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Overcoming EFL Learners' Ethnocentric Discourse Through

Developing Intercultural Communication Sensitivity

The Case of 2nd Year Scientific Stream Students at Saaadaoui

Rachid Secondary School in Zoui, Khenchela, Algeria

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Dedication

To my dear parents for everything...

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Abstract

The purpose of the current study is to shed light on EFL classroom discourse at the Algerian secondary school level being one of the contexts where foreign ethnicity potentially hinders intercultural communication, and by consequence EFL learning. This study is based upon two main hypotheses. The first states that by enhancing intercultural sensitivity, EFL learners would display an ethnorelative discourse towards ethnic other. The second hypothesis states that EFL learners' ethnorelative ideology would legitimate ethnic other's non-ideological meaning. Adopting van Dijk's model of Ideological Discourse Analysis as well as van Leeuwen's Model (2008) of (De) Legitimation, we have two objectives in mind: First, to check potential shift from ethnocentric to ethnorelative ideology as well as to examine how these former would be (de)legitimated. The sample of this study is a group of EFL learners at the Algerian secondary school. The experimental group is represented by the entire number of second year scientific stream classroom at Saadaoui Rachid secondary school in Zoui, Khenchela, Algeria. The analysis of learners' written discourse reveals that the first hypothesis is confirmed with one exception. The second hypothesis is confirmed.

List of Abbreviations

A	Answer to a question in the pretest or posttest
CD	Critical Discourse
CDA	Critical Discourse Analysis
CDS	Critical Discourse Studies
DS	Discourse Studies
EFL	English as a Foreign Language
ELF	English as a Lingua Franca
ENL	English as a Native Language
ESL	English as a Second Language
FL	Foreign Language
FL(s)	Foreign Languages
L1	First Language
L2	Second Language
NL	Native Language
SE 1	Secondary Education Year One
SE 2	Secondary Education Year Two
SL	Second Language
SLA	Second Language Acquisition
TL	Target Language

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Introduction

1. Research Background

In order to decipher the enigmatic nature of human language and how it is processed, linguistics, the scientific study of human language, has first focused on drawing rules about the linguistic level. Yet, when it comes to real-life situation, there is always something beyond the expectation, a non-said part that is encoded and decoded between interlocutors. It is only at this stage that language scholars recognize that the communicative interaction is beyond its surface. There was a necessary shift from considering the term ‘language’ towards that of ‘discourse’ or ‘language in use’ which assigns equal importance to contextual elements that contribute in shaping a given communicative message. Verbal, non-verbal, paralinguistic features, even silence sends a message in discourse.

Analyzing a stretch of discourse is meant to consider factors which are related to the interlocutors, their age, their social status, their background knowledge, their relationships, the spatiotemporal context... and many other categories (van Dijk, 2009). The complexity of these latter makes drawing a line between discourse and context a difficult task to achieve (Celce-Murcia & Olshtain, 2000). One suggested way to tackle the aforementioned complexity is to claim that at a given communicative situation, an interlocutor enacts simultaneously different social identities

We all are simultaneously participants in multiple discourse systems; none of us is fully defined by our participation in any single one. One is simultaneously a son or a daughter, a father or a mother, a member of a particular company, a member of a particular generation, and so forth in an indefinite number of discourse systems. (Scollon, Scollon, & Jones, 2012, p. 273)

Put another way, each stretch of discourse can be contextualized within a network of discourses (Gee, 1999) or discourse systems (Scollon et al., 2012) each of which is based on a given social category and reflects a given ideology (Scollon et al., 2012; van Dijk, 2011; Wetherell, 1996). On the other hand, since human beings do share some social categories, like that of gender, for instance, they are expected to share certain discourses with people whom they have never met. In addition, the ideologies set behind discourses within which interlocutors are social members do not always co-exist harmoniously (van Dijk, 1998), neither do interlocutors take them on an equal footing (Littlejohn & Foss, 2008).

Ethnicity which evokes ethnic discourse is another social category which is not easy to define (Bloor & Bloor, 2013; Yang, 2000). Apparently, this is due to three main reasons. First, it is a term that is usually confused, sometimes used interchangeably, with those of race and culture (Frey & Cissna, 2009; James & James, 2012; Nicotera, Clinkscales, & Walker, 2003). The second reason which is related to the first is the overall character of ethnicity towards those social categories which define an ethnic group (Gausset, 2010; Peoples & Bailey, 2014; Smith, 2003; Yang, 2000). In other words, each ethnic group chooses the social category(ies) of its ethnic identity. At last, assigning a discursive nature not only to discourse but also to the different social identities it enacts does not seem helpful for those who seek to define an ethnic identity (Hall, 2000; Wodak, de Cillia, Reisigl, & Liebhart, 2009). However, the noticeable role played by ethnicity especially in intercultural communication has necessitated putting this latter under an analytical scrutiny (Collins & Solomos, 2010; Fong, 2008; Patel, Li, & Sooknanan, 2011).

Each one of us is simultaneously a member of different discourses. Each of these discourses is based on a set of *belief systems* that are called ideology (Scollon et al., 2012). This latter's existence is conditioned by the existence of two other factors: a social group and an opposition (van Dijk, 1998). Put another way, ideologies are not individual but social. Yet, it is important to

understand that the term '*social group*' transcends geographical boundaries (van Dijk, 1998) the same way '*discourse*' does. As for the second condition, we call a system of belief an ideology only if it exists in opposition with other beliefs, that is, only if it traces a distinctive line between in-group membership 'self' and out-group membership 'other' (van Dijk, 1998, 2011; Wodak & Meyer, 2015). Apparently, as it is claimed that each interlocutor belongs to different discourses, it is expected that he/she demonstrates different layers of 'self', as well as expressed or implied layers of 'other', depending on the enacted discourse. As a consequence, we expect opposition to arise between discourses within and outside geographical boundaries. One of these oppositions claimed to be the result of a lack of intercultural sensitivity can arise when the interlocutors demonstrate different ethnic belongings (Samovar, Porter, McDaniel, & Roy, 2012; Yang, 2000).

2. Statement of the Problem

One of the contexts that are claimed to trigger conflict between ethnic discourses is that of foreign language classroom (Byram, 1989; Hornberger & McKay, 2010). As a secondary school teacher of English language in Algeria, I have noticed such conflict between ethnic self and ethnic other in EFL learners' discourse. FL learners are exposed to a foreign discourse, a part of which reflects an ethnic identity that is different from their own. Of course, a foreign discourse can as well trigger other identities which are based on different ideologies that a FL learner might or might not share with the target group. In the current study, we intend to focus on ethnicity as a broad social category that allows interlocutors who might not for instance share generational, gendered, or professional discourses, to be grouped within the same ethnic discourse (Aalen, 2011; Insoll, 2007; Lavalette & Pratt, 1997; Peoples & Bailey, 2014).

It is based on their shared ethnic ideology that EFL learners in Algeria, reflecting somehow a shared ethnic group, display a positive attitude towards each other as an 'ethnic self' as well as a negative attitude towards English discourse as an 'ethnic other' (Ellis, 1994; Fenner & Newby,

2006; van Dijk, 1984). This takes place as this study transcends all sorts of variability between EFL learners' sub-ethnic identities in the Algerian context to focus on a global shared ethnic identity. In short, EFL learners are supposed to achieve both linguistic and cultural proficiency in English language. However, with the absence of intercultural sensitivity, ethnicity evokes a sense of ethnocentrism, that is, an attitude to view the world only by reference to EFL learners' ethnic identity. This results in stereotypes and prejudice against Englishness which hinder intercultural communication and by consequence English language learning (Hinkel, 2011; Jackson, 2012; Pearson-Evans & Leahy, 2007; Stefanidou, 2008).

3. Rationale for the Study

As human beings, we tend to feel at ease with what is familiar to us, and fear and mostly avoid what is foreign (van Leeuwen, 2008). In a foreign language learning context, students are exposed to a foreign discourse, a part of which reflects another ethnic identity, another world view, that is, another criterion of how things should be seen and considered. In other words, when learning a foreign language ceases to be another nomination of the same notion, FL learners might feel frustrated. In short, exposing EFL learners to a foreign ethnic discourse without balancing this former with a certain level of intercultural sensitivity would trigger ethnocentric attitude towards foreign ethnicity (Chen, 2010).

4. Review of the Literature

A great deal of literature states that the term 'ethnicity' has historically been used interchangeably with those of race and culture (Jackson, 1999; Robins, Fraley, & Krueger, 2007; Tseng, 2001). Recently, an important number of scholars tend to replace the term 'race' by that of 'ethnicity' which they claim less confusing (Bee & Neo, 2014; Bloor & Bloor, 2013; Gracia, 2007). Other researchers have preferred, at least for analytical reasons, to put each term in a

corner (e.g., Frey & Cissna, 2009; Houghton, Furumura, Lebedko, & Song, 2014; Meece & Eccles, 2010; Sadri & Flammia, 2011). However, a general overview of literature states that agreed-upon distinctive lines between the above three terms are still too ambitious.

In 1980's and with the advent of critical discourse analysis (CDA), questions over the conceptualization of culture, ethnicity, and race considered as social categories enacted in everyday discourse continue to raise, especially as they are claimed to exert power behind in-group/out-group distinction (van Dijk, 1998). This takes place with the existence of some critical discourse analysts, van Dijk (1998) for instance, who uses the adjectives *ethnic* and *racial* interchangeably, a matter which might be explained by two related factors: assigning a discursal nature to the concept 'race' which is used to be restricted to biological and physical attributions (Bloor & Bloor, 2013), as well as considering, in some cases, this former as the ultimate social category behind ethnic identity. For the term culture, it usually refers to a broad social category that encloses different ethnic groups. According to van Dijk (1998), it is thanks to their shared cultural knowledge that different ethnic groups displaying distinct ideologies are able to communicate.

On the other hand, as foreign language pedagogy has recently admitted the intimate relation between language and culture/context (Curdt-Christiansen & Weninger, 2015; Farr & Murray, 2016; Kramsch, 1993), scholars and practitioners are found in confront with a great deal of social categories in relation to that of 'culture'. Ethnicity, usually under the label of *foreign culture*, has been the focus of many foreign language studies whose main rationale was potential cross-cultural conflict between opposed ethnic discourses (e.g., Byram, 1989). Moreover, with the advent of discourse analysis, much of SLA research has been illuminated by findings from different discourse studies in an attempt to handle the discursive nature of such social phenomena embedded in everyday language in use (Berns, 2010; Larsen-Freeman & Long, 2014).

5. Research Questions

The questions that the current study aims at answering are:

- 1- Would increasing EFL learners' intercultural sensitivity give rise to ethnorelative discourse?
- 2- Would ethnorelative ideology legitimate ethnic other ideological meaning?

6. Hypotheses

In the current study, we set up two main hypotheses:

- 1- We hypothesize that by enhancing intercultural sensitivity, EFL learners would display an ethnorelative discourse towards ethnic other.
- 2- EFL learners' ethnorelative ideology would legitimate ethnic other's non-ideological meaning.

7. The Design, Methods and Procedures

The current study aims at investigating the phenomenon of ethnocentrism in the context of EFL classroom discourse. It is carried out hypothesizing that enhancing EFL learners' intercultural sensitivity shifts their ethnocentric ideology to an ethnorelative one. It also checks whether ethnorelative ideology legitimates ethnic other's non-ideological meaning.

Research Design

As this study takes place within the realm of discourse analysis, it draws its basic theoretical conceptualization from this former, with a specific focus on critical discourse analysis. For the research methodology, it is a combination of van Dijk's Ideological Discourse Analysis (van Dijk, 2000) and van Leeuwen's model of (De) Legitimation (van Leeuwen, 2008). For the first

hypothesis, we decide to carry out a one-group pretest-posttest pre-experimental design. The content of the pretest and posttest is determined by the results obtained from needs analysis questionnaire. To check the hypothesis, the experimental group receives an intercultural course. The analysis of subjects' pretest and posttest written discourse checks whether subjects' ideology shifts from ethnocentrism to ethnorelativism. For the second hypothesis, we adopt a descriptive study to check whether ethnorelative ideology would legitimate ethnic other's non-ideological meaning.

Participants

The sample of this study is selected using a non-probability sampling technique, exactly a purposive sampling. The experimental group is represented by an entire number of a second year scientific stream classroom at Saadaoui Rachid secondary school. The choice of this sample took place with a consideration of the following factors:

- 1- The current study is based on a set of categorical variables: ethnicity, ethnocentrism, ethnorelativism, and intercultural sensitivity, the control of which cannot take place if EFL learners' exposure to ethnic otherness is not controlled, at least in classroom context. That is, in literary streams, EFL learners' exposure to ethnic otherness is larger than that of scientific stream if we consider exposure to ethnic otherness in terms of time devoted to FL(s) teaching as well as the number of foreign languages taught. Studies like those carried out by Dong, Day, and Collaco (2008), and Ying (2009) on USA subjects as well as that carried out by Dumessa and Godesso (2014) on students of college of Social Sciences and Law at Jimma University, Oromiya, Ethiopia claim that exposure to foreignness correlates negatively with ethnocentrism.
- 2- For our choice of EFL learners' level, we do not opt for first or third year students so as to restrict variables which, besides English ethnic discourse, might cause learners' anxiety.

These variables might, for instance, include being found in a new school (first year students), or expecting a final examination (third year classes).

Data Collection

The collected data represents subjects' written discourse as responses to pretest and posttest. In addition, a pilot study was carried out to check the feasibility of the study. This includes pretest and posttest submitted to EFL learners other than the ones participating in the study. Furthermore, a needs analysis questionnaire was addressed to EFL learners meant to draw a sketch about their ethnic ideology in relation to English ethnic other.

Data Analysis

EFL learners' written discourse has been analysed using van Dijk's (2000) model of Ideological Discourse Analysis, and van Leeuwen's Model (2008) of (De) Legitimation. The choice of van Dijk's model seems appropriate for this study as it reflects a three-fold theoretical conceptualization that brings into picture social, cognitive, as well as discursive dimensions of the concept 'ideology'. Van Leeuwen's Model (2008) of (De) Legitimation which shares such tripartite contextualization is important for two reasons. From one part, it allows to set some form of triangulation. From the other part, it checks how ethnic self is legitimated and how ethnic other is (de)legitimated. At last pre and posttest results are analysed and compared, and the aforementioned hypotheses are either confirmed or refuted.

8. Limitation of the Study

As it was already mentioned, the variables upon which this study is set are tackled under the label of a categorical class. As a matter of fact, this is a decision we have taken being encouraged by the claim that the nature of ideology which is the focus of the current study is social, that is, it

is shared by all social members in spite of having different individual representations. Accordingly, a further analysis would show that ethnicity, ethnocentrism, ethnorelativism as well as intercultural sensitivity take place within intervals that differ from one individual to another. This, of course, does not contradict with the above conceptualization of ideology if we base our claim on a discourse analysis perspective that defines ideologies as discursively constituted and constitutive (van Dijk, 1998). Put another way, although members of a given social group might share the same ethnic ideology, for instance, they would possibly show different degrees of ethnocentrism. They would also respond to intercultural sensitivity differently. Hence the shift from ethnocentrism to ethnorelativism would take place under conditions that differ from one individual to another. In short, although ideology is social, individuals are not identical.

In addition, having a malleable nature that depends on malleable social categories (e.g., language, religion, race, etc.), ethnicity is far to claim for a fixed posture (Baker & Ellece, 2011). Say it differently; ethnic social attributions of which some group members might not be aware differ in number and nature. Then the question to be asked is how do we come to judge some social categories to be the ones behind an ethnic identity? Moreover, as each individual is claimed to belong simultaneously to different ethnic identities, then another raised question is how do we know what ethnic identity is taking place in a given ethnic discourse conflict?

On the other hand, exposure to otherness which is a motor factor in this study cannot be controlled, at least outside the classroom, let alone being an English otherness which becomes a world-wide availability. As a result, we claim that due to this uncontrolled exposure, we are afraid we should reconsider our consideration of what could be a *foreign* discourse. One might even question the validity of such research if an exposure to Englishness would render it less foreign. However, being a non-foreign discourse does not ensure a legitimating status. The last limiting factor is related to the aforementioned 'foreignness'. A careful analysis of this category

would reveal two different possible conceptualizations: foreignness as a result of ignorance, as well as foreignness as a result of delegitimizing the ‘other’.

9. Significance of the Study

The current study is considered significant for different reasons. Unfortunately, most of these reasons are directed towards asking questions, rather than answering them. First, it raises questions over what could be an ethnic identity, as well as how different ethnic identities co-exist within the same individual. That is to say, if ethnicity has been first thought of in an attempt to avoid the confusing term ‘race’, this study claims that this former is never less confusing. Furthermore, many intercultural studies tend to focus on the term intercultural within its broad sense, that is, as a contact between cultures. This tendency can be criticized for neglecting two important claims: First, culture might contain an ideological part that possibly hinders communication. However, it also includes a non-ideological part that represents no barrier to intercultural communication. So, distinctions must be drawn concerning this point. On the other hand, since post-modernism adopts the notion of discourse systems (Scollon et al., 2012) and Gee’s Capital (D) Discourse which defines culture as discourses (Kramsch, 2013; Pennycook, 2014; Risager, 2006a, 2007), it becomes important then to carry studies that focus on encounters between discourses.

Next, rather than focusing on a synchronic analysis of a given stretch of discourse, the current study seems significant as it tackles a potential shift in discursive practices and structures. As such, since ideologies are defined as *system beliefs* that are hard to change, then this study questions how accurate are those who claim for a shift from an ethnocentric ideology to an ethnorelative one? This last point might as well call for a potential comparative study of ideologies. At last, if legitimation is a social function of ideology, then, what sort of legitimation

is taking place when adopting an ethnorelative ideology? Is it legitimating self and other? Isn't it a contradictory claim? Is it a question of different *kinds* or different *levels* of legitimation?

10. The Structure of the Thesis

The present thesis includes five chapters presented as follows:

Chapter One: Discourse Analysis; Giving Life to Language and Culture. This chapter contextualizes this study within the field of discourse analysis, and more specifically critical discourse analysis that questions the relation between language and power. Language, culture, ethnicity, and other related social constructs are then defined within a discursive conceptualization.

Chapter Two: Discourse Analysis as Theory and Method. In this chapter, we deal with the main claims of critical discourse analysis which has been adopted as both a theoretical framework as well as a research methodology in the current research. As such, two main frameworks which are claimed to share a sociocognitive perspective to discourse are discussed. This includes: van Dijk's Sociocognitive Approach, and van Leeuwen's Model (2008) of (De) Legitimation. Terms such as ideology, power, (de)legitimation and others, claimed to be the basis of CDA, are also examined.

Chapter Three: The Place of Ethnicity in Foreign Language Education. In this chapter, we tackle the shift in FL methodology by reference to integrating the cultural component. As it is claimed, this takes place regarding mainly two factors: What is culture? And what relation does this latter have with language? Then, we shed light on the status, finalities, and current methodology related to English language in the Algerian secondary school.

Chapter Four: Needs Analysis and Intercultural Course Design. This chapter represents the first chapter in the practical part of the thesis. In this chapter, we discuss the content and

planning of the adopted course. For doing so, we first examine the context where the experiment takes place. A part of this context is decided relying on needs analysis questionnaire results. These former are then integrated along subjects' intended syllabus and Byram's five savoirs to claim for a version of intercultural course design.

Chapter Five: Data Analysis, Pedagogical Implications and Recommendations. This chapter is the last chapter in the thesis. As its title implies, it analyses pretest and posttest data. The results obtained from such analysis are used to confirm or disconfirm the research hypotheses. At last, relying on the conclusion drawn from the experimental study as well as referring to the theoretical conceptualization adopted in this thesis, this chapter ends with some pedagogical implications and recommendations. It also suggests some further research.

Chapter One: Discourse Analysis; Giving Life to Language and Culture

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Chapter One: Discourse Analysis; Giving Life to Language and Culture

Introduction

Within the scope of this chapter, language, culture, and their interface are contextualized within discourse studies. Our interest in drawing such conceptualization comes from the fact that understanding such concepts within traditional static view does not suit the discursive conceptualization adopted in this research and that is fundamental to draw implications for discourse-based language pedagogy. In other words, this chapter tackles language from a critical discourse analysis perspective which brings into picture a reconsideration of what, how, and why to teach language. In doing so, relations of meaning making process that language as *discourse* comes to interweave with culture are discussed, and categories of first language, second language, as well as foreign language are to be revised by reference to discourse-based language pedagogy.

1.1 Theoretical Background

In the late 1960's and through 1970's, discourse analysis as an interdisciplinary approach that focuses on language in use rather than on language in isolation has seen light (Celce-Murcia & Olshtain, 2000). One of the major evolutions brought by discourse analysis is a shift of meaning from a static entity to a dynamic, relational, situated and relative one (Aritz & Walker, 2012; Brown & Yule, 1983; Celce-Murcia & Olshtain, 2000; Chouliaraki & Fairclough, 1999; Gee, 1999). In addition, being based on a social constructivist view of reality, analyzing discourse has to consider meaning as a constructed entity "on the spot" (Gee, 1999, p. 47) rather than an already existing one; "Social constructionism denies that our knowledge is a direct perception of reality. Instead, as a culture or society we construct our own versions of reality between us" (Burr, 2015, p. 9).

As such, the relation between language and context (situation) is no longer considered in one direction. In other words, thanks to its “magical property” (Gee, 1999, p. 11), language both construes and is constructed by the situation, a matter that turns the relation between discourse and context from a monologic conception to a dialectical one (Fairclough, 1992; Halliday & Hasan, 1989; Linell, 2009; Rogers, 2011), questioning as well any claims for boundaries between both parts (Celce-Murcia & Olshtain, 2000) “Language has a magical property: when we speak or write, we design what we have to say to fit the situation in which we are communicating. But, at the same time, how we speak or write creates that very situation” (Gee, 2005, p. 10).

Put another way, in language theories the shift from structuralism to post-structuralism (Jørgensen & Phillips, 2012) has rebelled against the focus on structure only, opening the door to different sorts of textual and contextual elements, which all participate, whether directly or not, in creating a given meaning (Blommaert, 2005; Brown & Yule, 1983). This latter’s uniqueness comes from being the outcome of an interaction of discourse and context at a given moment and within a given space “...“concepts” or “meanings” are “jerry-rigged” on the spot in integral interaction with context” (Gee, 2005, p. 64).

Saying that would render analyzing a stretch of discourse a difficult task to which Schiffrin, Tannen, and Hamilton (2015) refer as ‘a curse of discourse’, that is, “the directions in which its meanings may fan out are limitless” (2015, p. 7). Yet, not all discursal and contextual elements are to be taken on the same footing as doing discourse analysis is a matter of focus on those elements which all work towards creating a given meaning, rather than another. Samuel Butler states:

Everything must be studied from the point of view of itself, as near as we can get to this, and from the point of view of its relations, as near as we can get to them. If we try to see

it absolutely in itself, unalloyed with relations, we shall find, by and by, that we have, as it were, whittled it away. If we try to see it in its relations to the bitter end, we shall find that there is no corner of the universe into which it does not enter. (as cited in Brown & Yule, 1983, p. x)

As a matter of fact, this great shift in conceptualization didn't come out of the blue. It can be traced back to the general exploration of the relationship between language and culture (Paulston, Kiesling, & Rangel, 2012). In 1952, the American structuralist and distributionist Zellig Harris, the first who has used the term 'discourse analysis' published an article under the same name in which he summed up doing discourse analysis in asking a dual question:

One can approach discourse analysis from two types of problems, which turn out to be related. The first is the problem of continuing descriptive linguistics beyond the limits of a single sentence at a time. The other is the question of correlating 'culture' and language (i.e. non-linguistic and linguistic behavior). (as cited in Monaghan, 2012, p. 23)

In spite of being a binary question, the second issue mentioned by Harris has been disregarded in discourse analysis till 1960's as most discourse analytical approaches centered their attention on developing a sort of text grammar, investigating as such only the first part of the question (Bayley, Cameron, & Lucas, 2013; Hart, 2011). Nevertheless, according to Renkema (2009), the relationship between language and culture is now a flourishing domain of research in discourse studies. It has also appealed to terms like: intertextuality, interdiscursivity, and social semiotics which could enclose the social, political, and historical context of language in use (Bayley et al., 2013). Furthermore, correlating language and culture is currently reflected in areas such as Critical Discourse Analysis (CDA), Conversation Analysis (Ca), Discourse and Institution (D&I) (Renkema, 2009). It also has a major influence in reshaping culture and language pedagogy (Celce-Murcia & Olshtain, 2000; McCarthy, 1991; Risager, 2006a).

1.2 Language and Culture: A Context-Bound Discourse

Language and culture are among those phenomena that confused scholars and researchers and pushed them to ask many questions, the answers of which didn't always seem to be agreed upon (Kohler, 2015; Nunan & Choi, 2010). Apparently, one reason behind the difficulty to discern strict definitions to both terms stems from the claim that language and culture proved to be related (Kramersch, 1998); though the nature and the degree of this relationship is not always straightforward (Cook, 2003; Fairclough, 2013; Fishman, 1991; Risager, 2006a). Another reason, which is related to the first, is the complexity to dissociate language and culture as both phenomena take part in all human activities “all human activities are linguistically and culturally mediated” (Hornberger & McKay, 2010, p. 455).

In spite of that, a great deal of literature has been written to seek answers to questions like: What is language? What is culture? Are they related? If yes, what sort of relationship? (Cook, 2003; Hinkel, 1999). Now, as we don't pretend to give definite answers to the above questions, we will simply present a general overview about major contributions and contributors. As such, we thought as many others have already done to deal with ‘language’ and ‘culture’ in terms of a continuum (Hymes, 1983; Kohler, 2015) which justifies the different angles from which both phenomena are seen in different perspectives and by different scholars. Hence, while the edges are reserved for general progresses seen by each phenomenon, the center of the continuum represents the evolution of their relationship. Our interest in language and culture phenomena comes from the claim that “language and culture are the core concepts upon which more elaborated theories of intercultural language teaching and learning rest” (Kohler, 2015, p. 17). Adding to that, considering discourse in its empirical meaning is not the result of a shift in language conceptualization only. Rather, it is the result of a threefold conceptualization shift

including: language, culture as well as their relationship (Gee cited in Rogers, 2011; Wetherell, Taylor, & Yates, 2001)

1.2.1 Language and Culture: From Codes to Social Semiotics

1.2.1.1 Language

The concept of ‘language’ has passed through two main stages within linguistics: structuralism and post-structuralism (Barker & Galasinski, 2001; Canepari, 2011; Lewis, 2002). Within the structuralist paradigm, language is considered as a code, a set of systematic rules which stand by their own (Jørgensen & Phillips, 2002). The analysis of language then takes place by considering its surface (the structure). Hence, meaning is structural that is, a related fixed property of structure far from considering any contextual elements related to the speaker, hearer or any other spatiotemporal factors “Language exists as an entity in its own right and is largely detached from its users” (Kohler, 2015, p. 18).

However, considering language in this way doesn’t seem adequate when different meanings are asserted to the same sentence (structurally speaking), said by two different people, or in two different places or times (Gee, 1999). According to Lewis (2002, p. 159), language within a structuralist view is “just another language gesture, just another *parole* or instance of language use”. As such, structuralism doesn’t handle the discursive nature of language which “is bound absolutely to its context of use, its moment of utterance” (Lewis, 2002, p. 159). Lewis also adds that “all efforts to form language into orderly patterns, categories, systems or *langue* merely corrupt the context in which the discourse is operating. Order, that is, is imposed by the structuralist and is not a characteristic of language itself” (Lewis, 2002, p. 159).

By contrast, a post-structuralist paradigm is associated with a social semiotic view of meaning-making as a social practice “Social semiotics...takes a poststructuralist approach in

emphasizing the social dimension of representation and consumption. Its aim is to uncover how meaning is generated, maintained, challenged or subverted” (Mikula, 2008, p. 181). Within this view, the function of language is studied not only at the surface structure but within its social dimension as well. Chouliaraki (2008, p. 674) explains that “relationships of meaning-making are not purely systemic, that is appertaining to the language structure itself, but also social - having their ‘conditions of possibility’ in the historical and political relationships in which they are embedded”.

Consequently, the concept of language or *text* has moved towards considering that of context (culture) especially after the cultural turn within linguistics in 1980’s. According to Hall (1997b, p. 222) “The ‘cultural turn’ is closely related to this new attitude towards language. For culture is nothing but the sum of the different classificatory systems and discursive formations, on which language draws in order to give meaning to things”. In short, the new conceptualization of meaning-making process has necessitated a shift towards the term *discourse* ‘language in use’ rather than *language* which usually implies treating language as an isolated set of grammatical structures (Brown & Yule, 1983; Scollon, 1998; Wetherell et al., 2001).

1.2.1.2 Culture

For a long time, anthropologists have questioned the nature of culture. The result of this enquiry has been a great shift in culture’s conceptualization from an isolated set of static facts to a socially constructed process (Claude & Weston, 2006; Ferraro & Andreatta, 2010). Initially, the concept of ‘culture’ can be traced back to the German cultural movement of the 18th century, the pioneers of which were J.G. von Herder and Wilhelm von Humboldt. At that time, the term ‘culture’ was associated with those of ‘language’, ‘nation’, and ‘country’ which all stand for a single national paradigm ‘US’ as opposed to a foreign one ‘THEM’. In fact, Humboldt has gone further in considering a strong version of linguistic relativity that relates language to thought

‘world viewing’ assuming by such a hierarchical classification between worldviews; thus, between the languages they are associated with.

Another turning point in understanding the term culture was related to Matthew Arnold’s *Culture and Anarchy* (1867). According to him, not all people have culture, that is, culture is the property of the elites whether in terms of societies or individuals. As a reaction to that, Edward Tylor wrote *Primitive Cultures* in 1870 to assign a holistic feature to culture, yet with a varying degree. That is to say, people can be arranged within an evolutionary continuum ranging from the least civilized to the most civilized ones. It was only during the beginning of the twentieth century that Franz Boas (1911), inspired by the German philosopher Johann Gottfried von Herder (1744-1803), appealed for Cultural Relativity, “a concept which holds that every culture is to be judged relative to its own standards, and not from the outside by people of another culture” (Cimino, 2003, p. 190).

After a long time of debate, culture has been proved an equally-assigned property of all mankind (Peck, 1996; Petrovic, 2012). However, what it exactly stands for is not yet agreed upon (Hall, 1997b; Katan, 2014). As such, it becomes one of the most controversial concepts in social sciences that has received a great deal of definitions which exceed the number of areas it relates to. One of these definitions that comes to be foundational in anthropology is that of Edward Tylor who defines culture as “that complex whole which includes, knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society” (1871, p. 1).

Although this definition offers a further understanding of the different flows that get into culture as well as its social nature, it does take into account neither its dynamic nor situated representations. This structural viewpoint of ‘culture’ considers it as a static code (a structure) whose meaning is an existing collective reality with fixed boundaries, “Culture comprises the

observable products and features associated with the group. There is no recognition in this view of cultures as internally diverse or subject to change” (Kohler, 2015, p. 20). Baker (2015, p. 53) adds that

viewing culture as a product, a thing, a container or a structure is problematic. It can easily result in overly-deterministic and essentialist portrayals of culture and cultural difference. It overlooks much of the negotiated, contested, changeable and situated nature of culture.

As a reaction, and drawing on the ‘linguistic turn’ in social theory which is often associated with poststructuralism and postmodernism, linguistic and non-linguistic phenomena are understood as interrelated. Views regarding culture have shifted from understanding culture as a product to understanding culture as constructed in discourse “The idea that knowledge is ‘constructed in discourse’ with humans’ apprehension of the world amounting to a mere figment induced by figures in language, arose out of the ‘linguistic turn’ and (post-) structuralism” (Cobley, 2016, p. 18). Apparently, the term culture as well has moved towards approaching that of language, that is, language in use or discourse. Kramersch (2013, p. 68) states that “In a postmodernist perspective, culture has become a discourse, that is, a social semiotic construction.” Worthy to mention, “cultures are not only national entities, but any group linked by common interests or history. For example, law school teachers and students enact specific social identities or ‘social positions’ in the Discourse of law school” (Gee as cited in Kramersch, 2013, p.64).

Kramersch also refers to Gee, Hull and Lankshear’s use of the word discourse as “ways of talking, listening, reading, writing, acting, interacting, believing, valuing, and using tools and objects, in particular settings and at specific times, so as to display or to recognize a particular social identity” (as cited in Kramersch, 2013, pp. 63-64). In fact to draw a difference between

language in use and meaning that signals social group membership, Gee refers to them as small ‘d’ discourse and capital (D) Discourse respectively.

In short, by adopting a social semiotic perspective to meaning-making process, the phenomena of language and culture are understood as discourses or social practices (Kramsch, 2006, 2012; Pierre-Arranz, 2013). Accordingly, terms like ‘discourse’, ‘language-in-use’ or small ‘d’ discourse are preferred to that of language (e.g., Gee, 1999, 2005; Mills, 2004; Pennycook, 1994; Storey, 20) and the term culture checks conceptualization in the sum of ‘social practices’, ‘Discourse’ (Gee, 1999; Kramsch, 2013), and ‘discourse’ (Risager, 2006a, 2007) all of which render account the dialectical relationship between linguistic and non-linguistic phenomena (Brock, Thomas, & Raby, 2012; Hall, 1980; Howard, 2011; Kutting, 2004; Lauriala, Rajala, Ruokamo, & Ylitapio-Mäntylä, 2011).

1.2.1.3 Discourse as the Center of Social Practices

Fairclough (2003) defines social practices as an articulation of action and interaction, social relations, persons (beliefs, attitudes, etc.), the material world and discourse (p. 25). He also adds that “The reason for centering the concept of ‘social practice’ is that it allows an oscillation between the perspective of social structure and the perspective of social action and agency” (2001b, p. 1). In addition, considering language and culture as social practices shows that the linguistic practice ‘discourse’ is the center of the rest of social practices (see Figure 1) (Fairclough, 2001b). According to Rogers (2003), investigating such relation between discourse and social practices is of interest to discourse analysts.

For Hall (1980), culture cannot be reduced to *practice*; rather it refers to those systems of meaning that “threaded through *all* social practices” (p. 22). However, if we consider the aforementioned claim which states no clear boundaries between a social practice and its context, it becomes hard to draw a distinction between a given social practice and its meaning. That is to

say, Hall’s claim that culture refers to the systems of meaning that resides in the interrelationship between social practices would include the very social practices as well. Moreover, Fairclough claims that every social practice includes: activities, subjects and their social relations, instruments, objects, time and place, forms of consciousness, values and discourse. He also states that these elements are dialectically related “That is to say, they are different elements but not discrete, fully separate, elements. There is a sense in which each ‘internalizes’ the others without being reducible to them” (Fairclough, 2001b, p. 1).

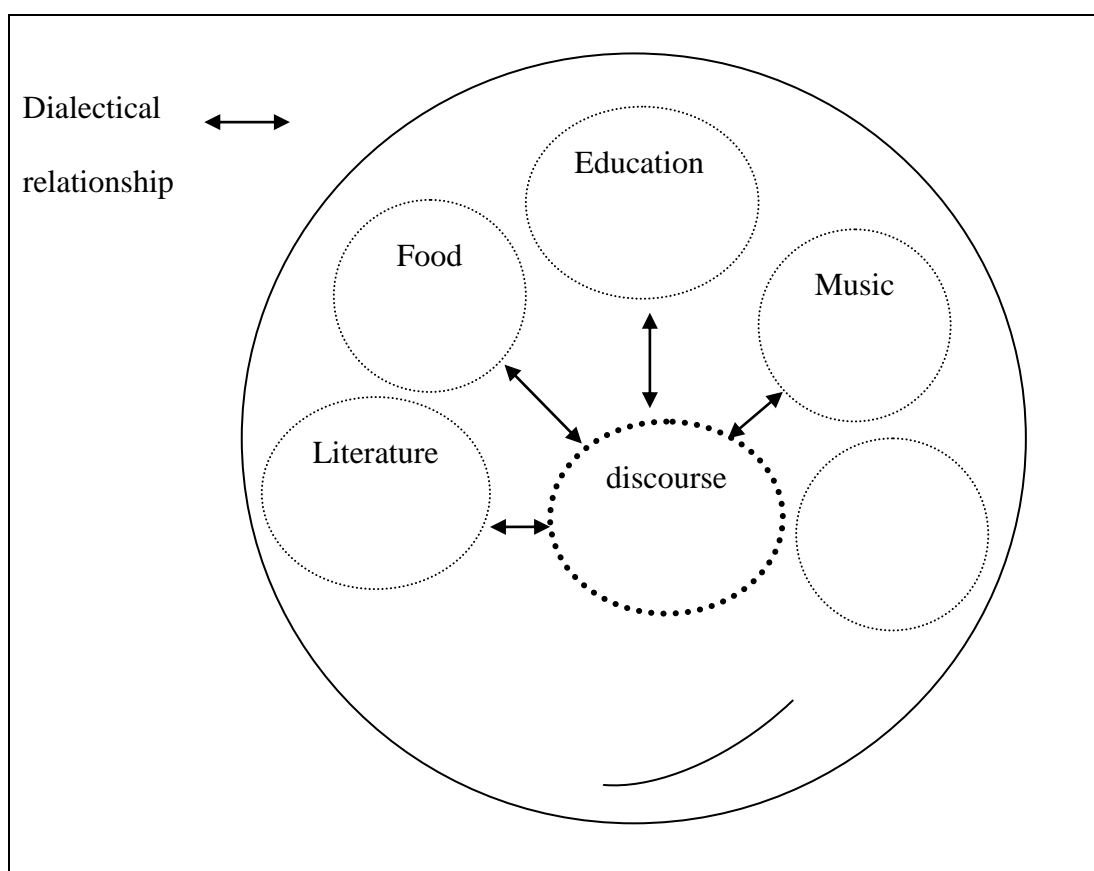


Figure 1: Discourse as the Center of Social Practices (Based on Fairclough 2001b)

1.2.1.4 Culture as Discourse

Although discourse analysts have shifted towards adopting the term discourse instead of that of language, the conceptualization they assigned to this former has not been identical. In other words, different scholars have used the term discourse to render different levels of meaning-

making process. However, all these conceptualizations draw on a basic one that Gee (1999) refers to as small 'd' discourse that is language-in-use or "how language is used "on site" to enact activities and identities" (p. 7).

Moreover, within a postmodernist paradigm, culture as well is understood as the sum of discourses or discourse communities that reflect affiliations within different social groups. These discourses draw on linguistic and non-linguistic phenomena (see Figure 2). In relation to that, Gee states that "activities and identities are rarely ever enacted through language alone... When "little d" discourse (language-in-use) is melded integrally with non-language "stuff" to enact specific identities and activities, then, I say that "big D" Discourses are involved" (1999, p. 7).

As such, within discourse studies another conceptualization assigned to culture is that of Gee's capital (D) Discourse:

a socially accepted association among ways of using language, of thinking, feeling, believing, valuing, and of acting that can be used to identify oneself as a member of a socially meaningful group or "social network," or to signal (that one is playing) a socially meaningful "role". (Gee, 1990, p. 143)

Kramsch adds that:

Culture as Discourse introduces the notion that every utterance is embedded in asymmetrical relations of power between communication partners, that culture in the form of language is embodied history, and that the meaning of this history is constantly renegotiated through language. (2010, p. 278)

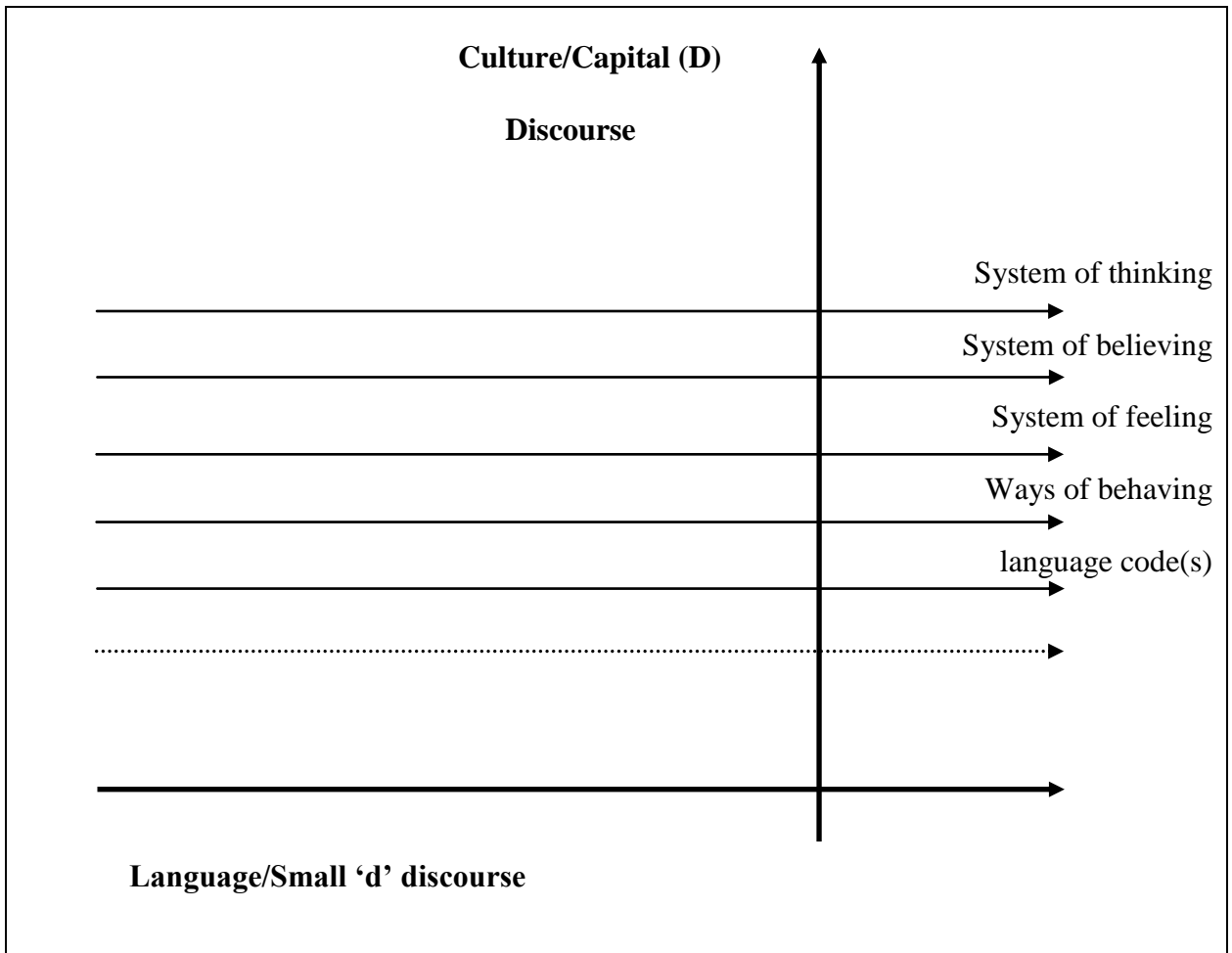


Figure 2: Small 'd' discourse Versus Capital 'D' Discourse (Based on Gee 1999)

In short, understanding the phenomena of language and culture from a social semiotic perspective (see Figure 3) entails the following (Jørgensen & Phillips, 2002):

- 1- A social constructionist view of meaning-making process, that is, meaning is socially constructed rather than a preexisting reality.
- 2- Meaning is fluid, dynamic, changing, and highly contextual.
- 3- A dialectical relationship between different systems of meaning. The term dialectical refers to the bi-directional influence between the different social practices; especially between discourse and the rest of social practices.

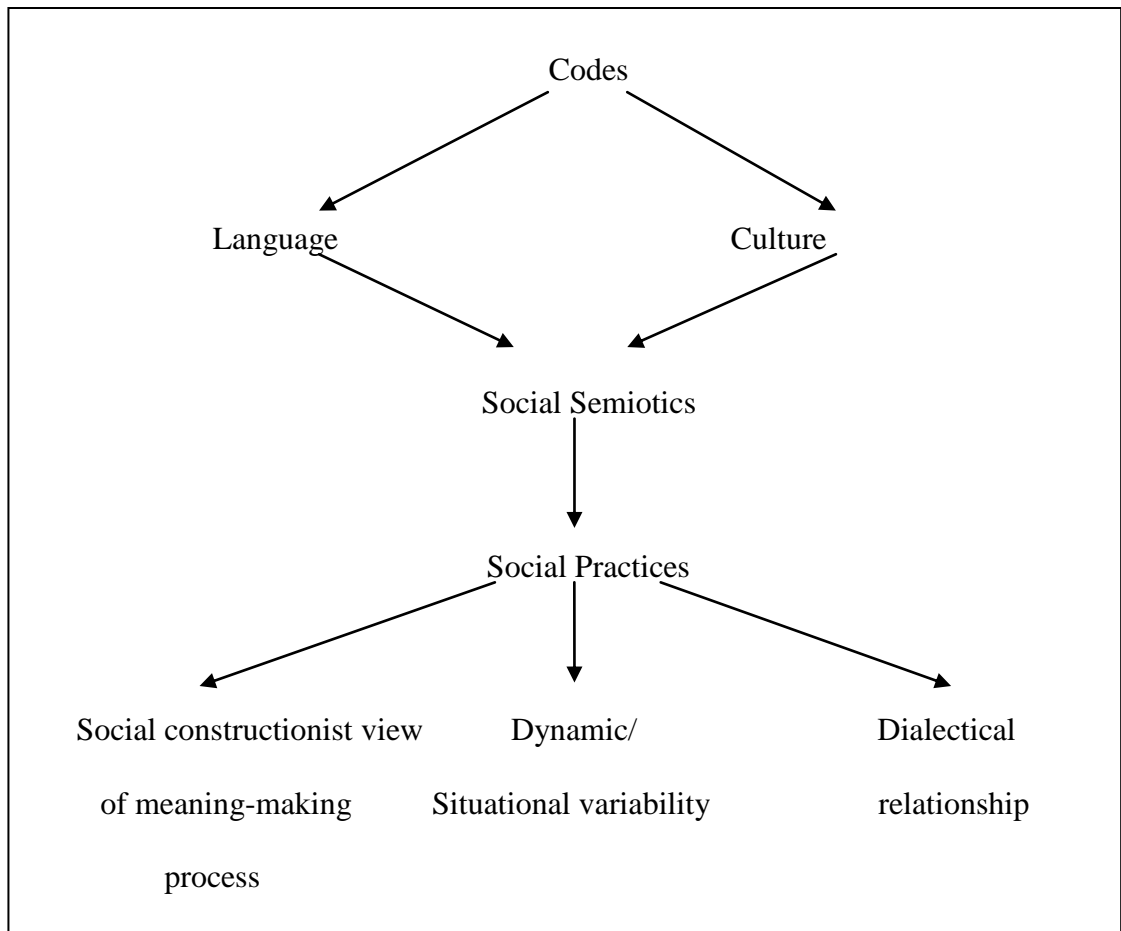


Figure 3: The Transition in the Conceptualization of Language and Culture
(Based on Jørgensen & Phillips, 2002)

1.2.2 Correlating Language and Culture

As mentioned above, one of the reasons behind the difficulty to assign fixed definitions to terms like ‘language’ and ‘culture’ is their relationship. Saying that would assume a sort of inseparability between both parts, an idea that has monopolized much theoretical literature for a long time since the German national paradigm. Yet, with a further careful analysis like that carried by Risager (2006a, 2007), and other studies carried within discourse analysis (Fairclough & Wodak, 1997; Halliday, 1973, 1985; van Dijk, 1998; Widdowson, 1996), one would find that the relationship between language and culture can be handled reservedly within both positions: separability and inseparability. These positions are to be studied under two major headings:

culture-bound language and context-bound discourse that correspond respectively to conceptualizing language and culture as codes and social practices.

