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Developing Intercultural Awareness through Critical Thinking in Teaching Social and Human Sciences Courses for First-Year LMD Students of EFL at Batna-2- University, Algeria

BA, MA

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Doctorate in Applied Linguistics**

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DEDICACY

To my son Elias and my daughter Melissa

To my family and friends

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Abstract

The core principle of education is to integrate thinking paradigms and cultivate the ability to investigate and create constructively and independently without external control. Critical thinking enables students to inquire about and create from resources and shape questions worth pursuing and develop the path to investigate them. It allows them to make connections between ideas and facts and to use the information they collect to solve problems. Likewise, language education should involve both intercultural awareness and language competency to prepare students to engage with complexity and multiple identities, suspend stereotypes, and interact on an equal basis with speakers of other languages. Our study aimed to demonstrate the possibility of developing intercultural awareness among first-year EFL students at Batna2 University through critical thinking in teaching SHS courses. We conducted a correlational study to examine the correlation between the components of critical thinking and between those of intercultural awareness. The confirmatory factor analysis (CFA) examined the variance-covariance structure used for the observed indicators and demonstrated the consistency of the dimensionality of the scales with the trait claimed to be measured by the instrument. The correlational study allowed us to define our independent variable and confirm the different components of critical thinking as well, the structure of the intercultural awareness model. The identified and validated critical thinking sub-skills were used in the experiment and were emphasized in teaching the SHS module as a treatment in the experimental group. To sustain the research and provide more sound results, we conducted three surveys, examining teachers' perceptions of critical thinking, teachers' perceptions of teaching culture and intercultural awareness, and students' perceptions of remodelled SHS courses outcomes. We have analyzed the data quantitatively using statistical package for social sciences (SPSS) and AMOS 23 and qualitatively using the qualitative method. Results obtained confirm that the implementation of critical thinking skills in teaching the SHS module develops intercultural awareness in students and that the redesign of SHS courses and the implementation of critical thinking improve students' thinking and their engagement in the language learning process. It has been, as well, showing that the teachers are aware of the importance of critical thinking and intercultural awareness in language education, but they lack a well-constructed understanding of these two concepts, and how to develop them among students, which led to very structured practices that prevent critical thinking implementation and intercultural awareness development. This research is considered praiseworthy in that it demonstrated the students' willingness to develop critical thinking skills and intercultural awareness, and the impact of teachers' perceptions on their practices. Indeed, this study provides its contribution to call on a paradigm shift from teaching a language to using a language with a focused professional development of the teachers in the area of critical thinking and intercultural communication skills. Moreover, the study came out with a curriculum proposal of the SHS module to help the teachers to redesign their courses as well as recommendations that are likely to help teachers and educators to implement critical thinking skills and develop cultural awareness among language learners.

Keywords: Intercultural awareness, critical thinking, SHS courses, EFL student

CHAPTER ONE: INTRODUCTION

CHAPTER 1 INTRODUCTION

Introduction

1.1. Background, Purpose and main Issues

It is well recognized that language teaching is not only about acquiring knowledge and skills in grammar, but also about the ability to use them appropriately in social and cultural conditions. The intercultural dimension was introduced in the objectives of language teaching by the Common European Framework of Reference of the Council of Europe (Byram et al., 2002). It emphasizes the importance of intercultural awareness, intercultural competency, and existential competence. The intercultural dimension aims to help language learners to interact on an equal basis with speakers of other languages and to become aware of their identity and that of their interlocutors. "We hope that language learners will become intercultural speakers, they will not only succeed in communicating information but also in developing a human relationship with people of different languages and cultures" (Byram et al. 2002, p.5).

Therefore, Communicative Language Teaching (CLT), the recent trend in foreign language teaching (FLT), includes intercultural awareness (ICA), and intercultural communication competence (ICC). Intercultural Communication (IC) refers to "symbolic processes of exchange whereby individuals belonging to two (or more) different cultural communities negotiate common sense in an interactive situation" (Ting-Toomey, 1999, p. 16). In the "symbolic exchange process", members of cultural communities encode and decode verbally and non-verbally meaningful messages" (Mai Hoa, 2007, 5). Savignon (2002) affirms that "participants in multicultural communication are sensitive not only to the cultural meanings attached to the language itself but to social conventions concerning language use,

such things as taking turns, appropriateness of the content, nonverbal language, and tone” (p. 10). She believes that these "conventions" influence the interpretation of the message and that "cultural sensitivity" and "cultural knowledge" are important in language teaching programs, as are understanding, empathy, and openness between languages and towards cultures. According to her, socio-cultural competence includes the will to participate actively in the negotiation of meaning, as well as the will to suspend one's judgment and to take into account the possibility of cultural differences in usage. She places these terms under "cultural flexibility," or "cultural awareness".

Rose argues (as cited in Yassine, 2006, p. 33) that intercultural awareness can be seen as the process of becoming more aware of one's own culture and others' cultures and developing a better understanding of them. Its main goal is to increase international and cross-cultural understanding. Being aware of our own cultural representations as well as the ones we use to identify others, helps us to see who we are in relation to each other. This implies that “learners are intercultural speakers or mediators who are able to engage with complexity and multiple identities and to avoid the stereotyping which accompanies perceiving someone through a single identity” (Byram et al., 2002, p. 5). Consequently, the aims of language teaching should include both intercultural and linguistic competences; prepare students for interaction with people from another culture; enable them to understand and accept people from other cultures who have their own perspectives, values and behaviours; and help them see that this interaction is an inspiring, enriching, educational and new experience (Byram et al., 2002, p. 6).

Mai Hoa (2007) thinks that if a teacher wants to maximize students' communicative effectiveness when interacting with members of other cultures, the students should receive cultural awareness training as an integral part of their foreign language courses, taking into account the following aspects: to emphasize intercultural awareness rather than the ICC and to

consider ICA as a preliminary step to the ICC. It is an essential prerequisite stage for developing intercultural communicative competence and it is a vital concept in an intercultural approach to foreign language teaching” (Byram, 1997; Agudelo, 2007; Korzilius, et al., 2007). As well, Agudelo (2007, p.92) believes that Intercultural Awareness is a transversal axis in language teaching due to its implications. Consequently, an increased level of cultural awareness is likely to contribute to a student’s progress toward entering into the sphere of cultural competency, so it is more reasonable to seek to develop intercultural awareness among foreign language learners as a first step towards the ICC.

Furthermore, Byram et al. (2002) assume that “because intercultural speakers/mediators need to be able to see how misunderstandings can arise, and how they might be able to resolve them, they need the attitudes of “decentering” but also the skills of comparing” (p. 8). They believe that the skills of comparison, interpreting, and relating are very important in language education, as they will allow learners from different cultures to put ideas side by side and see how each might look from other perspective and see how people misunderstand what is said or written due to their cultural difference (p. 8). The language teaching system should encourage students to understand, explore, and reflect on the world around them in addition to learning a foreign language. If they compare and evaluate what they observe and study, they will be able to perceive differently and see the world with new eyes (Longo, 2008, p. 112).

1.2. Statement of the research problem

With regard to the aspects already mentioned, ICA encourages language teachers to seize learning opportunities that enable learners to examine clear links between the learning environment and problems in the real world while exercising critical thinking throughout the process. ICA enables language learners to understand cultural practices of their own culture

and the target language culture to be more critical and responsible individuals by sharpening observation and encouraging critical thinking about cultural stereotypes and develop tolerance (Barry Tomalin and Susan Stempleski, 1993). Byram's model for Competence in Intercultural Communication (1997) explains the importance of preparing students for attitudes, knowledge, and skills necessary to participate in intercultural relations of equality. According to him, the reinforcement of foreign language learning with critical cultural awareness (CCA), defined as "an ability to critically evaluate, on the basis of explicit criteria, the perspectives, practices and the products of his own culture and other cultures and countries" (p.53), gives the students the skills to participate in local and global communities through increased awareness and understanding of culture. Additionally, they gain experience in the practice of critical thinking skills, thereby increasing the level of intellectual stimulation in the foreign language classroom (Osborn, 2006).

According to Glaser (1942), Critical thinking calls for a persistent effort to examine any belief or supposed form of knowledge in the light of the evidence that supports it and the further conclusions to which it tends (as cited in Bonk & Smith, 1998). It requires high-level thinking; involves the process of analysis, evaluation, reasonableness, and reflection (Jeevanantham, 2005). It allows students to become aware of the difference between evidence and opinion, to make connections between ideas and facts they collect, and to use this information to solve problems. Critical thinking generally involves the ability to recognize unstated assumptions and values, to comprehend and use language with accuracy, clarity, and discrimination, to interpret data, to appraise evidence and evaluate arguments, to recognize the existence (or non-existence) of logical relationships between propositions, to draw warranted conclusions and generalizations, to test the conclusions and generalizations at which one arrives, to reconstruct one's patterns of beliefs based on wider experience, and to

render accurate judgments about specific things and qualities in everyday life (as cited Fisher, 2001).

An overlap between the skills and practices needed for competent intercultural relations and critical thinking skills has been identified. Bennett (2013) considers that developing critical thinking is valuable for ICC; He affirms that critical thinking skills overlap with ICC cognitive skills and that both of them constitute a basis for effective intercultural communication. According to him, the development of the ICC “is parallel to the development of critical thinking.” Deardorff (2006) mentioned two of the six skills identified by Ennis' work; analysis and interpretation, as necessary skills for competent intercultural relations. Besides, Deardorff (2009) argues that the ICC improves effective and appropriate decision-making, recognizing that decision-making requires the application of critical thinking. Stier's (2006) definition of the ICC as “the capacity to think, problematize, understand, learn, manage emotions and function effectively in situations of intercultural interaction” (p.9), emphasises the importance of cognitive abilities of analysis, interpretation, inference, evaluation and explanation, and regulation for the development of ICC.

Furthermore, Social and Human Sciences study human behaviour and interaction in social, environmental, economic, political, and cultural contexts. They examine culture while being themselves part of a cultural process which is the intrinsically human component that turns these sciences into human sciences” (Thorsten Botz-Bornstein, 2011). Social and human sciences provide students with a solid knowledge base and also help them develop their ability to think critically about societal issues and learn how to approach them based on the understanding of social values. They include a set of skills that can be broadly represented in the form of questions, research, analysis, assessments, and communications. Students apply these skills to investigate events, developments, problems and both historical and contemporary phenomena. They develop questions, collect, organize, interpret and analyze

information to identify the key points. They identify the purpose and objective of different sources and determine their accuracy and reliability. Finally, the students draw evidence-based conclusions; propose explanations for events; and suggest courses of action in response to an issue.

Therefore, social and human sciences are indispensable to address contemporary internationalization and cross-cultural understanding. They represent a basic component in teaching English programs. They convey knowledge and allow students to develop the critical thinking skills necessary to understand the key political, philosophical and economic ideas that underpin the emergence of cultural differences.

The importance of teaching the social and human sciences has been recognized by the accredited bodies and they have been integrated into language teaching. A module of SHS was added during the first year of license in the LMD system in 2014. Nevertheless, the Algerian educational system seems to be more product-oriented than process-oriented. Students are oriented to learn to "think the subject" rather than to think about the subject. The first-year EFL students at Batna -2 University are still expected to recall information received in traditional classes during exams. This has deviated these disciplines from their purpose in foreign language teaching, which is to deal with social issues and enable students to be aware of cultural differences and become effective intercultural communicators. Our research suggests that this is problematic and brings us back to Brumfit's definition of applied linguistics as "the theoretical and empirical investigation of real-world problems in which language is the central issue" (2001, p.169).

Our research aims to offer empirical evidence regarding the possibility of developing intercultural awareness in teaching social and human sciences through critical thinking among first-year EFL students at Batna-2 University. Furthermore, the concept of critical thinking

will be suggested as appropriate for the improvement of students' thinking and their engagement in English language learning. These aims are formulated in the research questions presented below.

1.3. Research Questions

How does integrating Critical Thinking into SHS class impact EFL first year students' intercultural awareness?

The main research question gave rise to two sub-questions:

- How does infusing Critical Thinking in teaching SHS impact first year students thinking?
- How does integrating Critical Thinking in SHS class influence students' attitudes towards English language learning?

1.4. Hypotheses

1. The intercultural awareness of first-year LMD students of English as a foreign language may be developed through the integration of critical thinking skills in teaching Social and Human Sciences.
2. Infusing Critical Thinking in SHS courses improves EFL students' attitudes towards learning English language.
3. Integrating critical thinking in SHS courses enhances EFL students' thinking.

1.5. Significance of the Study

Our study is significant in that it reconsiders teaching SHS as a component of foreign language curriculum by bringing together three intertwined elements - SHS, Critical

Thinking, and ICA, in their procedure to raise intercultural awareness that remains the basis of effective intercultural communication by teaching students fundamental skills of Critical Thinking in the learning process of the origins and the emergence cultural differences.

This research will provide us with data and experience to establish and propose a program for teaching SHS to EFL students and to contribute to the existing literature in that we can obtain more benefits from teaching Critical Thinking in our classroom when we draw perspectives and set objectives to attain, in this case, developing Intercultural Awareness. Simultaneously, increasing the ability of the students to compare and contrast the knowledge that they are given in Human and Social Sciences in addition to their input to build a comprehensible and useful knowledge for a practised everyday life.

To sum up, we think our study is significant for the following reasons:

- Originality, The topics, dealing with the three intertwined elements, have not been previously investigated at the level of the English Department at Batna-2 University.
- It might have direct pedagogical implications relevant to SHS program content and teaching methodology.
- The results of the study can be taken into account in foreign language education.
- Results obtained may serve in teaching procedures of critical thinking and the development of intercultural awareness.
- The findings might initiate intercultural awareness in foreign language teaching to enhance its use in different settings.

1.6. Definition of Concepts

The following terms will be defined in order to serve as operating definitions for this study.

1.6.1. Critical Thinking

Critical thinking is defined as a “skilled and active interpretation and evaluation of observations, communications, information and argumentation” (Fisher & Scriven 1997, p. 21). Its core component skills are as follows: clarifying the meaning, analyzing arguments, evaluating evidence, judging whether a conclusion follows, and drawing warranted conclusions.

1.6.2. Culture

Roseberry-McKibbin (2007) defines culture as “a dynamic set of values and belief systems that shape the behavior of individuals from various groups and communities” (p. 106). The ability to communicate and interact effectively with others depends on the awareness of culture and its role in interactions.

1.6.3. Multicultural

It refers to the society that includes several cultural or ethnic groups. People live side by side without necessarily engaging interactions between groups.

1.6.4. Cross-cultural

It deals with the comparison of different cultures. Cultural differences are understood and recognized and can lead to changes at the individual level. In intercultural communities, one culture is dominant and considered the norm, and others are compared and opposed to it

1.6.5. Intercultural

All cultures are deeply understood and respected. In an intercultural community, everyone changes because there is a mutual exchange of ideas and cultural norms. Intercultural communication focuses on building deep relationships.

1.6.6. Cultural Awareness

Goode (2007) defines cultural awareness as an individual's ability to be "cognizant, observant, and conscious of similarities and differences among and between cultural groups" (p. 9). Although many studies have focused on cultural competence, cultural awareness has been identified as a first step towards cultural competence (Rew, Becker, Cookston, Khosropour, & Martinez, 2003).

1.6.7. Intercultural competence

"Intercultural competence is the ability to develop targeted knowledge, skills and attitudes that lead to visible behaviour and communication that are both effective and appropriate in intercultural interactions." (Deardorff, 2006, p. 241).

1.6.8. Intercultural awareness

The term intercultural means a restructuring of one's attitudes and world view (Seelye, 1994, p. 21). Intercultural awareness is a conscious understanding of the role that culturally-based forms, practices and conceptions may have in intercultural communication, and an ability to put these views into practice in a flexible and context-specific manner in real-time communication. (Baker, 2011). Therefore, intercultural awareness involves awareness of different values, attitudes and behaviours of the 'others', as well as skills to deal with them in a non-judgmental way. It requires that students acquire the knowledge, skills, and attitudes to communicate interculturally (Parmenter, 2003).

1.7. Acronyms

C1: First culture

C2: Second culture

CI: Cultural Awareness

CT: Critical Thinking

CCA: Critical Cultural Awareness

CLT: Communicative Language Teaching

EFL: English as a foreign Language

EFL: English as a lingua franca

EIL: English as an international language

ENL: English as a native language

ENS: English Native Speaker

FLT: Foreign Language Teaching

ICC: Intercultural Communicative Competence

ICA: Intercultural Awareness

ICE: Intercultural encounter

L1: first language

L2: second language

LMD: an organizational system introduced in 2004 in the Algerian University. It consists of three levels (1) L. License degree equivalent to BA, (2) M. for master two, and (3) D. for Doctorate. All three cycles last eight years, respectively 3, 2 and 3

NNS: Non-Native Speaker

SCT: Socio-cultural Theory

1.8. Scope and Delimitations of the Study

Considering that the main goal of SHS is to help students become disciplined thinkers, critical thinking can be used as a basic element in teaching these disciplines to help EFL students to go beyond memorization by making foreign language learning an effective way to bring together minds and accepting differences instead of creating conflicts. This study aims to investigate the possibility to develop intercultural awareness among first-year EFL students at Batna-2 University, through integrating critical thinking skills in the teaching of the human and social sciences; a recently introduced module (2014) in English language curriculum, to achieve their targeted objectives, hence to immerse in the shift of focus from teaching the language to using the language.

The study is limited to the Wilaya of Batna where most students who are registered in the department of English come from. It concerns two groups of first-year EFL students at Batna-2 University. Our data collecting process involves three methods. The first method is a correlational study that we will conduct to examine the correlation between the components of the independent and dependent variables, which respectively are critical thinking and intercultural awareness and validate their models constructs before manipulating them in the experiment. Then, we will conduct a quasi-experiment in two groups from first-year EFL students; an experimental group to imply the treatment and a control group to witness and compare the results obtained in the experimental group. To collect additional data and have more sound results, we will conduct three surveys; two of them, to investigate teachers' perceptions and practices regarding critical thinking and teaching culture and intercultural awareness. The same sample of teachers will be used for both surveys. At the end of the experiment, we will survey students' perceptions of the outcomes of SHS course remodelling in the experimental group to measure the critical thinking effect on students from their

perspectives. The time frame of our study concerns the academic year 2017-2018 considering the schedule of our doctoral program. The first year is devoted to the lectures and readings to prepare our research, the second is for data collection, and the third year for reporting the results.

1.9. Objectives of the Study

The objectives behind the conduction of this research are:

- 1- To emphasize the importance of nurturing Critical Thinking to provide students with an intellectual ground and self-consciousness.
- 2- To shed light on the importance of developing intercultural awareness among language learners.
- 3- To investigate whether instilling Critical Thinking in SHS courses affects students' attitudes toward learning EFL.
- 4- To justify lesson plan remodelling in teaching SHS.

1.10. Structure of the Thesis

The thesis consists of seven chapters divided into three parts. The first chapter includes the introduction, background and scope of the study with the main issues. Moreover, the research problem is clearly, indicated to be followed by our research questions and hypotheses. The importance of the study is emphasized to demonstrate the value of the research. The first chapter also contains a referenced list of definitions of terms used in our investigation. The scope and limitations of the study are discussed in a separate section. The first part is devoted to the literature review. Chapter two is devoted to critical thinking, chapter three deals with intercultural awareness and chapter four deals with SHS. In the

second part, chapter five deals with the methodological procedures for collecting the data necessary for the study and a detailed design of the research methodology. The sixth chapter deals with the results and findings that emerged from our investigation, along with their analysis. Part three includes chapter seven, dealing with the conclusions, implications and recommendations we have drawn from the findings. The thesis also comprises a section presenting all the cited references and appendices that include the tests, the questionnaires of the study, and a content description of the curriculum proposal of the SHS module.

**PART ONE: REVIEW OF RELATED
LITERATURE**

CHAPTER TWO: CRITICAL THINKING

CHAPTER TWO: CRITICAL THINKING

Introduction

This chapter provides an overview of the concept of critical thinking. It first describes the path of different scholars and writers for whom critical thinking is considered an area of competence and demonstrates the importance of critical thinking for everyday reasoning and problem-solving. Next, the chapter examines the history and philosophy of critical thinking and explains how the philosophers' ideas about ancient Greece until the twentieth century are still relevant to the current dialogue on critical thinking. The chapter then discusses contemporary perspectives in critical thinking research from a perspective of cognitive, developmental, psychometric and social psychology.

Ennis and Paul are prominent figures in the critical thinking movement in the United States, and Alec Fisher represents the same tradition in the United Kingdom. Halpern is a cognitive psychologist, and her contribution stems from the extent to which she has brought the general field of cognitive psychology closer to critical thinking. Lipman is the founder of Children's Philosophy, and his work focuses on the development of reasoning skills through the teaching of logic. Also, this chapter describes the contribution of the Delphi report, published in 1990 and chaired by Peter Facione, on the nature of critical thinking and its significant differentiation between critical thinking skills and critical thinking dispositions.

The chapter next describes critical thinking in education and its approach in TESOL as well as its use in EFL and provides a brief overview of the relationship between critical thinking and intercultural competence, with an attempt to bring out the common ground between the two constructs. Then, a concise description of the different types of teaching strategies that can enhance critical thinking.

Finally, the chapter addresses the measurement of critical thinking in the specific context of higher education. As a first step, the section highlights the importance of measuring critical thinking in higher education and addresses the two main types of measurement, domain-independent, and domain-specific assessment. It then reviews some of the measurement tests and assessment techniques used to measure critical thinking of tertiary level students.

1.2.1. What is Critical Thinking?

Critical thinking could be said beyond challenging a statement or opinion. Many definitions have been attributed to Critical thinking. We can classify some of these them as follows:

1. According to the aims and purpose attributed to critical thinking as in one of the widely used definitions from Robert Ennis: “Critical thinking is reasonable and reflective thinking that is focused on deciding what to believe or do.”Norris and Ennis(1989, p.1).
2. In the line of its description as a cognitive process as defined by Diane Halpern:

Critical thinking is the use of those cognitive skills or strategies that increase the probability of a desirable outcome. It is used to describe thinking that is purposeful, reasoned, and goal directed – the kind of thinking involved in solving problems, formulating inferences, calculating likelihood, and making decisions when the thinker is using skills that are thoughtful and effective for the particular context and type of thinking task.Halpern (1996, p.5).

3. According to the characteristics, dispositions and attitudes attributed to a critical thinker, listed in the following definition of Richard Paul:

As we come to think critically in the strong sense we develop special traits of mind: intellectual, humility, intelligence, courage, intellectual perseverance, intellectual integrity and confidence in reason. A sophistic or weak sense critical thinker develops these traits only in a restricted way, consistent with egocentric and socio- economic commitments. Richard Paul (1993, p.33).

4. Or as a set of cognitive organized skills meant to guide a belief or action exemplified in Michael Scriven & Richard Paul statement:

Critical thinking is the intellectually disciplined process of actively and skillfully conceptualizing, applying, analyzing, synthesizing, and/or evaluating information gathered from, or generated by, observation, experience, reflection, reasoning, or communication, as a guide to belief and action. In its exemplary form, it is based on universal intellectual values that transcend subject matter divisions: clarity, accuracy, precision, consistency, relevance, sound evidence, good reasons, depth, breadth, and fairness. Paul and Scriven (1987).

1.2.2. The Importance of Critical Thinking in Education

John Dewey identified critical thinking as a scientific attitude of mind and considered it as a goal of education and would be of value for the individual and society “would make for individual happiness and the reduction of social waste” (Dewey 1910: iii), based on respect for students’ autonomy and the recognition of the relation between scientific attitude and children’s native curiosity, fertile imagination and love of experimental inquiry. Harvey Siegel (1988: 55–61) has identified three considerations to support integrating critical thinking in education: first, respect, educational institutions and teachers are morally obliged to respect the student as a person and honor his/her demands for reasons and explanations. A

teacher should deal honestly and recognize the student's equal moral worth and his/her right to ask questions and exercise his/her independent judgment. Second, preparation for successful adulthood by making the child self-sufficient, free from unwarranted beliefs and attitudes that prevent creativity and competency. The third justification is the necessity to initiate students into the rational traditions in such fields as history, science, mathematics, arts and philosophy, and allow them to acquire the ability to grasp the relevance of various reasons for judgments and evaluate the weight of such reasons properly. In addition to these three considerations, Siegel (1988, p. 62–90) responded to two objections: the ideology objection that adopting an educational ideal presupposes a prior ideological commitment and the relativism objection that can ultimately be handled by the theory of critical thinking and that the cultivation of critical thinking cannot avoid indoctrination. Robert Ennis (1996a), on the other hand, suggests that critical thinking plays a vital role in all aspects of life; political, social and private. It guides people to analyze the coherence of arguments of politicians and to examine the plausibility of information in mid of abundant views, especially in the Internet (Connor-Greene and Greene, 2002). Richard Paul (1993) suggests that critical thinking is vital to students to analyze and understand the large amount of information to which they are exposed, to argue and defend their positions, and anticipate consequences and make good personal and civic decisions.

1.2.3. Historical Development of the Concept of Critical Thinking

The first discussion on critical thinking goes back to the Greek philosophers Socrates and Plato. Despite the influence of Socrates on Plato concerning Dialogues, he used the method of deductive reasoning to convey the conclusions of philosophical reasoning in his use of the generally didactic myths. Whereas, Socrates used the method of inductive reasoning (Mac Donald Ross, 1993) - Induction occurs when specific cases are used to

produce generalizations, as opposed to deductive reasoning in which specific conclusions are drawn from generalizations. In the Socratic Method, a method of dialectical inquiry, a problem would be divided into a series of questions whose answers allow gradually to obtain the answer that a person would seek. The Socratic philosophical method has several elements that are still visible in the current theories of critical thinking. Unlike didactics, which consists of a conversation where part of it teaches the other, dialectics is fundamentally a discourse in which one defends an opinion on a subject, without subjective elements, to justify the truth with reasonable arguments. Aristotle's views on the physical sciences profoundly shaped medieval erudition. Aristotle practised observation, systematic collection of data, the discovery of models and the deduction of possible causal explanations.

In the middle Ages, two scholars, John Duns Scotus (1270 - 1308) and William of Ockham (1280 - 1349) were the principal representatives of Franciscan scholasticism- Scholasticism is a method of critical thinking that places a strong emphasis on dialectical reasoning to expand knowledge by inference and to resolve contradictions- They came from Merton College, Oxford University. Ockham's Razor is a problem-solving principle that, with competing assumptions, one should prioritize the simpler. It is still used in critical thinking. Galileo (1564-1562) is considered to be the father of the scientific method based on experimental tests of hypotheses and deductions. Descartes (1596-1650) had a different perspective on knowledge and skills. He thought that the individual had to doubt the supposed truths and had to learn the material to learn it. Descartes demonstrates this belief by suggesting that "the learner is his teacher education is not seen as a social process, but as a personal quest" (Bicknell, 2003, p. 29). Charles Darwin (1809-1882) made concessions and weakened his subsequent editions by adding details to answer his critics of *The Origin of*

Species (1859), which implies a critical reflection rooted in the Western philosophical tradition.

Dewey was one of the fathers of functional psychology and a prominent figure of pragmatism- pragmatism deals with problem- solving and action, and rejects the idea of thinking as a tool of description or mirror (William James, 1909) and «emphasizes the practical application of ideas by acting on them to test them in human experiences" (Gutek, Gerald, 2014). In education, the idea of John Dewey's reflective thinking was the basis of the theory of critical thinking. Dewey defines reflective thinking as follows: critical thinking is an “active, persistent, and careful consideration of any belief or supposed form of knowledge in the light of the grounds that support it and the further conclusion to which it tends” (Dewey, 1909, p.9).

Dewey distinguished process from product in thinking; the rational problem solver should first formulate the problem and develop a hypothesis. The observation and reason guide the testing and refinement of the assumption. He believed that students succeed in an environment where they are allowed to participate and interact with the curriculum, and all students should have the opportunity to take part in their learning. He advocated education based on the scientific method, emphasizing students' interests and integrating experience and reflection with learning content (Dewey, 1910).

1.2.4. Theoretical Constructs of Critical Thinking

Critical thinking is a quality part of education and an essential element for engaging in society as a reflective and active citizen. It is “a basic human survival mechanism” (Casanave2004, p.206). However, questioning and critical dispositions are not encouraged in the East as it is in Western classroom and societies at large (Atkinson 1997).

Since Kaplan's study (1966), comparing patterns of thoughts between diverse cultures, subsequent research has shown that cultural differences in approaches to thinking and learning styles do exist, and identifies critical thinking as the main distinction between Western modes of thought and the Confucian heritage systems of learning. In Confucian heritage cultures, class time is allocated to rote-based learning systems in preparation for fact-focused examinations (Shaheen 2016; Mulvey 2016). Additionally, respecting hierarchy and seniority in terms of status and age means questioning and critiquing are deemed disrespectful (Andrews 2007). Davidson (1995) goes further in arguing that Japanese students have difficulty in not only sharing opinions but also in rationalizing why they hold such a position. Thus, the assumption that CT is universally valued does not mean that it is embraced equally. The use of a second language is also viewed as a barrier preventing acquisition and effective application of critical thinking skills (Ramanathan and Kaplan 1996). In this light, the main arguments can roughly be divided into two opposing constructs: one presents critical thinking as a universally essential skill, the other views it as specific to Western culture. However, due to the spread of Anglo-American principles, different communities have multiple identities and members. Culture is no longer uniform or distinct as it may have been in the past.

1.2.5. Critical Thinking Theories

1.2.5.1. Philosophical Approach to Critical Thinking

Philosophy focuses on the characteristics of the ideal thinker; towards the end of the 20th century, evolutionary descriptions of critical thinking have emerged starting from a vague definition as a reasonable and reflective scepticism (Mc Peck, 1981, p.8; Ennis, 1985, p. 45) to a purposive and goal-directed thinking (Paul, 1992, p. 9; Bailin et al., 1999b, p. 287; Facione, 2000, p. 61). Being a result of organized skills (facione, 1990, p. 3), currently, the

philosophical school suggests that critical thinking maintains the fundamental intellectual standards of good thought, which are clarity, accuracy, precision, relevance, depth, breadth, logic, and significance (Paul & Elder, 2008). Besides, the dispositions dimension of critical thinking is made clearer in The Delphi Report (Facione, 1990), which will be detailed in the next part of critical thinking models.

1.2.5.2. The Cognitive Psychological Approach

Depending on whether they belong to the behavioral tradition and paradigm of experimental research or work in cognitive psychology, psychologists focus on how people think versus how they could or should think under ideal conditions (Sternberg, 1986), or emphasize on the actions or behaviors critical thinkers can do. Typically, this approach to defining critical thinking includes a list of skills or procedures performed by critical thinkers (Lewis & Smith, 1993). Even though The Delphi Report (Facione, 1990) provides the most common definition of critical thinking, philosophers have often criticized what they call reductionist approach since it reduces a complex system of knowledge and skills into a series of Steps or skills that can be mastered without critical thinking (Sternberg, 1986; Bailin, 2002). Indeed, critical thinking is more than the sum of its parts (Van Gelder, 2005). For example, Bailin (2002) argues that it is wrong to think of critical thinking as a series of distinct stages or skills and that this misconception comes from the behaviorist's need to define constructs in a directly observable way. According to this argument, since the current thought process is unobservable, cognitive psychologists have tended to focus on the products of that thought - behaviors or overt skills such as analysis, interpretation, and formulating good question).

Despite the differences, there is currently an overlap between philosophical discussions of critical thinking and systematic empirical inquiry by scholars in both

disciplines. Some areas can be targeted to identify essential skills and abilities, such as inductive and deductive reasoning, decision making, problem-solving or the need to ask and answer clarifying questions (Ennis, 1985, Facione, 1990, 2013, Paul, 1990). Researchers also agree that in addition to specific abilities, critical thinking requires certain dispositions of the thinker (Bailin et al., 1999; Ennis, 1985, 1991, 1996; Facione, 1990, Paul, 1990). The most frequently cited dispositions are openness, fairness, a willingness to seek reason, curiosity, flexibility and respect for the opinions of others.

1.2.6. The Critical Thinking Concept in Education

The importance of critical thinking and its development are widely recognized in education. Bloom's taxonomy for information processing skills (1956) presents learning beyond memorization and classifies learning objectives from "comprehension" at the bottom to "evaluation" at the top. The three highest levels (analysis, synthesis, and evaluation) are frequently considered to represent critical thinking (Kennedy et al., 1991). Unlike both the philosophical and the psychological traditions, the Educational approach is based on years of classroom experience and observations of students in learning processes (Sternberg, 1986), but Concepts within the taxonomy fail to bring the clarity necessary to guide instruction and assessment in a useful way (Ennis, 1985; Sternberg, 1986).

1.2.7. The Frameworks of Critical Thinking

1.2.7.1. Critical Thinking: A Statement of Expert Consensus for Purposes of Educational Assessment and Instruction (Facione, 1990)

In 1990 the American Philosophical Association, chaired by Facione, conducted a research project, using the Delphi Methodology, to identify the characteristics of an ideal critical thinker, and present specific recommendations relating to critical thinking instruction

and assessment. “Delphi Method” is a technique that aims to organize consultations of several subject-area experts to gather their views on a specific subject for which an established theory is available, but where scientific laws are still under development.

1.2.7.1.1. Illustration of Facione's expert consensus about critical thinking.

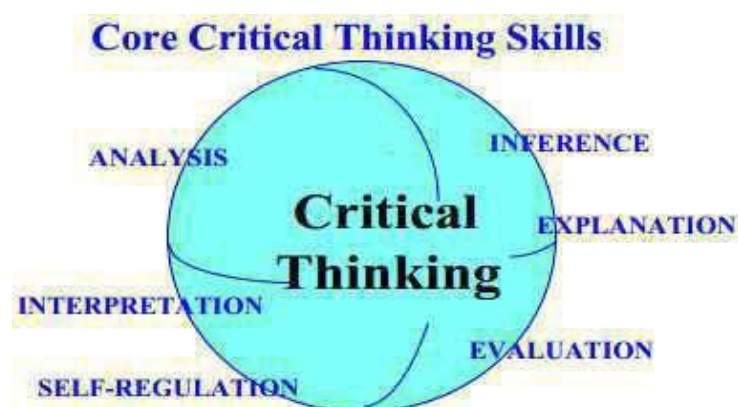


Image source: <http://ctac.gmu.edu/documents/facione%20what&why2007.pdf>
By Peter Facione, in Critical Thinking: What it is and Why it Counts.

Figure1.Illustration of Facione's Expert Consensus about Critical Thinking

The Delphi report begins by indicating that the ‘heart of education lies...in the process of inquiry, learning and thinking rather than in the accumulation of disjointed skills and senescent information’ (Ennis, 1996; de Bono 1974, 1994; Paul, 1993). The main objective of the international consensus of experts was to define critical thinking by identifying and clarifying its cognitive skills essential to college teaching to promote the success of education and assessment by providing a detailed description of the skills and sub- skills characterizing the critical thinker.

The experts identified some skills being essential to critical thinking. 95% agreed that analysis, evaluation, and inference as central to CT, whereas 87% agreed to include interpretation, explanation, and self-regulation to CT. The experts also agreed on a list of affective dispositions which characterize good critical thinkers. However, they also attest that it is not necessary to master every skill to be able to generate a critical thought. Below, are the main elements of critical thinking that were agreed upon by the expert group, taken from the Delphi Report (Facione, 1990, p.15).

Table1. Consensus List of Critical Thinking Cognitive Skills and Sub Skills (Facione, 1990, p.6)

Interpretation	Categorization
	Decoding Significance
	Clarifying Meaning
Analysis	Examining Ideas
	Identifying Arguments
	Analyzing Arguments
Evaluation	Assessing Claims
	Assessing Arguments
Inference	Querying Evidence
	Conjecturing Alternatives
	Drawing Conclusions
Explanation	Stating Results
	Justifying Procedures
	Presenting Arguments
Self-regulation	Self-examination
	Self-correction

Another focal discussion was on critical thinking dispositions. Critical disposition is defined as ‘the personal traits, habits of mind, attitudes or affective dispositions which seem to characterize good critical thinkers’ (Facione, 1990, p. 23). Despite their divergence on the opinion whether affective dispositions are part of the definition of critical thinking, the experts assert that a “good” critical thinker does not depend on cultural beliefs, ethical values, political orientations or religious tenants. Rather the commitment to seek truth with objectivity, integrity, and fair-mindedness.

1.2.7.1.2. Affective dispositions of critical thinking (Facione, 1990, p.2)

1.2.7.1.2.1. *Approaches to life and living in general.*

Inquisitiveness, with regard to a wide range of issues, concerns to become and remain generally well-informed, alertness to opportunities to use CT, trust in the processes of reasoned inquiry, self-confidence in one's own ability to reason, open-mindedness regarding divergent world views, flexibility in considering alternatives and opinions, the understanding of others' views, fair-mindedness in appraising reasoning, honesty in facing one's own biases, prejudices, stereotypes, egocentric or sociocentric tendencies, prudence in suspending, making or altering judgments, willingness to reconsider and revise views where honest reflection suggests that change is warranted.

1.2.7.1.2.2. *Approaches to specific issues, questions or problems.*

The Delphi Report asserts that the value of critical thinking extends beyond the necessary university-level inquiry tool. It is vital in personal, civic and educational up growth. There is also a request for the development of college-preparatory critical thinking programs in secondary schools justifying that by a large percentage of citizens who will not be able to access high school or university education.

Similarly, the Delphi Report made recommendations regarding the teaching process of critical thinking skill and its assessment. It proposes four ways to motivate learners to attain a high level of proficiency in critical thinking, to mention: observing the person processing the procedure; comparing the outcomes that result from executing a given skill against some set of criteria; query persons and receive their descriptions of the methods and judgments they use as they exercise that skill and comparing the outcomes (if any) that result from performing another task against some set of criteria, where the performance of that other task has been shown to correlate strongly with exercising the skill of interest.

The main recommendation for assessing critical thinking is that any strategy or tool designed to measure critical thinking should consider the following characteristics:

- **Content validity:** The instrument should be based on an appropriate definition of critical thinking and a clear understanding of which aspects of CT the assessment targets.
- **Construct validity:** each task or question should have been evaluated to ensure that students who answer correctly do so on the basis of good critical thinking and that inadequate or wrong response are the result of weak or inadequate critical thinking.
- **Reliability:** each task or question should have been evaluated to ensure that good critical thinkers generally do better on that item than weak critical thinkers.
- **Fairness:** CT assessment should not unfairly discriminate on variables such as gender or age-related life experience, ethnicity or socioeconomic status, differences in social norms, or differences in cultural assumptions.

The final recommendations in the report concern the critical thinking instructor who should promote and utilize all aspects of critical thinking. The teacher should encourage students to ask questions and report difficulties. Teaching must bridge the gap between subject and student experience. In the case of CT education, the topics of discussions should expand to issues with normative, moral, ethical or public policy dimensions.

1.2.7.2. Ennis's (1987, 2011) Model of Skills, Dispositions and Reflective Thinking

Robert Ennis is specialized in the Philosophy of Social Science and Education. He has been contributing to the discussion on CT for over 50 years at the University of Illinois where he is currently a professor and a member of the Board of the Association of Informal Logic and Critical Thinking and runs the website CriticalThinking.net. Ennis conceptualizes critical thinking as a type of current that is reflexive and reasonable. "Critical thinking is reasonable and reflective thinking that is focused on deciding what to believe or do." (Ennis, 1981). This definition can be understood as follows: critical thinking allows the individual to make a decision, based on beliefs and internal judgments that s/he possesses.

Robert Ennis (2010, 2011a) identifies a framework of dispositions and abilities, that describe the characteristics of an ideal critical thinker to provide a rationale for critical thinking to set out a taxonomy of objectives for critical thinking. He suggests in his model three principal broad overlapping dispositions that he separated to the simplicity of explanation. The first one is '*get it right*' to the extent of possible, meaning that, critical thinkers have a disposition to care that their beliefs are true and that their decisions can be justified with evidence. The second disposition focuses on a person's responsibility to '*represent a position honestly and clearly, (one's own as well as others)*'. This disposition relates to the appropriate use of language in arguments, to detect truth rather than to win the arguments. The third disposition Ennis outlined is '*care about the dignity and worth of every person*'. He described it as '*correlative*' rather than '*constitutive*'. This includes the

disposition to actively seek and take into account others' views, to avoid intimidating and confusing others (by being "too smart"), caring for others and avoiding hurting their feelings. Ennis (1996b) concedes that this last disposition is not necessary to produce critical thinking. However, he emphasizes that critical thinkers are responsible for their beliefs and actions and that critical thinking can be devalued or worthless if its impact on others is not taken into consideration.

Ennis also describes a taxonomy of critical thinking abilities comprising several constituent skills. The ideal critical thinkers have the ability to:

- 1) *Clarify* by identifying the focus, the issue, question, or conclusion, analyzing arguments, asking and answering questions of clarification, and defining terms and judging definitions and dealing with equivocation.
- 2) *They can Judge the basis for a decision* by judging the credibility of a source and observing and judging reports.
- 3) They are also capable to *infer* by identifying unstated assumptions, deducing and judging deductions, inducing and judging inductions to 'generalizations', and to 'explanatory conclusions' and make and judge value judgments.
- 4) Critical thinkers have to *make suppositions and integrate abilities* by considering and reasoning without letting the disagreement or doubt interfere with their thinking, and by integrating the other abilities and dispositions in making and defending a decision.
- 5) Finally, they have to *use auxiliary critical thinking abilities* that consist on *proceeding in an orderly manner* as following up a problem-solving steps or monitoring their thinking in a metacognitive sense of employing critical thinking checklist (FRISCO). They also have to be *sensitive to the feelings, level of knowledge, and degree of sophistication of others* and using *appropriate rhetorical* strategies in discussion and presentation.

The summary taxonomy proposed by Robert Ennis is called FRISCO checklist (1996a) where the letters stand for ‘Focus, Reasons, Inference, Situation, Clarity and Overview’. What Ennis calls an argument’s *focus* is to identify the focus or the central concern. *Reasons* stands for identifying and judging the acceptability of the reasons. *Inferences* comprise the steps of reasoning and judging the quality of the inference. *Situation* stands for defining the context of the problem. *Clarity* is associated with the assessment of the clarity of the language used. *Overview* corresponds to step back and look at it all as a whole and see if the belief or action is still justified.

1.2.7.2.1. Evaluating Ennis.

Ennis’ ‘taxonomy’ is a list of dispositions and abilities relevant to critical thinking, which contains three general CT components; skills, dispositions, and metacognitive components. The CT skills are Clarifying, Judging the basis for a decision, inferring, and integrating abilities and using auxiliary critical thinking abilities. The three dispositions are ‘to get it right’, ‘represent a position honestly and clearly’ and ‘care about the dignity and worth of every person’. Ennis’ metacognitive components deal with the awareness of what has been learnt while reflecting on both one’s critical thinking skills and dispositions.

Ennis aimed to design a taxonomy that will allow critical thinking to be easily applicable. He considers that it is ‘simple and comprehensible’ (1996) and that it can be implemented successfully in different ways, though he acknowledges that critical thinking needs further research to validate detailed aspects.

Overall, Ennis’ taxonomy can be particularly useful for analyzing curriculum units in critical thinking or evaluating subject-specific CT programs. However, the complexity of the lists due to their details may make it somewhat difficult to apply.

1.2.7.3. Richard Paul

Richard W. Paul was a philosopher and a recognized international authority on critical thinking. Since the early 1980s, he worked to advance the concept of fair-minded critical thinking through his work at the Center and Foundation for Critical Thinking. Paul established the Center for Critical Thinking - in 1980 at Sonoma State University in Northern California. He also founded the Foundation for Critical Thinking in 1991. Dr Richard Paul was Director of Research and Professional Development at the Center for Critical Thinking and was Chair of the National Council for Excellence in Critical Thinking. In addition to his eight books and more than 200 articles, He has lectured extensively throughout the world on critical thinking and has developed new ways to engage students in rigorous self-evaluation.

Definition1

Critical thinking is disciplined self-directed thinking which exemplifies the perfections of thinking appropriate to a particular mode or domain of thinking. It comes in two forms. If the thinking is disciplined to serve the interests of a particular individual or group, to the exclusion of other relevant persons and groups, I call it sophistic or weak sense critical thinking. If the thinking is disciplined to take into account the interests of diverse people or groups, I call it fair-minded or strong sense critical thinking. (Paul, 1993, p. 33)

Definition2

Critical thinking is the intellectually disciplined process of actively and skillfully conceptualizing, applying, analyzing, synthesizing, and/or evaluating information gathered from, or generated by, observation, experience, reflection, reasoning, or communication, as a guide to belief and action. In its exemplary form, it is based on universal intellectual values that transcend subject matter divisions: clarity, accuracy,

precision, consistency, relevance, sound evidence, good reasons, depth, breadth, and fairness. Michael Scriven and Richard Paul (NCECT, 2004).

In the first definition, Paul focuses on the ethical element of critical thinking and its benefits to society in general. He uses the word "sophistic" which refers to the Greek origins of the discussion. Paul refers to the weak (or low level) sense of critical thinking as sophistry. The second definition presents a critical thinking structure with many of the skills mentioned by Ennis and other authors evaluated in the remainder of this section.

Paul's (2012) model consists of four parts: reasoning elements; standards of critical thinking, intellectual abilities, and focus on what is essential to critical thinking, while the intellectual traits, he also calls, 'traits of the disciplined mind' dimension, focus on what is to BE a critical thinker. The first three components, essential to critical thinking, could be described as his taxonomy of critical thinking skills and the last category of intellectual traits could be considered as his descriptions of critical thinking dispositions. Paul and Elder (2008) argue that critical thinking requires an integration of cognitive and affective dimensions, related to skill and dispositional dimensions.

According to this model, Paul and Elder (2012) argue that *intellectual standards* such as clarity, accuracy, precision, relevance, depth, breadth, logic, significance, completeness and fairness, are necessary to ensure a high-quality thinking. They also propose that *intellectual traits* such as intellectual humility, confidence in reason, intellectual empathy and intellectual integrity, constitute the most fundamental, and the quality component of it. Consequently, it is required to gain mastery of both the elements of reasoning and the standards of critical thinking to learn to reason well.

