يهدف الى تزويد الطلبة بالمعرفة التي تمكنهم من احترام الاختلافات الثقافية, يقوم الطلبة بعرض سلوكيات متناقضة. هذه الأخيرة تعد من اهم اعراض نقص /انعدام الوعي الثقافي. هذا البحث يركز على أهمية التفكير النقدي و يهدف الى دراسة فعاليته في تطوير و نشر الوعي الثقافي. لدراسة تأثير تحفيز الفكر النقدي خلال حصص مادة ثقافة و حضارة اللغة على تطوير الوعي الثقافي بين طلاب السنة الأولى-لغة انجليزية- استعمل هذا البحث نموذج بول للتفكير النقدي و الطريقة التجريبية إضافة الى مجموعة من الاختبارات و صبر الآراء. البيانات و المعلومات المجموعة تم تحليلها كيفا و كما عن طريق استعمال أدوات إحصاء متعددة. النتائج أظهرت و اثبتت نجاعة و فعالية الفكر النقدي في تطوير الوعي الثقافي. بالفعل فقد ساعد هذا الأخير الطلبة على تغيير نمط تفكيرهم و تحسينه و عزز مسؤوليتهم حيث اصبحوا اكثر التزاما اتجاه عملية التعلم. لهذا السبب يناشد هذا البحث بدمج مهارات الفكر النقدي في جميع المواد المدرسة بقسم اللغة الإنجليزية و تدريب اساتذته حول كيفية نشر مهارات التفكير النقدي.

الكلمات المفتاحية

التفكير النقدي- الوعي الثقافي – ثقافة و حضارة اللغة-نموذج بول للتفكير النقدي