1.2.2.1 Culture-Bound Language

Within this perspective which considers language and culture as codes, that is, static fixed entities, language and culture are inseparable. This usually entails that language reflects culture and culture encompasses language (see Figure 4). Drawing on this conceptualization, a wide number of hyphenated terms such as ‘culture-in-language’, ‘language-and-culture’, and ‘culture-bound language’ have claimed for the inseparability of language and culture. All of which state that “The very nature of language forbids the separation of language from culture” (Doyé, 1996, p. 105). Accordingly, this view reflects a national paradigm which associates language, culture, land and other possible categories like those of race and history in a single universe that is claimed to be identical, homogeneous, and unchangeable (Risager, 2006a, 2007). Hence, it is usual to hear expressions like: English language, English culture, English history, etc.

In short, before the emergence of discourse studies, scholars tend to classify languages and cultures within pair dichotomies. No serious consideration of possible interaction, dialogism, or exchange took place in spite of the existence of those who claim for a universal grammar. Language-culture inseparability is usually explained through the traditional Linguistic Relativity which “is the claim, associated especially with the names of Humboldt, Sapir, and Whorf, that culture, through language, affects the way in which we think, and especially our classification of the experienced world” (Gumperz & Levinson, 1996, p. i).

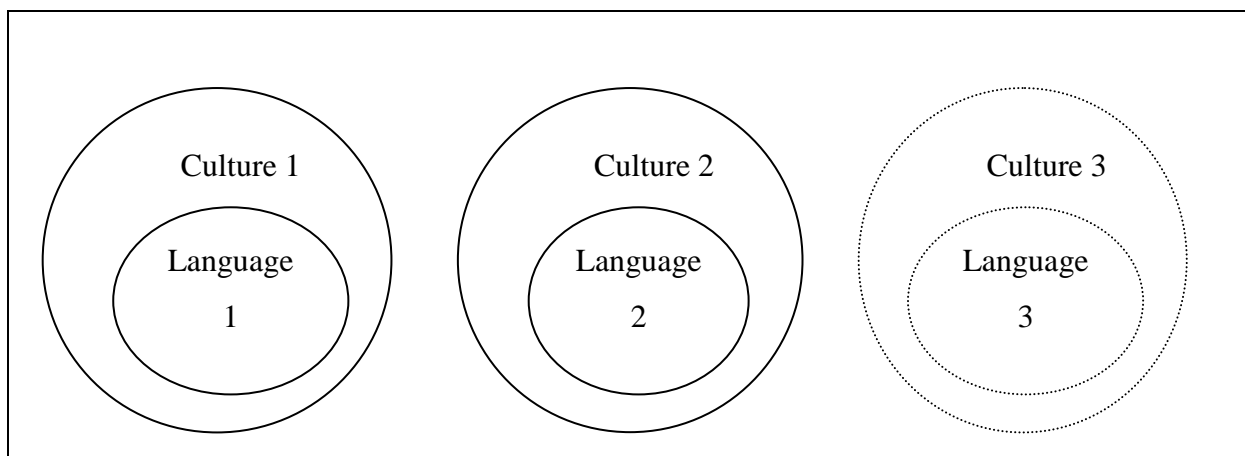


Figure 4: Culture-Bound Language (Based on Doyé, 1996 cited in Risager, 2006a)

1.2.2.2 Context-Bound Discourse

With the emergence of discourse studies, not only has the conceptualization of language and culture shifted to suit the new discursal nature, but that of their relationship as well (see Figure 5). In general, analyzing such relationship comes to consider especially an inseparable position. Ho-min Sohn states:

The intimate connection between language and culture derives from the fact that language is the primary vehicle for expressing cultural perspectives as well as products and for participating in social practices and interactions, and that all aspects of culture, including all walks of life, are inextricably woven into the language of those who live in the culture. (2006, p. 3)

However, this inseparability shouldn't be considered within traditional one-to-one pair dichotomies as meaning is a constructed entity on the spot which comes to existence as a result of a renewable encounter between a given linguistic practice and a cultural one. In other words, as opposed to the traditional culture-bound language paradigm which states meaning to be foreseen, context-bound discourse claims that the meaning of a stretch of discourse is highly

contextual. Moreover, as there exist no two identical contexts, meaning is never identical in spite of the existence of a part that reflects a preexisting entity (Doll, 1993; Kramsch, 1995).

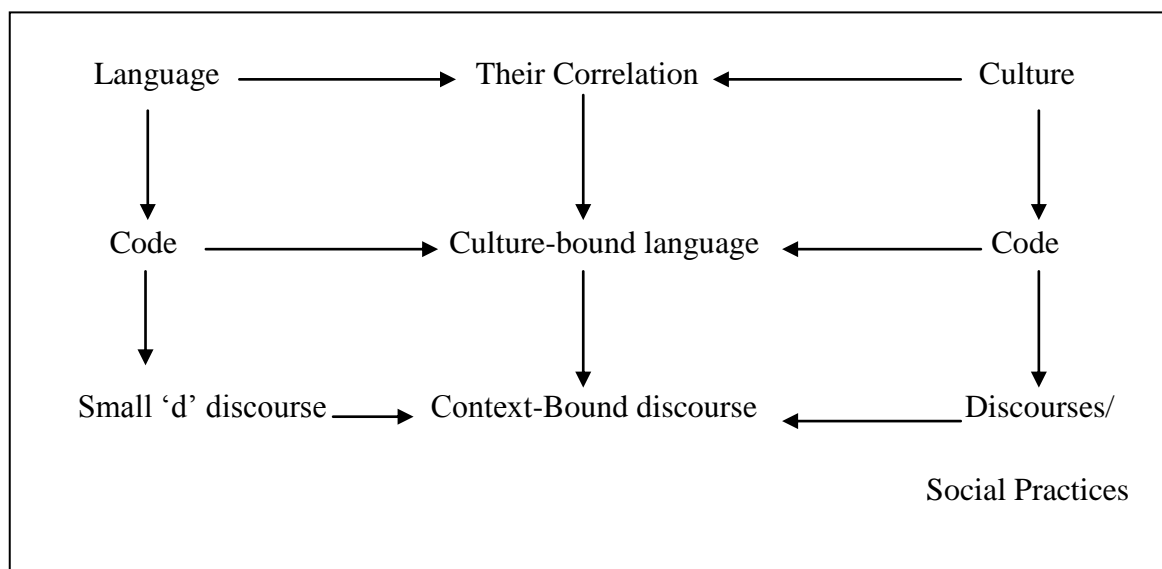


Figure 5: The Transition in the Conceptualization of Language-Culture Correlation (Based on Based on Doyé, 1996 cited in Risager, 2006a; Gee, 1999; Kramsch, 2011)

Accordingly, adopting a discursal view of meaning making process necessitates a reconsideration of the whole language learning operation. As such, factors related to: How much is the interlocutor familiar with the target language/culture? Is it a taught language/culture or naturally acquired? Are all cultural components taken on the same footing? are renegotiated from a discourse analysis perspective. However, before engaging in a detailed analysis of the aforementioned factors, it is important to tackle an interesting model of language-culture relationship, which is that of Risager (2006a, 2007).

1.2.2.2.1 Risager’s Model of Language-Culture Relationship

One of the most interesting analytical works about the relationship between language and culture was that of Risager (2006a, 2007). In her book *Language and Culture Pedagogy: From a*

National to a Transnational Paradigm (2007), she states that the relationship between language and culture can be viewed from two different levels: the generic level and the differential one (see Figure 6). Within the generic level, language and culture are taken to be inseparable human phenomena. At this level, “it makes no sense to say that language and culture can be separated. Human culture always includes language, and human language cannot be conceived without culture” (Risager, 2006a, p. 4).

At the differential level, the question of language-culture relation concerns different languages with different cultures, where language and culture can be separable or inseparable depending on the adopted point of view.

In the differential sense, we are dealing with various languages and various cultural phenomena. We are dealing with specific forms of linguistic practice, such as ‘whole’ languages, language varieties, registers and loan words, as well as with specific forms of cultural practice. (Risager, 2006a, p. 4)

From the sociological point of view, it can be confirmed that language (linguistic practice) and/or culture (cultural practice) spread *via* social networks. In other words, thanks to phenomena like multiculturalism, multilingualism and especially globalization, it becomes possible for languages and cultures to experience disconnection and reconnection processes (Risager, 1999).

From the psychological point of view, language and culture cannot be separated as the linguistic resources are always developed in parallel with cultural ones in the individual mind. Risager adds that the idea of an intimate relationship between language and culture refers to language only in its function as a first language (Risager, 2012). Contexts like those of second language, foreign language, and language as lingua franca belong to the differential level, that is, all sorts of language learning is a form of language and/or culture spread (Risager, 2007).

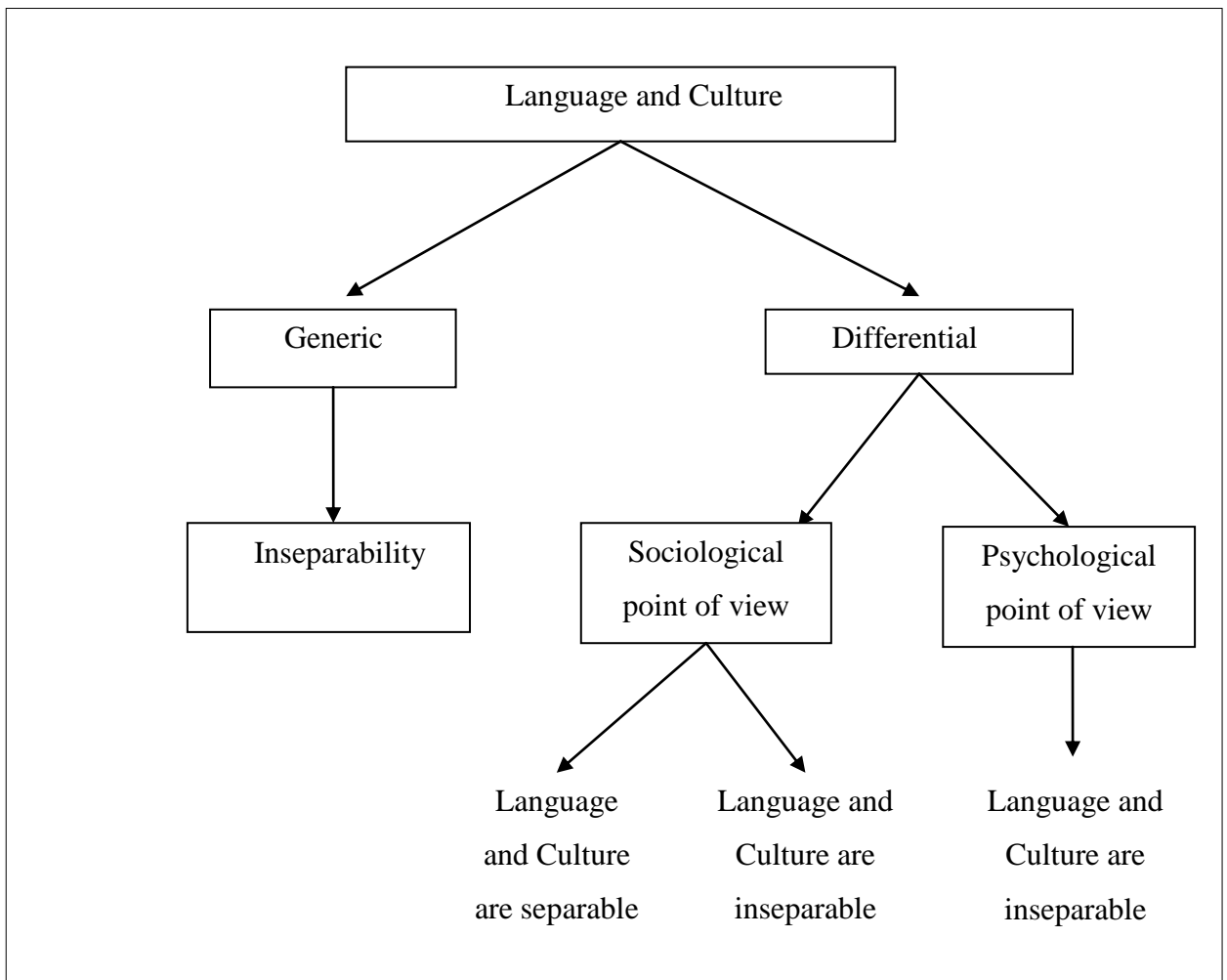


Figure 6: Risager’s Model of Language-Culture Relationship (Based on Risager, 2006, 2007)

1.2.2.2.2 A Discourse-Based Model of Language-Culture Relationship

Within an accumulated work that is based mainly on works of van Dijk (1998) and Risager (2006a, 2007), we sketch a new conceptual ground that contextualizes language pedagogy within discourse studies. This would, hopefully, orient language policy makers towards improving foreign language learning process.

1.2.2.2.1 Language Status: A Discourse Analysis Framework

Traditionally speaking, the status of a language falls under one of the following categories: native language (L1), second language (L2), or foreign language (FL). By projecting these categories within a discourse analysis frame we find the following:

- First, in the context of first language (see Figure 7), the subject's exposure to L1 discourse and social practices takes place simultaneously. As an infant, he/she comes to internalize the different social practices, including that of language in use, not only as systems of meaning but as action and interaction as well. "Children acquire their first languages (native languages) "effortlessly" through social interaction within their communities, without direct instruction" (Gee, 1996, p. 272). In addition, as he/she learns to situate language in use to fit given situations, the subject is naturally introduced to functions of agency and dynamicity: "The child's language acquisition is not a purely cognitive process but rather a dialogical phenomenon. From the very first moment, the child plays an active role in the communication with the primary caregivers" (Bruner as cited in van Nijnatten, 2013, p. 23)

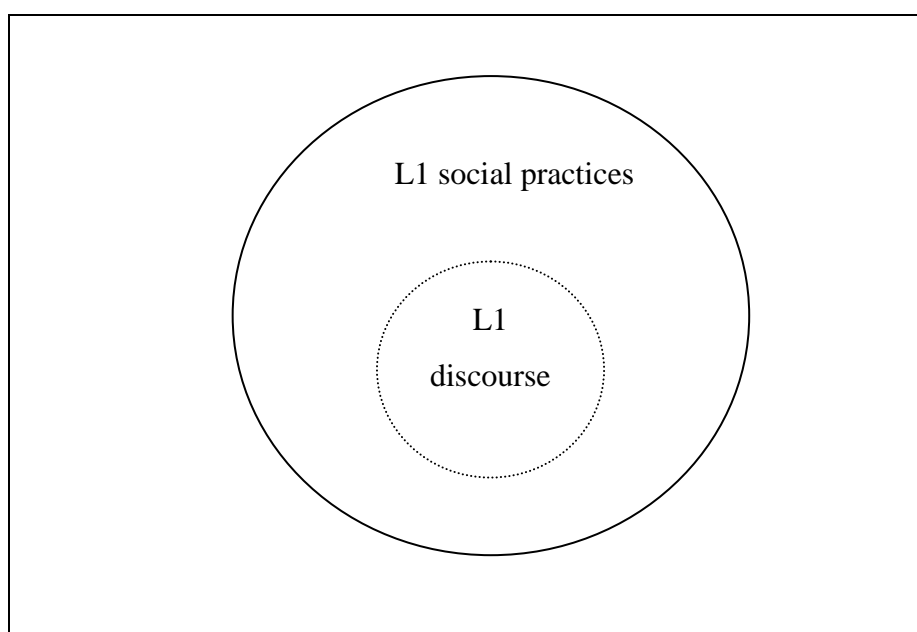


Figure 7: First Language Context (Based on Fairclough, 2001b)

- Second, although there exists a good deal of literature where expressions of second language and foreign language are used interchangeably (see, e.g., Bielak & Pawlak, 2013; Catalan, 2013; Rast, 2008; Valdes, 1986), within a discourse analysis context, we intend to deal with each one by itself as they show different degrees of exposure to otherness (Ellis, 1997). In a second language instructional setting (see Figure 8), the subject is exposed simultaneously to L1 discourse and social practices as well as a part of L2 discourse and social practices. Primacy then is assigned to L1 over L2 that is due to distinctions in the amount and quality of exposure as well as the contexts of use of each discourse (Hall & Verplaetse, 2000)

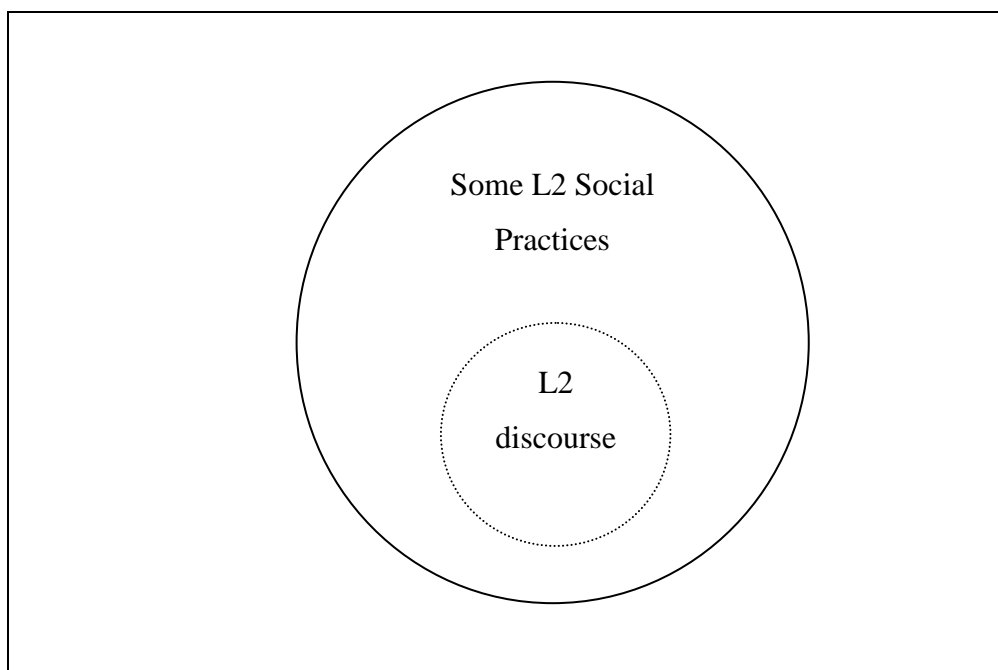


Figure 8: Second Language Context (Based on Hall & Verplaetse, 2000)

- At last, in a foreign language instructional context (see Figure 9), the subject is exposed to a foreign discourse that implies a scarce exposure to the rest of social practices (Robinson, 2013). Of course, as meaning of a stretch of discourse admits to multilayeredness (referring to Blommaert's layered simultaneity (2005)), implicature and supposition (Brown and Yule, 1983), FL discourse can imply a meaning part that is related to the rest of social practices

though it is not literally said. Teaching English in the Algerian secondary school is referred to within this category of foreign language learning. However, being a global language, the consideration of English as a foreign language becomes questionable (see Chapter Three).

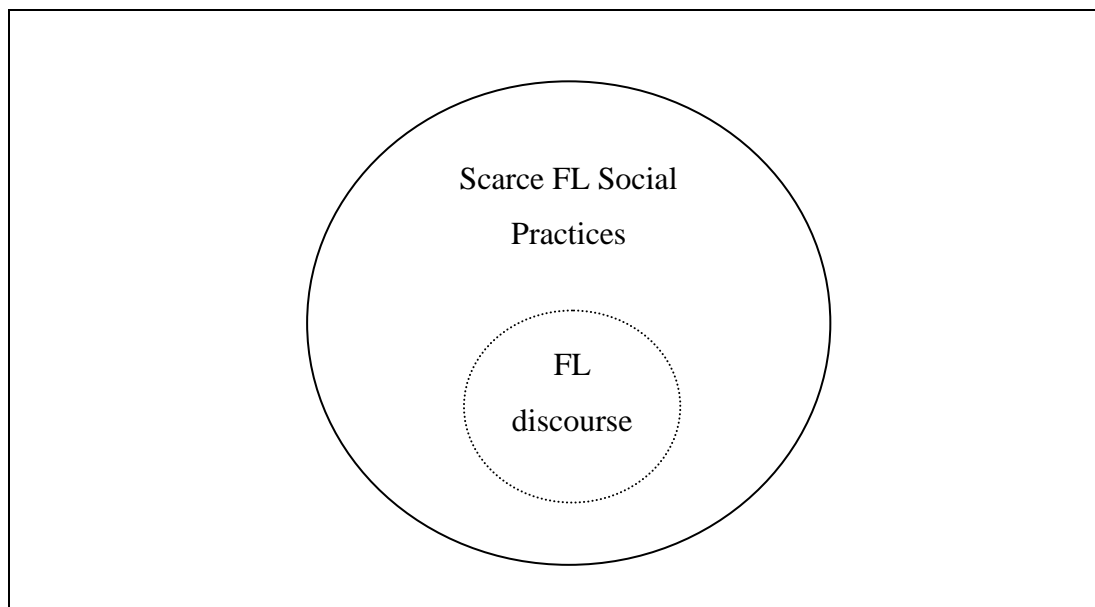


Figure 9: Foreign Language Context (Based on Hall & Verplaetse, 2000)

Now, the question to be asked is what makes a difference if discourse meaning can be expressed or implied with or without the existence of the rest of social practices? In fact, situations are not identical. In case of L1, discourse and the rest of social practices exist within the same fusion that rarely questions borders between form and meaning. In a second language instructional context, L2 discourse and related social practices take place under questions of subjects' needs and legitimating purposes (Kramsch, 2013). In a foreign language instructional context, with the scarcity of FL social practices, FL discourse depends largely on but an implied meaning of related social practices. Moreover, one should keep in mind that discourse is always situational, that is, every situation is unique. As a result, adopting a discorsal view to language pedagogy necessitates a reconsideration of the aforementioned L1, L2 and FL categories.

1.2.2.2.2 Natural Setting Versus Classroom Setting

Being taught or a naturally acquired discourse has much to add to the equation. In a natural setting like that of L1, internalizing discourse takes place within a natural and smooth way (Vygotsky as cited in Hinkel, 2011) that rarely questions claims of separability or inseparability between discourse and the rest of social practices, nor of conscious or unconscious learning processes. However, internalizing a given discourse in an instructional setting comes to be conditioned by the amount and the quality of exposure, the teaching and learning strategies, learning styles, activities and practices as well as deciding about what is to be taught/learned explicitly and what is to be left to implicitness.

1.2.2.2.3 Ideological and Non-ideological Culture

One important concept brought by critical discourse studies is that of ideology (Fairclough, 1992). Being an introductory chapter, we do not intend to include any detailed analysis of this latter as it is going to be included in chapter two. For now we will focus only on its general conceptualization in relation to culture. While culture-bound language paradigm considers all cultural components on an equal footing, context-bound discourse claims for ideological and non-ideological meanings (van Dijk, 1998). Put another way, in addition to blocking languages and cultures within pair dichotomies, non-critical intercultural studies tend to analyse all sorts of encounters between cultures as conflictual. By contrast, critically-based intercultural discourse studies like that of Scollon, Scollon, and Jones (2012) and no less important that of van Dijk (1998) claim that only ideologically-based meaning cause conflict within and between cultural groups.

1.2.2.2.4 Transnationality: Networks of Imagined Communities

The relation between language and culture bears both situations of separability and inseparability as it allows disconnection and reconnection between linguistic practices and cultural ones (Risager, 2006a, 2007). Moreover, at a transnational level (see Figure 10) and due to globalization and immigration the amount of contact between world languages and cultures has increased. As a result, linguistic practices and cultural ones go beyond national boundaries to join other linguistic and cultural practices (Risager, 2006a, 2007). Accordingly, it becomes possible to speak about linguistic/language groups which share the same language code with possibly different cultural belongings, the case of English code that becomes a mediator of different cultures “Much has changed within this area in the 1990's, and the subject of English, especially as a foreign language outside the English-speaking countries, is probably the language that has moved farthest from the traditional national identity” (Risager, 2007, p. 26). There exist as well cultural practices which are not necessarily mediated by the same linguistic/language code (Risager, 2006a, 2007).

That is to say, as opposed to the traditional code-based view that defines culture as a unique shared code among culture group members, considering culture as discourse brought into picture consideration of intra-culture discourses and extra-culture ones. Put another way, discourses exist in a network that questions fixed national boundaries. Adding to that, what might traditionally be called a national culture comes to encompass different discourses. On the other hand, a language code like English, for instance, which is used almost all over the world, is connected to different, sometimes opposing cultural belongings (Kirkpatrick & McLellan, 2012). Baker explains that “There is nothing inherent in the linguistic forms of the language itself that ‘carries cultural baggage’ or culture scripts...there is a huge variety in the way English is used and the cultural scripts to which English linguistic forms are put to work” (2015, p. 78).

In short, any subject can be identified as a group member of different discourses at local, national as well as international levels (Gee, 1999, Kramsch, 2013, Risager, 2006a, 2007). In addition, as it appeals for multi-cultural and multi-linguistic sense of belonging, this transnational view of language and culture questions many long-established concepts such as: native language/culture, second language/culture as well as foreign language/culture. Hackert (2012, p. 1) states:

The notion of the native speaker is one of the central concepts of modern linguistics... Despite its centrality, the concept has been vehemently criticized in recent years. An important catalyst of this criticism has been the study of World Englishes, where it has become clear that reality is much more complex than the neat distinction into native and non-native speakers suggests.

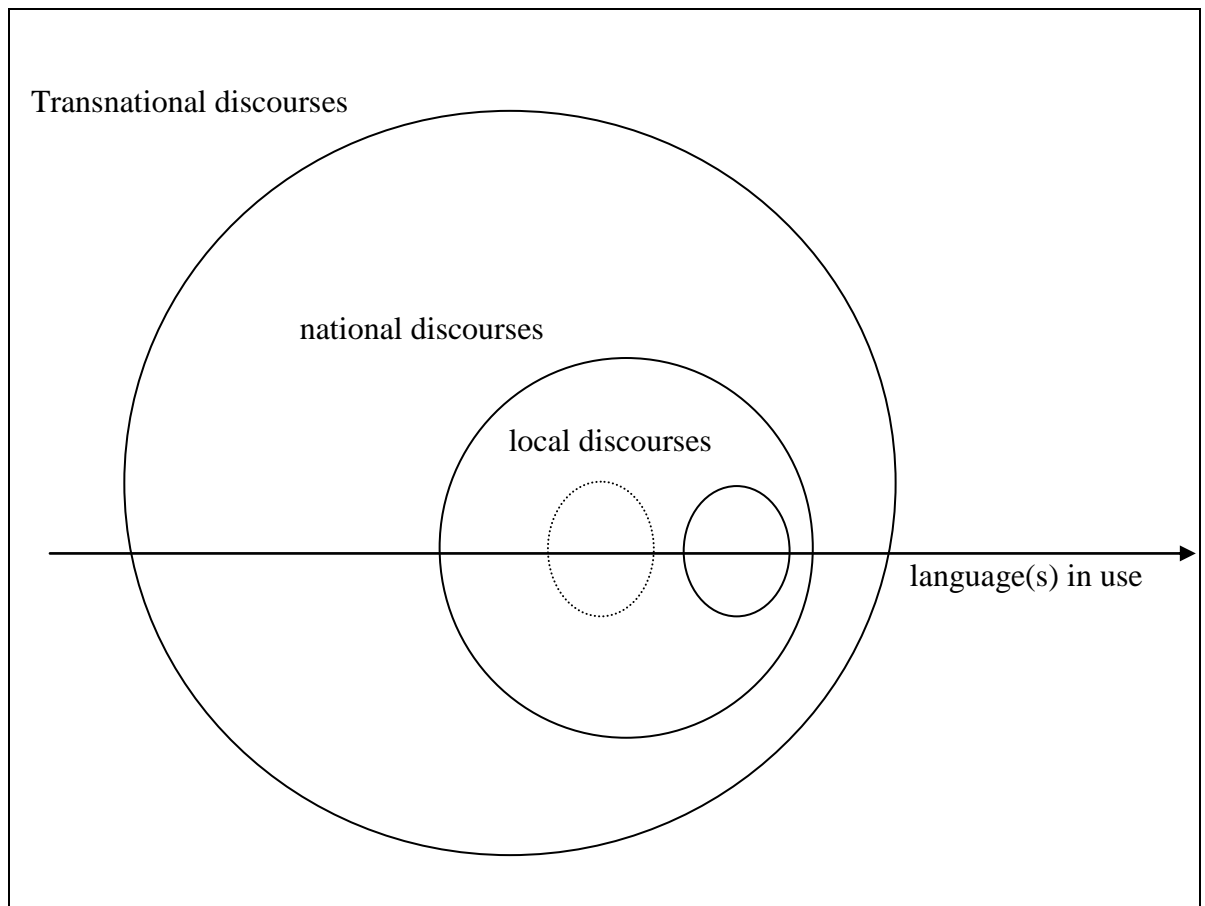


Figure 10: Transnationality: Multicultural and Multilingualistic Sense of Belonging
(Based on Risager, 2006a, 2007)

1.2.2.2.5 Discourse and Context: Processes of Disconnection and Reconnection

If we consider discourse as form and context as meaning assigned to it, then, the relationship between discourse and context takes place within processes of disconnection and reconnection or what Risager also refers to as separability and inseparability of language and culture phenomena. This takes place as Risager who considers “culture as meaning” (2007, p. 137) states that “it is important to stress that the link between language and culture is created in every new communicative event” (Risager, 2006a, p. 185). That is to say, “language and culture do not form a single universe; instead, a language can be disconnected from one cultural context and

reconnected into a new one” (Risager, 2016, 42). Referring to Risager’s terminology, Baker (2015, p. 83) states that:

This linking involves the coming together of a multitude of flows in complex and multidimensional layers... Risager ... has proposed that these flows are: linguistic flows e.g. codes such as English, Danish, Swahili; linguacultural flows; discursive flows; and other cultural flows involving non-language meaning e.g. visual or musical behaviour.

This linking process gives rise to meaning(s) that is created on the spot in discourse. In sum, the relationship between discourse and context can be dealt with holding two positions: separability and inseparability. Separability is based on the above claim that every communicative event is constructed on the spot. For inseparability, it is based on the claim that “language is never culturally neutral” (Risager, 2006a, p. 177).

1.3 Discourse-Based Language Pedagogy

The linguistic turn in cultural studies as well as the cultural turn in linguistics have shortened the distance between language and culture within discourse studies; giving birth to “a single universe of its own kind” ‘linguaculture’ (Friedrich as cited in Risager, 2006a, p. 114) similar to that of the national paradigm. Yet, the evolution of both terms (i.e., language and culture) from static codes to social practices has necessitated a transnational vision rather than a national one (see Risager, 2006a, 2007). Put another way, as opposed to the national paradigm that claims for a territory-based association of language and culture phenomena, a transnational view of these latter considers networks of linguistic and cultural groups that go beyond geographical boundaries. As such, one of the main features discourse-based language pedagogy claims for is a shift from a language/culture dichotomy to a language/linguaculture one (Risager as cited in Baker, 2015).

This discourse-based language pedagogy comes to oppose earlier models to language teaching which were based on a culture-bound language view of language-culture relationship. According to these models, learning a language necessitates including factual cultural components in an attempt to pursue a native-like model. Risager (2007, p. 10) states that “The idea of culture-bound language can be linked to the first-language bias within linguistics in a broad sense (also called native-speaker bias or monolingual bias)”. Risager adds that in this context language is studied in its capacity as a first language, not a second or a foreign one. Yet, since it doesn’t consider any options of variability; blocking, hence, the terms language and culture in coffins, we do assume that discourse studies come yet to disclaim such first language bias and call for not only a discorsal consideration of language and culture phenomena but of their intersection, that is, linguaculture as well.

1.3.1 Background of the Term ‘Linguaculture’

Adopting a discorsal perspective in considering the cultural component included or implied in linguistic practices gave birth to the term ‘linguaculture’. In her book *Language and Culture: Global Flows and Local Complexity* (2006), Risager has drawn a new conceptualization to the term building on the works of many others; especially, Friedrich (1989), Agar (1994), Kramsch (1998) and Fishman (1996 as cited in Risager, 2006a). All of them had major contributions in considering the relationship between language and culture. However, none of them, according to her, has been able to look at the whole picture. Within an accumulated work then, Risager was able to integrate the efforts of the aforementioned scholars to claim for a ‘transnational’ linguaculture that could handle meanings at different levels, layers, loci, and dimensions.

Initially, the term linguaculture can be traced back to Friedrich (1989) who defines it as

a domain of experience that fuses and intermingles the vocabulary, many semantic aspects of grammar, and the verbal aspects of culture; both grammar and culture have underlying structure while they are constantly being used and constructed by actual people on the ground. I will refer to this unitary but, at other levels, internally differentiated domain or whole as “linguaculture”. (pp. 306-307)

Risager (2006a) states that Friedrich used the term linguaculture to refer to the fusion of language and culture. Yet, he did not take the relation between language and culture within a holistic framework. In other words, Friedrich is the first to highlight that there are dimensions of culture that exist outside language. He has also indirectly mentioned that there are dimensions of language that are not culture (see Figure 11).

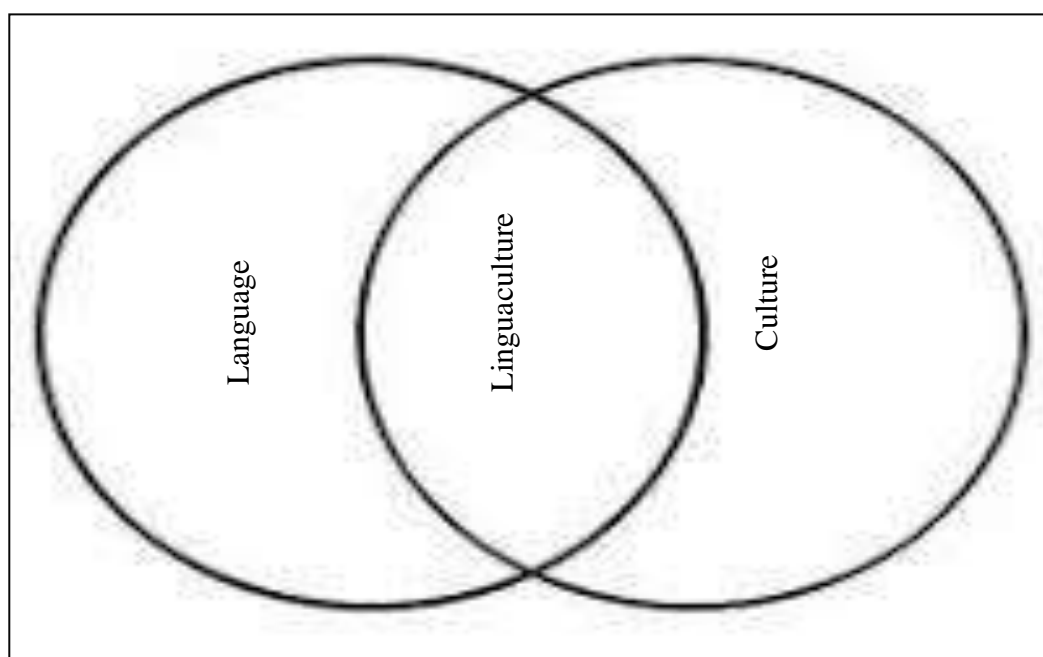


Figure 11: Friedrich’s Model of Linguaculture (Based on Friedrich, 1989)

Agar (1994) borrowed the term, but he adapted it to *languaculture* so as to approach the term language. In contrast, Agar adopted a holistic view to claim for language-culture relation. Furthermore, in spite of restricting linguaculture to semantic and pragmatic dimensions, Agar

was the first to claim for languaculture's variability both between native and non-native language users, as well as among native language users. In this way, Agar has introduced an idiosyncratic feature to languaculture in relation to language status (being first, second, or foreign language) as well as to the individual himself.

Agar also asserts a sort of dynamicity to languaculture that is contextualized within a triangle (see Figure 12) of discourse, mind and society

The new languaculture is something you invent, something you win in a struggle with the old, something that tears down the old social fact walls and lets new discourse in. The new languaculture is a way to change the world by changing what it is that can be thought, said, and done. (1994, p. 209)

Also, Agar (1994) refers to those cases where communication goes wrong in cross-linguacultural encounters as 'rich points'.

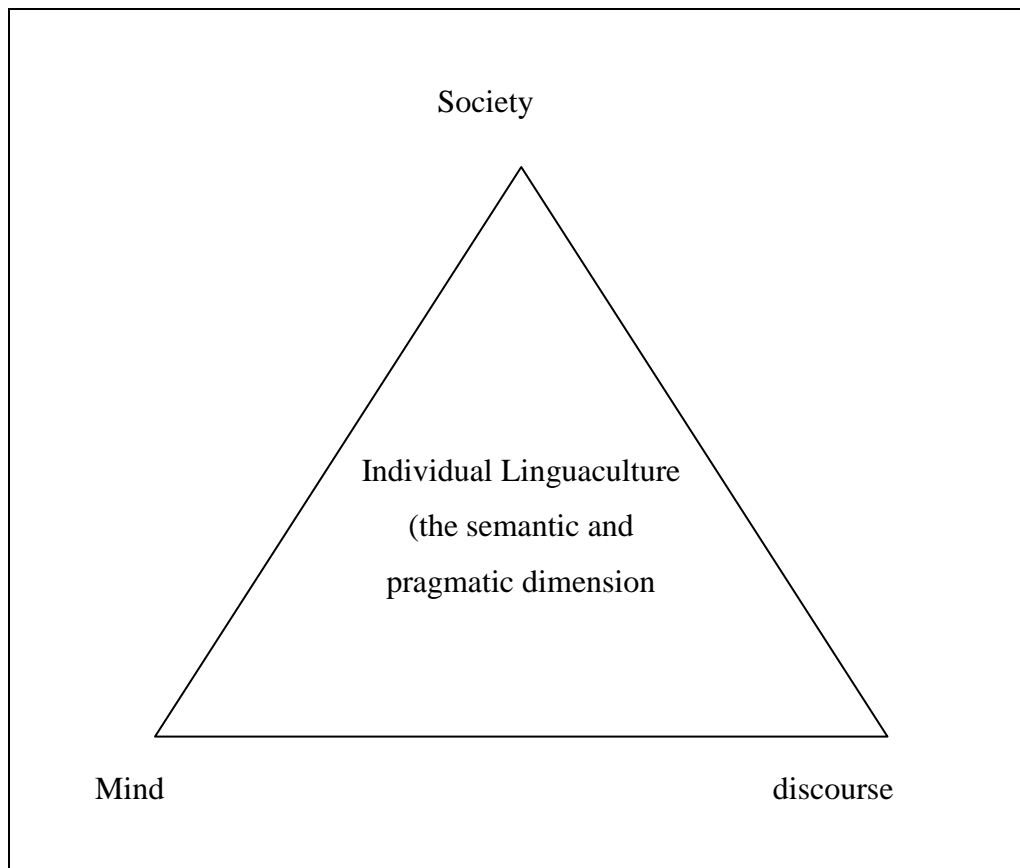


Figure 12: Agar’s Model of Languaculture (Based on Agar, 1994 as cited in Risager, 2006a)

Kramsch (1998) and Fishman (1996 as cited in Risager, 2006a), on the other hand, are of the opinion that language is culture-bound; in a way that being bound to a culture doesn’t lock either of these concepts (language or culture) in the traditional code conceptualization. Kramsch (1998) and Fishman (1996 cited in Risager, 2006a) have attributed an approximate conceptualization to language. For Fishman (1996 as cited in Risager, 2006a), language is a part of, an index, and a symbolic of culture (as cited in Risager, 2006a). As for Kramsch (1998), language expresses, embodies, and symbolizes culture reality. She also adds that “Language is the principal means whereby we conduct our social lives. When it is used in contexts of communication, it is bound up with culture in multiple and complex ways” (Kramsch, 1998, p. 3).

1.3.2 Risager's Model of Linguaculture

While Kramsch (1998) requests to demonstrate the varied interconnectedness of language and culture, Risager (2006a, 2007) claims, as it is already mentioned, for separability and inseparability potentials. As such, when inseparable, language-culture intersection refers to a third term: linguaculture whose conceptualization (see Figure 14) includes the following:

1.3.2.1 Three Loci to Linguaculture: Linguistic Practice, Linguistic Resource, and Language System

As she considers human language to be a part of human culture in general and building on the work of Hannerz's (1992 as cited in Risager, 2006a) transnational view of culture, Risager (2006a) suggests that linguaculture exists in three loci (see Figure 13)

In Hannerz's opinion, then, culture has two loci, an external and an internal. The external locus is meaningful, externalised forms such as speech, gestures, song, dance and decoration. The internal locus of culture is meaning in consciousness - not perceived as an idealised consciousness but as that of concrete human beings. (p. 65)

According to Risager (2006a), the two first loci of linguaculture correspond to those of Hannerz's: the linguistic practice (the external sociological locus), and the linguistic resource (the internal psychological locus). While, the linguistic practices are "oral and written interaction in social networks, including the production and reception of literature and other cultural products" (Risager, 2004, p. 24), the linguistic resources are "the socially constituted knowledge of language developed as part of a person's life history" (Risager, 2004, p. 24). She (2005) also adds that these loci of language presuppose each other as the linguistic practice can't be produced or received without linguistic resources carried by individual people, the same way the

linguistic resources of the individual cannot be developed without the experience of linguistic practice.

From a system-oriented view of linguaculture, Risager also adds a third locus 'the language (or linguistic) system' to refer to the discursive construction of the linguistic system as a unified, cohesive system "It is necessary to deconstruct the idea that there is a language 'out there' that can be used and studied as a natural object. The 'language system' is a construct or, in other words, a family of historically and discursively constructed notions ('English', 'French' etc.)" (Risager, 2004, p. 24).

While the first two loci allow certain variability among language users, that of language system represents a sort of constraint that limits this variability

the linguaculture that each individual expresses through language will be different and we can expect variation across the two natural loci of linguaculture, the sociological and psychological. At the same time in linguistic practice there will be a degree of structural constraint or normativity and closing down of variation and these enable us to think about the linguaculture associated with particular languages. (Baker, 2015, p. 82)

In a word, linguaculture is a discursive construction that works as "a bridge between the structure of language and the socially constituted personal idiolect" (Risager, 2012, p. 109) and takes place in society (linguistic practices), mind (linguistic resources) as well as language system.

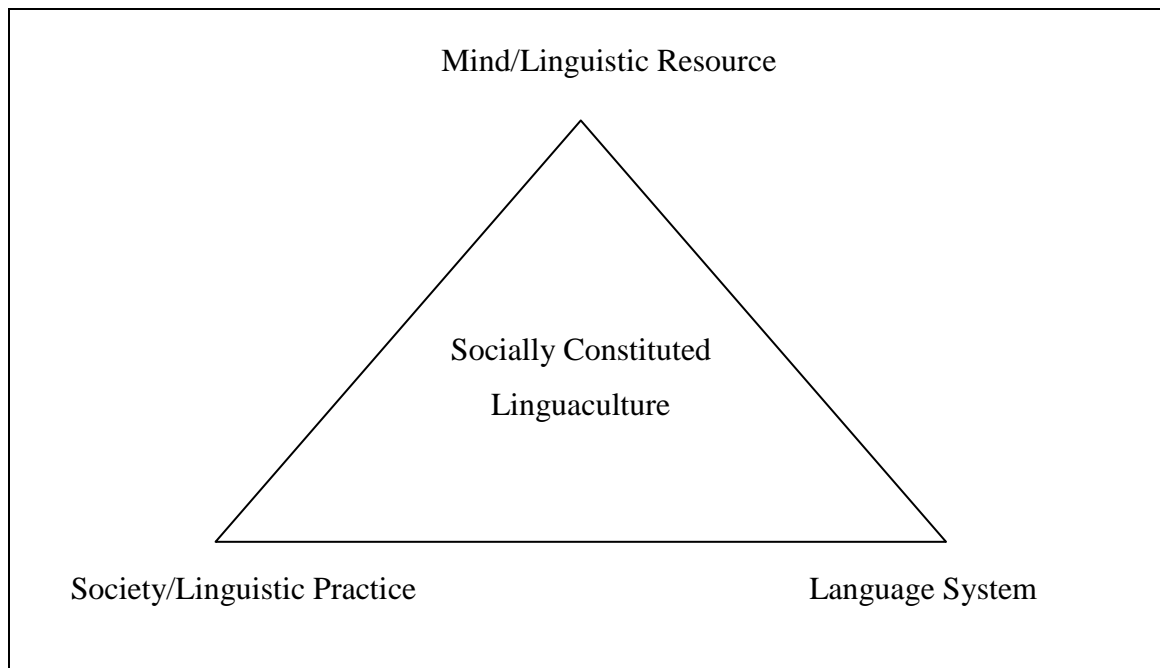


Figure 13: Three Loci To Linguaculture: Linguistic Practice, Linguistic Resource and Language System (Based on Risager, 2006a)

1.3.2.2 Three Dimensions to Linguaculture: Semantic/Pragmatic, Poetic, and Identity

The study of linguaculture implies the study of different kinds of meaning that Risager (2006a, 2007) refers to as dimensions. In this way, each linguacultural locus is associated with three sorts of dimensions (or meaning potentials): semantic/ pragmatic, identity, and poetic. Equally important, each dimension reflects both a conventional constancy as well as an individual variability “Everyone construes the world in their own idiosyncratic way, although by virtue of being a member of a society, culture or social group much of our constructing is inevitably shared with others” (Burr, 2015, p. 22).

The semantic/pragmatic dimension is the one explored by Agar (1994) as well as a large group of linguists and anthropologists (Risager, 2004). Risager explains that

This dimension is about constancy and variability in the semantics and pragmatics of specific languages: the more or less obligatory distinctions between ‘sister’ and ‘brother’, between ‘he’ and ‘she’, between ‘red’ and ‘orange’, between ‘hello’ and ‘how are you’, between ‘nature’ and ‘culture’ etc., and the social and personal variability that is found in concrete situations of use. (2004, p. 28)

For the poetic potential, Risager (2004, p. 28) states that it is

the dimension related to the specific kinds of meaning created in the exploitation of the phonological and syllabic structure of the language in question, its rhymes, the relations it displays between speech and writing etc. – areas that have long interested theorists focusing on literary poetics, style, literariness and the like.