Paul claims that the Elements of reasoning to be universal and 'parts' of thinking or the fundamental structures of human thought. He maintains that these eight elements

are always present in human thinking and that they are essential to critical thinking. The interrelation of these elements is explained as follows:

Whenever we think, we are focused on a question, issue or problem, trying to attain a purpose within a point of view based on assumptions. We use concepts, ideas, and theories, and we interpret data, facts, and experiences to come to conclusions leading to implications and consequences. (ibid, p.62)

Paul suggests that an intellectual ability is composed of three elements: *process*, *object* and *standard*. He compares the intellectual ability to driving a truck safely; the ability to drive is the process, the truck is the object and safely is the standard.

The final dimension focuses on what it is to be a critical thinker. A number of affective and moral characteristics have been defined as fundamental to 'strong sense' critical thinking (Elder and Paul, 1998, p. 34): intellectual humility, intellectual courage, intellectual empathy, intellectual integrity, intellectual perseverance, faith in reason and fair-mindedness. Paul develops his framework by identifying six stages developmental process of critical thoughts, moving from the unreflective thinker to the master thinker. However, the development process is not clear.

1.2.7.3.1. Evaluating Paul Richard

Paul's critical thinking model takes into consideration the cognitive and affective components, and his emphasis on reflection and intellectual integrity does acknowledge the metacognitive element even though the word 'metacognition' was not, explicitly used. His main contribution to critical thinking is his notion of "weak" or "strong" critical thinking. Paul (1991) asserts that his nine traits of thought, which are moral obligations

and intellectual virtues, transfer thought from an "egoistic and narrow-minded foundation to a great open foundation".

Paul offers pedagogical strategies to support the development of students' reflections in education, where students develop their knowledge by applying their reasoning rather than through the teacher's transmission of information. He has also produced many theories of critical thinking that are very precise in their details, but difficult to reconcile, and without empirical basis, as in his development scheme.

1.2.7.4. Halpern's Critical Thinking Skills and Dispositions

Diane F. Halpern is a former president of the American Psychological Association (APA). She is a Director of Social Science at the Minerva Schools at KGI (Keck Graduate Institute) and also the McElwee Family Professor of Psychology at Claremont McKenna College in Los Angeles. Halpern's seminal work "Thinking and Knowledge - Introduction to Critical Thinking" (first published in 1984), presents "a taxonomy of critical thinking skills" (Halpern 1994: 31). This taxonomy was intended to provide a basis for the national strategy for assessment of critical thinking skills among adults in the United States, in a government-sponsored workshop held in 1992). Halpern stated at that workshop that these skills are "necessary for competition in a global economy and the exercise of citizenship." (Halpern, 1994, p. 29). Despite her cognitive perspective and her framework describing typical cognitive domains of research such as reasoning and problem solving, Halpern joins in this statement the position of the philosophical writers Ennis, Paul, etc., on the need of critical thinking in a properly functioning democratic society. Halpern also suggested categories of thinking skills that now form the basis of her critical thinking.

Halpern (1997) employs the following working definition of critical thinking:

Critical thinking is the use of those cognitive skills or strategies that increase the probability of a desirable outcome. It is used to describe thinking that is purposeful, reasoned, and goal directed – the kind of thinking involved in solving problems, formulating inferences, calculating likelihood, and making decisions when the thinker is using skills that are thoughtful and effective for the particular context and type of thinking task Halpern (1996, p.5).

Halpern's definition is wide in scope and covers almost every thought that it can be applied to many real-life situations that require critical thinking. Halpern defends her addition of memory skills by arguing that 'All thinking skills are inextricably tied to the ability to remember' (Ibid, p. 19).

1.2.7.4.1. Halpern's Framework of Critical Thinking.

The first category in Halpern's taxonomy is called *Memory Skills*. This group is described as the skills needed when learning, retrieving and retaining information. The second group is *Thought and Language Skills*. They are the skills required for understanding and protecting against convincing techniques that are embedded in everyday language. *Deductive Reasoning Skills* constitute the next group outlined by Halpern. It consists of the skills that are used for deducing conclusions from a premise. The fourth group that Halpern outlines in her framework is *Argument Analysis Skills* which are skills needed to judge the strength of reasons, counter-reasons, stated and unstated assumptions and overall arguments. The fifth group is named *Skills in Thinking as Hypothesis Testing*. They are the skills used in scientific reasoning, which are described as formulating hypothesis or beliefs, collecting information in the form of observations, and using that information to confirm or disconfirm those hypotheses. The next category is *Likelihood and Uncertainty Critical Thinking Skills*, which Halpern describes as the correct use of objective and subjective estimates of probability. In

other words, the thinker is conscious of the benefits and limits of statistical analysis. *Decision-Making Skills* are described by Halpern as the generation, selection, and judgment of alternatives. Problem-solving skills category is the penultimate group that Halpern suggests. It is the ability to identify the problem, state goals and generate solutions to that problem. The last group consists of Skills for Creative Thinking; skills elements such as brainstorming and visualization from different perspectives.

In addition to critical thinking skills categories, Halpern recommends the adoption of a metacognitive approach to become more knowledgeable about one's own thinking and be better able to regulate it. Her metacognitive framework consists of four questions:

What is the purpose?

What do we know?

What thinking skills will you achieve in your goal?

Have you achieved your goal?

Halpern also proposes a list of dispositions to develop in students. They contain 'willingness to plan, flexibility (openness), persistence, willingness to correct, be attentive (metacognitive surveillance), consensus-seeking'.

2. 2.7.4.2. Evaluating Halpern

Halpern's framework covers all aspects of the cognitive domain, except the "application". This is because of Halpern's emphasis on metacognitive nature of critical thinking. However, she is interested in the importance of "application" in all skill areas, mainly the conscious application of a 'plan-do-review' or 'plan-decide-act-monitor-evaluate' cycle to all thinking skills and organized use of skills. Halpern's list of critical thinking dispositions is limited, compared with those proposed by Ennis and Paul. She is

more interested in conative aspects, as can be seen in her use of the terms ‘willingness’ and ‘persistence’.

Halpern believes in the application of rational methods in problem-solving, including the use of controlled experiments. She points to the need for people to learn how to learn and to be critically selective in responding to the barrage of information (including advertisements and political rhetoric) around them (Halpern, 1997). She argues that teaching and assessing critical thinking will improve the quality of education at the college level and will increase social capital and economic competitiveness (Halpern, 1994).

Overall, Halpern provides a detailed but not complete account of thinking skills in the cognitive field. It comprises three components, namely cognitive skills, traditional critical thinking skills and a metacognitive dimension. She has attempted to translate the theory and research from cognitive psychology into a form where they can be useful in everyday life.

1.2.7.4. Alec Fisher and Michael Scriven

Alec Fisher Was a director of the centre of research in critical thinking, Philosophy department, University of Anglia, Norwich, UK, Until he retired from the university in 1997 and established a consultancy, teaching critical thinking and its assessment in many different countries. He has been partnered in most of his work by Michael Scriven, who is a past president of the American Educational Research Association and the American Evaluation Association. He started his academic career in Australia. He is currently a Professor of Psychology at Claremont Graduate School in California, USA.

Fisher and Scriven assert that their definition of critical thinking is close to that of previous conceptualizations of scholars such as John Dewey, Edward Glaser, and Robert Ennis. They define critical thinking as follows: “Critical thinking is skilled, active

interpretation and evaluation of observations, communications, information, and argumentation” Fisher and Scriven (1997).

Fisher and Scriven suggest that the term "skilled" indicates that critical thinking varies according to the level of the intellectual development of the thinker and the subject under consideration. The term "active" includes four steps: the identification of ambiguities and missing elements, the examination of other sources to obtain a key information or clarifications, the reflection or metacognition, and mastering and using a powerful vocabulary of informal logic. Additionally, they consider "interpretation" as a crucial preliminary to draw conclusions about complex claims and "evaluation" as a process of determining a quality or a value, which always involves interpretation.

Fisher and Scriven categorize the components of critical thinking into a four-skill model: *interpretation skills* that arise when the thinker actively examines information, whether it is read, heard, or observed; the *category communication* that completes the interpretation as the communication is the output where the interpretation is the input. The group of communication skills includes the ability of the person to write, speak and present to the audience in a clear, complete, concise and appropriate manner (critical writing, expression and presentation). The third category is *knowledge*, which is a distinction between informal logic and vocabulary. This group includes three sections called the Language Used in Critical Thinking, Core Vocabulary Used in Logic, and Domain Knowledge. The last group of skills is the *critical technique* which they describe as a basic element of competence and the core of critical thinking. It includes interpreting the context, clarifying meaning, analyzing arguments, and synthesizing considerations into an overall evaluative conclusion.

1.2.7.4.1. Evaluating Fisher and Scriven

Fisher and Scriven address an important paradigmatic issue of test homogeneity. They raise the question of whether the competency being assessed is one-dimensional or multi-dimensional or whether the order of the suggested activity levels will be valid if subjected to empirical testing. They also discuss the authenticity, effectiveness, reliability and validity of different types of critical thinking tests, drawing attention to issues such as excessive demands on basic knowledge and threats of critical thinking validity inherent in items with a large extent of guesswork. They suggest using several scoring elements in the assessment of critical thinking skills. The item type offered involves the evaluation of several attempts to solve a problem or task, which will be evaluated using a set of evaluative terms. They believe that multiple assessment items are the general case where the multiple-choice item is a special case. They illustrate the different elements of evaluation by evaluating short summaries, identifying and evaluating the reasons for the conclusion and evaluating the musical performance.

Regarding the teaching of critical thinking, Fisher and Scriven advocate a combination of critical thinking courses as an external and independent subject and its integration into the curriculum of particular disciplines. They also stress the importance of teaching techniques and concepts derived from informal logic.

Overall, we can say that Fisher's and Scriven's critical thinking model is based on the principles of informal logic. This is deduced from their many references to the language and concepts of logical discussion. It is also based on the "evaluative definition". Evaluation is, therefore, the main concern. In addition, many of the skills identified by Fisher and Scriven overlap with those mentioned in the Paul and Ennis models. For example, they describe a clarification of meaning that reflects one of Ennis's skills of "clarify". However, their model

differs from the frameworks advanced by the two philosophers in that it excludes the dispositions of critical thinking without the support of empirical evidence.

1.2.7.5. Lipman

Matthew Lipman (1923-2010) was a professor of philosophy at Montclair State University, New Jersey. Previously, he was a professor of philosophy at Columbia University for eighteen years. Lipman has written fourteen books and coauthored nine more. He has been a consultant for the U.S. Department of Education, N.J. Department of Education, N.J. Department of Higher Education, and UNESCO. He is recognized as the founder of children's philosophy. His experience as a professor at Columbia University, where he witnessed underdeveloped reasoning skills in his students, led him to focus on the development of reasoning skills through the teaching of logic.

Lipman conceptualizes cognitive skills as “the ability to make cognitive moves and performances well” (Lipman, 1991, p. 76). He offers a theoretical framework with significant features which consist on a tripartite model of thinking in which critical, creative and caring thinking are equally important and interdependent (Lipman, 2004), as well as an account of four varieties of cognitive skill: inquiry, reasoning, concept formation, and translation.

2.2.7.5.1. Lipman’s three modes of thinking

Lipman describes higher-order thinking as involving both critical thinking and creative thinking, which are respectively guided by the ideas of truth and meaning. They are interdependent and target the critical judgment. However, critical thinking is context-sensitive and corrects itself, while creative thinking is context-driven and self-transcending (Lipman 1991, 25). Critical thinking is comparable to Bloom's analysis; creative thinking to Bloom's synthesis; and the judgment to Bloom's evaluation. However, in his paper "Caring as Thinking" (Lipman, 1995), he presents a tripartite account of higher-order thinking: critical thinking, creative thinking, and caring thinking, which are respectively traced back to the

Greek regulative ideals of the True thinking, the Beautiful thinking, and the Good thinking. Here, Lipman gives much more importance to feelings and emotions, arguing that caring thinking enacts values and is equated with judgment.

Drawing on Dewey and Peirce, He elaborates his model, asserting that critical, creative and caring thinking help build the individual's character structure of reasonableness and the social structure of democracy. According to him, reasonableness involves the search for meaning, intellectual rigour, the disposition to be open to argument and a concern to form judgments that sustain democracy.

2.2.7.5.2. Lipman's four main varieties of cognitive skills

Lipman claims that the most relevant skill areas for educational purposes are: inquiry, reasoning, information-organizing and translation (Lipman, 1991, p. 45).

Inquiry is a self-corrective practice in which investigation aims to discover or invent ways of dealing with a problem. Inquiry produces judgments. *Reasoning* is an organizing and coordinating and extending process of what has been found out through the inquiry, while retaining its truth. *Concept formation* consists of organizing information into a relational cluster which then will be analyzed and clarified to accelerate their employment in understanding and judging. Whereas, Conceptual thinking is a process of relating concepts to one another to form principles, criteria, arguments, and explanations. *Translation* implies conveying the meaning of a language or symbol schema or meaning modality to another and yet keeping them intact, but interpretation becomes necessary when translated meanings fail to make adequate sense in the new context in which they were placed.

Lipman lists 13 dispositions which are fostered by a meaningfully organized use of cognitive skills. These are: to wonder, to be critical, to respect others, to be inventive, to seek alternatives, to be inquisitive, to care for the tools of enquiry, to cooperate intellectually, to be committed to a self-corrective method, to feel a need for principles, ideals, reasons, and

explanations, to be imaginative, to be appreciative, and to be consistent. Besides, Lipman identifies a list of procedures which he asserts students need to practice: prejudice reduction, classification, evaluation, criterion identification, sensitization to context, analogical reasoning, self-correction, sensitization to consequences, adjusting means and ends and adjusting parts and wholes.

Furthermore, Lipman criticizes the Piagetian theory in education and denounces the teacher's promotion of a widespread belief that young children are unable of monitoring their thinking, to justify their opinions or to practice logical operations (Lipman, 2003, p.40). He further clarifies that Bloom's taxonomy has been misinterpreted as a theory of developmental stages, so that the student cannot reach an adult level, the pinnacle of the entire process, the evolutionary stage, until late in secondary school or even university. He strongly claims a non-hierarchical approach to thinking, arguing that, even in the preschool years, children are potentially young philosophers, and that the Philosophy for Children approach exceeds critical thinking since it emphasizes the purpose as well as the process of thinking. He adds that critical thinking does not involve concept formation, formal logic and the study of traditional philosophy, all of which can be provided in children's philosophy and that while critical thinking brings more precision to the child's mind, philosophy deepens it and makes it grow (Lipman, 2004).

2.2.7.5.3. Evaluating Lipman

Lipman considers critical thinking as a part of his tripartite of high order thinking. He classifies it with creative thinking as a mode of inquiry which is facilitated by 'caring thinking' in which, he presents several dispositions, similar to those proposed by other criticalthinking theorists.

Lipman (1991) believes that the purpose and product of thinking is sound judgment, and judgments are meanings, arguing that thinking and learning are the active search for

meaning and that the identification of relationships and the formation of judgments are an essential aspect of schooling to develop meaning and understanding. He further asserts that since philosophy is a mode of inquiry, it should be a fundamental component in education which is considered as a form of investigation, to enhance the intellectual growth of young people.

According to him, the only way to teach critical thinking is through philosophy, because instead of teaching isolated and dismembered skills, it focuses systematically on connecting skills to each other and dramatizes the life of the mind so that students develop critical dispositions as they discuss ideas of mutual interest.

1.2.8. Critical Thinking in Education

Diverse definitions of critical thinking underpin various educational interventions that have been concerned with the development of cognitive skills and curriculum. Lipman's Philosophy for Children and Adey and Shayer's (1994) Cognitive Acceleration through Science Education programme (CASE), were the effective pedagogical interventions which have employed the concept of critical thinking.

In Lipman's philosophy for children, a programme is designed to introduce children and young people to key philosophical ideas and concepts. It consists of a series of narratives that aim to provide the stimulus for children's questions, which then form the outlines for the lesson as they are discussed. In the community of inquiry, the teacher is a cultivator of judgment, who instead of rejecting right-wrong answers; s/he transcends them in the sense to give more importance to the process of inquiry itself rather than to the answer that might be right or wrong at a given time (Lipman, 1991). It should be noticed that the community of inquiry is broadly defined as any group of individuals involved in an empirical or conceptual inquiry process in problematic situations.

On the other hand, CASE (Cognitive Acceleration through Science Education) was the first of the cognitive acceleration (CA), a suite of programmes involving thinking lessons and activities. It was designed and developed in the context of science to stimulate cognition at King's College to improve students' abilities to reason and think. The original CASE experiment was conducted from 1984 to 1987 with an experimental test/control, post-test and delayed post-test in lower secondary school classes with students aged 11 to 13, with long-term effects on student thinking and achievement (Shayer, 1999; Adey and Shayer, 1994). The results showed an accelerated cognitive development both immediate and long term, not only in science but also in mathematics and English.

Paulo Freire's Critical Thinking Pedagogy which emerged in the 1970s, seems to be the basis for several thinking interventions. Critical pedagogy criticizes traditional education, which Freire referred to as banking education which implies that the learners receive knowledge passively as empty vessels from the teacher who is supposed to be the exclusive holder of knowledge in the traditional teacher-centred classroom. Dialogue among learners and teachers is the key to empowering learners in educational institutions by providing them with space to express their feelings and doubts (Freire, 1970; Wachob, 2009).

1.2.9. Critical Approach to Critical Thinking in TESOL

A debate seems to be an initiation of a connection of critical thinking in non-Western contexts with EFL teaching and learning. Atkinson (1997) affirms that critical thinking is specific to the culture and that it is applied to specific subjects in Western contexts, where critical thinking is a social practice. He excludes the teaching of CT in non-Western countries contexts. Davidson (1998) refutes Atkinson's assertion, arguing that critical thinking could be in any culture or context, but the degree to which this concept is applied that varies. Therefore, critical thinking should not be tied to a particular culture (ibid.). Similarly, Ennis

(1996b) argues that the problem for the educator is how and when to introduce critical thinking, not whether critical thinking has value for people belonging to other cultures.

Moreover, Atkinson questions the chances of success of critical thinking in the ESL/EFL class by referring to the lack of empirical data confirmation of the transferability of critical thinking skills. However, there are empirical evidences that critical thinking can be applied with encouraging results in ESL / EFL contexts. Among these studies a pilot study using a commercially available critical thinking test, a treatment group consisting of Japanese students (n = 17) receiving additional education in critical thinking skills, significantly outperformed a control group (n = 19) only receiving intensive teaching of academic English based on content ($p < 0.001$) (Davidson and Dunham, 1997). The results seem to confirm that critical thinking can be taught to ESL / EFL students. Besides, many linguists and language educators have examined the effects of critical thinking interventions on EFL teaching and learning. Most of them have achieved positive results by applying critical thinking in ESL classes. These are some of the journals that include some of these researches: TESOL Journal and Thinking skills and creativity, ELT (English Language Teaching), Annual Review of Applied Linguistics.

1.2.10. Critical thinking in EFL

The integration of critical thinking has conducted in some educational institutions in foreign language classes. For example, in British schools, the National Curriculum (NC) of the Department for Education and Employment Report on Research (DfEE, 1999) introduced thinking skills into modern foreign language classes (MFL). They came out with the result that teaching critical thinking abilities helps students to communicate in the new language, to produce various types of spoken and written languages and to be creative in the use of the foreign language. Moreover, it facilitates language learning, as in the case of inferences of unknown linguistic items and reflection on the links between languages (DfEE, 1999, Lin and

Mackay, 2004). Incorporating thinking skills in the language classroom could make learners aware of their progress and develop linguistic autonomy (Lin and Mackay, *ibid*).

Allen (2004) conducted a study in US University where he examined the engagement of American students who learned French as a foreign language in portfolio writing in which they examined French cultural stereotypes. The results revealed that students appreciated writing portfolios that made them more aware of their metacognitive processes.

Critical pedagogy, as explained above, is based on the notion of empowering learners to speak freely about their learning experiences; this includes their participation in making decisions about their language programs and assessment, which is an essential key to success. Besides, the training programs should enable the teachers to implement criticality in the language classroom. Criticality is defined as the integration of explicit social criticism in pedagogy and research to examine and transform inequitable social conditions and their understanding by peoples (Norton & Toohey, 2004).

1.2.11. The Relation Between Critical Thinking and Intercultural Communicative Competence (ICC)

Little research has focused on the relationship between CT and ICC. Among them, Deardorff's research (2006) which aimed to identify the skills and processes needed for competent intercultural relations. It mentions two of the six skills identified by Ennis' work; analysis and interpretation. Besides, Deardorff (2009) argues that the ICC "promotes effective and appropriate decision-making, but in complex cultural contexts" (p.479), recognizing that decision-making requires the application of critical thinking. She also speaks of comparative thinking, cognitive flexibility, and the ability to maintain judgment and relationships, which in turn reflect personal regulation since they require the individuals to think of their own

conclusions and judgments. Also, among the favourable attitudes towards the competent intercultural communication identified by Deardorff (2006, p.254): openness and curiosity, which converge with the openness and curiosity of Facione's critical thinking skills.

Milton Bennett (2013) considers that developing critical thinking is valuable for IC communication. He affirms that critical thinking skills overlap with ICC cognitive skills and that both of them constitute a basis for effective intercultural communication. According to him, the development of the ICC "is parallel to the development of critical thinking" (p. 109). Janet Bennett (2009) has developed a tripartite ICC framework that includes knowledge, skills, and attitudes (p.97). The skillset, which constitutes the behavioural dimension, requires the practice of skills such as analysis, interpretation, deduction, empathy, active listening, and information gathering. Milton Bennett also includes the ability to solve problems while building and maintaining relationships, which requires the application of all skills identified by Facione (Miller & Tucker, 2015). According to him, the fundamental attributes of competent IC communicators involve "curiosity, initiative, and lack of judgment, open-mindedness, and tolerance of ambiguity" (Bennett, 2009, p. 97). These attributes reflect Facione's critical thinking components and promote effective self-regulation.

Stier (2006) asserts that ICC is dynamic and interactive, allowing to recognize the cultural particularities, the conditions of the situation and the actors involved. He has developed a skill in dealing with issues related to international meetings as an important element of the intrapersonal skills that constitutes his definition of the ICC. Stier also mentioned interpersonal skills such as interactive skills that accurately detect and interpret variations in non-verbal cues, subtle signals, and emotional reactions, and acquire verbal and non-verbal language, in addition to making the person more aware of their own interaction style and help them to react appropriately according to the context. Moreover, he believes that the teaching of intercultural communication should promote CT, by bringing students to

"analyze processes and intercultural encounters and control the influences of culture on their world view" (Stier, 2006, p. 8). Stier defines ICC as "the ability to think, problematize, understand, learn, manage emotionally and function effectively in situations of intercultural interaction" (p.9). Thereby the cognitive skills of analysis, interpretation, deduction, evaluation and explanation, and self-regulation, as well as the arrangements described above, seem to be indispensable in developing students' ability to understand and critically analyze discursive bias in intercultural encounters or public discourse and their perception of reality.

In her four-step O-D-I-S model, Ting-Toomey (1999, p. 269) identified "analysis" as a fundamental component of the ICC. She argues that effective communicators need to be aware of personal and cultural assumptions, cognitive complexity and the importance of changing settings when they are with a stranger. In other words, before effectively evaluating what others are doing or saying, they must observe, describe, interpret and suspend their judgment and conceal their subjective evaluations. We can say that the ability to describe and analyze objectively before any evaluation seems to be the foundation of the ICC. CT skills are, therefore, correlated with the components of the model O-D-I-S and seem to play a significant role in it.

1.2.12. Teaching for Critical Thinking

Practice is necessary to improve critical thinking (Moore & Parker, 1995). The process of analysis, critical thinking and the search for truth, as well as the traits of self-confidence, curiosity, maturity, and open-mindedness generally appear when promoting critical thinking (Facione, Sánchez, Facione and Gainen, 1995). (Halpern, 1998) argues that the process of critical thinking involves scientific training and scientific methods to seek meaningful connections to our judgments. He promotes four structural components to improve learning to think: "a dispositional or behavioural element, a teaching and a practice with critical thinking

skills, structured activities designed to facilitate transfer across contexts, and a metacognitive component used to direct and evaluate thought” (Ibis, p.451).

1.2.12.1. Critical Thinking Teaching Strategies

Teachers' knowledge of CT is an indicator of their performance in its teaching strategies (Innabi and Sheikh, 2007). This knowledge allows teachers to select adequate methods to engage students to think critically. Teachers can develop new teaching strategies and lessons that deepen multiple perspectives and understanding of content (Willingham, 2008). Seaman and Fellenz (1989) indicate that four fundamental factors influence the choice of teaching strategies by teachers: (a) learners, (b) teachers, (c) organizations and d) content. CT also develops with practice; King, Wood, and Mines (1990) found that graduate students were more efficient in critical thinking than undergraduates. Besides, Onwuegbuzie (2001) showed in his study that education levels influenced people to think critically and that PhD students have more critical thinking skills compared to master's students.

Even though Teaching strategies allow teachers to facilitate student learning (Franzoni & Assar, 2009), it is not easy to select the most effective teaching strategy that improves student learning to become critical thinkers because teaching itself is a complicated task (Taba, 1966). The cognitive domain of Bloom's taxonomy could be used to help teachers customize teaching more effectively (Orlich et al., 1985). Bloom (1984) pointed out that taxonomy was an essential tool for determining the types of instruction appropriate for the student learning process. Furthermore, the choice of learning strategy includes key elements such as the learning process, learners, variations in preparation, the institutional framework and its requirements, the objectives and the structure of the processes involved, the content and its structure, as well as the personal teaching style (Taba, 1966). Franzoni and Assar (2009) stressed that "teaching strategies should be designed to encourage observing,

analyzing, expressing an opinion, creating a hypothesis, seeking a solution, and discovering knowledge for themselves." (19) Therefore, the teachers must discipline themselves to continually reflect on their teaching and regularly consider other perspectives, exploring strategies and teaching methods that improve students' ability to think critically (Gardner, 1999).

1.2.12.1.1. Active learning

Active learning encompasses many teaching strategies that engage students in their learning with their instructor. Students may not understand what they learn unless they experience it, and active learning offers these opportunities (Duron et al., 2006). These strategies can involve many students working together or individual work and/or reflection during the course. These pedagogical approaches range from short and simple activities such as problem-solving, newspaper writing, and pair discussion, to longer activities involving educational frameworks such as case studies, role-plays and learning structured in a team. Nevertheless, students require self-discipline to achieve their learning goals based on the time given by the teachers (Dewing, 2010). Therefore, teachers need to know how to choose and facilitate strategies to help students acquire knowledge and skills.

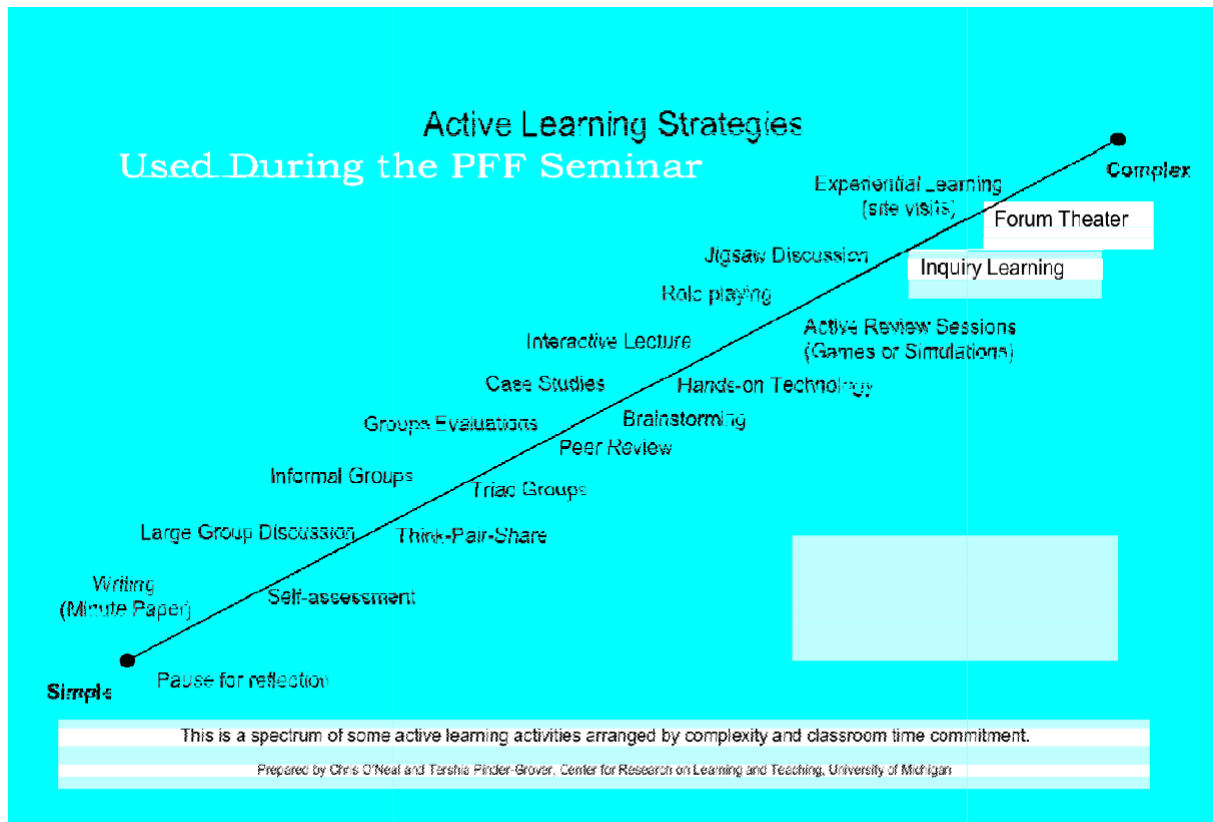


Figure2. Active Learning Strategies

1.2.12.1.2. Cooperative learning.

Cooperative learning is an organized way of using small groups to enhance student learning by sharing their thoughts, ideas, skills, and experiences. Students should be actively involved in exploring what they learn by asking questions and giving advice, rather than taking notes and memorizing theories and facts (HyslopMargison & Armstrong, 2004). Cooperative learning is a student-centred approach. However, Keyser (2000) argued that “cooperative learning can encourage active engagement in learning but a tive learning is not cooperative.” (p.36). Hijzen, Boekaerts, and Vedder (2007) agreed that Cooperative learning "does not automatically create a learning condition" (p674) because all students do not engage in the same way in the task given by their teacher. Slavin (1996) suggests that teachers monitor student learning and personal development and should reward individual accomplishments in the task.

1.2.12.1.3. Debate

The debate also asserts itself as an effective strategy to improve the critical thinking of the students as it involves arguments and research (Greenstreet, 1993). In a debate, students actively understand information, evaluate their work, value the point of view of others, and express their thoughts and opinions to their peers using accredited sources (Kennedy, 2007). Besides, Students develop their research skills to find evidence to support their arguments in oral and written presentations (Green & Klug, 1990). Furthermore, the debate helps develop oral communication of students' skills (Bellon, 2000). Debate should be used in all programs more often to avoid participants' difficulties to overcome their nervousness during some possible negative aspects to be debated with unequal participation leading to poor outcome (Dundes, 2001) and to give students advantages to boost their self-esteem and become critical thinkers (Bellon, 2000).

1.2.12.1.4. Role-play

Role-play is another way to improve critical thinking. It involves participating in scenarios based on role-play simulation in which "students work together to solve a potentially real situation" (Ertmer et al., 2010, p.73). Students modify their reflections and contextual perspectives to take into account those of others by playing a different role which they rarely experience. This can activity increase group participation and acceptance of others' ideas and opinions to solve problems (Ibid). Similarly, students will recognize their learning potential when expressing their thoughts through role-play (Kienzler & Smith, 2003). As a result, role-plays can increase students' knowledge and improve their attitudes and skills (Ibid).

1.2.12.1.8. Problem-based learning (PBL)

Problem-based learning (PBL) is a student-centred approach in which we use real-world problems to motivate students to become active learners and responsible for their

learning (Hmelo-Silver, 2004: 236). Hung (2009) argues that PBL starts when a problem is identified and students learn to be good investigators because PBL provides critical steps in solving problems. Besides, PBL can improve student problem-solving skills and critical thinking by creating a problem for students to explore small-group solutions using teacher-facilitated learning (Barrows, 1996). Students can also apply metacognition and reasoning strategies appropriate in their learning process (Hmelo-Silver, 2004). Because PBL is an autonomous process, its successful implementation is possible in different contexts and programs (Beacham & Shambaugh, 2007).

1.2.12.1.9. Questioning

To keep a field of thought active, teachers should frequently question existing or established answers to challenge students' thinking because "reflection is not motivated by answers, but by questions. If those who have laid the groundwork for a domain had not asked questions, it would never have developed (Paul and Elder (2000). Socratic questioning is an example of a critical thinking strategy that helps people to voice their inquiry (Innabi & El Sheikh, 2007). Smith's (1998) research indicates that language-rich classrooms provide environments that are more conducive to learning and thus to progress. Students' questions generate their ability to express their points of view and thoughts. According to Cotton (2001), questioning encourages developing students' interest and motivation to become actively involved in class, developing critical thinking skills, revising learning, and stimulating students to ask their questions and seek knowledge on their own. He considers that teaching involving questions is more effective at generating positive results than teaching without questioning students. Critical thinking includes inquiry processes and questioning characterizes critical thinking teaching strategies (Christenbury & Kelly, 1983).

1.2.12.1.10. Writing

This model of writing is referred to as the product-centred model (Hairston, 1982) or the prove/approve model (Griffin, 1983). Students are asked to write to demonstrate what they have already learned and then instructors assess what has or has not been learned (Griffin, 1983). The National Commission on Writing's (NCW) Report (2006) emphasized that writing is not about showing what students know. It is a way to help them understand what they know.

According to Bean (1996), students struggling with their writing, makes them struggle with their thoughts. He asserts that writing is both a process of doing critical thinking and a product, transmitting the results of critical thinking. Bean refers to the Writing across the curriculum (WAC) model of writing as the problem-driven model (1996). Writing about an issue or problem promotes inquiry, helps engage the students with the course material, and stimulates critical thinking, whereas writing about a topic often keeps the student at the level of a reporter of information. The writing assignment, on other hand, gives a specific situational context for writing. It needs to be structured so that the students are given an issue or a problem to write about, not just a topic (Herrington, 1992). Besides, the writing assignment needs to be divided into parts or stages and should include a mechanism to give feedback to the students throughout the writing process.

There are three types of writing assignments: the exploratory writing which is an informal writing that allows students to brainstorm on paper and help them generate, explore, question, and clarify their thoughts, and feelings, without being concerned about using correct language mechanics; the Expository writing also called thesis governed academic writing and the assignments that create other perspectives, are formal types of writing, which aim to produce a final refined draft that communicates accurately, clearly and concisely the ideas of the author to a specified audience.

The use of written assignments requires an identification of the underlying objectives. Griffin (1983) used Bloom's taxonomy of educational objectives: knowledge, understanding, application, analysis, synthesis, and evaluation to specify the different types and levels of learning to expect from students. Designing a lower-order writing task to demonstrate student knowledge on a topic can develop lower-order cognitive skills while planning a higher-order writing task can lead students to evaluate ideas they have read in assigned readings or heard in class discussions to develop higher-order cognitive skills.

1.2.14. The Assessment and Measurement of Critical Thinking in Higher Education

1.2.14.1. Why Critical Thinking Measurement is Important?

There are several reasons to measure critical thinking, including:

1.2.13.1.1. The accreditation of programs or courses

Many educators have suggested that the development of critical thinking is particularly important in the higher education process (Cromwell 1992, 1993, Giancarlo and Facione, 2001). Research on the experience of university life and its effects on the development of critical thinking suggests that exposure to the academic experience fosters critical thinking. This statement is supported by factors explored including campus culture (Tsui, 2000), teacher's attitudes (Tsui, 2001) and diversity of experiences (Pascarella, Palmer, Moye and Pierson, 2001). Further, a benchmarking exercise of higher education (HMSO, 1997) in the UK has highlighted the need for university courses to promote key and transferable skills such as critical thinking. Therefore, accreditation criteria are more concerned with the inclusion of critical thinking in the learning outcomes of graduates and the teaching methods adopted to promote critical thinking among students.

1.2.13.1.2. The Evaluation of Standards and the Awarding of a Specific Degree Level

According to the guidelines of the British Psychological Society (2003) on the marking of students' written work, the best candidates demonstrate an ability to read, an ability to integrate elements from different parts of the program, an ability to critically analyze and evaluate the theory and results of empirical investigations, and the ability to contribute personally to the development of the subject under discussion.

1.2.13.1.3. The Ultimate Academic Selection

Occupational psychologists have used psychometric tests in the selection of jobs since the Second World War. Besides, this is becoming particularly popular for high-demand courses such as medicine (Higgins and Sun, 2002, Kreiter et al, 2003, Searle and McHarg, 2003).

1.2.14.2. Assessing Critical Thinking in Knowledge Domains vs. General Skills

The assessment of critical thinking raises divergent views on the nature of knowledge and reasoning. On the one hand, critical thinking skills can be seen as a general cognitive processing ability that is readily transferable across different contexts and domains. On the other hand, critical thinking skills can only be taught in the context of a specific area, such that it is only worthwhile assessing critical thinking as it relates to particular knowledge areas.

In the University, the academic analyzes a student's written work on a specific subject to highlight his critical thinking. But students often see written work as an opportunity to show the amount of information they have acquired on a subject rather than as an opportunity to think critically. Besides, it is often difficult for students to know the importance of critical thinking in relation to knowledge in a grading system. Research that

particularly investigated the aptitude of students' arguments in essays shows that they seldom use their knowledge in a critical manner (Anderson, Howe, Soden, Halliday and Low, 2001).

The assessment of critical thinking as a general skill relies on general knowledge or questions prompting critical analysis, critical argumentation and critical evaluation. These types of tests can range from essay test, where the student must build a critical argument on a newly introduced subject, including multiple-choice tests, in which students are asked to choose from a range of options showing their ability to recognize hypotheses, draw conclusions and evaluate arguments. Ennis (1996a) suggests specific weaknesses to multiple-choice tests in that they may not be comprehensive enough to measure the extent of critical thinking and differences in the beliefs of the test producer and the students who take the test. The test may be detrimental to the student's score. There are also short open-ended type tests to measure general critical thinking skills, where, for example, students must state the assumptions made in a passage or recognize the conclusions drawn in this passage.

1.2.14.3. Critical Thinking Assessment Tools

The development of critical thinking tests has a long history, but they are relatively small in number and have been produced primarily in the United States. Besides, many test writers are associated with the tradition of instructional philosophy in critical thinking.

1.2.13.3.1. Watson Glaser critical thinking appraisal (WGCTA)

WGCTA was developed by Goodwin Watson and Edward Glaser (1964), and it is considered the first attempt to measure the concept of critical thinking. It is the most common type and widely used test of critical thinking (Loo and Thorpe, 1999). It is one of the main evaluating tools for cognitive abilities in professionals. Occupational psychologists have used it to select and promote candidates for leadership positions (Watson and Glaser, 1991). There are several forms of WGCTA; form Ym and Zm (1964), A and B (1980), C (1991) and S (1994). The original forms Ym and Zm were refined in 1980 by removing items that

contained gender stereotypes or dated information to create Forms A and B. Form C is a revised version of the Form B test adjusted to suit UK populations. Form S is a revised version of Form B, which is shorter and has 40 items, while Forms A, B, and C contain 80 items (see Geisinger, 1998 for a psychometric test on Form S). The latest revision of the WGCTA was published in 2011. The WGCTA measures the critical skills that are necessary for presenting in a clear, structured, well-reasoned way, a certain point of view and convincing others of an argument. The test questions involve the individual's ability to make correct inferences, to recognize assumptions, to make deductions, to come to a conclusion, and to interpret and evaluate an argument.

The WGCTA test manual contains a clear and well-constructed definition of critical thinking, and test items are usually derived from this definition (Helmstadter, 1985). The majority of WGCTA items focus on political or social issues such as war, disease, smoking, and astrology, and there is little use of knowledge information such as science or literature. The items are divided into neutral and controversial issues, the controversy is supposed to provoke a more rigid position. However, the division of items in this distinction appears inefficient because there seems to be a sliding scale of problems rather than two distinct groups (Berger, 1985). Another item-related problem is that in most cases there are only two possible answers (except for the inference subscale) and despite this, there is no means of correction for guessing. Generally, there are some issues regarding the validity of the WGCTA. Helmstadter (1985) highlighted the first major problem raised by this test when it was reviewed in the *Yearbook of Mental Measures*. He claims that sometimes it is the personality that influences the response to an element rather than the person's ability to think, especially in the inference subscale. This problem could affect the standardized nature of the WGCTA notation. The second major problem is that the manual provides evidence of competitive validity with tests of mental aptitude and academic ability, but there is no

evidence of correlation with similar tests of critical thinking (Helmstadter, 1985) such as Cornell's critical thinking tests (Ennis and Millman, 1985).

1.2.13.3.2. Cornell Critical Thinking Test Level Z, CCTT (Ennis and Millman 1985)

Ennis has developed two tests of critical thinking. One is a multiple-choice test (Cornell's Critical Thinking Test), and the other is an essay-type test (Ennis Weir's Critical Thinking Test). The Cornell Critical Thinking Test has two levels: Level X designed for students in grades 4 -14, and Level Z intended for gifted secondary school students, college students, and adults. Level X has 71 multiple-choice items, and Level Z has 52 multiple-choice items. However, the distinction between who should take level Z and level X is not well defined in the manual (Malcolm, 1992). This test comprises sub-skills which consist of "induction, credibility, prediction and experimental planning, fallacies (especially equivocation), deduction, definition and assumption identification" (Ennis, 1992, p. 81). It is limited to 50 minutes and should be administered in a relaxed, non-threatening environment to maximize participant performance (Malcolm, 1992).

The authors suggest that the best use of the test is to evaluate critical thinking interventions and degree programs for the development of critical thinking. They even suggest that the tool could be used as a teaching tool since there are lessons prompts in the form of item justifications (Malcolm, 1992). However, the authors and others suggest that this test is not used for decisions about an individual selection, mainly if used alone (Hughes 1992, Malcolm 1992). Thereby, the CCTT is better used as a pedagogical tool with low stakes.

1.2.13.3.7. Ennis Weir Critical Thinking Essay Test, EWCTET (Ennis and Weir 1985)

EWCTET is an essay test in which examinees evaluate arguments presented in fictitious letters to the editor. It is aimed at the range of groups from adolescents to college

students. There are no explicit subscales within this test, but there are properties of item essays such as "Getting the point, Seeing the reasons and assumptions, stating one's point, offering good reasons, seeing other possibilities, and responding appropriately to and/or avoiding the following argument weaknesses such as the use of emotive language to persuade" (Ennis and Weir, 1985, p.2). The test takes 40 minutes to administer. The authors emphasize the pedagogical uses of EWCTET and assert that it can be used by both Socratic and didactic teachers (Poteet, 1989). Socratic teachers use student-centred discussion as a teaching method and can use test respondent answers to stimulate class dialogue in a critical thinking module (Tompkins, 1989).

The written permission of Ennis and Weir to reproduce the tests and test materials for use within a class reinforces the pedagogical importance of this test. The main task of this test is to write a letter to the editor of a diary, thinking critically, in response to 8 logically incorrect letters on a real-world problem. The topic of discussion in the EWCTET concerns traffic problems in a fictional city. The purpose of the exercise is to help assess a person's ability to evaluate and formulate an argument in writing, thereby recognizing a creative dimension of critical thinking skills (Ennis and Weir, 1985).

In summary, the authors have developed an open and well-described critical thinking test that could prove very useful as a teaching aid. However, the test requires more research on validity and reliability and more precise scoring criteria to reduce its subjectivity before it can be used to evaluate standards, accreditation or formal selection.

1.2.13.3.8. The California Critical Thinking Skills Test, *CCTST*, form A (Facione, Facione, Blohm, Howard and Giancarlo, 1998)

CCTST is a 34 item multiple-choice test developed by Facione et al. (1998), based on critical thinking skills described in the "Delphi Report". These skills are analysis, evaluation,

inference, interpretation, self-regulation, and explanation. However, CCTST focuses on the core critical thinking skills, namely, analysis, evaluation, and inference. Facione et al. recommend the test in education setting for evaluating program applicants, advising individual students, learning outcomes assessment, program evaluation, accreditation and research and they outline its uses in the workplace, as a part of a staff development plan and for individual selection. But, the authors make caution about using the test as the unique measure for occupational or educational selection.

The test is usually administered in 45-50 minutes to complete the 34 items. The test questions engage the candidate in reasoning skills. The multiple-choice items use daily scenarios adapted to the intended group of testers. Each element requires the candidate to perform an accurate and complete interpretation of the question.

Facione indicates that mistakes are common when using critical thinking or reasoning, such as choosing an incorrect answer because of personal bias. However, reviewers (McMorris 1995; Michael, 1995) have questioned the choice and location of some of the elements of this test. They suggest that, in some cases, the best answer is not the one indicated in the scoring system as the correct answer, particularly because of the lack of information on the participation of experts in the field (McMorris, 1995).

This test has good content and face validity because of its construction around the "Delphi Report" (McMorris, 1995) as its items are intended to measure theoretically derived critical thinking skills, such as inference, analysis and evaluation. The conceptual validity of the CCTST raises several issues (McMorris 1995, Michael 1995). Facione et al. (1998) provide important psychometric information on the validity of constructs in the manual, without mentioning factor analysis as a means of distinguishing construct validity.

Consequently, additional psychometric analysis of this tool is needed to provide conceptual validity information (Michael, 1995).