The identity dimension supports the claim that our use of language reflects who we are “Speakers identify themselves and others through their use of language” (Kramsch, 1998, p. 3). Moreover, it is important to mention that the identity dimension of discourse both reflects a relatively stable core identity, and positions oneself within some given social identities that reflect an adherence to specific social groups (Gee, 1999). Again, the term group doesn’t simply stand for a physical assembly of people. Rather, it should be considered as transnational, not territorially-based. As such, the identity dimension introduces us to the term discourse (in Risager, 2006a, 2007). In this context, Risager states that “we need at least two different concepts in the interface between language and culture: linguaculture (associated with a particular language) and discourse (always expressed in language, but potentially moving across languages).” (2012, p. 106)

Worthy of mention, linguaculture’s dimensions are interrelated. For instance, “With a specific accent, for instance, you identify yourself and make it possible for others to identify you according to their background knowledge and attitudes” (Risager, 2012, P. 108).

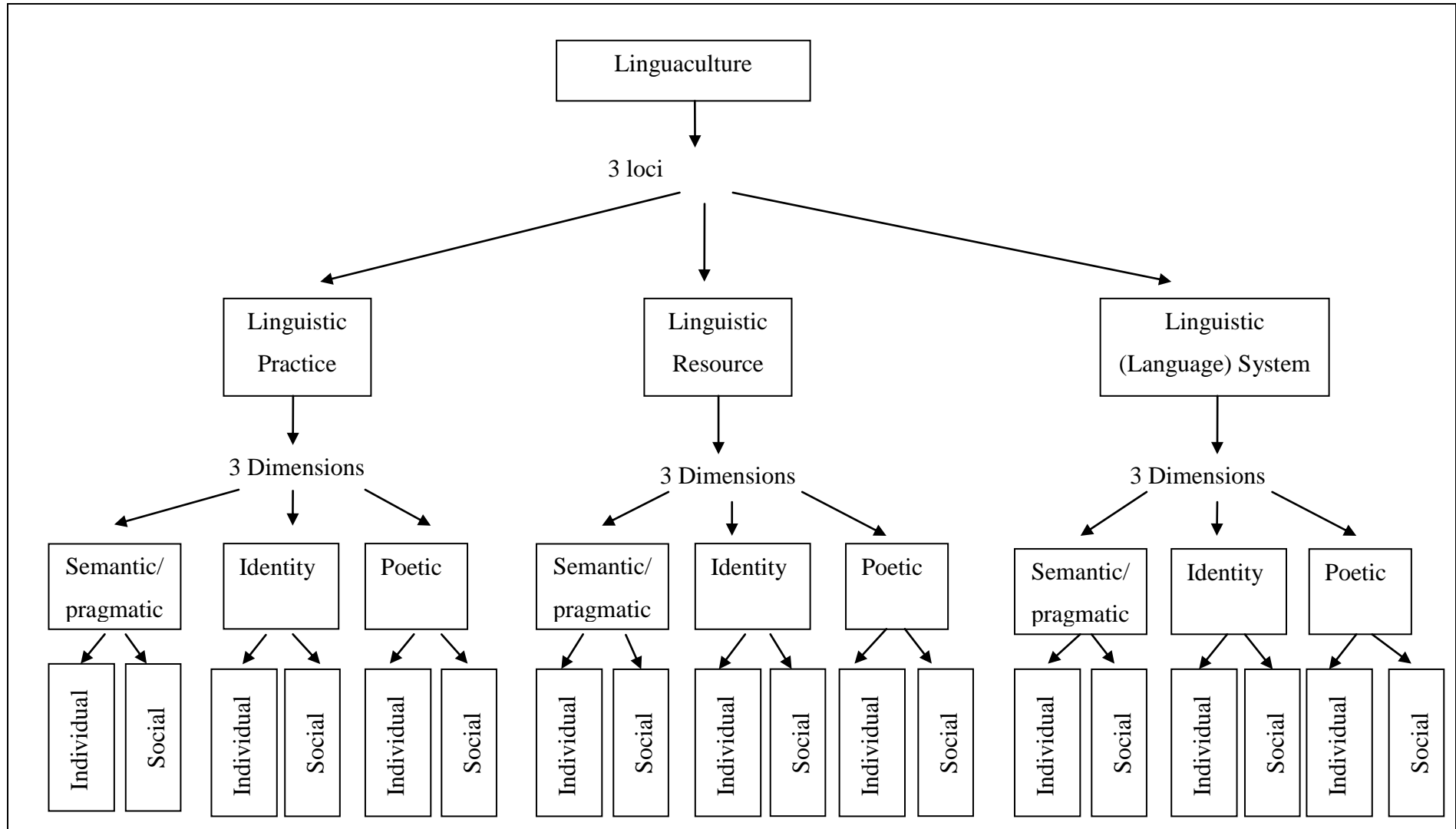


Figure 14: Risager's Model of Linguaculture (Based on Risager, 2006a, 2007)

Accordingly, the term linguaculture is a crucial one in discourse-based language pedagogy as it brings an end to the long discussion over how language relates to culture. In addition, as it is contextualized within discourse studies, this term tackles a meaning dimension that is coded within *discourse* level. However, it does assume that this meaning does relate to another upper level one which if not directly expressed, it is either implied or presupposed.

Now, by considering the term discourse, instead of that of language, and building on the works of the aforementioned scholars, we come to the following points:

- First, when considering the phenomena of language and culture, one should consider a transnational view of three concepts that are: language, culture and linguaculture (Risager, 2012).
- Second, considering language within a discourse analysis perspective necessitates a consideration of language in use that reflects formal as well as functional levels. While formal level refers to linguistic and non-linguistic materials, functional one stands for linguaculture, that is, the cultural meaning encoded in language in use (see Figure 15).

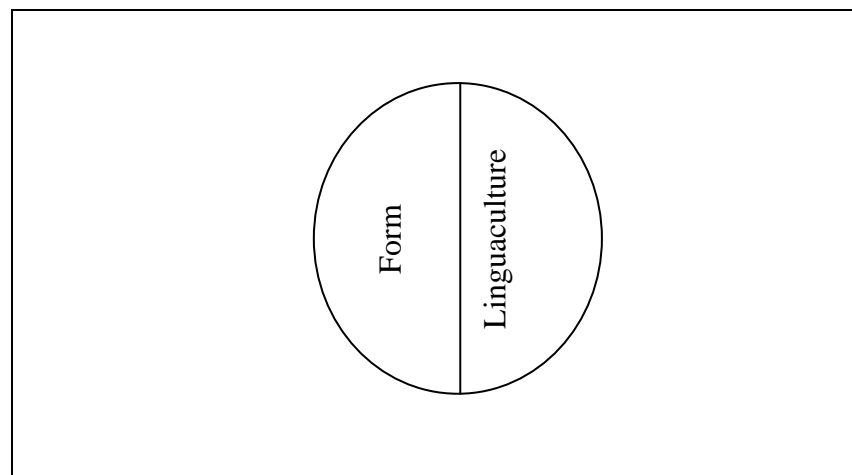


Figure 15: Language in Use (Based on Risager, 2006a)

- Third, language-culture interface gives rise simultaneously to linguaculture and discourse concepts (Risager, 2007).
- Fourth, although Risager considers linguaculture to be individual, she expects high convergence between individuals sharing the same language and linguacultural background. Accordingly, she claims for a shared linguaculture that is represented individually (Risager as cited in Baker, 2015).
- At last, an individual's constructed linguaculture is always based on his already possessed one; "One's linguaculture is first and foremost tied to the language you learned first in life. Learning other languages means building on the linguaculture of your first language" (Risager, 2010, p. 8). This means that, on the one part our linguaculture is tied to our first language. On the other part, when we learn a new language or culture, we build our new constructed linguaculture on the one we already have. Yet, as stated above building on an already possessed linguaculture does not always fall within a replication process. That is to say, the constructed linguaculture might take place as a result of an adjustment of the already possessed one (Agar, 1994).

1.3.3 Linguaculture Versus Discourse

As mentioned above, when considering the cultural view of language, it is not only the concept of 'linguaculture' that flows at the surface. Another concept that is not less important (in fact, it was given much importance) is that of discourse (Risager, 2007). Risager refers to this concept as an intermediary between those of language/linguaculture and culture. She defines it as

Discourse, and discourses, are primarily defined relative to their content: A discourse deals with a certain subject matter from a certain perspective. It is primarily verbally formed, but may be accompanied by for instance visual material. Discourses may spread

across languages. For example, a discourse on Christianity is not bound to any one language... Discourses move from language community to language community. (2005, p. 193)

According to Baker (2015, p. 82), Risager's conceptualization to discourse is similar to that of Gee's capital (D) Discourse, that is, it signals in-group membership. Comparing discourse to linguaculture, Risager (2006a) states that while the term 'linguaculture' is related to one or more languages, discourse is not bound to specific languages. Rather, it is one way different linguacultures associated with the same or different linguistic systems have something in common (see Figure 16). Linguaculture and discourse do not exist as isolated entities. Hence, drawing a boundary between both terms takes place for analytical reasons only (see Risager, 2006a, 2007).

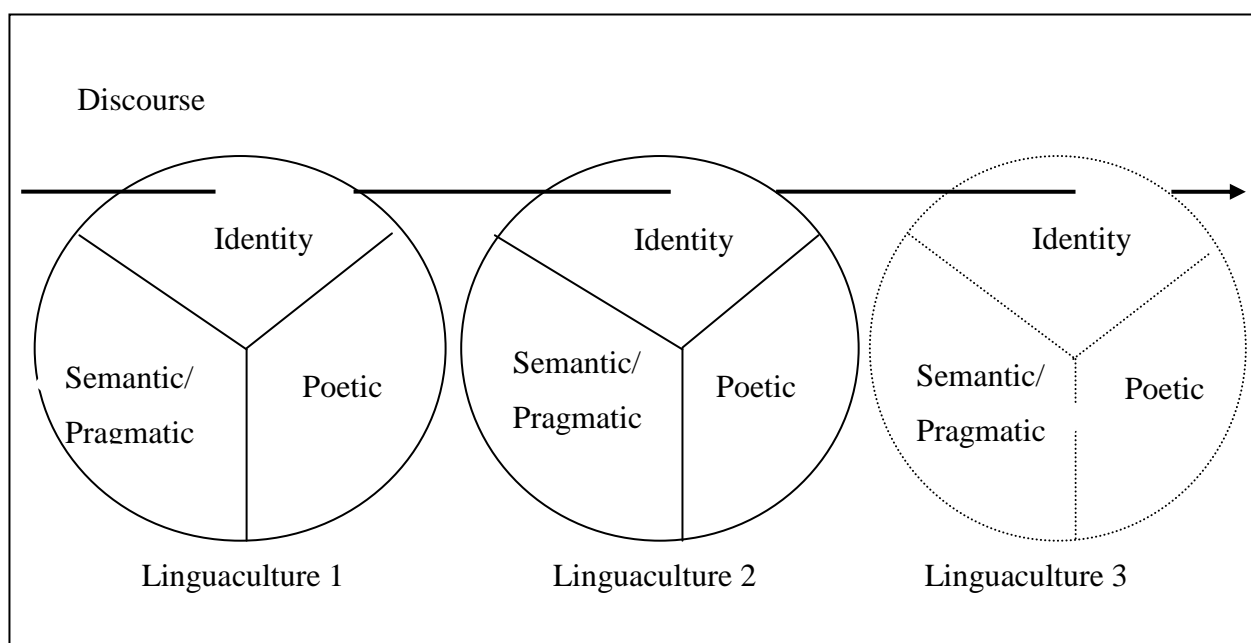


Figure 16: Linguaculture Versus Discourse (Based on Risager, 2006)

1.3.4 Linguaculture Versus Ideology

Linguaculture, that is, the cultural meaning encoded in language in use can be either ideological or non-ideological (see Figure 17). Van Dijk (1998) refers to them as ideology and culture respectively. Ideology can be defined as the axiomatic beliefs that determine in-group membership. According to van Dijk (1998), in cross-cultural encounters, and by consequence linguacultural ones, it is the ideological meaning that hinders communication not the cultural one (non-ideological). (A further analysis of the term ‘ideology’, especially in relation to that of culture, will be included in chapter two).

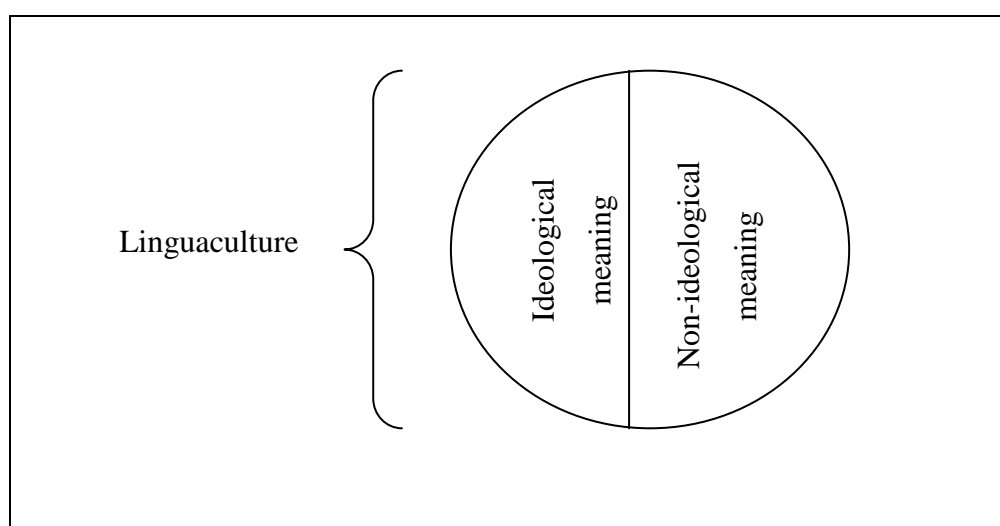


Figure 17: Linguaculture Versus Ideology (Based on Risager, 2006a; van Dijk, 1998)

1.3.4.1 Ethnic Identity

Each individual is simultaneously a member of different discourses or discourse communities. Accordingly, he/she displays different identities that reflect this membership. One of the identities an individual can display in a given communicative situation is that of ethnicity. Like any other social identity, ethnic identity is based on a given ideology that determines ethnic group membership. Ethnicity, as such, takes place in the ideological part of linguaculture. In

addition, although ethnic identity is a shared human characteristic, the social categories on which it is based do differ from one ethnic group to another. These might include, for instance, religion, race, land or a combination of more than one of these or other social categories. Besides, ethnic groups do not exist as one-to-one groups. Rather, a given ethnic group can include or be included within different ethnic groups.

1.3.5 Linguaculture Versus Language Status

As it was already mentioned, one of the features on which the individual's linguaculture is based is that of language status, that is, whether it is first, second or foreign language. Risager (2016) states that one's constructed linguaculture is always based on that of one's first language. In other words, when a language learner comes into contact with other languages (small 'd' discourses), he adopts the linguistic code of the learned language. However, his constructed linguaculture reflects the cultural meaning encoded in his mother tongue

It should be noted that the idea of an intimate relationship between language and culture refers to the language only in its function as a first language (L1) ... When the language in question functions as a second or foreign language, the relationship between language and culture is, in any case, of a different nature. A Dane who is learning German as a foreign language... must draw on his/her cultural and social experiences related to the Danish language...it will be natural to build on the linguaculture developed in relation to the first language. (Risager, 2012, p. 109)

Yet, such a view does not render account those cases where a total adoption of the TL cultural practices comes to take place at the expense of those of the mother tongue.

More clearly, it is important to recall what we have already said about linguaculture's ideological and non-ideological meanings. That is, an encounter of different linguacultures, like

that taking place in language learning for instance, can entail an ideological encounter that is expected to hinder communication if the learner's ideology and that enacted by the target language mismatch. In addition, although ideologies are not static, their dynamicity is claimed to be too slow. Hence, the adjustment to which Risager (2012) refers might concern much of the non-ideological meaning than the ideological one.

Now, as discourse studies claim for a constructed view of discourse phenomenon, we expect language status to experience such a constructed view as well. Accordingly, the number of language statuses equals the number, not of language users, but of the communicative encounters they get involved in. As analyzing the sum of these encounters is beyond the reach, there is no way but to stick to the traditional categories of first, second and foreign language statuses, yet with a consideration of situated variability and a disclaimer of being territorially-based.

As such, analyzing a communicative event performed in first, second or foreign language should include an analysis of an encounter of linguacultures. This encounter takes place in more or less convergent situations (Risager, 2007). A convergent situation might include, for instance, two interlocutors who share the same first language and are discussing a given topic using this language. A divergent situation might include a conversation in a language that is the first language of one interlocutor and a foreign one for the other (Risager, 2007). Yet, by reference to discourse (Risager's use of the word), it happens that an analysis of some communicative situations might just claim for the opposite. Put another way, although "It is quite possible to imagine a discourse that circulates exclusively within a particular language community. Perhaps there are particular subjects and points of view that are reserved to those who can speak the language" (Risager, 2007, p. 144), convergence must not be understood as code-restricted since meanings that circulate in discourses are not code-based.

At last, by adopting a discourse analysis view of language, culture, and their relationship, a great number of categories enacted in a given communicative situation related to the participants and the scene (Brown and Frazer cited in van Dijk, 2009b) are assigned a dynamic and constructed nature that renders a consideration of a static status far from being discursal (van Dijk, 2009b). On the other hand, as language pedagogy seeks first and foremost to improve language learners' linguistic competency, it is obvious that much attention is going to be assigned to the meaning potential enacted in language, that is, linguaculture. By consequence and as "Not everything cultural is linguistic" (Risager 2006b, p. 36) engaging with 'culture that is not language' is left to practitioners.

Integrating especially the works of Risager (2006a, 2007) and van Dijk (1998), it is clear that discourse-based language pedagogy should focus on the following claims:

- 1- Meaning of a given stretch of discourse is jerry-rigged on the spot. That is, it is a unique constructed entity that, although based on a preexisting data, is the result of an emerging encounter between discourse and context.
- 2- This meaning is referred to as linguaculture.
- 3- Linguaculture is an individual construct. However, it reflects a socially-shared meaning as well.
- 4- Linguaculture reflects an ideological meaning and a non-ideological one.
- 5- The ideological meaning groups interlocutors in social groups and referred to as discourse.
- 6- Discourses are fluid, dynamic, and changeable. They are neither code-based nor associated with geographical territories.
- 7- In a second language or foreign language context, conflict is expected to rise between distinct ideologically-based meanings.

- 8- Linguistic, cultural, and discursive flows allow linguistic and cultural phenomena to spread over language and culture communities

Conclusion

In the foregoing chapter, the focus was to give life to language and culture *via* adopting a discourse analysis perspective. This metaphorical expression reflects the wide gap between the traditional conceptualization of the terms and discursal one. Moreover, although these two terms are fundamental ones in setting language pedagogy, their conceptualizations have always been controversial even with the adoption of a discourse analysis perspective. Yet, in spite of the non-shared agreement over how language and culture relate to each other, considering the construction of meaning as dynamic, relational, situational, and discursive is non-contested among discourse analysts. Adding to that, it is thanks to discourse studies that meaning potential comes to be studied as a constructed entity on the spot that calls upon different textual and contextual elements. As such, the meaning of a given stretch of discourse is to be considered at different levels and takes place within explicitness, implicitness and presupposition. It is within this view of meaning-making process that discourse-based language pedagogy is supposed to be set.

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Chapter Two: Discourse Analysis as Theory and Method

Introduction

In this chapter, we are going to deal with the main claims of critical discourse analysis which has been adopted as both a theoretical framework as well as a research methodology in the current study. More precisely, being focused on both social as well as cognitive dimensions of discourse and seeking some form of triangulation and complementarily, this study draws on two main frameworks which are claimed to share a sociocognitive perspective to discourse. This includes van Dijk's (1998, 2000) Sociocognitive Approach that is based on a conceptual triangle: discourse, society, and cognition, and van Leeuwen's (2008) Model of (De) Legitimation. Terms such as discourse, ideology, power, (de)legitimation and others, claimed to be the basis of CDA, are to be discussed in the context of these two approaches. Moreover, as the fundamental aim of this research is to uncover the ideologies set behind conflicting ethnic discourses as well as their (de)legitimizing paradigm(s), we find it necessary to draw on the above theories to claim for a sociocognitive conceptualization to 'ethnicity' before proceeding with any analytical work.

2.1 Discourse Analysis as an Alternative Paradigm

For a long time, much ink has been spilled over the concept of 'Language'. Having that number of researchers and books implies that an ultimate answer to the question 'what is language?' is not at reach yet. However, when comparing the sum of these studies, chronologically speaking, one might notice that there has been a gradual shift from seeking the answer from within towards the outside. To paraphrase, the first efforts to decipher language have considered '*language per se*', that is, as an isolated phenomenon being either purely linguistic or linguistic plus other stuff, including gestures, intonation, facial expressions, etc. (Canepari, 2011; Wodak & Meyer, 2001). As such, this view has ignored the rest of social

practices within which language takes place (Beach, Thein, & Webb, 2012; Mican, 2013; van Dijk, 1998; Wodak & Meyer, 2001).

Put it simply, the gradual change in understanding language was nothing but a gradual change in understanding its context. That is, the traditional equation that implies a (linguistic) form *versus* a (semantic) function has been transformed by adding other elements to both parts. Some of these elements might have been questioned as to what part they had to be added; fusing hence the boundary between *form* and *function*, labeled now respectively as *discourse* and *context* (Celce-Murcia & Olshtain, 2000; Stalnaker, 2014). As a result, one might think that things are getting complicated, rather than solved (Celce-Murcia & Olshtain, 2000; Clegg, Courpasson, & Phillips, 2006; Stalnaker, 2014; Torfing, 2005). However, if the nature of language necessitates such enigmatic fusion between form and function, then we have nothing but to take it as it is (e.g., Giltrow & Stein, 2009; Stalnaker, 2014).

To begin with, before the arrival of discourse analysis, examining language meant examining its systemic nature being no more than purely linguistic interrelations of grammatical categories within a very simplified version of form and function associations (van Dijk, 1998; Widdowson, 2004). While form included the sum of traditional grammatical categories, that is: verb, noun, adjective, phrase, etc. arriving to the sentence as an upper level, function was taken within a superficial semantic implication. No consideration of historical or individual variability was to take place (Gee & Handford, 2012). In addition, analyzing language didn't regard any external contribution. Studying language, then, was studying language 'as a linguistic structure' *per se*, and had to be carried out by linguists only (Bouissac, 2010; Jankowsky, 1985; Schiffrin, 1994; Widdowson, 1996).

That wall built around language didn't last long to collapse. In the mid 1960's and during 1970's, the analysis of language has witnessed a great shift with the advent of 'Discourse

Studies' also known as 'Discourse Analysis' (Celce-Murcia & Olshtain, 2000; van Dijk, 1997; Wodak & Meyer, 2001). A basic claim of this latter states that language outside its context is like a fish out of water. It might be even impossible, regarding the aforementioned fusible character of form and function (situation). In this regard, Gee (2005) claims that language has a magical property that is 'reflexivity' which he explains as: "language-in-use both creates and reflects the contexts in which it is used" (p. 94). For their part, Fairclough (2013), van Dijk (1997), Wodak & Martin (2003), Wodak and Meyer (2009), and other critical discourse analysts claim for a dialectical relationship between discourse (language) and context; "discourse is socially *constitutive* as well as socially shaped" (Fairclough & Wodak, 1997, p. 258).

Going deeply into investigating the context of discourse, discourse analysis has found itself in crossroads with other humanities and social sciences disciplines with which it shares the subject of enquiry, that is, discourse. In other words, discourse analysis which initially developed in Linguistics, Literary Studies, and Anthropology (van Dijk, 1998) has spread to different domains including: Semiotics, Pragmatics, Psycho- and Sociolinguistics, Ethnography of Speaking as well as Conversation Analysis (van Dijk, 1998; Wodak & Meyer 2009; Wodak & Meyer, 2015). Each of these disciplines considers a given facet within the broad and seemed endless psychological, social, and cultural context of discourse (Reisigl, 2013; van Dijk, 1988, 1998; Wodak, 2008). Van Dijk as cited in Hyland & Paltridge (2011, p. 39) summarizes the methodological grounds that discourse analysis share with the aforementioned fields as follows:

- Interest in properties of 'naturally occurring' language use by real language users, instead of a study of abstract language systems and invented examples.
- A study of larger units than isolated words and sentences, and new basic units of analysis: texts, discourses, conversations or communicative events.
- Extension of linguistics beyond grammar towards a study of action and interaction.

- Extension to non-verbal (semiotic) aspects of interaction and communication: gestures, images, film and multimedia.
- Focus on dynamic cognitive or interactional moves and strategies.
- Study of the role of the social, cultural and cognitive contexts of language use.
- Analysis of a vast number of hitherto largely ignored phenomena of language use: coherence, anaphora, topics, macrostructures, speech acts, interactions, turn-taking, signs, politeness, mental models, and many other aspects of discourse.

Clearly, adopting the term ‘discourse’ to displace that of language has enlarged the scope of study not only to include non-linguistic elements (Gee, 2014; Jørgensen & Phillips, 2002; Rymes, 2015) that were ignored in formal linguistics (Alba-Juez, 2009; Bandia, 2008; Brown & Yule, 1983; Celce-Murcia & Olshtain, 2000; Mills, 1994; Richland, 2012) but also to take into account the actual use of language that is governed by different forces other than the grammatical structure. It is for this reason that questioning variation being historical, social, individual or situational is to be placed at the center of discourse analysis (Gee, 2014; Holliday, Hyde, & Kullman, 2010; Scollon, Scollon, & Jones, 2012; van Dijk, 2009a).

Discourse analysis or the analysis of ‘language in use’ considers discourse as socially constructed and socially constitutive (Wodak & Meyer, 2009). Each moment of discourse is always unique (van Dijk, 2009a). This uniqueness can be attributed to a given time, place, subject, institution, social group, state of mind, etc (Gee, 2014; Scollon, Scollon, & Jones, 2012). Within this context, language is understood as a discursive practice which “help produce and reproduce unequal power relations between (for instance) social classes, women and men, and ethnic/cultural majorities and minorities through the ways in which they represent things and people” (Fairclough & Wodak, 1997, p. 258). It is the analysis of these unequal power relations

that took discourse analysis a step further towards analyzing discourse critically (Fairclough, 2001a).

2.2 Critical Discourse Analysis: Questioning the Taken for Granted.

Considering language as a ‘discursive practice’ made it possible to realize how a stretch of discourse could stand for a given identity related to social status, profession, political adherence, gender, etc. In fact, it was the attribution of meaning of discourse to power relations that discourse analysis aimed to settle. However, it needed a further step towards questioning *critically* such taken for granted attributions (Fairclough, 1989; Jørgensen & Phillips, 2002; van Dijk, 1998; Wodak & Meyer, 2009). Seeking ‘*criticality*’ component in their analysis, discourse analysts are found in confront with a broader context of discursive and non-discursive social practices. It is for this reason that some scholars claim that “Discourse analysis is not sufficient in itself for analysis of the wider social practice, since the latter encompasses both discursive and non-discursive elements” (Jørgensen & Phillips, 2002, p. 69) while others like Gee (2014) insists that “all discourse analysis is critical discourse analysis” (p. 10).

The history of critical discourse analysis (CDA) goes back to the late 1970’s when a group of linguists and literary theorists at the University of East Anglia (see, e.g., Fowler, Hodge, Kress, & Trew, 1979; Kress & Hodge, 1979)

took the fundamental step of interpreting grammatical categories as potential traces of ideological mystification, and broke with a tradition in which different ways of saying the same thing were seen as mere stylistic variants, or as conventional and meaningless indicators of group membership categories such as class, professional role, and so on. (van Leeuwen, 2009, p. 167)

It was, then, Critical Linguistics that took the initiative towards joining the linguistic theory with the critical one.

Critical Linguistics (CL), the precursor of CDA, was based on Halliday's Systemic Functional Linguistics (SFL) (Caldas-Coulthard & Coulthard, 1996; Fowler as cited in Hart, 2011; Leonardi, 2007). Drawing on Halliday's work, critical linguists view discourse as simultaneously performing three meta-functions: ideational, interpersonal, and textual functions (Martin & Wodak, 2003)

- The Ideational function: the use of language to represent experience and ideas. This roughly corresponds to the notion of 'propositional content'
- The Interpersonal function: the use of language to encode interaction, allowing us to engage with others, to take on roles and to express and understand evaluations and feelings.
- The Textual function: the use of language to organize the text itself, coherently relating what is said to the world and to readers. (Halliday as cited in Hyland, 2005, p. 26)

Accordingly, Halliday (as cited in Young & Harrison, 2004) calls for a shift towards considering a broader sociological account of language instead of the traditionally adopted social one. In other words, SFL has sought to establish a linguistic theory "based on some theory of social structure and social change" (Halliday as cited in Meurer, 2004, p. 86). In the same context, Rogers (2004) claims that

Although SFL accounts for the syntactic structure of language, it places the function of language as central (what language does, and how it does it), in preference to more structural approaches, which place the elements of language and their combinations as

central. SFL starts at social context and looks at how language both acts on and is constrained by this social context (p. 8).

Drawing on SFL tenets, Fowler et al. (1979) claim that unlike sociolinguistics, CL does not consider language and society to be divided. Rather, “language is an integral part of social process” (p. 189). Another central assumption of SFL is that speakers whether consciously or not make “principled and systematic” (Fowler et al., 1979, p. 188) choices regarding vocabulary and grammar. These choices, which break with the traditional assumption of ‘language arbitrariness’, are ideologically based. As such, language is both a social act, as well as ideologically driven. Not less important, SFL “sees meaning-making as a process through which language shapes, and is shaped by, the contexts in which it is used” (Schleppegrell, 2012, p. 21). Referring to this last point, it seems apparent that SFL has traced the dialectical relation between form and function which would later crystallize in CDA assumption of language as *social practice* (see, e.g., Fairclough, 2013; Titscher, Meyer, Wodak, & Vetter, 2000; van Dijk, 1997).

In 1980’s, a further step towards grounding critical discourse studies in critical social theory took place with the rise of Critical Discourse Analysis which is often used interchangeably with Critical Linguistics. According to Pascale (2007)

CDA analysts mediate between the linguistic and the social by drawing a variety of scholars and paradigms including Aristotle and continental philosophers, as well as Althusser, Barthes, Gramsci, Foucault, Pecheux, Marxism, the Frankfurt school, neo-Marxism, the Centre for Contemporary Cultural Studies (including Stuart Hall), deconstruction, and postmodernism. (p. 123)

The basic principle of CDA whose pioneers were mainly Norman Fairclough, Teun A. van Dijk, and Ruth Wodak is to consider language as a social practice (Fairclough & Wodak, 1997). According to Fairclough and Wodak (1997, p. 258), “Describing discourse as social practice

implies a dialectical relationship between a particular discursive event and the situation(s), institution(s) and social structure(s) which frame it". Wodak and Meyer further explain this dialectical relationship as

discourse is socially constitutive as well as socially conditioned - it constitutes situations, objects of knowledge, and the social identities of and relationships between people and groups of people. It is constitutive both in the sense that it helps to sustain and reproduce the social status quo, and in the sense that it contributes to transforming it. (2009, p. 6)

So as to render this dialectical relationship, not only does CDA adopt the study of a multimodal discourse within an intertextual, interdiscursive, and interdisciplinary context (van Leeuwen, 2009), it also goes beyond the descriptive level of discourse towards an explanatory one by reference mainly to two main categories: power and ideology. As such, CDA

aims to systematically explore often opaque relationships of causality and determination between (a) discursive practices, events, and texts, and (b) wider social and cultural structures, relations and processes; to investigate how such practices, events and texts arise out of and are ideologically shaped by relations of power and struggles over power; and to explore how the opacity of these relationships between discourse and society is itself a factor in securing power and hegemony. (Fairclough, 2013, p. 93)

Accordingly, Wodak and Meyer (2009, p. 2) claims that "The significant difference between DS and CDS (or CDA) lies in the constitutive problem-oriented, interdisciplinary approach of the latter". Evans (2002, p. 10) explains that "While concerned about social relations, a discourse analysis approach is likely to use language categories (such as woman and man) as a given rather than to examine how they circulate and who benefits". In sum, CDA doesn't consider the relationship between discursive practices, events, and texts and their corresponding social and cultural context to be deterministic. Rather, it invokes the concept of 'mediation' which

“involves the movement of meaning from one text to another, from one discourse to another, from one event to another... the constant transformation of meanings, both large scale and small, significant and insignificant” (Silverstone as cited in Fairclough, 2013, pp. 72-73).

2.2.1 Principles of Critical Discourse Analysis

Fairclough and Wodak (as cited in Wodak & Meyer, 2001, p. 141) summarize the main principles of CDA as follows:

1. CDA addresses social problems.
2. Power relations are discursive.
3. Discourse constitutes society and culture.
4. Discourse does ideological work.
5. Discourse is historical.
6. The link between text and society is mediated.
7. Discourse analysis is interpretative and explanatory.
8. Discourse is a form of social action.

2.2.2 Criticality: A Virtue or a Shortcoming

As mentioned above, one of the basic assumptions of CDA is to be critical. However, adopting a critical stance should not be understood within a negative sense (Wodak & Meyer, 2009). To clarify, Rogers claims that “while critique is an important part of the "critical project" it is not the end goal. The end goal is to hope, to dream, and to create alternative realities that are based in equity, love, peace, and solidarity” (2011, p. 5). But what is it ‘to be critical’ after all? In fact, in spite of being CDA designative feature, the adjective ‘critical’ has not received a clear-cut definition among CD analysts; neither is it approached using the same methodology.

This is perhaps one of the reasons behind the harsh criticism received by CDA (Machin & Mayr, 2012; Wodak & Meyer, 2009; Wodak & de Cillia, 2006).

For Fairclough, for instance, “critical is making visible the interconnectedness of things” (2013, p. 39). While Martin and Wodak (2003) understands critical within a four step process: “having distance from the data, embedding the data in the social, taking a political stance explicitly, and focusing on self-reflection as scholars doing research” (p. 6). Both definitions can be reformulated in Pecheux’s claim as “uncovering relations of power and ideology and their effects on social identities and relations” (as cited in Joseph & Roberts, 2004, p. 45). Accordingly, criticality is not restricted to discourse since social actors get involved in different social practices where they enact constantly changing social positionings “all social practice is embedded in networks of power, or discursive practices” (Chouliaraki & Fairclough, 1999, p. 24). However, it is largely claimed that discourse is the most important social practice through which power and ideological relations are mediated (van Dijk, 2012).

To paraphrase, CDA is engaged in investigating the usually opaque power relations between discourse and context referred to as taking place within a dialectical way rather than a deterministic one (Fairclough, 1992; Meyer, 2001; van Dijk, 2011; Wodak & Meyer, 2009). Adding to that, not only does it get unsatisfied with the descriptive level, CDA is meant to set an explanatory as well as normative framework whose aim is “to expose and help to combat ... injustice” (van Dijk, 2009a, p. 63). Put it simply, social actors are condemned for exploiting discourse, among other social practices, whether intentionally or not to pass their own ideology at the expense of those of others (Hyland & Paltridge, 2011; van Dijk, 1993; Wodak & Meyer, 2009). By consequence, discourse comes not only to reflect social inequality and injustice but also to constitute them; a phenomenon that is already referred to as discourse reflexivity (Gee, 2005) or discourse-context dialectical relationship (Fairclough, 2013).

It is the task of CD analysts, then, to address social wrongs (Fairclough, 2013) *via* making explicit social actors' ideological bias (Freeden, 2007; van Dijk, 2011, 2014; Wodak & Meyer, 2009) and calling for a relativist view of the ideological component (Fairclough, 2013). Still, according to Fairclough (2013), relativism in this context should be understood within an epistemic conceptualization rather than a judgmental one. Chouliaraki and Fairclough (1999, p. 8) explain “although epistemic relativism must be accepted – that all discourses are socially constructed relative to the social positions people are in – this does not entail accepting judgmental relativism – that all discourses are equally good”. It is for this reason that Fairclough calls for “a search for grounds for determining whether some representations constitute better knowledge of the world than others” (2013, p. 355).

However, just like any other methodological framework, CDA is not without its opponents. That is to say, critics to CDA claim that at the very moment where CD analysts claim that discourse and other social practices are being invested to pass a certain ideology, they are passing and privileging theirs (Schegloff, 1997; Widdowson, 2004). So what makes their ideology better than those of others? Widdowson (as cited in van Leeuwen, 2009), also, claims that while the task of discourse analysis is to describe formal patterns above the sentence level, CD analysts seem confusing between describing language and textual interpretation. CD analysts, for their part, do not deny their own ideological bias for which they do not feel the need to apologize (van Leeuwen, 2009). Van Leeuwen also adds that “their work as scholars entails greater social responsibilities than providing facts for others to interpret and use” (2009, p. 169). Van Dijk (2001, p. 96) closes up “CDA is biased - and proud of it”.

2.2.3 Common Ground: Ideology, Power, Social Identity, and Discourse

Seeking a better contextualization of discourse, CD analysts are aware that they deal with a great number of categories (Fairclough, 2013; Fishman, 1999; van Dijk, 1997; Saldanha &

O'Brien, 2013) most of which are not easy to handle. Identity, hegemony, power, conflict, struggle with ideology at the top of the list (van Dijk, 1998) are only but examples. As the analysis of all categories is beyond the scope of this study, especially if we consider how heterogeneous and multiple are the views regarding them (Blommaert, 2005; Jørgensen & Phillips, 2002; van Dijk, 1998), we feel content to tackle but the ones we think has a direct relation with the current study and to which we have referred in chapter one. Ideology, power, social identity, and discourse (Gee, 1999, Risager, 2006a, 2007) are then the ones we intend to focus on.

Within a bottom-up process, a stretch of discourse or simply 'language in use' is claimed to reflect social actors' belonging to different social identities. In other words, whether directly or not, intentionally or not, a given stretch of discourse is claimed to signal who the interlocutors are? And what social groups are they grouped within? (van Dijk, 1998). Social actors are assembled within different discourses which "integrate words, acts, values, beliefs, attitudes, social identities, as well as gestures, glances, body positions, and clothes" (Gee, 1990, p. 142). It is also claimed that these groupings which are ideologically biased, that is, based on some socially-shared explanatory beliefs, take place by reference to some given social categories. This includes: gender, occupation, generation, power, educational level, financial status, political adherence, etc. and the list is open (van Dijk, 1998).

Clearly, some social categories are claimed to entail opposed parts, 'men *versus* women', 'dominant *versus* dominated', 'old generation *versus* young generation', 'Democrats *versus* Republicans', etc. However, not all opposed discourses exist within a one to one association. This includes for instance professional discourses where each one can claim for opposition not only to another specifically defined professional discourse; but also to the rest of professional discourses. Accordingly, belonging to a given social group (discourse) implies being opposed to an 'other' which can be specific or general, single or multiple, stated or implied (van Dijk,

1998). Also, this discussion leads us to another non-less important claim that is ‘conflict’ between opposed discourses. In this context, van Dijk (1998) states that although opposition is a prerequisite component of ideologies (and hence of discourses), it does not always lead to conflict or struggle between opposed discourses. As such, we highly expect conflict to rise between men and women, Democrats and Republicans but not between doctors and teachers.

Also, the concept of conflict leads us to another no less complicated one that is power (Wodak & Meyer, 2009). Say it differently, one can ask what do social actors representing opposing discourses struggle for? And especially what type of struggle does it take place? As van Dijk (2005) claims, opposing discourses struggle over power which “means having preferential access to and control over scarce social resources” (p. 2). These social resources can be either authoritative or allocative “Authoritative resources are made up of such things as techniques or technologies of management, organizational position, and expert knowledge. Allocative resources come from the control of material goods or the material world” (Allan, 2007, p. 390). It is also worthy of mention that although the exertion of power is taken for granted for dominant discourses, it is claimed that power is also exerted *via* resistance of power, “Resistance and exertion are each a part of power” (Williams, 2011, p. 89) as well as hegemony, “Power may be exerted explicitly through domination or force, or more subtly through hegemony” (Williams, 2011, p. 89).

Moreover, power in CDA is understood as “a property of the relationship between groups, classes, or other social formations, or between persons as social members” (van Dijk, 2008, p. 29). Put differently, although it is largely referred to as ‘mental control’ (Pastor, 2001; van Dijk, 1997), power has both cognitive and social dimensions (Smitherman-Donaldson & van Dijk, 1987). It is also claimed that ideologies exercise power by “imposing a pattern-some form of structure or organisation- on how we read (and misread) political facts, events, occurrences, actions, on how we see images and hear voices” (Freeden, 2003, p. 3). It is the task of CD

analysts then to uncover such patterns. However, not to judge all of them within a negative sense simply because “society would not function if there was no order, no control, no checks and balances, without the many legitimate relationships of power” (van Dijk, 2008, p. 17). In short, CDA understands its aim as an emancipatory one not against power exertion but against power abuse defined as “the violation of fundamental norms and values in the interest of those in power and against the interest of others” (van Dijk, 2008, p. 18).

2.3 Approaches to Critical Discourse Analysis

CDA is not a single method, but rather an approach which includes different perspectives and methods meant to relate discourse to social context (Fairclough, 1995; Wang, 2006). However, three approaches within CDA have proved to be the central ones: Norman Fairclough’s Dialectical-Relational Approach, Ruth Wodak’s Discourse Historical Approach (DHA), and Teun van Dijk’s Socio-Cognitive Approach (Djonov & Zhao, 2014; Renkema, 2009). In spite of sharing the aforementioned CDA basic assumptions, each approach has its own area of focus for which it has chosen a given analyzing toolkit. For Fairclough, for instance, analyzing discourse implies tackling three levels or dimensions which are: text, discursive practice, and social practice (see Fairclough, 2013). Wodak, for her part, seeks to bring together all contextual elements related to a given stretch of discourse (Reisigl & Wodak, 2009). As for van Dijk, analyzing discourse is no longer a question of relating discourse to society as such relation lacks an important mediator that is cognition (1998).

On the other hand, since the current study investigates ideology claimed as the motor behind ethnocentric social practices (discourse in this context), we decided to focus on research methodologies meant to answer the whys? behind discourse, that is, those which provide an explanatory framework of discourse. In addition, for triangulation and complementarity reasons, we needed to draw on different analyzing methodologies. However, to avoid ideological

opposition between different methodologies, we tried to adopt those which share a common conceptual ground. In this context, we refer to two models which investigate the explanatory theories set behind discourse understood within a socio-cognitive contextualization. This includes van Dijk' (1995, 2000) Ideological Discourse Analysis, and van Leeuwen's (2008) Model of (De) Legitimation.

2.3.1 Van Dijk's Socio-Cognitive Approach: A Tripartite Context

As mentioned above, one major characteristic of van Dijk's socio-cognitive approach to analyzing discourse is introducing a cognitive dimension that plays the role of an interface between discourse structures and social ones (van Dijk, 1997). In other words, van Dijk (1998) opposes those traditional reductionist approaches that tend to view the relation between categories of discourse, society and cognition either in a trivial way or within a deterministic framework. According to him, a detailed analysis of these three dialectically-related categories would reveal that they are connected within a single socially constructed framework that he refers to as a triangle (see Figure 18).

Put another way, van Dijk (1998) proposes a socio-cognitive framework that relates findings from psychology, social sciences and discourse studies. As such, he claims that the context of a given stretch of discourse cannot be restricted to discourse and social structures, neither does the relation between both parts be considered in a deterministic way. The same is true for the rest of social practices. Accordingly, van Dijk claims that analyzing a stretch of discourse has to consider a tripartite context that brings together discursive, social, as well as cognitive dimensions (see, e.g., van Dijk, 1998, 2001). He also adds that only such tripartite context would relate the individual to the social from one part and consider the dynamicity of different social practices from another part (van Dijk, 1998).

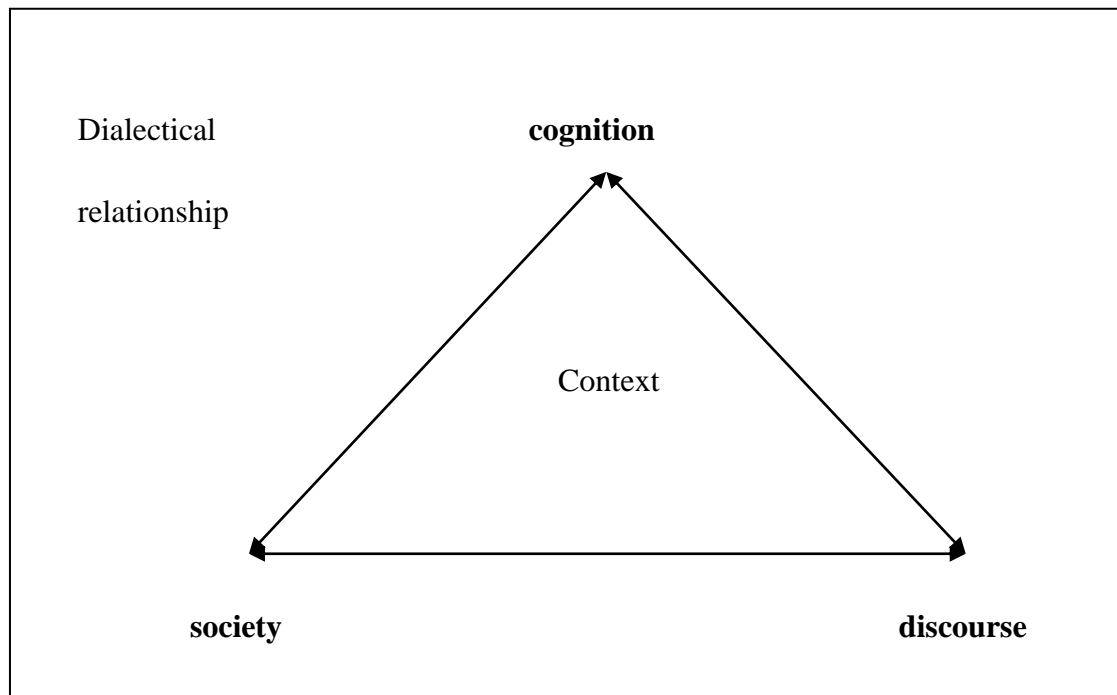


Figure 18: Discourse, Society, and Cognition: A Tripartite Context (Based on van Dijk, 1998)

2.3.1.1 Social Mind/Social Cognition

By adopting cognition to be an interface between discourse structures and social ones, van Dijk (1998) is found in confront with a great number of unhandy mental concepts (e.g., belief, knowledge, and attitude) defined in relation to the no less controversial one that is ‘mind’. However, as it is a necessary step to go through, van Dijk (1998) sought to present a detailed analysis of individual and social sides of mind where he defines social cognition “as the system of mental structures and operations that are acquired, used or changed in social contexts by social actors and shared by the members of social groups, organizations and cultures” (van Dijk, 2003, p. 89). In addition, by stressing the social dimension of cognition, van Dijk claims that everyday social practices including that of discourse are based on socially shared mental representations (see Figure 19). However, he does not deny that such socially shared

representations (social cognition) have different individual and situational representations (individual cognition) (van Dijk, 1998).