Regarding the reliability test, Facione explains that the lower Kuder Richardson - 20 reliability ratings are acceptable because the items are dichotomous, that is, they are correct or incorrect. Hence, the correlations between the elements will be less important (Nunally, 1978). Additionally, Facione believes that the test does not measure a single homogeneous ability, but rather the individual components that constitute critical thinking, namely evaluation, inference, and analysis. There is, therefore, no reason for items measuring different skills to have a strong correlation between them. However, the manual does not provide information about a high internal consistency of the component scales.

The manual presents only 3 groups of standards: undergraduate students (N = 781), nursing students (N = 153) and cadet police (N = 224). These norms do not concern a wide range of groups and generalizability could, therefore, be problematic, knowing that Spanish and Chinese version of the test is available. The authors suggest that the norms of the local population can be obtained, especially for groups of specialists or intercultural studies.

1.2.13.3.9. The California Critical Thinking Disposition Inventory (CCTDI) (Facione, Facione and Giancarlo, 2000)

The California Critical Thinking Dispositions Inventory is also based on the majority consensus reached during the Delphi exercise. Its purpose is to measure the willingness or dispositions to engage in problems and make decisions using critical thinking. The test measures the affective components of critical thinking and the authors provide a good description of these components at the beginning of the manual (Ochoa, 1995). CCTDI is designed for use with secondary students, college students, and adults. As with the CCTST, the authors affirm that this inventory is appropriate for group or individual tests.

The test consists of seven subscales: search for the truth (12 items), self-confidence (9), systematization (11), analytic (11), maturity (10), openness (12), curiosity (10). There are 75 items in total. The test is administered in about 20 minutes. The uses of CCTDI are similar to those of the CCTST in that it can be employed to evaluate courses or critical thinking programs on their ability to develop critical thinking skills. Similarly, the test can be used for diagnostic purposes to identify the problem in the dispositions in specific groups and possibly in an individual (Callahan 1995, Ochoa, 1995). However, the authors call for caution when using the CCTDI for high stakes selection.

Like the CCTST, the CCTDI has good content validity because of its origins embedded in the expert opinion from Delphi Exercise. The items are based on each of the phrases that, according to the Delphi consensus, were the characteristics of the "ideal critical mind". Also, The 75 items were chosen because of their statistical consistency and statistical discriminating power. Factor analysis is partially reported to provide proof of the conceptual validity of the subscale. Only the average load factor/item is given for each subscale and not loads for each item. This information is insufficient as some items may have had very high and acceptable loads, while others may have had very low loads and should have been removed from the test.

The authors suggest arbitrary numbers to interpret a participant's score. Each subscale has a maximum score of 60 and, overall, the maximum score is 420. The manual indicates that the threshold of passage for each subscale is 40, with scores greater than 50 showing the strength of this disposition. A score below 30, showing weakness in this provision, those between 30 and 40 being ambivalent regarding disposition. The ambivalent range is between 210 and 280, above and below that range, the overall strength and weakness of the critical thinking provisions.

The lack of standards and limited psychometric refinement could make intercultural transferability suspect. But, CCTDI is based on a solid theoretical basis and could be very useful if a researcher is willing to recalibrate it to improve its stability (Callahan, 1995). This test is available in seven languages: English, Finnish, French, Hebrew, Japanese, Portuguese and Spanish.

Conclusion

This chapter shows how the theories of reasoning and logic of the Greek philosophers relate to the current theories of critical thinking and how psychology, a more systematic and empirical method of investigation, can add to the ideas and models of critical thinking proposed by the philosophers. Besides, the contribution of psychology to sub- disciplines such as cognition, development, individual differences, and psychometrics has combined the analysis of critical thinking with other high-level thinking forms and improved the critical thinking research. The chapter also presents the diversity of theories and applications of critical thinking. Overall, regardless of the differences between the theoretical frameworks, there is a high degree of overlap, and it is these overlapping concepts that are particularly relevant in attempting to assess critical thinking.

Regarding the practice of critical thinking skills in TESOL, empirical evidence shows that critical thinking can be implemented with encouraging results and that the integration of critical thinking into foreign language courses, helps students to communicate in the new language, to produce various types of writing and to be creative in the use of the foreign language. Furthermore, the results of some research show that critical thinking skills and intercultural communication skills overlap and constitute one of the foundations of effective intercultural communication. Thereby, Cognitive skills seem essential to developing students' ability to understand and critically analyze discursive biases. Moreover, as critical

thinking evolves with practice, teachers can develop and apply teaching strategies and lessons that deepen multiple perspectives and understanding of content to engage students in critical thinking.

The psychometric tool for critical thinking assessment must have solid foundations in psychological theory. The tests reviewed in this chapter are based on many years of research (WGCTA, CCTT, and EWCTET) or a large-scale consensus of experts (CCTST and CCTDI) and have good content validity. Secondly, the test results must show good reliability and validity information for use, especially if these uses are important issues. Furthermore, when developing a psychometric test, it is essential to indicate which test scores can be used and that these scores have sufficient reliability and validity. The tests described here do not have sufficient psychometric information for a user to make these decisions with conviction. Examination of the five tests shows that none is entirely satisfactory from a psychometric point of view. However, California tests have considerable advantages over others since they are the most recently built. They derive from the Delphi consensus and cover both critical thinking skills and dispositions identified as important constructs in the different theoretical frameworks presented in the chapter.

**CHAPTER THREE:INTERCULTURAL
AWARENESS**

CHAPTER THREE: Intercultural Awareness

Introduction

The third chapter comprises two parts, the first part deals with the theories about the relationship between language and culture, with a focus on those relevant to intercultural communication and second language learning. The second part discusses the concepts of cultural awareness (CA) and intercultural (ICA) in relation to intercultural communication.

The chapter begins by presenting cognitive and semiotic theories and their contributions. The semiotic theories are discussed. Then, the Vygotskian sociocultural theory (SCT) is briefly presented, providing a psychological and a cognitive basis for cultural and language learning investigations. Besides, language socialization is considered complementary to the SCT. The relevance of Bakhtin's dialogical account (1981, 1986) on language and culture and their links with socio-cultural theory are then examined, in particular, the notions of heteroglossia and dialogue of cultures. The ethnography of communication is considered to offer another semiotic theory of language and culture centred on the nature of communication within cultures. Next, a discussion on linguistic relativity highlights both the need to understand culture and language as interdependent and the need to recognize the complexity of this relationship for intercultural communication through a second or a foreign language.

Next, the discussion focuses on the post-modernist conceptions of culture and language, which share interpretive, semiotic, and sociocultural perspectives on language and culture with previous theories. However, previous theorists' focus was on a single delimited entity that could be identified as a culture and on first language users. The notion of a nation, a culture, and a language is firmly rejected by critical cultural theories that attempt to

understand the complex, fluid, and often heterogeneous linguistic and cultural identities in modern globalized societies.

The chapter then addresses the tension between different currents of linguistic and cultural forms and practices (Canagarajah 2005, Pennycook 2007 and Risager 2006) and explains the idea of the use of the second language in "third places"(Kramsch, 1993), involving "crossings" (Rampton, 1995) between cultures and languages, as well as the formation of new communication practices.

Culture and language (Kramsch 1993, 1998, Scollon and Scollon 2001, 2003) examine how cultural identity and other frames of reference, are used in the interpretation of meaning in discourse. In particular, their focus on intercultural communication and the fluid and negotiated way in which meaning and understanding are achieved. Then a discussion examines the complexity of cultural and linguistic identification in intercultural communication.

The second part of the chapter offers an explanation and discussion of the concepts of cultural awareness (CA) and intercultural awareness (ICA), related to intercultural communication. Their relevance to understanding language learning and ELT are explained. To respond to the variety and fluency of English in intercultural communication, ELT goes beyond the norms of grammar, vocabulary and include cultural awareness in addition to other necessary skills such as the ability to accommodation, cooperation, anticipation of communication problems, ability to negotiate and play a mediating role in understanding variants of English diversity. Cultural awareness, briefly, involves knowledge and understanding of how cultures influence our own beliefs, values, attitudes, behaviours and above all communication.

The next section examines the cultural dimension to language learning and use in ELT for intercultural communication. An explanation and evaluation of current definitions, and the applications of cultural awareness, resulting in the identification of some fundamental components of cultural awareness, is given. It is, then suggested that to account for intercultural communication, a notion of intercultural awareness (ICA) needs to be developed. Next, the limitations of CA are discussed, in particular the need to move the concept beyond a theoretical discussion through the use of empirical studies which will enable the development of an empirically grounded model of ICA.

The ICA is offered as a characterization of the types of skills and knowledge that must be used alongside linguistic resources to communicate successfully in the growing socio-cultural contexts of English. The role of intercultural awareness in intercultural communication competence is then explained. Finally, the components of intercultural awareness are provided.

1.3.1. Cultural Theories

1.3.1.1. Cognitive Theories of Culture

Cognitive theories of culture view culture as a system of knowledge. For instance, Ward H. Goodenough, an American ethnologist, influenced by structural linguistics, attempted to demonstrate the "cultural grammar" of systems and rules by analytical methods similar to those of structural linguistics (Risager, 2006, p. 45). He believes that knowledge of a society's culture is linked to language acquisition and learning and that culture is a powerful tool for human survival. Goodenough (1964) offers the following definition of culture from a cognitive perspective:

A society's culture consists of whatever it is one has to know or believe in order to operate in a manner acceptable to its members ... Culture, being what people have to learn as distinct

from their biological heritage, must consist of the end product of learning: knowledge... By this definition, we should note that culture is not a material phenomenon; it does not consist of things, people, behaviour, or emotions. It is rather an organisation of these things that people have in mind, their models for perceiving, relating and otherwise interpreting them (p. 36).

The new cognitive perception still sees culture as knowledge. Holland and Quinn assume that individuals in culture need to know "how they act to do what they do and interpret their experiences the way they do it" (1987, p.4). By experiencing similar experiences in social mediation and at school, people develop common "cultural models" that allow members of the same culture to interpret social interactions in a very similar way. To experience these patterns, you must first learn the language (ibis). Hence, culture is described as an internal mental organization or a model for interpreting the world and determining behaviour. Strauss and Quinn argue that cultural meanings are found among the individual members of a culture, where "meanings are the meanings of the actors ... meanings can only be evoked in a person" (1997, p.20).

Cognitive theories have been criticized for their excessive focus on internal mental processes and their static and "unproblematic" representation of culture. However, more recent cognitive theories emphasize the relationship between internal mental meaning processes and common external social meanings, what Strauss and Quinn call "centripetal" and "centrifugal" forces of cultural significance (1997). Strauss and Quinn (ibis) still maintain that culture is no longer a fixed size, but at the same time relatively permanent.

1.3.2.2. Semiotic Theories of Culture

The semiotic perspectives of culture view culture as a system of signs or symbols that both express and shape (Halliday, 1979). For Geertz (1973), Culture is a public creation

as meaning can only be created in public, as well as Human thought is social and public: “its natural habitat is the house yard, the marketplace, and the town square” (p. 45). Therefore, the context is essential for understanding cultural meaning. To understand behaviour and social institutions, we need to understand the context. Besides, to understand human thought, it is necessary not to focus on the internal "events in the head", as the cognitive anthropologist did, but on the "traffic in significant symbols" (ibid, p. 45). Geertz argues that this understanding involves a process of interpretation rather than the "hard science" of searching for rules and laws related to cognitive theories. Following the ideas of the anthropologist Max Weber, Geertz states that "man is an animal suspended in paintings of importance that he himself spun; I consider culture as such paintings" (1973, p. 5).

Halliday believes that the main symbol of cultural transmission and interaction is language, and suggests a dynamic interaction between language and culture: “(t)he social structure is not just an ornamental background to linguistic interaction...(i)t is an essential element in the evolution of semantic systems and semantic processes” (Halliday 1979, p. 114). According to him, it is through language that we "learn how to mean" (1979; 1993, p. 93). Not only does the language play a unique role as a semiotic main system, but also "in serving many (though not all) others as a coding system" (ibid, 1979, p. 2) in addition to other aspects, including fine arts, architecture, and dietary practices. Although language and culture are closely related, they are not synonymous with semiotic perspectives. There are other semiotic systems in a culture, which are non-linguistic, most significantly non-verbal communication (see Hall, 1973).

Criticism of semiotic views on culture comes from critical cultural theories. As with the cognitive theories of culture, critics argue that semiotic theories ignore the fluid, dynamic, and controversial nature of culture. However, nothing theoretically exists in this sense. Geertz

warns against seeking a coherent vision of culture (1973, p. 17) and considers that any semiotic representation of culture is always "essentially contestable" (p. 29). Halliday (1979) also sees the socio-semiotic system as a constantly changing system due to the interaction, conflicts, and contradictions of the various elements of the system.

1.3.2.3. Socio-Cultural Theory (SCT)

Vygotsky's theories (1962, 1981, and 1987) also have a semiotic view of culture and, like Halliday and Geertz, view language as the main semiotic system to represent and preserve cultural practices and artefacts. Vygotsky focused on the inner mental dimensions of human consciousness and human development and their relationship to the sociocultural context. The Vygotsky approaches understanding culture, therefore, provide an explanation that, while remaining a semiotic characterization of culture, deals with the individual psychological aspects of culture. Also, Vygotsky provides a theory on how culture and language are learned together.

Any function in the child's cultural development appears twice, or on two planes. First, it appears on the social plane, and then on the psychological plane. First, it appears between people as an interpsychological category, and then within the child as an intrapsychological category. This is equally true concerning voluntary attention, logical memory, the formation of concepts, and the development of volition (Vygotsky, 1981, p. 163).

The basic component of Vygotsky's theory is that human interactions are mediated (Vygotsky, 1962 and Lantolf, 2000). In other words, people act through mediation tools in the world. These tools are material, objects, and symbolic tools, the most important symbolic tool being language. By learning to use these tools, the individual acquires the cultural meanings embedded in them. The main mechanism of this developmental process is the proximal development zone (ZPD), defined as the "the distance between the actual development level

as determined by independent problem solving and the level of potential development as determined through problem-solving under adult guidance or in collaboration with more capable peers” (Vygotsky 1978, p. 86). By sharing the awareness of a problem, the child or the novice can use the problem-solving mechanisms suggested by the adult or the specialist to perform an activity. As the learner begins to internalize the problem-solving mechanisms proposed by the expert, he can work with increasing independence until he can finally complete his task without the presence of an expert. During this process, the learner uses the cultural beliefs and values that are the problem-solving mechanisms proposed by the experienced interlocutor. Overall, Vygotsky emphasizes the central role of socio-cultural processes in the development of individual consciousness and language mediation in this regard. Besides, language mediation is characterized by a dynamic process in which individuals can instantiate existing cultural processes.

1.3.2.4. Language socialization

The socialization of languages is originally associated with anthropological and ethnographic approaches to research on the processes of learning the first language. In the introduction to Schieffelin and Ochs (1986), Ochs proposes that children are socialized in their communities through both language and language learning. “Children and other novices in the society acquire tacit knowledge of principles of social order and systems of beliefs ... through exposure to and participation in language-mediated interactions” (1986, p. 2).

This anthropological basis distinguishes the socialization of languages from the psychological base of the SCT. However, the two approaches complement each other by considering learning and development as a relationship between novices and experts.

Watson-Gegeo (2004) proposes the socialization of languages as a means of synthesizing cognitive and sociocultural approaches to second language acquisition research

(SLA). According to him, such an approach would go beyond "superficial and anaemic treatment of cultural variability" (ibid, p. 342) and take due account of cultural and political influences on language learning. However, it is not clear, when learning English for intercultural communication in extending circle contexts, in which culture learners are socialized, as there is no clear target culture. Watson-Gegeo suggests that legitimate peripheral participation and communities of practice (Lave and Wenger, 1991) offer a more fluid 'critical' perspective of learning, in which learners have increasingly involved in learning activities expert level participation or are excluded from the learning activities.

Duff (2002) investigated the discourse of a multinational class in Canada in which English was an L2 for the majority of students. She concluded that the roles assumed by a group of L2 users were deliberately different from those proposed by the L1 standards for classroom participation. However, she suggests that the conception of socialization, while useful, must be understood from a post-structuralist perspective. In this case, English-speaking second-language users from different cultural groups may have chosen to participate in mother-tongue events and social structures innovatively, regardless of the norms of the mother tongue. Thus, socialization implies not only that foreigners are socialized in traditional social norms, but they also exercise their agency and in turn transform the social framework as well as the roles and relationships available. Duff suggests that L2 learners may adopt L2 identities and modes of communication that do not conform to the norms of their L1 or L2 but may rather be seen as existing, in what Kramsch (1993) calls a "third place", between the two languages and cultures.

1.3.2.5. Dialogic perspectives

Based on the meaning learned and understood through dialogue in specific contexts, the dialogical approach of Mikhail Bakhtin (1981, 1986), is a theory of language and culture

that complements Vygotsky's socio-cultural theory in many ways, but it takes a different view of culture and language. To understand the meaning of words and utterances, it is essential to understand the context in which they occur. This context is multidimensional across time and social space. Simultaneously, they are part of the current intentions of those engaged in dialogue with future orientation, as dialogues are formed in the expectation of future response. Furthermore, languages are "stratified" into languages of social groups, professional and generic languages, languages of generations, and so forth, what Bakhtin calls "heteroglossia" (1981, p. 272). The heteroglossia of language is balanced by the "unitary language" (ibid, p. 271) in which verbal expressions are centralized ideologically and politically to present a shared linguistic worldview and to ensure "a maximum of mutual understanding in all areas of ideological life "(1986, p. 271). These two dialectical forces are always present and provide the unfinished dynamics of language. "Alongside the centripetal forces, the centrifugal forces of language carry on their uninterrupted work; alongside verbal ideological centralization and unification, the uninterrupted process of decentralization and disunification go forward."(1986, p. 272). The notion of assimilation of Bakhtin's words adds an understanding of how individuals appropriate cultural systems in unique ways. In dialogue, we take control and appropriate the words of others (Bakhtin 1986, p. 89). Throughout this process, the individual takes over and then responds to his own needs, the cultural system of language and the ideas and values embodied in it, which is used for the mediation of material and mental actions (Wells 1999, p. 104).

Bakhtin offers an approach to understanding other cultures that also leads to a deeper understanding of our own culture in the "dialogue of cultures" and the concept of "outsideness" (1986). When we try to understand a foreign culture, we must try to understand that culture. But this alone will give us a limited one-sided interpretation. It is also necessary

to examine it from our point of view as a "stranger" in this culture, as it allows us to see aspects that are not obvious to those who compose them. In this way, cultures enter into a dialogue in which the participants can transcend their inner understanding of cultural meanings by encountering foreign meanings. Through such a process, each culture is enriched by a deeper understanding of oneself and the "other" (1986, p. 7).

In language teaching and intercultural communication situation, the use of cultural dialogue should help to understand the culture of foreign learners and cultures (Morgan and Cain 2000, Savignon and Sysoyev 2002). Bakhtin's linguistic approach adds further support to the theme found in all cultural and linguistic theories discussed so far; the importance of culture and context for understanding and thus teaching and learning the language.

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While Bakhtin's view represents one of the most complete representations of dynamics, heterogeneity, and the various dimensions of language, the inner mental processes involved in learning language or culture, is not explained. Moreover, Although Bakhtin recognizes the polyphony of discourses within cultures or societies, it is difficult to know to what extent he links a language to a society or culture or whether cultures and languages are considered to be fluid and plural.

1.3.2.6. The Ethnography of communication

The ethnography of communication is closely related to semiotic interpretations of culture, sharing a vision of culture as a symbolic system. This approach is very closely linked

to Hymes (1977) and Saville-Troike (1989). It focuses on the social functions and context of the language used in communication. The key concepts of the theory are communication functions, speech community, and communicative competence. Communication functions are expressive, directive, referential, poetic, phatic and metalinguistic (Hymes, 1977). Although these functions may be universal, how communication is conducted to fulfil them is specific to language and culture. The modes of communication are studied in the context of expression communities. These communities are social groups based in part on linguistic factors, but also shared history, politics, institutions, and group identity. Additionally, individuals often belong to more than one community of speech and identify with them.

Hymes' (1972) concept of communicative competence transcends the understanding of the linguistic code (Chomsky's (1965) earlier definition of communicative competence) and takes into account sociolinguistic factors such as appropriateness. This expression encompasses the meaning of socio-cultural knowledge for the effective interpretation of communication: "(s)hared cultural knowledge is essential to explain the shared presuppositions and judgments of truth value which are the essential undergirding of language structures, as well of contextually appropriate usage and interpretation" (Saville-Troike, 1989p. 22). As with other semiotic cultural theories, language and culture are "intrinsically connected" (ibid, p. 32) with the organizational patterns of social behaviour of the language through a lexis expressing, what is in a culture as valuable and necessary, a grammar that refers to a culture, the structure of space and time, and discursive patterns that reflect the organization of the cognitive structures. However, Hymes and Saville-Troike believe that cultures differ to some extent in diverse communication systems, a simple correlation between linguistic knowledge and specific cultural experiences would be a "naïve oversimplification through oversimplification" (ibid, p. 33).

The ethnography of communication shows the close link between language and culture and explains the use and teaching of the second language in the same way as other more general semiotic theories, but with more emphasis on language. It also provides a clear picture of the fluid nature of cultural groupings in its multidimensional characterization of speech communities. Communicative competence is the basis of language teaching through communication (Canale and Swain, 1980).

1.3.2.7. Linguistic Relativity

Linguistic Relativity adopts a relative position on cultures; that is, cultures can only be understood in their own terms and not through a universal set of interpretative criteria. Although controversial, it has greatly influenced debates on culture and language in second-language learning and teaching (see Hinkel 1999, Roberts et al 2001, Valdes 1986).

The theory proposes that different linguistic systems (lexis and grammar) encode our experiences of the world in different ways. Therefore, users of different linguistic systems will have different worldviews: "The fact is that the 'real world' relies to a large extent unconsciously on the linguistic habits of the group" (Sapir cited in Whorf, 1939). In its most extreme formulation, this leads to linguistic determinism; our language forming our thought patterns, our interpretations, and our global notion of the world. However, according to Lucy (1992), Whorf proposed a "weak" linguistic determinism. Whorf did not believe in a simple unidirectional cause-and-effect relationship between language and worldviews; he regarded language as influencing our habitual unconscious thoughts, but not limiting new thoughts.

Critics of linguistic relativity have asserted that there is a universal "language of thought" and that all languages share, at the most basic level, the same elements. Therefore, what we share in universal cognitive conceptions is much more important than minor linguistic differences. However, there is little evidence to date of universal or extreme

relativity in thought and language (see Gumperz and Levinson, 1996). More recent evaluations of linguistic relativity (Gumperz and Levinson, 1996) propose a middle way between universals and linguistic and cultural variations. While accepting that there are universal parameters to thought and language, there will also be a lot of variety within these universals. This is particularly the case when we extend linguistics beyond lexicon, grammar, and cognitive development, as in the case of Sapir-Whorf original hypothesis, and examine the socio-cultural characteristics of context and use.

Gumperz and Levinson (1996) suggest a reinterpretation of the linguistic relativity of culture and language, moving away from the homogeneous vision of Sapir-Whorf towards a more heterogeneous perspective adopted by the critical theories of culture. In this perspective, language and culture are not considered abstract entities with rigidly defined boundaries and members, but rather dynamic emerging networks or communities of individuals who choose to what extent they identify with these communities. As Gumperz and Levinson say:

If meaning resides in interpretive practices and these are located in the social networks one is socialized in, then the “culture-“ and “language-“ bearing units are not nations, ethnic groups, or the like – they are not units at all, but rather networks of interacting individuals, which can be thought of in either more or less inclusive ways (1996, p.11).

Linguistic relativity exhibits strong links between language, meaning, and culture. Besides, it makes more explicit the task users and learners of L2 have to assume since language learning involves more than just the acquisition of lexical and grammatical knowledge. While strong forms of linguistic relativity make this task difficult, a weaker position of linguistic relativity leaves L2 users and learners free to develop their meanings in response to their unique needs, which may be more or less "inclusive" for different social

groups, which is evident in the new English varieties and ELF contexts. Furthermore, the more dynamic view of culture and language, as well as the extent of diversity within the cultures presented by Gumperz and Levinson, offers a more manageable task. However, as pointed out by Risager (2006, p. 12), this is not addressed specifically, even in the weaker version of Gumperz and Levinson's linguistic relativity. Although they recognize the linguistic and cultural diversity of modern cultures, they do not deal with the relationship between a language and a culture when it is used as L2.

1.3.3. Language and culture in intercultural communication

1.3.2.2. Critical Post-Modernist Theories

Post-modernist critical positions deal directly with the complexity of languages and cultures in intercultural communication. They question the concept of culture itself and reject the notion of culture as a stationary homogeneous entity open to a direct description since it is extremely difficult to define culture when the boundaries of cultures are almost impossible to draw. Besides, individuals are members of many different communities, not just a cultural community, which can be as broad and deep as ethnicity, religion, gender, and professions. Many of these communities cross cultural boundaries. Furthermore, the relationship between culture and nationality is questionable because being an English-speaker, for example, does not necessarily imply participation in British culture.

Bourdieu (1992) perceives linguistic interaction beyond the symbolic representation of the immediately apparent social structure and considers the social-historical processes involved in the production and interpretation of the discourse and its heterogeneous nature: “the social nature of language is one of its internal characteristics... and that social heterogeneity is inherent in language” (1992, p. 33). Bourdieu’s notions of “cultural capital” and “linguistic capital” identify the value or status attributed to speakers in social interactions

and their "right to speak", which in turn enables the dominance of socially favoured speakers. The speakers' interpretation of their cultural and linguistic capital, is based on the context (field) and their "habitus". Habitus is a set of unconscious dispositions that influence people's perceptions, actions, and reactions. These are usually shaped within the family from early childhood and tested in initial educational experiences. Bourdieu refers to social settings as 'fields' and any social interaction must be considered as an interaction between the habitus and the field. According to him, people with language skills or high capital can dominate the linguistic field to their advantage. Similarly, the cultural capital expressed by linguistic competence can be translated into symbolic capital (power and status) and economic capital into material gains.

Risager designates language as "second-class construction" (2006, p. 82) or as a theoretical model. In other words, it is the linguistic practice of the individuals that exists rather than the linguistic system. Linguistic systems are defined, codified and distinguished from each other by dictionaries, grammar books, and historical speeches about languages, but the delimitation of these boundaries and the inclusion or exclusion of communication practices depend on the dominant groups chosen as representatives of the language. As noted by Risager, the linguistic systems so defined play an important social and political role in the definition of nationality and identity, as well as an indispensable element of language teaching, for grammar and dictionaries. Nevertheless, the target language is presented as a homogenous defined system with competent native speakers in all its varieties.

Risager criticizes the pedagogy of foreign languages as being safe from insights about social variations in linguistic practice and the relationship between language, discourse, and power (2006, p. 85). Risager (2006) also questions the perceived unavoidable link between language and culture, which is part of the pedagogy of second language, which she

describes as "the complex and global flow". She explains that concerning L2 and foreign language users, languages and cultures, can be separated. She distinguishes cultures and languages in the "generic sense" and the "differential sense" (ibid, p.45). In the generic sense, language, and culture are inseparable. However, languages and specific cultures, such as English or French, can be separated in a differential sense. According to her, in all languages, especially international languages, the practice may take on new cultural meanings, what she calls "languacultures" (ibid, p. 110) according to the user and context and that "the link between language and culture, is created at each new communication event" (ibid, p. 185). Therefore, a language as English will have as many languages as there are speakers. Thus, there is no identifiable culture to which a language is inseparably linked. But on the psychological level, language and culture are inseparable and develop in parallel according to the life experiences of each person. This relationship can be modified and reinterpreted over time through new communication situations.

Pennycook (2007) uses the notion of transcultural flows to examine "the ways in which cultural flows move, change and reused to fashion new identities in diverse contexts"(Pennycook, 2007, p. 6). In his study of the English language and global hip-hop cultures, he explains how languages and global cultures offer alternative identities and forms of expression while being reorganized to meet local needs and then returned with new forms and meanings in a circular or "fluid" process. Pennycook believes that the relationship between culture and language is a constant tension between the fluid and the frozen in terms of places, traditions, and cultural expression. He argues that "cultural and linguistic forms are always in a state of flux, always changing, always and part of a process of the refreshing of identity" (Pennycook 2007, p. 8).

Kramersch (1993) rejects the idea that there is a homogenous "target culture" to which a language can be linked and considers that second-language communication operates at a "third place" between mother tongue and culture users (L1 / C1) and the target language and culture (L2 / C2), but not part of it. Rather, she suggests that second languages operate on a "cultural faultline" in which communication practices are freed from L1 / C1 and L2 / C2 standards, opening up new perspectives on languages and cultures. Kramersch (2002) suggests that cultures are an emerging element of communication rather than an acquired one. She believes that communication participants can build their own culture, and language will, therefore, be linked to multiple cultural contexts.

Rampton (1995) proposes the notion of "liminality" which shares many characteristics with the third places of Kramersch. Rampton's study of communication between different ethnic groups in the United Kingdom is based on the ethnography of communication and language socialization frameworks. He has identified "time limits" or "crossings" when language users who do not belong to a language community adopt the language for their own needs. This leads to a "code modification" (ibid, p. 280) of the language by minority or external users. This suggests that notions of cultural, ethnic or linguistic identity are dynamic and interactive rather than "a set of reified ethnic units" (ibid, p. 312). Rampton believes that such grade crossings are common in the second language classroom and are part of the teaching and learning practice of the second language. Brumfit (2006) draws on Rampton's concepts to suggest that learning and using the second language is necessarily an introductory process that brings users into new areas in which languages and their cultural codes are unique at each meeting and communication.

Scollon and Scollon (2001) reject the concept of culture as a useful analytical term: "culture is simply too broad a concept to be of much use in analyzing communication between

two or more people from different groups” (p.5). They use the terms “discourse” and “inter-discourse” rather than intercultural communication for analysis. This is because within each culture there are many different discourse communities to which we belong and which belong to groups such as gender, generation, and profession. Thus, much of the communication, even within a culture, will be inter-discourse communication. To fully take into account the complexities of social interaction, we must consider the multiple systems of speech. Therefore, rather than analyzing interactions based on a priori categories of belonging to a group such as culture, they suggest focusing on categories emerging from the discourse relevant to the negotiation of interpersonal relationships (Scollon and Scollon, 2003, p. 544). In other words, instead of presupposing cultural affiliation in interaction, it should rather be examined how culture is portrayed in social transactions, for what purpose and with what consequences.

Scollon’s approach highlights the importance of the many different discourse communities to which an individual belongs and how they can share or transcend cultural spheres. However, we cannot exclude the concept of culture as an inquisitive tool. First, even though, the discourse communities are partially biologically determined, such as those associated with gender, generation or ethnicity, they are constructed and expressed through social interaction, inspired by the cultural context in which they occur. Therefore, the concept culture remains a valuable and analytical concept for understanding language patterns. Scollon and Scollon (2001) use it extensively to characterize the different language models of professionals in East Asia and North America. Second, drawing on ideas from both discourse systems and culture, Kramsch (1993) provides an account of the complexities of discourse in foreign language classes. She defines three aspects of culture: the discourse community itself, the standards system itself, and belonging to a discourse community that shares a common

social space and history, as well as a common system of norms for perceiving, believing, evaluating and acting. (1998, p. 127). Besides, she asserts that language is what expresses, embodies and symbolizes "cultural reality" (ibid, p. 3). In other words, language is used to represent and share common experiences and knowledge and to create those experiences, and this use of the language means belonging to a community.

1.3.2.1. Culture and English as a Lingua Franca (ELF)

Global Englishes may relate to areas of use such as science technology, or trade McKay (2002), or the emerging ELF "communities of practice" of Seidlhofer (2007). However, a deeper understanding of language and culture is necessary because individuals do not stay within clearly defined borders as scientists or business people. In other words, the cultural content or meanings of the use of the English language vary depending on the users and the context of use. Canagarajah's attention to "local in the global" (2005: xvi) provides another perspective on the global use of English and ELF. Inspired by Clifford's concept of "travelling cultures" (1992), he considers cultures in a hybrid, diffuse and deterritorialized global context. For him, using and teaching English must be conjectured from a perception of the fluidity and mixing of languages, cultures, and identities, and that learners of English do not learn to join a single linguistic community, but are "shuttling between communities" (Canagarajah, 2005; xxvi). He so draws attention to the complex flow of language relations and cultural practices through a global language such as English, which suggests a reassessment of the value of local knowledge and practices in English, and a shift away from the hierarchical approach to the native English speaker (NES) expertise of the inner circle, particularly concerning second language (L2) teaching and a focus on multilingual and

multicultural communication practices, as well as on negotiation and communication strategies.

Meierkord (2002) studied the concept of culture in lingua franca communication by analyzing a corpus of recordings of conversations of foreign students in the United Kingdom. She concluded that cultures are constructed in communication and that they can be related to L1 cultures, shared communities, third place cultures, hybrid cultures and/or even culturally neutral. She emphasized the role of the agency in offering ELF communication participants the choice of which culture to build in their conversations. Fitzgerald (2003) examined the role of cultural difference in ELF communication between immigrants in Australia. Her findings indicate that while culture-related models and frameworks influence communication behaviour, participants were able to adapt their behaviour to the situation and other participants. She also stressed the need to develop an "intercultural awareness" (ibid, p. 210) in the field of intercultural communication. In his study of the role of connotation in communication, Taylor (2006) deduced that shared connotations were generally an essential feature of successful communication in ELF. According to him, the cultures of this communication were mixed between individual frameworks and broader cultural frameworks. Thus, the connotations were often random and linked to "third places" created in the discourse (ibid, p. 260-262).

Pölzl and Seidlhofer (2006) assert that ELF users "are not required to adopt the culture or cultures associated with English as a mother tongue (2006, p. 153). Their survey on ELF and the role of culture in an expanding circle on Jordanian English-speaking in Jordan show how L1 and C1 are expressed in English in a context in which the majority of participants share the linguaculture of their physical environment. They describe this situation

as a "habitat factor" (ibid, p. 155-158), according to which ELF participants will adopt norms of their L1 and C1 standards if they are in their cultural context (or habitat). But they may assume more lenient and fluid cultural references or culturally "neutral" communication practices when they are in less familiar contexts. In a previous article, Pölzl (2003) examined the cultural content of ELF among academics and their students in a variety of expanding circles. Her analysis also highlighted how ELF speakers use English to express the cultural identities of the L1, and their code switch of the L1 to emphasize this identity. She also noticed that they were taking words or phrases from the L1 of other participants; suggesting more lenient communication practices.

1.3.3. Culture and Identity

Culture and identity are two closely related notions. Cultural identity is one of the multiple identities found in intercultural communication. Besides, language is fundamental to create and express identity. Joseph (2004) discusses the importance of language in the construction of identity by suggesting that identity is in itself a linguistic phenomenon in which language and identity are inseparable. Relying on Bourdieu's notion of performative discourse (1991), he asserts that the identities of groups are embodied by interaction. According to him, language is a cultural tradition resulting from a universal ability to interpret signs. Consequently, language both creates and indicates the cultural identity by "making the languages" loaded "culturally" (2004, p. 167).

Post-structuralist conceptions of identity and its relation to cultures and language (Sarup, 1996) affirm that identities change and are always in development rather than inherited and static. Also, we all have multiple identities that may not readily coexist. In examining immigrant writings, Pavlenko and Lantolf (2000) suggest that when learning a new

language it may be necessary to "abandon" or replace aspects of the original cultural identity of L1 to be accepted into a new culture as a native speaker. Similarly, identity depends on two dimensions; a person who identifies with a group, and who is accepted by the members of that group. But, L2 users can also reject identities or roles attributed to them as native speakers, and create new identities (Norton, 2000, Duff, 2002). In foreign language learning such as English, many users refuse to renounce their initial L1 identity, and any attempt to challenge or undermine it may be considered a political threat (Byram, 2008a). However, as Jenkins' (2007) study shows, attitudes towards the NES as an ideal to which all speakers should address are still mixed. Many participants, in his study, have always considered NES accents the most desirable in terms of correctness and intelligibility. Nevertheless, the identities of English teachers in extending circles are often contradictory; an orientation towards the norms of the mother tongue is a desirable goal, especially from a professional point of view, whereas many teachers are also proud of the identity of the L1 expressed in English, and consider themselves as going "in-between" (Jenkins, 2007 p. 230), or having "negotiated identities".

Phan (2008) explored the notion of negotiated identities in her study of the identities of Vietnamese English teachers, in which she suggests that they have multiple identities or, as she puts it, they are "the daughter-in-law of one hundred families" (ibid, p. 3). However, Phan also believes that the teachers, in her study, have a basic identity based on Vietnamese national identity and values (especially, the role of the teacher as a moral guide). This core identity exists alongside more dynamic and fluid identities associated with the worldwide use of native English and French. According to Phan, this basic identity allows Vietnamese English teachers to resist and negotiate the dominant Western discourse on ELT. The studies of Meierkord (2002) and Pölzl and Seidlhofer (2006), suggest that speakers can choose to what extent they use the language to represent particular cultures or identities, moving from a

local context to a more international situation and interlocutor context. This opinion is, also found in Canagarajah's writing (2005; 2007) and Kirkpatrick's notion of "identity-communication continuum" (2007, p. 10) where participants adjust the extent to which they use the language to express localized identities and cultures in response to the communication situation. Besides, unlike the L1 / C1 identities, the NES model and Meierkord and Kirkpatrick's "cultural and identity neutral" communication, English-speaking users of intercultural communication can identify with multilingual and multi-competent users, able to negotiate and reconcile between different languages and cultures (Byram, 1997, Canagarajah, 2005, 2007, Jenkins, 2006a, 2006c, Kramsch, 1993, Phan, 2008, Risager, 2006, 2007). In terms of language teaching, "intercultural citizenship" (Alred et al., 2006; Byram, 2008a; 2008b), proposes a compatible goal and identity for L2 / FL users. Byram believes that the skills needed for effective use of an intercultural communication language, go beyond superficial behaviour and involve emotional levels related to identity with a possible identification with a group (Byram, 2008b). For him, this group will be composed of other successful intercultural communicators, able to mediate and negotiate between cultures.

1.3.4. Cultural Awareness and Intercultural Awareness

1.3.4.1. The Importance of Cultural Awareness in Foreign Language Pedagogy

As noted above, the relationship between language and culture is complex and interdependent. The language is considered as a semiotic system of representation and construction of culture and in which the learning of culture and language acquisition (L1) are parallel. Therefore, teaching and learning a language will inevitably be a process of teaching culture. However, it is a complex process for learning a second language or a foreign language because the culture to be taught or learned in L2 is not always clear. Teaching a

foreign language in the form of a "code" separated from the meanings based on culture, and superimposing it on the meanings of the learner's native language, is possible. But, there is always a degree of learning new perspectives on the interpretation of the world when learning a new language as suggested by linguistic relativity. Besides, the use of a foreign language inevitably brings out systems of meaning different from those of the L1, either by contact with native L2 speakers or with L2 users from different cultures. Furthermore, L2 speakers can modify a language to suit the meanings and needs of their local contexts, as has been demonstrated in many new language varieties, including ELF.

Some studies have shown that foreign language teaching does not necessarily lead to a more positive or tolerant attitude towards other cultures (Ingram and O'Neill 2002). This further justifies the importance given to culture as a part of the pedagogical theory of language teaching (Byram, 1991, 1997). Besides, to cope with the variety and fluency of English in intercultural communication, the ELT exceeds the grammar, vocabulary and communication standards of the NES model and include the necessary skills such as knowledge of the language, accommodation capacity, cooperation, anticipation of communication problems, ability to repair, negotiate and mediate, understanding of diverse variants of English and, above all, cultural awareness (Canagarajah, 2005; 2007). The authors just mentioned, suggest that for English learning and teaching to be successful, we should aim to produce multilingual/multicultural communication aimed at understanding the code change and negotiated standards of communication, both in terms of linguistic forms and pragmatic characteristics.

Accordingly, the pedagogical approach meant to raise the awareness of language learners of the complex relationships between languages and cultures and their relevance for

successful intercultural communication consists of a cultural awareness, which is mainly, defined as a conscious understanding of the role played by culture in learning and communicating a language. The conceptions of cultural awareness also highlight the need for learners to become aware of norms, beliefs, and behaviours based on their own culture and other cultures.

1.3.4.2. Definitions and Characteristics of Cultural Awareness

1.3.4.2.1. Tomalin and Stempleski (1993)

Tomalin and Stempleski describe cultural awareness as a “sensitivity to the impact of culturally-induced behaviour on language use and communication” (1993, p.5). They identify three qualities of cultural awareness: awareness of one’s own culturally induced behaviour, awareness of the culturally induced behaviour of others, and the ability to explain one’s cultural standpoint (ibid.). According to Tomalin and Stempleski, cultural awareness is an increasingly important skill in the expanding field of English teaching, far from the cultural norms of Europe and North America. They offer an approach to cultural education that focuses on particular culture-based ideas and behaviours (little culture), rather than cultural products such as art, literature, and folklore (the big culture). They argue that it should be, systematically, integrated into English classes. The authors suggest seven types of cultural awareness activities that aim for cultural orientation in foreign language education:

1/To recognize cultural images and symbols to familiarize students with identifying images of British and American culture and compare them to images and symbols of their own culture.

2 / To work with cultural products based on realia such as souvenirs, cartoons, travel stories, money, photographs, newspapers, radio and television news, and stamps to help students to

reinforce language proficiency by using authentic material from the target culture and allowing them by observing and describing realia, to compare these objects with others in their own culture.

3/ To examine everyday habits to identify distinct patterns associated with areas of daily living such as employment, housing and shopping to make them aware of the way of life of the inhabitants of these cultures and to become acquainted with them.

4/ To identify cultural behaviour to raise students' awareness of its subtleties and increase their ability to identify the observable cultural characteristics of the target culture.

5/ To examine communication patterns to make the students aware of culturally determined verbal and nonverbal communication patterns with the speakers of English follow, such as unwritten language rules to start, continue, and end speech, written language styles unsuitable for particular situations and non-verbal communication signals most commonly used in English-speaking countries.

6/ To explore values and attitudes to increase students' consciousness of cultural differences of attitudes and values and to help them to become more aware of both the English speaking culture and their own culturally influenced assumptions, and the diversity of ideas and practices found across culture in general.

7/To explore and expand cultural experiences to allow students to discuss and draw conclusions from their own experiences of the target culture, either directly or as a result of what they have heard or read.

1.3.4.2.1.1. Evaluating Tomalin and Stempleski (1993)

While they acknowledge the expanding use of the English language, the authors focus solely on British and North American cultures, which exclude multicultural contexts in which the norms of the latter, are not included. Besides, although individuals may initially address other intercultural people as representatives of a stereotypical cultural identity, the complex and negotiated nature of culture is poorly recognized. There is no recognition of individuals as belonging to many different groups in the world, and that cultural identity is negotiable, which maintains the same level of cultural stereotypes and prevents effective intercultural communication.

1.3.4.2.2. Jones (1995; 2000)

Jones (1995) associates cultural awareness with an exploration of otherness. Awareness of others involves knowing, thinking and speaking about otherness, as well as ensuing attitudes or evaluative judgments (Jones, 1995), which includes the understanding of social conventions, similarities, and differences between language communities, strangers within a target language community, language as culture, stereotypes perceived by one group over another, and attitudes to others (ibid, p. 2). For Jones, The process of developing cultural awareness without leaving the country should begin with language learners examining their way of life, then through an examination of the attitudes, values, and conventions of others. This process can be executed by the evaluation of knowledge and evidence of the target culture. These could include textbooks, objects, realia, television, interviews, newspapers and magazines, as well as videos of the other culture. Jones suggests that learners classify their views and assumptions about the target culture as provisional or permanent based on this evidence and that learners can decide what constitutes reliable evidence of their opinions(ibid, p. 35). He puts forward strategies to help students explore the concept of ‘otherness’:

“what evidence of a way of life, a set of beliefs, or a way of behaving means to them” (Jones, 1995, p.19).

Jones' project of teaching the principles already mentioned, consists of exchanging boxes of shoes containing objects representing students' countries between a class of language learners and a class of the target country. In his study, the exchanges were German- English, French-English, and Spanish-English. The learners examined the content and asked questions to the creators of the box about the meaning of the objects included and the expected objects, not included. The answers raised further questions. This method allows to refine understandings, modify generalizations, and the emergence of the complexity of the cultural identity (ibid, p. 28).

According to Jones, the results of this project were that students acquired social and cognitive skills and had fun participating in the task. He reports that students were made aware of their own culture and exposed to the opinions of others about it. The learners extensively used the target language by using its materials and explaining ideas in the target language. He concludes that this approach allowed more systematic development of cultural awareness than being “left to chance”, as is usually the case in foreign language courses (ibid. p, 34).

Jones (2000) extends his approach to emphasize intercultural communication in which “the relationship between using language for communication purposes and developing cultural awareness is fundamentally important” (ibid, p. 164). Speaking in another language involves the interaction of different conceptual systems with speakers. It is, therefore, a continuous interaction of the learner with another culture, favoured by teaching that encourages and defies the explorations of the learner and that best develops cultural

awareness. Jones believes that learners must have repeated contacts with the target culture, both through the types of projects presented above and through contact with native speakers (ibid. p.165). The communication can take place in the target culture or the culture of the learner, which should be followed by a discussion and exploration in which learners become familiar with the cultural identity of others and, subsequently, with their own cultural identity.

Jones also identifies the factors influencing the construction of cultural identity, including gender, generation, class, family, religion, schooling, urban and rural communities, and national heritage, which can all be interpreted in different ways in different cultures (ibid., pp. 160-162). He also adds transnational cultural identities, such as shared tastes in food or identification with international movies and music stars. He points out that cultural identity is often presented in response to the expectations of others so that it can be presented as a reaction to perceived stereotypes of others or the ideals of one's own culture. This approach to cultural awareness is useful to emphasize its link with intercultural communication and to highlight how such interactions can lead language learners to better understand how cultural identities influence communication.

1.3.4.2.2.1. *Evaluating Jones (1995; 2000)*

Jones has developed cultural awareness and the knowledge of another culture with more information and experience compared to the type presented by Tomalin and Stempleski. However, the focus is always on the cultures associated with native English speakers (NES) and the corresponding target-language culture hypothesis.