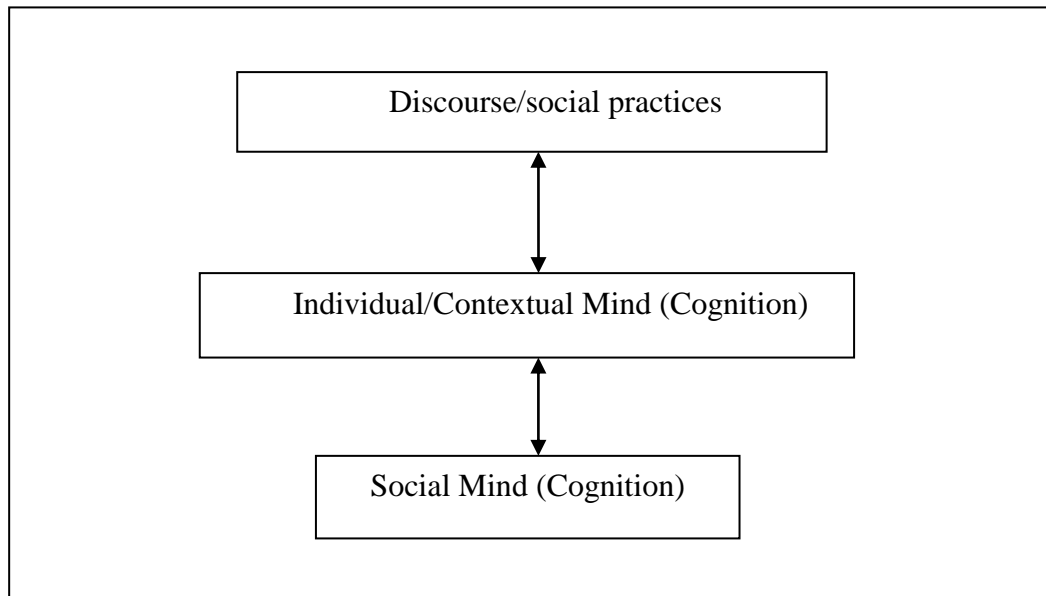


Figure 19: Bi-Directional Relation Between Cognition and Social Practices

(Based on van Dijk, 1998)

2.3.1.2 Mental Model as the Interface Between the Social and the Individual

As already mentioned, van Dijk (1998) claims that one of the rewards of bringing in a cognitive dimension to discourse analysis is relating the social to the individual. Put another way, one of the major criticisms assigned to traditional approaches to the study of society and cognition is their failure to theorize how a given socially-shared structure relates to individual and contextual representations. Accordingly, within a detailed framework, van Dijk (1998) recurses to mind's mediation by introducing the term Mental Model as an interface between social cognition and its individual and contextual representation in everyday social practices including discourse (see Figure 20). He defines this term as: "*subjective, personal*

representations of *specific* events, actions and situations - that is, how people personally interpret, live and remember the events in their daily lives” (van Dijk, 2011, p. 390).

Van Dijk (1998) distinguishes three types of Mental Models: Event Models, Experience Models, and Context Models. The relationship between these types is hierarchical, that is, each draws on another. To clarify, context models draw on experience models which in turn draw on event models. Van Dijk adds that “Whereas our knowledge about an event, as represented in experience or event models, may be relatively stable across contexts, context models typically represent the changing, ongoing nature of text production/ comprehension and especially of face-to-face talk” (1998, p. 83).

However, claiming to be an interface between the social and the individual, mental models might be thought of as a pure application of socially-shared structures into everyday practices. Yet, it is not the case since these models “allow for shared social opinions or attitudes to be relatively stable (although they may change in time), while at the same time providing for individual and contextual variation and uniqueness” (van Dijk, 1998, p. 45). Put another way, the relation between the social and the individual is a two-way directional relationship where each part dialectically influences the other.

In the other hand, in spite of admitting the difficulty to describe the mind understood as “both the ‘means of production’ as well as the ‘product’ of mental activities” (van Dijk, 1998, p. 18), van Dijk contextualizes his socio-cognitive framework in relation to both Long Term Memory (LTM) and Short Term Memory (STM). While LTM consists of: Semantic Memory and Episodic Memory, STM refers to Working Memory. Semantic Memory or as van Dijk prefers to call ‘Social Memory’ refers to “clusters of socially shared beliefs (knowledge, attitudes, ideologies, etc.)” (van Dijk, 1998, p. 46). Episodic Memory or Personal Memory, of which mental models constitute a part, refers to stored beliefs “about concrete episodes (facts, events,

situations, etc.) we have witnessed or participated in ourselves, or about which we have information through discourse from others” (van Dijk, 1998, p. 29).

To paraphrase, while Long Term Memory is concerned with socially-shared and personal stored beliefs, working memory refers to the immediate execution of those beliefs. In the same context, Harris (1992, p. 125) states that working memory “emphasizes both processing and storage functions”. In other terms, it is stated that “working memory serves as a "computational arena" in which processes are executed and partial products of these processes stored in the course of ongoing processing” (Carpenter & Just as cited in Harris,1992, p. 125). Clearly, working memory plays a key role not only in claiming for cognition as a product and a process that are bi-directionally related but also in illuminating the passage from social to individual/contextual and *vice versa*.

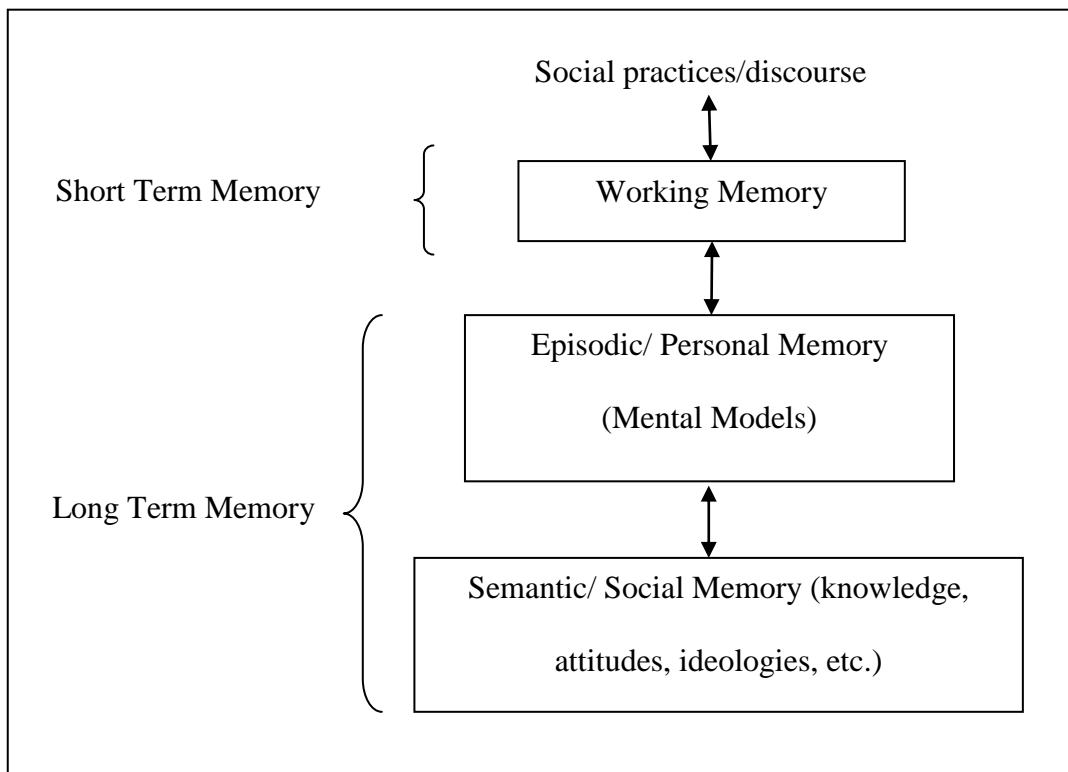


Figure 20: Mental Model as the Interface Between the Social and the Individual

(Based on van Dijk, 1998)

Not less important, and before going deeper into details, van Dijk (2009b, 2014) states that it is important to distinguish between mental models and cultural ones. So, while mental models refer to “subjective representations of specific episodes” (van Dijk, 2009b, p. 6), a cultural model is “a form of general, socially shared knowledge” (van Dijk, 2009b, p. 6). Apparently, cultural models are a part of Social Memory, the same way mental models are a part of Episodic Memory. However, as socially shared beliefs are claimed to be varied (van Dijk, 1998), and being the focus of the current research, a further analysis of this category would be beneficial.

2.3.1.3 Cultural Model Versus Discourse

In the same way as we distinguished between mental models and cultural ones, we need as well to differentiate between cultural models and another type of socially shared representations that is Discourse (Gee, 1999; Kramsch, 2010) which signals social group membership. In doing so, we have found ourselves in confront with another concept which is ‘ideology’. To start with, the fuzziness of such expression (i.e., cultural model) might be due to being related to that of culture which usually implies the existence of a group of people with a shared territory, language, history and many social practices. Clearly, such conceptualization neglects those intra and extra social groups (van Dijk, 1998) or Discourses (Gee, 1999) that assemble people on the basis of shared perspectives, beliefs, goals, identities, etc. even though they might not, for instance, share the same tongue or live under the same sky.

As mentioned earlier, the other reason behind avoiding the concept of cultural model (van Dijk, 2014), sometimes in favor of that of discourse, is its explanatory character that it shares with that of ideology. Gee claims that:

A cultural model is usually a totally or partially unconscious explanatory theory or “storyline” connected to a word – bits and pieces of which are distributed across different people in a social group – that helps to explain why the word has the different situated

meanings and possibilities for the specific social and cultural groups of people that it does. (1999, p. 44)

Gee goes further in claiming cultural models to be “the ideology through which we all see our worlds” (2008, p. 29). In other contexts, cultural models and ideology are used interchangeably (see, e.g., Farnsworth, 2012). However, van Dijk (2009b) claims that:

It is important not to confuse (cultural) communities and (ideological) groups. The same community may have different ideological groups, which may be ideologically different, but share many of the cultural dimensions (language, norms, values, etc.) of their community. (p. 158)

In other words, cultural models are better thought of as socially shared knowledge and beliefs that social actors draw on while they form their ideological groups. In this way, while van Dijk (2014) considers cultural models as cultural common ground, Gee (2008) considers them as ideologies. A valid question might be asked here is why don't we just replace the expression of cultural model by that of socially shared knowledge and beliefs or cultural common ground to avoid confusion? However, our own interpretation might state that an expression like that of cultural model remains an important one as it explains how our knowledge and beliefs are stored, practiced and changed. In sum, as members of a given ideological group (Discourse), social actors draw on those cultural models that go with their ideology. For instance, in relation to religion category (see Figure 21), theism and atheism are two opposed ideologies. Within a theistic conceptualization, different religions (Islam, Christianity, Buddhism...) draw on theism, as *a cultural model*, to claim for their different ideologies. Meanwhile, Sunni and Shia are two opposed ideologies that draw on Islam, as *a cultural model*, to claim for their ideologies.

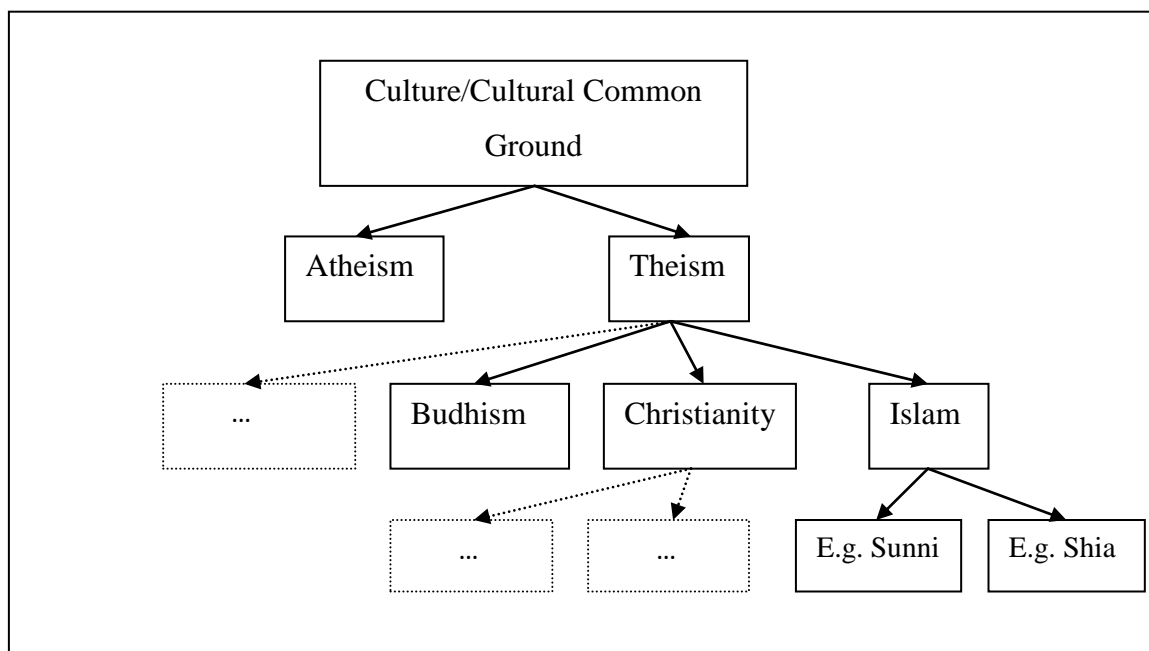


Figure 21: Cultural Model Versus Discourse (Based on Gee, 1999, 2008; van Dijk, 2009)

To put things together, in everyday social practices, including discourse, social actors, as social group members, draw on different cultural models to claim for their different ideologies (Discourses). This social memory (cultural models and Discourses) passes through an individual filter represented by the Episodic memory. This latter includes: context models, experience models, and event models. At last, both shared and individual meanings are executed in the working memory. Yet, as the relation between the social and the individual/contextual is a bi-directional one, it is claimed that meanings are not only executed but stored as well (see Figure 22).

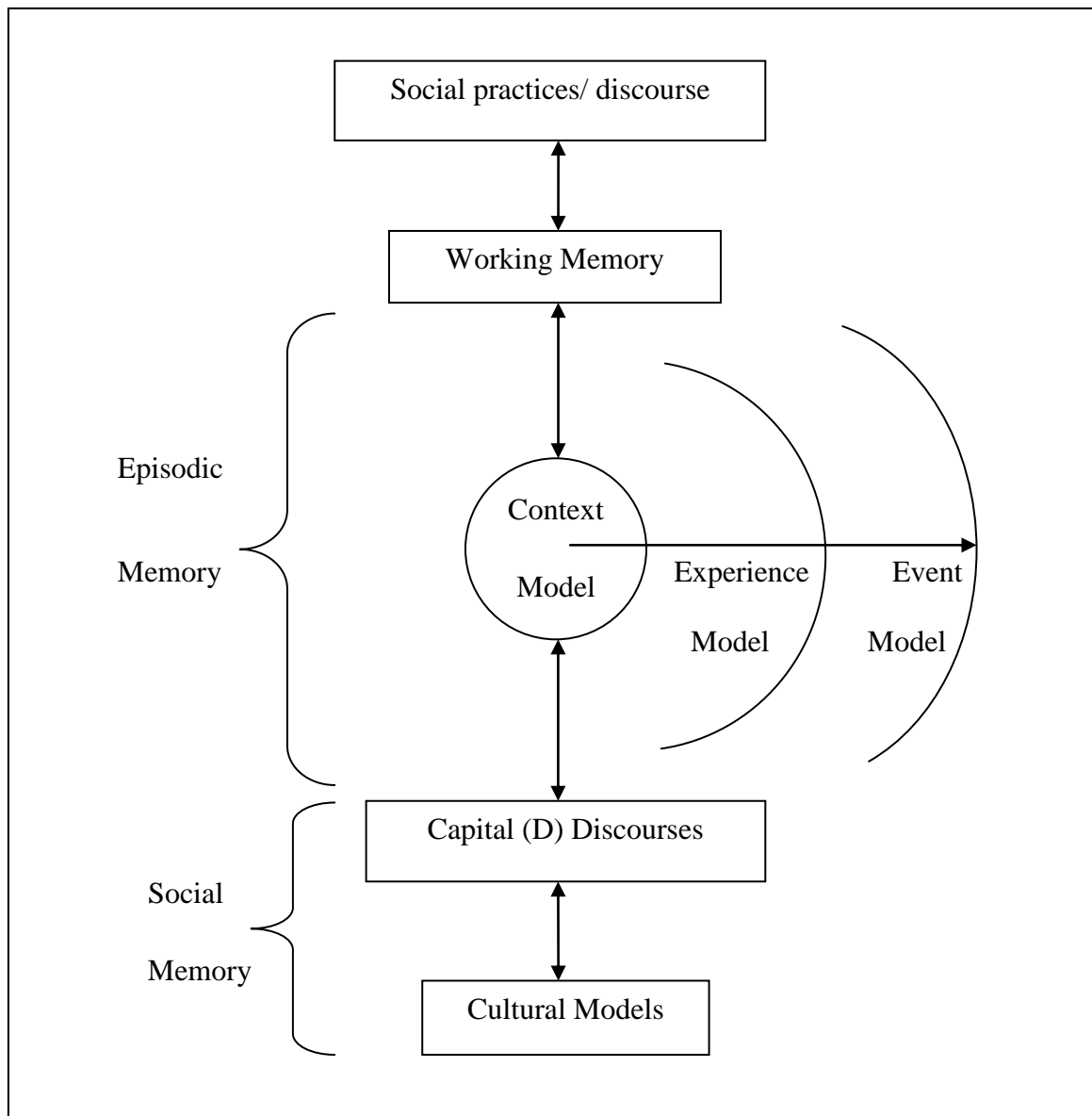


Figure 22: Mental Models, Capital (D) Discourses, and Cultural Models (Based on van Dijk, 1998)

2.3.1.4 Ideology: A Socio-Cognitive Conceptualization

It is now time to shed light on the key concept upon which this whole study is set, that is, ideology and try to relate this latter to those of mental model, cultural model, and discourse. As van Dijk (2000) states, this concept which was first invented by the French philosopher Destutt de Tracy at the end of the 18th century to refer to ‘science of ideas’, “remains one of the vaguest

and most “contested” concepts of the social sciences” (p. 6). As such, it has received many definitions “depending on historical period, discipline and intellectual tradition” (Samier, 2016, p. 3). Even within the same mindset, like that of critical discourse analysis, ideology’s conceptualization has been divergent. Van Dijk, for instance, suggests contextualizing this former within his famous triangle: discourse, society, and (social) cognition (van Dijk, 1998). The main implications brought by such contextualization include the following:

- As opposed to traditional approaches to ideology that tend to be philosophical in character, van Dijk calls for a systematic, analytical and theoretical framework.
- Ideologies are not considered within a pejorative sense where they are defined as ‘false consciousness’ meant to serve a certain social group at the expense of another. In other words, the statement that says ‘what others claim for is ideological, and what we claim for is truth and knowledge’ has lost validity.
- Although van Dijk defines ideologies as mental beliefs, he does claim that they have both mental and social dimensions. In fact, he also claims that they form the basis of social groups’ social cognition.
- Ideologies are formed, changed and reproduced through different social practices, especially discourse. This implies that they are not stable although their dynamicity proved to be too slow.
- Ideologies differ from other beliefs as they are axiomatic and explanatory in character.
- Although they might have individual and contextual representations, ideologies are social not individual.
- Ideologies have various degrees of complexity and social actors, as ideology group members, do not have the same detailed *ideological* system.
- Ideologies are general and abstract.

- We can talk about a typology of ideology based on membership, activities, goals, etc.
- “social actors are obviously members of many social groups ... therefore they have *multiple, sometimes conflicting identities* and hence share a mixture of ideologies” (p. 72)
- So as to claim for the existence of an ideology there must be a social group with some socially shared beliefs that oppose those of at least another social group.
- At last, what is considered as an ideology in one context might not be considered as such in another, situationally and/or historically speaking.

These two last points raise an important question about how ideology relates to culture. In fact, claiming for ideology to be the “‘axiomatic’ base of the social beliefs of a group” (van Dijk, 1998, p. 108) would imply that all group’s socially shared beliefs are based on some sort of ideology. However, van Dijk (1998) goes on to claim that not all culturally shared beliefs are ideological. To clarify, let’s consider two social groups. Members of each group are supposed to share social beliefs. These beliefs are of two kinds, either specific to the group, hence, based on some given ideology or shared with the other group(s) (i.e., non-ideological) (see Figure 23). Van Dijk (1998) calls the second category cultural common ground. He further claims that it is thanks to this latter category that communication between members of different social groups takes place (van Dijk, 1998), otherwise ideological mismatch between social groups’ beliefs would block communication.

Adding to that, so as to label a set of socially shared beliefs ‘an ideology’, two necessary conditions must be fulfilled: a social group and an opposition (van Dijk, 1998). That is, ideologies are social, not individual. In addition, they emerge where there is an opposition, being religious, social, political, etc. for instance between Theists and Atheists, Christians and Muslims, Democrats and Capitalists, etc. In other words,

ideologies are representations of who we are, what we stand for, what our values are, and what our relationships are with other groups, in particular our enemies or opponents, that is, those who oppose what we stand for, threaten our interests and prevent us from equal access to social resources and human rights (residence, citizenship, employment, housing, status and respect, and so on). (van Dijk, 1998, p. 69)

Moreover, van Dijk (1998) claims that not only are ideologies dynamic (although a slow dynamicity), they are also contextual. Put differently, socially-shared beliefs are ideological only if they threaten the interests of some given social group(s), that is, if the social groups in question have different explanatory theories for the same social practice, if not, these beliefs are considered as merely some socially shared cultural beliefs either among group members or shared among different social groups.

Not less important, not all ideologies exist in opposition since they are based on different social categories which do not always imply the exclusion of one another (e.g., professional ideology and gender ideology). Moreover, opposing ideologies exist among social groups but not within the same social group member. That is to say, as already mentioned a social group member can simultaneously enact different ideologies that might have contradictory manifestations (due to individual and social constraints) but not opposing basis

individuals are members of various social groups, each with their own ideology, and as individuals they may, depending on context constraints, draw on several ideologies at the same time, thereby also possibly exhibiting contradictions that express conflicting interests between these groups. (van Dijk, 1998, p. 88)

For instance, we do not expect a social group member to be racist and anti-racist at the same time. However, as a woman, a mother, a teacher, etc. she can experience conflict as to what ideology she is going to adhere at a given social practice. It is also worth mentioning that social

groups with opposing ideological belongings may share some given ideology (ies) at another scale.

Now, relating the concept of ideology to those of mental model, cultural model and discourse (Risager's conceptualization), one can say that in everyday social practices, including language in use, social group members draw on their mental models, which in turn draw on cultural models, to enact different identities. These latter reflect their belonging to different discourse communities which are based on some given ideologies. However, not all social practices are ideologically controlled as it happens that some mental models reflect either personal opinions (van Dijk, 2011) or cultural common ground (van Dijk, 1998).

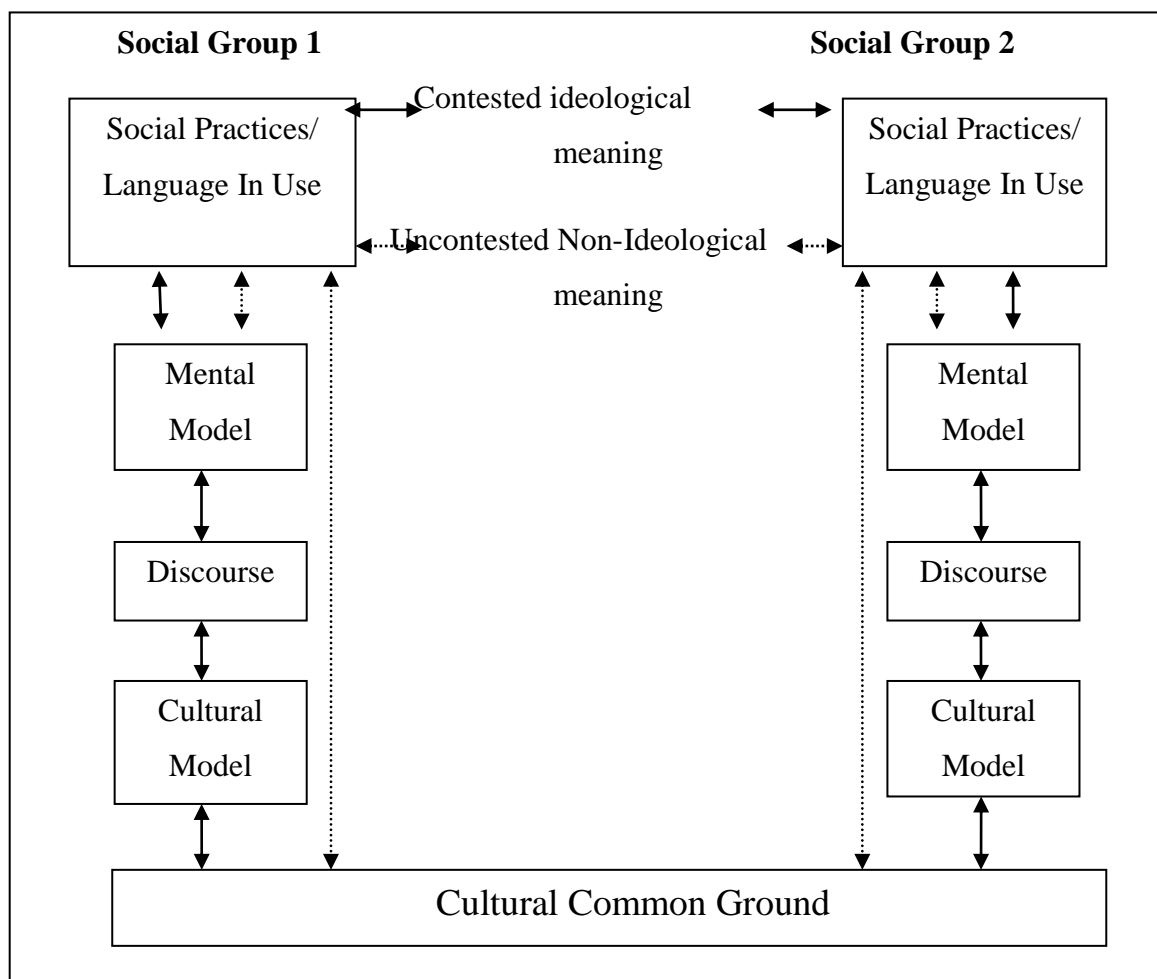


Figure 23: Ideological and Non-Ideological Meanings (Based on van Dijk, 1998)

2.3.1.5 How to Do Ideological Discourse Analysis

After tackling a portion that we do admit far from being exhaustive to the term ‘ideology’, compared to the detailed analysis offered by van Dijk’s work (1998), it is now time to check how to proceed practically with an ideological discourse analysis. In doing so, we need first to go through two basic expressions whose conceptualizations are necessary for a successful implementation of the forthcoming analyzing categories as well as a detection of other ones. This includes: the structure of ideologies and the ideological square.

2.3.1.5.1 The Structure of Ideologies

As stated by van Dijk (1998), “an ideology is a self-serving schema for the representation of Us and Them as social groups” (p. 69). Accordingly, he suggests that ideologies have the structure of group schema which includes the following categories (van Dijk, 1998, pp. 69-70) meant to indicate a legitimate positive Self:

- *Membership*: Who are we? Where are we from? What do we look like? Who belongs to us? Who can become a member of our group?
- *Activities*: What do we do? What is expected of us? Why are we here?
- *Goals*: Why do we do this? What do we want to realize?
- *Values/norms*: What are our main values? How do we evaluate ourselves and others? What should (not) be done?
- *Position and group-relations*: What is our social position? Who are our enemies, our opponents? Who are like us, and who are different?
- *Resources*: What are the essential social resources that our group has or needs to have?

In the same way, whether stated or implied, these categories are also invested to refer to a delegitimate negative other (van Dijk, 1998).

2.3.1.5.2 Ideological Discourse Analysis as Ideological Square

As mentioned above, the overall strategy while representing ideology in discourse is to refer to a positive self and a negative other. In van Dijk's words, this polarized structure is known as "positive self representation and negative other representation" (1998, p. 260). He further explains such strategy as consisting of four main moves that form his famous Ideological Square:

- 1 Express/emphasize information that is positive about Us.
- 2 Express/emphasize information that is negative about Them.
- 3 Suppress/de-emphasize information that is positive about Them.
- 4 Suppress/de-emphasize information that is negative about Us. (van Dijk, 1998, p. 267).

In the other hand, adhering to a socio-cognitive view of discourse and ideology, van Dijk states that the ideological square is reflected not only at the meaning level of language in use, but also at those of structure and interactions (see Table 1). He also invites discourse analysts to check discourse context understood as social group members' belonging to different social identities which potentially relate to the ideological manifestations in question.

<ul style="list-style-type: none">• Context: Speaker speaks <i>as</i> a member of a social group; and/or addresses recipient <i>as</i> group member; ideologically biased context models: subj. representations of communicative event and its participants as members of categories or groups. • Text, discourse, conversation: Overall strategy: positive presentation/action of Us, negative presentation/action of Them
--

• Emphasize *Our* good things, and *Their* bad things, and De-emphasize *Our* bad things, and *Their* good things

MEANING

O Topics (semantic macrostructures)

■ Select/Change positive/negative topics about Us/Them.

O Local meanings and coherence

■ Positive/Negative Meanings for Us/Them are

- Manifestation: Explicit versus Implicit
- Precision: Precise versus Vague
- Granularity: Detailed/fine versus Broad, rough
- Level: General versus Specific, detailed
- Modality: We/They Must/Should...
- Evidentiality: We have the truth versus

They are misguided

- Local coherence: based on biased models
- Disclaimers (denying Our bad things): 'We are not racists, but...'

O Lexicon: Select Positive/Negative terms for Us/Them

(e.g. 'terrorist' versus 'freedom fighter')

FORM

O Syntax: (De)emphasize Positive/Negative Agency of Us/Them

- Cleft versus non-cleft sentences ('It is X who...')
- Active versus Passives ('USA invades Iraq' versus 'Iraq invaded by USA')
- Full clauses/propositions versus nominalizations (The *invasion* of Iraq').

O Sound structures: Intonation, etc., (de)emphasizing Our/Their Good/Bad things

<p>O Format (schema, superstructure: overall form)</p> <p>Positive/Negative meanings for Us/Them in</p> <ul style="list-style-type: none"> • First, dominant categories (e.g. Headlines, Titles, Summaries, Conclusions) versus last, non-dominant categories. • Argumentation structures, topoi (stereotypical arguments, e.g. 'For their own good') <p>O Fallacies that falsely conclude Our/Their Good/Bad things, e.g. overgeneralizations, authority, etc.</p> <p>O Rhetorical structures</p> <p>Emphasizing or de-emphasizing Our/Their Good/Bad things by</p> <ul style="list-style-type: none"> ■ Forms: Repetition ■ Meanings: Comparisons, metaphors, metonymies, irony; euphemisms, hyperboles, number games, etc. <p>ACTION</p> <p>O Speech acts, communicative acts, and interaction</p> <ul style="list-style-type: none"> ■ Speech acts that presuppose Our/Their Good/Bad things: promises, accusations, etc. ■ Interaction strategies that imply Our/Their Good/Bad things: Cooperation, agreement

Table 1: Some Expressions of Ideology in Discourse (van Dijk, 2006, p. 125)

2.3.1.5.3 Some Categories of Ideological Discourse Analysis

When analyzing discourse for the purpose of eliciting underlying ideologies, one should take into account not only that ideologies can manifest at meaning, structure, and interaction levels. It is also important to make difference between ideological and non-ideological practices. That is to say, not all discourse is ideological. In this context, Gee (2005) refers to two grammars. The first grammar refers to vocabulary, phonology, verb tenses, etc. that is non-ideological; hence,

available as a cultural common ground (van Dijk, 1998) invested, along other non-discoursal elements, by different social groups to serve their own ideologies, hence, give rise to grammar two. Expectedly, it is this second grammar that is of interest to ideological discourse analysts.

To facilitate the task for discourse analysts, van Dijk (2000) proposes a list of categories (see Appendix A) which is by no means exhaustive since drawing on the above ideological square, one can expect to come across other ones. However, we do claim that, especially as beginners, these categories can guide us in claiming for the existence of opposing ethnic ideologies in EFL learners' written discourse. Not less important, although a skim through these categories reveals that they refer to political ideologies, they are not restricted to politics.

2.3.2 Van Leeuwen's Model (2008) of (De)Legitimation

One of the main approaches to CDA is that of 'The social actors approach (SAA)', associated with Theo van Leeuwen. Its importance relies in drawing on different sociological and linguistic theories to bring into account a 'recontextualization of discourse as a social practice' (Wodak & Meyer, 2009). Accordingly, towards assuring a broad contextualization, van Leeuwen introduced a wide range of categories to render the instantiated self and other. His representation of discourse not only does it include a 'what' component, that is, social actors, actions, time, space, as well as resource, it also provides a 'what for;' the purpose, and a 'why;' legitimating function. For our part, in spite of being totally aware of the interconnectedness of 'what', 'what for', and 'why' components, we intend to adopt only van Leeuwen model of legitimation. This takes place for two main reasons: the current study focuses on the explanatory theories set behind discourse (i.e., the 'why' component). Second, along admitting van Leeuwen's conceptualization of legitimation, our adoption of his model is done for triangulation reasons, that is, to validate or invalidate the results adopted from van Dijk's ideological discourse analysis.

As claimed by van Dijk (1998, p. 255), “Legitimation is one of the main social functions of ideology” along those of solidarity, cohesion, and others. While this term is sometimes used interchangeably with that of legitimacy, Barker (2001) draws a distinction between “legitimacy as an ascribed attribute, and legitimation, the action of ascribing” (p. 22). Still, the question is what is it to be attributed and to what or whom? Although the term legitimation has been variously defined along that of legitimacy, we thought to obtain Cipriani’s definition to answer the above questions. According to him, legitimation is defined as “the attribution of validity to a given situation, action, function or authority” (as cited in Jansson, 2007, p. 85). Obviously, validating a given situation, action, function or authority would imply invalidating other ones, at least those in opposition to the ones in question.

Put another way, it is frequently found that whether stated or implied, legitimating function takes place along a delegitimizing one (van Dijk, 1998). This is one of the reasons why van Leeuwen’s legitimation model is credited. In addition, tackling (de)legitimation in terms of categories and subcategories (see Table 2) allows a scalar view of legitimacy rather than considering it as an all-or-nothing affair (Beetham, 2013).

- 1- *Authorization*, that is, legitimation by reference to the authority of tradition, custom, law, and/or persons in whom institutional authority of some kind is vested.
- 2- *Moral evaluation*, that is, legitimation by (often very oblique) reference to value systems.
- 3- *Rationalization*, that is, legitimation by reference to the goals and uses of institutionalized social action and to the knowledges that society has constructed to endow them with cognitive validity.

- 4- *Mythopoesis*, that is, legitimation conveyed through narratives whose outcomes reward legitimate actions and punish nonlegitimate actions. (van Leeuwen, 2008, pp. 105-106)

It is also important to mention that the most effective form of legitimation is the one that draws on multiple categories (Reshef & Keim, 2014)

Category	Sub-category	Illustration
Authorization	Personal authority	Based on the authority of a person, e.g., parent. Why? - Because, she is my mother.
	Expert authority	Based on the expertise of the authority Why? - Because, he is expert.
	Role Model Authority	Based on a given model, being an individual, a group, or an institution. Why? - Because, he is my model.
	Impersonal authority	Based on the authority of laws, rules, or regulations. Why? - Because, the law says so.
	Tradition	Based on the customs, traditions, and habits Why? - Because, this is what we always do.
	Conformity	Based on the authority of the majority Why? - Because, most of people do that.
	Evaluation	Evaluation
Abstraction		In an abstract way, a reference is made to discourses of moral values. Eg. 'the child is bathing himself for the first time'

Moral Evaluation		implies ‘the child takes up responsibility’.
	Analogies	Drawing on another activity which can be either positive or negative. Why?-Because it is like X activity which is good/healthy/useful, etc. (positive value) Or, because it is like Y activity which is bad/unhealthy/useless, etc. (positive value)
Rationalization	Instrumental	Practices are being legitimated by reference to their goals, uses, and effects.
	Theoretical	Practices are being legitimated by reference to the natural order of things or some kind of truth, such as “this is the way things go”.
Mythopoesis	Moral tale	When a story valorize the actions of a particular actor(s).
	Cautionary tale	When a story portrays the bad consequences of some actions of a particular actor(s).

Table 2: Van Leeuwen’s (2008) (De) Legitimation Categories

2.4 A Socio-Cognitive Conceptualization to Ethnicity

As mentioned in chapter one, one of the social categories upon which a given social group may stand to claim for his ideological belonging is that of ethnicity. However, opposite to, for instance Democrats, Republicans, and Feminist ideologies which are restricted to some specifically defined social groups, ethnic ideology is claimed to be a human characteristic (Barker & Galasinski, 2001; Woodward, 2003). In other words, we do all belong to a certain

ethnic group(s). In addition, a given ethnic ideology may relate to religion, land, language, race, etc. or a combination of these and/or other social categories. Apparently, contrary to some other ideologies, the posture of an ethnic ideology is fuzzy and difficult to depict. In addition to that, ethnic ideology is claimed to have a general character towards some other ideologies (Barker & Galasinski, 2001). Put differently, a given ethnic group might include members with different ideological belongings based on gender, profession, age, political adherence, etc.

However, in spite of the difficulty to draw a clear definition to ethnicity, we can refer to Schermerhorn's definition to ethnic group as: "a collectivity within a larger society having real or putative common ancestry, memories of a shared historical past, and a cultural focus on one or more symbolic elements defined as the epitome of their peoplehood" (as cited in Cornell & Hartmann, 2007, p. 19). Still, by reference to CD studies, ethnicity in this context must be understood as a social construct (Derks & Roymans, 2009; Paltridge, 2006; Patrick, 2003; Wodak, de Cillia, Reisigl, & Liebhart, 2009). Accordingly, the definition of an ethnic group is similar to van Dijk's (1998) conceptualization of social group, that is, ethnicity is a collectivity that is neither territorially-based nor understood within an essentialist view. As stated by Barker & Galasiński, "Whereas essentialism takes verbal descriptions of ethnic groups to be reflecting a stable underlying identity as its referent, anti-essentialism takes words to be constitutive of the categories they represent to us so that ethnicity is a malleable discursive construction" (2001, p. 123)

In the other hand, as claimed by van Dijk (1998) although ideologies take place as socially-shared representations, they do have individual representations. In relation to ethnicity, members of a given ethnic group do share the same ethnic ideology. However, when it comes to every day social practices, these social group members might display different opinions and attitudes towards an ethnic other. At first glance, this might seem contradictory. Yet, it is not, if we consider the dialectical relation between ideology and context as well as van Dijk's (1995) claim

that “not all members of a group will have the same detailed ideological system” (p. 140). Apparently, representing ethnicity (or any other ideological belonging), in relation to individual representations, is better referred to in terms of a continuum that ranges from ethnocentric attitude(s)/opinion(s) to ethnorelative ones. As such, it becomes possible to claim for ethnocentric ethnicity, feminism, liberalism, etc. as well as ethnorelative ones. We can also hypothesize for a possible transition from ethnocentrism to ethnorelativism.

2.4.1 Ethnic Ideology or Ethnic ideologies

Another no less important point is related to the claim that we belong simultaneously to different ideological groups (including ethnic groups). These ethnic belongings (ethnic selves) are constructed based on different goals and interests. However, they can by no means be in opposition. Now, one of the questions a discourse analyst, investigating ethnicity, might ask is which ethnic ideology is into practice? Another question is whether it is possible to come across different ethnic ideologies triggered within the same stretch of discourse. As a matter of fact, if we draw on van Dijk’s conceptualization to ideology stated above, especially the claim for opposition between ideological groups, we assume that social group members, confronted with an ethnic other(s), might show different ethnic belongings as far as they are contested by this ethnic other(s). Beyond all this, since ideologies are claimed to be both constructed and constructive on the spot, drawing on the dialectical relation between language in use (hence ideology) and context, claiming for any ethnic ideology would depend on, first analyzing the context where language in use takes place, then, moving back and forth between both parts (i.e. language in use and context) (Gee, 1999) in order to check suppositions and draw conclusions.

2.4.2 Ethnic Ideology Versus Legitimation

Engaging with ethnicity in terms of individual variation introduces us to ethnocentrism, and ethnorelativism terms. Yet, as mentioned above, although social group members are generally described as either ethnocentric or ethnorelative, ethnicity is better considered in terms of a continuum (Bennett, 2013) that ranges from ethnocentric ethnic identity to ethnorelative one. Put another way, if ethnicity is defined as the adoption of some given perspective as legitimate, then ethnocentrism, in its highest degree, implies the exclusion of all other ones. That is to say, a high level ethnocentric attitude involves delegitimizing any perspective but that or those of the self (van Dijk, 1998), whereas, ethnorelative social actors are claimed not to exclude all others' perspectives (Bennet, Bennet, & Allen, 2003; Howley & Howley, 2007; Lange & Paige, 2003; Staw & Kramer, 2005). In fact, this seems contradictory as how does it come that an ethnic group member, for instance, comes to legitimate an ethnic self and other in spite of being in opposition? Yet, if we refer back to van Leeuwen's model of legitimation, especially legitimating categories, we do hypothesize that legitimating self(s) and other(s) would not take place on the same footing.

2.4.3 Ethnic Ideology Versus Intercultural Sensitivity

The main purpose of this study is to draw implications for FL teaching methodology in relation to raising ethnorelativism towards English ethnic other. To do so, an intercultural approach to FL teaching is claimed an appropriate teaching procedure (see Chapter Three). A key concept related to this approach is that of 'intercultural sensitivity'. Bennet, Bennet, and Allen, (2003) claims that this latter correlates positively with ethnorelativism. In other words, we hypothesize for a possible transition from ethnocentrism 'delegitimate ethnic other' to ethnorelativism 'legitimate ethnic other' in foreign language learners' written discourse *via* raising FL learners' intercultural sensitivity. Also, although FL learners' individual

representations (attitudes and opinions) are dialectically related to their underlying ethnic ideologies, we do not expect FL learners to abolish their ethnic ideology in favour of that of ethnic other. That is, they would legitimate both of them. However, ethnic other legitimation would take place by reference to non-ideological meaning.

At this stage, it becomes important to paraphrase the claims adopted in this study before proceeding into any practical side. That is, this study adopts a socio-cognitive view of discourse and ideology, focusing mainly on van Dijk's (1998, 2000), and van Leeuwen's (2008) theories and methods. In fact, our choice has never been at random. Rather, it seeks complementarity and triangulation among theorists who, at least from our own point of view, are on the same side. To clarify, we decide to draw on van Dijk's categories to ideological discourse analysis to claim for potential opposing ethnic ideologies 'ethnic self *versus* ethnic other'. We also gain insight from van Leeuwen's (de)legitimizing categories to check how ethnic self is legitimated and ethnic other is (de)legitimated. That is to say, we check our claim which states that rather than referring to legitimating self and delegitimizing other in terms of rigid categories, ingroup/outgroup membership is claimed to be a matter of degree, or in van Leeuwen's terms, a matter of category.

Conclusion

Discourse analysis, the realm to which this study aspires to belong, is the focal point of this chapter. Before tackling DA methodology adopted in this study, a brief historical trace of this former is favored. This takes place as the focus has been on the emerging 'critical' component associated with CD studies. As usually perceived among theorists, the views regarding criticality are varied. In our case, we have chosen to opt for the ones that while investigating opaque power relation between society and discourse, they assert importance not only to society but to cognition as well. This includes van Dijk's (2000) ideological discourse analysis, as well as van Leeuwen's (2008) (de)legitimation model. By the end of this chapter, a space is devoted to

integrating these theorists' claims to sketch a posture for a sociocognitive view of ethnicity stated as a continuum rather than an all-or-nothing category.

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Chapter Three: The Place of Ethnicity in Foreign Language Education

Introduction

In this chapter, much attention is devoted to investigating ethnicity in foreign language teaching fieldwork. As such, being the link between research theoretical and practical parts, this chapter represents a smooth transition from theory to practice, and from a larger context to that of the current study. For doing so, we first tackle the shift from modernist to postmodernist perspectives to understanding linguistic and cultural phenomena, as well as intercultural encounters. This of course is accompanied with a review of FL teaching practices associated with both viewpoints. Furthermore, in spite of adopting the claim that traces a differential line between culture and ethnicity, it is noticed that the term culture, claimed to entail that of ethnicity, invades the scene being the focus of a great part of literature. After that, we discuss a postmodernist view to English language and an overview of intercultural approach assumptions with two proposed intercultural models. To approach the context of this study, we also shed light on English language teaching in the Algerian secondary school system. In doing so, an overview of English language teaching finalities and methodology is presented.

3.1 Culture in Foreign Language Teaching

3.1.1 Introduction: Historical Context

When learning our mother tongue, we unconsciously submit to the cultural code it is associated with. It is a sort of charter between form and meaning that if one thinks to break, he will for sure suffer miscommunication. Yet, in spite of this close relation between language and culture, it was only during 1950's, 1960's and 1970's that language educators seriously came to recognize the importance of both integrating culture in FL teaching methodology as well as increasing FL teachers' cultural awareness (eg., Byram, 1989, 2000; Lange & Paige, 2003;

Shafaei & Nejati, 2009; Szubko-Sitarek, Salski, & Stalmaszczyk, 2014; Xing, 2006). It is also worth saying that interest over including the cultural component in FL teaching has highly been the result of an interdisciplinary effort. Psychology, Linguistics, Anthropology, Education, Intercultural Communication, Discourse Analysis, and other disciplines have all taken part to make evidence of the multifaceted nature of the term 'culture' (Kristiansen, Achard, Dirven, & De Mendoza Ibanez, 2006; Valsiner, 2012).

Historically speaking, the initial models within FL pedagogy have focused on the linguistic component regarding language as a set of grammar, vocabulary and pronunciation rules needed to be mastered to achieve a native-like model (Alatis, 1992). Nevertheless, these linguistically competent learners suffer communication deficiency when confronted with real life communicative situations (Ottenheimer, 2012; Shastri, 2011; Vyas & Patel, 2015), struggling to answer questions like: What to say? When? How? And to whom? as they are simply communicatively incompetent (Alatis, 1992; Munby, 1981; Phillips, 1991; Phillips & Wood, 1990).

In the late 1970's and with the advent of the communicative competence in FL pedagogy (Block, 2003), many changes have been introduced in order to handle the inevitably included cultural component in FL teaching syllabi (Arabski & Wojtaszek, 2011). Put another way, culture as a process has largely replaced culture as a product and a call for a post-modernist framework of language and culture phenomena that goes with new trends within discourse studies has taken place (Kramersch, 2013). As such, the aforementioned questions seek answers by reference to two main factors: the discursual nature of language and culture phenomena as well as what comes into play in intercultural encounters. In sum, culture is viewed as discourse (Kramersch, 2013) and intercultural encounters cease to be an encounter of an already set of

cultural stereotypes since both language and culture take place as dynamic constructed entities (Gee & Handford, 2012; Nakayama & Halualani, 2010).

3.1.2 Culture in FLT

The question that is usually asked when referring to integrating the cultural component in FL pedagogy is when such a process has taken place. In fact, if culture is to be understood as the meaning part of the linguistic code, then obviously culture has always been there whether FL policy makers decide to recognize that or not. Now, after admitting the importance of including culture, instructionally speaking, within FL pedagogy (Liddicoat, 2002), the question becomes what to teach as culture (Lawes, 2000)

Culture in language learning is not an expendable fifth skill, tacked on, so to speak, to the teaching of speaking, listening, reading, and writing. It is always in the background, right from day one, ready to unsettle the good language learners when they expect it least, making evident the limitations of their hard-won communicative competence, challenging their ability to make sense of the world around them. (Kramersch, 1993, p. 1)

Like language, culture has never been an easy concept to define. According to Tang (2006), “Despite the continued efforts in various disciplinary fields to define the term *culture*, there is currently still no single agreed-upon definition that satisfies everyone” (p. 86). For this reason, deciding about what cultural components to be taught in FL classrooms has never been straightforward (Arabski & Wojtaszek, 2011).

A proposed solution to deal with the vastness and unclearness of culture is the adoption of a categorical (topical) approach that dissects culture into segments (Tang, 2006). While some scholars show uneasiness over simplifying the term into identifiable parts (Gutiérrez & Rogoff, 2003), Tang (2006) states that in relation to cultural learning, “it seems at present logical and

sensible to continue with this approach in the teaching of the subject” (p. 86). However, he adds that considering culture in this way should not be taken to ignore the innate connection between its different components. Now, although segmenting culture into categories takes different forms within different models (Chowdhury & Marlina, 2014), it is claimed that culture generally comes to be understood by reference to two major categories: culture as products and culture as practices (Kramersch, 2013; Occhipinti, 2008; Sercu, 2000). In this context, Byram states:

It has long been a commonplace among language teachers that their pedagogical aims include the encouragement in their learners of an interest in and opening towards a culture, people and country where the language in question is spoken... ‘Culture’ has been variously interpreted as ‘high’ or ‘classic’ culture, in particular literature but also philosophy and fine art, or as modes and conventions of social interaction in daily life. (as cited in Kearney, 2015, p. 21)

3.1.2.1 Culture as Products

Culture as products refers to understanding culture within a humanistic conceptualization (Kramersch, 2013). It includes for instance “geography, architecture, classical music, literature, language, education, political issues, history, and so on” (Curdt-Christiansen & Weninger, 2015, p. 96). It is a shared heritage that reflects a given national identity (Freeman & Richards, 1996). By consequence, including the cultural component within FL pedagogy consists of exposing FL learners to linguistic and cultural products related to the target language community. Put another way, languages and cultures are understood within a national paradigm which groups them within dichotomies that ignore all sorts of intravariability among members of a given social group (Kramersch, 2013; Risager, 2007).

3.1.2.2 Culture as Practices

Culture as practices, on the other hand, “comprise the patterns of behavior accepted by a society and other procedural aspects of culture such as rites of passage, use of the forms of discourse, and so forth” (Tang, 2006, p. 90). Apparently, both culture as products and culture as practices refers to linguistic and non-linguistic behaviors. However, while culture as products refers “information about a country or people, their lives, their history, their institutions or their customs...their literature, their art, their architecture or their music” (Liddicoat, 2002, p. 47), cultural practices refers to “the way of living in a particular context” (Liddicoat, 2002, p. 50). More importantly, one should not understand cultural products and cultural practices as mutually exclusive. They are simply interrelated, where a focus on one does not imply an absence of the other “Cultural products and cultural practices are essentially the same things, both being nothing but the manifestations or externalized forms of the underlying values, beliefs, and worldviews of a given society. They are the two sides of the same coin” (Tang, 2006, p. 91).

3.1.3 Culture Teaching Views in FLT

As already mentioned, integrating culture within FL pedagogy has been characterized by a binary shift from culture as products to culture as practices and from a modernist perspective to a post-modernist one (Kramersch, 2013). These former are referred to by Liddicoat (2002) as static and dynamic views to culture respectively.

3.1.3.1 Modernist View

Modernism as a school of thought (Powers, 2001) considers phenomena like language and culture as “concrete entities, which can be systematically described and explained” (Mannion, Davies, & Marshall, 2005, p. 21). Within this perspective, Kramersch (2010) states that “the term 'culture' is associated with the context in which the language is lived and spoken by its native

speakers, themselves seen as a more or less homogeneous national community with age-old institutions, customs, and way of life” (p. 276). Apparently, “Striking in this concept of culture is the maintenance of the focus on national characteristics and the lack of historical depth” (Kramersch, 2013, p. 66). Kramersch also adds that adopting a modernist view to FL pedagogy has taken place within two eras; before and at the beginning of the adoption of the communicative language teaching (CLT) approach, and corresponds to understanding culture as products and as practices respectively.

3.1.3.1.1 Culture as Products

Before the adoption of the CLT approach to FL teaching, “culture was seen as the literacy or humanities component of language study and was associated with the grammar-translation method of teaching foreign languages” (Kramersch, 2013, p. 64). That is, cultural products or achievement culture (Tang, 2006) was taught along language as symbols of state’s national identity:

during the 19th century, big C culture has been promoted by the state and its institutions, e.g., schools and universities, as national patrimony. It is the culture traditionally taught with standard national languages. Teaching about the history, the institutions, the literature and the arts of the target country embeds the target language in the reassuring continuity of a national community that gives it meaning and value. (Kramersch, 2009, p. 221)

However, such conceptualization was criticized for treating culture within an essentializing or reductionist way (Kearney, 2015; Risager, 2006a, 2007) that blocks this former within the category of homogeneous national products. Moreover, the target culture is taught as a separate module that accompanies the target language as if they were two separate phenomena (Farr &

Murray, 2016). Put another way, not only linguistic and cultural phenomena are dealt with as unrelated subjects, they are also considered within a stereotyped manner that does not consider any situational, individual or historical variability (Kramersch, 2011, 2013).

3.1.3.1.2 Culture as Practices

With the advent of CLT approach in 1970's and 1980's, "behavioral culture" (Tang, 2006) becomes the focus of many foreign language programs (Kramersch, 2013; Tang, 2006). In other words, the recognition of the intimate relation between linguistic and non-linguistic behaviors in social interactions has necessitated a reconsideration of culture as practices (Garton & Graves, 2014; Kramersch, 2011). Now, a new sort of research takes place to consider the nature of such practices, especially when it comes to cross-lingual and cross-cultural encounters (Kramersch, 2011). Kramersch explains that this sociolinguistic approach to culture teaching includes "the native speakers' ways of behaving, eating, talking, dwelling, their customs, their beliefs and values" (2013, p. 66)

By tackling culture as everyday practices, FL practitioners have progressed towards demystifying the enigmatic relation between language and culture. However, the way cultural practices were initially conceptualized was also criticized for taking place within a static view that reflects a modernist vision to language and culture phenomena (Kramersch, 2013). Put another way, it is claimed that language is culture-bound in such a manner that it is fixed and shared by all social group members. In this context, Kramersch states that:

the convention 'one language=one culture' is maintained and teachers are enjoined to teach rules of sociolinguistic use the same way they teach rules of grammatical usage... the focus is on the typical, sometimes stereotypical, behaviors, foods, celebrations and

customs of the dominant group or of that group of native speakers that is the most salient to foreign eyes. (2013, p. 66)

Now, the shift from cultural products to cultural practices in FL pedagogy focuses on culture as social behavior rather than shared national products. Yet, Kramersch (2013) criticized defining social behaviors as static and shared among social group members. By contrast, she (2011, 2013) calls for a post-modernist view of culture, “If culture is no longer bound to territory of a nation-state and its history, then we have to see it as a dynamic discursive process, constructed and reconstructed in various ways” (Kramersch, 2013, p. 68).

3.1.3.2 Postmodernist View

In contrast to Modernism, Postmodernism sees the social world including language and culture phenomena as dynamic constructed entities (Baker & Ellece, 2011; Mannion, Davies, & Marshall, 2005; Powell & Owen, 2007). Applying such a view to FL pedagogy and within the realm of discourse analysis, culture is understood as discourse (see Chapter One). This implies that meaning is a constructed entity on the spot rather than an already existing one (Gee, 2014). Put another way, Postmodernism comes to oppose the modernist claim for objectivity and opts for a subjective meaning that is conditioned by the context where it takes place (Blakemore, Berenbaum, & Liben, 2009; Carr, 1995; Heath & O'Hair, 2009; Katsarou, 2014). Doll (1995) states, “we shift our focus from an "aboriginal reality out there" to a here-and-now reality... a reality which is always emerging, a proliferating realization of [the yet possible] rather than a convergence toward an already existing Truth” (p. 96).

However, in spite of coming to claim for a constructed meaning that reflects both an already existing reality as well as an emerging one, it seems that today's FL pedagogy still defines linguistic and cultural communities within a static view that considers linguistic and cultural practices as pre-existing realities shared among members of a given community

the old-fashioned national community has given way to multiple, real or imagined, multidimensional, and dynamic communities based on common interests or practices. However, these communities, defined by ethnic, professional, familial, or gendered ties, are still viewed from a modernist perspective as preexisting social structures; they decide whom to include and whom to exclude. (Kramersch, 2013, p. 67)

In an attempt to set postmodernist claims to meaning-making process, postmodernists including Blommaert (2005), Kramersch (2002), Larsen-Freeman (2006) and others have called for an ecologically-oriented language pedagogy “where the meaning of events emerges in a non-linear way in interactions with others, and social reality is constructed minute by-minute in the ongoing discourse” (Kramersch, 2013, p. 67).

3.1.4 Intercultural Competence: Dialogue Between Self and Other

The area of foreign language pedagogy (FLP) has been invaded by a series of terms whose conceptualizations have not always been agreed upon (Baker, 2015; Breninger & Kalterbacher, 2012; Buttjes & Byram, 1991; Byram, 2008). At the top of the list come language and culture (Gosai, 2011; Kramersch, 1998; Loewen & Reinders, 2011; Risager, 2006a, 2007; Shafaei & Nejati, 2010). However, the relation between linguistic and cultural phenomena gave rise to other terms which inherited much of the above complexity (Dervin & Risager, 2015). One of these terms that is now assigned a great importance in foreign language pedagogy is that of interculturality which “describes the meeting of and movement between ... identities or category memberships, as well as the ways in which they shade and inform one another” (Dervin & Risager, 2015, p. 145).

Historically speaking, addressing intercultural issues can be traced back to researches done on US as a multicultural society in the 1950s, 1960s, and early 1970s (Weaver, 1998). Such researches took place to investigate cross-cultural communicative problems among subjects who

showed different linguistic and cultural belongings. In the late 1970s and 1980s, the context of the study has broadened to include immigrants, study abroad, international business, and many other settings. Yet, addressing such issue in FL pedagogy had to wait until the late 90's to grow up (Arabski & Wojtaszek, 2011; Kumaravadivelu, 2008).

In a foreign language learning context, learners come into contact with a different language and culture. Unless they are prepared to deal with such foreignness, FL learners might develop negative attitudes towards learning the target language since it represents another worldviewing (Byram & Grundy, 2003; Byram, Nichols, & Stevens, 2001; Pawlak, 2012; Pawlak, Bielak, & Mystkowska-Wiertelak, 2014; Solly & Esch, 2014) “when students' strong negative attitudes toward certain cultures challenge being open-minded toward other cultures, this affective factor may initially prevent the learner from desiring to gain knowledge about certain cultural groups and in interacting with them” (Ryan, 2003, p. 133). Hence, it becomes vital for foreign language policy makers not only to seek ways to integrate the cultural component in foreign language instructional material (Byram & Grundy, 2003; Byram & Risager, 1999; Hinkel, 1999; Kramsch, 1991), but also to prepare FL learners to be open-minded towards otherness (Byram, Gribkova, & Starkey, 2002)

Addressing the phenomenon of interculturality in FL education has experienced a conceptualization shift similar to that of culture (Kramsch, 2013). That is, intercultural communication has been viewed from two views: Modernism and Postmodernism, “One can differentiate between two models of intercultural communication. One is the static culture clash model... The other is the dynamic intercultural interaction model” (Moosmüller & Schönhuth, 2009, p. 216).

3.1.4.1 Modernist View

As mentioned above, within this view languages and cultures are understood as static entities (Kramsch, 2014; Larsen-Freeman 1997; Liddicoat, 2002; Morgan, 2007). As such, integrating the target culture, being considered as products or practices, in FL instructional material tackles the cultural component as relatively stable among TL group members (Kramsch, 2013). As such, cultural proficiency entails a recall of an already internalized set of facts and information about TL group's culture and social interaction (Lange & Paige, 2003). No consideration of overlap between the native and the target culture nor of individual and situational variability is to take place. By consequence, "The actors are hermetically enclosed in their reference systems; misunderstandings, erroneous attributions, and stereotyping" (Moosmüller & Schönhuth, 2009, p. 216). With the adoption of a postmodernist understanding to reality, not only are phenomena like language and culture understood as dynamic constructed entities, also, intercultural encounters are understood as such (Jackson, 2012)

3.1.4.2 Postmodernist View

This view to interculturality is based on understanding culture as "a socially constructed and emergent practice, rather than a reified entity that is defined a priori" (Carbaugh as cited in Martin, Nakayama, & Carbaugh, 2012, p. 23). An intercultural encounter is then understood as an encounter of dynamic cultural systems that gives birth to an interculture which is individually and situationally variable:

interculturality constitutes a layered performance of multiple cultural identities and the simultaneous establishment of similarities and differences between interactants not in relation to one single parameter of comparison but a range of different traits and properties of various memberships and categories. (Tranekjær, 2014, p. 144)

By contrast to modernism, a postmodernist view to intercultural phenomenon emphasizes a process of transformation rather than transmission (Kecskes, 2012). However, asserting originality to interculture does not imply a total decontextualization. That is

Intercultures are ad hoc creations. They are created in a communicative process in which cultural norms and models brought into the interaction from prior experience of interlocutors blend with features created ad hoc in the interaction in a synergetic way. (Kecskes, 2012, p. 69)

By adopting such a claim to foreign language pedagogy, it becomes clear that teaching the target culture should seek balance between “the need to identify, explain, classify and categorize people and events according to modern objective criteria” (Kramersch, 2013, p. 71) and the need to take into account “post-modern subjectivities and historicities of living speakers and writers who occupy changing subject positions in a decentered, globalized world” (Kramersch, 2013, p. 72). Clearly, it is not an easy task, especially, as it requires setting a teaching methodology of a cultural component that reflects both a pre-existing reality and an emerging one.

One last point to add is that not only does postmodernism bring a change to understanding the target culture and intercultural encounter, it also assigns an important role to FL learner’s own culture that has been ignored from a modernist perspective “there is no self without other and vice versa” (Byrd-Clark & Dervin, 2014, p. 9). In other words, while modernists trace a dividing line between FL learners’ native culture and the target one, postmodernists “argue that the 'self and other' are not separate but always in relation (or dialogue) and situated” (Byrd-Clark & Dervin, 2014, p. 9).

Drawing on the aforementioned points, it becomes important for FL pedagogy to consider not only a dynamic constructed self(s) and other(s) but also a dynamic constructed view of their encounter (De Fina, Schiffrin, & Bamberg, 2006; Kramersch, 1993; Van Dijk, 2011). It is in this

way that a critical view of self could facilitate a better contextualization of the other since, “Learning about a foreign culture without being aware of one’s own discursive practices can lead to an ahistorical or anachronistic understanding of others and to an essentialized and, hence, limited understanding of the Self” (Kramersch, 2013, p. 69).

3.1.4.2.1 English as Lingua Franca: English or Englishes?

In their claim for a postmodernist view to language and culture phenomena, postmodernists usually illustrate by referring to English as a dynamic constructed language by excellence (Canagarajah, 2012; Kramersch, 2013; Risager, 2006a, 2007). That is, thanks to its rapid growing use, English is continuously gaining a global posture that transcends the traditional ENL, ESL and EFL modernist categories. Now, the first question that comes to mind is whether the world is dealing with an English or Englishes?

In fact, if we remain loyal to the postmodernist claim of a dynamic constructed social world, not only is English experiencing the above questioning, all languages and cultures come to be understood as constructed dynamic entities that refuse to be locked within monolithic national postures. However, English gains prominence for being a medium of globalization and international business. As such, it becomes inevitable to talk about a large number of English varieties that are usually referred to as World Englishes (Sharifian, 2009).

Different models have taken place to classify English varieties. This includes: Stevans’ World Map of English (1980), McArthur’s Circle of World English (1987), Görlach’s Circle Model of English (1988). However, the most useful and influential model according to Jenkins (2003) is that of Kachru’s Three-circle model of World Englishes (1985/1988) (see Figure 24). In this model, English varieties are grouped within three concentric circles that “represent the

types of spread, the patterns of acquisition, and the functional allocation of English in diverse cultural contexts” (Kachru, 1992, p. 356)

- 1- Inner Circle: Includes areas where English is spoken as a native language e.g., USA and UK.
- 2- Outer Circle: Includes areas where English is spoken as a second language e.g., India and Bangladesh.
- 3- Expanding Circle: Includes areas where English is spoken as a foreign language e.g., Egypt and China. (Seargeant, 2012)

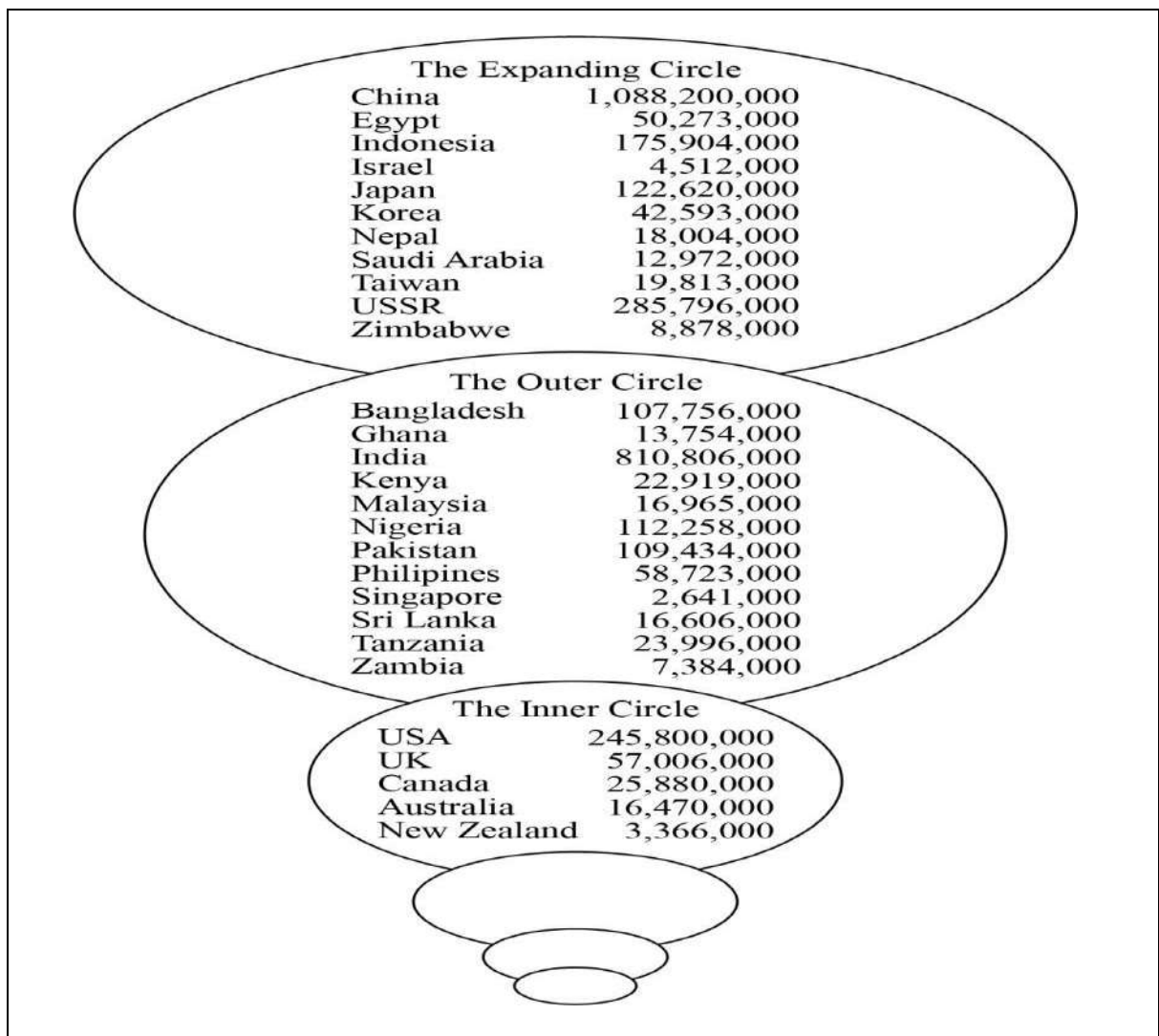


Figure 24: Three Concentric Circles of World Englishes (Kachru, 1992, p. 356)

Although it has been a reference work for many scholars, Kachru's model is gaining a large amount of criticism over different points (see, e.g., Jenkins, 2003; Pennycook, 2007; Seargent, 2016), such as

- 1- English varieties are defined within a modernist perspective that freezes them within three categories: ENL, ESL and EFL. This takes place in spite of admitting to the claim that these varieties are the result of a continual dynamic process at the first place (see Kachru, 1992). Accordingly, this model does not "reflect the real-world fluidity of language use... thus gives a skewed picture of the sociolinguistic realities of much of the world's population" (Seargeant, 2016, p. 17).
- 2- It is a code-based classification rather than a discourse-based one. Still, as it ignores all sorts of intravariability within each circle neither does it claim for a possible in-between space of exchange at intra and extra levels, it is far from being representative as a code-based classification either.
- 3- This classification ignores the hybrid patterns of language use which draw on various linguistic resources English speakers, for instance, have at hand (Pennycook as cited in Seargeant, 2016).

As such, it is based on the above critical claims that scholars resorted to another English variety which is English as Lingua Franca (ELF) so as to handle communicative interactions other than, sometimes including, the above ones (i.e., ENL, ESL, and EFL) (Jenkins, 2014). However, a skim through literature shows that the way ELF variety has been defined is far from being non-controversial. That is, while considering ELF as an English variety has been a basic agreed-upon conceptualization, when it comes to contrasting this former with other categories like: World Englishes, EFL, and ENL, scholars seem to have different viewpoints.

To clarify, comparing ELF to World Englishes, for instance, Kirkpatrick appeals to identity and membership in speech communities. That is, “a world English is primarily, though not exclusively, concerned with identity and membership of a speech community, while English as a Lingua Franca is primarily, though not exclusively, concerned with cross-cultural communication” (Kirkpatrick & McLellan, 2012, p. 655). According to this definition and drawing on van Dijk’s (1998) conceptualization to ideology and culture concepts, it seems that whereas a World English reflects belonging to a given social group that holds a given ideology (see Chapter One), in an ELF communicative practice, English speakers step out of their ideological shoes and stick to a safer non-ideological border.

Firth (1996), for his part, states that EFL is “a ‘contact language’ between persons who share neither a common native tongue nor a common (national) culture, and for whom English is the chosen *foreign* language of communication” (p. 240). As such and borrowing Kachru’s vocabulary, Firth defines ELF within the Expanding Circle and between interlocutors with different linguistic and cultural backgrounds. For Kirkpatrick and McLellan (2012), ELF concerns speakers with different linguistic and cultural backgrounds. By contrast to these claims, Mullany and Stockwell (2015) argue that “Speakers from any of the three circles, including native speakers, can engage in ELF communication” (p. 42).

Not far from Mullany and Stockwell’s conceptualization, Jenkins considers ELF as “a contact language across linguacultures” (as cited in Baker, 2015). She also states that one way to define ELF is to contrast this latter with EFL. On this point, she (2013) claims that “differences from ENL are not automatically regarded as errors in ELF (as they are in EFL), but may simply signal a preference to use English in ways that are different from those that NESs use to communicate with each other” (p. 26). Accordingly, ELF is claimed to offer much flexibility and understanding to English speakers than EFL. She also adds that “the focus of EFL teaching is on

native English, with the aim of mimicking this as closely as possible. For ELF, on the other hand, intercultural communication skills and strategies are paramount” (2013, p. 26).

Now, trying to contextualize the aforementioned categories (i.e., ENL, ESL, EFL, and ELF) within a postmodernist perspective, the one that is adopted in this study, and especially by reference to postmodernist conceptualization assigned to key terms like language, culture, linguaculture, and interculture, we claim that much should be said

- First, adopting a variety like that of ELF does not seem helpful unless it is contextualized within a postmodernist framework. That is, ELF must admit to the dynamic constructed nature of linguistic and cultural categories that get involved in communicative practices.
- Second, by claiming ELF as a contact language between linguacultures (Jenkins, 2003) and a variety that concerns speakers for whom English code has different statuses (i.e. NL, SL or FL), it seems apparent that from a postmodernist claim language status is only one social category to which interlocutors might or might not refer.
- Again, if we consider the claim that interlocutors belong to different discourses based on gender, profession, generation and many other social categories, and to which they show different detailed ideological systems (see Chapter Two), then we suggest to adapt the expression of ‘language status’ which usually indicates language code status to that of ‘discourse status’ to indicate interlocutor’ detailed ideological system vis-à-vis a given discourse including that based on language code.
- Referring to this last point, intercultural communication is better understood as interdiscourse communication (Scollon, Scollon, & Jones 2012), the analysis of which implies identifying the different discourses in practice as well as interlocutors’ discourse status(es).
- Once more, assigning a dynamic constructed view to reality leaves no space for categories like those of NL, SL, FL nor for possible alternatives like native discourse, second discourse,

or foreign discourse as the status of a given discourse is not completely predetermined, yet, takes place on the spot.

In other words, at a given communicative practice different linguistic and cultural categories meet to create a given context. This context reflects both a pre-existing reality as well as an emerging one. This takes place as communicating “is not about merely following conventions, but of also negotiating through and about the conventions themselves” (Breen & Candlin as cited in Ware & Kramsch, 2005, p. 200). In addition, drawing on what Blommaert (2005) calls Layered Simultaneity, we can add that both sorts of reality must be contextualized within a larger scale that transcends the contextual elements at hand. Discourses and discourse status are, then, understood within both realities and at different layers (see Figure 25) “It (discourse) occurs in a real-time, synchronic event, but it is simultaneously encapsulated in several layers of historicity, some of which are within the grasp of participants while others remain invisible but are nevertheless present” (Blommaert, 2005, p. 130).

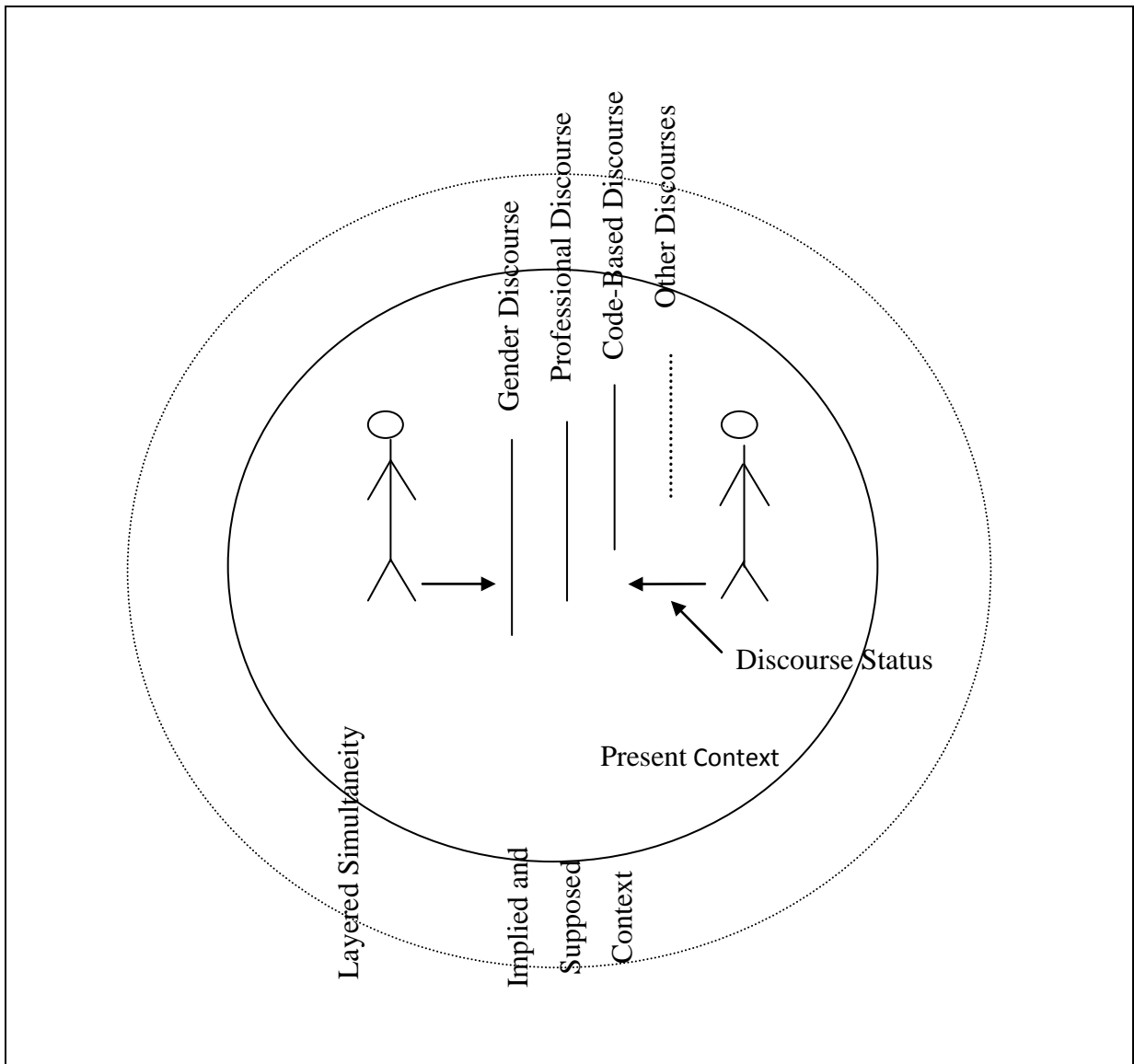


Figure 25: Discourses Constructed in a Layered Simultaneity (Based on Blommaert, 2005; van Dijk, 1998)

For a language learner and since norms are relative, variable, heterogeneous, as well as changing (Canagarajah & Ben Said, 2010), language proficiency is understood as “the capacity to negotiate diverse varieties” (Canagarajah & Ben Said, 2010, p. 160). Although Canagarajah and Ben Said (2010) used the word language to refer mainly to English language and variety to refer to English varieties, we claim that the term language applies to any discourse not only that based on language code(s) and the term variety refers to situational variability related to variable

discourses and discourse(s) statuses. At last, it becomes apparent that unless the discourse in question is specified, categories like those of *native*, *second*, *foreign*, and *lingua franca* lose validity in a postmodernist framework. Still, rendering account the dynamicity and constructed nature of social phenomena these categories are hard to survive either.

3.1.5 Intercultural Approach to Foreign Language Teaching

As this title implies, getting rid of traditional categories related to language status is hard to take place, especially when drawing on literature written in this context. Moreover, what postmodernism has brought into picture is not a disclaim of varied statuses among language speakers towards a given language. However, assigning a discursal view to language and culture phenomena has given rise to a proliferation of discourses as well as discourse statuses. A logical question to be asked then, when referring to a given language as a foreign language, is by reference to which discourse is it considered as a foreign language and how much foreignness is it taking place? This happens, especially as both discourse and discourse status are understood as dynamic constructed entities.

Put another way, rather than blocking language learners within NL, SL, or FL speakers of a given monolithic code, postmodernist language pedagogy is meant to seek situational specificity of discourse phenomenon. By consequence, it should draw on the following claims

- 1- A focus on language in use rather than language as a code.
- 2- A stretch of discourse signals membership in different discourses (Risager, 2006, 2007) or social groups (van Dijk, 1998).
- 3- Adopting the expression of 'discourse status' rather than that of 'language status' would allow handling subjects' non-identical detailed ideological systems.
- 4- Belonging to a given discourse cannot be restricted to three predeterminate categories: NL, SL, and FL. As such, it is referred to in terms of a constructed entity

that takes place on a continuum that determines the degree of inclusion in a given social group.

Clearly, the task of language policy makers is a hard one, especially when trying to handle situations where language learners are not assigned membership within the sum of discourses generated by the target language. However, it is claimed that in contexts where the target language is a largely used code, language learners are not expected to confront a large degree of foreignness. Again, this is not always true as it happens that adopting a language code like that of English by a great number of interlocutors all over the world does not imply that they share the same discourses. Not less important, for analytical reason, we intend to, reservedly, use the category of FL, assumed to be the category where the sample of this study is classified. However we are totally aware that it is a code-based reference and yet might not apply to all discourses and subjects.

Now, although the way interculturality is conceptualized has been and still is a debatable issue (Jackson, 2014), different models have taken the challenge to render account language learners' encounter with the other. As such, great efforts have taken place towards setting a language teaching methodology that would increase language learners' intercultural sensitivity defined as:

an individual's ability to develop a positive emotion towards understanding and appreciating cultural differences that promotes appropriate and effective behavior in intercultural communication. (Chen & Starosta, 1997, p. 5)

3.1.5.1 Intercultural Approach Basic Assumptions

In spite of assigning different conceptualizations to interculturality, admitting of a possible confrontation with otherness in foreign language pedagogy is far from being controversial (see,

e.g., Byram & Hu, 2013; Corbett, 2003; Kramsch, 1995). As such, in an attempt to loosen the sharpness of such encounter, scholars and practitioners draw on the following assumptions:

3.1.5.1.1 From Communicative Competence to Intercultural Communicative Competence

As already mentioned, before introducing the intercultural component to language pedagogy, communicative competence was the spoilt child. As such, a great deal of literature, perhaps all works since the term has been first introduced by Hymes in 1964 have tended to mention in a way or another this trendy word that, even with the arrival of that of ‘intercultural’, has not ceased to be prestigious. That is to say, the shift towards intercultural communicative competence (ICC) has not implied abandoning communicative competence regarded as an important factor to carry out a conversation. Interculturality, for its part, entails not only engaging with the TL ‘communicative competence’ but also tolerating otherness (i.e., intercultural competence) “ICC can be viewed as a term coined from two: intercultural competence, and communicative competence” (Dombi, 2011, p. 189).

Furthermore, a skim through literature related to interculturality has revealed two sorts of competence: intercultural competence and intercultural communicative/communication competence (Guo, 2010) which, although related, are not synonymous. Intercultural communication competence is adopted to handle confront with otherness in foreign language naturalistic and instructional settings and refers to

the ability to interact with people from another country and culture in a FL; to negotiate a mode of communication and interaction which is satisfactory to themselves and the other; and to act as a mediator between people of different cultural origins. (Arevalo-Guerrero, 2009, p. 98)

Intercultural competence, on the other hand, is a larger competence that goes beyond FL settings to refer to all encounters with otherness, being linguistic or non-linguistic and taking place in any language code. Meyer (as cited in Hinkel, 1999, p. 198) states that intercultural competence is “the ability of a person to behave adequately in a flexible manner when confronted with actions, attitudes and expectations of representatives of foreign cultures”.

In addition, not only does it urge another upper level competence, interculturality also assigns importance to the subject’s own social identity(ies). That is to say, as opposed to communicative competence that seeks to teach the target language world-viewings, ICC advocates, being aware of negative consequences brought by mismatch between self and other discourses, do suggest introducing subjects to not only the other world-viewing but that of the self as well (Kramsch, 2013). Simply, one way to teach tolerating and legitimating otherness is to make language learners understand how their self is legitimated.

3.1.5.1.2 Critical Thinking Vis-A-Vis Self and Other

By assigning an important role to self discourses or social identities which are generally, but not always, carried out by first language code, ICC advocates put an end to the long debate over the possibility to include L1 in foreign language classroom discourse. Now, the question is how is such inclusion going to take place, especially, when coming to opposed views stated or implied by NL and FL codes? In fact, one agreed-upon assumption states that language learners are expected to develop a critical thinking towards both self and other world-viewings. However, criticality in this context has been viewed within two main conceptualizations where divergence lies in whether it is possible to call for a change. In other words, some ICC advocates define critical thinking in raising language learners’ awareness over the legitimating strategies that lies behind self and other discourse practices. In this way, language learners come to understand that the other is legitimated the same way self is legitimated.

However, this level of criticality does not seem sufficient for some CD analysts including Fairclough and Chouliaraki (1999) (see Chapter Two) who call for an awareness that makes it possible to call for a change. Put another way, in comparing different worldviews generated by L1 code, the target code, or any other one, language learners develop an ability not only to tolerate different views but also to act by choosing the one that is appropriate. In this way, we can say that awareness is understood within a three-step process, checking self and other legitimating strategies, comparing them to decide for the best one, then, act accordingly.

3.1.5.1.3 From Teacher to Educator

Theorizing about what could be the best way to lead learners to language proficiency is much easier than putting these theories into practice. That is, pursuing interculturality assigns a new role to language teachers most of whom are thought to be untrained to play (Lázár, 2007). This takes place as their new role transcends that of an ambassador of FL linguistic and socio-linguistic knowledge. A FL teacher, then, is supposed to ‘educate’ learners towards reacting positively towards FL ideologically-based knowledge. Moreover, although it might be thought that this ‘educator’ role has always been played by teachers, in the context of ICC this former is neither ordinary nor easy. This takes place as FL classroom discourse transcends learning a given code, it is about preparing a generation of individuals who are able to perceive reality from different angles.

Planning positive intercultural attitude to be the major goal of FL classes necessitates devoting much time to negotiating traditionally taken-for-granted meanings. As such, although ICC advocates are aware that it is always about a language class, they do claim that FL proficiency cannot be attained if FL learners do not engage positively with otherness. They claim that only by directing FL teaching practices towards raising language learners’ critical awareness

about themselves and the surroundings that they learn to be more open-minded, tolerant and comprehensive.

The process of becoming interculturally competent entails the development of such attributes as respect, empathy, flexibility, patience, interest, curiosity, openness, motivation, a sense of humour, tolerance for ambiguity, and a willingness to suspend judgment. (Skopinskaja, 2010, p. 109)

3.1.5.1.4 From Native Speaker to Intercultural Speaker

Apparently, adapting language teacher's role has also necessitated an adaptation of that of the learner. Put another way, within pre-intercultural language teaching methodology, FL proficiency is measured in comparison with a native-like model. Accordingly, all efforts are to be directed towards achieving a native speaker competence in the four skills, sometimes this would also necessitate assimilating the target culture as a fifth skill. With the arrival of the intercultural approach, and especially after assigning an invalid status to categories like that of NL within a postmodernist framework, the focus becomes on developing an intercultural speaker instead. That is to say, not only does interculturality call for tolerating an ideological other but also going beyond FL linguistic accuracy.

Of course, this does not imply devaluing linguistic competence that remains necessary to communicate in the first place. Yet, it is claimed that it is not the only learning area FL learners are supposed to be tested in. As such, what is more important is a FL teaching context is to seek a teaching methodology that would develop within FL learners an ability to negotiate meanings and engage positively with otherness

the main target for EFL learners is no longer to imitate the native-speaker model, but instead, they should acquire intercultural awareness as well as an ability to communicate

effectively and appropriately in a variety of international situations. (Skopinskaja, 2010, p. 109)

3.1.5.2 Models of Intercultural Communicative Competence

Addressing intercultural encounter in foreign language setting has been the focus of many language teaching models. However, the problem of most of these models is that they tend to block foreignness under one label that is ‘culture’, sometimes defined within a modernist paradigm (Kramsch, 2013). This entails three major consequences; first, most of these models fail to tackle the specificity of discourses in question. Moreover, rather than dynamic, constructed, as well as individually-represented category, foreignness is defined as a predeterminate static category (ies). Last but not least, these models respond neither to heterogeneity among FL learners nor to their specific and situational needs. In spite of that, we do claim that two models prove to be important ones. This includes Bennett’s (1986, 1993) Developmental Model of Intercultural Sensitivity as well as Byram’s (1997) Model of Intercultural Communicative Competence which transcends much of the above criticism.

3.1.5.2.1 Bennett’s Developmental Model of Intercultural Sensitivity

One of the first models of intercultural competence is Bennett’s Developmental Model of Intercultural Sensitivity (DMIS) (see Figure 26), developed in 1986/1993. Based on the observation of a group of students, educators, and trainees, Bennett claims that acculturating to otherness takes place within a six-stage continuum that explains the passage from an ethnocentric attitude to an ethnorelative one.

Moving forward in the continuum, the individual's own culture comes to be understood in relation to other cultures. Thus, cultures are recognized as relative to each other and practices are legitimated for being culturally situated. Ethnorelative stages (Garrett-Rucks, 2012) include:

- Acceptance stage: The individual accepts and respects cultural differences.
- Adaptation stage: The individual develops the ability to shift between culturally diverse worldviews through empathy and pluralism.
- Integration stage: The individual incorporates other worldviews into his own worldview.

Bennett (2001) also adds that increasing the individual's exposure to otherness accelerates the passage from one stage to the other.

In spite of not being primarily designed for FL classes (Liddicoat, 2011), Bennett's model has inspired many FL policy makers and practitioners (Deardorff, 2009; Lange & Paige, 2003). It has also illuminated acculturation and culture shock theories. Culture shock, which is defined as one of the main stages an individual undergoes before developing an ethnorelative attitude, is associated with feelings of anger, hostility, indecision, frustration, unhappiness, homeliness, sadness, homesickness, anxiety and lack of self-confidence (Brown as in Arnold, 1999) as a result of being exposed to otherness. According to Bennett, acculturation is a hard psychological experience. For this reason, developing ICC is a continuous process, an implementation of which requires a long-term perspective syllable design along determining students' developmental stage before proceeding with any designing or teaching practices (Bennett as cited in Deardorff, 2009).

However, putting Bennett's DMIS under a postmodernist microscope, it can be criticized for the following points

- It tackles foreignness 'labeled as foreign culture' as a predeterminate category that can be measured a priori.

- Although it acknowledges that the development towards tolerating otherness takes place within a continuum, it ends by freezing this former within six predetermined categories.
- It “is a linear model, which implies that the development of intercultural sensitivity is a progressive, scalar phenomenon” (Liddicoat, 2011, p. 848).
- At last, it does not take into account variability of discourses nor of FL speakers.

Still, this model remains an influential work on which different scholars and practitioners draw while theorizing about and designing FL pedagogy (Liddicoat, 2011).

3.1.5.2.2 Byram’s Model of Intercultural Communicative Competence

One of the best known models of intercultural competence is brought by Byram and his European colleagues (Baker, 2017) (see Figure 27). This work which is based on Hymes and van Ek’s model of communicative competence (see Byram, 1997) is intended to help FL teachers understand the concept of intercultural competence. Thus, it has been an inspiring source for most definitions and practices of this former (Johnson, 2015). One of the powerful points on which this model is credited is being focused on three factors seen as highly important in intercultural communication, namely attitudes, knowledge, and skills. These three components are also defined within five types of competencies, that Byram calls ‘savoirs’ (Byram, Gribkova, & Starkey, 2002):

- Attitudes (*savoir-être*): refers to curiosity, openness, and readiness to suspend belief in one’s own meanings and behaviors and disbelief and judgment in otherness.
- Knowledge (*savoirs*): is divided into two subcategories. The first one is described as factual knowledge about one’s own social group and culture as well as those of the target language. The second category considers procedural knowledge which means knowledge of the processes of interaction at individual and societal levels.
- Skills: relates to knowledge and attitudes and is divided into two subcategories:

- Skills of interpreting and relating (*savoir comprendre*), understood as the ability to interpret texts and events from other cultures, and relate them to those of one's own culture.
- Skills of discovering and interacting (*savoir apprendre/faire*), described as the ability to acquire new knowledge of cultural practices, as well as the ability to operate knowledge, attitudes and skills within real-life communication and interaction.
- Critical cultural awareness (*savoir s'engager*): as a central subcompetency which draws on all the preceding ones, this *savoir* is defined as the "ability to evaluate, critically and on the basis of explicit criteria, perspectives, practices and products in one's own and other cultures and countries" (Byram, Gribkova, & Starkey, 2002, p. 13).

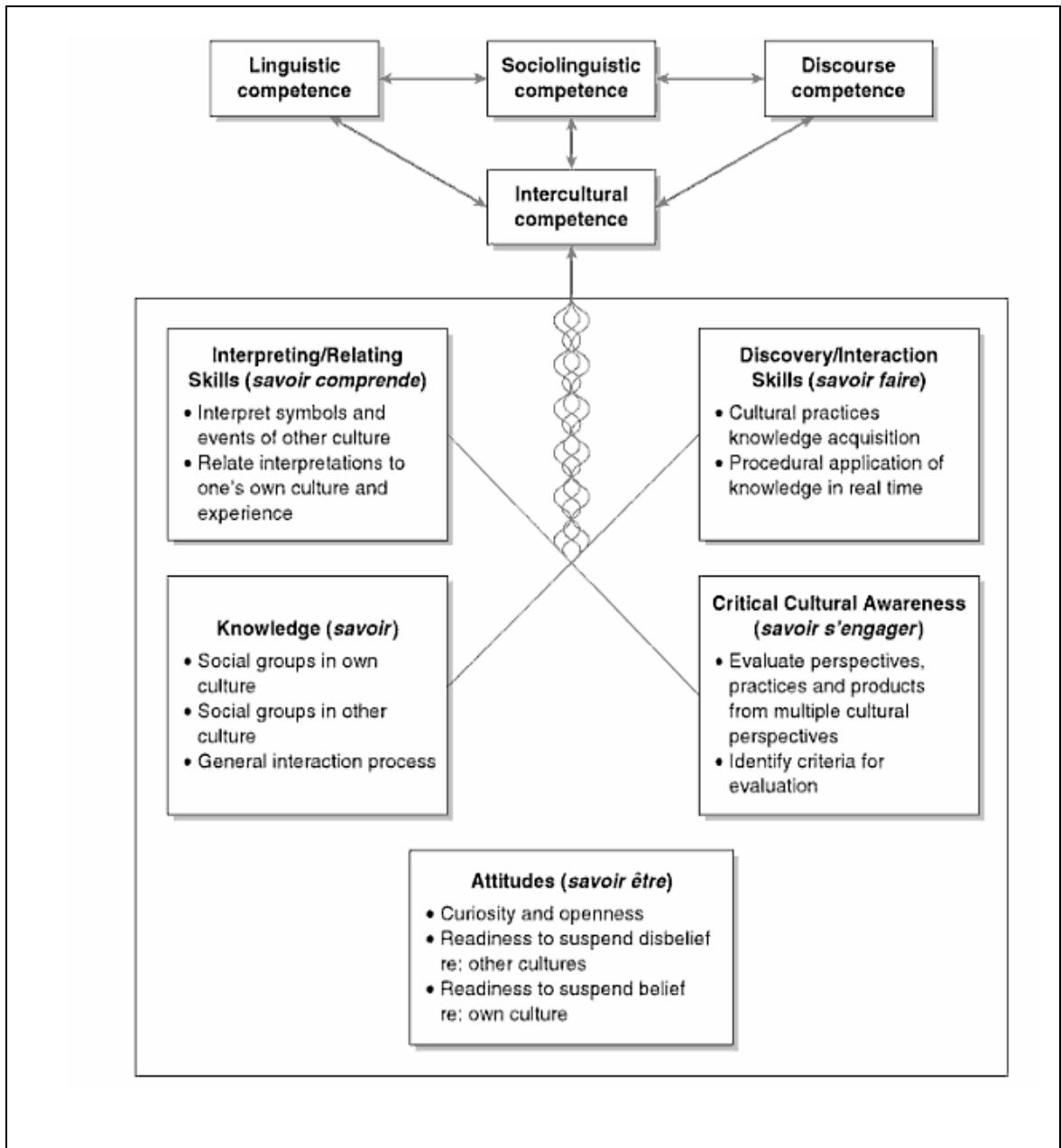


Figure 27: Byram’s Intercultural Competence Model (Deardorff, 2009, p. 17)

The model shown above defines ICC in relation to linguistic competence, sociolinguistic competence, discourse competence, and intercultural competence. As such, it demonstrates that it shares many objectives and guidelines with the communicative approach to FL teaching. However, it expands this former both in terms of what and how components and goes beyond understanding communication as an exchange of information. Rather, it defines a successful communication in FL learning as the one where learners are able to establish and maintain

relationships. Via integrating cognitive, behavioral, and affective factors, the influence of this model on FL pedagogy has been immense (Baker, 2015). This is especially as it breaks interculturality into constituent parts and provides FL teachers with a detailed outline of what ICC is and what it entails. In spite of that, Byram's model is not without critics as it often equates culture to national culture (Guth & Helm, 2010). Risager (2007) also claims that this model does not explain how *savoirs* work together.