1.3.4.2.3. Tomlinson and Masuhara (2004)

Tomlinson and Masuhara (2004) make a distinction between cultural awareness which they define as "perceptions of our own culture and that of others" (p. 6) and cultural

knowledge they describe as "information about the characteristics of our own and those of others " (ibid., p. 6). They argue that cultural knowledge derives from external sources and that it is static, often obsolete, reduced to what can be articulated verbally, stereotyped and should be selected. Cultural awareness, on the other hand, stems from our own experiences. It is internal, dynamic, variable, and multidimensional, as it represented by sensory images (mental images), mental connections and affective associations, as well as by the inner voice (Masuhara, 2003; Tomlinson, 2000a). Cultural awareness is also described as being interactive and involves a progressively developed inner sense of cultural equality, an increased understanding of one's own culture and that of others, and a positive interest in the bonds that unite cultures. Cultural awareness can expand the mind, increase tolerance and facilitate international communication (Tomlinson, 2001, p. 5). In short, extensive cultural knowledge can give us greater credibility and expertise, while increased cultural awareness can help us achieve cultural empathy and sensitivity. It can facilitate language acquisition as it is positive, empathic and curious. It can also contribute to one of the optimal conditions for language acquisition through motivated exposure to the language in use (Tomlinson, 2000b).

The cultural awareness approach presented by the authors defines objectives. They are as follows:

- Helping the learners to discover assumptions, values, and attitudes that underlie utterances and behaviours in their own cultures and other cultures.
- Detecting and analyzing implicit conflicts and identify options to solve them, resisting falling back into stereotyping and ethnocentrism.
- Developing sensitivity and empathy with other cultures.
- Acquiring cross-cultural skills, and eventually developing the ability to use language appropriately and effectively in various cultural contexts.

They developed learning principles to facilitate the deep processing of experience that can lead to awareness, sensitivity, and empathy as well as language acquisition. These involve the encouragement of learning from experience, apprehension before comprehension, affective and cognitive engagement with an encounter (text, or task), developing and articulating representations of an experience, discovering clues to the interpretation of experience by reflecting on it and tolerating ambiguity. Moreover, they emphasize the role cultural awareness plays in the classroom to promote intercultural communication.

The authors also offer technics to achieve the mentioned principles, to name:

- Starting and finishing an activity in the minds of the learners by making them think about an experience in their own culture before providing them with a similar one in another culture.
- Translating a new experience in another culture into an equivalent experience in their own culture, providing cultural encounters, either directly from visiting the culture, or indirectly via film, literature, music and other artefacts.
- Facilitating connections between the old and the new by encouraging the learners to think of comparable personal experiences.
- Stimulating multi-dimensional representation of cultural experiences via visualization and inner voice activities.
- Providing focused discovery activities which guide the learners to find out things for themselves.
- Contributing learners' personal experiences and interpreting other cultures without providing them as definitive answers.

1.3.4.2.3.1. Evaluating Tomlinson and Masuhara (2004).

Tomlinson and Masuhara's conceptualization of cultural awareness offers a more dynamic and malleable definition, given the fluid nature of culture and intercultural communication. However, this approach does not suggest a systematic approach to pedagogical culture as advocated in previous accounts. By considering language learning as a process of socialization, cultural awareness is rather a fundamental element of the participation and development of a language for intercultural communication.

1.3.4.2.4. Littlewood (2001)

Littlewood (2001) identifies four levels of cultural awareness. The first level is the general awareness of how cultures share a "common ground" through collective knowledge and how they may differ from one culture to another. The "indexicality principle" is another main result that allows speakers in the same community to share associations between particular linguistic forms and social meanings such as emotional roles and attitudes (Littlewood, 1996, 2001, p. 189). The second level is the detailed knowledge of the common field, indexing conventions and cultural models of particular communities. The third level is an awareness of the possibilities of inadequacy and miscommunication between specific cultures. The last level is the meta-consciousness in which the speaker is aware of the limits of the first three levels and is ready to negotiate communicative meanings and to exercise creative influence in specific cases. Each level builds on the previous one, and the knowledge of one level feeds that of another level. Though, Littlewood believes that the most important level is the negotiation of meaning and understanding involved in level four, because of the limitations of the other three levels.

He illustrates these levels with the example of a British Anglophone, Thomas, who led a seminar in English with a group of language teachers from around the world. During the

seminar, a Bulgarian teacher, Georgi, sitting in front of him, shook his head. While Thomas thought that his colleague shared the same expectations as to the form and results of the seminar, he discovered with astonishment, after the seminar, that in Bulgarian culture, shaking his head is a sign of disagreement. Thomas would understand the situation better if he had used levels two or three; that different cultures use different gestures to indicate agreement or disagreement using head movements, and that those between British and Bulgarian were opposite. But, it is possible that Georgi, as a teacher of English, and attending a seminar held in English, is aware of a possible misunderstanding and identifies with the British convention of "shaking his head" to communicate an agreement. It is at this stage that the negotiation of the meaning of the communication is necessary, to fully understand the intention of the interlocutor.

1.3.4.2.4.1. Evaluating Littlewood

Littlewood's approach emphasizes the importance of negotiating cultural identity as a frame of reference for interpreting the intentions and meanings of speakers. For effective intercultural communication, it is necessary to use general conceptions of culture and communication, and specific knowledge of the interlocutor's community in a creative way and adapted to the communication context. However, Littlewood only targets an NES - non-NES interaction, while the non-NES - non-NES interaction. Also, he does not offer any suggestions on how to teach or learn cultural awareness.

1.3.4.2.5. Byram (1997)

Byram (1997) provides a comprehensive and clearly described account of cultural awareness in the context of intercultural communicative competence (ICC). According to Byram, ICC requires students' acquisition of cultural knowledge, skills, attitudes and critical

awareness needed for intercultural communication. He describes them in five *savoirs*: *savoir* (knowledge), *savoir être* (attitudes), *savoir comprendre* (skills of interpreting and relating), *savoir apprendre/faire* (skills of discovery and interaction), and *savoir s'engager* (critical cultural awareness/ political education) (Byram, 1997, p. 52-53).

Byram describes two types of knowledge required for ICC. The first knowledge concerns social groups and cultures in one's own country and other countries, which stems from social studies classes, the media, friends, and family. But, the students should be encouraged to compare the knowledge of other groups with knowledge of their own culture. The second type concerns knowledge of interaction processes at societal and individual levels. Further, skills in ICC fall into two categories. The first is the "ability to interpret a document or event from another culture, to explain it and relate it to documents from one's own" (Byram 1997, p. 52). The second concerns the "ability to acquire new knowledge of a culture and cultural practices and the ability to operate knowledge, attitudes, and skills under the constraints of real-time communication and interaction" (ibid). Both of these groups of skills involve the development of language competence, the skills of analyzing, interpreting and relating between different cultures, and the ability to put this knowledge and skills into practice in real situations. Attitudes in ICC involve students' ability to question their own cultural assumptions and beliefs and to accept other ways of acting and thinking without bias or discrimination.

The five knowledges in ICC are based on the last knowledge, "*savoir s'engager*" or critical cultural awareness. It is the "central concept" (Byram, 2008a, p. 162) in the intercultural communication skills acquisition process, as it enables learners to occupy a critical position leading to the ability to mediation between cultures. Byram describes critical cultural awareness as "the ability to evaluate critically and based on explicit criteria,

perspectives, practices, and products in one's own culture and other cultures and countries” (1997, p. 53). Critical cultural awareness involves the ability to go beyond the accumulation of information about different cultures and begin to critically compare one's own norms, values, beliefs, assumptions with those of others, what leads to a change of perspective accompanied by a relativization of cultural norms and makes learners capable of appreciating multiple perspectives and broadening their interpretative frameworks beyond monocentric and ethnocentric views. Besides, by focusing on their own culture and other cultures, learners will better understand the multiple identities and cultural perspectives within one culture. The deeper understanding of the relative nature of culture and its perspectives is the basis upon which learners evaluate their own culture and those of other cultures, from both a rational and articulated point of view. Critical cultural awareness allows learners to mediate between the different modes of interaction in intercultural communication.

According to Byram, learners encounter language learning as much as cultural and linguistic experience, with a balance between knowledge of cultures and the skills needed to interpret, relate and use this knowledge in the context of learning. In his structure for the design of curricula in ICC teaching, he explains that as learners' skills develop, their interpretation of knowledge component deepens as they gain a better understanding of the meaning of cultural information and its role in cultural identity. This is achieved through a spiral program in which learners return to the same areas of content, from the initial superficial understanding to a richer comprehension later on, in addition to a set of evaluation objectives to achieve the learner's development goals and a criterion for measuring progress.

In contrast to communicative competence (Hymes, 1972), which is based on a native speaker model, ICC refers to an interaction between interlocutors with different values, beliefs, and assumptions influenced by culture. As a result, the intercultural speaker and

intercultural citizen models are proposed to replace the inappropriate and ill-defined native speaker (Byram, 1997, 2008a). According to Byram, language learners are not supposed to give up their first cultural identity to conform to the L2 communication standards of the native speaker when communicating in L2. However, when participating in intercultural communication, they should be able to mediate between different modes of communication and to understand their own cultural norms (C1) from an objective point of view, to show a willingness to accept problems of communication and to be ready to be considered initially representative of the perceived cultural values of their L1. This characterization of intercultural interaction tackles the difficult issue of cultural stereotypes and generalizations (Clarke & Clarke, 1990, Guest, 2002). As Saville-Troike notes, all communication, not just intercultural, uses generalizations to facilitate initial understanding (1989, p. 195). However, being aware of this, via ICC, should lead participants to go beyond stereotypes to arrive at a more nuanced understanding of their interlocutor's communication intentions.

1.3.4.2.5.1. Evaluating Byram

Byram's model may apply to many different learning environments, but it has mostly focused on the European context and in particular on the classroom interaction between L2 learners communicating with native speakers of the target language. He suggests that British or American culture should be the cultural content of English L2 pedagogy (Byram, 1997, p.113-115), even in more international FLE contexts. This European and British-centered approach has been countered to include a broader scope in more recent studies on intercultural communication skills in the classroom (Byram et al. 2001). Nevertheless, Karen Risager (2007) emphasizes that by not addressing the relationship between the English language and the diverse cultures in which it operates, Byram supports a "national" conception of language (2007, p. 124), in which it is associated to one particular

group of people. According to Risager, it lacks an essential element of the pedagogy of second-language culture, which is the relationship between L2 and culture as opposed to L1 and culture (2006, p.162).

1.3.4.2.6. Guilherme (2002)

Guilherme (2002) establishes a direct link between culture and language by referring to foreign language and cultural education instead of foreign language teaching. She takes an overtly political stance by suggesting that training in human rights and citizenship is an essential element of foreign language and cultural education and cultural awareness development. She bases on Byram's conception of critical cultural awareness to form the core of her approach. She defines critical cultural consciousness as:

[A] reflective, exploratory, dialogical and active stance towards cultural knowledge and life that allows for dissonance, contradiction, and conflict as well as for consensus, concurrence, and transformation. It is a cognitive and emotional endeavor that aims at the individual and collective emancipation, social justice, and political commitment. (ibid., p. 219).

Guilherme proposes that the teaching of foreign languages and cultures plays a crucial role in preparing learners for citizenship in an intercultural world. She believes that adopting an interdisciplinary approach involving cultural studies, critical pedagogy, and intercultural communication will result in the development of a critical cultural awareness (ibid, p. 210). She assumes that this should be developed from secondary to university level and should also be an integral part of teacher education. We hope that the result will be essential democratic citizens with a crucial cultural awareness and intercultural competence, and therefore better equipped to "cross borders" (ibid, p. 45) between cultures and languages in multicultural societies and a globalized world.

In her study of Portuguese English teachers, she suggests that while receptive to cultural content, they still view cultures as indigenous and languages clearly defined in relation to foreign cultures and languages. Their language courses need to incorporate an understanding of a culture that fully explores the complexity of cultures or their relationship to languages and the realities of global uses of English. She also believes that her data and other studies have shown that intercultural communication training is still not consistently integrated into language courses (ibid, p. 214).

1.3.4.2.6. 1.Evaluating Guilherme

Guilherme's notions of critical cultural awareness, emphasizes the central role it plays in foreign language education and intercultural communication and, in her view, it must be explicitly and systematically integrated into teachers training, teaching practices and intercultural communication. Guilherme mentions the global uses of English and new varieties of the language, but she does not elaborate on the specificities of relations between cultures and languages in communication in the lingua franca.

1.3.4.2.7. Risager (2004; 2007)

Risager (2004) notices that cultural awareness is related to the growing interest in the cultural dimension of language and that it is an attempt to specify the cultural content of language teaching in a concrete way to be integrated into programs and evaluation. According to her, reflexivity is the main characteristic of CA. It consists of understanding and comparing one's own culture and the target culture (ibid., p. 160). Other elements of CA consist of an interest in cognitive and affective dimensions, for instance, the relationship between knowledge of others' cultures and attitudes towards these cultures; the content of the cognitive dimensions; historical and contemporary perspectives; the role of literature; national cultural

identities versus other communities and identities; the linguistic dimensions and in particular linguistic awareness; and the possibility of developing CA in the classroom as opposed to cultural experiences in the target country (ibid.).

Risager (2007) attempts to neutralize the traditional language/ culture dichotomy by introducing two concepts, notably, languaculture, and discourse (ibid., P. 153). She considers "languaculture" as a bridge between the structure of the language and the socially determined personal idiolect (Risager, 2007, p. 171-172) and encompassing three interrelated dimensions: a semantic and pragmatic potential, a poetic potential and an identity potential. A produced text/statement contains linguistic intentions that is, a semantic and pragmatic operation of the utterance in the given situation. The languages of L2 speakers are rooted in their L1. Thus, the acquisition of a language is a specific process resulting in truly personal linguistic resources that are not devoid of personal cultural experience resulting in a distinct understanding and interpretation of the world. On the other hand, the concept "discourse" combines language / languaculture with a broader concept of culture (context). Discourses across different linguistic communities (translation, reinterpretation) can develop simultaneously and autonomously in several linguistic communities.

1.3.4.2.7.1. *Evaluating Risager*

Risager assumes that CA is not currently theoretically developed and that it is often used as a non-technical general term open to various interpretations, but it is very precisely defined and operationalized as a term by Byram and Guilherme.

1.3.4.3. Limits of Cultural Awareness

The CA conceptions described above suggest that linguistic and cultural norms are intertwined, but they do not provide a complete analysis of the relationship between CA and second-language development. Although Byram (1997) provides a detailed framework for

culture and language teaching, the precise role of culture in second language learning has not been established. CA should allow learners to understand the role culture plays in foreign language learning and intercultural communication. It will then influence the learning processes themselves by affecting the learner's interaction and approach in L2. CA skills do not organize the cognitive processes of foreign language learning. However, the relationship between the two is likely to be complex and cyclical. CA increase leads to a better understanding of other cultures and languages, which leads to an increase in CA.

The debate on CA in the published literature so far has been mainly theoretical. The gathered evidence relates to the success or not of the CA as a pedagogical approach (Byram, 2001). Little research has been done on the validity of the concept of CA itself, as most studies have focused on CA in language courses. Besides, the focus was on the nativespeaker- non-native speaker (NS-NNS) interaction.

Knowledge of other cultures remains essential in communicating with different cultures and developing CA. However, a more critical perspective of culture and language is needed to decide which culture to teach. The simple choice of British or American studies because of the predominance of these varieties of English does not, as noted by Risager (2006), allow justice to a complex range of English uses in international contexts, often without referring to the standards of either of these two cultures.

The values that underlie the notions of intercultural communication and CA represent universal or culture-specific values. Cameron (2002) warns that supposedly neutral communication strategies proposed in global English discussions often unconsciously lead to another form of linguistic imperialism. She argues that many communication strategies represent Anglo-American notions of common sense in communication, at the expense of communication practices in other contexts. Even when communication strategies are

negotiated and adapted, as CA often suggests, the values promoted may not be shared by all. This is particularly relevant in Byram's and Guilherme's conceptions of CA by incorporating ideas such as the tolerance of other systems of values and beliefs, implying a relativization of values and cultural beliefs. Relativisation is controversial and may be rejected for political, religious or other moral reasons.

Knowledge of specific cultures must be associated with awareness of cultural influences in intercultural communication. Therefore, rather than focusing on CA alone, intercultural awareness (ICA) is needed for intercultural communication in heterogeneous contexts. ICA can enable English users to successfully negotiate the complexities of intercultural communication in which there is less chance of being defined as cultural groupings or boundaries in which to build meaning and communication practices.

1.3.4.4. The Role of Cultural Awareness in Cultural Competence

Kohli et al. (2010) assume that to achieve a level of cultural competence, individuals must identify and demonstrate an awareness of their cultural beliefs (*ibid.*, p. 257). Thus, cultural awareness can be considered as a step embedded in the process of cultural competence (Campinha-Bacote, 2007). Furthermore, cultural awareness and self-assessment are essential for foreign language learners to recognize biases and abilities to control potential barriers to effective communication. The National Center for Cultural Competence (NCCC) has identified cultural awareness as a precursor to cultural competence (Goode, 2007). Indeed, students should learn to attain cultural competence. Yet, cultural awareness continues to be a fundamental part of the continuum of cultural competencies. Similarly, while many studies have focused primarily on cultural competencies, cultural awareness has been identified as the first step towards cultural competence (Rew, Becker, Cookston, Khosropour and Martinez, 2003). Therefore, cultural awareness is an essential "prerequisite" step for developing

intercultural communication skills and a key concept in an intercultural approach to foreign language teaching (Byram 1997, Agudelo 2007, Korzilius & al. 2007).

1.3.4.5. Intercultural awareness

Intercultural Awareness (ICA) is considered as an extension rather than in opposition to CA. It is more relevant to the needs of intercultural communication (Baker, 2016). In practice, discussions about ICA are very similar to those of CA already presented, conceiving intercultural communication as taking place between two defined and knowable cultures (Korzilius et al., 2007 p.3). Recent pedagogy considers ICA necessary for successful learning (Byram et al., 2002, Lazar, 2003a, Lazar 2003b, Yassine 2006, Agudelo 2007, Korzilius van Hoft and Planken 2007, Mai Hoa 2007, Longo 2008). Furthermore, Knapp and Meierkord (2002, p. 22-23) argue that intercultural awareness as an integral part of intercultural communication skills should be an essential element of English language teaching, and Byram believes that it is a principle prerequisite step for the development of intercultural communication skills and a vital concept in the intercultural approach to foreign language teaching (Byram, 1997, Agudelo, 2007). Similarly, Agudelo (2007, p. 92) believes that intercultural awareness is “a transversal axis in language teaching due to its implications”. In other words, becoming conscious of our cultural perceptions and those we use to identify others, helps us see who we are in relation to others.

Crawshaw defines ICA as follows:

(A) competence, to be more than a set of knowledge about different and diverse cultures that language learners need to be proficient in. It is rather an attribute of personal outlook and behavior...it emerges as the central but diversely constituted core of integrated curriculum (as cited in Yassin, 2006, p. 33).

Rose believes that the CIA is a set of attitudes and skills that includes the following:

“Observing, identifying and recording, comparing and contrasting, negotiating meaning, dealing with or tolerating ambiguity, effectively interpreting messages, limiting the possibility of misinterpretation, defending one’s own point of view while acknowledging the legitimacy of others and accepting difference”. (As cited in Yassine, 2006, p.32).

Korzilius et al., (2007) adopt the following definition of ICA:

Intercultural awareness is the ability to empathize and to decentre. More specifically, in a communication situation, it is the ability to take on the perspective(s) of (a) conversational partner(s) from another culture or with another nationality, and of their cultural background(s), and thus, to be able understand and take into consideration interlocutors’ different perspective(s) simultaneously. (p. 2).

Therefore, intercultural language learning is not simply a method of embedding language, culture, and learning, but rather an overall orientation, a way of thinking and doing, a stance and overall perspective which influences all decisions regarding curriculum (Asian Education Foundation, 2005, p. 6).

1.3.4.5.1. Components of Intercultural Awareness

Based on the common features of CA identified by Byram (1997), Baker (2011) identifies 12 components of ICA and categorizes them in three levels of awareness:

1. Primary cultural awareness based on an elementary understanding of the cultural contexts of communication, particularly concerning L1: it involves an awareness of culture as a set of shared behaviour, beliefs, values, and the role culture and context play in any interpretation of meaning, as well as an awareness of others’ culturally induced behaviour and beliefs, with the ability to compare them with our culturally- induced behaviour and values.

2. Advanced cultural awareness requiring a more complex understanding of language and culture: it involves an awareness of the relative nature of cultural norms, cultural understanding, and multiple perspectives within any cultural grouping, as well as an awareness of individuals as members of many social groups, common ground between specific cultures, and possibilities for mismatch and miscommunication between distinct cultures.
3. Intercultural awareness includes a fluid, hybrid and emerging understanding of cultures and language used in intercultural communication: it involves an awareness of culturally based frames of reference, forms, and communicative practices as being related both to specific cultures and as emergent and hybrid in intercultural communication, an awareness that initial interaction in intercultural communication based on cultural stereotypes or generalizations but an ability to move beyond these through, and 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.

According to this classification, ICA evolves in three main stages. It starts with the use of national cultural generalizations, which retains the knowledge of the specific culture, not as a final product but as a part of intercultural awareness, in parallel, a more advanced comprehension of emergent cultural references and practices, combined with an ability to negotiate and mediate the meanings. These skills are necessary to enable language users to cope with the diversity and fluidity of intercultural communication.

Conclusion

The chapter described the theories of culture that provide a basis for understanding the interaction between languages and cultures. A semiotic perspective on culture has emerged from this discussion. Culture is conceived as a system of signs which are given their meaning through social interaction. Within this cultural semiotic system, language is the primary symbolic means through which we transmit, organize, and reinterpret our understandings of the socio-cultural environment in which we operate. Therefore, the relationship between language and culture is densely intertwined. Socio-cultural theory and the socialization of languages add another dimension to this relationship by emphasizing that learning associates acquisition or participation with both a language and a culture. The SCT draws particular attention to the interdependence of external social processes and internal cognitive development, whereas cognitive theories suggest that cognitive schemes or culturally based frameworks can play a crucial role in creating meaning in communication. However, for critical post-modernist theories, the boundaries between a language or culture and another, are less clearly drawn, with crossing and hybridity salient features of both culture and intercultural communication.

Languages are adapted to the needs of individual users and the contexts in which the communication takes place. Therefore, languages are in constant tension between individual users and between local, regional and global contexts. The concepts of third places and “liminality” explain how cultural and linguistic practices, can be changed in form and meaning in intercultural communication that are not attributable to anyone. Besides, viewing culture as a form of discourse adds to its conception a discourse system that can be used and referenced in the communication.

Identity issues that link the individual to expanded sociocultural analysis are closely related to the conceptions of language and culture. However, attitudes towards the NES as an ideal to which all speakers should address are still mixed. Alternative "identifications" for English users in expanding contexts involve a range of choices that may exist alongside L1 / C1 identifications.

Cultural awareness is conceived as a set of skills and understanding needed to prepare learners for intercultural communication. These skills include an awareness of the influence of cultural contexts on communication and an ability to articulate it. CA also involves the ability to compare cultures and discover their similarities and differences. It should lead to an ability to decenter and relativize our cultural perspectives in addition to the ability to negotiate and mediate between different cultural contexts. However, CA is considered as limited in its current conceptions since it is confined solely to the development of knowledge of a specific culture without taking into account the broader, and less definable communication cultures in which a user cannot be fully prepared for all the different contexts and interlocutors he/she may encounter.

ICA is presented as an alternative to the concept of CA and ELT, which associated language with national culture. It retains many skills of CA, but the knowledge of specific cultures is no longer the main focus. ICA is rather concerned with an awareness of the fluid and emergent nature of communicative practices as a resource in intercultural communication, which can better prepare learners and users of foreign languages for the multitude of socio-cultural contexts and the wide range of cultural groupings that can result. Therefore, ICA is more appropriate for dealing with the complexity of using English in international contexts.

This is relevant to our research as using English in a broad spectrum requires the development of intercultural awareness than that of a single culture defined by the United States or the Great-Britain. It is another reason we have chosen the human and social sciences module to develop intercultural awareness among EFL students.

**CHAPTER FOUR: Social and Human
Sciences (SHS)**

CHAPTER FOUR: Social and Human Sciences (SHS)

Introduction

This chapter is devoted to the social sciences and humanities (SHS) which deal with behaviours, actions, and interactions of human beings in social, cultural, economic, and political contexts, and explore the past and the present in individual and global contexts, and make projections for the future. The chapter contains two parts. The first part is devoted to the social sciences and is structured in different sections. In the first section, the social sciences are defined, a brief overview of their development through historical periods; Renaissance, 18th and 19th century, is presented. Then the separate disciplines are developed, and some of them explained.

The second section focuses on the 20th century and the principle intellectual influence on social sciences development. Then, the era of the 21st century, and interdisciplinary approaches which developed during this period, were explained, and the theoretical approaches in SHS were presented. To exclude ambiguity between the two currents of the social sciences, we have added a third section that examines the nature of human sciences and the contrasting methodologies of the human sciences and the social sciences. The following section provides an overview of teaching social and human sciences, describing social studies approaches in language pedagogy.

1.4.1. Social Sciences

1.4.1.1. Definition

Social sciences are scientific disciplines that deal with human behaviour from social and cultural aspects. They include cultural anthropology, sociology, social psychology, political and economic science, social and economic geography, as well as areas of education that deal with social contexts and the relationship of school to social order (Nisbet, 2019).

1.4.1.2. History of Social Sciences

1.4.1.2.1. The middle ages and the Renaissance.

The social sciences arise from investigations of institutions such as the state, the economy, religion, ethics, and human nature. During the Middle Age until the Renaissance and the Reformation, the social sciences subjects were essentially, integrated into medieval scholasticism. When the influence of scholasticism began to weaken, the Greek classics, the works of the philosophers Plato and Aristotle, seemed to prevent the study of humanity and society to form the pragmatic and empirical foundations of the physical sciences.

1.4.1.2.1.1. The impact of Cartesianism.

In the 17th century, the philosopher René Descartes claimed that the right approach to understanding the world, including humanity and society, consists of simple and fundamental ideas of reality, then a rigorous deduction of more complex ideas, and finally broad and inclusive theories. He also argues that these simple ideas form the basis of common sense. The impact of Cartesianism on social sciences was very powerful until the end of the 18th century.

1.4.1.2.2. The Eighteenth century

Humanism, the development of literacy, and the raising of living standards have appeared in modern Europe and other parts of the world. The means to fight poverty and oppression were the main reason for reform or revolution. Similarly, Ethnocentrism and parochialism have decreased due to the information gathered during trade, exploration and, in particular, the interest for non-Western peoples. Consequently, social sciences and their disciplines were distinguished from biology. Moreover, the idea of structure was mentioned by philosophers and human psychology. Developmentalism provided a glimpse of social evolutionism in the following century.

1.4.1.2.3. The nineteenth century

Social sciences issues in the 19th century were responses to the French and industrial revolutions. One was very democratic and the other industrial capitalist. The ideological consequences of these two revolutions was crucial for the social sciences. Concepts such as industry, democracy, middle class, and ideology appeared with the emergence of new social philosophies and social sciences. Furthermore, the recurring theme in social thought during this period concerned the difficult living conditions. The economy was known as "gloomy science" because economists, from David Ricardo to Karl Marx, saw little chance that the labour situation would improve under capitalism. Philosophers such as Edmund Burke, Auguste Comte, Max Weber, and Émile Durkheim, have analyzed the impact of the proliferation of industrial properties and the change in the nature of the property which facilitated the accumulation of wealth in the hands of a restricted number, and the possibility of economic domination of politics and culture. Opposition to technology for moral, psychological and aesthetic reasons has emerged. For some thinkers, technology was a new

type of tyranny over human life, and it could lead to the dehumanization of workers. Marx thought that the advent of socialism would thwart this, while Alexis de Tocqueville supposed that the technical specialization of work degraded the human mind more than political tyranny. The voting rights raised the awareness of the people about their political identity. New trends emerged from the mentioned themes. Liberalism viewed society as very democratic, capitalist, industrial and individualist. Conservatism hated democracy and industrialism, preferring the type of tradition, authority, and civility, motivated by the two revolutions. This stream touched Comte and Tocqueville, then Weber and Durkheim. Radicalism has accepted democracy if it concerned all areas of society with an eventual elimination of any form of authority not coming directly from the people. It has also welcomed the phenomenon of industrialism but refused capitalism.

The social sciences have also been influenced by three other powerful trends in thought:

1 / *positivism*

Positivism is a theory that affirms that positive knowledge stems from natural phenomena, their characteristics, and their relationships as established by empirical science. It deals with moral values and social phenomena using the same methods used in physics and biology. Auguste Comte wanted to prove the effectiveness of the science of humanity for which he developed sociology which would treat humans as social beings.

2 / *Humanitarianism*

It is the extension of social assistance from regulated areas, mainly the family and the village, to society. Associations were created to relieve the needy, improve the slums, fight against slavery and poverty, and improve education. In Western Europe, the interest in the salvation of humanity tended to be more intellectual than humanistic. Humanitarianism and

the social sciences were mutually linked in their objectives, anything that can contribute to the cause of the one can be considered useful to the other. Overall, the final goal of the social sciences was the well-being of society and the improvement of its moral and social conditions.

3 / Intellectual influences:

The impact of Charles Darwin's work on the origin of the species, published in 1859, was considerable. The philosophy of evolution, developed over the century, contributed decisively to the introduction of sociology as a systematic discipline in astronomy and biology in the 1830s.

1.4.1.2.3.1. The development of separate disciplines

In the 1820s, Comte called for a new science of which the subject would be "man" being a "social animal" and which would study society as a unified enterprise. However, the social sciences tended to specialize in disparate and highly specialized disciplines that we know today. Many university specializations and a differentiation of university degrees have contributed to the differentiation of the social sciences.

1.4.1.2.3.1.1. Economics.

The economy has reached the status of a unique and distinct science. The autonomy and self-regulation discovered by the physiocrats and Smith in the functioning of prices, rents, interests, and wages in the 18th century became the basis of the "political economy" in the 19th century. Hence, the emphasis on what was called *laissez-faire* at the time. Wealth processes naturally functioning according to their integrated mechanisms, must be studied separately and isolated from government and society. This emphasis is now described as

"classic" in economics, and despite considerable changes, it has a strong position on the ground.

1.4.1.2.3.1.2. Political science.

The democratic revolution, particularly in France, created sovereignty which is a vision of a political government responsible for all aspects of human society, and the power to exercise this responsibility. For political scientists, the objective of this discipline was essential to analyze the different properties of sovereignty. They viewed the state and sovereignty as not permanent and universal or the results of "social contracts" envisioned by philosophers such as Locke and Rousseau, but structures slowly formed by development or historical processes, hence, the interest in the successive stages of development and the origins of the kinship, the village, and the caste that characterized political institutions.

1.4.1.2.3.1.3. Cultural Anthropology.

Research in cultural anthropology focused on the institutions found among the preexisting peoples of Africa, Asia, Oceania, and the Americas. Besides, the concept of "culture" was the central element of this area called ethnology to distinguish it from physical anthropology, and it has drawn attention to the non-biological, non-racial and non-distinctive foundations of most of what is called civilization. Cultural anthropology has emphasized the cultural foundations of human behaviour and thought in society.

1.4.2.3.1.4. Sociology.

Comte and Spencer believed that all existing societies in the world reflected the successive stages in which Western societies had progressed over time for tens of thousands of years. Besides, the writings of Weber, Simmel, and Durkheim on the problems of Western

society affected by the two revolutions, in the late 19th and early 20th centuries, helped establish the discipline of sociology as it was practised for much of the 20th century.

1.4.2.3.1.5. Social Psychology.

The close relationship of the human mind to the social order, its dependence on education and other forms of socialization, were well known in the 18th century. However, in the 19th century, social psychology appeared to discover the social and cultural roots of human psychology, and the different types of collective spirit revealed by human psychology analysis.

1.4.2.3.1.6. Social statistics and social geography.

At the beginning of the 20th century, social statistics and social geography had a big influence on the other social sciences; social statistics on sociology and social psychology and social geography on political science, economics, historiography and fields of anthropology, which deal with the dispersion of races and the dissemination of cultural elements.

1.4.1.2.4. The 20th century

The 20th century was the century of totalitarianism, communism, fascism, Nazism and terrorism, and the two world wars. It was also a century of affluence in the West, evidenced by the steady rise in living standards and the level of expectations. Similarly, the processes engendered by the democratic and industrial revolutions took place virtually unchecked in Western society. The spread of these revolutionary processes in the regions of the world has been equally important. On the other hand, the impact of industrialism, technology, secularism and individualism on peoples, was first seen in colonialism contexts, the outgrowth of nationalism and Western capitalism. Consequently, the social sciences were

mainly interested in the phenomenon of the "new nations" and the relationships between the West and the non-Western parts of the world.

1.4.1.2.4.1. Marxist influences

Marxism was a powerful source of ideas that had a deep moral significance in the twentieth century, even in the West, where communism had little direct political impact. The central concepts of social stratification and the localization and diffusion of power in the social sciences follow, directly from Marx's vision.

1.4.1.2.4.2. Freudian influences

The writings of Sigmund Freud influenced the culture and thought of the 20th century. His fundamental theories about the role of the subconscious mind, the enduring effects of infantile sexuality, and the Oedipus complex extended to all the areas of social sciences. Anthropologists have applied Freudian concepts to their studies of indigenous cultures. Some political scientists have used Freudian ideas to expound the nature of political power, except for totalitarianism. Sociology and social psychology have used Freudian principles in studies of social interaction and motivation.

The expansion of Western universities and the shift from humanities to sciences dominance led to a diffusion of the social sciences as organs of ongoing research and educational centres. However, despite their specializations, the disciplines of the social sciences were apart. Now, multidisciplinary work and the fusion within the same socialscience of elements, drawn from other social sciences, include political sociology, economic anthropology, the psychology of the vote, and industrial sociology. The social sciences became not only a body of research and teaching but also of practice. They deal with national issues within their professional aptitudes.

1.4.1.3. Nature of Research

During the second half of the twentieth century, mathematical and other quantitative methods became widespread, all facilitated by increasingly sophisticated computer technology. The mathematical, informatical and quantitative aspects, increased the empiricism of the modern social sciences. The use of computers and the Internet has become an essential element of social science research and teaching. Surveys and polls are the principle trend in the social sciences today. They are used to collect data and factual information about human beliefs, opinions, and attitudes.

1.4.3.4. Theoretical approaches in Social and Human Sciences

The theory in social sciences is related to its divisions of research. For instance, the deviance in sociology, the firm in economics, communication in political science, and the development of attitudes in social psychology.

1.4.1.4.1. Developmentalism

Developmentalism has influenced the social sciences. The interest in social development was marked by studies on the new countries which appeared in considerable numbers. Likewise, studies on economic growth and social and political evolution have multiplied.

1.4.1.4.2. Social Systems Approaches

In the studies of social systems, the actions and reactions of individuals and groups are part of definable and universal patterns of balance and imbalance. The interdependence of roles, standards, and functions, is fundamental in all types of group behaviour.

1.4.1.4.3. Structuralism

Structuralism deals with the theory of the social system in the social sciences. It is a reaction against all tendencies to deal atomically with human thought and behaviour. In psychology, structuralism indicates that perception and learning occur in terms of experiences or sensations, in various combinations, according to discernible patterns or gestures. In sociology, political science and anthropology, the concept of structure refers to the repetitive patterns found in the study of social, economic, political and cultural existence. Structuralists maintain that no element can be examined or explained outside of its context or the model or structure of which it is part.

1.4.1.4.4. Functionalism

Functionalism in the social sciences is related to structuralism; the structural-functional term is common, especially in sociology and anthropology. Function refers to how behaviour has meaning as a dynamic aspect of a structure. Biological analogies are common in theories of the structure and function of the social sciences.

1.4.1.4.5. Interactionism

Social interaction or symbolic interaction indicates that relations between groups of people are never unilateral, merely physical or direct. There is a reciprocal influence. The individual acquires a sense of identity through interactions with others from a very young age. According to the interactionist theory, perceptions and reactions of the outside world, are influenced by previous ideas and evaluations. The individual is always engaged in socializing or changing the mind, role, and behaviour through contact with others.

1.4.4. Human Sciences

Rejecting the teleological and metaphysical explanation, Hume (1711-1776) wanted to establish a science of human nature, based on empirical phenomena where data comes from observation using a descriptive methodology. In his "Inquiry on the Principles of Morals", he referred to the systematic study of human nature and relations, emphasizing the need to carefully explain the cognitive ideas and vocabulary, linking them to their empirical roots and their significance in the real world. Conversely, Wilhelm Dilthey (1883/1911) argued strongly in favour of human science rather than social science, and the need to distinguish the humanities from the natural sciences when the modern social sciences began to emerge. Human sciences represents the conventional translation of his "Geisteswissenschaften", literally the sciences of the mind. Dilthey (1996) described his philosophical position as "hermeneutic" (after Schleiermacher), and he emphasized above all the importance of interpretation over observation.

Positivism emphasized the importance of objective and external observations, seeking universal laws derived from predictions of external initial conditions, without considering differences in perception and subjective human attitude. However, the subjective human experience and intention define social behaviour so that the objectivist approach of the social sciences, is too restrictive, and the scientific method can be applied to both subjective and objective experience. Non-positivist researchers in the humanities have defended the need to define a humanistic rather than a naturalistic approach to social science issues. According to them, social science research aims to interpret and understand human actions rather than explaining behaviours in terms of laws. This argument was controversial and remained a very minority opinion in modern social science, and created the gap between the human sciences and the social sciences.

Overall, Human sciences make a connection between science, philosophy, and art. Its approach deals with quality rather than quantity. It seeks to understand human attitude and behaviour and examines how self-reflection, art, music, poetry, drama, and language reveal the human condition by using interpretation, reflection, and appreciation.

1.4.5. Human Sciences and Social Sciences: Contrasting Approaches

Social sciences use the quantitative method to treat social phenomena, applying quantifiable variables, followed by statistical analysis to create valid and reliable statements. The qualitative method is used to understand participants' social phenomena or text analysis. It may emphasize the contextual and subjective precision of generality. The qualitative and quantitative methods make observations and measurement of human behaviours in their interactions, and provide a descriptive or a prognostic model, explaining the observed events. The social sciences include anthropology, physical anthropology, archaeology, economics, geography, history and linguistics, political science, psychology, sociology, and public administration.

The human sciences, on the other hand, use interpretation to understand meaning and purpose and generate wisdom. Interpretation includes hermeneutics, literary criticism, phenomenology, and ethnography. Some of the earliest examples of texts expressing the investigation for the humanities are the Native American narrative cycles of the coyote and the salmon (from time immemorial), the Jewish Torah (880-600 BC-AD), and the Muslim Qur'an (609-32 AD). It seeks to make the knowledge accessible, relevant, and applicable. Thereby, human sciences allow people to think about their lives and ask fundamental questions of value, purpose, and meaning rigorously and systematically. They cover a wide range of disciplines such as history, philosophy, genetic psychology, evolutionary biology,

biochemistry, neuroscience, folkloristics, and anthropology. The teacher of human sciences provides an understanding and appreciation of the meaning and purpose of human interactions by applying an interpretive methodology.

1.4.4. Teaching Social and Human Sciences

1.4.4.2. Social Studies Approaches

Social and human studies aim to develop critical thinking to enable students to deal with complex and persistent social problems, understand the world, and act accordingly. However, their dominant pedagogical approach is characterized by text-based and teacher-centred teaching, focusing on memorizing factual information, despite their criticism and readjustment (Stanley, 1991). Ross (2004) explains three approaches applied in social studies;

1.4.4.1.1. The non-dialectical thinking approach

The definition of Dewey (1933), describing critical thinking as an active, persistent and careful examination of any belief or form of cognition assumed in light of the underlying motives and subsequent conclusions to which it tends (p. 8), was the basis of critical thinking in social science education. However, Dewey's conception of CT as holistic thinking, without separating knowledge from practice makes Social science educators, often interpret critical thinking as occurring in mechanically consecutive stages or as the consequence of applying discrete cognitive skills to solve a problem.

1.4.4.1.2. The competency-based approach

Social science teachers often use models that identify cognitive skills or aspects of critical thinking related to the notion of logical argument such as the comprehension of the meaning of a statement, differentiating verifiable facts from declarations of value, identifying

ambiguity in a line of reasoning, Judging, and problem's identification. Nevertheless, students should have the opportunity to relate between prior knowledge and knowledge to acquire, rather than looking only at missing information. Stanley (1991) argues that teaching generic skills or thought patterns without regard to content has little impact on student performance in some disciplines (255).

1.4.4.1.3. Dialectical thinking

Given their nature and their focus on human experience and understanding of the world interconnections, teaching human sciences should use dialectical thinking to investigate human experience, consider social and political change. Elder et al. (2011) reveal that students should go beyond memory and master their thinking to study concepts, problems, and processes, and learn how to use their reasoning skills to solve problems. Students should be enabled to go beyond the pedagogy of recall and engage in logical and in-depth reflection on questions, establishing deductions and their evaluation.

1.4.5. Social Studies in Language Teaching

The teaching of critical thinking has always been an important mission of social studies, and many agree that the ability to think is a necessary condition for education (McPeck, 1981; Siegel, 1984). It is generally accepted that "good thinking is a prerequisite for citizenship" (Nickerson, 1987, p 31). Critical thinking instruction involves three areas, namely: the teaching for thinking, the teaching of thinking, and teaching about thinking (Costa in Alwasilah, 2008). Teaching to think, is the teacher and administrators attempt to create a favourable situation so that students, can think critically through the curriculum and the instruction. The teaching of thinking is a pedagogic activity aiming at creating critical

thinking by choosing the teaching method to create motivation and involvement in learning. Finally, teaching about thinking concerns critical thinking.

Furthermore, teaching social and human in language pedagogy aims at enabling students to analyze cultural, political, economic, and historical patterns and structures to understand society and affect it. However, intercultural awareness can occur simply by educating students about racial and cultural differences. It requires an analysis of how intolerance is a consequence of the economic and political structure. Multicultural and socially reconstructive education encourages students to understand the impact that individual attitudes and social structures can have on promoting inequality. Student are not recipients of the knowledge provided by the teacher. They use their own knowledge and culture to enter into a conversation with educators (Rose, 1989).

Conclusion

This chapter provides an overview of the social and human sciences. It clearly differentiates the social sciences and the human sciences and emphasizes their importance in education, particularly in a language class. In research, the social sciences use the quantitative method to deal with social phenomena, via quantifiable variables, followed by statistical analysis to create valid and reliable statements. On the other hand, the human sciences, use the interpretive methodology to understand meaning and purpose and generate wisdom.

The development of the social and human sciences took place in several stages during different historical periods. Between the middle ages and the Renaissance and the Reformation, the subjects and questions forming the basis of the social sciences were in the majority, integrated into the structure of medieval scholasticism. René Descartes' philosophy- the impact of Cartesianism on social, political, and moral thought, was very influential, from the 17th century, until the end of the 18th century. In the 18th century, Humanism arose in modern Europe and other parts of the world. The development of literacy and the raising of living standard brought considerable contributions to the social sciences in the 17th and 18th centuries. Ethnocentrism and parochialism have diminished, given the information gathered during trade, exploration and in particular, the interest for non-Western peoples in the nineteenth century. They were answers to the weakening of the European social order, caused by the French and industrial revolutions, respectively, very democratic and industrial capitalist. The social sciences have also been influenced by three other powerful trends in thought: positivism, humanitarianism, and intellectual influences.

In the 20th century, the expansion of Western universities to other parts of the world and the transition from the domination of the humanities to the dominance of sciences led to a

spectacular development and diffusion of the social sciences as ongoing research bodies and educational centres. In the 21st century, specialization has been as significant in the social sciences as in the biological and physical sciences.

Social studies aim to develop critical thinking to enable students to face complex and persistent social problems, understand the world, and act accordingly. They have two main objectives: social understanding involving knowledge of human societies, which includes personal, interpersonal and intercultural understanding, and covers all forms of skills that allow students to participate effectively and usefully in social and professional life, especially in increasingly diverse societies, and to solve conflicts if necessary. Civic competence or democratic citizenship linked to personal and social well-being. Similarly, their Basic social and political concepts and structures and a commitment to active and democratic participation, enable individuals to participate fully in civic life.

Chapter Five: Methodological Procedures

Chapter Five: Methodological Procedures

Introduction

The research design and methodology part is a plan for selecting subjects, research sites, and data collection procedures to answer the research questions (MacMillan and Schumacher, 2001). Research design and methodology should clearly describe the techniques to be used, select samples, collect data and the entire procedure of conducting the research. It is, also a plan for a study, providing the overall framework for collecting data (Leedy, 1997). This chapter on research design and methodology shows how the final research results were obtained, following the objective of our study. As noted in the introductory chapter, our research aimed to provide empirical evidence regarding the possibility of developing intercultural awareness in the teaching of social and human sciences for first-year EFL students at Batna-2 University through critical thinking. Therefore, we have very carefully developed the research design and methodology. We have explained the overall plan for this study. All the research activities undertaken are indicated. The chapter provides information on the population studied, the sampling and sampling procedure, data collection techniques, the data collection procedure, and the methods used for data analysis.

2.5.1. Population

The population of a study essentially refers to the total number of people in the form of a full headcount of all the elements that the results of the study seek to represent (Sekaran, 2003). A clearly defined population ensures that the results and findings apply to the right category of elements in society. Our population includes first-year EFL students at Batna-2 University during the 2017-2018 academic year.

We have also included the EFL teachers at Batna-2 University to investigate their perceptions and practices regarding critical thinking and intercultural awareness.

2.5.5. Sampling

The term “sample” is part of the dataset, called “population” to reflect the responses of the entire population (Denscombe, 2010). We have a sample of 104 students out of 650 first-year students enrolled at the department of English language and literature at Batna-2 University. We have used simple Random sampling in which every member of the population has an equal and independent chance of being selected (Fraenkel and Wallen, 2008). The participants were two groups of 52 first-year students each, and they were assigned to an experimental and a control group. All participants came from various regions of the Wilaya (province) of Batna. All belonged to the same age range between 18 and 20 years. It should be noted that all first-year students studied English as part of the middle and high school curriculum.

We also have worked with 30 EFL teachers out of 76 permanent teachers at the English language department. A purposive sample was used. A total of 30 teachers participated in the study, representing approximately 42 % of the total academic staff of the English Department at Batna2 University. All participants were permanent teachers chosen for their greater teaching experience.

Regarding the student survey, we have worked with students of the experimental group (N=52) who received a remodelled SHS course using critical thinking instruction as a treatment.

2.5.6. Methods

As already mentioned, this research aimed to investigate the effect of infusing critical thinking in SHS courses on intercultural awareness development in first year EFL students. We have used multiple data sources in our research. We have used methodological triangulation which involves using different methods and/or types of data to study the same research question. This method helps gaining a more complex understanding of a particular topic while simultaneously testing theoretical models (Hanson, Creswell, Plano Clark, Petska, & Creswell, 2005). To establish the cause/effect relation between critical thinking which is the independent variable and intercultural awareness, the dependent variable, we have opted for the experimental design as the principal method as “the experiment is the best way to establish cause-and-effect relationships among variables” (Fraenkel and Wallen, 2008). A Quasi-experimental design was used because there was no randomization. Quasi-experimental designs have the advantage of convenience and practicality, but the disadvantage of reduced internal validity. In our case, it is neither practical nor feasible to assign subjects randomly to treatment because classes were formed at the beginning of the academic year by the administration.

Since the manipulated variable is a complex concept construct, a correlational study imposed itself at the beginning of the investigation and was employed to describe the degree to which the different critical thinking skills are interrelated. A correlation coefficient, a factor analysis, and factor loading were performed to examine the indicators of the concept of critical thinking.

For the need to define our independent variable and determine the component skills of critical thinking, we first identified the sub-skills that we deemed necessary to manipulate the independent variable. We based our identification on previous research and definitions to

get an overview of the skills involved in critical thinking. We then designed a critical thinking test to uncover correlated critical thinking skills in first-year EFL students to focus on those skills and provide more effective critical thinking instruction.

The teaching experiment in this study was initiated and conducted using equivalent pre-test and posttest group design. The Global Perspective Inventory (GPI) was most closely aligned with the targets of the current study. The test was adapted to be used as a pre-test at the beginning of the investigation, a progress test, and then a posttest, at the end of the experiment.

GPI measures the approach of the students to thinking and their perceptions of themselves as individuals, with a cultural heritage, as well as their relationship with others with different cultural backgrounds and values. We have adopted this tool because it deals with cultural awareness and the outcomes of a given program. We found it adequate to collect the needed data as it deals with different dimensions of intercultural communication. It also provided us with additional data for the assessment of students' outcomes (thinking), since it collects information about global and holistic student learning and development (Braskamp, 2014).

GPI highlights the different components of cultural awareness to be measured, in addition to the various steps necessary to reach intercultural awareness. Intercultural awareness is cognitive. It deals with the acquisition of knowledge about the culture of others, the understanding of their differences, and then their acceptance. However, acceptance cannot be attained without affective and emotional awareness. New knowledge about another culture elicits emotional responses and the ability to negotiate such emotional responses also relates to different and more nuanced intercultural understandings. Chen and Starosta (1998) affirm

that individuals can resolve their emotional responses and understand cultural differences to generate positive emotional responses.

A pilot study was conducted with five students from each participating group. The results obtained led us to make modifications to the GPI test by removing the interpersonal scale. The items of this scale were vague, and the students could not answer them. Nevertheless, this adjustment did not affect the results of our investigation since the objective of our research was to study the possibility of developing ICA through CT, while the Interpersonal Scale deals with behaviour, and it is linked to the tendency to interact between cultures. It is the behavioural component of the intercultural competence model of Chen and Starosta (1996).

Therefore, the modified GPI used in our research involved two dimensions: the cognitive dimension, directly related to intercultural awareness and the intrapersonal dimension which is interdependent on the cognitive dimension, as individuals need to manage their negative emotional responses to create positive emotional responses such as respect, appreciation, and sensitivity (Chen and Starosta, 1998), and thus understand cultural differences through the development of intercultural awareness.

During the two-semester experiment, the experimental group was taught using critical thinking instruction in SHS classes, while classes in the control group, were traditional, without any critical thinking instruction. Our teaching strategy was based on the results of the correlational study. The confirmatory factor analysis resulted in four correlated components which are: inferences, deduction, evaluation/analysis of arguments and interpretation.

To reduce the effect of the external variables, and ensure more validity to the research results, both groups were taught by the same teacher, in the same room, the same

environment, same day and close times which were in the morning between 8h 30mn AM and 11h 30mn AM.

For more sound results, and additional data, we combined three types of survey research: one focused on students' perceptions and attitudes towards SHS course remodelling, using critical thinking strategies, the second survey aimed to explore the perceptions of English teachers regarding intercultural awareness, and the third survey targeted teachers' perceptions and attitudes towards the practice of critical thinking in their classrooms. The aim was to define the context underlying the implementation of critical thinking in language courses, and the perspectives for developing intercultural competence in EFL courses. Mixed- methods studies can serve several purposes, including triangulation by seeking convergence of results (Greene, Caracelli, and Graham, 1989).

2.5.7. Data Collection

2.5.4.1. Instrumentation

Four instruments were used in this study:

2.5.4.1.1. Critical thinking test.

2.5.4.1.1.1. The Test Design Procedure.

We have designed a critical thinking test to collect the data necessary for a correlational study to show a dynamic and systemic relationship between Critical thinking constructs. The test design process was as follows: we first reviewed the literature and examined some definitions and some expert tests. We have analyzed and compared two main tests used for critical thinking assessment. The first is Peter Facione's California Critical Thinking (CCTST), its manual involves six skills: analysis, inference, evaluation, explanation, interpretation, and self-regulation. The second test is that of Watson Glaser Critical Thinking Appraisal (WG), its manual also includes a list of skills involved in critical thinking,

including inference, hypothesis recognition, deduction, interpretation, and evaluation of arguments. Noting that there is a significant overlap between the two tests, we have made a synthesis to come out with common dominant skills these two tests have and which agree with the purpose of our study. We obtained four skills from the two sets of tests; evaluation/analysis of arguments, inference, interpretation and deductive reasoning. To avoid any ambiguity in the definitions given to these skills in both tests, we have given more than an elaboration of what each of these areas says about them.

2.5.4.1.1.2. Definitions of the test measured skills.

2.5.4.1.1.2.1. Evaluation and Analysis.

- **Evaluation (CCTST):**
 - To assess the **credibility** of a statement or other representations
 - to assess the strength of the actual or intended **inferential** relationships among of other forms of representation
 - to state the result of one's reasoning, justified with **evidence**
 - recognizing assumptions
 - recognizing logical deductions

- **Evaluation of Arguments (W-G):**

Distinguishing between **arguments that are strong** and relevant and those **that are weak** and irrelevant to a particular issue

Since the Facione test has both, evaluation and analysis, we added what they had to say about it.

Analysis: (CCTST):

- To examine ideas and identify arguments
- To comprehend and express the meaning or significance of a wide variety of experiences, situations data, events, judgments, conventions, believes rules, procedures, or criteria.
- To identify the intended and actual inferential relationships among statement, questions, concepts, descriptions, or other forms of representation intended to express believes, judgments, experiences, reasons, information, or opinions (includes analyzing arguments into their components elements).

2.5.4.1.1.2.2. Drawing and recognizing inferences.

- **Inference(CCCST) :**

- To identify and secure elements needed to draw reasonable conclusions
 - Query evidence
 - To form conjunctions and hypotheses
 - To consider relevant information and deduce the consequences flowing from **data**, statements, principles, evidences, **judgments**, believes, opinions, concepts, descriptions, questions, or other form of representations
- **Inference (W-G):** discriminating among degrees of truth or falsity of inferences drawn from given **data**

2.5.4.1.1.2.3. *Interpretations.*

- ***Interpretation (CCCST):***
 - Inductive reasoning means an argument's **conclusion is purportedly warranted**, but not necessitated, by the assumed truth of its promises
 - Include the skills of categorizations, decoding sentences, and clarifying meaning

- ***Interpretation (W-G):***
 - Weighing evidence and deciding if generalizations or conclusions based on the given data are **warranted**.

2.5.4.1.1.2.4. *Deductive Reasoning.*

- ***Deductive reasoning (CCCST):***
 - The assumed truth of the promises purportedly necessitates the truth of the conclusion
 - Deductive reasoning includes syllogism, geometric, algebraic and set theoretical proofs in mathematics

- ***Deduction (W-G):***
 - Determining whether certain conclusions necessarily follow from information in given statements or promises

The items' subjects' selection was based on current events and areas with which participants were familiar. The statements were adapted to the linguistic and understanding potentials of the first-year students. Two professors at Batna2 University (Prof. O. Ghouar

and Prof. H. Aboubou) assessed the form of the test and the adequacy of its statements, and ten students provided suggestions for the test improvement after participating in the pilot test. After bringing necessary modifications, the final critical thinking test was distributed to students of the experimental group.

It is worth notice that the CT test is designed to identify the skills to target in teaching CT to students, in the experiment group, and not to assess students' critical thinking skills.

2.5.4.1.2. The Intercultural awareness test.

The Global Perspective Inventory (GPI) was adapted as a pretest, progress test, and then, a post-test to measure the students' cultural awareness in both control and experimental groups. GPI measures three domains: cognitive development, intrapersonal development, and interpersonal development. It uses scales to cover these areas. Each area contains one scale derived from cultural development theories and another one derived from intercultural communication theory (RISE, 2017a). These scales are respectively: knowing and knowledge, identity and affect, and social responsibility and social interactions.

2.5.4.1.2.1. The basic theories of the Global Perspective Inventory.

2.5.4.1.2.1.1. The cultural development.

Based on constructivism, and developmentalism, (Kegan, 1994) proposed a concept of self-authorship considered as a crucial development process involving the creation of meaning in three areas of human development: thinking, feeling and relating to others. Individuals develop an integrated understanding of the existence of knowledge built by society (cognitive development), an internally defined sense of self (intrapersonal development) and an approach to reciprocal and united relationships (interpersonal development). On the other

hand, King and Baxter Magolda (2005) advanced the notion of intercultural maturity that is a multidimensional framework that describes the processes by which students develop intercultural maturity by understanding others, themselves and their interactions.

2.5.4.1.2.1. Intercultural communication.

The concept of intercultural communicative competence (Chen and Starosta, 1996) also serves as a critical theoretical foundation for the items of IPG. This concept informs the three GPI scales (cognitive knowledge, intrapersonal affect, and Interpersonal social interaction scales). Chen and Starosta advanced the triangular model of intercultural communication competence, which involves dimensions of intercultural awareness (cognitive), intercultural sensitivity (affective) and intercultural competence (interpersonal).

2.5.4.1.2.2. The developmental dimensions of the GPI.

2.5.4.1.2.2.1. Cognitive development.

GPI has two cognitive development dimensions

a) *Cognitive knowing scale:*

Kegan (1994) suggests that knowledge involves constructive or organizational skills which are intrinsically linked to the affective and relational spheres of life while King and Baxter Magolda (2009) assert that the cognitive dimension in cultural maturity, is related to the way students think and understand the problems associated with diversity. They also argue that when faced with the cognitive complexity of various worldviews, accepting ambiguity and understanding the fundamentals of differences, requires complex thinking skills.

b) Cognitive Knowledge scale:

Cognitive knowledge is related to intercultural awareness that is the ability of individuals to understand intercultural similarities and differences (Fritz, Möllenberg and Chen, 2002). Intercultural awareness involves understanding one's own culture that serves as the basis for the recognition, and eventual understanding of different cultures (Bennett, 2009). It involves two components, self-awareness and cultural awareness (Fritz et al., 2002).

2.5.4.1.2.2. Intrapersonal development.

The GPI includes two dimensions of intrapersonal development; the Intrapersonal Identity Scale which measures awareness and acceptance of one's identity during intercultural exchange, and the Intrapersonal Affect Scale which measures the extent to which individuals respect and accept cultural differences and their emotional awareness of them.

a) Intrapersonal identity scale

This GPI dimension involves the awareness and acceptance by individuals of their identity when they interact across cultural differences. It discusses the integration of students' values and beliefs into living their lives, how they understand their social identity and the extent to which they rely on others to define themselves (King & Baxter Magolda, 2005). Individuals move from a lack of awareness of their identity to a complex and internally defined perspective on how their identities are integrated into their view of themselves and the world (ibid).

b) Intrapersonal Affect scale.

This dimension relates to individuals' respect and appreciation of differences and their emotional awareness in the interaction. The affective dimension of intercultural communication is often, explained in terms of intercultural sensitivity, which implies "the

desire of individuals to motivate themselves to understand, appreciate and accept differences between cultures" (Chen and Starosta, 1998, p. 231). To develop positive emotional responses to different cultures, individuals sensitive to cultural differences must have self-esteem, self-monitoring, open-mindedness, empathy, involvement in interactions and non-judgment, emphasizing the multidimensionality of this concept (Chen, 1997).

2.5.4.1.2.2.3. Interpersonal development scale.

GPI also includes two interpersonal development dimensions; the Interpersonal Social Responsibility scale, which measures one's predisposition to operate interdependently and with a concern for others and the Interpersonal Social Interaction scale which measures one's propensity to interact across difference.

a) Interpersonal social responsibility scale

The interpersonal development dimension of the intercultural maturity model addresses students' ability to effectively and collaboratively interact across difference, and negotiate the need for others' approval in relating across difference. The ultimate goal is for students to develop the ability to relate to others in ways that acknowledge an understanding and respect for different perspectives, but incorporate their own beliefs and values (King & Baxter Magolda, 2005).

b) Interpersonal social interaction scale

This dimension is related to the tendency to interact between cultures. Chen and Starosta (1996) presented the behavioural component of their intercultural competence model by explaining that interculturally competent individuals learn to interact effectively through cultural differences. More specifically, this dimension involves intercultural competences, or

the ability to perform specific tasks or some communication objectives across cultural differences (e.g. language skills, managing interactions, appropriate levels of self-disclosure, flexibility in communication interaction and social skills such as empathy and empowerment perspective (Chen, 2014)). Their concept of intercultural competence (1996) was influenced by the behavioural approach of Ruben (1976) who sought to examine how knowledge of competent intercultural behaviours translates into observable behaviours in intercultural situations.

As mentioned above, the Interpersonal Development dimension has been removed from the test after a pilot study. The interpersonal scale is not necessary for measuring intercultural awareness. However, it constitutes an integral part of the assessment of intercultural competence. Therefore, we obtained two main dimensions in the GPI test; Cognitive Development and Intrapersonal Development.

Henceforth, the twenty-three items GPI used in our research consists of four scales covering the cognitive and intrapersonal dimensions:

- 1- The knowledge scale consists of seven items that assess the importance of the cultural context in judging what is important to know and value.
- 2- The Knowledge scale comprises five items that assess the understanding and awareness of different cultures and their impact on society.
- 3- The Identity Scale is a six-item scale that measures awareness and acceptance of one's identity and purpose.
- 4- The affect scale is a five-item scale that measures emotional awareness and respect and acceptance of cultural differences.

2.5.4.1.3. The surveys.

Three surveys were conducted to provide additional data to our research; teachers' perceptions of critical thinking, teachers' perceptions of teaching culture and intercultural awareness, and the students' perceptions of the outcomes of SHS remodelled courses. The instrument used were as follows:

2.5.4.1.3.1. Teachers' questionnaire regarding their perceptions of intercultural foreign language teaching.

A five-point Likert scale questionnaire was addressed to EFL teachers at Batna-2 University to investigate their perceptions and practices toward culture and intercultural foreign language teaching. It consists of four sections;

- A. Teaching culture
- B. Teachers' perceptions about intercultural awareness
- C. Teachers' practices regarding intercultural awareness

2.5.4.1.3.2. Teachers' questionnaire exploring their perceptions of developing critical thinking among students.

A Questionnaire was addressed to EFL teachers at Batna2 University to explore their perceptions on developing critical thinking among students. It comprises the following sections:

- A/ Teachers' perceptions of the concept of critical thinking
- B/ Teachers' perceptions of students' ability to think critically

C/ Teachers' perceptions of the role they have to play when incorporating critical thinking in their classes.

2.5.4.1.3.3. *Students questionnaire regarding the infusion of critical thinking in SHS courses.*

A five-point Likert scale questionnaire was addressed to the participating students in the control group to gather information on their perceptions regarding the implementation of critical thinking strategies in the SHS courses.

A/ The knowledge acquired by the students through the SHS remodelled courses.

B/ Specific skills developed by the students through the SHS courses remodelling.

2.5.4.4.Procedures

The data collection procedure involved several steps:

2.5.4.2.1. The Correlational study.

We have distributed the critical thinking test to the students in the control group. We have explained the purpose of the test, and the steps to follow to answer each question. The time allowed to complete the test was one hour. Usually, this type of test requires 45 minutes for its completion, but given the newness of the test for students and the time necessary to understand it, we added 15 minutes to have a maximum of answers and more complete data for our study.

We have used SPSS 22 and AMOS 23 to conduct factor analysis and look for a correlation between the four sub-skills of critical thinking: drawing inferences, making deductions, evaluating arguments, and making interpretations.

2.5.4.2.2. The experiment.

2.5.4.2.2.1. The pilot study.

We have conducted a pilot study to survey ten students, five from each group (experimental and control group). Isaac and Michael (1995) and Hill (1998) suggested 10 to 30 participants for pilots in survey research. The pilot test was conducted before the actual study to solicit feedback from respondents in terms of understanding the GPI items and assess the suitability of the questions with our participants and avoid any ambiguity that could lead to biased answers. The pilot study aimed to obtain additional information so that the researcher could further improve the questionnaire before the actual study. It led us to remove the last part of the GPI, as mentioned above.

2.5.4.2.2.2. The pretest.

A pre-test was conducted in conjunction with our experimental study so that both groups were assessed using the GPI before exposing the experimental group to the independent variable. This was to compare the participating groups and obtain data on their initial level of intercultural awareness.

2.5.4.2.2.3. After the pretest.

Both groups received SHS classes. The control group received courses using a traditional teaching method, whereas the experimental group received the same content using critical thinking strategies. These strategies involved debates after each class and written assignments responding to scenarios or questions inspired from every day Algerian citizens life, asking the students to analyze and compare different situations or phenomena (societal,

economic, familial or cultural aspects), and then drawing conclusions about the same phenomena showing their understanding and adding their perspectives.

2.5.4.2.2.4. The progress test.

To assess the students' progression regarding their intercultural awareness, we conducted a progress test at the end of the first part of the SHS module. We distributed and collected intercultural awareness test to both groups.

2.5.4.2.2.5. The posttest.

At the end of the experiment, we conducted a posttest to measure the degree of change that occurred in both groups and assess the effects of critical thinking on students' intercultural awareness in the experimental group.

2.5.4.2.2.6. The treatment.

2.5.4.2.2.6.1. The strategy used to teach critical thinking.

We have employed paired writing assignments in our experiment to develop critical thinking skills. They represent scaffolding writing assignments that are progressive assignments that allow students to exchange useful information, build gradually complex skills, and provide a concrete demonstration of the improved thinking performance. They provide an opportunity for students to sharpen their critical thinking skills and motivate them to express their thoughts in class.

The assignments used in the introductory level philosophy and Sociology courses, require students to apply abstract theories to concrete cases and include two papers; a draft and a final. The asked question was the same in both papers, but the final paper instructions set additional steps, including conducting research to incorporate other sources into the revision and writing an appendix that reflects on students' learning processes. We must clarify

that we did not expect a perfect final version of our students and regular returns, because they were novice students both in English and in the SHS subjects. Our purpose was to help them learn to compare, analyze, solve problems, and communicate their thoughts.

Throughout the SHS module instruction, in the first stage of the assignments (Paper I), students were asked to write a paper addressing the following questions:

1/ first assignment required students to examine the subject of Algerian and British culture, from the perspectives of three sociological theories, namely functionalism, conflict theory, and symbolic theory. Specifically, students were asked to consider the differences and similarities between the two cultures and identify which of these theories reflects better each culture and explain why.

2/ the second assignment required students to address the question of working mothers in society from a variety of angles: economic values, children raised in childcare settings, and the response of other institutions to the shift.

3/ the third assignment question requires students to examine the impact of social networking on students from a pedagogical perspectives angle and the influence of the growing international culture on smaller and less-powerful local cultures.

The topics above were not covered in the course or the handout. Request that the theories to be applied to a new subject and an undiscovered case were intentional; it aimed to engage the students in a reflection without the influence of specific material covered in class or by the textbook. For these assignments, the simple recitation or recall of class notes was therefore inadequate, while the application of ideas to a new situation was necessary.

2.5.4.2.2.6.1.1. Thewritingassignmentprocess (the first topic).

The draft paper consisted of three main parts. In the first part, students were asked to explain each sociological theory. Benefiting from the course material that described various sociological theories, students were expected to uncover the implicit assumptions, and

describe the main arguments made by functionalism, conflict theory, and symbolic theory (recognition of assumptions). In the second part of the paper, students were required to apply the social theories to cultural differences, explaining what the position of each theory would be in relation to culture in Algeria and GB (inference). In the last part, by comparing and contrasting these three positions, students needed to evaluate the merits of the arguments associated with the theories and construct their arguments (interpretation and evaluation of arguments). Because these first papers were not intended to be research papers, students only rely on the course material that provided basic descriptions of these theories without searching for further evidence about each culture.

The second stage (final paper) of the assignment challenged students to think critically about the conclusions they had already drawn in light of new information (deductions). This goal was addressed through student-conducted research, which added different sources representing various cultural perspectives. Searching for outside sources, not only, exposed students to the first steps of conducting research but also forced them to read a variety of articles from which they then must choose. Students were required to identify and use at least five sources to substantiate or challenge an argument. The final paper involved revision based on feedback and additional information. This revision required a rethinking of initial premises, which encouraged several critical thinking skills: the evaluation of previous claims in light of new information, the critical examination of assumptions defined in the first draft, inferences drawn on an increasingly complex set of information, and interpretation based on both old information and new information. For the revision, students were also encouraged to work together to obtain peer feedback and develop sustainable, self-initiated revision processes. In short, the two-part assignment engaged students in an increasingly

complex academic conversation enriched through the addition of new sources and additional perspectives that must be thoroughly considered and evaluated for the second paper.

The principal requirement of the second paper was the appendix. Students self-assessed their revision and reflected on what they have learned from the whole writing process. This exercise is called metacognition or thinking about thinking or taking a metacognitive stance toward the actual process of critical thinking and its representation, which is at the core of critical analysis (Moon, 2008). Students had the opportunity to reflect on the progress and evolution of their ideas. Besides, they could articulate their goals, clarify their intentions, even when actual performance may be somewhat insufficient.

2.5.4.3. Data Collection

We started our study in November 2017. We have first conducted a correlational study. We have distributed the critical thinking test to the students of the experimental group. We presented the test objectives, explained the items of each section, and clarified the way to answer the question. The time allocated to the completion of the test was sixty minutes. We then carried out a factor analysis to identify critical thinking subskills to emphasis in the experiment. We started our experiment, two weeks later, after conducting a pilot study. The pretest-the Global Perspective Inventory (GPI), was distributed to the students in both groups. We explained all the items on each scale, but we did not present the objective of the test, so as not to influence the students' responses. We have allocated 45 minutes for the completion of the test. Throughout two semesters of the 2017-2018 academic year, the experimental group was taught using the remodelled SHS course, with the integration of critical thinking that was the treatment.

In January 2018, we conducted two surveys to collect data on teachers' perceptions of critical thinking and their perceptions and practices regarding intercultural awareness. To

facilitate the investigation process and the retrieval of questionnaires, and to obtain more consistency and coherence in the teachers' responses, we twined the questionnaires and organized the questions into two separate sections: Intercultural Teaching of Foreign Languages and Critical Thinking.

Towards the end of the second semester, we conducted a post-test. The GPI test was, therefore, distributed to collect data concerning ICA development in the two groups. At the end of the SHS module, before the beginning of the exams, we conducted the third survey on students' perceptions of their outcomes in the remodelled SHS course in the experimental group. We distributed the questionnaires at the end of the review course, clarified the questions, and asked students to objectively and genuinely answer the questions. The completion time of the questionnaire was 30 min.

2.5.4.5.Data Analysis

Data analysis involved quantitative statistics from the critical thinking test while we performed the confirmatory factor analysis using AMOS for the correlational study to identify the components of critical thinking, on which we focused in our treatment in the experiment. The quantitative method, using SPSS, was also used to analyze the pretest, the progress test and posttest to measure the development of ICA with and without the experimental treatment. As well, t-tests were run to determine if there was a significant difference between the means of the experimental group and the control group. The t-test was, thus used as a tool to test the hypothesis. We also performed a quantitative analysis of the data collected from the teachers' questionnaire on their perceptions of the ICA, as well as the students' questionnaire on their perceptions of their outcomes from the redesigned SHS courses. On the other hand, the teachers' questionnaire on their perceptions of critical thinking, was analyzed using a qualitative method.

Conclusion

We have used the quasi-experiment research method to establish the cause and effect between critical thinking and intercultural awareness, which necessitated a correlational study to identify the correlated CT skills among first-year students of EFL. A critical thinking test was designed and distributed to the students of the experimental group. Data were processed, using SPSS and AMOS. The confirmatory factor analysis provided us with the nature of the skills to emphasis in the treatment. We have performed a pre-test through the GPI, which we have modified after conducting a pilot study. We then carried out a progress test at the end of the first semester, a progress test at the end of the first semester, and a post-test after the SHS module completion. We run paired-sample t-tests, and we compared the ICA results of the control group with those of the experimental group at different levels.

To collect additional data to support our research results, and propose a sound solution to the raised problem, we conducted three surveys, investigating teachers' perceptions and practices regarding ICA, students' perceptions of the redesigned SHS courses outcomes, and teachers' perceptions and practices about CT. The first two questionnaires were analysed quantitatively, while the third questionnaire was analysed qualitatively.

CHAPTER SIX: RESULTS AND DISCUSSION

CHAPTER SIX: Results and Discussion

Introduction

This chapter includes three different sessions. Each session represents the analysis and discussion of the results obtained from a research method used in our research. The first session is dedicated to the correlational study. The second one deals with the experiment, and the third session presents the analysis of the data obtained from the surveys.

We have used the quasi-experiment research method to establish the cause and effect between critical thinking and intercultural awareness, which necessitated a correlational study to identify the correlated CT skills among first-year students of EFL. A critical thinking test was designed and distributed to the students of the experimental group. Data were processed, using SPSS and AMOS. The confirmatory factor analysis provided us with the nature of the skills to emphasise in the treatment. We have performed a pre-test through the GPI, which we have modified after conducting a pilot study. We then carried out a progress test at the end of the first semester and a post-test after the SHS module completion. We run paired-sample t-tests, and we compared the ICA results of the control group with those of the experimental group at different levels.

To collect additional data to support our research results and propose a sound solution to the raised problem, we conducted three surveys, investigating the perceptions of the teachers and their practices regarding ICA, the perceptions of the students of the redesigned SHS courses outcomes, and teachers' perceptions and practices about CT. The first two questionnaires were analysed quantitatively, while the third questionnaire was analysed qualitatively.

2.6.1. The Correlational Study

Critical thinking and intercultural awareness are two abstract constructs that must be defined to use them as independent and dependent variables. Therefore, a correlational study was needed to find the correlation between the different theoretical components of both concepts. The critical thinking test and the adapted GPI were submitted for analysis. Their validity and reliability were examined before their validation and distribution to students.

2.6.1.1. Tests Validity and Reliability

Psychometric tests are assessed on their validity and reliability. A test is valid if it accurately measures what it is intended to measure, under standard conditions. According to the American Educational Research Association (2014), validity is the extent to which evidence and theory underpin interpretations of test scores for proposed uses of the tests. The content validity is that a test covers all the abilities it claims to test.

- Validity

The validity of the critical thinking test was verified by presenting the tests to specialist teachers. They were asked to review the validity of the face and content of the test and identify any expressions or items that might be problematic. Pilot studies were, also conducted for the critical thinking test and the GPI. The feedback from the reviewers and the results obtained from the pilot studies led to the adjustment of some items of the critical thinking test and the removal of a dimension from the GPI test.

- Reliability

Hair et al. (2006) define reliability as “an assessment of the degree of consistency between multiple measurements of a variable” (p. 137). A test is reliable if it regularly

produces the same result on different items (internal consistency). All items should reflect the same underlying concepts. Therefore, students' scores on the test items should be correlated. To measure the internal consistency of the CT and the adapted GPI tests, we ran Cronbach's alpha test, using IBM SPSS Statistics 22.

The basis for a decision in the reliability test is as follows: If Cronbach's alpha value > 0.600 , the dedicated test items are reliable. If Cronbach's alpha value < 0.600 , the dedicated test items are unreliable.

2.6.1.1.1. Internal consistency reliability analysis of the CT test

Internal consistency analysis was performed on the 72- items, four-component- test using Cronbach's alpha. The results of the analysis for each component were as follows: Inferences ($\alpha = 0.75$); Deduction ($\alpha = 0.82$); Evaluation ($\alpha = 0.72$); Interpretation ($\alpha = 0.70$); and Evaluation ($\alpha = 0.71$). These results indicate good internal consistency for the four critical thinking components (Streiner, 2003). The entire test had acceptable internal consistency with $\alpha = 0.65$.

2.6.1.1.2. Internal consistency reliability analysis of the intercultural awareness test

We also conducted an internal consistency analysis on the 23- items, four-component test using Cronbach's alpha. The results of the analysis for each component were as follows: Cognitive Knowing ($\alpha = 0.75$); Cognitive Knowledge ($\alpha = 0.62$); Intrapersonal Identity ($\alpha = 0.77$); Intrapersonal Affect ($\alpha = 0.68$). These results indicate good internal consistency for the four GPI components. The entire test had a good internal consistency with $\alpha = 0.74$.

2.6.1.2. Construct Validity

To assess an instrument intended to measure psychological concepts, such as critical thinking or cultural awareness, patterns of variation (variance) and correlation (covariance) between responses to items representing each dimension of the constructs are often examined (Beckstead, 2002). Factor analysis refers to a group of statistical techniques, often used to perform this type of examination. We have conducted it using, using AMOS.v.23.

2.6.1.2.1. Confirmatory factor analysis (CFA)

Confirmatory factor analysis aims to test a hypothesized factor structure or model and to assess its fit to the data (Beckstead, 2002). Notably, CFA is a measurement model of the relationships of indicators (dependent or observed variables) to factors (latent variables or unobserved ones), and their correlations. In other words, CFA examines the consistency of covariance among variables with a hypothesized factor structure. Thereby, CFA is quite useful for studying the factorial validity of data obtained with multiple-item, multiple- subscale instruments such as the critical thinking test and the GPI. The test is very accurate when there is a good acceptance according to these indicators, but it can be weak and rejected when there is no good acceptance (Byrne, 2010).

2.6.1.2.1.1. The Kaiser-Meyer-Olkin (KMO) test

The KMO test of sampling is an assessment of the suitability of data for factor analysis. The test measures the sampling adequacy for each variable in the model and the full model. It also measures the proportion of variance between variables that might be a common variance. The lower the proportion, the more suitable the data are for factor analysis. Kaiser (1975) suggests that $KMO > .9$ s is marvellous, in the .80s is meritorious, in the .70s, middling, in the .60s, mediocre, in the .50s, miserable, and in less than .5, unacceptable. Hair

et al. (2006) suggest accepting a value > 0.5 , values between 0.5 and 0.7 are mediocre, and values between 0.7 and 0.8 are good.

2.6.1.2.1.1.1. KMO and Bartlett's test for the CT test.

The result of our study indicates that $KMO = 0.702$. Bartlett's Test of Sphericity, with the approximate of Chi-square, is 29,245 with 6 degrees of freedom taking a 95% level of Significance, $\alpha = 0.05$. The p-value (Sig.) of $.000 < 0.05$. As $p < \alpha$, we reject the null hypothesis H_0 and accept the alternate hypothesis (H_1) that there may be a statistically significant interrelationship between variables, which indicates that the sample is adequate and we can proceed with the Factor Analysis.

2.6.1.2.1.1.2. KMO and Bartlett's test for the intercultural awareness test.

The Kaiser-Meyer Olkin and Bartlett's test measure of sampling adequacy was used to examine the appropriateness of the Factor Analysis. The approximate Chi-square is 548,087 with 253 degrees of freedom, which is significant at 0.005 Level of significance. The KMO statistic of 0.75 is also large (greater than 0.50). Hence Factor Analysis is considered as an appropriate technique for further analysis of the data.

2.6.1.2.1.2. Examining the Model fit

To establish the measurement and structural model validity, we have used goodness of fit. Several Fit measures assess different aspects of model fit, categorized as absolute fit indices and incremental fit indices. Hair et al. (2006) recommend the following goodness of fit indices to be reported for both measurement model and structural model fit: Chi-square, Degrees of freedom, one absolute fit index (e.g. goodness of fit index (GFI)), one incremental

fit index (e.g. normed fit index (NFI)), and one badness of fit index (e.g. root mean square error of approximation (RMSEA)).

Models are accepted as providing good fit if $\chi^2/df < 1.5$, TLI and CFI ≥ 0.95 , RMSEA < 0.06 and NFI ≥ 0.90 (Bentler, 1990; Bentler & Bonett, 1980; Hu & Bentler, 1995; Kline, 2005). The best model in terms of conformity to the implicit global construction of the variables under consideration is the model characterized by the availability of the best values for the largest number of the preceding statistical indicators taken together.

2.6.1.2.1.2.1. *Confirmatory Factor Analysis of the Critical Thinking Test*

The codification of the Critical thinking model and its dimensions are presented in the following table:

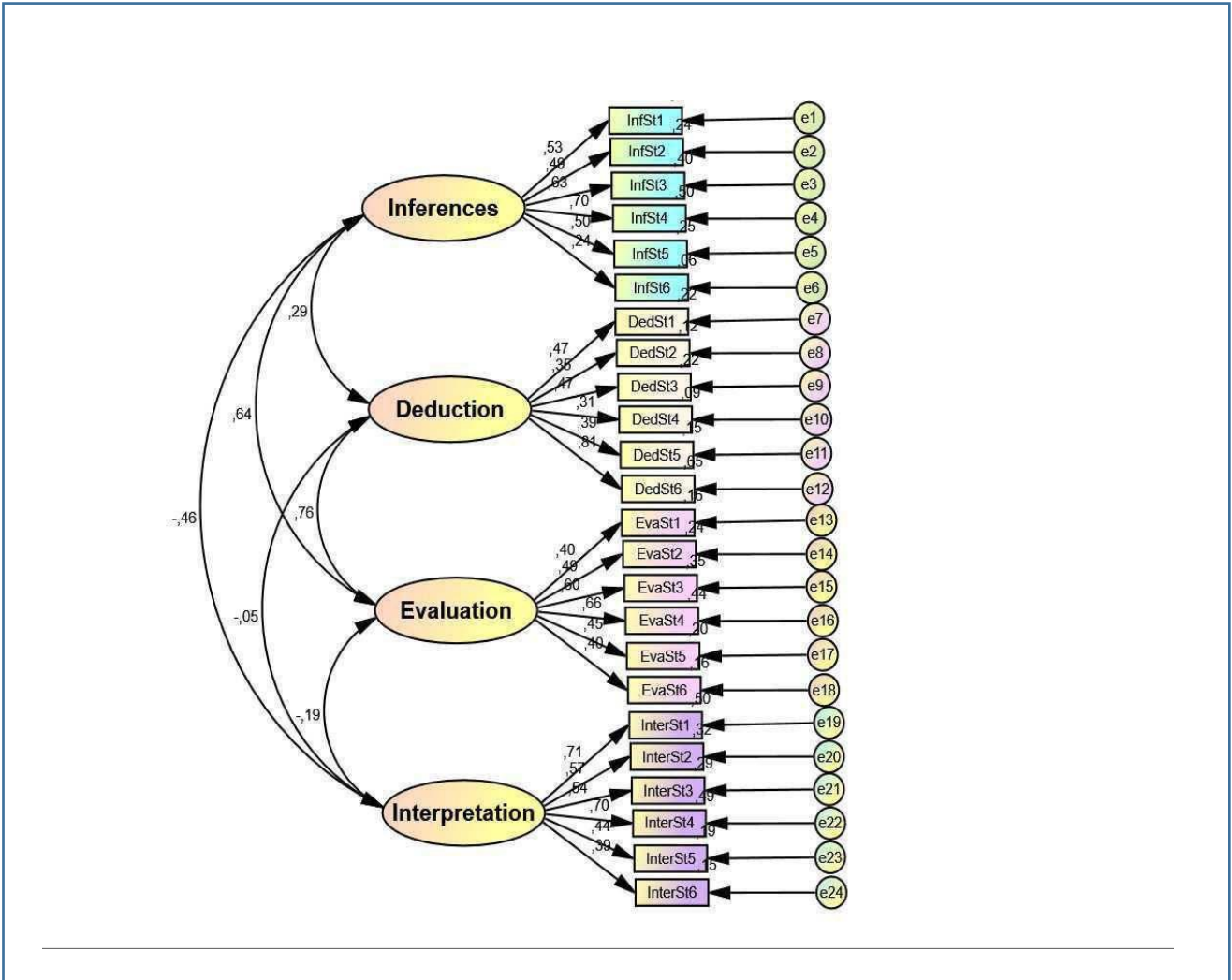
Table2. Codifications of the Critical Thinking Variable and its Dimensions

Code	Dimension	Variable
InfSt1	Inferences	CriticalThinking
InfSt2		
InfSt3		
InfSt4		
InfSt5		
InfSt6		
DedSt1	Deduction	
DedSt2		
DedSt3		
DedSt4		

DedSt5		
DedSt6		
EvaSt1	Evaluation	
EvaSt2		
EvaSt3		
EvaSt4		
EvaSt5		
EvaSt6		
InterSt1	Interpretation	
InterSt2		
InterSt3		
InterSt4		
InterSt5		
InterSt6		

Source: Prepared by the researcher

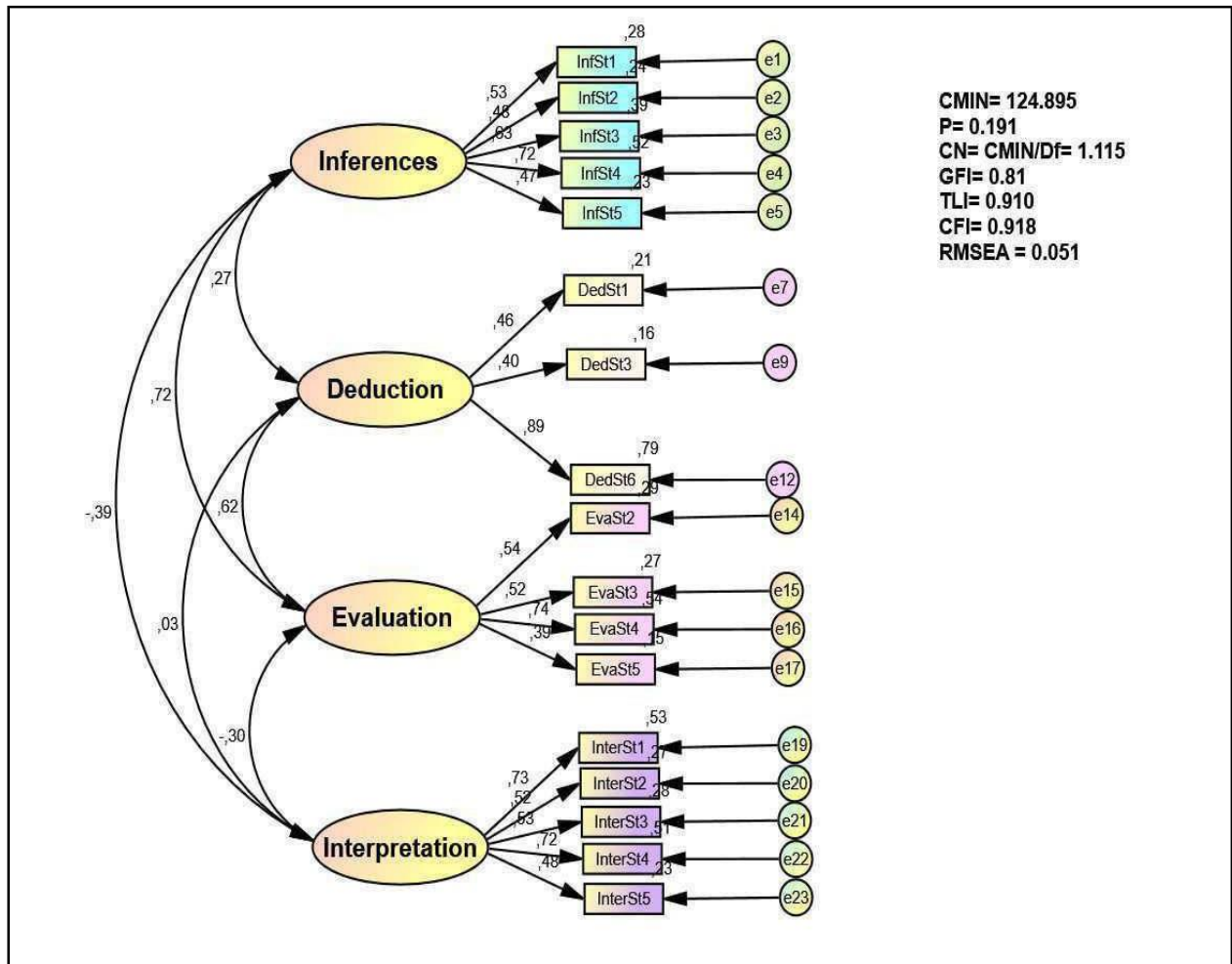
Figure 3: Critical Thinking Model



Source: Prepared by the researcher, based on Amos.v.23

The results of the CFA of the critical thinking model are shown in the following figure and table

Figure 4. The Final Form of the Critical Thinking Model after the Availability of Conformity Quality Indicators



Source: Prepared by the researcher, based on Amos.v.23

Table 3. Results of Confirmatory Factor Analysis of Critical Thinking Model

			Estimate
InfSt1	<---	Inferences	,531
InfSt2	<---	Inferences	,485
InfSt3	<---	Inferences	,627
InfSt4	<---	Inferences	,724
InfSt5	<---	Inferences	,475
DedSt1	<---	Deduction	,459
DedSt3	<---	Deduction	,404
DedSt6	<---	Deduction	,888
EvaSt2	<---	Evaluation	,540

			Estimate
EvaSt3	<---	Evaluation	,522
EvaSt4	<---	Evaluation	,736
EvaSt5	<---	Evaluation	,400
InterSt1	<---	Interpretation	,728
InterSt2	<---	Interpretation	,524
InterSt3	<---	Interpretation	,531
InterSt4	<---	Interpretation	,717
InterSt5	<---	Interpretation	,480

Source: Prepared by the researcher, based on Amos.v.23

We notice in the previous figure and table that items that belong to the following statements: InfSt6, DedSt2, DedSt4, DedSt5, EvaSt1, EvaSt6, and InterSt6 were deleted because the factor loadings were fixed to the accepted value of factor loading to be greater or equal to 0.40 as indicated by Costello & Osborne(2005). The remaining statements range between 0.400 and 0.888, therefore, valid for subsequent statistical analyses.

Table4.Critical Thinking Axis Model Estimates

			Estimate	S.E.	C.R.	P
E1			,571	,130	4,383	***
e2			,651	,143	4,557	***
e3			,229	,062	3,667	***
e4			,414	,136	3,053	***
e5			,543	,122	4,456	***
e7			,079	,017	4,703	***
e9			,077	,018	4,197	***
e12			,018	,015	2,631	***
e14			,058	,014	4,279	***

			Estimate	S.E.	C.R.	P
e15			,055	,013	4,222	***
e16			,036	,012	2,955	***
e17			,088	,019	4,626	***
e19			,040	,014	2,859	***
e20			,076	,018	4,282	***

Source: Prepared by the researcher, based on Amos.v.23

It is clear from the previous table that all estimates for the critical thinking model, are significant at the level of significance: $p < 0.001$, as well as the values of Critical Ratio (C.R), which are greater than 1.96, $CR > 1.96$.

Table 5. Conformity Quality Indicators According to the Modeling of SEM Structural Equations (Costello & Osborne, 2005, p.1-9)

Registered value	the ideal range for the recorded value	The index
CMIN= 124.895 P= 0.191	To be not significant A high value indicates an incomplete match	CMIN Chi-square
CN= CMIN/Df = 1.115	Less than 1.5 acceptance and good match	CN
GFI= 0.81	GFI> 0.80 better match	GFI
TLI= 0.910	TLI>0.90 better match	TLI
CFI= 0.918	CFI>0.90 better match	CFI
RMSEA = 0.051	0.05<RMSEA<0.08 better match	RMSEA

Source: the researcher based on Amos. v. 23

According to the goodness-of-fit indicators extracted and shown in the previous figure, it is clear that the model has obtained good values for the quality or goodness of conformity indicators. From these results, we infer that the hypothesised model of the critical thinking structure adequately represented data for first-year EEL students at Batna-2 University.

2.6.1.2.1.2.2. *The confirmatory factor analysis of the intercultural awareness model.*

To check the construct validity of the intercultural awareness test and its component correlation with the various indicators, we have conducted a confirmatory factor analysis. The Intercultural Awareness model consists of four dimensions; Cognitive Knowing, Cognitive Knowledge, Intrapersonal Identity, and Intrapersonal Affect.