3.2 The Context of the Study: English in the Algerian Secondary School

3.2.1 The Algerian Educational System

As a multilingual society, Algeria has experienced and still does a great pressure over what languages to adopt and what status to assign to them. For instance, a skim through the history of the Algerian educational system would reveal that right after the independence there has been a controversy between those in favor of Arabisation and those who insist to keep the French tongue (Kaplan & Baldauf, 2007). Each part of course stands on its own ideology. Those in favor of Arabisation, for instance, claim for the importance of rehabilitating the value of Arabic which is the symbol of national identity and Islam (Kaplan & Baldauf, 2007). However, the other team supports French being the language of science and technology (Fernandez Jilberto & Mommen, 1996).

In fact, the linguistic conflict in Algeria transcends Arabic and French languages. Berber which has been the native language of the land before the Islamic conquests and the French colonization claims for its priority and prominence (Ennaji, 2005). Now, it is considered along Arabic as official national languages. French, for its part, is considered as the first foreign language though a skim through everyday linguistic practices in the Algerian society, especially in the North, would reveal that it is largely used. Put it differently, in many educational and

administrative settings, even day-to-day conversations, it is French, neither Arabic nor Berber, that invades the scene (Ennaji, 2005). Recently, it seems that Berber, Arabic, and French are losing power in face of English that imposes itself widely in the world (Kaplan & Baldauf, 2007). This takes place in spite of being taught as a second foreign language after French in the Algerian educational system.

3.2.2 English in the Algerian Secondary School Context

As mentioned above, English is taught as a second foreign language in Algeria after French. It is covered within all levels and streams of middle and secondary schools. However, in the secondary school time and content devoted to teaching English differs from one level to another and sometimes from one stream to another as well. During the educational system reform that took place in 2002, Algeria has launched major changes a part of which was a focus on foreign languages (especially French and English) as necessary toolkit towards integrating into modernity. As such, some subjects like Mathematics and Physics are to be taught in French and English is to be taught two grades earlier in the middle school (Kaplan & Baldauf, 2007). Moreover, as teaching methodology is no less important in any educational system accommodating to new teaching approaches (i.e., Competency-Based Approach) is another decision to take.

3.2.2.1 Finalities of Teaching English in the Algerian Secondary School

Being the worldwide language of science and technology, English is experiencing an increased amount of use throughout all countries of the world. Algeria is one of these countries that claimed for a crucial integration into a dominated English world via the adoption not only of an English discourse but also of basic methodology meant to realize a successful integration. In SE 2 program (p. 3), the general finality behind teaching English is clearly stated as:

Le but de l'enseignement de l'anglais est d'aider notre société à s'intégrer harmonieusement dans la modernité en participant pleinement et entièrement à la communauté linguistique qui utilise cette langue pour tous types d'interaction. Cette participation, basée sur le partage et l'échange d'idées et d'expériences scientifiques, culturelles et civilisationnelles, permettra une meilleure connaissance de soi et de l'autre. (SE 2 Program, p. 4) (A translated version to English is in Appendix B)

As stated above, Algeria is aware of the importance of setting out a dialogue with a powerful English other that seems invading all scientific, cultural and technological fields. It also admits that such a dialogue permits not only understanding otherness but rises self perception as well. In SE 2 program, designers mentioned other finalities that can be grouped within the aforementioned one. These sub-finalities include, for instance

- Developing a critical and analyzing spirit
- Attaching to national values
- Tolerating differences
- Openness towards otherness
- Taking charge of solving problems outside the school context

3.2.2.2 Competency-Based Language Teaching (CBLT)

A shift towards setting much focus on the learner as an important agent in the learning teaching process has necessitated overthrowing the teacher's authorship in favor of an autonomous learner seen capable to take important decisions both inside and outside the school context. Currently, it is the Competency-Based Approach (henceforth CBA) that is largely adopted to fulfill this mission. In the same context and as mentioned earlier, one of the main decisions took during the recent educational system reform in Algeria has been the adoption of CBA to be the teaching methodology of all subjects including foreign languages. It is also worth

to mention that the application of this approach to language teaching comes to be known as Competency-Based Language Teaching (CBLT). (Richards, 2015)

As it implies, CBLT is based on developing certain competencies seen as important towards arriving at language proficiency. However, as it is usually perceived in social sciences, arriving at a satisfactory definition to the term competency is far from being reached especially with the existence of a competing one that is ‘competence’ (Mupepi, 2017). Different points of view are set around both concepts. For instance, there exist those who consider them as synonymous (e.g., Fowler & Butterfield, 2015). Other scholars define them in terms of hierarchy where competence is understood to comprise different competencies (Medley et al, as cited in Jirasinghe & Lyons, 1996). There are also those who define them in terms of an external performance (competency) and internal ability (competence) (Baethge, 2006). In the context of CBA, Richards and Rodgers claim that “Competencies consist of a description of the essential skills, knowledge, attitudes, and behaviors required for effective performance of a real-world task or activity” (2014, p. 156).

3.2.2.2.1 An Outcome-Oriented Instruction

According to Richards (2015, p. 79), “What characterizes a competency-based approach is the focus on the outcomes of learning, as the driving force of teaching and the curriculum”. In other words, being a Product-Based Approach, it is the final result that matters in the learning teaching process no matter what teaching methodology is adopted (Richards & Rodgers, 2001). As such, both the teacher and the learner should explicitly discuss the objectives they are supposed to attain by the end of each step.

3.2.2.2.2 The Communicative Competence

Being an offshoot of the Communicative Approach, CBLT is based on a functional and interactional perspective to language (Richards & Rodgers, 2001). However, it differs from this

former as it breaks down the communicative competence into identifiable parts for which the results should be clearly preset. In addition, although it is designed around communicative tasks, the focus should only be put on those tasks that reply to learners' needs for CBLT is "a framework for language teaching in situations where learners have specific needs and are in particular roles and where the language skills they need can be fairly accurately predicted or determined" (Richards & Rodgers, 2014, p. 154). So as to clarify the philosophy around which CBLT is set, Auerbach (1986) identified eight key feature of CBLT which are adapted as follows

1. *A focus on successful functions in society.* The goal is to enable students to become autonomous individuals capable of coping with the demands of the world.
2. *A focus on life skills.* Students are taught just those language forms/skills required by the situations in which they will function. These forms are normally determined by needs analysis.
3. *Task-or performance-centered orientation.* What counts is what students can do as a result of instruction.
4. *Modularized instruction.* Objectives are broken into narrowly focused sub-objectives so that both teachers and students can get a clear sense of progress.
5. *Outcomes are made explicit a priori* by both learners and teachers.
6. *Continuous and ongoing assessment.* Students are pre-tested to determine what skills they lack and post-tested after instruction in that skill.
7. *Demonstrated mastery of performance objectives.* Rather than the traditional paper-and-pencil tests, assessment is based on the ability to demonstrate prespecified behaviors.
8. *Individualized, student-centered instruction.* In content, level, and pace, objectives are defined in terms of individual needs; prior learning and achievement are taken into account in developing curricula (as cited in Richards, 2015, pp. 79-80).

3.2.2.2.3 How is the Target Culture Perceived in CBLT?

As discussed in chapter one, discourse is a hard phenomenon to define as it plays on both a preexisting reality and an emerging one at different layers, and in different timescales. Realizing how impossible it is to bring all these elements at once, discourse can be referred to, at a given level, as revealing linguistic and cultural practices. Applying such view to second language acquisition (SLA), learning a language other than the first one is not limited to internalizing a translated vocabulary, that is, language learners are expected to tackle both the code and its referential spheres.

Of course, as discourse-based view to language admits the existence of shared discourses among interlocutors of different codes, it happens that at some situations, learners' encounter with FL does not go beyond a translated vocabulary. It is for this reason that we do claim that when teachers and learners share linguistic and cultural backgrounds, it is expected that the teacher might sketch learners' needs in a successful way. However, sharing the same code does not imply sharing all discourses. To clarify, in some classroom situations where individuals are expected to reflect a homogeneous community, a conflict might rise as a result of discourses mismatch.

In a more practical way, so as to achieve an effective performance in real life communicative settings, language learners are supposed to develop certain competencies, the decision about which is to be taken after carrying out learners' needs analysis. In addition, according to CBLT philosophy, developing a given competency requires a fourfold shift that involves knowledge, skills, behaviors, as well as attitudes (Richards & Rogers, 2001). That is to say, language proficiency is to be measured in terms of how far language learners are able to invest certain skills and knowledge to show certain acceptable behaviors, all of which are meant to develop a positive attitude towards the surroundings. Apparently, CBLT understands the linguistic and the

cultural components of the target language as a single body that includes: Knowledge, skills, behaviors, and attitudes.

3.2.2.2.4 Critiques to Competency-Based Language Teaching

In spite of seeking to focus “on language as tool for communication rather than on language knowledge as an end in itself” (Nunan, 2007, p. 425), CBLT is not without its critics. In Auerbach (1986), Richards and Rodgers (2014), Sulliva (1995), and Tollefson (1986), CBLT has been criticized on different points among of which the following

- There are no valid procedures available to develop competency lists for most programs.
- Some competencies, like ‘functioning proficiently in the community’ are impossible to operationalize.
- It is a reductionist approach since it divides language into a set of competencies while the sum of the parts does not make the whole.
- It is prescriptive in nature as it draws on a certain social order beforehand. In this way, there is no space for language to be dynamic, creative, constructed, or challenged.
- Since “the focus moves from what students know about language to what they can do with it” (Docking, 1994, p. 16), CBLT has the tendency to emphasize overt behavior at the expense of thinking skills. It is for this reason that assessment techniques might not as well uncover learners’ cognitive progress.

3.2.2.3 CBLT in the Algerian Educational Context

In the Algerian educational context, secondary school learners are supposed to develop three main competencies, interactive, interpretative, and productive competencies in both oral and written discourses (SE 2 Program). So as to attain these former, learners are supposed to invest

different kinds of dynamic resources defined as knowledge (savoirs), skills (savoir-faire), and behaviors/attitudes (savoir-être). In this way, competency is defined as:

un savoir agir qui intègre un ensemble de savoirs (connaissances), savoir-faire (capacités) et savoir-être (attitudes) mobilisables pour résoudre une catégorie de situations problème. Elle implique en plus de la mobilisation de ces ressources, leur organisation et leur coordination pour faire face à des situations appartenant à une même famille. (SE 1 Program, p. 7) (A translated version to English is in Appendix C)

By consequence, language teaching objectives, that teachers and learners have to set beforehand, are to circle around the three aforementioned resources i.e. Knowledge, skills, and behaviors/attitudes. Say it differently, objectives are classified into three broad categories (SE 2 Program)

1. *Communicative and linguistic objectives* which include, for instance, grammar, vocabulary, and pronunciation.
2. *Methodological/technological objectives* where the learner is supposed to develop certain skills such as: analyzing, synthesizing, evaluating/auto-evaluating, auto-learning, critical thinking, and computing.
3. *Socio-cultural objectives* which refer to areas of intercultural exchange. In other terms, language learning is no longer restricted to internalizing and practicing a given code. What matters in this context is how to put into practice knowledge and skills in order to set a healthy relationship with Otherness.

Accordingly, it seems that CBLT seek to cover all aspects of language being a linguistic and cultural practice, based on internal and external competencies and meant to fulfill expected and unexpected day-to-day communicative needs.

Conclusion

In the previous chapter, we examine ‘ethnicity’ in the context of FL teaching. However, as ‘ethnicity’ is usually perceived within the label of ‘culture’, this chapter tackles the conceptualization shift from modernist to postmodernist view in relation to culture and intercultural phenomena. This is also accompanied with FL teaching practices associated with the aforementioned views. Moreover, being the target language in this study, English language is examined from a postmodernist perspective. Also, this chapter discusses intercultural approach assumptions and two intercultural models. This chapter ends with shedding light on the Algerian secondary school system that is the context of the current study. In doing so, a skim through English language teaching finalities and methodology is tackled.

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Chapter Four: Needs Analysis and Intercultural Course Design

Introduction

The current chapter represents the first one within a two-chapter experimental part. It focuses on examining the context where the experiment takes place. Initially, this context is studied in terms of current situation conditions. That is, questions like what is being taught, to whom and under what conditions are examined. Especially at this stage, we explore potential cross-cultural clashes which are among the underlying principles behind carrying this study. Then, the shift is towards answering the same questions in the context of an intercultural approach to language teaching, and which is meant to shift EFL learners' ethnocentric ideology to ethnorelative one. At last, decisions about the content of the intercultural course are taken by reference to the results obtained from needs analysis questionnaire (see Appendix D), and appeal to three major elements including EFL learners' ethnic ideology in relation to English ethnic other, the intended syllabus, and Byram's five savoirs.

4.1 Background to the Study

Before claiming for a given course design planning, checking the background of the study in relation to the sample, intended syllabus, as well as the rationale behind carrying such course is a necessary step to go through.

4.1.1 The Sample: Second Year Scientific Stream EFL Learners

The sample of this study comprises a classroom of second year scientific stream learners at the secondary school level. In fact, the choice of this sample takes place with a consideration of a set of factors (see The Thesis Introduction).

4.1.1.1 Experimental Group

The table below shows some data about the experimental group.

	Total Number of Students	Male	Female	Number of Students & Age
Experimental Group	27	15	12	1: 16 years old 14: 17 years old 7: 18 years old 4: 19 years old 1: 20 years old

Table 3: Experimental Group

4.1.2 Topical Syllabus and Intercultural Outcomes

Second year scientific stream EFL learners are supposed to tackle four units, each of which takes place within 22 hours, and with a time devoted of three hours per week. The table below shows some data about their topical syllabus and intercultural outcomes.

Theme	Unit's Title	Intercultural outcomes
1- Peace and Conflict Resolution	Make Peace	- understand that being different is not being inferior or superior - become aware that peace culture is a national and international matter - become strong through conflict resolution (p. 13)
2- Poverty and	Waste not, Want	- understand the struggle for power and money

World's Resources	not	<p>between rich and poor countries</p> <ul style="list-style-type: none"> - understand the importance of self-reliance - discuss the issue of equality and sharing of wealth - understand the necessity for rich countries to help poor ones - see how solidarity can be used towards deprived people (pp. 15-16)
3- Technology and Innovation	Budding Scientist	- understand how different societies contributed to the advancements of science and technology (p. 15)
4- Disasters and Safety	No Man Is an Island	<ul style="list-style-type: none"> - compare disasters at home and abroad: floods in Algeria (2001) and hurricanes in USA(2005) - compare attitudes in coping with disasters in different countries (eg: bombings of public places, etc) - explore the role of international rescue organisations - national and international aid (p. 16)

Table 4: SE 2 Scientific Stream Topical Syllabus and Intercultural Outcomes (SE 2 Program)

4.1.3 Potential Cross-Cultural Clashes

As mentioned in chapter one, the cultural content encoded in discourse can refer to either an ideological meaning or a non-ideological one. In an EFL learning context, cross-culturality can take place as a result of mismatch between EFL learners' home discourse(s) and target one(s) by reference to both ideological and non-ideological meanings. However, as the current study investigates ideological conflict, and more precisely ethnically-based one, examining SE 2

textbook (sample's target units) focuses on potential cross-cultural clashes that are the result of self-other ethnic discourse mismatch.

4.1.3.1 Unit One: Make Peace

This unit has the lion's share of ethnic references. This takes place as the theme around which it is set is *Peace and Conflict Resolution*, and one major reason behind conflict in the world is cross-ethnic belonging. In an EFL classroom, ethnic conflict can be triggered by linguistic and non-linguistic elements. First, a skim through this unit reveals a great deal of lexis that relates to conflict, including war, conflict, soldiers, opposition, army, self-defense, hate, religion, prejudice, discrimination, race, dictator, and the like. Next, world figures such as Hitler and Mussolini represent extremist political ideologies of an ethnic other who were one of the motive reasons behind World War II. Moreover, celebrities like that of Martin Luther king who fought till death against prejudice and racial discrimination as well as Yasser Arafat who represents an oppressed ethnic self would stimulate EFL learners' emotions against an ethnic other. Furthermore, international organizations like those of AMF (Arab Monetary Fund), OAU (Organization of African Unity), and AMU (Arab Maghreb Union) reflects an ethnically-based grouping. Grammar might not be neutral either. Expressing obligation using 'must, have to, and need to' as well as expressing criticism using 'should have+past participle' would favorize a certain ideology over another, one of the favorized ideologies might be an ethnic self one.

4.1.3.2 Unit Two: Waste Not, Want Not

Not very far from the thematic sphere of the first unit, *Waste Not, Want Not* tackles the struggle for power and money in the world. By consequence, natural resources as well as human ones (including health, education, culture, and economy) are being endangered for the purpose of gaining much profit. English other as an international force which controls world technology and economy would be accused for being the major cause behind construction of world resources.

One example is that of Exxon Valdez catastrophe (see SE 2 Textbook, p. 63) which depicts a negative other description. By contrast, self is being represented positively as stimulated by the Algerian stamps (see SE 2 Textbook, p. 59) that describe a positive self who cares about nature.

4.1.3.3 Unit Three: Budding Scientist

Although the thematic sphere of this unit appears to reflect a non-ideological meaning, a skim through its content reveals a potential ethnic conflict right from the first page (see SE 2 Textbook, p. 79). On this page, two pictures display Arab astrologists reflecting the era when Arabs were pioneers of science. Drawing an analogy, EFL learners might as well refer to other sciences, including Mathematics, Medicine, and others. In front of such images, EFL learners are expected to display National Self-Glorification (see Chapter Two). However, examining the present situation of science in Arab countries, these EFL learners would associate this self pride with a negative attitude towards the other perceived as violating Arabs' right to have science leadership.

4.1.3.4 Unit Four: No Man Is an Island

Again, in spite of reflecting an open-minded attitude towards otherness displayed in fostering solidarity among people around the world, a skim through the content of this unit shows that it encloses an ethnic ideological content. First, Red Cross versus the Red Crescent (see SE 2 Textbook, p. 120) and Muslims versus Crusaders (see SE 2 Textbook, p. 135) reflects an ethnically-based ideological grouping. This latter is further supported by assigning the Red Crescent to EFL learners' ethnic self in text entitled '*How Charitable are our Youth?*' (see SE 2 Textbook, p. 120), text '*IFRC Seeks Deal on Religious Free Symbol*' (see SE 2 Textbook, p. 135), and a picture (see SE 2 Textbook, p. 129). This ideological conflict is also explicitly stated in expressions like "Muslim countries refused to use it (The Red Cross) because it reminded them of the Crusaders' cross" (see SE 2 Textbook, p. 135). Not less important, a function like

that of disagreeing, which EFL learners are supposed to master within the scope of this unit, can be tackled by reference to the above dichotomy, that is, EFL learners would express disagreement with ethnic other.

4.2 Intercultural Course Design

4.2.1 Factors Affecting Intercultural Course Design

4.2.1.1 Needs Analysis

Needs analysis is the process by which needs are specified. Long (2005) states that “no language teaching program should be designed without a thorough needs analysis” (p. 1). In addition, as language teaching theories are becoming more learner-centred, most of these planning decisions are being made in relation to the learner “In foreign and second language teaching, one of several consequences is the increasing importance attached to careful studies of learner needs as a prerequisite for effective course design” (Long, 2005, p. 1). In the context of this study, we have been in face of a major decision which is EFL learners’ ethnic identity, especially, in relation to an English one.

First, ethnicity is a social category of a constructed and fuzzy character, sometimes displayed individually. In addition, discourses are claimed to transcend language codes. That is, ethnicity is not bound to language code. Regarding these factors, constructing a self-administered questionnaire to the experimental group subjects seems a suitable needs analysis procedure (see Appendix D). Yet, proceeding with any form of needs analysis, we do bear in mind that since a great part of reality is claimed to be an emerging one (see Chapter Three), we expect the fieldwork to bring both expected and unexpected realities. As such, needs analysis is not a once-for-all procedure. Rather, it is a continuing and appropriating process (Hutchinson & Waters, 1987).

4.2.1.1.1 Subjects' Ethnic Profile Questionnaire

4.2.1.1.1.1 Administration of the Questionnaire

This questionnaire is administered to the experimental group students. Important points were made clear to subjects before responding to the questionnaire

- Time devoted to fill in the questionnaire is one session (60 minutes).
- There are no correct or wrong answers.
- The teacher explains the different components of the questionnaire.
- Subjects can also ask for clarification.
- Questionnaires are anonymous. Subjects are invited to answer the questions truthfully without being afraid to be traced.

4.2.1.1.1.2 Description of the Questionnaire

The questionnaire includes 17 questions distributed in three sections. Subjects are invited to tick (√) the suitable boxes or answer in full sentences where necessary. It is also indicated where they can tick more than one answer. The first section which is meant to identify what constitutes subjects' ethnic profile comprises 6 questions. In this section, they are exposed to four major categories which potentially constitute their ethnic profile. These include language, religion, social group, and land. However, due to the fuzzy character of ethnicity, a category like that of social group was accompanied with an open-ended question that would allow subjects to express further sense of belonging that might not be mentioned in this section. The last question examines an Algerian shared ethnic identity, the one that is expected to experience conflict with an English one.

The second section, which includes 4 questions, traces how subjects perceive their ethnic sense of belonging. Put another way, this section checks how important are the different

categories subjects opt for in section one in their sense of who they are. So as to allow subjects much space to express their views, answers to the different questions are understood in terms of six-point scale, ranging from unimportant to highly important category. Each question in this section is also accompanied with an open-ended question where EFL learners justify their claims. This explanatory part is also meant to raise subjects' awareness over their responses.

The third section 7 questions confront subjects' ethnic self with English ethnic other. The main aim of this section is to check subjects' ethnic identity in relation to an English one. Relying on subjects' perception of English ethnicity, this section also explores categories which might trigger conflict with this latter.

4.2.1.1.1.3 Analysis of the Questionnaire

The table below represents the results of subjects' needs analysis questionnaire.

	Number of the Question	Category, Number of Ticks, and Percentages	Full Statements, Number of Subjects, and Percentages
Section One	1	a- Chaoui 21/ 77,77% b- Arabic 21/77,77%	
	2	Religion Yes: 27/100% No: 0/ 0%	- Islam 27/ 100%
	3	a- Algerian	

		25/92,59% b- Chaoui 27/100% c- Arab 13/48,14%				
	4	a- Zoui 27/100% b- Khenchela 19/70,37% c- Awras 16/59,25% d- Algeria 23/85,18%				
	5		<ul style="list-style-type: none"> - a-b-a Chaoui-Chaoui-Zoui 8/29,62% - b-b-a Arabic-Chaoui-Zoui 7/25,92% - a-b-d Chaoui-Chaoui-Algeria 4/14,81% - a-a-d Chaoui-Algerian-Algeria 2/7,40% - a-b-b Chaoui-Chaoui-Khenchela 2/7,40% - b-a-c Arabic-Algerian-Awras 1/3,70% - a-a-b Chaoui-Algerian-Khenchela 1/3,70% - a-a-a Chaoui-Algerian-Zoui 2/7,40% 			
			<table border="1" style="width: 100%; border-collapse: collapse;"> <tr> <td style="width: 33%; text-align: center;">Languages</td> <td style="width: 33%; text-align: center;">Social Group</td> <td style="width: 33%; text-align: center;">Land</td> </tr> </table>	Languages	Social Group	Land
Languages	Social Group	Land				

			<p>Chaoui 19/70,37%</p> <p>Arabic 8/29,62%</p>	<p>Chaoui 21/77,77%</p> <p>Algerian 6/22,22%</p> <p>Arab 0/0%</p>	<p>Zoui 17/62,96%</p> <p>Algeria 6/ 22,22%</p> <p>Khenchela 3/ 11,11%</p> <p>Awras 1/3,70%</p>
	6		<ul style="list-style-type: none"> - Religion, Arabic language, traditions, and customs 13/48,14% - Liberty and religion 4/ 14,81% - Religion and Arabic language 2/7,40% - Religion, land (Algeria), and we love Algeria 2/7,40% - Religion, Arabic language, land (Algeria) 1/3,70% - Religion and land (Algeria) 4/ 14,81% - We love Algeria, we love football team, traditions 	<ul style="list-style-type: none"> - Religion 26/96,29% - Arabic Language 16/59,25% - Traditions and customs 14/51,85% - Land (Algeria) 7/25,92% 	

			and customs 1/ 3,70%
Section Two	1	a- Arabic 1/ 1/3,70% 3/ 1/3,70% 4/ 3/11,11% 5/ 22/81,48%	Why? - Language of Koran 16/59,25% - Mother Tongue 8/29,62% - Necessary to communicate outside Chaoui region 2/7,40% - Chaoui is better than Arabic 1/3,70%
		b- Chaoui 2/ 3/11,11% 3/ 6/22,22% 4/ 6/22,22% 5/ 12/44,44%	Why? - Chaoui Language is our heritage 18/66,66% - I live in Chaoui region 7/25,92% - I don't use Chaoui Language. I use Arabic instead 2/7,40%
	2	Islam 5/ 27/ 100%	Why? - I worship Allah and I follow the messenger Mohammed 13/48,14% - It is important in my life 5/18,51% - I want to go to Al-djannah 4/14,81% - It is a true religion 3/11,11% - Believe in and fear Allah 1/3,70% - Created to worship Allah 1/3,70%
	3	a- Algerian 3/5/ 18,51% 4/3/11,11% 5/19/70,37%	Why? Algeria is my country 27/100%

		<p>b- Chaoui</p> <p>3/15/55,55%</p> <p>4/6/22,22%</p> <p>5/6/22,22%</p>	<p>Why?</p> <p>- I am proud of being Chaoui/16/59,25%</p> <p>- My ancestors are Chaoui/4/14,81%</p> <p>- To preserve our heritage/5/18,51%</p> <p>- We (Chaoui) were the first to declare war against French colonization/2/ 7,40%</p>
		<p>c- Arab</p> <p>1/2/7,40%</p> <p>3/6/22,22%</p> <p>4/6/22,22%</p> <p>5/13/48,14%</p>	<p>Why?</p> <p>- My religion is Islam 26/96,29%</p> <p>- I hate Arabs because they hate Chaoui 1/3,70%</p>
	4	<p>a- Zoui</p> <p>2/1/3,70%</p> <p>3/1/3,70%</p> <p>4/4/14,81%</p> <p>5/21/77,77%</p>	<p>Why?</p> <p>- I live in Zoui 27/ 100%</p>
		<p>b- Khenchela</p> <p>4/13/48,14%</p> <p>5/14/51,85%</p>	<p>Why?</p> <p>- I live in Khenchela 27/100%</p>
		<p>c- Awras</p> <p>3/14/51,85%</p> <p>4/4/14,81%</p> <p>5/9/33,33%</p>	<p>Why?</p> <p>- Khenchela is a part of Awras 11/40,74%</p> <p>- The region of our ancestors 14/51,85%</p> <p>- The first bullet against French colonization was from Awras. 2/ 7,40%</p>
		<p>d- Algeria</p>	<p>Why?</p>

		0/3/11,11% 3/6/22,22% 4/2/7,40% 5/16/59,25%	- Algeria is my country
Section Three	1	a- Language 26/96,29% b- Religion 27/100% c- Land 24/88,88%	
	2		Name them? -Arabic Language/ Islam/Algeria 24/88,88% - Arabic language/ Islam 2/7,40% - Islam 1/3.70%
	3	a- Language 26/ 96,29% b- Religion 19/70,37% c- Land 27/100%	
	4		- English Language/ Christianity/USA and Britain 19/ 70,37% - English Language/ USA and England 7/25,92%
			- English language 26/96,29% - Christianity 19/70,37% -USA 27/ 100% - Britain 19/ 70,37%

			- USA and England 1/3,70%	- England 8/ 29,62%
	5	Sense of Pride Yes 27/100% No 0/ 0%		
	6		- I am proud for being English because... - English is the language of science and technology, and it is a developed land 24/88,88% - Developed land 2/7,40% - Good living conditions 1/3,70%	- The language of science and technology 24/88,88% - Developed land 26/96,29% - Good living conditions 1/3,70%
	7		- Language deficiency (both languages) 7/25,92% - Different religions 5/14,81% - Language deficiency (both languages) and different religions 15/55,55%	- Language deficiency (both languages) 22/81,48% - Different religions 20/ 74,07%

Table 5: Needs Analysis Questionnaire Results

4.2.1.1.1.4 Interpretation of the Results of the Questionnaire

Proceeding with the analysis of the questionnaire results, we decide to deal with each section by itself before claiming for an overall concluding interpretation.

4.2.1.1.1.4.1 Section One

The first section is meant to sketch subjects' ethnic profile or what constitute their ethnic identity. In relation to language category, the results obtained show that Arabic and Chaoui languages have equal percentages (77,77% each). As such, this result reflects a bilingual discourse community. For religion category, all subjects state that they are Muslims (100%). In relation to social group category, being Chaoui comes the first with a percentage of 100%, followed by being Algerian (92,59%), then Arab (48,14%). Views in relation to land category show that Zoui is present in all subjects' responses (100%), Algeria comes next (85,18%), then Khenchela (70,37%), and finally Awras (59,25%). Moreover, subjects did not introduce any other social category besides the suggested ones.

In the next step, they are asked to opt for but one element for each category, the results show that being Chaoui, speaking Chaoui language, and belonging to Zoui gets the highest percentage (29,62%). However, it is not that far from being Chaoui, speaking Arabic, and belonging to Zoui (25,92%). Examining each category by itself reveals that in relation to language category, Chaoui (70,37%) precedes Arabic (29,62%). That is to say, although EFL learners' earlier responses reflect belonging to a bilingual discourse community, priority is given to Chaoui over Arabic. Next, For social group category, Being Chaoui comes the first with a percentage of (77,77%), followed by being Algerian (22,22%). Arab category gets 0%. Accordingly, although Arab category is one of the opted for in question 3, when it comes to priority, being Chaoui then Algerian are the important ones. In relation to land, Zoui comes the first (62,96%), followed by Algeria (22,22%), Khenchela (11,11%), and finally Awras (3,70%). Again, these results go in

parallel with the above ones (question 4). The results obtained from the last question in this section and which is meant to sketch EFL learners' perception of an Algerian shared ethnic profile show that religion gets the highest percentage (96,29%) followed by Arabic language (59,25%), then traditions and customs (51,85%), and at last land (Algeria) (25,92%).

4.2.1.1.1.4.2 Section Two

The second section traces how subjects perceive their ethnic sense of belonging. In other words, it checks how important the different categories mentioned in section one are in their sense of belonging. Concerning language category, the results obtained from subjects' responses to question 1 reveals that Arabic precedes Chaoui. That is, in relation to Arabic language, most of learners (81,48%) opt for the 'very important' point on the scale (5), whereas for Chaoui language only 12 subjects did so. Justifying their choice concerning Arabic language, 59,25% of subjects state that it is the language of Koran, 29,62% state that it is the mother tongue, two of them (7,40%) reveal that it is a necessary means to communicate outside Chaoui region. However, one subject (3,70%) considers Chaoui better than Arabic. In relation to Chaoui language, 66,66% consider this latter as an important heritage, 25,92% justifies their answers for residing in a Chaoui region, and 2 learners (7,40%) state that they don't use Chaoui, they use Arabic instead.

In comparison with language category, religion category 'Islam' is the one that received the same response from all subjects all of whom (100%) opted for the 'very important' point on the scale. As a justification, subjects with the highest percentage (48,14%) claim that they worship Allah and they follow the messenger Mohammed (Peace Be Upon Him). In relation to social group membership, it seems that being Algerian comes the first with 70,37% at the 'very important' point on the scale, followed by being Arab with 48,14%, then Chaoui with 22,22%, all at the same point. All subjects justify that Algeria is their country. Concerning being Chaoui,

most subjects (59,25%) express their pride for being Chaoui. While 96,29% explain that being Arab is due to Islam religion. Responses to the last question, which is about land category, goes in parallel with those of questions 4 and 5 in section one. That is, Zoui records the highest percentage (77,77%) at the 'very important' point on the scale, followed by Algeria with 59,25%, then Khenchela 51,85%, and finally Awras 33,33%, all at the same point on the scale.

4.2.1.1.1.4.3 Section Three

The third section checks subjects' perception of English ethnicity. The first question is meant to check how they identify themselves in front of an English person. The results obtained state that subjects identify themselves in relation to categories of language, religion, and land. Islam comes the first with 100%, then Arabic language (96,29%), followed by land (Algeria) with 88,88%. Subjects were then asked to draw expectations about an English identification in front of them. Again, the answers were limited to three categories, language, religion, and land. English language records the highest percentage (96,29%), Christianity comes next with 70,37%. For land category, subjects mentioned USA (100%), Britain (70,37%), and England (29,62%). All subjects expected English to be proud of his/her Englishness because English is the language of science and technology (88,88%), he/she lives in a developed land (96,29%), and/or within good living conditions (3,70%). At last, 81,48% of subjects expect miscommunication between English and Algerian to be due to language deficiency (in relation to Arabic and English languages). Religion comes next with 74,07%.

4.2.1.1.1.4.4 Concluding Interpretation

As already stated, the main objective for carrying out such needs analysis questionnaire is to sketch subjects' ethnic profile. Accordingly, examining the three sections analysis reveals that subjects define their ethnic identity in relation to Islam, Arabic and Chaoui languages, and land (Zoui, Khenchela, Awras, and Algeria). Islam comes at the top of the list since all responses in

relation to this former show a highly enthusiastic reaction of 100% at the 'very important' point on the scale. In relation to Arabic and Chaoui languages, it seems that although subjects' responses confirm the claim for a bilingual discourse community, the postures assigned to these languages are somehow different. In other words, although Chaoui language is assigned high importance in comparison to Arabic language as shown by responses to question 4 in the first section, subjects' responses in the second section (question 1) show that their perception of the importance of Arabic language is not neglected either, especially, as it is related to Islam which is ranked the first among all categories and which subjects state that they share with all Algerians.

Concerning social group category, the results obtained from the first section reveal subjects' bias to Chaoui social group. However, their responses to question 3 included in the second section show that they assign greater significance to being Algerian, then Arab. As stated, such slight mismatch in responses is due to subjects' perception of the importance of Algeria as their country. Claiming for an Arab identity is again justified by Islam. At last, analyzing the results in relation to land category show that subjects are highly attached to their town 'Zoui'. However, when it comes to a confrontation with English other, they consider Algeria their home land. They also choose Arabic to be their representative mother tongue. In sum, in spite of reflecting a multiple ethnic profile, in an EFL classroom context, the sample is expected to show an ethnic identity that reflects high enthusiasm to Islam, then to Arabic language, and Algeria. Moreover, they expect ideological conflict with English other to be raised over the religion category as the last question in section three reveals. This takes place as language deficiency is understood within a non-ideological perception.

4.2.1.2 No Man Is an Island: Structural and Functional Content

The unit we opted for to be our integrated syllabus is ‘*No Man Is an Island*’, the one the sample is supposed to tackle in the third trimester of second year program. Our choice of this unit is at random as it is the one that coincides with the period the experimental study takes place. As already stated, it seems that a skim through structural and functional content of this former (see Table 6), along its intercultural outcomes (see Table 4), and textbook texts and activities shows that the way ethnic discourse conflict is tackled does not go beyond a descriptive level which is not only non-explanatory, but also non-detailed and unsatisfactory. This evaluative assumption is, of course, based on CDS claims (see Chapter Two). Now, what we intend to do is to integrate the content of this unit into an intercultural course design. Needless to say, we will also need to depend on some extra-materials, the choice of which was determined by needs analysis results. The form of the unit planning is adopted from a version supplied by the ministry of education.

Functions	Grammatical Structures	Vocabulary Building	Pronunciation/Spelling
Describing	Past simple +continuous	Form compounds :	Syllable stress
Narrating	Past perfect	plane-crash/ life-boat/	Practise
	Passive voice	safety-belt/ oil-spills	glide :boat/bite/life
Suggesting	Modals: could/must/	Work with a	Contrast chose/shows
and advising	should/ ought to.	monolingual	Identify sounds in:
		dictionary	litter/letter/uncle/Ankle.
			Pronounce : said/rain
			Friend/chief

Table 6: No Man Is an Island: Structural and Functional Content (SE 2 Program,

4.2.1.3 Byram's Five Savoirs

After carrying out needs analysis, we come up with a set of thematic spheres in relation to subjects' ethnic self and their perception of English ethnic other, both of which are integrated to claim for the content of an intercultural course design that is understood basically in terms of Byram's' five savoirs (see Table below).

		Ethnic Self	Ethnic Other
Knowledge (Savoirs) Products and Practices	Religion	Islam E.g., - Mosque - Five prayers a day	Christianity E.g., - Church - Sunday's prayer
	Land	Algeria E.g., - Geography - Celebrating National Days	USA/Britain/England E.g., - Economy - Comfort facilities
	Language	Arabic Language E.g., - Arabic Language Code - Everyday Use	English Language E.g., - English Language Code - Everyday Use
Attitudes (Savoir-Etre) Products and Practices	<div style="display: flex; justify-content: space-between; align-items: center;"> <div style="width: 30%;"> <p>EFL Learners</p> <p>-Belief in Ethnic Self</p> <p>-Disbelief in Ethnic Other</p> </div> <div style="width: 30%; text-align: center;"> <p>Decenter</p> </div> <div style="width: 30%;"> <p>English Ethnic Other</p> <p>Non-English Ethnic Other</p> <p>-Legitimate Ethnic Self and Ethnic Other</p> </div> </div>		

Skills Products and Practices	Savoir Comprendre	Interpreting	Descriptive ↓ Explanatory	Descriptive ↓ Explanatory
		Relating	Ethnic Self	Ethnic Other
	Savoir Apprendre/Faire	Discovering	Integrate { Schemata + Current Knowledge	Integrate { Schemata + Current Knowledge
		Interactin	Ethnic Self	Ethnic Other
Critical Cultural Awareness (Savoir S'engager) Products and Practices			Evaluate Ethnic Self	Evaluate Ethnic Other

Table 7: Intercultural Course Design Five Savoires

4.2.2 Course Design Planning

It is time now to integrate the findings of needs analysis questionnaire, target syllabus ‘*No Man Is an Island*’, along with Byram’s Five Savoires (see Table 8) to claim for an intercultural

course design planning (see Table 9) that aims at shifting subjects' ideology from ethnocentrism to ethnorelativism.

TIME ALLOTTED: 14 sessions

UNIT FOCUS

LANGUAGE SKILLS: Listening, speaking, reading, and writing.

INTERCULTURAL SKILLS

Savoir (Knowledge)

- Knowledge of/about Social groups & their products and practices in one's own and one's interlocutor's country, and the general processes of societal and individual interaction.

Skills of Interpreting & Relating

- Ability to interpret a document and event from another culture, to explain it and relate it to documents or events from one's own.

Skills of Discovery and Interaction

- 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.

Attitudes

- Curiosity and openness, readiness to suspend disbelief about other cultures and belief about one's own.

Critical Cultural Awareness

Ability to evaluate critically and on the basis of explicit criteria, perspectives, practices and products in one's own and other cultures and countries. (Byram, 1997)

ASPECTS OF LANGUAGE

VOCABULARY

- Vocabulary related to natural and man-made disasters, and solidarity.

PRONOUNCIATION

- Silent letters.
- Pronunciation of final 'ed'.

FUNCTIONS

- Reporting.
- Asking for and giving information.
- Expressing disagreement politely

GRAMMAR POINTS

- Reported speech.
- Had better (not).
- Punctuation marks.
- Link words: because, since, for...

ASPECT OF CULTURE: Ethnocentric & ethnorelative ideology.

OBJECTIVE: STUDENTS WILL BE ABLE TO...

LANGUAGE OBJECTIVES

- Conduct a survey
- Pronounce words containing silent letters
- Report statements and questions

- Report events
- Transform indirect speech into direct speech
- Respect punctuation marks in direct and indirect speech
- Identify negative side of earthquakes
- Arrange earthquake safety measure in term of importance
- Give advice using 'had better'
- Write an announcement
- Express cause-effect relationship
- Pronounce final 'ed'
- Write and conduct an interview
- Write a report
- Interpret a data collection sheet into a report

INTERCULTURAL OBJECTIVES

- Recognize self ethnocentric attitude towards the other
- Know about causes of misunderstanding between interlocutors of different cultural/ethnic origins
- Recognize other ethnocentric attitude towards ethnic self
- Recognize ethnic belonging in discourse
- Define ethnicity in terms of distinct social products and practices
- Show willingness to seek out or take up opportunities to engage with ethnic other in a relationship of equality
- Evaluate critically their own and their peers' assumptions
- Speak about a shared space between ethnic self and ethnic other
- Talk about ethnic self and ethnic other objectively
- Identify and interpret explicit and implicit values in documents and events in other

<p>cultures</p> <ul style="list-style-type: none"> - Evaluate ethnic other subjective assumptions - Question taken-for-granted assumptions - Take decision to opt for either ethnic self, ethnic other , or a shared ground - Express openness towards ethnic other - Express readiness to suspect disbelief about other cultures and belief about one's own
<p>COMPETENCIES</p> <ul style="list-style-type: none"> - Be aware of the importance of solidarity, tolerance, humanity for the development of the individual and the society. - Mediate between conflicting views.
<p>WHEN AND HOW WILL THE TEACHER CHECK STUDENTS PROGRESS TOWARD THE OBJECTIVES</p> <ul style="list-style-type: none"> - The teacher will be able to have a feedback listening to students' answers and checking around their work - The teacher will ask the students to clarify and justify their responses
<p>REQUIRED MATERIALS AND RESOURCES</p> <p>Internet/books/textbook (Pages 120, 123, 126, 135, & 184)/ videos/ pictures/ dictionaries/ board/ students' portfolios/ pens and papers.</p>

Table 8: Linguistic and Intercultural Content of the Intercultural Course

Materials	
PROCEDURE	
Teacher's Task	Learners' Task
INTERACTION PATTERNS	
RATIONALE: (Why do we want Sts to do this?)	
Sts need an opportunity to...	
BY THE END OF THE STAGE Sts WILL BE ABLE TO	
Time	

Lesson One

10 m	Deduce the topic of the unit	<p>analyze a picture using their prior knowledge</p> <p>get introduced to implicit meaning</p>	<p>T-Sts</p> <p>Sts-T</p>	Presentation	<p><u>Warming up: Picture study</u></p> <p>T shows some pictures.</p> <p>T: What do these pictures represent?</p> <p>T: Name them.</p> <p>T: Has Algeria been affected by any of them? If yes, which ones?</p> <p>T: What do you expect the unit to be about?</p> <p>T: ‘No Man Is An Island’ is the title of this unit. How does it relate to ‘natural disasters’?</p> <p>T further explains ‘being an island’ as ‘living alone’</p>	<p>Sts observe them.</p> <p>Sts: They represent natural disasters</p> <p>St: Tornado-Flood-Drought-Volcano</p> <p>Sts: Yes. Earthquake in Boumerdes and flood in Bab El Oued.</p> <p>Sts: Natural disasters.</p> <p>Sts might not be able to answer the question.</p> <p>Sts: Humans must help one another to face natural disasters.</p>	Motion Pictures 1-2-3-4
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<p style="text-align: center;">Conduct a survey</p>	<p>learn how to carry out a survey</p>	<p>T-Sts Sts-T</p>	<p>Practice</p>	<p><u>Project Workshop: Conducting A Survey.</u></p> <p>T: Conduct a survey about how charitable are people in your town towards victims of natural disasters abroad?</p> <p>T explains that conducting a survey includes:</p> <ul style="list-style-type: none"> - A short questionnaire (8 to 9 questions) - A report - Graph(s) displaying important findings 	<p>Sts copy down.</p> <p>Sts might ask for clarification.</p>	<p>Printed material/Internet/ Textbook/newspapers...</p>
<p style="text-align: center;">Start a survey</p>	<p>discuss and exchange views as well as tolerate differences</p>	<p>T-Sts St-St Sts-T</p>	<p>Production</p>	<p><u>Group Work</u></p> <p>T: Join groups to discuss and exchange views about conducting the survey.</p> <p>Although the project theme is unique, T encourages Sts' creativity.</p>	<p>Some Sts would appreciate some space of freedom.</p>	<p>Sts' portfolios, Dictionaries, Pens and Papers</p>

Lesson Two

5 m	Deduce the topic of the lesson	<p>get prepared for the next step / be introduced to a key word in this unit ‘charity’</p>	<p>T-Sts</p> <p>Sts-T</p> <p style="text-align: center;">Presentation</p>	<p><u>Warming up:</u> Picture study</p> <p>T shows two pictures.</p> <p>T: What does the first picture represent?</p> <p>T: What about the second one?</p> <p>T: What do these symbols stand for?</p> <p>T: What is the task of these organizations?</p> <p>T: Where?</p> <p>T: These organizations are called charities, and volunteers engaged in them are described as charitable.</p>	<p>Sts observe them.</p> <p>Sts: It represents a red cross.</p> <p>Sts: A red crescent</p> <p>Sts: Organizations.</p> <p>Sts: They provide people with food, clothes, and medicines in natural disasters and war.</p> <p>Sts: All over the world.</p> <p>Sts take notes.</p>	Motion Pictures 5 and 6
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<p style="text-align: center;">5 nm</p> <p style="text-align: center;">Recognize self ethnocentric attitude towards the other/ know about causes of misunderstanding between interlocutors of different cultural/ethnic origins</p>	<p>get introduced to potential ethnic conflict/ get introduced to how the Other 'Christians' is perceived by the self 'Muslims'</p>	<p>T-Sts</p> <p>St-St</p> <p>Sts-T</p>	<p>Practice</p>	<p>T: Watch the following video and tick the appropriate answer. Work in pairs.</p> <p>a- Refugees are...</p> <ol style="list-style-type: none"> 1- Muslims. 2- Christians. 3- Atheists. <p>b- Refugees refuse the red cross help because...</p> <ol style="list-style-type: none"> 1- they do not need help. 2- the red cross reminds them of crusades/Christianity. 	<p>Sts do.</p> <p>a- Refugees are...</p> <ol style="list-style-type: none"> 1- Muslims.√ 2- Christians. 3- Atheists. <p>b- Refugees refuse the red cross help because...</p> <ol style="list-style-type: none"> 1- they do not need help. 2- the red cross reminds them of crusades/ Christianity. √ 	<p>DVD 1</p>

5 m	Recognize other ethnocentric attitude towards the self	<p>get introduced to how the self 'Muslims' is perceived by the Other 'Christians'</p>	<p>T-Sts St-St Sts-T</p>	<p>T: Watch the following video and tick the appropriate answer. Work in pairs.</p> <p>a- This video is about...</p> <ol style="list-style-type: none"> 1- Islamic conquests. 2- Crusades. 3- Islamic conquests and crusades. <p>b- The reporter defends...</p> <ol style="list-style-type: none"> 1- Crusades. 2- Islamic conquests. <p>c- The reporter states that Islami conquerors...</p> <ol style="list-style-type: none"> 1- enslave people 2- free people 	<p>a- This video is about...</p> <ol style="list-style-type: none"> 1- Islamic conquests. 2- Crusades. 3- Islamic conquests and crusades.√ <p>b- The reporter defends...</p> <ol style="list-style-type: none"> 1- Crusades.√ 2- Islamic conquests. <p>c- The reporter states that Islamic conqueror</p> <ol style="list-style-type: none"> 1- enslave people √ 2- free people 	DVD 2
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15 m	Recognize ideological belonging in discourse	analyze a text in order to uncover ideological belonging.	T-Sts Sts-T	<p>T: Read the text (see SE 2 Textbook, p. 135) and answer the following questions. Work individually.</p> <p>a- When was the red cross first adopted? By whom?</p> <p>b- Did Muslims adopt the red cross? If no why?</p> <p>c- Neutrality is one of its fundamental principles, what does it mean?</p>	<p>Sts do.</p> <p>a- The red cross was first adopted in 1863 by Swiss humanitarians.</p> <p>b- Muslims refused to adopt the red cross because it reminds them of crusades.</p> <p>c- Neutrality means that the organization cannot take part in hostilities or engage in controversies.</p>	Text 1
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5 m	Pronounce words containing silent letters	check their schematic knowledge.	T-Sts Sts-T	<p><u>Language Focus:</u></p> <p>Silent Letters</p> <p>T: Listen to me while I pronounce the word ‘crescent’</p> <p>T: What do you notice?</p> <p>T: Give examples of other words containing silent letters.</p>	<p>Sts Listen.</p> <p>Sts: The letter ‘c’ is not pronounced. It is a silent letter.</p> <p>Sts do.</p>	
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Solidarity	Conflict
accord	dispute
fellowship	collide
brotherhood	dissention
tolerance	quarrel

Production

tackle	T-Sts
vocabulary	St-St
related to	Sts-T
both	
ethnocentric	
and	
ethnorelative	
attitudes	

T: Arrange the following words in the table below. Work in pairs.