The encoding of the intercultural awareness variable and its dimensions are shown in the following table:

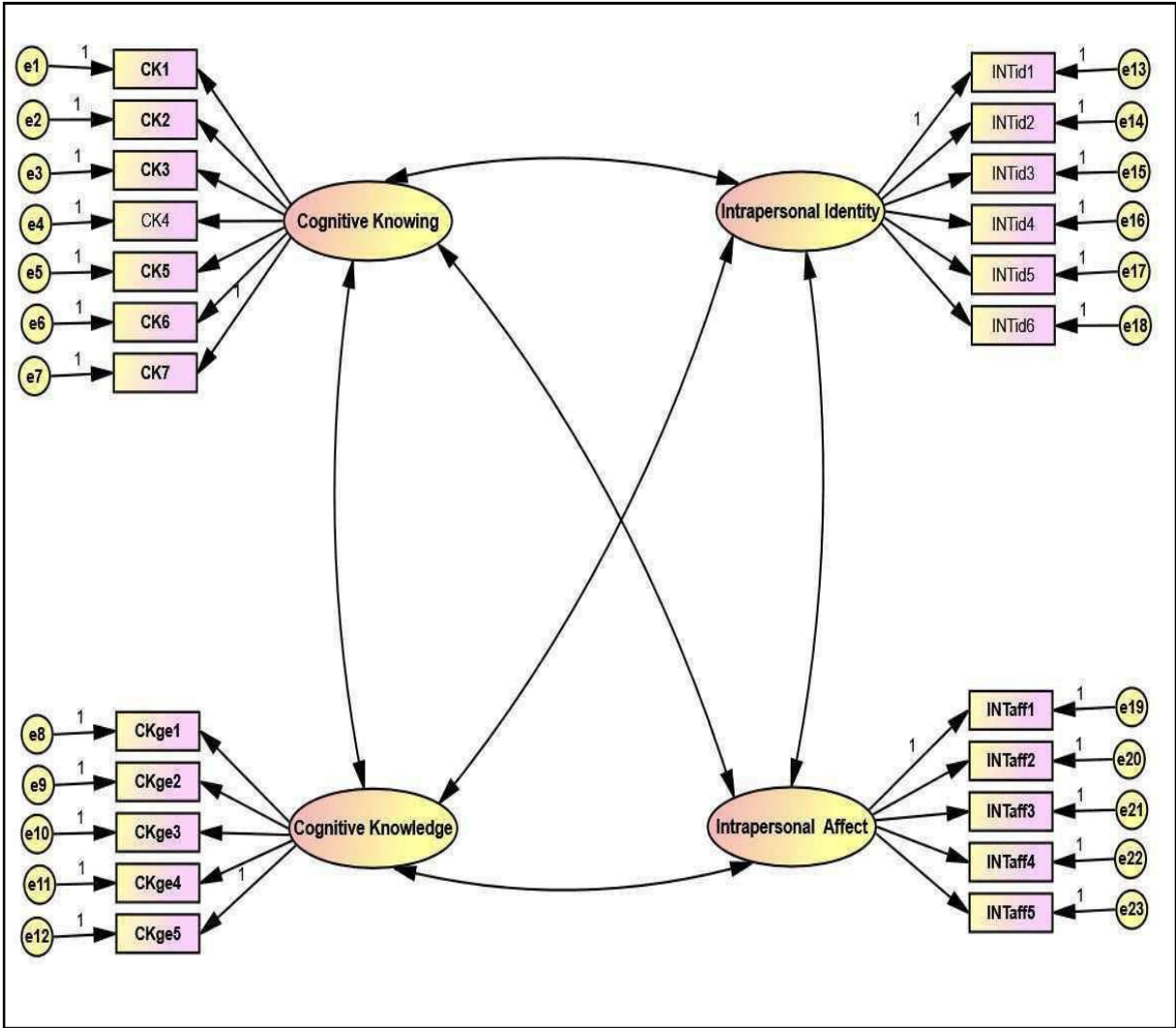
Table 6. Codifications of the Intercultural Awareness Variable and its Dimensions

Code	Dimension	Variable
CK1	Cognitive Knowing	
CK2		
CK3		
CK4		
CK5		
CK6		
CK7		
CKge1	Cognitive Knowledge	
CKge2		
CKge3		

CKge4		Intercultural Awareness (ICA)
CKge5		
INTid1	Intrapersonal Identity	
INTid2		
INTid3		
INTid4		
INTid5		
INTid6		
INTaff1	Intrapersonal Affect	
INTaff2		
INTaff3		
INTaff4		
INTaff5		

Source: conducted by the researcher

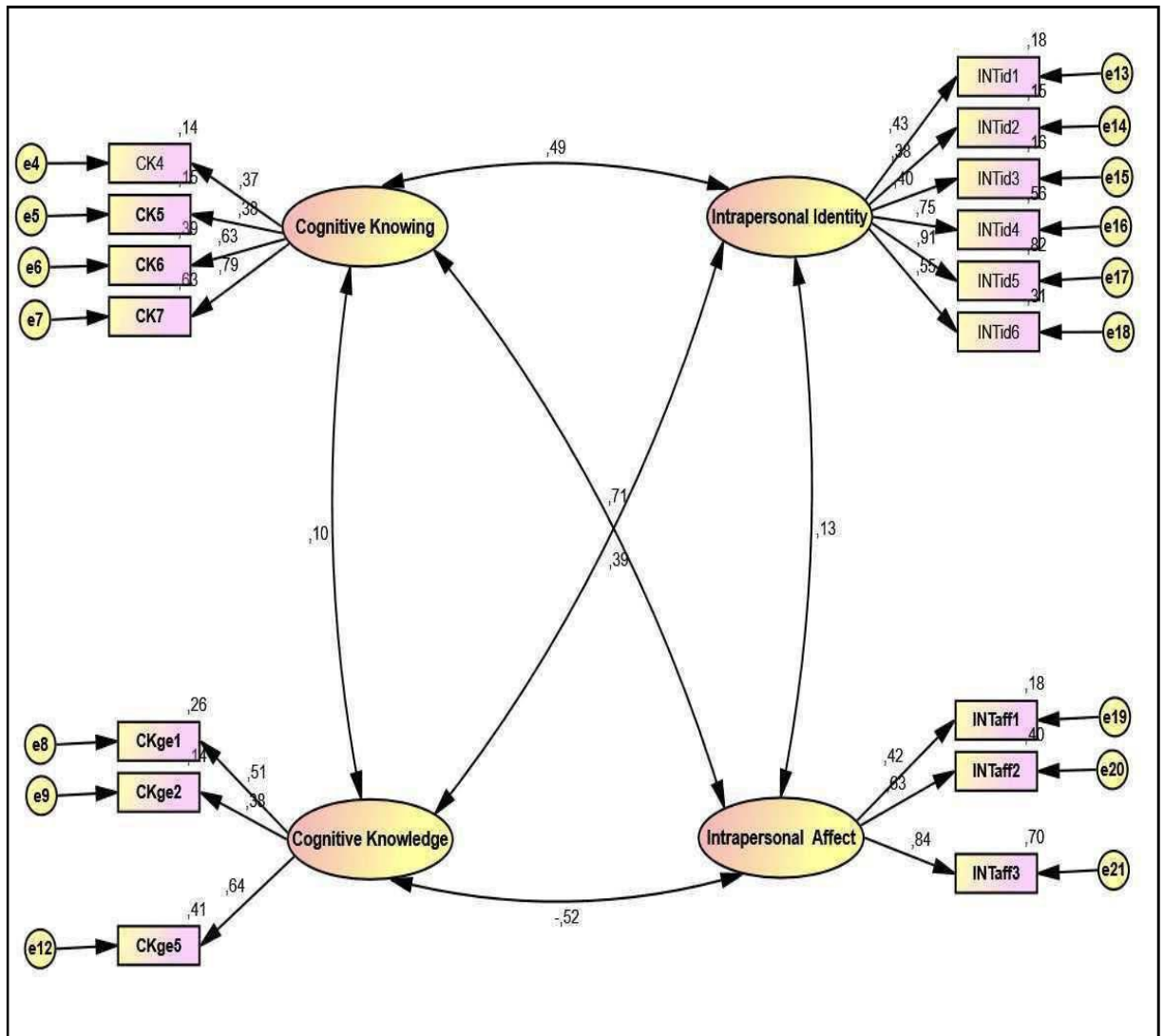
Figure5. Intercultural Awareness Model



Source: Prepared by the researcher on Amos.v.23

The confirmatory factor analysis of the final Intercultural Awareness model is illustrated in the following figure and tables:

Figure6. The Final Form of Intercultural Awareness



Source: Prepared by the researcher, based on Amos.v.23

Table7. Results of the Confirmatory Factor Analysis of the Intercultural Awareness Model.

			Estimate
CK4	---	Cognitive Knowing	,412
CK5	---	Cognitive Knowing	,450
CK6	---	Cognitive Knowing	,625
CK7	---	Cognitive Knowing	,792
CKge1	---	Cognitive Knowledge	,514
CKge2	---	Cognitive Knowledge	,431
CKge5	---	Cognitive Knowledge	,637

			Estimate
INTid1	---	Intrapersonal Identity	,427
INTid2	---	Intrapersonal Identity	,383
INTid3	---	Intrapersonal Identity	,400
INTid4	---	Intrapersonal Identity	,751
INTid5	---	Intrapersonal Identity	,906
INTid6	---	Intrapersonal Identity	,554
INTaff1	---	Intrapersonal Affect	,419
INTaff2	---	Intrapersonal Affect	,629
INTaff3	---	Intrapersonal Affect	,837

Source: the researcher, based on Amos.v.23

As shown in the previous figure and table, the statements CK1, CK2, CK3, CKge3, CKge4, INTaff4, and INTaff5 have been deleted because the general rule of accepted loading values are better to be close to or equal to 0.40 as indicated by Costello & Osborne(2005). The remaining statements are greater than the minimum values for confirmatory factor analysis. They range between 0.370 and 0.906 and are valid for subsequent statistical analyzes.

The following table illustrates the Estimates of the intercultural awareness model:

Table 8. Intercultural Awareness Model Estimates

			Estimates	.E.	.R.	P
4			1,260	263	,797	***
5			1,028	222	,633	***
6			,615	171	,593	***
7			,277	137	,023	***
8			,828	221	,748	***

			Estimates	.E.	.R.	P
9			1,033	239	,318	***
12			,747	190	,735	***
13			,700	146	,801	***
14			,886	186	,757	***
15			,777	160	,839	***
16			,404	101	,982	***
17			,192	143	,562	***
18			,644	136	,725	***
19			,742	158	,698	***

			Estimates	.E.	.R.	P
20			,425	117	,627	***
21			,719	187	,719	***

It is clear from the previous table that all estimates of the intercultural awareness model obtained good values for Goodness-of-Fit Indices with significant estimates at the level of significance $p < 0.001$. The CR (Critical Ratio) values are greater than 1.96.

Table 9. Confirmatory Quality Indicators of Intercultural Awareness Model

Registered value	The index
CMIN= 134.793	CMIN
P= 0.189	Chi-square
CN= CMIN/Df = 1.21	CN
GFI= 0.82	GFI
TLI= 0.92	TLI
CFI= 0.93	CFI
RMSEA = 0.06	RMSEA

The model has obtained good values for the quality or goodness of conformity indicators. From these results, we assume that the hypothesised model of the intercultural awareness structure adequately represented data for first-year EEL students at Batna-2 University.

Overall, the abstract nature of the dependent and the independent variables has led us to identify the skills to assess through the progression of our experiment. The confirmatory factor analysis allowed us to identify hypothetical models of critical thinking and intercultural awareness with latent variables representing the assumed scale dimensions, with the second type of variables (dependent or observational variables). The items are represented by factors and by the extraction of indicators, called conformity quality indicators consisting of Inferences, Assessment, Interpretation and Deduction for the critical thinking test and Cognitive knowledge, Cognitive knowledge, Intrapersonal effect and Intrapersonal identity in the intercultural awareness test.

We obtained good acceptance on these indicators, so both tests are very accurate (Byrne, 2010). Thus, our models seem to conform to the implicit global construction of the variables considered as they are characterized by the availability of good values for the greatest number of statistical indicators.

2.6.2. The Experiment

After conducting the correlational study at the beginning of the investigation and analysis of the data using CFA, we obtained the final forms of our tests ready to be used in our experiment. The critical thinking concept was effectively defined and the intercultural awareness model validated. We have conducted the pretest in the experimental and control groups, before starting the experiment to collect data about the initial level of intercultural awareness of our sample and compare the means of the two groups. We have chosen the adequate methods to apply the treatment in the experimental group, which are explained in detail in chapter five. The results of our experiment were examined in three steps, following the SHS teaching progress. The progress test was run at the end of the first semester and the first part of the SHS module completion; the first assignments were finalized and debated. During the second semester, we continued teaching the SHS courses integrating critical thinking in the experimental group. Simultaneously, we ensured the same teachings without critical thinking in the control group. At the end of the academic year, we conducted a posttest in both groups.

Before the analysis and the interpretation of the t-tests, we defined the type of t-test, adequate for our experiment. We identified the critical value of the student's t-distribution, and we conducted the statistical parameter necessary for a t-test, which is the normality test.

2.6.2.1. The t-Test

The t-test is a statistical method used to determine whether there is a significant difference between the means of two groups based on a sample of data. The t-test refers to a statistical hypothesis, in which the statistic being tested, must correspond to a t-distribution if the null hypothesis is supported. In our study, we used a dependent sample t-test, called a

correlated t-test, or a paired t-test, a $df = n-1$, to assess the difference between the mean scores of our single sample of students assessed at two different times; before and after treatment. We have used the Statistical Package for the Social Sciences (SPSS) 22 to analyze the data. We have also used the significance level $\alpha = 0.05$. The 95% confidence interval is the range of numbers within which the true difference of the means will be 95% of the time.

2.6.2.1.1. Sample characteristics

The test relies on a set of assumptions for it to be interpreted properly and with validity. Among these assumptions, the data should be from a population randomly sampled and that the data variables follow a normal distribution.

2.6.2.1.1.1. The Normality Tests

The t-test is a parametric statistical method that requires the dependent variable to be approximately normally distributed for each test of the independent variable. We have used IBM SPSS statistics 22 to examine this assumption. The following numerical and visual outputs were investigated.

- Skewness and Kurtosis z- values should be somewhere in the span of (-1.96) to (+ 1.96).
- The Shapiro-Wilk test p-value should be above 0.05.
- The histograms a normal QQ plots and the box plots should visually indicate that our data are approximately normally distributed.

To check if the dependent variable is approximately normally distributed for each test in the experimental and control group, we have conducted a Shapiro-Wilk's test ($p > .05$)

(Shapiro & Wilk, 1965; Razali & Waln, 2011) and a visual inspection of their histograms, normal QQ plots, and box plots. The Skewness and Kurtosis measures should be as close to zero as possible, in SPSS. We have divided the measure by its standard error to obtain the z value that should be between -1.96 and +1.96.

The pretest of the Experimental group: Skewness z value of 1.06 and Kurtosis z value of 0.42;

The pretest of the control group: Skewness of 1.85 and Kurtosis of 1.68;

The progress test of the Experimental group: Skewness of 1.53 and Kurtosis of 1.03;

The progress test of the control group: Skewness of 0.50 and Kurtosis of 0.70;

The posttest of the Experimental group: Skewness of 1.75 and Kurtosis of 1.45;

The posttest of the Control group: Skewness of 0.24 and Kurtosis of 1.34

The results show that the pretests, progress tests and posttests are approximately normally distributed for both groups. Therefore, we assume that our data are normally distributed and adequate to run the t-test.

2.6.2.1.1.2. The critical value (Z-score) of the student's t-distribution

We compute $1 - \alpha/2$, or $1 - 0.05/2 = 0.975$. Then, we check the z value corresponding to 0.975 in the critical value table available on <https://www.statisticshowto.com/probability-and-statistics/find-critical-values/>.

The critical value corresponding to the level of significance $\alpha = 0.05$ is 1.96 for a two-tailed test. If the absolute value “*t*” of the test statistic is greater than the critical value (1.96), we reject the null hypothesis.

2.6.2.1.2. The pretest.

We used the control group to compare data and exclude any external conditions or factors that might affect the results of our experiment. We have computed a t-test for Independent Samples, by comparing the mean of the students' intercultural awareness scores in the experimental group with that of students in the control group. The results are as follows:

Table10. Paired Samples Test of the Pretests

		Paired Differences					t	df	Sig. (2-tailed)
		Mean	Std. Deviation	Std. Error Mean	the Difference				
					Lower	Upper			
Pair 1	pretest EXP - pretest CONT	0,12458	0,43153	0,05984	0,00444	0,24472	0,582	51	0,062

Students' scores in the experimental group ($M = 3.47$, $SD = 0.37$) and students' scores in the control group ($M = 3.34$, $SD = 0.26$), show a non-significant difference in cultural awareness scores ($t [51] = 0.52$, $p = .06$).

The pretests' results indicate that the difference between the means of scores in intercultural awareness of the students in the experimental and the control groups is not significant. Students have approximately the same level of intercultural awareness in both groups

2.6.2.1.3. The progress test.

Table 11. Paired Sample test of the Progress Test of the Experimental group

		Paired Samples Test					t	df	Sig. (2-tailed)
		Paired Differences			the Difference				
		Mean	Std. Deviation	Std. Error Mean	Lower	Upper			
Pair 1	progressEXP - pretestEXP	0,11538	0,40420	0,05605	0,00285	0,22791	2,059	51	0,045
Pair 2	progressEXP cog - pretest EXP cog	0,07532	0,45322	0,06285	-0,05086	0,20150	1,198	51	0,236
Pair 3	progress EXPaff - pretestEXPaff	0,15909	0,61707	0,08557	-0,01270	0,33088	1,989	51	0,049

In the experimental group, the results from the pre-test ($M = 3.47$, $SD = 0.35$) and progress test ($M = 3.58$, $SD = 0.19$) of the intercultural awareness scores indicate that the critical thinking instruction in the experimental group resulted in an improvement in intercultural awareness scores, $t(51) = 2.05$, $p = .004$. Yet, the change occurred significantly only in the affective dimension ($M = .159$, $SD = .617$), $t(51) = 1.98$, $p = .049$, while it was insignificant in the cognitive dimension ($M = 0.75$, $SD = 0.45$), $t(51) = 1.19$, $p = 0.23$.

Table 11. Paired Sample test of the Progress Test of the Control group

		Paired Samples Test					t	df	Sig. (2-tailed)
		Paired Differences			the Difference				
		Mean	Std. Deviation	Std. Error Mean	Lower	Upper			
Pair 1	progress CONT - pretestCONT	-0,01756	0,15166	0,02103	-0,05978	0,02466	-0,835	51	0,408
Pair 2	progress CONTcog - pretestCONT cog	-0,03045	0,22019	0,03053	-0,09175	0,03085	-0,997	51	0,323
Pair 3	progress CONTaff - pretest CONTaff	-0,00350	0,13706	0,01901	-0,04165	0,03466	-0,184	51	0,855

In the control group ($M = 3.34$, $SD = .26$), there is no significant development in intercultural awareness scores in the progress test ($M = 3.33$, $SD = 0.21$), ($t(51) = 0.83$, $p = 0.4$).

This is even in separated dimensions of intercultural awareness, as in pretest cognitive ($M=3.0$ $SD=0.33$) and progress test cognitive ($M=2.98$ $SD=0.29$), ($t(51) = 0.99$, $p=0.32$), and in the affective dimension in pretest ($M=3.71$ $SD=0.34$) and progress test ($M=3.70$, $SD=0.31$), ($t(51) = 0.18$, $p=0.85$).

2.6.2.1.4. The posttest

Table 12. Paired Samples Test of the Posttest of the Experimental Group

		Paired Differences					t	df	Sig. (2-tailed)
		Mean	Std. Deviation	Std. Error Mean	the Difference				
					Lower	Upper			
Pair 1	posttestEXP - pretestEXP	0,17475	0,40773	0,05654	0,06124	0,28826	3,091	51	0,003
Pair 2	posttestEXP cog - pretestEXP cog	0,14583	0,43376	0,06015	0,02507	0,26659	2,424	51	0,019
Pair 3	posttestEXP aff - pretestEXPaff	0,20629	0,62340	0,08645	0,03274	0,37985	2,386	51	0,021

The comparison of the mean pre-test scores of the students ($M = 3.47$, $SD = 0.35$), with the scores of the post-test ($M = 3.64$, $SD = 0,22$), ($t(51) = 3.09$, $p = .003$), show a significantly significant difference between the means under the pre-test and post-test conditions of the experimental group. In addition, the difference between the cognitive dimension scores at the pretest ($M = 3.13$, $SD = 0.0.36$) and the cognitive dimension at the post-test ($M = 3.27$, $SD = 0.29$), $t(51) = 2.42$, $p = .019$) is substantial. This is the case for the difference between the affective dimension in the pretest ($M = 3.83$, $SD = 0.51$) and the affective dimension in the post-test ($M = 4.5$, $SD = 0.28$), ($t(51) = 2.38$, $p = 0.021$).

Table 13. Paired Samples test of the Posttest of the Control group

		Paired Differences					t	df	Sig. (2-tailed)
		Mean	Std. Deviation	Std. Error Mean	the Difference				
					Lower	Upper			
Pair 1	postCONT - pretestCONT	0,04682	0,37420	0,05189	-0,05735	0,15100	0,902	51	0,371
Pair 2	postCONT cog - pretest CONTcog	0,05609	0,42866	0,05944	-0,06325	0,17543	0,944	51	0,350
Pair 3	postCONTaff- pretestCONT aff	0,03671	0,56019	0,07768	-0,11924	0,19267	0,473	51	0,639

Concerning the control group, the pretest ($M = 3.34$, $SD = 0.26$) and the post-test ($M = 3.39$, $SD = 0.26$), show no significant difference in the mean scores of consciousness intercultural, ($t(51) = 0.9$, $p = 0.37$). There is also no significant difference between the cognitive dimension in the pretest ($M = 3.01$, $SD = 0.33$) and the cognitive dimension in the post-test ($M = 3.07$, $SD = 0.28$), $t(51) = 0.94$, $p = .35$). As it is the case between the affective dimension in the pretest ($M = 3.71$, $SD = 0.34$), and in the affective post-test ($M = 3.75$, $SD = 0.39$), $t(51) = 0.47$, $p = 0.63$.

The results from the pre-test ($M = 13.5$, $SD = 2.4$) and post-test ($M = 16.2$, $SD = 2.7$) of intercultural awareness indicate that the critical thinking integration in human and social sciences courses (SHS), resulted in a development in intercultural awareness of the first year EFL students at Batna 2 University, $t(51) = 3.1$, $p = .006 < \alpha = .05$.

Based on the analysis of the results of the t-tests, we accept the alternative hypothesis that there is a significant difference between the mean scores of the pretest and the post-test. The difference between the means under the two conditions is extreme enough that it is unlikely, that it happened by chance. Therefore, we assume that critical thinking affects the development of intercultural awareness in students.

A progressive development of intercultural awareness appeared in the experimental group. A significant change in the intrapersonal dimension was the first to appear in students during the progress test. Conversely, the post-test revealed a significant development of both cognitive and intrapersonal dimensions at the end of the experiment. These results confirm that the infusion of critical thinking in teaching the SHS module contributes to developing intercultural awareness.

We can conclude that infusing critical thinking in the SHS module allowed the students to explore the target culture and compare situations in the world with their real-life and phenomena, they observed in their environment. Investigating, analyzing, interpreting, and evaluating the strength of arguments, aroused students' curiosity, and enabled them to understand the connection between ideas and to build bridges between their own culture and the cultures of others. The SHS module allowed us to combine subject content with cultural exploration by selecting topics that motivate students to create new categories of knowledge rather than memorizing a set of information. The combination of writing assignments and discussions made the students reconsider their views and develop tolerance and the ability to connect emotionally with others.

Besides, students acquired an awareness of personal ways of interpreting messages and situations, an understanding of ambiguities, as well as developing behavioural flexibility, tolerance, and understanding of ambiguity and suspension of judgments.

The practice of critical thinking helps to draw students' attention to analyze problems, challenge all forms of inequality between different cultures, solve problems, and take concrete action. Students are, thus prepared to interact with controversial and diverse issues and find the opportunity to confront ideas and strive to unravel the truth. Hence, the integration of

critical thinking in teaching human and social sciences proved to play an essential role in developing intercultural awareness skills among first-year EFL students.

2.6.3. The Surveys

2.6.3.1. Students' Questionnaire

2.6.3.1.1. Specific skill development.

a) Teaching method versus understanding cultural differences

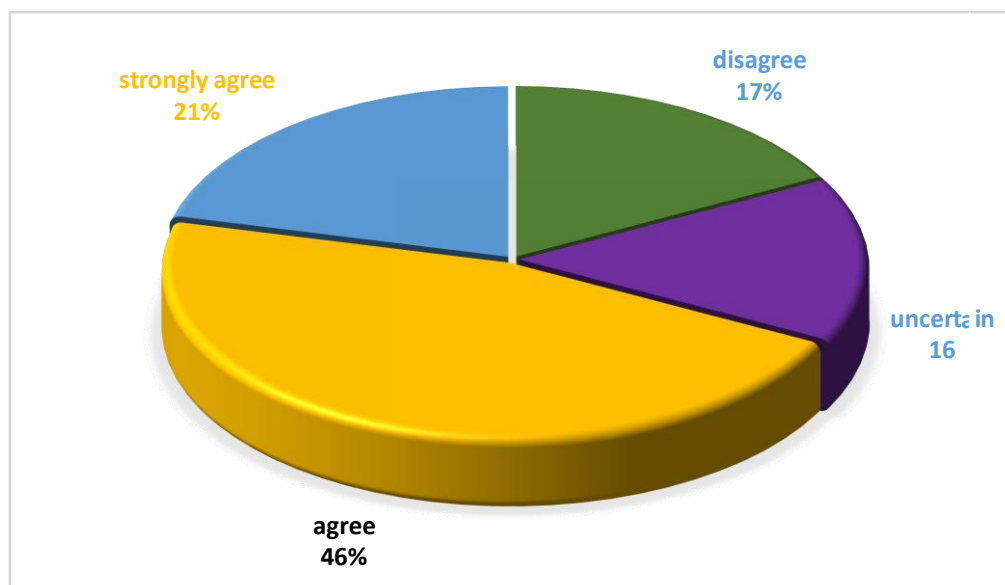


Figure7. Teaching methods versus understanding cultural differences

The majority (67%) of students recognized the role of the teaching method in their understanding of cultural differences, while the rest was divided between students (16%) who were uncertain and students (17%) who disagreed. SHS module provides a large amount of knowledge, both geographically and temporally, so it is essential to choose adequate methods to communicate it. Incorporating critical thinking helped students verify information and

assess arguments. Students were able to compare foreign cultures with their own culture and perceive the differences from different angles. Critical thinking enabled them to assess, interpret, and identify stereotypes and suspend their judgments.

b) Debate process versus critical thinking improvement

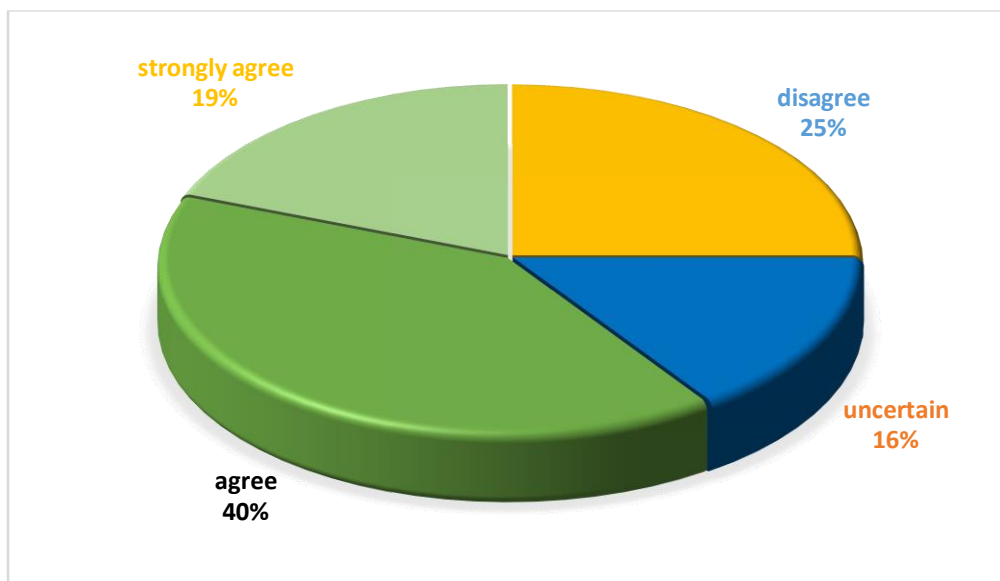


Figure8.Debate Process versus Critical Thinking Improvement

The majority of students represented by 59% recognized the role of debates in improving their critical thinking. A quarter of them see the opposite. The rest of the students were uncertain. Students effectively demonstrated critical reflection in the SHS module; writing assignments allowed them to deepen their thinking, stimulate their questioning, and make connexion between the subjects studied and real life. Although the purpose of our research was not to develop critical thinking, its practice improved its skills. Students learned to draw conclusions, assess the strength of arguments, and seek evidence in facts. Furthermore, the exchange of ideas during the discussions allowed them to reconsider some of their perceptions and beliefs and analyze the facts before reacting or making judgments.

c) Teaching method and the developments of problem solving skills.

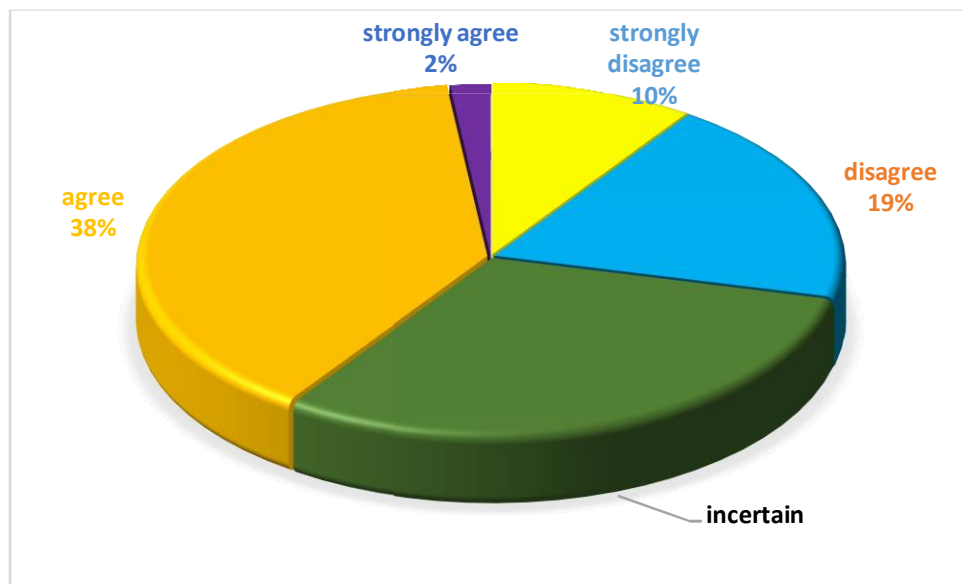


Figure9.Teaching method versus problem-solving skills development.

A large number of students (40%) found that SHS classes have developed their problem-solving skills, while (29%) of them have not seen the development of this skill. The ability to solve problems was not put forward in the SHS course during our research, but we asked this question to know to what extent it has developed in the students as they have used it to find alternatives or solutions for problems when analysing social phenomena. Thus, we can assume that critical thinking influences the development of other cognitive skills such as problem-solving.

d) Writing assignments versus writing skills improvement

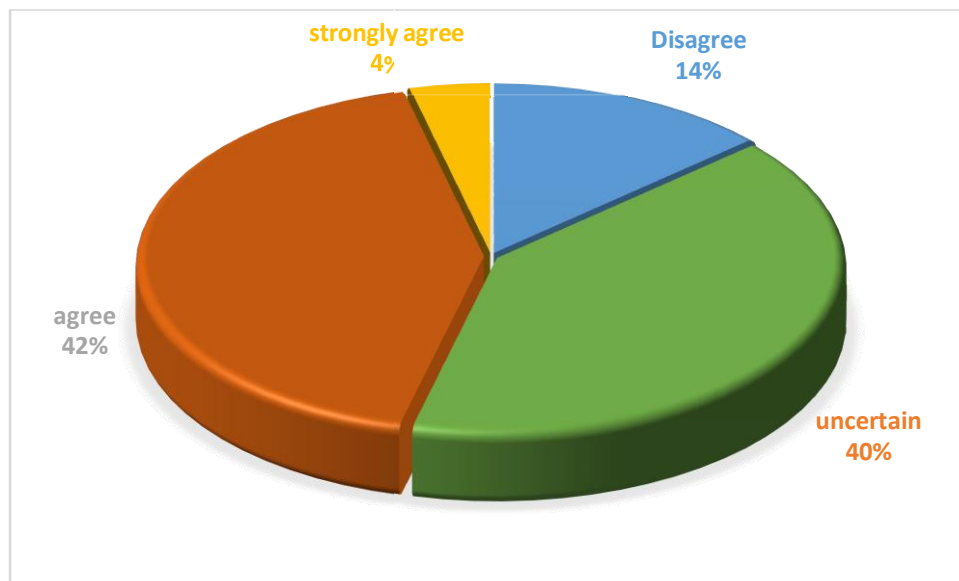


Figure 10. Writing assignments versus writing skills improvement

Almost half (44%) of students see that writing assignments had helped improve their writing skills, while (40%) of them are unsure about improving their writing skills. The rest (28%) find that they did not develop their writing skills through assignments. Students are divided between those who find that writing assignments improved their writing skills and those who do not. As explained in chapter five, we did not expect excellent writing from students, because first, they are freshmen in the English language and second, the objective of the assignments, was not to develop the writing skill, but it was to stimulate students' inquiry and reflection. However, writing assignments is also a writing training and a practice tool. Hence, students' answers reflect the real situation, as the language, used in the assignments, was not very satisfactory for some and good enough for others.

e) Teaching method versus engaging in English language learning

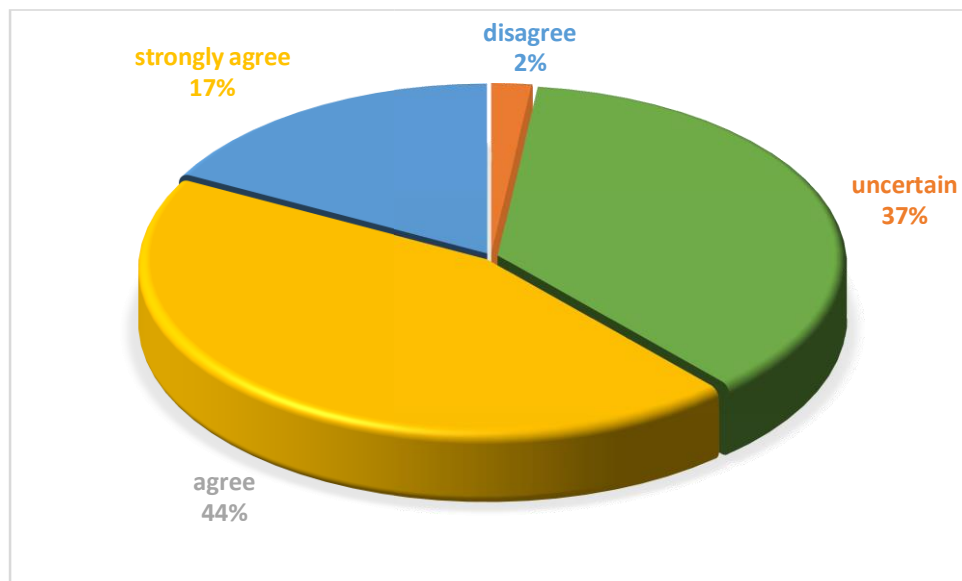


Figure11. Teaching method versus students' engagement in learning process

A large part of the students assumes that the teaching procedure used in teaching SHS helped them better engage in learning the English language. Allowing students to choose topics to explore to develop their ideas, stimulates their creativity, and encourage them to participate in their learning. Students were happy not to be chained by rote learning content in SHS. The nature of the module can be monotonous if there is no room for students' contributions. It is necessary to make the teaching material a tool for understanding social reality and engage students to participate as citizens to find answers to situations that are not always easy to manage. Therefore, teaching methods play a fundamental role in motivating students, mainly at the beginning of the curriculum, to help them set their goals and engage in the learning process.

f) Debates versus oral expression

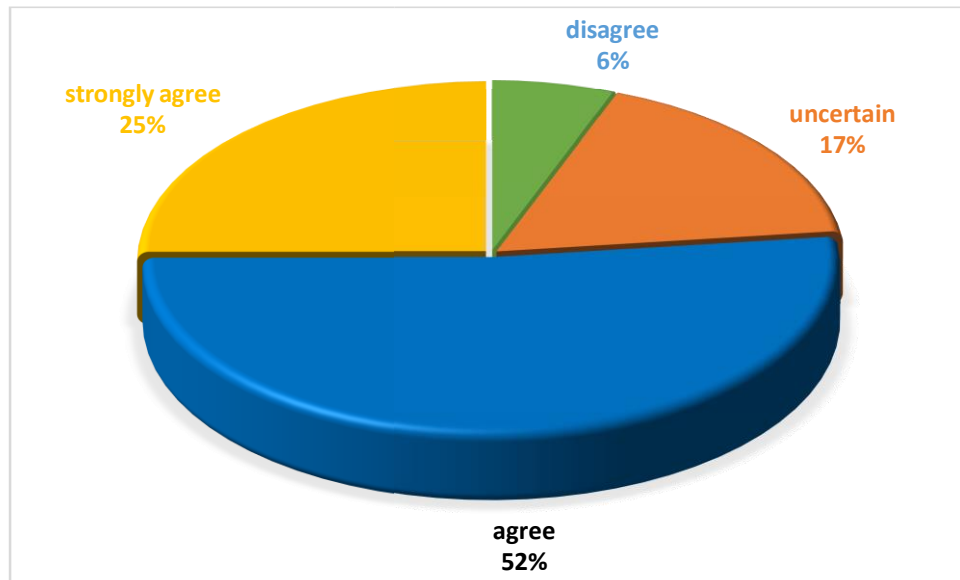


Figure12. Debates versus oral expression

A large majority (77%) of students find that the debates helped them better express themselves orally. (17%) of them are uncertain. Encouraging students to express their ideas in a safe environment will inspire them to engage and participate in class, thereby improving their vocabulary and pronunciation. The discussion could only benefit the oral expression of the students. Hence, this is another method that proves to be an ideal way to simultaneously, develop critical thinking and improve students' speaking skills

2.6.3.1.2. Content knowledge.

g) Writing Assignments and lectures complementation

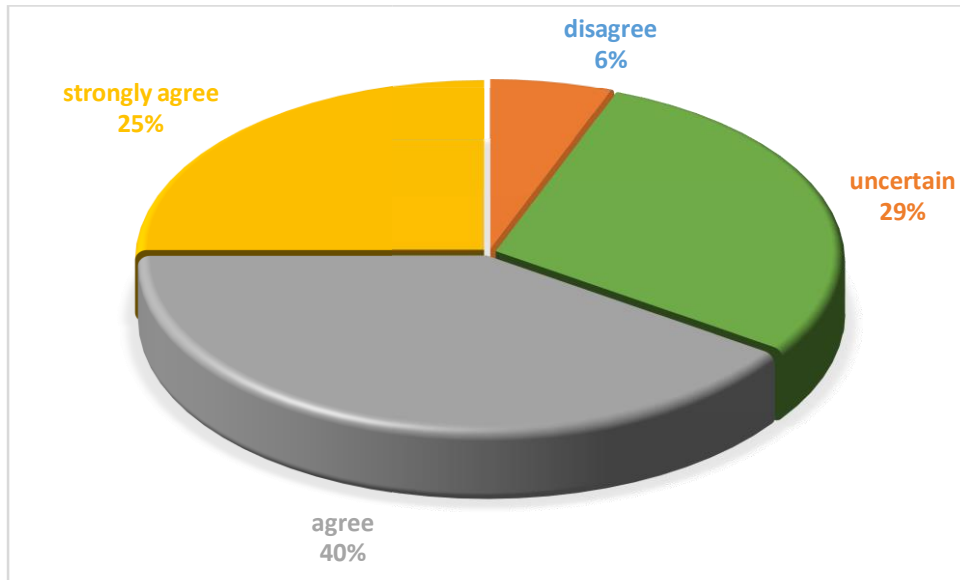


Figure 13. Writing Assignments Courses complementation

The majority of students presented by (65%) find that the lessons and writing assignments complement each other, compared to (29%) of them who are unsure. These results are consistent with students' responses to the questions, in the section on developing specific skills, as the majority found that writing assignments complemented the courses. Writing assignments helped students review their lessons and develop and compare the information explained in class and bring new ideas or examples to illustrate their understanding and discuss them during debates. The results also show that the redesigned SHS course was not overloaded because the teaching tasks and techniques were complementary, and aim for the same objective to demystify the content of the subject and make the students build their knowledge.

h) Writing assignments facilitation of breaking the information into manageable parts

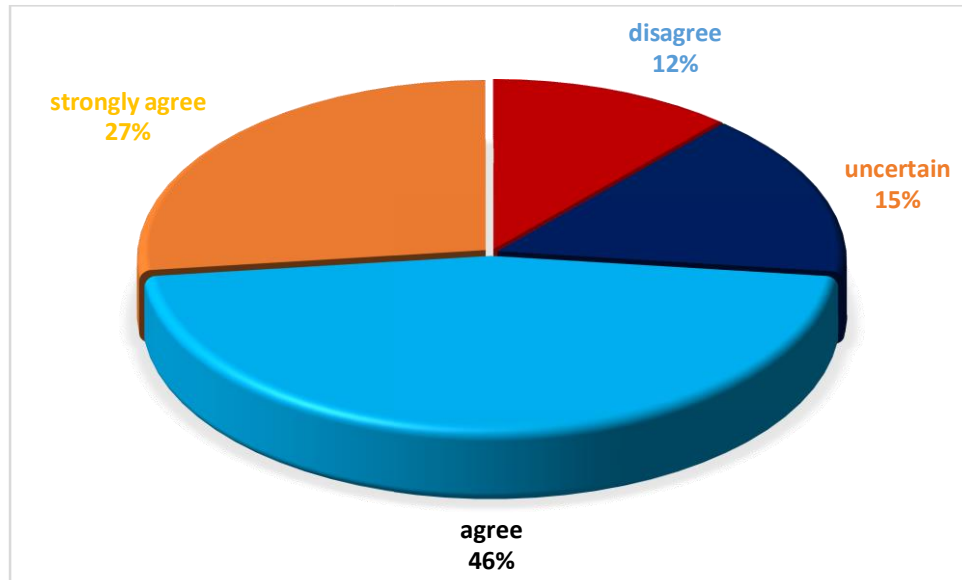


Figure14. Writing assignments facilitation of Understanding Information

The vast majority (73%) of respondents find that writing assignments helped them break down information into manageable parts. The rest is divided between unsure students (17%) and those who disagree (15%). Breaking down the information is part of the analysis that examines the details and how they are related to see clearly the meaning of the whole. Writing assignments has allowed the students to analyse the facts and find the missing part of the puzzle to complete their understanding and integrate information.

i) Lecture understanding complementation through discussions

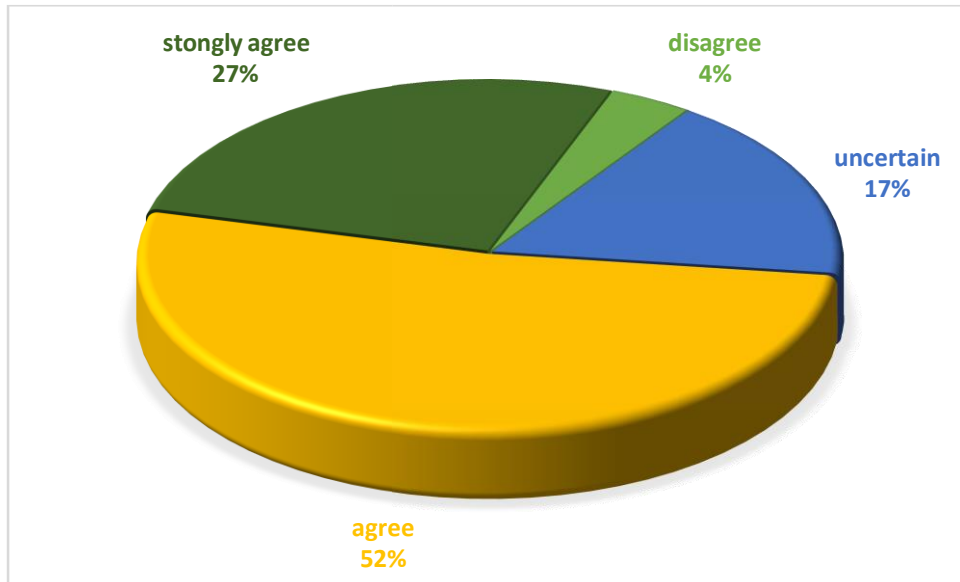


Figure15. Lecture understanding complementation through discussions

The majority (79%) of the students think that the debates enhanced their understanding of the lessons. Discussion provided space for students to express their ideas and clarify any gaps they may encounter. Students were able to complement their comprehension by asking questions and correct their mistakes.

j) Course Guidance to Become a Competent Communicator

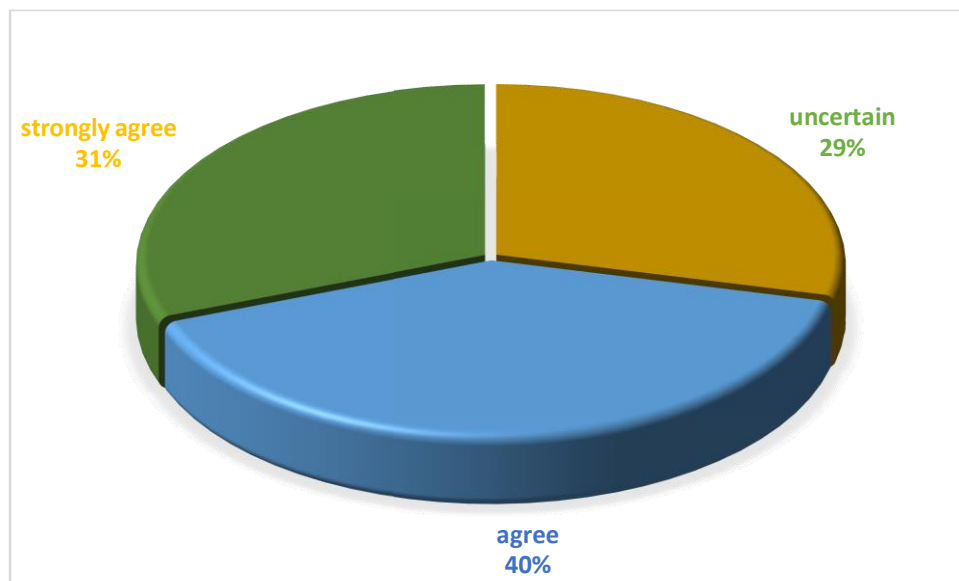


Figure16.Course Guidance to Becoming a Competent Communicator

The majority of students represented by (71%), agreed that the course guided them to become effective communicators. The objective of course remodelling, in SHS was to make students aware of intercultural differences, an integral part of intercultural communication. Students learned to compare social phenomena or foreign cultural aspects with situations in their environment or country. Their inquiry for assignments, followed by discussions in class, made them open to others' ideas. Discussions made them moderate their emotions and see things from different perspectives. This paves the path for shaping students' behaviour as intercultural communicators. Thus, students could acquire a complete intercultural competence, if these and other critical thinking strategies are used in language teaching.