Accord, dispute, collide, fellowship, brotherhood, dissention, quarrel, tolerance

Solidarity	Conflict
...	...

T: Choose a word from each list and write two sentences. Work individually.

T: In pairs, circle the silent letters included in these words.

Sts do.

Sts do.

Sts do.

15 m

Identify silent letters in ethnocentric and ethnorelative vocabulary

Lesson Three

10 m	Define ethnicity in terms of religious belonging /refer to distinct cultural products and practices.	spot out differences between two distinct religious groups relying on an audio-visual material/ recognize verbal and non-verbal cultural products and practices.	T-Sts	Presentation	<p><u>Warming up</u></p> <p>T: Watch the following video, and complete the table below. (One example in each blank only).</p> <p>Work individually.</p> <table border="1" style="margin-left: auto; margin-right: auto;"> <thead> <tr> <th></th> <th>Christianity</th> <th>Islam</th> </tr> </thead> <tbody> <tr> <td>Place of worship</td> <td>...</td> <td>...</td> </tr> <tr> <td>Practices</td> <td>...</td> <td>...</td> </tr> <tr> <td>Symbols</td> <td>...</td> <td>...</td> </tr> <tr> <td>Day of worship</td> <td>...</td> <td>...</td> </tr> <tr> <td>Jesus</td> <td>...</td> <td>...</td> </tr> <tr> <td>Food</td> <td>...</td> <td>...</td> </tr> </tbody> </table>		Christianity	Islam	Place of worship	Practices	Symbols	Day of worship	Jesus	Food	<p>Sts do.</p> <table border="1" style="margin-left: auto; margin-right: auto;"> <thead> <tr> <th></th> <th>Christia- nity</th> <th>Islam</th> </tr> </thead> <tbody> <tr> <td>Place of worship</td> <td>Church</td> <td>Mosque</td> </tr> <tr> <td>Practices</td> <td>Reading bible</td> <td>Ramadhan Fasting</td> </tr> <tr> <td>Symbols</td> <td>Cross</td> <td>Crescent</td> </tr> <tr> <td>Day of worship</td> <td>Sunday</td> <td>Friday</td> </tr> <tr> <td>Jesus</td> <td>God</td> <td>Messenger of God</td> </tr> <tr> <td>Food</td> <td>All</td> <td>Halal</td> </tr> </tbody> </table>		Christia- nity	Islam	Place of worship	Church	Mosque	Practices	Reading bible	Ramadhan Fasting	Symbols	Cross	Crescent	Day of worship	Sunday	Friday	Jesus	God	Messenger of God	Food	All	Halal	DVD 3
			Christianity		Islam																																												
Place of worship																																															
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Jesus	God	Messenger of God																																															
Food	All	Halal																																															
Sts-T																																																	

	Identify similarities between Christians and Muslims	recognize explicit and implicit meaning/mediate between conflicting discourses.	T-Sts St-St Sts-T	Practice	<p>T: Watch the video again and find out similarities between Christians and Muslims. Work in pairs.</p> <p>T can introduce the Sts to the term atheist (a person who does not believe in any God)</p> <p>T asks for other similarities.</p> <p>T: What else?</p>	<p>Sts: Both worship God.</p> <p>Sts take notes.</p> <p>Sts: Jesus exists in both religions.</p> <p>Sts: Charity...</p>	DVD 3
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<p>15 m</p> <p>Show willingness to seek out or take up opportunities to engage with otherness in a relationship of equality.</p>	<p>know about a shared space between distinct ethnic groups.</p>	<p>T-Sts</p> <p>Sts-T</p>	<p>T: Read the text (see Appendix E) and answer the following questions. Work individually.</p> <p>a- What is the text about?</p> <p>b- How did people know about the tidal wave in South East Asia?</p> <p>c- Did people around the world show any desire to help?</p> <p>d- Should people be charitable towards only those with whom they share land and/or faith?</p>	<p>Sts do</p> <p>a- The text is about solidarity.</p> <p>b- People know about the tidal wave in South East Asia from media.</p> <p>c- Yes, they did.</p> <p>d- No, people should help anyone in need.</p>	<p>Text 2</p>
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Report a sentence using the introductory verb in both simple present tense and simple past tense	examine examples	T-Sts St-St Sts-T	<p><u>Language Focus:</u></p> <p>Reported speech</p> <p>T writes an example from the text and asks Sts to complete sentences (b) and (c). Work in pairs.</p> <p>a/ Pope Paul VI (1967): “There can be no progress towards the complete development of man without the simultaneous development of all humanity in the spirit of solidarity.”</p> <p>1/ Pope Paul VI says that ...</p> <p>2/ Pope Paul VI said that ...</p>	<p>Sts do.</p> <p>1/ Pope Paul VI says that there can be no progress towards the complete development of man without the simultaneous development of all humanity in the spirit of solidarity.</p> <p>2/ Pope Paul VI said that there could be no progress towards the complete development of man without the simultaneous development of all humanity in the spirit of solidarity.</p>
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10 m	Report statements /define charity within humanistic conceptualization	check their assumptions and receive feedback.	T-Sts Sts-T	Production	<p>T: Write a short definition for solidarity. Work individually.</p> <p>T writes some of the suggested ones on the board in direct speech. Then, he asks students to report their classmates' quotes.</p> <p>T suggests two activities</p>	<p>Sts do.</p> <p>Sts do</p>	
Correction of the homework							
5 m	Report proverbs	know how to report proverbs.	T-Sts St-St Sts-T	Presentation	<p><u>Warming up:</u></p> <p>T: In pairs, report the following sentence.</p> <p>John Donne: “No Man is an Island.” (see SE 2 Textbook, p. 123)</p> <p style="padding-left: 40px;">John Donne writes...</p> <p style="padding-left: 40px;">John Donne wrote</p>	<p>Sts do.</p> <p>John Donne writes that no Man is an island</p> <p>John Donne wrote that no Man is/was an island (because it is a proverb, it can keep the verb form)</p>	Quote 2

Dictionaries/ list of irregular verbs		T: Join groups and share ideas about the answer of the homework activities.	Practice	T-Sts St-St Sts-T	learn to share and discuss ideas with others/receive feedback.	Evaluate critically their own and their peers' assumptions.	15 m

15 m	Report statements/respect punctuation marks in direct and indirect speech.	<p>express views/ report claims</p>	<p>T-Sts</p> <p>Sts-T</p>	Production	<p>T: Write sentence ‘b’ so that it means the same as sentence ‘a’.</p> <p>a- The weather reporter said: “The winds will be strong.”</p> <p>b- They told us: “You can stay with us.”</p> <p>c- He said, “The storm may last all night.”</p> <p>d- “You should listen to the weather report,” he told me.</p> <p>e- “I had just moved here a week before,” she said.</p> <p>f- “If I had known, I would have told you yesterday,” said Jim.</p> <p>g- They said: “It’s windy.”</p>	<p>a- The weather reporter said that the winds would be strong.</p> <p>b- They told us that we could stay with them.</p> <p>c- He said that the storm might last all night.</p> <p>d- He told me that I should listen to the weather report.</p> <p>e- She said that she had just moved there a week before.</p> <p>f- Jim said that if he had known, he would have told me/us the day before.</p> <p>g- They said that it was windy.</p>
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15 m	Transform indirect speech into direct speech/ report questions.	<p>examine</p> <p>further</p> <p>knowledge</p> <p>areas</p>	<p>T-Sts</p> <p>Sts-T</p>	<p>T: Write sentence ‘b’ so that it means the same as sentence ‘a’.</p> <p>a- She says that she runs away after hearing the flood warning.</p> <p>b- She told us that we had to leave.</p> <p>c- The news reporter asked if there had been any casualties.</p> <p>d- The victim asked whether his family members had been evacuated.</p> <p>e- A crying girl asked where her mother was.</p> <p>f- The authorities said that the damage was immense.</p>	<p>a- She says: “I run away after hearing the flood warning.”</p> <p>b- She told us: “You must leave.”</p> <p>c- The news reporter asked: “Were there any casualties?”</p> <p>d- The victim asked: “Have my family members been evacuated?”</p> <p>- The victim asked: “Were my family members evacuated?”</p> <p>e- A crying girl asked: “Where is my mother?”</p> <p>f- The authorities said: “The damage is immense.”</p>
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Lesson Four

5 m	Talk about English people who use Arabic Language	encounter	T-Sts	Presentation	<p><u>Warming up:</u></p> <p>T: Watch the following video.</p> <p>T: Where are these people from?</p> <p>T: What language are they using?</p>	Sts do.	DVD 4
		English	Sts-T			Sts: from Britain/England/London.	
10 m	Redefine Englishness to include an English Muslim.	question	T-Sts	Practice	<p>T: Watch again, and answer the following questions. Work in pairs.</p> <p>a- What countries did Jane visit?</p> <p>b- Is Irfan Pakistani or British?</p> <p>c- Where does Lisa live?</p> <p>d- Does Lisa need to speak Arabic to communicate with people of her country?</p>	Sts do	DVD 4
		taken-for-granted assumptions	St-St			<p>a- Jane visited Israel and Palestine.</p> <p>b- Irfan is British, of a Pakistani origin.</p> <p>c- Lisa lives in London.</p> <p>d- No, she does not</p>	

<p style="text-align: center;">Falsify Arabic-Islam and English-Christianity associations</p>	<p>question taken-for-granted assumptions</p>	<p>T-Sts St-St Sts-T</p>	<p>T: Watch again and match each name with the reason behind learning Arabic.</p> <div style="display: flex; justify-content: space-between; align-items: flex-start; margin-top: 20px;"> <div style="border: 1px solid black; padding: 5px; width: 45%;"> <p>She/he Is a Muslim, and Arabic is the language of Koran.</p> </div> <div style="width: 45%;"> <p>Jane</p> </div> </div> <div style="display: flex; justify-content: space-between; align-items: flex-start; margin-top: 20px;"> <div style="border: 1px solid black; padding: 5px; width: 45%;"> <p>She/he loves Arabic and Arabs</p> </div> <div style="width: 45%;"> <p>Irfan</p> </div> </div> <div style="display: flex; justify-content: space-between; align-items: flex-start; margin-top: 20px;"> <div style="border: 1px solid black; padding: 5px; width: 45%;"> <p>She/he does not know</p> </div> <div style="width: 45%;"> <p>Lisa</p> </div> </div>	<p>Sts do.</p> <div style="display: flex; justify-content: space-between; align-items: flex-start; margin-top: 20px;"> <div style="border: 1px solid black; padding: 5px; width: 45%;"> <p>She/he Is a Muslim, and Arabic is the language of Koran.</p> </div> <div style="width: 45%;"> <p>Jane</p> </div> </div> <div style="display: flex; justify-content: space-between; align-items: flex-start; margin-top: 20px;"> <div style="border: 1px solid black; padding: 5px; width: 45%;"> <p>She/he loves Arabic and Arabs.</p> </div> <div style="width: 45%;"> <p>Irfan</p> </div> </div> <div style="display: flex; justify-content: space-between; align-items: flex-start; margin-top: 20px;"> <div style="border: 1px solid black; padding: 5px; width: 45%;"> <p>She/he does not know</p> </div> <div style="width: 45%;"> <p>Lisa</p> </div> </div>	<p>DVD 4</p>
	<p style="text-align: center;">5 m</p>				

5 m	Speak about a shared space between self and other	<p>redefine self and other.</p>	<p>T-Sts</p> <p>St-St</p> <p>Sts-T</p>	<p>T: Watch again, and fill in the blanks in the card below. Work in pairs.</p> <div style="border: 1px solid black; padding: 10px; margin: 10px auto; width: 80%;"> <p>Name: Irfan</p> <p>Place of birth: ...</p> <p>Origin: ...</p> <p>Nationality: ...</p> <p>First Language: ...</p> <p>Second Language: ...</p> <p>Religion: ...</p> </div>	<p>Sts do.</p> <div style="border: 1px solid black; padding: 10px; margin: 10px auto; width: 80%;"> <p>Name: Irfan</p> <p>Place of birth: London.</p> <p>Origin: Pakistan</p> <p>Nationality: English</p> <p>First Language: English</p> <p>Second Language: Arabic</p> <p>Religion: Islam.</p> </div>	DVD 4
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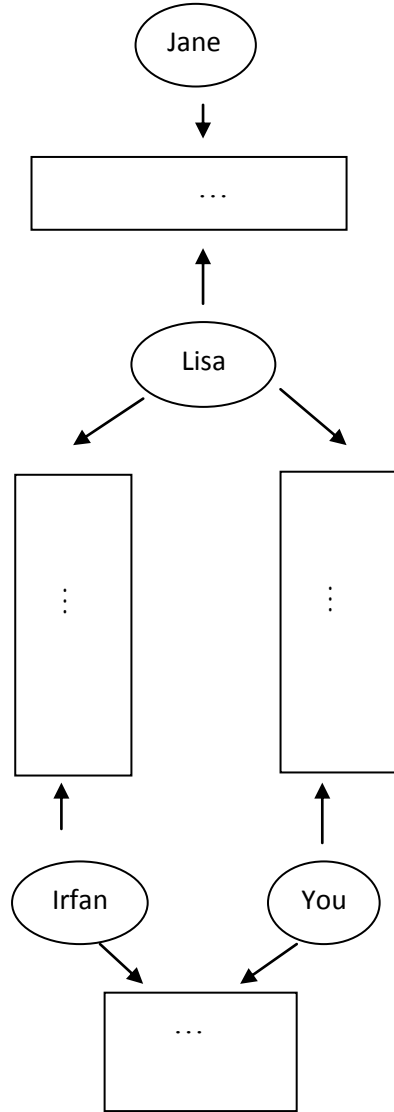
10 m

Recognize a shared human culture that circulates across different cultures

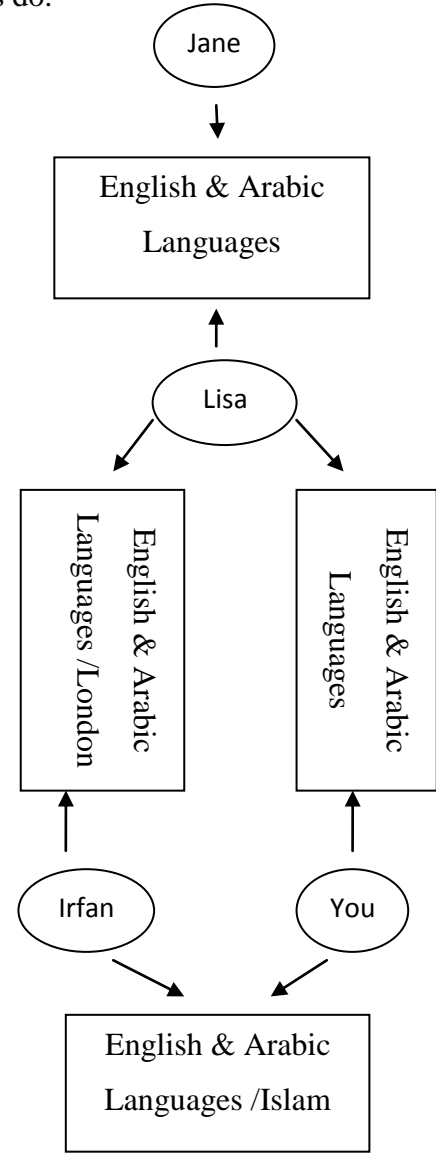
identify significant reference within and across cultures.

T-Sts
St-St
Sts-T

T: Complete the following diagram with shared elements. Work in pairs



Sts do.



Paper and Pens

	Talk about the self and the other objectively	revise taken-for-granted assumptions.	T-Sts St-St Sts-T	Production	<p>T: Write a short paragraph in which you compare between people living in your town and those living in England. Work in groups.</p> <p>T: Exchange drafts, and correct them using the correction code. You can add remarks.</p> <p>T: Read aloud to the class.</p>	<p>Sts do.</p> <p>Sts do.</p> <p>While a student reads, others write down remarks.</p>	Dictionaries, Paper, and Pens
Lesson Five							
	Deduce the topic of the lesson.	get prepared to tackle the next step.	T-Sts Sts-T	Presentation	<p><u>Warming up</u></p> <p>T: Do you help people in need?</p> <p>T: Whom do you help?</p> <p>T: Do you accept to help people from another religion?</p>	<p>Sts are expected to say ‘yes’. Some might as well state that they are ready to help people as far as they can.</p> <p>Sts: Poor, homeless, ill...</p> <p>Sts might display different attitudes.</p>	

<p style="text-align: center;">10 m</p>	<p style="text-align: center;">cultures</p>	<p style="text-align: center;">Identify and interpret explicit and implicit values in documents and events in other</p>	<p>examine how the self is perceived by the Other.</p>	<p>T-Sts Sts-T</p>	<p style="text-align: center;">Practice</p> <p>T writes the statement on the board and asks students to think about it.</p> <p>Moore states: “Britain is basically English-speaking, Christian and white, and if one starts to think it might become basically Urdu-speaking and Muslim and brown, one gets frightened and angry” (as cited in Goulbourne, 2001, p. 44).</p> <p>T discusses key words with Sts.</p> <p>T: To which group does Greenslade belong? How did you know? T: Is his fear justified?</p>	<p>Sts do.</p> <p>Sts: The statement refers to two groups:</p> <p>a- Christians, English speaking, white. b- Muslims, Urdu speaking, Brown.</p> <p>Sts: ‘a’ because he is afraid that Britain is becoming group ‘b’.</p> <p>Sts might state different opinions.</p>	<p style="text-align: center;">Quote 3</p>
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				Dictionaries, Paper and Pens	
				Dictionaries, Correction Code, Paper and Pens	
		Production			
	be introduced to Other subjectivity.	T-Sts	Sts-T	T: Write an article in which you express your opinion about the above claim. Work individually. T discusses the format of the article that includes three parts: introduction, body, and conclusion. T might as well make sure Sts have an idea about the content of each part.	Sts do
Evaluate otherness subjective assumptions/ disagree politely					
	raise their awareness over self subjectivity.	T-Sts	Sts-T	T: Exchange drafts and correct them using the correction code. T: Give back papers. T asks some students to pass to read while others write down comments, remarks, and question	Sts do. Sts do. Sts do.
Recognize/question taken-for granted assumptions					
25 m					10 m

Check up session I

<p align="center">10 m</p>	<p align="center">Identify important procedures to carry out a survey</p>	<p>get prepared for the next step</p>	<p>T-Sts</p>	<p><u>Warming up</u></p> <p>T: What is the project about?</p>	<p>Sts: It is about conducting a survey.</p>
		<p>Sts-T</p>	<p align="center">Presentation</p>	<p>T: What are the steps followed to conduct a survey?</p>	<p>a- Deciding about the theme and the informants</p>
<p>Sts-T</p>	<p>T: What is the theme of this project?</p>	<p>b- Designing a questionnaire</p>			
<p>Sts-T</p>	<p>T: Who are your informants?</p>	<p>c- Conducting interviews with informants</p>			
<p>Sts-T</p>	<p>T: Who are your informants?</p>	<p>d- Collecting data</p>			
<p>Sts-T</p>	<p>T: Who are your informants?</p>	<p>e- Writing a report</p>			
<p>Sts-T</p>	<p>T: Who are your informants?</p>	<p>f- Drawing a graph.</p>			
<p>Sts-T</p>	<p>T: Who are your informants?</p>	<p>Sts: The project is about making a survey about people's readiness to help victims of natural disasters abroad.</p>			
<p>Sts-T</p>	<p>T: Who are your informants?</p>	<p>Sts might opt for informants from different social categories.</p>			

Dictionaries, Paper, and Pens	Dictionaries, Paper, and Pens
<p style="text-align: center;"><u>Writing a questionnaire</u></p> <p>T: Join groups to write the first draft of your questionnaire.</p> <p>T: Exchange drafts and correct using the correction code. Add remarks.</p>	<p>T: Give back papers.</p> <p>T: Check your drafts and correct them.</p>
Practice	Production
<p>T-Sts</p> <p>St-St</p>	<p>T-Sts</p> <p>St-St</p>
<p>practice/ manage team work.</p>	<p>receive peers feedback.</p>
<p>Write a questionnaire</p> <p>25 m</p>	<p>Recognize mistakes</p> <p>15 m</p>

Lesson Six

<p align="center">10 m</p>	<p align="center">Deduce the topic of the lesson</p>	<p>have a T-Sts</p>	<p align="center">Presentation</p>	<p><u>Warming up</u></p> <p>T: Watch the following video.</p> <p>T: What is it about?</p> <p>T: Describe the video.</p> <p>T: Why?</p> <p>T: How do you think his reaction will be?</p>	<p>Sts do.</p> <p>Sts: The president of Germany and a Muslim schoolgirl.</p> <p>Sts: The schoolgirl refused to shake hands with the president.</p> <p>Sts: She is a Muslim and in Islam women do not shake hands with men.</p> <p>Sts may have different answers including positive and negative reactions.</p>	<p align="center">DVD 5</p>
		<p>warming up.</p>		<p>Sts-T</p>		

<p style="text-align: center;">10 m</p>	<p style="text-align: center;">Opt for the self, the other, or a shared ground.</p>	<p>discover self and other perspectives</p>	<p>T-Sts Sts-T</p>	<p style="text-align: center;">Practice</p> <p>T: Read the quote, then, say what it is about. Donald (1992, p. 75): “Westerners are depicted as civilised, logical, rational, virtuous, sceptical, empirical and dedicated. Orientals, on the other hand, are shown as gullible, cunning, prone to intrigue and flattery, lethargic, stupid, irrational and childlike.”</p> <p>T: How are Westerners described?</p> <p>T: What about Orientals?</p> <p>T: What do you think?</p> <p>T points out the three different views: a- Westerners +/- Orientals – b- Westerners -/ Orientals + c- We are human beings.</p>	<p>Sts: It is about Westerners and Orientals.</p> <p>T: Westerners are described as civilized, logical, rational...</p> <p>T: Orientals are described as gullible, cunning, stupid, irrational...</p> <p>Sts are expected to show an ethnic discourse ranging from ethnocentrism to ethnorelativism.</p>	<p style="text-align: center;">Quote 4</p>
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	<p>Most Sts are expected to opt for ‘c’.</p> <p>Sts: Humanity, tolerance, solidarity...</p> <p>Some Sts in category (b) are expected to resist changing views arguing that their claim is justified as far as there exist opponents to them (a)</p>	<p>T: What view do you opt for?</p> <p>T: Why?</p>		<p>T-Sts</p> <p>Sts-T</p> <p>both self and other.</p>	<p>evaluate and question critically both self and other.</p> <p>Express openness towards otherness/ readiness to suspect disbelief about other cultures and belief about one’s own</p>	<p>10 m</p>
<p>Dictionaries, Paper, and Pens</p>	<p>Sts do</p>	<p>T: Form groups of three, then, write a short interview where each student stands for one of the above claims</p>	<p>Production</p>	<p>T-Sts</p> <p>St-St</p> <p>Sts-T</p> <p>discover other perspectives / realize that other is legitimated the same way self is.</p>	<p>Put himself in other’s shoes</p>	<p>10 m</p>

<p style="text-align: center;">Question self and other taken-for-granted assumptions</p>	<p>practice and</p>	T-Sts	<p>T: Act out your dialogues</p>	<p>Sts do, others write down remarks.</p>
	<p>get prepared</p>	St-St		
	<p>for real-life</p>	Sts-T		
<p style="text-align: center;">10 m</p>	<p>communicat</p>			
	<p>ive</p>			
	<p>situations.</p>			

Lesson Seven

<p align="center">10 m</p>	<p align="center">Identify some charitable celebrities</p>	<p>get</p>	<p>T-Sts</p>	<p><u>Warming up</u></p> <p>T: Observe the following photos.</p> <p>T: What do you see?</p> <p>T: Who are they?</p> <p>T: What is Angelina Jolie doing?</p> <p>T: Where?</p> <p>T: What is Bill Gates doing?</p> <p>T: Why are they doing this?</p> <p>T: Why is the American actress wearing the Islamic scarf?</p>	<p>Sts do.</p> <p>Sts: Angelina Jolie and Bill Gates.</p> <p>Sts: Angelina Jolie is an American actress and Bill Gates is the owner of Microsoft/ rich man.</p> <p>Sts: helping refugees and war victims.</p> <p>Sts: in Syria, Palestine, Africa.</p> <p>Sts: He is vaccinating African children.</p> <p>Sts: Because they are charitable/ they enjoy helping people in need.</p> <p>Sts: She wants to express sympathy towards Muslims/ She wants to say that she shares their suffering.</p>	<p align="center">Photos 7, 8, 9, 10</p>
		<p>introduced</p>	<p>Sts-T</p>			

10 m	Identify negative side of earthquakes	examine authentic data about natural disasters' damage.	T-Sts Sts-T		T: Read the text (see Appendix F) and put T or F next to the sentence letter. a- The text is about floods. b- Gunung Sitoli has suffered damage for most of its infrastructure. c- 200 people died. d- Many people escaped.	Sts do a- F b- T c- F d- T	Text 3
20 m	Talk about positive side of natural disasters	realize that what really matters is the human not his ideological belonging.	T- Sts Sts-T	Practice	T: Read the text again and answer the following questions a- Did Christians contribute to help victims? b- What did volunteers use to dig out victims? c- How did the victim describe the situation? d- Why are Gunung Sitoli and Teluk Dalam depicted as ghost cities?	a- Yes, they did. b- They used their bare hands. c- He said that they were in great despair. d- Gunung Sitoli and Teluk Dalam are depicted as ghost cities as they are completely destroyed and lifeless.	Text 3

1	2	3	4	5
b	a	c	e	d

Sts do.

T: Re-order the jumbled sentences to form a coherent news report. Work in pairs.

a- Cars, ships and buildings were swept away by a wall of water after the 8.9-magnitude tremor, which struck about 400km (250 miles) north-east of Tokyo.

b- Japan's most powerful earthquake since records began has struck the north-east coast, triggering a massive tsunami.

c- A state of emergency has been declared at a nuclear power plant, where pressure has exceeded normal levels.

d- Eventually, thousands of people living near the Fukushima nuclear power plant have been ordered to evacuate.

e- Officials say 350 people are dead and about 500 missing, but it is feared the final death toll will be much higher.

Production

T-Sts

St-St

Sts-T

know how
to report
events

Recognize a certain logical order when reporting events

10 m

Lesson Eight

10 m	Deduce the topic of the lesson	get introduced to safety measures.	T-Sts Sts-T	Presentation	<p><u>Warming up</u></p> <p>T: Look at the picture.</p> <p>T: What do you see?</p> <p>T: Where?</p> <p>T: What are they doing?</p> <p>T: Why?</p> <p>T: What else do we do during an earthquake?</p> <p>T introduces Sts to the term safety measures.</p>	<p>Sts do.</p> <p>Sts: Pupils.</p> <p>Sts: In the classroom.</p> <p>Sts: They crouch under tables.</p> <p>Sts: because of the earthquake.</p> <p>Sts: run/run away from buildings...</p> <p>Sts take notes</p>	Motion Picture 11
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<p>10 m</p> <p>Arrange earthquake safety measures in terms of importance</p>	<p>think about safety measures in terms of importance.</p>	<p>T-Sts</p> <p>Sts-T</p>	<p>Practice</p> <p>T sticks 4 pictures and the following 4 instructions (see SE 2 Textbook, p. 126) on the board:</p> <p>a- On the road, drive away from underpasses and overpasses; stop is a safe area; stay in your vehicle.</p> <p>b- Stay calm. Don't panic.</p> <p>c- Inside, stand in doorway, or crouch under desk or table, well away from windows or glass dividers. Don't take the stairs or lifts.</p> <p>d- Outside, stand away from buildings, trees, telephone and electrical lines.</p> <p>T: Read the instructions, then, match them with the appropriate picture.</p> <p>T: According to you, which instruction is the most important one?</p>	<p>Sts observe the pictures.</p> <p>Sts do.</p> <p>a-13/b-12/c-15/d-14</p> <p>Sts give different answers.</p> <p>- b-c-d-a/ c-b-a-d/ a-b-d-c ...</p>
	<p>Pictures 12-13-14-15</p>			

				<p>T: Listen to the following interview (see SE 2 Textbook, p. 184) to check your answers</p>	<p>Sts: b-c-d-a.</p>	Text 4
20 m	Use had better appropriately	<p>know how to give advice in dangerous situations.</p>	<p>T-Sts Sts-T</p>	<p><u>Language Focus:</u> Had better</p> <p>E.g., You had better not to try to take the stairs and lifts.</p> <p>T: there is one mistake in this sentence. Listen again and spot it out.</p> <p>T: Replace had better by another expression.</p> <p>T: What does had better express?</p> <p>T: Compare between the following 2 sentences:</p> <p>a- You had better not try to take the stairs and lifts.</p> <p>b- You should revise you lesson.</p> <p>T: What is the difference?</p>	<p>Sts: You had better not to try to take the stairs and lifts.</p> <p>Sts: You should not try to take the stairs and lifts.</p> <p>Sts: It expresses advice</p> <p>Sts: In sentence ‘a’ something dangerous would happen if we do not consider the advice.</p>	

10 m	Identify burn and scald safety measures	<p>learn to be aware of man's responsibility in man-made disasters.</p>	<p>T-Sts St-St Sts-T</p>	Production	<p>T: These are some safety measures to prevent burn and scald at home. Fill in the blanks with the following words:</p> <p>Instruct, had better not, attention, test, lighters, away, hot. Work in pairs.</p> <p>- For adults, never hold a ... drink/food and a child at the same time.</p> <p>- ... children not to go into kitchen.</p> <p>- While cooking, pay extra ... to the stove fire and the cooking utensil. Turn the pan handle ... from the front.</p> <p>- When running a bath for a child, always ... water temperature beforehand.</p> <p>- All hot objects including an iron or containers with hot matter ... be placed near the margin of a table.</p> <p>- Matches and ... should be placed out of reach of children.</p>	<p>Sts do.</p> <p>- For adults, never hold a hot drink/food ...</p> <p>- Instruct children not to ...</p> <p>- While cooking, pay extra attention to the stove ... handle away from ...</p> <p>- When running a bath for a child, always test water ...</p> <p>- All hot objects including an iron or containers with hot matter had better not be placed ...</p> <p>- Matches and lighters should ...</p>	Dictionaries, Paper, and Pens
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Lesson Nine

10 m	Talk about a charitable self	<p>examine</p> <p>how self</p> <p>practices</p> <p>are being</p> <p>legitimated.</p>	<p>T-Sts</p> <p>Sts-T</p>	Presentation	<p><u>Warming up</u></p> <p>T: Observe the following photos.</p> <p>T: What do you see?</p> <p>T: Where?</p> <p>T: What are people trying to do?</p> <p>T: Why?</p>	<p>Sts do.</p> <p>Sts: Floods.</p> <p>Sts: In Bab El Oued.</p> <p>Sts: They are trying to help each other.</p> <p>Sts: because they are humans/ Muslims/ They would also need help one day...</p>	Motion Picture 16
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Before	During	After
a-f-	b-c-	d-e-
g-k	j-l	h-i

Sts do

T: This is a list of safety measures before, during and, after a flood. Arrange them in a table. Work in pairs.

a- If a flash flood warning is issued for your area: Climb to safety immediately. **b-** Don't drive unless you have to. **c-** Get to high ground – Climb to safety! **d-** Wait until it is safe to return. **e-** Your home is no longer a safe place. **f-** Assemble disaster supplies: Drinking water, Food, Medications and first aid supplies... **g-** Be prepared to evacuate.

h- When making repairs, protect your property from future flood damage. **i-** Use extreme caution when entering buildings.

j- Evacuate immediately, if you think you are at risk or are advised to do so! **k-** Discuss flood plans with your family. **l-** Shut off the electricity.

Practice

T-Sts
St-St
Sts-T

learn to
evaluate the
danger of a
given
situation
then act
accordingly

Identify safety measures before, during, and after floods

10 m

15 m	Write an announcement about safety measures	operate knowledge, attitudes, and skills under the constraints of real-life communica tion and interaction	T-Sts St-St	Production	<p>T: Write a short announcement about safety measures before, during and after a flood (choose from the ones in the previous activity). Work in groups.</p> <p>T discusses the layout of the announcement</p>	<p>Sts take notes</p> <p>Sts write first drafts</p>	Dictionaries, Paper, and Pens
15 m	Correct their drafts	receive feedback.	T-Sts St-St		<p>T: Exchange drafts and correct them using the correction code. You can also add remarks.</p> <p>T: Give back papers and revise your drafts.</p> <p>T: Read aloud to the class.</p>	<p>Sts do.</p> <p>Sts do.</p> <p>While a student reads, others write down remarks.</p>	Dictionaries, Paper, and Pens

Lesson Ten

10 m	Deduce the topic of the lesson	<p>get</p> <p>prepared to</p> <p>tackle the</p> <p>next step</p>	<p>T-Sts</p> <p>Sts-T</p>	Presentation	<p><u>Warming up:</u></p> <p>T: Observe the following pictures.</p> <p>T: What do you see?</p> <p>T: Name them.</p> <p>T: Which ones happen in Algeria?</p> <p>T: Observe this picture.</p> <p>T: Where is it taken?</p> <p>T: What are people trying to do?</p> <p>T: Are you ready to help them if you can? Why?</p>	<p>Sts do.</p> <p>Sts: Natural disasters.</p> <p>Sts: Flood, fire, and tsunami.</p> <p>Sts: Flood, fire.</p> <p>Sts do.</p> <p>Sts: It is taken in India.</p> <p>Sts: They are trying to evacuate one of the Gods they worship.</p> <p>Sts: Yes, because we are humans/ No because they do not worship Allah.</p>	Pictures 17-18-19
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15 m	Talk about causes and effects of floods	examine cause-effect relationship in natural disasters.	T-Sts Sts-T	Practice	<p>T: Read the following report (see Appendix G) about floods in South Asia and answer the following questions:</p> <p>a-What countries have been affected by the flood?</p> <p>b- What were the causes of the flood?</p> <p>c- Was Kashmir affected by this disaster?</p> <p>d- Who contributed in helping victims?</p>	<p>a- The countries that have been affected by the flood are India, Pakistan, Bangladesh and Nepal.</p> <p>b- The floods began after heavy monsoon rains and landslides.</p> <p>c- Yes, it was.</p> <p>d- Christian Aid, Church World Service and Muslim Hands have all contributed to help victims.</p>	Text 5
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Pronounce final 'ed' correctly	learn how to pronounce final 'ed'	T-Sts		<p>Language Focus:</p> <p>Final 'ed' pronunciation</p> <p>T: Pick out from the text verbs with final 'ed'</p> <p>T: Listen and arrange them in the following table.</p> <table border="1" data-bbox="934 635 1301 788"> <tr> <td>/t/</td> <td>/d/</td> <td>/ɪd/</td> </tr> <tr> <td></td> <td></td> <td></td> </tr> </table>	/t/	/d/	/ɪd/				<p>Sts: launched, affected, forced, claimed, cooked, reached, trapped.</p> <table border="1" data-bbox="1514 561 1962 810"> <tr> <td>/t/</td> <td>/d/</td> <td>/ɪd/</td> </tr> <tr> <td>Forced Launched Cooked reached trapped</td> <td>Claimed</td> <td>Affected</td> </tr> </table>	/t/	/d/	/ɪd/	Forced Launched Cooked reached trapped	Claimed	Affected	Text 5
	/t/	/d/		/ɪd/														
/t/	/d/	/ɪd/																
Forced Launched Cooked reached trapped	Claimed	Affected																
Write an interview	practice	T-Sts	Production	<p>T: Imagine that you're a news reporter. Conduct an interview with a Christian Aid volunteer and a Muslim one. Ask them how they arrange working side by side. Work in groups of three.</p>	Sts do	Dictionaries, Paper, and Pens												
5 m		Sts-T																
10 m		St-St																

<p>Conduct an interview in real life communicative situations</p>	<p>receive feedback/ practice.</p>	<p>T-Sts St-St Sts-T</p>		<p>T: Exchange drafts to be corrected. T: Act out your dialogue.</p>	<p>Sts do. While some Sts act out their dialogues, others write down remarks.</p>	<p>Dictionaries, Paper, and Pens</p>
<p>Lesson Eleven</p>						
<p>Recognize a report</p>	<p>distinguish between different discourse genres.</p>	<p>T-Sts Sts-T</p>	<p>Presentation</p>	<p><u>Warming up:</u> T asks Sts to skim through the text (see SE 2 Textbook, p. 120) and say whether it is: a- a letter b- a report c- a short story</p>	<p>Sts: It is ... b- a report</p>	<p>Text 6</p>

15 m	Recognize the format and the content of a report	examine the format and the content of a report.	T-Sts Sts-T	Practice	<p>T: Read the report again and answer the following questions. Work individually.</p> <p>a- What is the report about?</p> <p>b- In which paragraph does the writer speak about the findings?</p> <p>c- Does the report confirm older generation worry about uncharitable youth?</p>	<p>Sts do.</p> <p>a- The report is about youth charity.</p> <p>b- In the second paragraph.</p> <p>c- No, it does not.</p>	Text 6
5 m	Describe the format / content of a report	check their assumptions.	T-Sts Sts-T	Production	<p>T: What does a report include?</p> <p>T: What do you include in the introduction?</p> <p>T: What about the body?</p> <p>T: And the conclusion?</p>	<p>Sts: An introduction, body, and conclusion.</p> <p>Sts: The theme and the purpose of the survey.</p> <p>Sts: In the body, we report the findings.</p> <p>Sts: We answer the question we asked in the introduction.</p>	

Dictionaries, Paper, and Pens		<p>T: These are the data (see Appendix H) collected from a survey about home accidents. Use them to write a short report.</p> <p>Work in groups</p>	<p>T-Sts</p> <p>St-St</p> <p>Sts-T</p>	<p>practice.</p>	<p>Write a first draft of a report</p>	<p>15 m</p>
	Dictionaries, Correction Code, Paper, and Pens	<p>Sts do.</p> <p>While some Sts read, others write down remarks.</p>	<p>T: Exchange drafts to be corrected</p> <p>T: Read aloud to the class.</p>	<p>T-Sts</p> <p>Sts-T</p>	<p>check their assumptions</p>	<p>Write a final draft of a report</p>

Check up Session II

<p align="center">5 m</p> <p align="center">Talk about the content & procedure of conducting a survey</p>	<p>be reminded.</p>	<p>T-Sts</p> <p>Sts-T</p>	<p align="center">Presentation</p>	<p><u>Warming up</u></p> <p>T: What is the project of this unit about?</p> <p>T: What was the last check up session about?</p> <p>T: What is the next step?</p> <p>T: Before writing a report, you need to draw a data collection draft.</p>	<p>Sts: It is about conducting a survey.</p> <p>Sts: Writing a questionnaire.</p> <p>Sts: Writing a report.</p>	
<p align="center">15 m</p> <p align="center">Write a data collection sheet</p>	<p>meet to exchange views/ practice.</p>	<p>T-Sts</p> <p>St-St</p> <p>Sts-T</p>	<p align="center">Practice</p>	<p>T: Now, interpret your questionnaires into a data collection sheet similar to that of the previous session.</p>	<p>Sts do</p>	<p align="center">Dictionaries, Paper , and Pens</p>

Dictionaries, Paper, and Pens	Sts do	T: Use it to write a report.	Production	T-Sts	practice/ work in a community.	Interpret a data collection sheet into a report	20 m					
				St-St	check their assumption s/ be corrected and/or praised.			Confirm some assumptions and disconfirm others	10 m			
Dictionaries, Correction Code, Paper, and Pens	Sts do Sts do	T: Exchange drafts to be corrected T: Draw a graph(s) about the most important result(s). T: Be ready to present your reports next session.		T-Sts								
						Presentation of Projects						

Table 9: Intercultural Course Planning

Conclusion

The focus of the preceding chapter is an intercultural course design model. However, before claiming for a certain content and methodology of this latter, checking current teaching conditions is presented. These include a general profile of the sample, SE 2 syllabus, and especially claiming for potential cross-cultural clashes between home and host ethnic discourses in SE 2 textbook in relation to scientific stream planned units. Next, being a necessary step to go through before planning a course design, a form of needs analysis procedure is carried out. The interpretation of the results obtained from this latter are invested along the syllabus (unit four), and Byram's Five Savoirs to claim for an intercultural course design planning which would shift subjects' ethnocentric ideology to ethnorelative one.

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Chapter Five: Data Analysis, Pedagogical Implications and Recommendations

Introduction

In this second chapter of the experimental part, we intend to check the research hypotheses. The first one states that an implementation of an intercultural approach to FL teaching would shift subjects' ethnocentric ideology to ethnorelative one. For the second hypothesis, we expect that assigning a legitimated position to ethnic other would take place by reference to non-ideological meaning. Seeking triangulation and complementarity, the analysis of subjects' written discourse is carried out by both van Dijk's Ideological Discourse Analysis as well as Van Leeuwen's Model (2008) of (De) Legitimation. Although van Dijk has suggested a set of ideological categories (see Appendix A), he claims that analysing discourse for the purpose of revealing ideologies can always uncover new ideological categories. That is, the analysis of subjects' pretest and posttest written discourse draws on van Dijk's suggested ideological categories, but also checks potential ones. For (De) Legitimation categories, we depend on Van Leeuwen's suggested ones (see Chapter Two). Posttest and pretest results are then analysed and compared and the above research hypotheses are either confirmed or refuted. The chapter ends with pedagogical implications and recommendations, as well as further research.

5.1 Data Analysis

The pilot study shows that the sample would respond to both the pretest and the posttest. In relation to English Ethnic Other, the sample is also expected to construct an ethnic discourse by reference to 'religion category'. At this level of the thesis, we come to the analysis of data obtained from pretest and posttest. In doing so, we first, describe the content of each test, that is, the typology of the activity, and the rationale behind opting for a certain type, content, and order of questions. In the next step, we proceed with the analysis of subjects' written discourse using

van Dijk's Ideological Discourse Analysis as well as van Leeuwen's Model (2008) of (De) Legitimation in parallel. However, it is important to mention that while van Leeuwen defines 'Abstraction' category as an implicit reference made to moral values (see Chapter Two), we adopt this former to refer to both implicit and explicit meanings. The Analysis is then followed by an interpretation of the results seeking a general common ground among subjects. However, it also considers individual representations. Again, focusing on a shared framework, we draw on van Dijk's (1998) claim of ideology as a set of socially shared explanatory beliefs. Individual representations are also worthy of focus as they relate to the social mind (see Chapter Two).

5.1.1 Pre-test

5.1.1.1 Administration

The pretest (see Appendix I) is administered to the experimental group subjects at the pre-stage of the experimental study. It is tackled individually within a time devoted of 30 minutes. Dictionaries are allowed.

5.1.1.2 Description

The pretest is a reading comprehension activity where subjects are asked to answer five questions while reading a text. This text is a report entitled '*Famished 'Refugees' Refuse Food From Red Cross For Shocking Reason*' written by Ben Turner and posted on '*Your Nation News*' web site two years ago. Skimming through the content of the report, we find out that it tackles an ideological conflict between Muslims and non-Muslims resulted from different religious belongings. Clearly, it is set around the topic of the current thesis (i.e., ideological conflict by reference to 'religion' category). We also opted for the report genre since one of the objectives included in the target syllabus is reading and responding to a report. Then, for a question answering activity, we claim that it is an appropriate one regarding subjects' linguistic

level. Also, the questions are ordered in a way that permits a transition from analysing the input, to responding positively or negatively to it, then producing an output. This takes place in spite of the fact that the last question tackles again subjects' perception of ethnic other which is a crucial point that would reveal their ideological stance towards this latter.

5.1.1.3 Analysis

Now, it is time to proceed with analysing subjects' responses to the pretest. This analysis is followed by an interpretation of results to draw conclusion about subjects' ethnic ideology, that is, whether it is ethnocentric or ethnorelative. The table below represents the analysis of subjects' responses using both van Dijk's Ideological Discourse Analysis (i.e., ideological categories) and van Leeuwen's Model (2008) of (De) Legitimation (i.e., (de) legitimation categories).