In sum, teaching for critical thinking enabled students to analyze information, assess the strength of arguments, make inferences, and draw deductions. Writing assignments encouraged them to dive deeper into research to build a founded cultural background. Their inquiry made them explore cultures and understand cultural differences, in addition to exercising their writing skills and improving their vocabulary. The debates and discussions

allowed students to assess their assumptions, enrich their knowledge, become self-aware and moderate their reactions, and express themselves orally. The redesigned SHS course allowed to combine the writing assignments advantages with those of the discussions to facilitate and complete comprehension, reconsider the information presented, and solve problems. The remodelled SHS courses allowed a better integration of the students in the learning of the English language. Practising critical thinking skills prompted students to rethink their beliefs to consider multiple perspectives, identify stereotypes, and understand cultural differences. Students were able to compare foreign cultures with their own culture and develop empathy and suspend their judgments. The integration of critical thinking in teaching the SHS module has prompted students to engage in more comprehensive language learning that prepares them to become intercultural communicators. Bennett (2009) affirms that the fundamental attributes of competent IC communicators involve inquisitiveness, initiative, and lack of judgment, open-mindedness, and tolerance of ambiguity.

2.6.3.2. Teachers' Questionnaire Regarding their Perceptions and Practices in Teaching Culture

2.6.3.2.1. Teachers' perceptions of intercultural foreign language teaching.

a) Teaching Culture is as important as Teaching the Foreign Language.

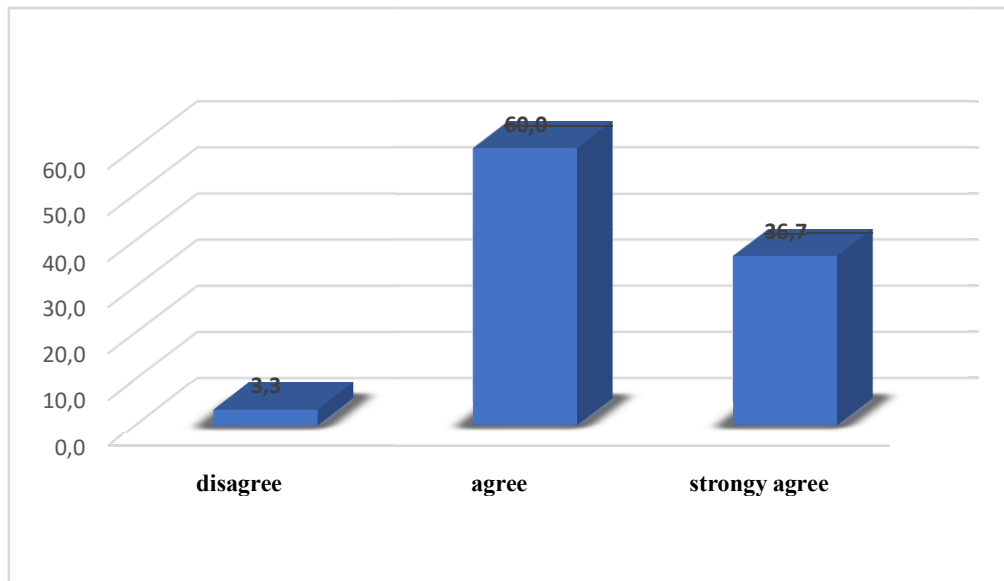


Figure17. The importance of teaching culture compared to teaching a foreign language

Almost all teachers believe that learning about culture is as necessary as learning foreign languages. Only a small minority (3%) see the opposite, which shows that the teachers are aware of the interdependence between language and culture. Language is considered a system of signs that represents culture. Language teaching and learning are thereby a culture teaching process. Studies have shown that teaching a foreign language does not necessarily lead to a more positive or tolerant attitude towards other cultures (Ingram and O'Neill, 2002), this further justifies the importance of culture in language pedagogy.

b) Student's language proficiency before teaching culture

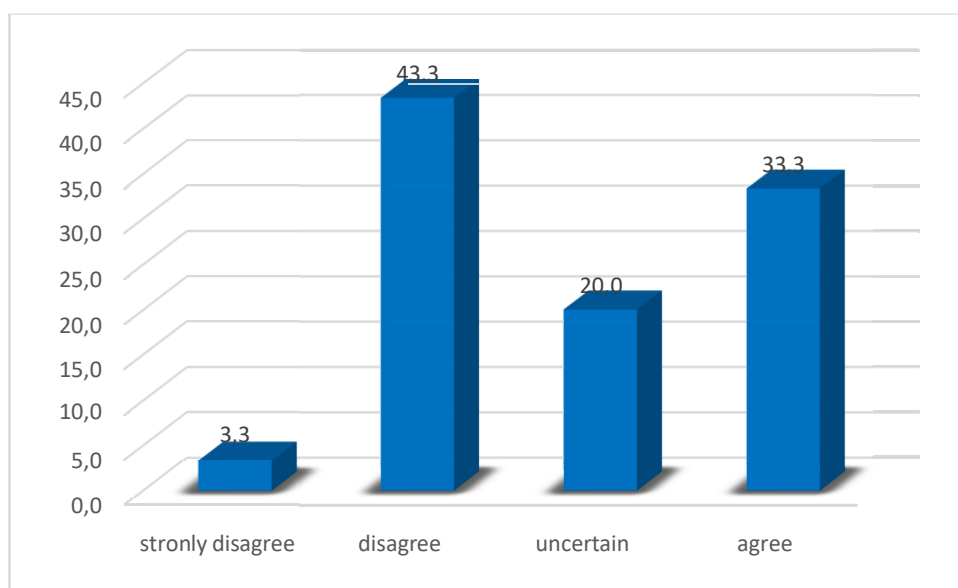


Figure18. The necessity of students' language proficiency before teaching culture

Less than half of the teachers represented by (47%), believed that students do not need to possess foreign language proficiency before teaching them culture or integrating them into the intercultural dimension process. But, a non-negligible part of them (33%) believed the opposite, and (20%) of them were uncertain. These results are not totally in line with the answers to the first question in which most teachers recognized the equal importance of language and culture. Language proficiency is theoretically achieved at the end of language education. Thus, it will be no room to teach students about culture. The findings reflect teachers' low estimation of the role culture plays in language learning. Cultural awareness is necessary to highlight the intricate relationship between language and culture and its relevance for becoming a successful intercultural communicator.

c) Foreign language teaching enhancement of students 'own culture

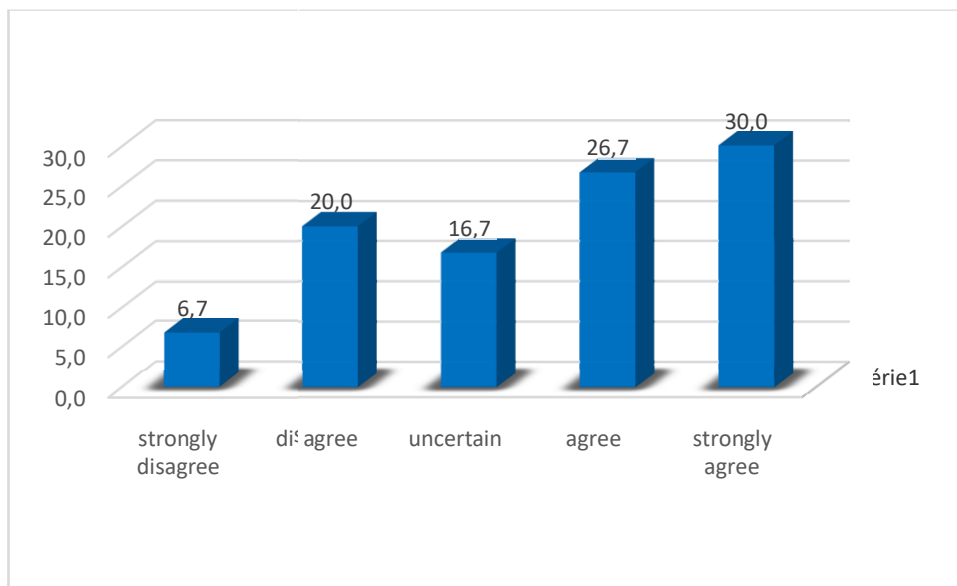


Figure19. Foreign language teaching enhancement of students 'own culture

More than half (57%) of the teachers believe that teaching a foreign language should allow students to deepen their understanding of their own culture. While the other half of them, is divided between those (27%) who disagree and those (17%) who were uncertain, this reflects a difficulty of the question to the teachers who agreed, in the majority that language cannot be separated from its culture, since they less consider the role of learning a foreign language in the deepening of knowledge of one's own culture. The conceptions of cultural awareness emphasize the need for learners to be aware of norms, beliefs, and behaviours of their own culture and others' cultures. Learning a foreign language requires a better knowledge and acceptance of one's own culture to be able to accept the cultures of others.

- d) In the foreign language classroom students can only acquire additional cultural knowledge. They cannot acquire intercultural skills.

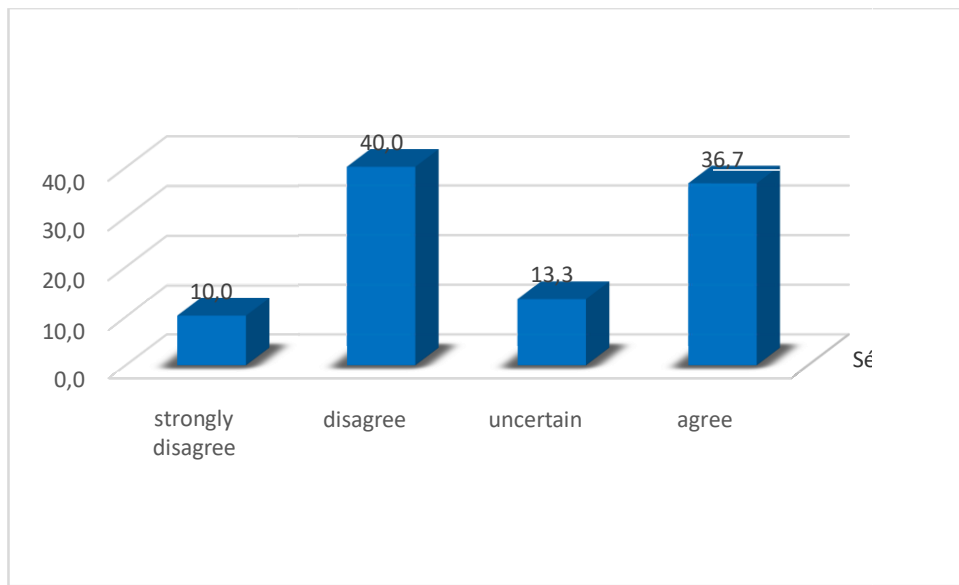


Figure20. Intercultural skills acquisition in a foreign language classroom

Only (50%) of teachers believed that students could acquire intercultural awareness in a foreign language classroom, while (37%) of them believed that they could only acquire additional knowledge about the culture of foreign languages. These results reveal that the teachers are divided between those who perceive culture in language classrooms as a knowledge to memorize and those who see it as an understanding of cultural differences and the acquisition of a cultural awareness.

e) Language and culture cannot be taught in an integrated way

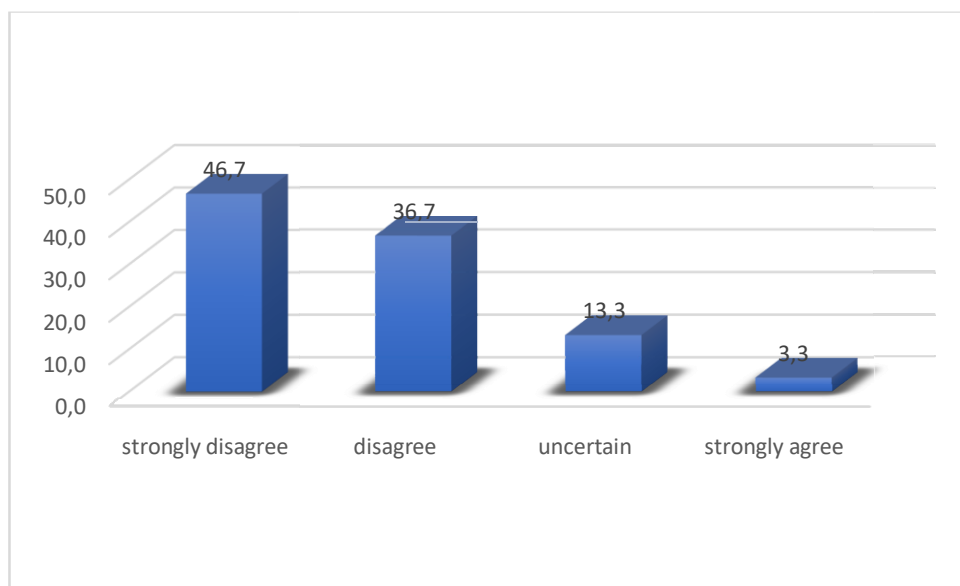


Figure21. Language and culture teaching in an integrated way

Despite that a good part of the teachers think that language classrooms can only provide students with additional knowledge about culture, most of them (78%) recognize that culture can be taught as an integrated subject into different modules in foreign language programs.

- f) Foreign language teaching should not only touch upon foreign cultures. It should also deepen students' understanding of their own

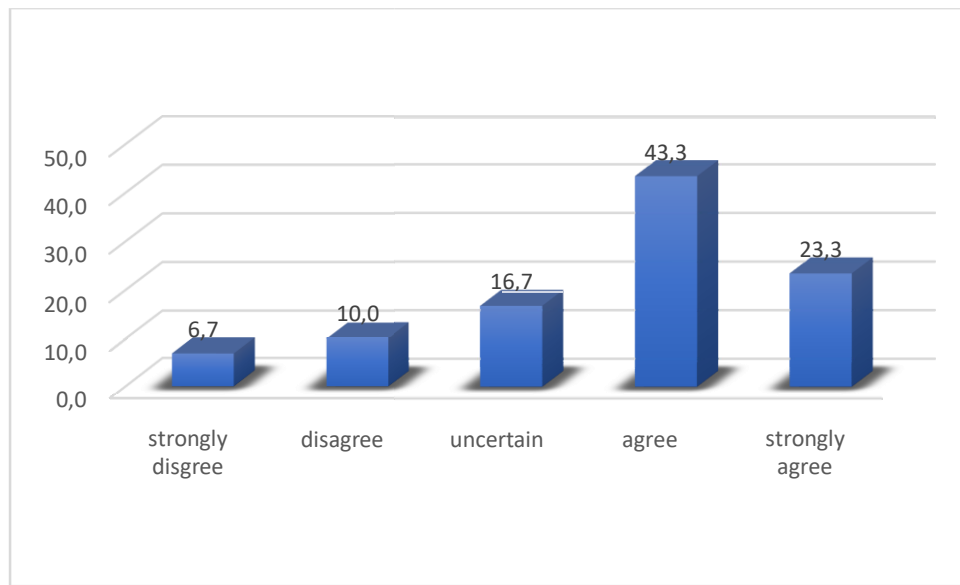


Figure22. Deepening students' understanding of their own culture

Almost (70 %) of teachers agreed that teaching a foreign language should deepen students' understanding of their own culture. This contrasts their response to the question, in which they were less than (50%) to agree that language learners can acquire intercultural skills, knowing that cultural awareness is about understanding their own culture and the others' cultures. It can be deduced, from these answers, that either the teachers do not understand the concept of intercultural awareness or they implement teaching methods that do not serve this purpose.

2.6.3.2.2. Teachers' practices

g) Telling the students what is heard or read about foreign country or culture

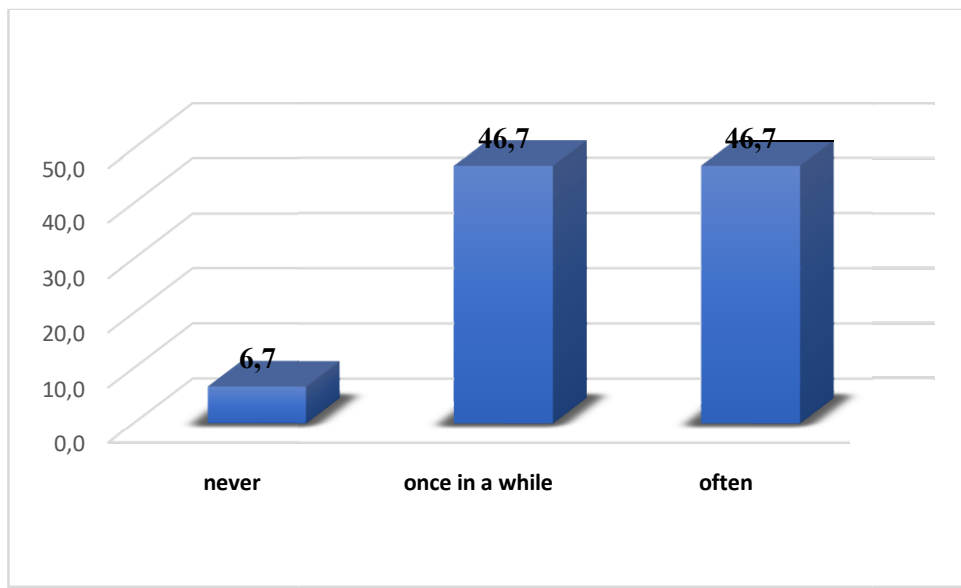


Figure23. Students' informing about the target culture

Teachers were equally divided between those who frequently talk about what they have read or heard about the target culture and those who do it rarely. A minor part of them never use this practice. It is worth noticing that the questioned teachers were in charge of different modules.

h) Asking the students to independently explore an aspect of the foreign culture

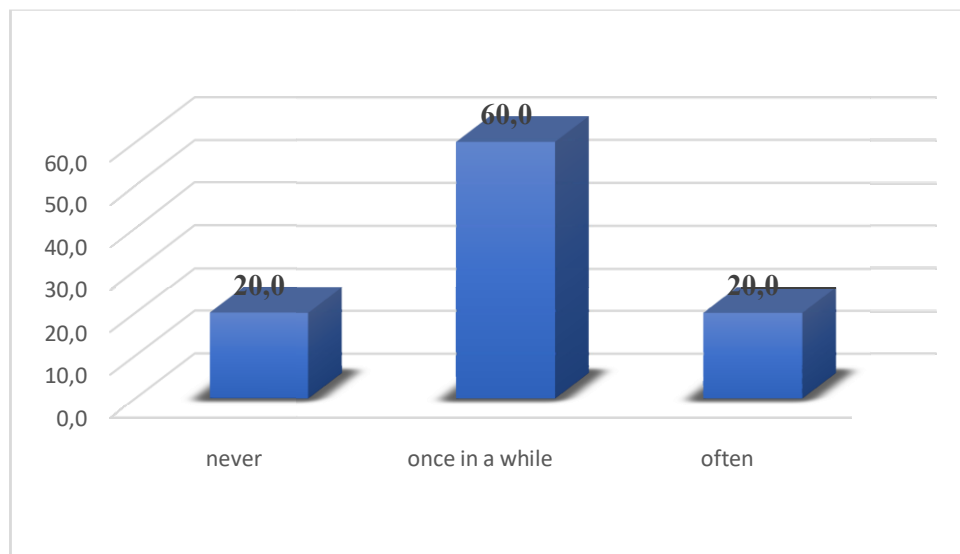


Figure24. Students' Investigation of the Foreign Culture

Although investigating the target culture, is fundamental to understand cultural differences, most teachers (60%) rarely, ask their students to individually, explore aspects of the foreign language culture.

i) Using of videos, CD-ROMs or the Internet to illustrate aspects of the foreign culture

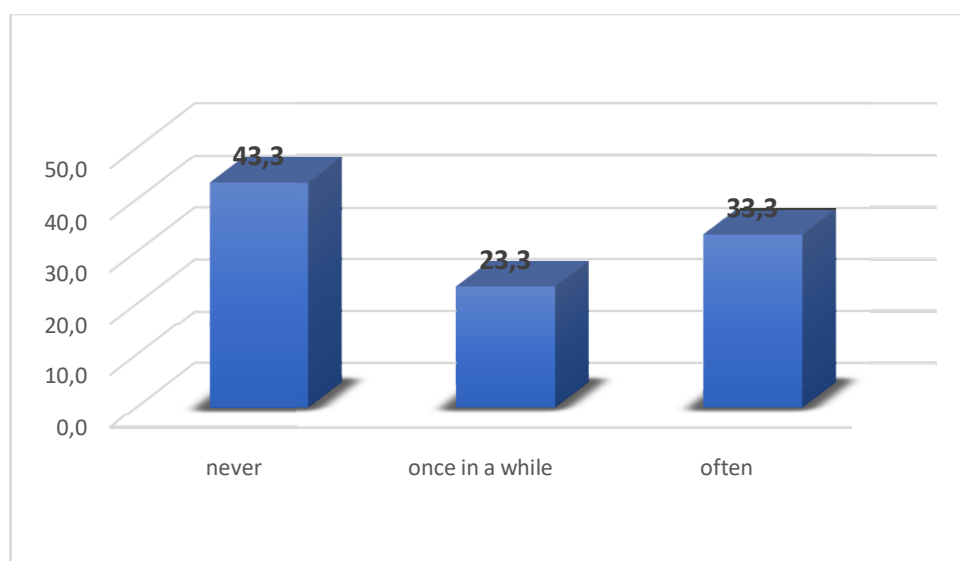


Figure25. CD-ROM and Internet use

The majority of teachers stated that they never used material in CD-ROM form or the Internet to present aspects of foreign culture, which could be explained by a lack of teaching materials in the English department if this is not excluded by the teachers (33%) who confirmed using them frequently. Therefore, we assume that teachers give little importance to the cultural aspects of the target language, and do not illustrate them, to help students understand them and then accept them.

- j) Asking students to compare aspects of their own culture with that aspects in the foreign culture.

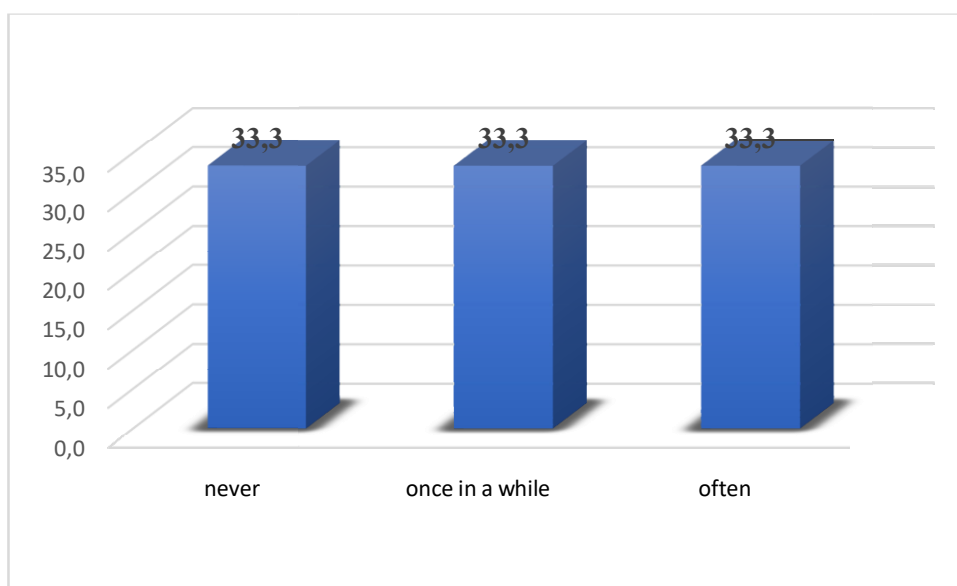


Figure26. Students' comparison aspects of the foreign culture with aspects of their own culture

Less than a third of teachers confirmed that they frequently ask the students to compare aspects of their culture with those of the foreign culture, this does not correspond to the answers to question six, where most of the teachers recognized the role of foreign language teaching in deepening students' own culture. Yet, comparing the home culture with

the target culture allows language learners to identify commonalities and understand differences for better intercultural communication.

We can conclude that teachers do not consider the role of culture in language teaching, even though they argue that the importance of language is equal to that of culture in language teaching. Most of them believe that teaching a foreign language should allow students to deepen their understanding of their own culture, but, simultaneously, they believe that language courses can only provide additional knowledge about foreign culture.

Besides, only a part of them considers culture learning as cultural differences understanding and intercultural awareness acquisition. They also admit that culture can be taught in an integrated way, while less than half of them believe that language learners can acquire intercultural skills.

Furthermore, teachers' perceptions are reflected in their teaching practices; they do not illustrate cultural aspects of the target language and rarely ask students to explore the target culture, despite its importance to the understanding and tolerance of other cultures. Likewise, a small part of them asks students to compare aspects of their own culture with those of the foreign culture to help them identify and accept differences, this implies, that the teachers themselves may not have a well-constructed understanding of the concept of intercultural awareness and the ways to help students evolve its skills.

Besides, teachers may be hesitant to teach culture because they may fear they have little knowledge about the target culture. Also, students may be judgmental towards the target culture and have a negative attitude towards learning, in general. Gonen and Saglam (2012, p. 29) point out that "students often assume target culture phenomena consisting of new patterns of behaviour; thus, they try to understand the target culture within only their framework of

native culture”. It happens mostly because of the inappropriate way of teaching and because the content of cultural facts does not correspond to students' expectations.

The most common obstacle in teaching culture is often an overloaded curriculum. Teachers feel that they cannot devote enough time to including cultural activities in English lessons. They focus mainly on developing grammar and vocabulary. Some teachers think that teaching culture is not as essential as teaching syntax and lexicon, but also some of them hope they will expose their students to the cultural material in the later phases after they have accurately acquired the language proficiency. Nevertheless, in addition to grammar and vocabulary, foreign language teaching and learning include skills, such as accommodation, cooperation, the anticipation of communication problems, the ability to negotiate and mediate, and mainly, cultural awareness (Canagarajah, 2005).

2.6.3.3. Teachers' Questionnaire Regarding the Development of Critical Thinking among Students

A semi-structured questionnaire was designed to explore teachers' perceptions of developing critical thinking among students and the impact these perceptions could have on language teaching. The respondents were asked to answer a total of 8 open-ended questions.

2.6.3.3.1 Data Analysis and discussion of the findings.

The analysis was inductive. We used the interpretive approach used to analyse the questionnaire. This approach is based on the description of social reality and human experiences. It aims to understand the meaning of the participants' experiences to provide a thick description. It requires a comprehensive synthesis and analysis of data. The meanings obtained are conceptualized as temporary knowledge (Greene, 2000). The answers of the respondents are classified, according to the themes interpreted from the data.

2.6.3.3.2. Data organization and description.

The analysis of the answers, to the questionnaire, was carried out using the topic ordering process (Radnor, 2002) to prepare the qualitative data for analysis. The analysis of the principal points of data resulted in four categories of teachers' perceptions of critical thinking.

2.6.3.3.2.1. Question one: Teachers' Definition of the concept of critical thinking.

Discussion

The results show that most respondents (25) perceived critical thinking as a thinking process that would help students understand their courses and improve their learning outcomes, which implies that critical thinking is seen as a tool to stimulate knowledge assimilation in the classroom. One of them commented:

Critical thinking is a way of thinking that facilitates the learning process and enlarges the knowledge and the understanding of the facts. It helps students to respond to classroom activities and to get better outcomes.

The other five (05) respondents thought that critical thinking involved reasoning, analysis, and evaluation. One of them commented:

CT is to possess that ability to question and analyze whatever we read or hear, thus drawing our conclusions and building our views. It is good reasoning that leads to specific or correct judgment or belief.

From the results obtained, most respondents perceived that critical thinking was important to help students in the learning process. However, none of them gave a clear idea of the concept of critical thinking or its components. The kind of thinking that involves solving

problems, formulating inferences, calculating likelihood, and making decisions (Halpern, 1996). Teachers were more focused on students acquiring knowledge rather than reflecting and evaluating the material they learn.

2.6.3.3.2.2. Question two: teachers' perceptions of the significance of critical thinking for language teaching.

Twenty-eight respondents were convinced that critical thinking was important in their classrooms. They felt that it deepened students' knowledge and made them independent thinkers. They also believed that through critical thinking, students could apply what they learned in real life. One of them wrote:

Critical thinking builds a student's profile and character. It enables students to become active learners, creative and independent thinkers rather than being passive receivers.

Discussion

The results seem to indicate that most respondents are more concerned about knowledge acquisition by the students than by their critical thinking. Acquiring knowledge is necessary, but learning to analyze and evaluate is crucial for high-level thinking. In other words, critical thinking includes conceptualization, application, analysis, synthesis, and, or evaluation as defined by Paul and Scriven (1987).

2.6.3.3.2.3. Question three: teachers' perceptions of students' expression of critical thinking in their classrooms.

Twenty-five respondents perceived students as passive, uninterested, shy and inhibited. They also perceived them as lacking language mastery and confidence to express new ideas. One of them commented:

Unfortunately, all my students are passive learners, even when I use critical thinking. They accept whatever is given to them and would just give you back your own ideas without any analysis.

The five other respondents felt that critical thinking happened, but with only some students and the same ones, and that they knew that from their comments, questions and analysis of the subject taught. One of them mentioned:

I know that students use critical thinking when they ask questions and defend their opinions using arguments. One can also deduce it from students' way of answering, debating and commenting on different questions raised in class.

Discussion

Respondents, who perceived that some students had used critical thinking, explained that they deduced that from their ability to defend their opinions using solid arguments. But, according to the definitions given above, these students do not seem to reflect critical thinking, which implies that the critical thinking demonstrated by students, depends on their teachers' understanding of the skills needed for this type of thinking.

2.6.3.3.2.4. Question four: teachers' perceptions of the difficulties faced by students in practicing critical thinking.

Twenty-eight respondents felt that students lacked critical thinking skills. They assume that they had never been exposed to this skill at the beginning of their studies. For example, one of them explained:

I think students have to be aware of critical thinking to start. Indeed, students were trained in schools to memorize information and not asking questions. This has led them to trust and depend on their teachers to inform them, which blocks their ability to analyze.

Another said:

Students do not even know what is CT. They do not have or did not learn about critical thinking skills. They feel lost when they are challenged.

Twenty-eight respondents felt that their students could not think critically. Twenty-five of them expressed concern about the passive behaviour of students in the classroom. They also described their students as lacking motivation or self-confidence to demonstrate critical thinking. For example, one of them explained:

Students are generally uninterested. Their thinking is limited; they do not easily accept new ideas, especially when it comes to religion or taboo subjects. They are not even aware of the process itself.

Discussion

The majority of the respondents perceived that students lacked the skills to practice critical thinking. They also considered students being unaware of critical thinking as a skill as they were never exposed to it or trained to do it in their early education. The respondents also perceived that the students were not motivated about the critical thinking process as they did not respond well when asked to think critically. This would suggest the importance of helping teachers understand the importance of incorporating critical thinking into their lessons.

2.6.3.3.2.5. Question five: teachers' perceptions of the implementation of critical thinking in their classrooms.

The majority (20) of the respondents perceived that they did not apply critical thinking in their classrooms. They also expressed doubts about the possibility of integrating critical

thinking in their lessons and described it as a difficult task and that the students expect them to give notes containing all the needed information to answer the questions in their assessments.

One of them expressed:

Critical thinking rarely happens in my classroom. Students rely on the teacher to give them all the information they need.

The other ten respondents were convinced that they could implement critical thinking in their classrooms, by giving space to students to exchange their opinions, and providing them with guidelines, which would give them a chance to explore and learn to think critically on their own. One of them commented:

I try to stimulate my students to exchange their views with each other and then agree or disagree, based on a solid ground. I usually open debates on subjects that are related to their interest and challenge them.

2.6.3.3.2.6. Question six: methods and tools teachers perceive efficient to integrate CT in their courses.

Twenty-five respondents perceived that questioning and debating were the methods that can bring about CT in their courses. One of them commented:

Using authentic materials like updated topics for debates and discussions, and watching videos, can help students to think critically.

Five other respondents thought that presenting guidelines and asking students to make researches could make students think critically. One of them wrote:

We should leave a space for investigation so that students can use their creativity and their own touch.

Discussion

This result suggests that respondents did not use CT in their classrooms. Although some of them reported that students could be encouraged to think critically by using some teaching techniques such as discussions and assignments, their perceptions that students usually depend on their teachers to provide them with all the material they need for their studies, implies that critical thinking was not used in their classrooms.

2.6.3.3.2.7. Question seven: teachers' ability to bring about CT in their classroom.

Twenty respondents were sceptical concerning their capacity to apply critical thinking in their classrooms. They perceived the students as passive and limited in their thinking. One of them commented:

It is very hard to bring CT among students. I tried, but in vain, students are programmed to become passive learners.

Another respondent commented:

We have first to motivate the students to acquire knowledge and then push them to think critically.

Fifteen respondents also expressed concern that teachers themselves may not have mastered critical thinking, which has led students not to develop this form of thinking correctly. For example, one of them said:

Teachers need to be trained, to acquire a certain amount of critical thinking to be able to help students to think critically.

Another commented:

Teachers lack the awareness and the knowledge necessary to implement critical thinking in their courses

The other ten respondents declared that they could bring about critical thinking in their classrooms. They felt that opening debates and providing students with directions would give them a chance to explore and learn to think critically on their own.

Three respondents have expressed concern about students' questions that would be inappropriate. One of them commented:

Students may ask inappropriate questions. They may become overcurious.

Discussion

The majority of respondents felt that it was difficult, if not impossible, to implement CT in their classrooms. They were not sure that teachers could think critically, themselves and be able to encourage their students to think critically. Some of them were convinced that acquiring knowledge was a priority over critical thinking, whereas others were concerned by the negative consequences critical thinking might generate in their classrooms.

2.6.3.3.2.8. *Question eight: the possibility to implement critical thinking in their classrooms.*

Twenty respondents expressed that the teaching/learning environment and the classroom context prevented them from using critical thinking. Students expected teachers to provide notes on all the information they need to answer questions in their assessments. They felt that the language program, overcrowded classrooms, and the time allotted to the various sessions were inadequate to instil critical thinking in their students. For example, one of the respondents commented the following:

Many conditions should be met to instil CT in language teaching, a healthy environment with few students, available material, and enough time.

Another said:

Unfortunately, it is not possible to implement CT in our classes. The LMD system does not allow us for such activities because of limited teaching hours, ununified syllabus, and lack of teachers' training in critical thinking.

Other ten respondents felt that students were not motivated and did not have language proficiency, to understand the documents and conduct research. One of them responded:

Students do not have language mastery to be able to do research.

Discussion

All teachers found that their teaching/learning environment did not help them integrate critical thinking into their classes. Indeed, "discussion is facilitated by the comfortable atmosphere created when students do not have to find one right answer and when they are not judged for voicing their opinion" (Davis 1984, p.570). They also felt that many conditions should be met to develop critical thinking skills among students. They perceived the time allocation, program content, and language level of students as barriers to implementing CT thinking.

To sum up, the majority of teachers recognize the importance of critical thinking in language teaching. They believe that teaching critical thinking increases students' chances of success in school and their social life. Nevertheless, many of them regard critical thinking as intellectual stimulation without identifying its forms. Teachers believe that students' defending of their views, a manifestation of critical thinking skills. Moreover, they doubt the

ability of students to develop critical thinking. Many of them perceive their students as passive and lack language skills. Likewise, they provide students with all the necessary teaching materials and show a desire to complete the language teaching program. These perceptions and practices would imply implementing a structured approach to teaching and indicate that teachers have not been able to integrate critical thinking into their courses. Furthermore, teachers themselves may not accurately understand the concept of critical thinking and the strategies they can use to help students develop its skills.

Conclusion

Our study aimed to demonstrate the possibility to develop intercultural awareness among first-year EFL students by integrating critical thinking in SHS courses. We conducted a correlational study in which we analyzed data from tests of critical thinking and intercultural awareness. The confirmatory factor analysis tested the adequacy of the hypothetical and latent theoretical structures of critical thinking and intercultural awareness constructs. The CFA examined the variance-covariance structure used for the observed indicators and demonstrated the consistency of scales dimensionality, with the trait claimed by the instrument to be measured, and its compliance with theory and significant loads of variables (Dimitrov, 2010). The structure of critical thinking is, therefore, validated. The goodness-of-fit indices confirmed that the critical thinking test consists of four multi-component elements; inferences, evaluation, interpretation, and deduction. The total number of items in the critical thinking test is 65. The correlational study allowed us to define our independent variable and confirm the different critical thinking components to be used as a treatment in our experiment. The CFA also validated the structure of the intercultural awareness concept, which includes cognitive and intrapersonal dimensions. Each of them is, respectively, divided into two components, cognitive knowing, cognitive knowledge, intrapersonal identity, and

intrapersonal affect. The resulting intercultural awareness test encompasses 04 dimensions and 16 items.

Our experiment spanned two semesters. We first measured the initial level of intercultural awareness among students in the two groups, experimental and control. We then compared their means to identify the degree of their difference in intercultural awareness. The t-test revealed an insignificant difference between the two groups. Then, we incorporated critical thinking throughout the first semester, using writing assignments and discussions with questioning. The progress test conducted at the end of the first semester revealed a significant change in the cultural awareness of the students in the experimental group but no variation in the control group. The difference in the experimental group was particularly noticed in the intrapersonal dimension. We continued our experiment during the second semester to end with post-tests for both groups. The t-tests revealed a significant change in intercultural awareness in the experimental group and no change in the control group.

Identifying critical thinking skills at the beginning of the experiment allowed us to choose adequate methods to stimulate critical thinking in students in and motivate them to be part of the teaching process. The writing assignments, although difficult, at first allowed students to research and come to class with the knowledge to analyze and new ideas to discuss. Discussing and correcting their mistakes or supplementing their understanding made the students more persistent in their research and motivated them to ask more questions. Besides, the discussions allowed them to move from defending their point of view, in the beginning, to logical arguments with less emotional reactions later. Students became more persuasive and tolerant of the ideas of their classmates and other ideas explored in class. Applying critical thinking also helped them to compare the phenomena and situations studied in the SHS module with situations that they have experienced or observed in their

environment. It allowed them to understand the differences and solve problems instead of making judgments. Moreover, students learned to assess the knowledge presented to them by asking more questions and drawing on other opinions from other sources. The unexpected result that we have noticed is the flexibility gained in the discussion of religions, which we have studied and compared as part of the program. The progress of students in intercultural awareness was expected in the experimental group, because, despite the absenteeism of some students, the majority of them were very interested and greatly enriched the SHS course. Also, the experiment allowed a better emphasis on student thinking rather than memorization. Discussions and writing assignments enhanced the vocabulary of the students and encouraged them to express their ideas orally.

Similarly, the comparison between the material studied and their environment, the application of some theories seen in class on the phenomena observed in their society, the study and analysis of cultural aspects from different angles helped the students to assess and become aware of aspects of their culture, which they have not noticed or appreciated. It also allowed them an affective and cognitive engagement by developing and articulating representations of different cultures and uncovering clues to interpreting differences by thinking about them and tolerating ambiguity. The results show also that the students have developed the affective dimension of intercultural awareness before developing the cognitive one. Additionally to the confirmatory factor analysis validation, these results confirm our assumption in defining intercultural awareness components in chapter five, that the emotional or affective dimension is part of intercultural awareness, and its development occurs before the cognitive one.

The perceptions of the students of the progress of the teaching process and course remodelling in the control group revealed that the integration of critical thinking into SHS

courses allowed students to be inquisitive, analyze facts, evaluate the strength of arguments, and draw conclusions. Writing assignments involved students in collecting information, examining the details, looking for evidence, and finding the missing part of the puzzle to complete their understanding and integrate information. It also allowed them to exercise their writing skills and improve their language. Discussions helped students to reduce their apprehensions and develop their speaking skills. Moreover, engaging in discussions made them reconsider their perceptions and beliefs and analyze the facts before reacting or making judgments and become more aware of their style of interaction. The remodelled SHS course complemented the writing assignments advantages with those of discussions to demystify the content of the material, solve problems, and make students better engage in the learning process. Critical thinking enabled students to assess, interpret, identify stereotypes, suspend their judgments, and moderate their reactions. Students were able to compare foreign cultures with their own culture and see the differences from different perspectives. Indeed students are better engaged in their learning and well prepared to become competent communicators when methods for teaching for critical thinking are applied in the language classroom.

The results of the surveys on teachers' perceptions of critical thinking and teaching culture and intercultural awareness reveal that teachers recognize the equal importance of language and its culture, but they show a low estimate of the role culture plays in language learning. Studies have shown that teaching a foreign language does not necessarily lead to a more positive or tolerant attitude towards other cultures (Ingram and O'Neill, 2002). This further explains the role of culture in language pedagogy. Moreover, Cultural awareness is needed to highlight the complex relationship between language and culture and its relevance to become a successful intercultural communicator. Besides, teachers admit that culture can be taught in an integrated way. However, only a part of them, see in its learning an

understanding of cultural differences and intercultural awareness development. Even though most teachers believe that teaching a foreign language should allow students to deepen their understanding of their own culture, they think that language classes can only provide students with additional knowledge about the target culture. Moreover, less than half of them admit that language learners can acquire intercultural skills, while cultural awareness involves understanding ones' own culture as well as others' culture. Straub (1999) affirms that "learners must first become conversant with what it means to be part of a culture, their own culture. By exploring their own culture, i.e., by discussing the very values, expectations, traditions, customs, and rituals they unconsciously take part in, they are ready to reflect upon the values, expectations, and traditions of others 'with a higher degree of intellectual objectivity'". These results imply that teachers themselves may not have a well-constructed understanding of the concept of intercultural awareness and how to help students develop their skills.

Teachers' perceptions of culture affect their teaching practices so that they give little attention to the cultural aspects of the target language and do not illustrate them to help students understand and then accept them. Similarly, despite the importance of investigating the target culture in tolerating and respecting cultural differences, most teachers rarely ask their students to explore aspects of the target culture. Only a minority of them ask students to compare aspects of their culture with aspects of the foreign culture.

Furthermore, the majority of the teachers recognized the central role played by critical thinking in effective language teaching and pedagogy. They believe that teaching critical thinking skills enhances students' opportunities for success and achievement in both their studies and their social lives. However, many of them associate critical thinking with intellectual stimuli without defining the forms they must take. They also perceive students'

ability to defend their ideas as evidence of students' exercise of CT skills. This implies that teachers may have a vague understanding of what critical thinking is and what is involved in bringing it successfully into language instruction to help students to develop its skills.

The findings also show that teachers were not sure that their students could develop critical thinking. Many of them perceive their students to be passive and lack the command of language to express their thoughts. Teachers who perceive students as poorly functioning, limit exposure to critical thinking and focus instead on teaching facts (Zohar, Degani, & Vaakin, 2001). Similarly, the tendency for teachers to provide all necessary learning materials and the need to complete syllabuses would further imply a very structured approach to teaching and indicates that they were not able to incorporate critical thinking into their courses. Black (2005) suggests that a climate of high expectations and encouragement of teachers for their students, prompting them to express their thoughts, is a way to guarantee the success of critical thinking in the classroom.

Providing an active learning environment that compels students to think critically, improve their thinking skills, and develop intercultural awareness, is one of the tasks of foreign language teachers. Using critical thinking skills requires, thus, a change in the paradigm of teaching and learning. Collaboration among teachers and learners will improve engagement in education and prepare students to be effective intercultural communicators.

PART THREE: CONCLUSION

CHAPTER SEVEN: CONCLUSION

CHAPTER SEVEN: Conclusions, Implications and Recommendations

Introduction

This chapter first presents a discussion of the results, then the limitations of the study, to finish with pedagogical implications and recommendations drawn from the results of our research. A curriculum proposal is also part of this chapter. It follows from the conclusion we have come to through our experiment and the perceptions and practices of teachers regarding the development of intercultural awareness and critical thinking instruction. The goals and objectives of teaching SHS to EFL students are identified and proposed to channel the educational material towards the teaching of CT and the development of ICA. The general conclusion with a slight indication for further research is found at the end of the chapter.

3.7.1. Discussion of the Results

We have integrated critical thinking into SHS courses to examine the possibility of developing intercultural awareness in first-year EFL students. The results obtained from the correlational study through confirmatory factor analysis demonstrated the adequacy of the hypothetical and underlying theoretical structures of critical thinking using a critical thinking test designed by the researcher. It also confirmed intercultural awareness constructs applying an adopted GPI. In other words, the correlational study allowed us to define our independent variable by confirming the different components of critical thinking and validated the structure of the concept of intercultural awareness.

The writing assignments and discussions allowed the students to apply their critical thinking skills and motivated them to express their thoughts in class. They were called upon

to apply abstract theories to concrete cases. They had to discover the underlying assumptions and describe the main arguments advanced by them. They applied existing theories while explaining what would be the position of each of them regarding a situation. They were also led to compare and contrast different phenomena to assess the merits of the arguments associated with the theories, making interpretations and evaluating the arguments. Additionally, researching external sources allowed students to initiate research and add sources that reflect diverse perspectives, as it challenged them to think critically and make inferences in light of new information.

In addition, by correcting their mistakes and deepening their understanding, the students became more curious and motivated. Discussions and debates allowed them to move from defending their point of view to using logical argumentation. Students have become more persuasive and tolerant of new ideas. At this stage, the progress test revealed a significant improvement in the cultural awareness of the students, in the experimental group, especially in the intrapersonal dimension. Moreover, engaging in discussions led students to reconsider their perceptions and beliefs and analyze the facts before making judgments. They have become more aware of their style of interaction. Critical thinking has enabled them to assess, interpret, identify stereotypes, suspend their judgments and moderate their reactions. They were able to compare foreign cultures with their own culture and see the differences from different angles. The post-tests showed a significant improvement in intercultural awareness in the experimental group as well as a lack of progress in the control group. As a result, our hypothesis that the integration of critical thinking into the teaching of the SHS module may develop intercultural awareness in EFL first-year students is confirmed.

The results also showed that infusing critical thinking in SHS classes led students to compare studied phenomena with situations they experienced. Students have learned to solve problems and assess the knowledge, they receive; they learned to analyze facts, assess the strength of arguments and draw conclusions. Even more, discussing and correcting their mistakes or supplementing their understanding made them more persistent in their learning. The experiment allowed a better emphasis on student thinking rather than memorization. Critical thinking engaged students in gathering information, reviewing details, looking for evidence, and finding the missing part of the puzzle to assimilate the information. Students developed more elaborated, which confirms our second hypothesis that integrating critical thinking in SHS courses enhances EFL students thinking.

Similarly, the results showed that writing assignments allowed students to practice writing skills and improve their language. The discussions helped them to reduce their apprehensions and develop their speaking skills. The redesigned SHS courses complemented the benefits of writing assignments with discussion to demystify material content, solve problems, and inspire students to better engage in their learning process. Indeed, the students were better involved in their learning and well prepared to become competent communicators. These results confirm our third hypothesis that infusing critical thinking into SHS courses improves EFL students' attitudes towards the learning process.

3.7.2. Limitations of the Study

The results of this research relate to the population of his survey, LMD first-year students. As the experiment is carried out in a single department and the size of the sample is small, the results cannot be generalized to the entire population or to other populations. Replication could strengthen the results of this research.

The tools used to collect the necessary data have been carefully designed to meet our research requirements and measure what they are intended to measure. All instruments have proven to be reliable, but much remains to be done in this regard. Thus, they could be refined and improved by further research.

The results of the correlational study suggest that inference, interpretation, evaluation and deduction are the main components of critical thinking. Yet, these are not the only critical thinking skills. Likewise, the components of cultural awareness are not limited to cognitive knowledge, cognitive knowledge, intrapersonal identity and intrapersonal affect. Further research using different tools and approaches may yield different results.

3.7.3. Pedagogical Implications and Recommendations

Teaching a language inevitably runs parallel to the process of teaching culture. Therefore, teaching a foreign language should be essentially about teaching the target culture by presenting a context culture as the basis for language learning. Similarly, language education should be merged with exploration, discovery, and creative activities that prepare learners to be fact and solution seekers who fully explore their critical thinking capacities. Moreover, incorporating critical thinking in foreign language teaching enables students to develop intercultural awareness and communication, information, self-direction, and collaboration.

Educators should incorporate all paradigms of thinking and make it a more natural habit for the students to find solutions, adopt different styles in thinking and be scientifically creative. They also must strive to create a fusion approach that unites both global and local intercultural competence skills that allow students to communicate effectively and navigate life complexities.

Moreover, the teachers' intercultural experience and perceptions can strongly influence their beliefs about language and culture and determine their culture-teaching practices. Therefore, teachers should be culturally educated and develop intercultural communication skills to teach and raise linguistic and intercultural awareness. Similarly, targeted professional development of teachers in the area of critical thinking is required, including theoretical explanation to reinforce basic principles of critical thinking, practical examples that teachers can use, and a better understanding of the approaches of critical thinking education.

Teachers need to create a good learning atmosphere to share positive cultural experiences. The language classroom should be a place to explore and accept cultural diversity and develop empathy and mutual respect. Barany (2016) suggests that teachers should use methodological approaches that can help develop and promote critical and creativethinking, mutual understanding, tolerance, acceptance, human rights, democracy, and prepare learners to deal with life intricacies.

Creating opportunities for students to make connections in learning by encouraging them to make links to a real-life situation and presenting them with questionable problems to which they need to find solutions will improve their critical thinking. Having the opportunity to collaborate and communicate with peers and exchange ideas and views on subjects in an authentic learning environment. Discussing real-world issues would keep them engaged and motivated in their learning. Students should learn to observe all aspects of a problem and come to a rational conclusion.

Students should understand the links between ideas and be able to find their relevance. The reasoning and the evaluation of the arguments by following a consistent and systematic method are necessary. Techniques such as using analogies, asking open-ended and reflective questions to enable answers with sound reasoning, using real-life problems, and enabling thinking practices, enhance critical thinking. As well, providing students with a variety of materials incorporating elements of the target culture fosters lesson plans and maintain strong motivation. The emphasis should be on maintaining the student's individuality while accepting cultural differences. Writing assignments, simulations, role-plays, and peer discussions can simultaneously train students and assess their empathy, tolerance, and ability to suspend stereotypes and judgment.

Authentic posters such as music, history, geography, politics, leaflets, and touristic postcards as resources of cultural information, should focus not only on the target culture but any culture. By exploring their own culture, students unconsciously take part in and will be ready to reflect upon the values, expectations, and traditions of others with a higher degree of intellectual objectivity. Moreover, teachers should share their own cultural experiences with students and encourage and motivate students to use their cultural knowledge in a multicultural environment. Cultural institutions have various benefits. Students raise their awareness about historical, social, cultural events, and develop rational skills and critical opinions.

Language education should allow students to interact with controversial and diverse issues, confront ideas, and strive to unravel the truth in an area of criticism of what they are facing to develop critical thinking. Creating lessons that challenge all forms of inequality between different cultures will raise intercultural awareness among students and make them accept differences and celebrate diversity.

3.7.3.1. SHS in English Language Classroom: A Curriculum Proposal

3.7.3.1.1. Rational.

Thinking and responding to problems, requires an understanding of the main historical, geographic, political, legal, economic, and societal factors involved, and how these different factors are linked. SHS subjects provide students with the knowledge and skills they need to develop a broad understanding of the world. Furthermore, SHS develop students' ability to question, think critically, make evidence-based decisions, propose solutions and actions, and develop intercultural awareness to communicate effectively.

The SHS module was integrated into the English curriculum a few years ago (2014) at the Algerian University. However, no prescription was given regarding the content or the teaching methods. Teachers in the English Department at Batna2 University struggle to decide which content is best suited for teaching a foreign language and how it can be dispensed to make it more beneficial for learning, and motivating students to engage in their study. To tackle these issues, we propose an SHS curriculum, and an SHS course remodelling by suggesting some teaching strategies that could help teachers to achieve the principle goals targeted by introducing these disciplines in language education. Nevertheless, this does not negate teachers' participation in improving the curriculum, since the teachers should be full partners in the development of the enacted curriculum. Indeed, to improve a curriculum, teachers need to be more attentive to their practice (Cornett et al., 1992; Parker and McDaniel, 1992). Moreover, the best way to improve a curriculum is to strengthen teacher training and provide professional development to better prepare teachers to assume decision-making responsibilities and program elaboration, which is an essential part of teaching practices.

3.7.3.1.2. Goals of SHS Curriculum.

Social studies have two main goals:

3.7.3.1.2.1. Social understanding.

Social understanding consists of knowledge of human societies. It includes personal, interpersonal, and intercultural understanding, and covers all forms of skills that allow students to participate effectively and usefully in social and professional life, especially in increasingly diverse societies, and to resolve conflicts if necessary.

3.7.3.1.2.2. Civic competence.

Civic competence is related to personal and social welfare. It involves knowledge of social and political concepts and structures, and the commitment to active and democratic participation. It allows individuals to participate fully in civic life.

These two major goals embody three sub-goals: knowledge, attitudes and values, and skills. More specific objectives are listed under each sub-objective.

3.7.3.1.2.2.1. Knowledge (selection of disciplines).

In the Human and Social Sciences, knowledge is systematically built, interpreted, criticized and regularly revised. But, these disciplines contain massive amounts of information, not all of which can be taught.

3.7.3.1.2.2.2. Attitudes and values.

Also called dispositions or traits, they target emotions, feelings, and beliefs about good and iniquity. They involve:

- A. Personal and social competence

Personal and social skills enable students to recognize and regulate emotions, understand others, make responsible decisions, work effectively as a team, and manage challenging situations practically.

B. Ethical understanding

Students construct a personal and ethical vision that helps them to cope with contexts, conflicts, and doubt, and become aware of the influence of their values and behaviour on others.

C. Multiculturalism and intercultural understanding

It involves students to analyze cultural, political, economic, and historical patterns and understand the value of their own cultures and those of others to create connections with others and cultivate mutual respect. Students understand how individual, group and national identities are formed and learn about and engage with diverse cultures to recognize commonalities and differences and the changing nature of culture.

3.7.3.1.2.2.3. Skills.

Also, called know-how or procedural knowledge. A skilful behaviour, systematically, involves knowing. Skills are subdivided as follows:

A. Democratic participation skills

Democratic participation skills allow students to listen and express opinions and arguments, participate in decision-making in class and the community, and communicate and participate in group discussions on public issues with people with different beliefs and points of view. Leading such discussions involves mediation, negotiation, and compromise. Students learn to work collaboratively to clarify a task and plan group work.

B. Study and inquiry skills

Inquiry skills involve searching, analyzing and synthesizing information from diverse resources, such as books, encyclopedias, the Internet, newspapers, and libraries, writing assignments and giving oral presentations, and forming and testing hypotheses.

C. Intellectual skills (critical thinking and problem solving)

They include comparing and contrasting, making and evaluating conclusions based on evidence, identifying and clarifying problems and issues, and distinguishing fact from opinion.

3.7.3.1.3. Content Structure

To determine which social knowledge is most important in TEFL, we referred to the fields of study. We tried to identify a set of basic content themes to narrow the scope and get a better idea of which social knowledge is most important in the language classroom. Two disciplines are suggested; Sociology and philosophy. They would be introduced consecutively. Each discipline is organized into three interrelated objectives: knowledge, understanding, and social and human sciences skills.

3.7.3.1.3.1. Knowledge and understanding.

SHS knowledge involves the principles, concepts, and theories established in each discipline. It is dynamic, and its interpretation can be challenged with conclusions supported by logical arguments, while understanding SHS is the ability to identify

relationships between aspects of this knowledge and demonstrate and explain these relationships. It is also the ability to apply knowledge to new situations or solve problems.

3.7.3.1.3.2. Social and Human Sciences skills.

We recommend skills to target, which we deem necessary and compatible with the SHS module objectives in language teaching. These skills include the stimulation of critical thinking and the development of intercultural awareness. SHS skills involve questions and research, reflection, analysis, and evaluation. They are common to both disciplines sociology and philosophy. These skills can be taught discreetly or in conjunction with key concepts of knowledge and understanding, or as part of an investigative approach. The knowledge, understanding, and skills in each subject are interdependent to inform and support each other.

3.7.3.1.4. Requirements

An extension of the time allocated to the SHS module is necessary to allow teachers to convey knowledge and use strategies to integrate students generating learning experiences. The curriculum requires a minimum of 90 hours per year for first-year EFL students. This includes 45 hours for philosophy in the first semester and 45 hours for sociology in the second semester, with a weekly hourly volume of 03 hours, including lessons and tutorials.

The description of the content of the two subjects we proposed (philosophy and sociology) and their learning objectives, as well as some teaching methods likely to develop TC, are presented in appendix six.

Main Conclusion

Language and culture are inevitably linked; language is considered the principal symbolic means of interpreting and understanding the socio-cultural environment in which we interact. It is tailored to the needs of the users and the contexts in which communication takes place. On the other hand, culture is seen as a system of signs for which meaning is given by social interaction. Therefore, developing intercultural awareness should be an integral part of language education. It involves the ability to compare and understand cultures and explore their similarities and differences to enable language learners to interact on an equal basis with speakers of other languages and to become aware of their identity and that of their interlocutor by relativizing their cultural perspectives and negotiating and mediating between different cultural contexts. It also includes the awareness of the effects cultural context has on communication and the faculty to articulate with them. Likewise, social and human sciences enable people to understand the world and act on it. Teaching SHS aims to develop critical thinking and prepare students to face social problems.

Our research involved three interrelated elements to obtain a satisfactory result in language teaching; critical thinking, intercultural awareness, and social and human sciences. The results revealed that critical thinking can be exercised with encouraging results. The implementation of critical thinking in the SHS module helps students develop intercultural awareness. It also allows them to communicate orally, improves their vocabulary and makes them inquisitive and more engaged in their learning processes. Indeed, critical thinking and intercultural awareness overlap and constitute one of the foundations of effective intercultural communication.

Furthermore, as critical thinking evolves with practice, teachers can develop teaching strategies and lessons that deepen multiple perspectives and understanding of content and engage students in their learning. They have a central role in creating a learning environment that guarantees freedom of thought and encourages curiosity, truth-seeking and problem-solving to enhance students' thinking skills and develop intercultural awareness. Nevertheless, many EFL teachers at Batna-2 University have a vague understanding of what critical thinking is and what is involved in its successful introduction into language teaching. They perceive students as passive and unable to use their critical thinking skills. Likewise, they recognize the importance of culture in teaching foreign languages, but they lack a well-constructed understanding of the concept of intercultural awareness and the way to help students develop their skills. Their perceptions affect their teaching practices and make them use a very structured approach to teaching and focus on teaching facts and completing programs. Therefore, our curriculum proposal emphasizes the implementation of critical thinking to develop intercultural awareness among students and prepare them to face the complexity of using English in international contexts.

The results of our research could be used to develop strategies to remedy the problem, clearly documented in the study. They can evolve an academic and political motivation for growing teaching methods to improve critical thinking skills alongside language learning and conceptualize and establish curricula that give space and sustainment to its implementation in foreign language pedagogy. Furthermore, we expect that our study will pave the way for further research on critical thinking and intercultural awareness in language education at the national and international levels.

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Appendices

APPENDIX A

The Critical Thinking Test

This practice critical thinking test will assess your ability to make inferences and assumptions and to reason logically with arguments. The test comprises the following four sections:

1. Inferences
2. Deductions
3. Interpreting Information
4. Analyzing arguments

Read the instructions preceding each section and answer the questions.

Section one: ***INFERENCES***

Definition: an inference is a conclusion that is not explicitly stated and it is reached on the basis of evidence and reasoning.

Instruction: assume that the statement is correct and evaluate whether the inference is true.

There are five possibilities, use one of them to decide on the degree of truth of each inference.

Definitely True – from the facts given there is no reasonable possibility of it being incorrect.

Probably True – in light of the facts given, it is more likely to be true than false.

Insufficient data to say whether or not it is true – in light of the facts given it is impossible to say whether it is true or not.

Probably False – in lights of the facts given, it is more likely to be false than true.

Definitely False – from the facts given, there is no reasonable possibility of it being true.

Statement 1: Employment in our society has always been determined by other features than the educational level or competency. The Agricultural Development Bank needed a computer scientist. The position in question requires a high level of competence to correct errors caused by the former employee. Adel, a candidate, is a computer technician and a cousin of an office manager.

Inference 1 : Adel was systematically hired

- True
- Probably True

- More Information Required
- Probably False
- False*

Inference 2: Adel did not obtain the contract because of his weak level of performance

- True*
- Probably True
- More Information Required
- Probably False
- False

Inference3: Adel was hired by the bank after showing his high level of performance *

- True*
- Probably True
- More Information Required
- Probably False
- False

Statement 2: A famous psychology experiment conducted by Dr. John B. Watson demonstrates that people, like animals, can be conditioned –trained to respond in a particular way to certain stimulations. Watson gave an eleven months old baby named Albert a soft, furry white rat. Each time Albert tries to stroke the rat, Dr. Watson hit a metal bar with a hammer. Before long, Albert was afraid not only from white rats but also of white rabbits, white dogs, and white fur coats. He even screamed at the sight of a Santa Claus mask.

Inference 1: Before the experiment, Albert was not afraid of white rats

- True*
- Probably True
- More Information Required
- Probably False
- False

Inference2: Albert had been familiar with rats before the experiment

- True

- Probably True *
- More Information Required
- Probably False
- False

Inference3: Albert became afraid of everything white

- True
- Probably True*
- More Information Required
- Probably False
- False

Statement 3: Some people think that prospective employees should include a photograph with their application form. Such practice has traditionally been criticized for allowing more attractive individuals to get ahead in their career over ‘plain’ colleagues. However, one study demonstrates that this is, in fact, untrue. Ruffle, the creator of this study, attributes his findings to the ‘dumb-blonde hypothesis’ - that beautiful women are thought to be unintelligent. Ruffle submits that companies would be better advised adopting the selection model employed by the Belgian public sector, where CVs are anonymous and candidate names, gender, and photographs are not allowed to be included on CVs. Such a model allows the candidate to be selected on factors relevant to the role applied for.

Inference 1: The ‘dumb-blonde hypothesis’ says that more attractive women are less capable of being intelligent.

- True *
- Probably True
- More Information Required
- Probably False
- False

Inference 2: The model of selecting future employees adopted by the Belgian public sector aims to reduce discrimination based on appearance and gender. *

- True*
- Probably True

- More Information Required
- Probably False
- False

Inference 3: The method of selecting future employees adopted by the Belgian public sector has helped to eliminate discrimination in the Belgian public sector.

- True
- Probably True*
- More Information Required
- Probably False
- False

Statement 4: Agriculture is one of the main solutions to remedy the fall in the price of oil, despite this; young Algerians refuse to work the land.

Inference 1: Algerian men are unaware of the seriousness of the economic problem.

- True
- Probably True
- Probably False
- False *

Inference 2: People think that working in the land is worthless.

- True
- Probably True*
- More Information Required
- Probably False
- False

Inference 3: All young Algerians are educated and looking for a job that matches their profile.

- True
- Probably True

- More Information Required
- Probably False
- False*

Statement 5: Divorce remains a taboo in the so-called Arab- Muslim societies.

Inference 1: Religion forbids divorce

- True
- Probably True
- More Information Required
- Probably False
- False*

Inference 2: Divorced men and women are badly judged in these societies.

- True*
- Probably True
- More Information Required
- Probably False
- False

Inference 4: Good women do not divorce.

- True *
- Probably True
- More Information Required
- Probably False
- False

Statement 6: Many efforts have been made to prevent lung cancer, and even shocking advertisements have been used to prevent people from smoking, but the rate of lung cancer is still very high.

Inference 1: there are other factors than smoking that cause the appearance of lung cancer.

- True
- Probably True*
- More Information Required
- Probably False
- False

Inference 2: Anti-smoking awareness campaigns are less convincing than advertising for cigarettes.

- True
- Probably True
- More Information Required
- Probably False*
- False

Inference 3: more efforts have to be made in the field of prevention.

- True*
- Probably True
- More Information Required
- Probably False
- False

Section two: DEDUCTION

Definition: deduction consists in drawing a conclusion, by referring to premises

Instruction: identify whether the conclusion logically follows from the statement

Statement 1: The standard of living of citizens is more likely to fall if the cost of barrel of oil falls

Conclusion one: Currency's value will fall.

- Conclusion Follows*
- Conclusion Does Not Follow

Conclusion two: Economic inflation is more likely to appear

- Conclusion Follows *
- Conclusion Does Not Follow

Conclusion three: Traffic will be less dense

- Conclusion Follows
- Conclusion Does Not Follow*

Statement 2: Idir founded his own company. The private company is more likely to succeed than the public enterprise .Therefore,

Conclusion one: Idir's company will succeed.

- Conclusion Follows
- Conclusion Does Not Follow*

Conclusion two: Idir's company is more likely to succeed than a public company.

- Conclusion Follows*
- Conclusion Does Not Follow

Conclusion three: Public companies fail.

- Conclusion Follows
- Conclusion Does Not Follow*

Statement 3: It is a common strategy to advertise clothes and shoes as "Spanish" or "Turkish" as this is more likely to result in successful sales.

Conclusion one: Spanish and Turkish products are more expensive

- Conclusion Follows
- Conclusion Does Not Follow*

Conclusion two: Spanish and Turkish products are of better quality

- Conclusion Follows*
- Conclusion Does Not Follow

Conclusion three: Clothes and shoes are more likely to be sold if they are advertised as Spanish or Turkish.

- Conclusion Follows*
- Conclusion Does Not Follow

Statement 4: It sometimes rains heavily in November. Roads are always flooded when it rains in Algerian cities. Therefore:

Conclusion one: Roads are never blocked on days when it is not raining.

- Conclusion Follows
- Conclusion Does Not Follow*

Conclusion two: Roads are sometimes closed in November

- Conclusion Follows*
- Conclusion Does Not Follow

Conclusion three: Sometimes roads are open in November.

- Conclusion Follows
- Conclusion Does Not Follow*

Statement 5: Organic food is more expensive than conventional food in industrialized countries. Developing countries have agricultural systems that fully meet the requirements of organic farming.

Conclusion one: developing countries are better equipped for organic farming.

- Conclusion Follows
- Conclusion Does Not Follow*

Conclusion two: In developed countries, non-certified organic produce usually carries a higher price than its conventional counterpart, in accordance with the specific consumer willingness to pay.

- Conclusion Follows
- Conclusion Does Not Follow*

Conclusion three: Post-harvest handling of relatively small quantities of organic foods results in higher costs because of the mandatory segregation of organic and conventional produce, especially for processing and transportation.

- Conclusion Follows*
- Conclusion Does Not Follow

Statement 6: Businesspersons work less and earn more. They make a balance between the needs and the demand.

Conclusion one: Business persons are lucky.

- Conclusion Follows
- Conclusion Does Not Follow*

Conclusion two: knowledge is indispensable to run a successful business.

- Conclusion Follows*
- Conclusion Does Not Follow

Conclusion three: wealth and success are of specific persons.

- Conclusion Follows
- Conclusion Does Not Follow*

Section three: EVALUATION/ANALYSIS OF AN ARGUMENT

Definition: is the ability to evaluate the strength of an argument. A strong argument is important and directly related to the question.

Instruction: by referring to the statement, decide whether each argument is strong or weak.

Assume each statement below is true.

Statement one: Do Algerian men and women have a same notion of marriage?

Argument one: Yes, marriage is a means to complement to each other

- Strong Argument*
- Weak Argument

Argument two: No, woman has the exclusive reproductive and domestic role

- Strong Argument
- Weak Argument*

Argument three: Yes, marriage guarantees equality between men and women.

- Strong Argument
- Weak Argument*

Statement two: Is alcohol consumption the leading cause of death from traffic accidents in Maghreb countries?

Argument one: No, the religion, in these countries prohibits alcohol

- Strong Argument
- Weak Argument*

Argument Two: Yes, the majority of traffic accidents, in these countries, are a consequence of drunk driving.

- Strong Argument*
- Weak Argument

Argument three: No, the main cause of traffic death is speeding

- Strong Argument*
- Weak Argument

Statement three: Is television an effective tool for building children's minds?

Argument one: No, television shortens the attention span of the young

- Strong Argument*
- Weak Argument

Argument two: Yes, television helps us discover the world just by sitting at one place.

- Strong Argument*
- Weak Argument

Argument three: Yes, the different programs on television help us imagine better.

- Strong Argument*
- Weak Argument

Statement four: Should all young adults in Algeria go to college?

Argument one: Yes college provides an opportunity for them to learn school songs and cheers.

- Strong
- Weak*

Argument two: No, a large percentage of young adults do not have enough capacity or interest to take advantage of a college education.

- Strong*
- Weak

Argument three: No, excessive studying permanently warps an individual personality.

- Strong
- Weak*

Statement five: Does Islam alone generate terrorism?

Argument one: Yes, All terrorist attacks are perpetrated by Muslims.

- Strong
- Weak*

Argument two: No, many terrorist attacks are perpetrated by other religious affiliations.

- Strong
- Weak*

Argument three: No, terrorist attacks are not made for Islam but they are committed in the name of Islam.

- Strong*
- Weak

Statement six: Does the change of governments depend on a change of peoples?

Argument one: yes, governments are set via democratic elections.

- Strong
- Weak*

Argument two: No, the most governments unjustly hold power.

- Strong
- Weak*

Argument three: Yes, The more people are aware and educated, the more they can decide their destiny.*

- Strong*

- Weak

Argument four: Tyrannical governments are often adequate with subject peoples.

- Strong*
- Weak

Section four: INTERPRETATION

Definition: interpretation consists of understanding the precise meaning of a piece of information and evaluate whether the conclusion can logically follow from it.

Instruction: assume the information in the statement is true and then decide whether or not each of the proposed conclusions logically flows

Statement one: it is proved that obese people are potential diabetics.

Conclusion 1: Obese persons always develop diabetes.

- Conclusion Follows
- Conclusion Does Not Follow*

Conclusion 3: obese people do not necessarily develop diabetes.

- Conclusion Follows
- Conclusion Does Not Follow*

Conclusion 4: Obesity might cause diabetes.

- Conclusion Follows*
- Conclusion Does Not Follow

Statement two: research shows that there is a principal correlation between failure and disruptive behavior in class.

Conclusion 1: Disciplinary students get good grades.

- Conclusion Follows
- Conclusion Does Not Follow*

Conclusion 2: Success or failure depends on the class behavior.

- Conclusion Follows

- Conclusion Does Not Follow*

Conclusion 3: All disruptive students fail.

- Conclusion Follows
- Conclusion Does Not Follow*

Statement three: growing number of empirical studies show that multilingualism results in more elaborated thinking.

Conclusion 1: Multilingualism facilitates the individual's creative abilities.

- Conclusion Follows *
- Conclusion Does Not Follow

Conclusion 2: Cultural and educational aspects of individuals' development have impact on their creative performance.

- Conclusion Follows
- Conclusion Does Not Follow*

Conclusion 3: All bilingual people are very intelligent.

- Conclusion Follows
- Conclusion Does Not Follow*

Statement four: Sports activities affect the incidence of stress.

Conclusion 1: Sport eliminates the stress.

- Conclusion Follows*
- Conclusion Does Not Follow

Conclusion 2: Lack of sport generates stress.

- Conclusion Follows
- Conclusion Does Not Follow*

Conclusion 3: Sportive people never experience stress.

- Conclusion Follows
- Conclusion Does Not Follow*

Statement **five:**

Scientists believe intelligence is formed by the interplay between the genes children inherit from their parents and the environment they grow up in. But, a study of twins has determined childhood poverty appears to 'dampen down' the potential contained within a person's genes and the situation varies from country to country.

Conclusion 1: Poor children are less intelligent than the rich ones.

- Conclusion Follows
- Conclusion Does Not Follow*

Conclusion 2: Uniform access to education and healthcare can counter and even reverse the negative effect of poverty on genes involved in IQ.

- Conclusion Follows*
- Conclusion Does Not Follow

Conclusion 3: There is no relation between the genetic patrimony and intelligence.

- Conclusion Follows
- Conclusion Does Not Follow*

Statement six: drug addiction is a chronic disease characterized by research and use that are difficult to control, despite the harmful consequences.

Conclusion1: People who use drugs lack moral principles.

- Conclusion follows
- Conclusion does not follows*

Conclusion2: drugs change the brain in ways that make quitting hard.

- Conclusion follows*
- Conclusion does not follows

Conclusion3: treatments can help people recover from drug addiction.

- Conclusion follows
- Conclusion does not follows*

APPENDIX B

Intercultural Awareness Test (Adapted GPI)

Below is a series of statements concerning intercultural awareness. There are no right or wrong answers. Please work quickly and record your first impression by indicating the degree to which you agree or disagree with the statement. Thank you for your cooperation.

5 = strongly agree, 4 = agree, 3 = uncertain, 2 = disagree, 1 = strongly disagree

Cognitive Knowing

- In different settings what is right and wrong is simple to determine.(r)
- When I notice cultural differences, my culture tends to have the better approach.(r)
- I consider different cultural perspectives when evaluating global problems.
- I take into account different perspectives before drawing conclusions about the world around me.

Cognitive Knowledge

- I understand the reasons and causes of conflict among nations of different cultures
- I understand how various cultures of this world interact socially
- I know how to analyze the basic characteristics of a culture

Intrapersonal Identity

- I am willing to defend my own views when they differ from others
- I can explain my personal values to people who are different from me
- I put my beliefs into action by standing up for my principles
- I know who I am as a person
- I have a definite purpose in my life
- I am developing a meaningful philosophy of life

Intrapersonal Affect

- I am accepting of people with different religious and spiritual traditions
- I am open to people who strive to live lives very different from my own life style
- I enjoy when my friends from other cultures teach me about our cultural differences

APPENDIX C

Students' Questionnaire

Thank you for agreeing to participate in this survey. The researcher is interested in your opinion about your outcomes in SHS courses. There is no right or wrong answer. The results will be reported at an aggregated level without any possible identification.

Each time, indicate your level of agreement with the statements using the following scale:

Strongly Disagree	agree	Neutral	disagree	Strongly Agree
(1)	(2)	(3)	(4)	(5)

Specific Skill Development

- The debate process helped me increase my critical- thinking skills.
- The course improved my problem-solving skills.
- Writing assignments helped me to improve my writing kills.
- The method used by the teacher gave me the opportunity better engage in learning English language.
- The debates helped me to overcome my apprehensions and express myself orally.

Content Knowledge

- The course assignments and lectures usefully complemented each other.
- The method used by the SHS teacher helped me understand cultural differences.
- Writing the assignments helped me to break the information into manageable parts.
- The discussions complemented my understanding of the lectures.
- The course provided guidance on how to become a competent communicator.

APPENDIXD**Teachers' Questionnaire about teachers' perception and practices regarding culture teaching**

Thank you for agreeing to take part of this study. The purpose of this survey is to examine teachers' perception and beliefs towards culture teaching. Your responses will be anonymous and will never be linked to you personally.

Section one: Intercultural Foreign Language Teaching

In this section, we would like you to score a number of statements on a five-point-scale, ranging from I strongly agree to I strongly disagree. The statements concern intercultural foreign language teaching. Each time select the option that best matches your opinion. 5=strongly agree, 4= agree, 3= uncertain, 2= disagree, 1= strongly disagree

- In a foreign language classroom, teaching culture is as important as teaching the foreign language.
- Before you can teach culture or do anything about the intercultural dimension of foreign language teaching, students have to possess a sufficiently high level of proficiency in the foreign language.
- Foreign language teaching should enhance students' understanding of their own cultural identity.
- In the foreign language classroom students can only acquire additional cultural knowledge. They cannot acquire intercultural skills.
- Language and culture cannot be taught in an integrated way. You have to separate the two.
- Foreign language teaching should not only touch upon foreign cultures. It should also deepen students' understanding of their own culture.

APPENDIX E

Teachers' Questionnaire about their Perceptions of Developing Critical Thinking among students

Thank you for agreeing to take part in this study. The purpose of this survey is to examine teachers' perception and believes in critical thinking. Your responses will be anonymous and will never be linked to you personally.

1) What do you think critical thinking is?

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2) What are, in your opinion, the benefits of using CT in a language classroom?

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3) Do you think you could bring about CT in your classroom?

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4) What are the methods and tools do you use or could use to enhance CT among your students?

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5) Specifically what are some things you do or could do to get your students to think critically?

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6) Do you think your students exercise CT? If so, how do you know?

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7) Is it necessary to provide students with all information about the subject to teach?

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Why and Why not

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8) Do you think it is possible to apply CT into your lessons if you are required to?

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Why and Why not?

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APPENDIX F

Curriculum Proposal

1. Content descriptions

As the curriculum concerns tertiary education, the content of the subject, is not prescribed, but outlines are suggested as guidance for the teachers to avoid putting restrictions and leave them a space to adopt, and organize the nature of courses depending on the needs of each class, and allow students to create their learning experiences.

1.1 Philosophy

Philosophy is defined as a critical and systematic study of general and fundamental problems in relation to reality, existence, knowledge, values, reason, mind, and language, using rational arguments. According to Jaspers (1951), the core of philosophy is not to possess the truth, but to search for the truth. Hence, a philosopher is a lover of wisdom, in opposition to one who considers himself wise by possessing knowledge. In philosophy, questions are more important than their answers, and each answer becomes a new question. Furthermore, Philosophy deals with the beliefs and attitudes of the individual towards himself and the world. Philosophy involves developing ideas with their implications, attempting to see their connections. It is the effort to appreciate the differences between one's own opinions and those of others to debate with someone who disagrees and resolve any difficulties that may arise. According to Russell (2007), the principal value of philosophy is that it loosens the grip of non-critical opinion and opens the mind to a liberating range of new possibilities to explore. Philosophy revolves around one of the following philosophical problems:

- *Epistemology*: the study of knowledge and what one can claim to know
- *Logic*: the study of argument structures and reasoning.

- *Metaphysics*: the study of what is real as opposed to what is an illusion
- *Axiology*: the study of values reflected in human behaviour and practices. Axiology comprises two main parts.
 - *Ethics*: the study of values in human behaviour or the study of moral problems.
 - *Aesthetics*: the study of value in the arts or the investigation of feelings, judgments or standards of beauty and related concepts.

1.1.1. Learning Objectives

Teaching philosophy will Develop Students' intellectual autonomy by:

- Increasing their inquisitiveness
- Developing their critical thinking, their capacity to recognize, analyze, judge, and act upon everyday issues.
- Promoting effective communication by developing written and spoken skills.
- Understanding some fundamental and lasting philosophical questions, relevant to contemporary debates and placing them in a more general structure of cultural history and development.
- Helping them create a space for reflection and consciously chosen actions and shape their lives according to their perceptions, values, and responsibilities.

1.1.2. The content of the Subject

Here is a range of topics that the teacher can explore and discuss with his students. Each subject should be preceded by open questions to allow students to reflect and discuss

their views, and compare them with the statements of great philosophers, from the past. Students should be exposed to as many philosophical voices as possible.

What is philosophy?

- Features of Philosophy: Articulation and Argument
- Concepts and Conceptual Frameworks
- Deduction, Induction, Criticizing Arguments

Philosophical questions: The Big Questions:

- The Meaning of Life
- God
 - The Traditional Western Conceptions of God
 - The Problem of Evil
 - Faith and Reason: ways of believing
- Religious Tolerance: Ritual, Tradition, and Spirituality
- Nature of Reality
 - The Real World
 - What Is Most Real
 - The Reality Behind the Appearances: Dreams, Sensations, and Reason: What Is Real?
- The Basis of Metaphysics

- The First Metaphysicians
 - Thales
 - The Pre-Socratic Materialists
- Early Nonphysical Views of Reality
 - Plato's Forms
 - Aristotle's Metaphysics
- Mind and Metaphysics
 - René Descartes
 - Baruch Spinoza
 - Gottfried Wilhelm von Leibniz
- Idealism
- Teleology
- Metaphysics and the Everyday World

The Search for Truth

- What Is True?
- Two Kinds of Truth
 - Empirical Truth
 - Necessary Truth
- Rationalism and Empiricism

- The Presuppositions of Knowledge

- Skepticism
 - René Descartes and the Method of Doubt

 - David Hume's Skepticism

 - The Resolution of Skepticism: Immanuel Kant

- Knowledge, Truth, and Science

- Rationality

- Why Be Rational?

- Subjective Truth and the Problem of Relativism

Self

- The Essential Self

- Self as Body, Self as Consciousness

- The Self and Its Emotions

- The Egocentric Predicament

- The Mind-Body Problem

- Behaviorism

- Identity Theory

- Functionalism

- The Self as a Choice

- No Self, Many Selves
- The Self as Social
- Self and Relationships

Freedom

- Freedom and the Good Life
- Why Is Freedom So Important to Us?
- What Is Freedom?
- Free Will and Determinism
- Determinism Versus Indeterminism
- The Role of Consciousness
- Soft Determinism
- In Defense of Freedom

Morality and the Good Life

- The Good Life
- Hedonism
- Success
- Self-discipline
- Freedom
- Power and Creativity

- Religion
- Happiness
- Egoism Versus Altruism
- Morality and Theories of Morality
- Duty-Defined Morality
- Immanuel Kant and the Authority of Reason
- Consequentialist Theories
- Utilitarianism: Jeremy Bentham and John Stuart Mill
- Aristotle and the Ethics of Virtue
- Morality—Relative or Absolute?
- Friedrich Nietzsche and the Attack on Morality

Justice and the Good Society

- Morals and Society
- The Nature of Society
- Who Should Rule?
- The Question of Legitimacy
- Anarchism, the Free Market, and the Need for Government
- What Is Justice?
- The Meaning of Equality

- The Origins of Justice and the Social Contract
- Rights and the Self
- Libertarianism
- Liberalism
- Communitarianism

Sex, Race, and Culture

Other Cultures, Other Philosophies

- South Asian Philosophy
- East Asian Philosophy
- The Middle East
- Latin American Philosophy
- Native American and African Philosophy
- Sexual Politics: The Rise of Feminist Philosophy
- Women and the Body
- Plato: Patriarch or Early Feminist?
- Reason Versus Passion in Ethics: The Ethics of Care
- Feminist Epistemology and Feminist Science
- Feminist Philosophy of Language

Beauty

- Beauty and Truth
- Enjoying Tragedy
- Arguing About Taste
- Art, Ethics, and Religion
- The Aesthetics of Popular Culture and Everyday Life

1.2. Sociology

Sociology is the study of collective behaviour and the structure, functioning, and development of social institutions and organized groups. Sociology includes various traditional tracks such as social stratification, social mobility, and religion. It gradually widened its field of action to other subjects such as health, economy, education, criminal institutions, and the Internet.

1.2.1. Learning Objectives

Through sociology courses, students learn various sociology-related skills, including understanding how human behaviour affects culture.

Teaching sociology will enable students to:

- understand the basic social processes of society, social institutions and patterns of social behaviour;
- interpret, objectively the role of social processes, social institutions and social interactions;

- cope effectively with the socio-cultural and interpersonal processes of a constantly changing complex society;
- understand cultural trends that affect social functioning;
- understand how other cultures work and develop an appreciation for them;
- develop inter-cultural interaction with different cultures;
- develop problem-solving, Analysis, research skills, communication, leadership, and conflict resolution;
- develop the capacity for critical thinking about social issues that confront modern society;
- be able to identify differences in people's social, cultural, and economic backgrounds;
- develop once own perspective on social event and organisation.

1.2.2. Content of the Subject

The following are subjects the teacher can explore with the students.

Introduction to Sociology

- What is sociology?
- The history of sociology
- Theoretical perspectives
- Sociological research
- Approaches to sociological research

- Research methods
- Ethical concerns

Society and Social Interaction

- Types of societies
- Theoretical perspectives on society
- Social constructions of reality

Socialization

- Theories of self-development
- Why Socialization Matters
- Agents of Socialization
- Socialization Across the Life Course

Group Behavior, Cultural Differences & Ethics Skills

- Groups and Organization
 - Types of Groups
 - Group Size and Structure
 - Formal Organizations

Culture

- What is Culture

- Elements of Culture
- Pop Culture, Subculture, and Cultural Change
- Theoretical Perspectives on Culture

Social Stratification

- What Is Social Stratification?
- Global Stratification and Inequality
- Theoretical Perspectives on Social Stratification

Global Inequality

- Global stratification and classification
- Global wealth and poverty
- Theoretical perspectives on global Stratification

Intergroup relationships

Gender, Sex, and Sexuality

Aging and the Elderly

- Who Are the Elderly?
- Aging in Society
- The Process of Aging
- Challenges Facing the Elderly

- Theoretical Perspectives on Aging

Marriage and Family

- What Is Marriage? What Is a Family
- Variations in Family Life
- Challenges Families Face

Media and Technology

- Technology Today
- Media and Technology in Society
- Global Implications of Media and Technology
- Theoretical Perspectives on Media and Technology

Religion

- The Sociological Approach to Religion
- World Religions

Education

- Education around the World
- Theoretical Perspectives on Education
- Issues in Education.

Government and Politics

- Power and Authority
- Forms of Government
- Theoretical Perspectives on Government and Power

Work and the Economy

- Economic Systems
- Globalization and the Economy

Health and Medicine

- The Social Construction of Health
- Global Health
- Comparative Health and Medicine
- Theoretical Perspectives on Health and Medicine

Population, Urbanization, and the Environment

- Demography and Population
- Urbanization
- The Environment and Society

Social Movements and Social Change

- Collective Behavior
- Social Movements

- Social Change

2. The Necessity of SHS Course remodeling

To achieve the objectives set out above and effectively promote critical thinking and develop intercultural awareness in SHS classes, alteration in the teaching approach must be adopted. A transition from didactic teaching from one point of view to dialogic pedagogy from several points of view (Richard, 1989) requires teachers to reflect on their practices and act as reflexive guides that allow students to search, analyze and shape their knowledge, identity, and perspectives. Social studies specialists have mainly suggested active teaching methods. Three procedures have been identified: discussions, writings, and questioning.

Group discussion is necessary for the development of critical thinking and cultural awareness. It allows to gain a deeper understanding of a particular subject, explore the wide range of alternative or even contradictory perspectives and learn to deliberate, cooperate and collaborate with others. Discussions allow students to gain knowledge, discuss a problem, and learn from the perspective of others. They confront their perceptions, misconceptions, and stereotypes (Larson, 1997). Group discussion involves three question types:

The background-knowledge question, transition-to-the-text question, and beyond the text question. Once students deal with an issue, they engage in a conversation concerning their responses. Besides, students comment, provide feedback, challenge each other's conclusions, and defend their interpretations. The concept of thinking of hats (Lynch & McKenna, 1990) is an example in which students wear specific hats - six hypothetical hats with similar colour codes to six perspectives on a controversial issue - and make ideas relevant to a discussion. Various SHS content and resources can be used in many ways with group discussion, for instance: global culture, students and social networking, music as a cultural universal, where societies meet, bullying and cyberbullying, women leaders, violence

in media and video games, China and the internet, the underground economy around the world, public education, health and environment.

Writing helps to think interpretatively and critically on the subject content (Giroux, 1979). Social scientists (Margolis, Shapiro and Anderson 1990) indicate that writing involves a mental manipulation of many forms of data, a differentiation between essential and non-essential information, examining one's assumptions on an ongoing basis. Writing activity is generally considered a crucial tool for students to think and think in-depth (O'Day, 1994). The strong connection between critical thinking and writing led many scholars to support various writing activities and provide numerous ways to incorporate them into social studies.

In reflective writing, students can think about a speaker, a book, or a topic related to their personal experience, as well as a local problem. They could even write answers to questions asked by the teacher on a particular subject.

- Pre-writing consists of questions that students prepare in advance to allow a speaker and writer to explore their knowledge of the subject or class discussions to come. It serves as pre-reflection and gives students the necessary time and ability to think about a concept or a question.

- Talking-back activities (Margolis et al., 1990) are those in which students speak by writing to an individual, such as a publisher or correspondent, on a particular subject.

- In persuasive writing, students may be involved in a writing activity about their position on a particular issue, such as the freedom of speech.

Questions help students deepen their understanding of content and improve their critical thinking and problem-solving skills (Fulwiler & McGuire, 1997). Asking questions and encouraging students to do it themselves is considered an effective way to facilitate

critical thinking. According to Walsh (2011), readiness to question is the first step in critical thinking. For instance, when solving a social or economic ambiguity, questions guide students and provide clues. Similarly, questions initiate, guide and facilitate any classroom discussions. However, specialists attach more importance to the quality of the questions than to the quantity. The teacher asks students higher-level questions, such as analysis or synthesis, unlike asking simple reminder questions.

During SHS courses, the teacher can practice critical thinking skills using brainstorming technique. (Sapriya, 2008) set the following steps.

- First, the teacher can determine the main topic to motivate students thought.
 - Secondly, the teacher proposes the following question: why has the idea not been applied yet?
 - Third, the teacher guides the students to think about a possible way to solve the problem.
 - Fourth, the teacher asks students to share the possibility of answers to apply to the previous issue.
- Finally, the students are asked to take the first decision to solve the problem.

3. Inquiry and Information and communication technology (ICT)

The importance of research in teaching critical thinking and increasing cultural awareness is emphasized. Besides, Questioning and research are seen as si aspects of thinking. Surveys and polls were considered essential for gathering comprehensive information and for seeking and establishing well-motivated and informed perspectives or opinions (Poling 2000, Lapham 2003, and Sperry 2006).

Furthermore, technological developments have an impact on the teaching of critical thinking. A growing number of researchers have suggested the application of technology (computers) and the creation of a technology-assisted environment (Internet, web-based discussion groups) to facilitate student reflection and criticism (Mason, 1999; Keiper, 1999; Swain, Sharpe & Dawson, 2003). Students develop ICT skills by learning to use it effectively to create, communicate information and ideas, solve problems, and work collaboratively in all learning areas. The technology is interactive and flexible. It offers more time to students and increases the time spent in class (Saye, 1998).

4. Classroom Context

The social atmosphere of the class influences the development of critical thinking. Researchers identified a relationship between the students' intellectual functioning and the social context (Eeds and Wells, 1991). The work of D'angelo (1971) and Nickerson (1988), as well as the research project led by Fred Newman and colleagues on teaching social science and thinking in the classroom (1990), contributed to change the context of the class by academics to facilitate critical thinking. The classroom social atmosphere must be pluralistic to protect everyone's right to democracy, prevent personal attacks, and be safe enough for students to, freely exchange ideas, take risks, and accept and appreciate individual differences (Lynch and McKenna, 1990).