Student	Written Discourse	Ideological Categories	(De) Legitimation Categories
1	<p>A1. because it is <u>not Hallal</u> and They expect to accept the help from <u>muslims not cristianité</u>.</p> <p>A2. a <u>bad property</u> which is "<u>high-handed</u>".</p> <p><u>No, I d'ont agree</u> with him.</p> <p>A3. They <u>rely on themSells</u> and They <u>like religion better than food</u>.</p> <p>A4. <u>No, I disagree</u> because <u>I like my Isslamic Values</u> and <u>I don't</u></p>	<p>Illegality</p> <p>Ingroup Favouring</p> <p>Misjudgement</p> <p>Disagreeing</p> <p>Self- Reliance</p> <p>Commitment, Devotion,</p> <p>Compassion Move</p> <p>Refusal</p> <p>Devotion,</p>	<p>Evaluation</p> <p>Abstraction,</p> <p>Evaluation</p> <p>Evaluation</p> <p>Abstraction,</p> <p>Evaluation</p> <p>Abstraction,</p>

	<p><u>consent help for cristianité (Red Cross)</u></p> <p>A5. <u>No</u>, I d'ont <u>agree</u> with the writer because <u>he is against Isslam</u> and Isslamic and <u>he respect his religion it's sacred</u>.</p>	<p>Outgroup Derogation</p> <p>Disagreeing, Opposition as Self-Defence, Irony</p>	<p>Evaluation</p> <p>Evaluation</p>
2	<p>A1. because it is <u>not Hallal</u> and They expect the <u>help from Muslims</u>.</p> <p>A2. "<u>high-handed</u>". I <u>not agree</u> with him.</p> <p>A3. They <u>depend on themselves</u>.</p> <p>A4. <u>No</u>, I <u>disagree</u> because I <u>accept the Halal food and refuse the Others</u>.</p> <p>A5. <u>No</u>, I don't <u>agree</u>. I <u>disagree</u> Because she is <u>against Isleme</u>.</p>	<p>Illegality</p> <p>Ingroup Favouring</p> <p>Misjudgement</p> <p>Disagreeing</p> <p>Self-Reliance</p> <p>Refusal</p> <p>Illegality</p> <p>Disagreeing, Repetition, Opposition as Self-Defence</p>	<p>Evaluation,</p> <p>Abstraction, Evaluation</p> <p>Evaluation</p> <p>Abstraction</p> <p>Evaluation</p> <p>Evaluation</p>
3	<p>A1. because it is <u>not Hallal</u> and due to <u>religion</u>.</p> <p>A2. "<u>high-handed</u>". <u>No</u>, I <u>disagree</u>.</p> <p>A3. They expect the <u>help from</u></p>	<p>Illegality</p> <p>Authority</p> <p>Misjudgement</p> <p>Disagreeing</p> <p>Ingroup Favouring</p>	<p>Evaluation,</p> <p>Impersonal Authority (religion)</p> <p>Evaluation</p> <p>Abstraction,</p>

	<p><u>Muslim.</u></p> <p>A4. <u>No, I don't accept Red Cross</u> because <u>I love my Islamic</u> <u>Values.</u></p> <p>A5. <u>No, I don't agree.</u> Muslim has <u>the right to defend their</u> <u>religion.</u></p>	<p>Refusal</p> <p>Devotion</p> <p>Disagreeing</p> <p>Norm and Value Violation</p>	<p>Evaluation</p> <p>Abstraction</p> <p>Abstraction, Evaluation</p>
4	<p>A1. because it is <u>not Hallal.</u></p> <p>A2. the writer describe this behaviour bit "<u>high-handed</u>". <u>No, I don't agree.</u></p> <p>A3. <u>Perhaps they expect the help</u> <u>from Muslim.</u></p> <p>A4. <u>No, I don't accept them</u> because <u>I am muslim</u></p> <p>A5. <u>No. I don't agree with him</u> because the <u>Muslim have the</u> <u>right defend their religion.</u></p>	<p>Illegality</p> <p>Misjudgement,</p> <p>Disagreeing</p> <p>Potential Ingroup</p> <p>Favouring</p> <p>Refusal, Authority</p> <p>Disagreeing</p> <p>Norm and Value Violation</p>	<p>Evaluation</p> <p>Evaluation</p> <p>Abstraction, Evaluation</p> <p>Impersonal Authority (religion)</p> <p>Abstraction, Evaluation</p>
5	<p>A1. because they are <u>not</u> <u>muslims</u></p> <p>Because <u>their religion is not for</u> <u>Islam</u></p> <p><u>They do not worship Allah.</u></p>	<p>Distancing</p> <p>Opposition as Self- Defence.</p> <p>Distancing</p>	<p>Evaluation</p>

	<p>A2. I <u>not agree</u> with him</p> <p>A3. Explain that <u>this is not accepted</u>. They help them they <u>should accept help</u></p> <p>A4. <u>yes</u>, I <u>accept</u> the Red <u>Cross</u> help for <u>them benefit of mine</u>.</p> <p>A5. <u>No</u>. This author <u>oppression us</u> Because the Red <u>cross</u> <u>assistance is paid to us</u>.</p>	<p>Disagreeing</p> <p>Self-Criticism,</p> <p>Openness</p> <p>Apparent Openness Move,</p> <p>Benefit in Return</p> <p>Disagreeing</p> <p>Norm and Value Violation</p>	<p>Evaluation</p> <p>Abstraction,</p> <p>Evaluation</p> <p>Instrumental</p> <p>Rationalization</p> <p>Evaluation</p>
6	<p>A1. due to <u>religion</u>.</p> <p>A2. <u>high-handed</u>. <u>No</u>, I'm <u>against</u> this behaviour.</p> <p>A3. <u>Maybe</u> They are expecting The help and assistance <u>from</u> <u>The Muslims countries</u>.</p> <p>A4. I <u>don't accept</u> their food aid because it is <u>not halal</u> and I expect and wait the assistance <u>from Muslim countries</u>.</p> <p>A5. <u>No</u>. I <u>don't agree</u> with him because <u>he insult the Islamic Values</u>.</p>	<p>Authority</p> <p>Misjudgement,</p> <p>Disagreeing</p> <p>Potential Ingroup</p> <p>Favouring</p> <p>Refusal,</p> <p>Illegality</p> <p>Ingroup Favouring</p> <p>Disagreeing,</p> <p>Norm and Value Violation</p>	<p>Impersonal Authority</p> <p>(religion)</p> <p>Evaluation</p> <p>Abstraction,</p> <p>Evaluation</p> <p>Evaluation,</p> <p>Abstraction,</p> <p>Evaluation</p> <p>Evaluation</p>

7	<p>A1. due to <u>religion</u>. because it is <u>not Halal</u></p> <p>A2. <u>high-handed</u>. <u>No, I don't agree</u>.</p> <p>A3. They <u>depend on themselves</u>.</p> <p>A4. <u>No accept</u>.</p> <p>A5. No, I dont agree, because this is <u>not respect us</u></p>	<p>Authority, Illegality Misjudgement, Disagreeing Self-Reliance Refusal Disagreeing, Norm and Value Violation</p>	<p>Impersonal Authority (religion) Evaluation Evaluation Abstraction Evaluation Evaluation</p>
8	<p>A1. due to <u>religious restrictions</u> and becose it is <u>not Halal</u>.</p> <p>A2. <u>high-handed</u>. <u>No, I don't agree</u>.</p> <p>A3. They expect the help <u>from Muslims</u>.</p> <p>A4. <u>No, I dont accept</u>. I <u>accept the Halal</u> food and <u>refuse the Others</u>.</p> <p>A5. <u>No</u>. Because <u>he is against Muslem</u>.</p>	<p>Authority Illegality Misjudgement, Disagreeing Ingroup Favouring Refusal, Illegality, Repetition Disagreeing, Opposition as Self-Defence</p>	<p>Impersonal Authority (religion), Evaluation Evaluation Abstraction, Evaluation Evaluation Evaluation</p>
9	<p>A1. Because due to <u>religions</u> and it is <u>not Halal</u></p>	<p>Authority, Illegality</p>	<p>Impersonal Authority (religion), Evaluation</p>

	<p>A2. as <u>high-handed</u>.</p> <p>I don't agree.</p> <p>A3. They expect The help <u>from The Muslims</u>.</p> <p>A4. I don't because <u>I like my Islamic Values</u>.</p> <p>A5. <u>No</u>. I don't agree I disagree because The <u>moslims right to defend Their religion</u>.</p>	<p>Misjudgement, Disagreeing</p> <p>Ingroup Favouring</p> <p>Refusal, Devotion</p> <p>Disagreeing, Repetition, Norm and Value Violation</p>	<p>Evaluation</p> <p>Abstraction, Evaluation</p> <p>Abstraction</p> <p>Abstraction, Evaluation</p>
10	<p>A1. Because it is <u>not Halal</u>.</p> <p>A2. <u>high-handed</u>.</p> <p><u>No</u>, I don't agree.</p> <p>A3. They <u>lean on themselves</u> and <u>they like religion better than food</u>.</p> <p>A4. <u>No</u>, because <u>I like my Islamic Values</u> and <u>not Halal</u>.</p> <p>A5. <u>No</u>. I <u>disagree</u> because <u>the Muslims have the right to practice their religion</u>.</p>	<p>Illegality</p> <p>Misjudgement, Disagreeing</p> <p>Self-Reliance, Devotion, Compassion Move</p> <p>Refusal, Devotion, Illegality</p> <p>Disagreeing, Norm and Value Violation</p>	<p>Evaluation</p> <p>Evaluation</p> <p>Abstraction</p> <p>Abstraction, Evaluation</p> <p>Abstraction, Evaluation</p>
11	<p>A1. Because it is <u>not halal</u>.</p> <p>A2. <u>No</u> I don't agree.</p> <p><u>No</u>, I'm <u>against</u>.</p>	<p>Illegality</p> <p>Disagreeing, Emphasis, Repetition</p>	<p>Evaluation</p> <p>Evaluation</p>

	<p>A3. they expect help <u>from Muslim.</u></p> <p>A4. because <u>I like my Islamic Values</u> I <u>accept the Halal</u> food and <u>refuse the Other.</u></p> <p>A5. <u>Muslim</u> have the right to <u>defend their religion.</u></p>	<p>Ingroup Favouring</p> <p>Devotion, Acceptance, Incomplete Legality</p> <p>Norm and Value Violation</p>	<p>Abstraction, Evaluation</p> <p>Abstraction, Evaluation</p> <p>Abstraction, Evaluation</p>
12	<p>A1. because it is <u>not Halal</u></p> <p>A2. <u>high-handed.</u></p> <p><u>No, I don't agree.</u></p> <p>A3. They <u>like religion better than food.</u></p> <p>A4. I <u>accept the Halal</u> food and <u>refuse the Others.</u> because <u>I like my islam.</u></p> <p>A5. <u>No. I don't agree.</u> because I <u>like my Islamic Values.</u></p>	<p>Illegality</p> <p>Misjudgement, Disagreeing</p> <p>Devotion, Compassion Move</p> <p>Acceptance, Incomplete legality, Devotion,</p> <p>Disagreeing, Devotion</p>	<p>Evaluation</p> <p>Evaluation</p> <p>Abstraction, Evaluation</p> <p>Evaluation, Abstraction</p> <p>Abstraction</p>
13	<p>A1. They expect help <u>from Muslim.</u></p> <p>A2. <u>high-handed.</u></p> <p><u>No, I dont agree.</u></p> <p>A3. They <u>lean on themselves.</u></p>	<p>Ingroup Favouring</p> <p>Misjudgement, disagreeing</p> <p>Self-Reliance</p>	<p>Abstraction, Evaluation</p> <p>Evaluation</p> <p>Abstraction</p>

	<p>A4. I <u>accept the Halal food and refuse the Others.</u></p> <p>A5. <u>No. I don't agree with the writer because I like my Islamic Values.</u></p>	<p>Acceptance, Incomplete legality</p> <p>Disagreeing, Devotion</p>	<p>Evaluation</p> <p>Abstraction</p>
14	<p>A1. because of <u>religious restrictions.</u></p> <p>A2. The writer describe this behaviour as <u>high-handed.</u> <u>No, I'm against this behaviour.</u> <u>No, I disagree.</u></p> <p>A3. They <u>depend on themselves</u> and they are <u>waiting help the Muslims.</u></p> <p>A4. <u>No, I wouldn't accept red cross food, because i love islam.</u></p> <p>A5. <u>No. I don't agree. Muslim have the right to be muslim</u></p>	<p>Authority</p> <p>Misjudgement, Disagreeing, Repetition</p> <p>Self-Reliance Ingroup Favouring</p> <p>Refusal, Devotion</p> <p>Disagreeing, Norm and Value Violation</p>	<p>Impersonal Authority (religion)</p> <p>Evaluation</p> <p>Abstraction, Evaluation</p> <p>Abstraction</p> <p>Abstraction, Evaluation</p>
15	<p>A1. due to <u>religion.</u> because it is <u>not Halal.</u></p> <p>A2. as <u>high-handed.</u> <u>No, I don't agree.</u></p> <p>A3. They <u>lean on themselves.</u></p>	<p>Authority, Illegality</p> <p>Misjudgement, Disagreeing</p> <p>Self-Reliance</p>	<p>Impersonal Authority (religion), Evaluation</p> <p>Evaluation</p> <p>Abstraction,</p>

	<p>They <u>like religion better than food.</u></p> <p>A4. <u>No, I don't accept red cross food because I accept the Halal food and refuse the Others.</u></p> <p>A5. I <u>don't agree</u> with the writer, because <u>I am a muslim.</u></p>	<p>Devotion, Compassion</p> <p>Move</p> <p>Refusal,</p> <p>Illegality</p> <p>Disagreeing,</p> <p>Authority</p>	<p>Evaluation</p> <p>Evaluation</p> <p>Impersonal Authority (religion)</p>
16	<p>A1. because it is <u>not halal.</u></p> <p>A2. as <u>high-handed.</u></p> <p>A3. They <u>like Isslam more than food.</u></p> <p>A4. <u>No, I wouldn't accept red cross food because cristians are far of my Values and customs.</u></p> <p>A5. <u>No. I don't agree</u>, because <u>Muslims worship allah in all places.</u></p>	<p>Illegality</p> <p>Misjudgement</p> <p>Devotion, Compassion</p> <p>Move</p> <p>Refusal,</p> <p>Distancing</p> <p>Disagreeing,</p> <p>Commitment, Norm and Value Expression</p>	<p>Evaluation</p> <p>Evaluation</p> <p>Abstraction</p> <p>Evaluation</p> <p>Abstraction, Evaluation</p>
17	<p>A1. because it is <u>not halal.</u> because they <u>want to slave people.</u> they are <u>not muslim</u></p> <p>A2. He describ it as <u>high-handed.</u> I <u>don't agree</u></p> <p>A3 They expect help <u>from</u></p>	<p>Illegality,</p> <p>Negative Other</p> <p>Description,</p> <p>Distancing</p> <p>Misjudgement,</p> <p>Disagreeing</p> <p>Ingroup Favouring</p>	<p>Evaluation,</p> <p>Evaluation</p> <p>Abstraction,</p>

	<p><u>Muslims.</u></p> <p>A4. I <u>accept the Halal</u> food and <u>refuse the Others.</u></p> <p>A5. <u>No. I don't agree</u> with the writer because <u>we are not the same.</u></p> <p><u>everyone is free with himSelf.</u></p>	<p>Acceptance,</p> <p>Incomplete legality</p> <p>Disagreeing,</p> <p>Distancing,</p> <p>Norm and Value</p> <p>Expression</p>	<p>Evaluation</p> <p>Evaluation</p> <p>Evaluation,</p> <p>Abstraction,</p> <p>Evaluation</p>
18	<p>A1. because it is <u>not halal</u> and due to <u>religious restrictions.</u></p> <p>A2. <u>high-handed.</u> <u>No I don't agree.</u></p> <p>A3. They <u>rely on themselves</u> and <u>they like religion better than food.</u></p> <p>A4. I <u>accept the halal</u> food and <u>refuse the Others</u> and because I <u>like Islam Values.</u></p> <p>A5. <u>No. I don't agree</u> because he is <u>against islam.</u> <u>Muslims have the right to defend themselvs and their Values against cristians</u></p>	<p>Illegality,</p> <p>Authority</p> <p>Misjudgement,</p> <p>Disagreeing</p> <p>Self-Reliance</p> <p>Devotion,</p> <p>Compassion Move</p> <p>Acceptance,</p> <p>Incomplete legality,</p> <p>Devotion</p> <p>Disagreeing,</p> <p>Opposition as Self-Defence, Norm and Value</p> <p>Violation</p>	<p>Evaluation,</p> <p>Impersonal Authority (religion)</p> <p>Evaluation</p> <p>Abstraction</p> <p>Evaluation,</p> <p>Abstraction</p> <p>Evaluation,</p> <p>Abstraction</p>
19	<p>A1. because it is <u>not halal.</u></p> <p>A2. <u>high-handed.</u></p>	<p>Illegality</p> <p>Misjudgement,</p>	<p>Evaluation</p> <p>Evaluation</p>

	<p><u>No I don't agree.</u></p> <p>A3. They <u>wait for help from the Muslims.</u></p> <p>A4. <u>No, I wouldn't accept red cross</u> food because <u>I am muslim.</u></p> <p>A5. <u>No. I don't agree. I must defend my religion islam.</u></p>	<p>Disagreeing</p> <p>Ingroup Favouring</p> <p>Refusal, Authority</p> <p>Disagreeing, Norm and Value Violation, Ingroup Identification</p>	<p>Abstraction, Evaluation</p> <p>Impersonal Authority (religion)</p> <p>Abstraction, Evaluation</p>
20	<p>A1. because it is <u>not Halal.</u></p> <p>A2. <u>high-handed.</u></p> <p><u>No I disagree.</u></p> <p>A3. They <u>rely on themselves.</u></p> <p>A4. I <u>accept halal</u> food <u>only.</u></p> <p>A5. <u>No. I don't agree</u> because <u>muslims are free.</u></p>	<p>Illegality</p> <p>Misjudgement, Disagreeing</p> <p>Self-Reliance</p> <p>Acceptance, Incomplete legality</p> <p>Disagreeing, Norm and Value Violation</p>	<p>Evaluation</p> <p>Evaluation</p> <p>Abstraction</p> <p>Evaluation</p> <p>Abstraction, Evaluation</p>
21	<p>A1. due to <u>religion.</u></p> <p>They expect the help <u>from Muslims.</u></p>	<p>Authority</p> <p>Ingroup Favouring</p>	<p>Impersonal Authority (religion),</p> <p>Abstraction, Evaluation</p>

	<p>A2. <u>high-handed</u>. <u>No</u> I don't agree. <u>No</u> I am <u>against</u>.</p> <p>A3. because <u>religion</u> better than <u>food</u>.</p> <p>A4. I <u>accept</u> the Halal food and <u>refuse</u> the haram food.</p> <p>A5. <u>No</u>. I don't agree. I <u>disagree</u>. I don't change my islam in any <u>place</u>.</p>	<p>Misjudgement, Disagreeing, Repetition</p> <p>Devotion, Compassion</p> <p>Move</p> <p>Acceptance, Incomplete legality</p> <p>Disagreeing, Repetition, Devotion, Norm and Value</p> <p>Expression</p>	<p>Evaluation</p> <p>Abstraction</p> <p>Evaluation</p> <p>Abstraction</p>
22	<p>A1. due to <u>religion</u> because it is <u>not halal</u>. They expect the help <u>from Muslims</u>.</p> <p>A2. The writer describe this behaviour <u>high-handed</u>. <u>No</u>, I dont agree</p> <p>A3. They wait for help <u>from the Muslims</u>.</p> <p>A4. <u>No</u>, I dont accept red cross food aid <u>they are cristians</u>.</p> <p>A5. <u>No</u>. I don't agree.</p>	<p>Authority, Illegality</p> <p>Ingroup Favouring</p> <p>Misjudgement, Disagreeing</p> <p>Ingroup Favouring</p> <p>Refusal, Distancing</p> <p>Disagreeing</p>	<p>Impersonal Authority (religion), Evaluation, Abstraction</p> <p>Evaluation</p> <p>Abstraction, Evaluation</p> <p>Evaluation</p> <p>Evaluation</p>
23	<p>A1. due to <u>religion</u> - because it is <u>not halal</u>.</p>	<p>Authority, Illegality</p>	<p>Impersonal Authority (religion), Evaluation</p>

	<p>A2. The writer describe this behaviour <u>high-handed</u>. I dont <u>agree</u>.</p> <p>A3. They <u>wait for Muslims to</u> help them.</p> <p>A4. <u>No</u>, I don't <u>accept</u>. red cross food is <u>haram</u>.</p> <p>A5. <u>No</u>. I don't <u>agree</u> with her because <u>he is against Islem</u>.</p>	<p>Misjudgement, Disagreeing Ingroup Favouring Refusal, Illegality Disagreeing, Opposition as Self- Defence</p>	<p>Evaluation Abstraction, Evaluation Evaluation Evaluation</p>
24	<p>A1. because: it's <u>not Halal</u> and because they expect the help <u>from muslims</u></p> <p>A2. He describe this as <u>high-handed</u>. <u>No</u>, I'm <u>against</u>.</p> <p>A3. They <u>like religion better than food</u>.</p> <p>A4. <u>Won't accept</u> it because I <u>juste accept Halal food</u>, and i <u>like Islam</u>.</p> <p>A5. <u>No</u>. I don't <u>agree</u> with him because <u>he insults Islem</u>.</p>	<p>Illegality Ingroup Favouring Misjudgement, Disagreeing Devotion, Compassion Move Refusal, Illegality, Devotion Disagreeing, Opposition as Self- Defence</p>	<p>Evaluation, Abstraction, Evaluation Evaluation Abstraction Evaluation, Abstraction Abstraction, Evaluation</p>
25	<p>A1. because it is <u>not Halal</u>.</p>	<p>Illegality</p>	<p>Evaluation</p>

	<p>A2. He describe this as <u>high-handed</u>. <u>No</u>, I <u>dont</u> agree.</p> <p>A3. because <u>religion is more important</u> than <u>food aid</u>.</p> <p>A4. <u>No</u>, because <u>I'm muslim</u>.</p> <p>A5. <u>No</u>. I <u>don't</u> agree I am <u>disagree</u>.</p>	<p>Misjudgement, Disagreeing</p> <p>Devotion, Compassion</p> <p>Move</p> <p>Refusal, Authority</p> <p>Disagreeing, Repetition</p>	<p>Evaluation</p> <p>Abstraction</p> <p>Impersonal Authority (religion)</p> <p>Evaluation</p>
26	<p>A1.- because <u>The religion is differens</u> between <u>The Nations</u>.</p> <p>- because is <u>not Halal</u>. The food of <u>The strangers</u> not like our <u>food</u>.</p> <p>A2. as <u>high-handed</u>; <u>no</u> <u>dont</u> agree with him.</p> <p>A3. They <u>like religion</u> better than <u>food</u> because <u>their Values</u> don't let accept any <u>aid from anyone</u>.</p> <p>A4. There are a <u>different</u> between the <u>religions</u>; <u>our reigion</u> is better than <u>The</u></p>	<p>Categorization, Illegality, Distancing</p> <p>Misjudgement, Disagreeing</p> <p>Devotion, Compassion</p> <p>Move, Authority</p> <p>Categorization, Ingroup Favouring</p>	<p>Theoretical Rationalization, Evaluation</p> <p>Evaluation</p> <p>Abstraction, Impersonal Authority (religion)</p> <p>Theoretical Rationalization, Evaluation</p>

	<p><u>Other religion</u> for my opinion; I <u>accept The Halale</u> food and I <u>refuse the Others</u> foods.</p> <p>A5. <u>No</u>, because This written in This Texte <u>don't accept</u> the opinion of this refugees.</p>	<p>Acceptance, Incomplete legality</p> <p>Disagreeing, Opposition as Self- Defence</p>	<p>Evaluation</p>
27	<p>A1. Because it is <u>not halal</u>.</p> <p>A2.us <u>high handed</u>, I <u>don't agree</u> and I'm <u>not with</u> them.</p> <p>A3. They expect the help <u>from Muslims</u> and <u>they like religion better then food</u>. And <u>there isn't confidence in their food</u>.</p> <p>A4. <u>No</u>; Because <u>I like my Islam Values</u> and I <u>respect my religion</u> and i <u>don't like the Other</u>.</p> <p>A5. I <u>disagree</u> because the <u>Muslims have the right</u>.</p>	<p>Illegality</p> <p>Misjudgement</p> <p>Disagreeing, Repetition</p> <p>Ingroup Favouring</p> <p>Devotion, Compassion</p> <p>Move, Mistrust</p> <p>Refusal, Devotion, Compassion</p> <p>Move</p> <p>Hate</p> <p>Disagreeing, Norm and Value Violation</p>	<p>Evaluation</p> <p>Evaluation</p> <p>Abstraction, Evaluation</p> <p>Abstraction, Evaluation</p> <p>Abstraction, Evaluation</p>

Table 10: Analysis of Pretest Responses

5.1.1.4 Interpretation and Results

As mentioned above, the pretest's main objective is to decide about subjects' ethnic ideology towards English ethnicity, that is, to check whether they display ethnocentric or ethnorelative ideological stance. However, drawing on a constructed view of meaning making process (see Chapter Two) as well as the dialectical relationship between discourse and context (see Chapter One), it becomes crucial to take into account the context where subjects' written discourse takes place. In fact, a part of this consideration of contextual elements has already been tackled via needs analysis procedure which has revealed potential ethnic conflict between subjects and English other due to having different religious belongings.

Yet, proceeding with an analysis of subjects' written discourse, it seems important as well to check English ethnic ideology in front of which these former construct their own. Put another way, a skim through the pretest questions reveals that questions one, two, and five are devoted to check subjects' analysis of the input as well as their reaction to it. It is depending on especially subjects' responses to these questions that we claim for a given perceived English ethnic ideology. However, we bear in mind that meaning circulates among all parts of the pretest and goes beyond (see Chapter One). Next, drawing on subjects' responses to the pretest as a whole, we claim for their ethnic ideology.

5.1.1.4.1 Ethnocentric English Other

Analysing the experimental group subjects' responses to questions 1, 2, and 5 reveals that they perceive an ethnocentric other. Initially, the first question is about reasons behind Muslim refugees' refusal of Red Cross food aid. All subjects assign such refusal to religion 'Islam'. By reference to ideological categories, we find out that most answers indicate Authority (Religion) and Illegality (Haram/Not Halal) categories. These categories correspond to Impersonal Authority (Religion) and Evaluation (de) legitimization categories respectively. Of course, one

might claim that subjects elicit such answer from the input. However, analysing subjects' response to question four, we find that they share the same view.

The second question is a two-part one. The first part is about the writer's view about Muslim refugees' behavior. All subjects who answered the question state that Muslim refugees are described as 'high-handed'. Some have used other words like 'bad' and 'bad property' to indicate that they are described in a bad way. In the second part, subjects oppose such 'Negative Other Description' relying mainly on ideological categories of 'Disagreeing', 'Authority', 'Illegality', 'Ingroup Favouring', 'Misjudgment', 'Compassion Move', and others. By reference to (De)legitimation Categories, this English ethnic other is delegitimated relying mainly on 'Impersonal Authority (Religion)' and 'Evaluation (negative evaluation)' categories.

For the last question (question five), subjects are asked to respond to the writer's claim which states that Muslim refugees cannot impose their old country values on the country they choose for safe haven. Skimming through subjects' responses, we find that all of them oppose such view as well. This is displayed in different ideological categories especially 'Norm and Value Expression' and 'Norm and Value Violation' where, for instance, a value like that of 'respect' is expressed as subjects' right that is violated by the writer representing English ethnic other. Referring to (de) legitimation categories, this latter is delegitimated by reference especially to 'Abstraction' category as subjects call for values and norms and 'Evaluation' category as this English ethnic other is negatively evaluated.

'Opposition as Self Defense' is another ideological category that also has a large share in subjects' responses to question 5. This category refers to a delegitimate English ethnic other based on 'Evaluation' category. Worthy of mention, 'Opposition as Self Defense' discloses an important claim about ideological meaning which states that some ideologies are potentially a form of self-defense rather than an already claimed axiomatic belief. At last, we conclude that in

the context of this thesis, subjects' pretest ethnic ideology is constructed around ethnocentric English other

5.1.1.4.2 Ethnocentric Self

After claiming for ethnocentric English other, it is time to check subjects' ethnic ideology in relation to this latter. Of course, this does not claim for one-to-one dichotomies of ethnic self and ethnic other. Rather, it allows a better contextualization of ideologies. The analysis of subjects' responses reveals that they display an ethnocentric ideology based on both semantic macrostrategies 'Positive Self Presentation' and 'Negatives Other Presentation'. These semantic macrostrategies are also described in terms of other ideological categories, especially 'Authority', 'Illegality', 'Disagreeing' and 'Refusal'. Other ideological categories like 'Commitment' and 'Devotion' reveal subjects' emotional attachment to Islam. Subjects' ideological stance is legitimated relying mainly on 'Evaluation', 'Abstraction', and 'Impersonal Authority (Religion)' categories. However, there exist some individual cases that we claim worthy to examine.

5.1.1.4.2.1 Individual Representations

The analysis of subjects' responses to the pretest reveals that there are many noticeable individual representations which might be grouped under different ideological categories. First, 'Opposition as Self Defence', is an ideological category in which English ethnic other is delegitimated by reference to 'Evaluation' category. This ideological category, that is already used to claim for ethnocentric English other, is also invested to claim for subjects' ethnocentric ideology. Subjects 1, 2, 5, 8, 18, 23, 24, 26 are the ones who are concerned with this ideological category. Also, noticeable in some subjects' responses is the association of 'Incomplete Legality' and 'Acceptance' ideological categories that legitimate English ethnic other by reference to 'Evaluation' category. This pair states that subjects 11, 12, 13, 17, 18, 20, 21, 26 accept the legal

part of English ethnic other (food). Worthy of mention, assigning a legitimating stance to a part of English ethnic other doesn't claim for an ethnorelative position as it is based on an ideological standpoint (Islam) at the first place.

'Irony' is another ideological category displayed by subject 1. As it is the only case and regarding subjects' level (linguistically speaking), we decided to check whether 'sacred', as a positive attribute, is used to refer to ethnic self or English ethnic other. This further examination takes into account subject's responses to other questions as well as the content of question 5 to which he/she responds. First, as claimed above all subjects' responses assign an ethnocentric ideology to the writer. Moreover, in response to question 5, subject 1 disagrees (Disagreeing) with the writer who is negatively described for opposing Islam and showing respect but to his religion (Norm and Value Violation). English ethnic other is then delegitimated in relation to an 'Evaluation' category. The part that reveals 'irony' comes when subject 1 assigns 'sacredness' to English ethnic other's religion. Clearly, it is an ironic expression that delegitimizes English ethnic other drawing as well on 'Evaluation' category.

The last individual case concerns subject 5. Noticeable in his/her response to the pretest is the ideological category of 'Self-Criticism' which delegitimizes ethnic self ('Evaluation' category) for refusing food aid. Without a careful analysis, assigning delegitimation to ethnic self would claim for an ethnorelative ideology. However, examining subject 5 responses to other questions, especially the last one, reveals the opposite. In other words, subject 5 states that he/she would accept Red Cross help. Apparently, it is an 'Openness Move' that legitimates English ethnic other ('Evaluation' category). Yet, this 'openness' is conditioned by a 'Benefit in Return' that legitimates English ethnic other by reference to 'Instrumental Rationalization' category. 'Benefit in Return' ideological category states that subject 5 is ready to suspend his belief if English ethnic other suspends his own. Accordingly, this ideological category falsifies the claim for an ethnorelative ideology. Also, in response to the last question, subject 5 relies on 'Norm

and Value Violation' ideological category to delegitimize English ethnic other ('Evaluation' category) described as an oppressive one who violates Muslim refugees' right to receive a "paid aid" as he/she claims.

5.1.2 Post-test

5.1.2.1 Administration

The posttest (see Appendix J) is administered to the experimental group subjects at the post-stage of the experimental study. It is tackled individually within a time devoted of 30 minutes. Dictionaries are allowed.

5.1.2.2 Description

Similar to the pretest, the posttest is a reading comprehension activity where subjects are asked to answer five questions while reading a text. This text is a report entitled '*Religions United for Earthquake Victims: We are all Brothers and Sisters*' written by Christopher Sharma and posted on *Asia News* web site two years ago. Skimming through the content of the report, we find out that it calls for tolerating religious difference, and draws on natural disasters as an occasion to think that humanity groups people where religions divide them. Like the pretest, the posttest questions are ordered in a way that permits a transition from analysing the input, to responding positively or negatively to it, then producing an output.

5.1.2.3. Analysis

Now, it is time to proceed with analysing subjects' responses to the posttest. This analysis is followed by an interpretation of results to draw conclusion about subjects' ethnic ideology, and hence to decide whether to confirm or refute the aforementioned research hypotheses. The table below represents the analysis of subjects' responses using both van Dijk's Ideological Discourse

Analysis (i.e., ideological categories) and van Leeuwen's Model (2008) of (De) Legitimation (i.e., (de) legitimation categories).

Student	Written Discourse	Ideological Categories	(De) Legitimation Categories
1	<p>A1. <u>All people from different countries.</u></p> <p>A2. He means that <u>prayers are not enough/people should help each other</u> in case of disasters.</p> <p>A3. <u>Yes, I agree</u> because <u>our religion is better and teach us to help other people</u> and <u>Muslims mustn't believe in the other's religion.</u></p> <p>A4. <u>Yes, but I don't accept</u> everything because the food is <u>Haram.</u></p> <p>A5. <u>I think yes they can. It is difficult but if we try they can.</u></p>	<p>Solidarity, Cooperation</p> <p>Non-Self-Sufficiency Shared Responsibility</p> <p>Agreeing, Ingroup Favouring, Value and Moral Expression, Solidarity, Tolerance, Conditioned Acceptance</p> <p>Conditioned Acceptance</p> <p>Optimism, Openness Challenge, Repetition</p>	<p>Abstraction</p> <p>Evaluation, Abstraction</p> <p>Evaluation, Abstraction</p> <p>Impersonal Authority (Religion), Evaluation</p> <p>Theoretical Rationalization</p>
2	<p>A1. All <u>the hindus, the buddists, the Muslims and the christian</u></p> <p>A2. <u>all people must help</u></p> <p>A3. <u>Yes I agree</u> because <u>our religion teach us to give help to other people</u></p>	<p>Religious Solidarity, Cooperation</p> <p>Shared Responsibility</p> <p>Agreeing, Openness, Value and Moral Expression,</p>	<p>Abstraction</p> <p>Abstraction</p> <p>Abstraction</p>

	<p>A4. <u>Yes I do</u> if it is <u>halal</u>.</p> <p>A5. <u>Yes, we are all human beings we must live with each other.</u></p>	<p>Tolerance</p> <p>Conditioned Acceptance</p> <p>Optimism, Openness, Humanitarianism, Moral Obligation</p>	<p>Evaluation</p> <p>Abstraction</p>
3	<p>A1. <u>All the people</u>.</p> <p>A2. He means that <u>all the religions must help victims</u>.</p> <p>A3. <u>Yes I agree. Our religion teach us to live with people from other religion</u>.</p> <p>A4. <u>Yes, I do but not everything</u>.</p> <p>A5. <u>Yes, they can because we are human being and we must live with each other</u>.</p>	<p>Solidarity, Cooperation</p> <p>Shared Responsibility, Victimization</p> <p>Agreeing, Openness, Value and Moral Expression, Tolerance</p> <p>Conditioned Acceptance.</p> <p>Optimism, Openness, Humanitarianism, Moral Obligation</p>	<p>Abstraction</p> <p>Abstraction</p> <p>Abstraction</p> <p>Evaluation</p> <p>Abstraction</p>
4	<p>A1. <u>All the hindus. Buddists the Muslims and the christian</u></p> <p>A2. He means that <u>all the religions must help victims</u>.</p> <p>A3. <u>Yes. I agree because our religion teach us to live with people from other religions. we musn't believe in the other religion</u>.</p> <p>A4. <u>Yes. Because</u></p>	<p>Religious Solidarity, Cooperation</p> <p>Shared Responsibility</p> <p>Victimization</p> <p>Agreeing, Openness, Value and Moral Expression, Tolerance, Conditioned Acceptance</p> <p>Acceptance,</p>	<p>Abstraction</p> <p>Abstraction</p> <p>Abstraction, Impersonal Authority (Religion), Evaluation</p>

	<p><u>charity is not in isslam only.</u></p> <p>A5. <u>I think yes they can.</u> Because <u>we are human being and we must live with each other.</u></p>	<p>Non-Ideological</p> <p>Consensus</p> <p>Optimism, Openness,</p> <p>Humanitarianism,</p> <p>Moral Obligation</p>	<p>Theoretical</p> <p>rationalization</p> <p>Abstraction</p>
5	<p>A1. All <u>the Hindus</u>, the <u>Buddists</u> the <u>Muslims</u> and the <u>christian</u>.</p> <p>A2. He means that <u>prayers are not enough.</u></p> <p>A3. <u>Yas, i agree</u>, because <u>we are brothers and sisters.</u></p> <p>A4. <u>Yas i do</u> but <u>with conditions.</u> Because <u>relegion desn't mind if he helped me its not oblige to follow him.</u></p> <p>A5. I think that <u>the different religions can co-exist in peace.</u></p>	<p>Religious Solidarity,</p> <p>Cooperation</p> <p>Non-Self-Sufficiency.</p> <p>Agreeing,</p> <p>Brotherhood</p> <p>Conditioned Acceptance,</p> <p>Non-Ideological</p> <p>Consensus</p> <p>Optimism, Openness,</p> <p>Value and Moral Expression</p>	<p>Abstraction</p> <p>Evaluation</p> <p>Abstraction</p> <p>Theoretical</p> <p>rationalization</p> <p>Theoretical</p> <p>Rationalization</p>
6	<p>A1. <u>All people contributed</u> in helping <u>the victims.</u></p> <p>A2. He means that <u>prayer is not enough to heal an open wound.</u></p> <p>A3. <u>Yes, I agree</u> because <u>we are brothers and sisters.</u></p> <p>A4. <u>Yes, I accept them help, but I</u></p>	<p>Solidarity, Cooperation,</p> <p>Victimization</p> <p>Non-Self-Sufficiency</p> <p>Agreeing,</p> <p>Brotherhood</p> <p>Conditioned Acceptance.</p>	<p>Abstraction</p> <p>Evaluation</p> <p>Abstraction</p> <p>Evaluation</p>

	<p><u>don't follow them in religion and a lot of things.</u></p> <p>A5. I think that <u>the different religions co-exist in peace</u> because there are a lot of organization in the world organize <u>dialogue between different religions.</u></p>	<p>Optimism, Openness, Dialogue.</p>	<p>Abstraction, Theoretical Rationalization</p>
7	<p>A1. <u>All the hindus the Buddhists the Moslims the christian.</u></p> <p>A2. He means that <u>all the religions must help.</u></p> <p>A3. <u>Yes I agree</u></p> <p>A4. <u>Yes I do with Conditions</u></p> <p>A5. <u>Yes It can be because we are human being and we must live with each other.</u></p>	<p>Religious Solidarity, Cooperation</p> <p>Shared Responsibility</p> <p>Agreeing</p> <p>Conditioned Acceptance</p> <p>Optimism, Openness, Humanitarianism, Moral Obligation</p>	<p>Abstraction</p> <p>Abstraction</p> <p>Evaluation</p> <p>Evaluation</p> <p>Abstraction</p>
8	<p>A1. <u>All people from different countries.</u></p> <p>A2. He means that <u>all the religions must help victims.</u></p> <p>A3. <u>Yes I agree because all people are human beings.</u></p> <p>A4. <u>Yes I accept because help doesn't make me non muslim</u></p>	<p>Solidarity, Cooperation</p> <p>Shared Responsibility, Victimization</p> <p>Agreeing, Humanitarianism, Acceptance, Non-Ideological</p>	<p>Abstraction</p> <p>Abstraction</p> <p>Abstraction</p> <p>Theoretical</p>

	A5. <u>Yes, they can because we are human being and we must learn to live together</u>	Consensus Optimism, Openness, Humanitarianism, Moral Obligation	Rationalization Abstraction
9	A1. <u>All The people.</u> A2. He means That <u>prayers are not enough.</u> A3. <u>I am with this opinion.</u> A4. <u>Yes. I do but with condition.</u> A5. <u>Yes they can.</u>	Solidarity, Cooperation Non-Self-Sufficiency Agreeing Conditioned Acceptance Optimism, Openness	Abstraction Evaluation Evaluation Evaluation Theoretical Rationalization
10	A1. <u>All people from different countries.</u> A2. <u>We should help each other.</u> A3. <u>Yes agree. Muslims Must help but they don't believe in the others' religion.</u> A4. <u>Yes, I do but with condition.</u> A5. <u>Yes they can by sharing charity and love.</u>	Solidarity, Cooperation Shared Responsibility Agreeing, Conditioned Acceptance, Non-Ideological Consensus Conditioned Acceptance, Optimism, Openness, Norm and Value Expression	Abstraction Abstraction Abstraction, Evaluation Evaluation Abstraction
11	A1. <u>The Hindus the buddists the muslims and the christian</u> A2. <u>people must help each other.</u>	Religious Solidarity, Cooperation Shared Responsibility	Abstraction Abstraction

	<p>A3. <u>No. my religion is important in my life</u></p> <p>A4. <u>I don't accept the help because they don't respect the muslims.</u></p> <p>A5. <u>No, because they don't respect Muslims</u></p>	<p>Disagreeing, Authority</p> <p>Refusal, Norm and Value Violation, Opposition as Self-Defence</p> <p>Pessimism, Non-Openness Norm and Value Violation</p>	<p>Abstraction, Impersonal Authority (Religion) Evaluation</p> <p>Evaluation</p>
12	<p>A1. <u>All the hindus, the buddists, the Muslims and the christian.</u></p> <p>A2. <u>He means that all the religions must help victims</u></p> <p>A3. <u>I am with this opinion. Because our religion is tolerant</u></p> <p>A4. <u>Yes I do but with condition food should be Halal.</u></p> <p>A5. <u>I think people from different religion love each other and they can live in peace.</u></p>	<p>Religious Solidarity, Cooperation</p> <p>Shared Responsibility Victimization</p> <p>Agreeing Tolerance</p> <p>Conditioned Acceptance</p> <p>Optimism, Norm and Value Expression, Openness</p>	<p>Abstraction</p> <p>Abstraction</p> <p>Abstraction</p> <p>Evaluation</p> <p>Abstraction, Theoretical Rationalization</p>
13	<p>A1. <u>All the hindus, the Buddhists, the Muslims and christian.</u></p> <p>A2. <u>All people must help.</u></p>	<p>Religious Solidarity, Cooperation</p> <p>Shared Responsibility</p>	<p>Abstraction</p> <p>Abstraction</p>

	<p>A3. <u>Yes i agree our religion teach us to live with people from other religion.</u></p> <p>A4. <u>Yes, I accept because help doesnt make me a nonMuslim person.</u></p> <p>A5. <u>Yes they can</u> by sharing <u>charity and love.</u></p>	<p>Agreeing, Openness, Norm and Value Expression, Tolerance</p> <p>Acceptance, Non-Ideological Consensus</p> <p>Optimism, Openness, Norm and Value Expression</p>	<p>Abstraction</p> <p>Theoretical Rationalization</p> <p>Abstraction</p>
14	<p>A1. a <u>religious charitable organizations.</u></p> <p>A2. <u>help should be real not prayers.</u></p> <p>A3. <u>Yes, I'm Agree, with him, because all of us united us values humanitarianism.</u></p> <p>A4. <u>Yes; I accept help; if I am in real need; because reigion dosn't mind; if he helped me its not oblegate to follow him.</u></p> <p>A5. <u>Yes; they can; because we are human being.</u></p>	<p>Charity, Religious Solidarity, Cooperation</p> <p>Non-Self-Sufficiency</p> <p>Agreeing, Unification, Similarity, Humanitarianism</p> <p>Conditioned Acceptance, Non-Ideological Consensus</p> <p>Optimism, Openness, Humanitarianism</p>	<p>Abstraction</p> <p>Evaluation</p> <p>Abstraction</p> <p>Theoretical Rationalization</p> <p>Abstraction</p>
15	<p>A1. <u>All the people from defrent part of the world.</u></p> <p>A2. He means that <u>prayers are not</u></p>	<p>Solidarity, Cooperation</p> <p>Non-Self-Sufficiency</p>	<p>Abstraction</p> <p>Evaluation</p>

	<p><u>enough.</u></p> <p>A3. <u>Yes, I am agree because our religion teach us to live with people from other religions.</u></p> <p>A4. <u>Yes, I do but with conditions I can not accept food because it may be not halal but I accept help.</u></p> <p>A5. <u>Yes, they can because we are human and we must live with each other in peace.</u></p>	<p>Agreeing, Openness, Norm and Value Expression, Tolerance</p> <p>Conditioned Acceptance, Non-Ideological Consensus</p> <p>Optimism, Openness, Humanitarianism, Moral Obligation</p>	<p>Abstraction</p> <p>Evaluation</p> <p>Abstraction</p>
16	<p>A1. <u>All the people. No differenc between the people.</u></p> <p>A2. <u>help should be real not prayers. We must spread the solidarity, peace...</u></p> <p>A3. <u>Yes I agree our religion teaches us to be tolerant</u></p> <p>A4. <u>Yes because charity is not in isslam only.</u></p> <p>A5. <u>I think yes they can. I think people from different religion love each other and they can.</u></p>	<p>Solidarity, Cooperation, Equality</p> <p>Non-Self-Sufficiency, Moral Obligation</p> <p>Agreeing, Openness, Tolerance</p> <p>Acceptance, Openness, Non-Ideological Consensus</p> <p>Optimism, Openness, Tolerance, Norm and Value Expression, Repetition</p>	<p>Abstraction</p> <p>Evaluation, Abstraction</p> <p>Abstraction</p> <p>Theoretical Rationalization</p> <p>Abstraction</p>

17	<p>A1. <u>All people from different countries.</u></p> <p>A2. <u>We should give them something to eat not pray for them.</u></p> <p>A3. <u>Yas I agree. Muslims Must help but they musnt belive in the others' religion.</u></p> <p>A4. <u>Yes I do but I dont change my religion.</u></p> <p>A5. <u>Yes they can by sharing charity and love.</u></p>	<p>Solidarity, Cooperation</p> <p>Shared Responsibility, Non-Self-Sufficiency</p> <p>Agreeing, Conditioned Acceptance</p> <p>Conditioned Acceptance</p> <p>Optimism, Openness, Norm and Value Expression</p>	<p>Abstraction</p> <p>Evaluation</p> <p>Abstraction, Evaluation</p> <p>Abstraction</p> <p>Abstraction</p>
18	<p>A1. <u>Dozen of religious NGOs.</u></p> <p>A2. He wants <u>all the religions</u> to help <u>victimes.</u></p> <p>A3. <u>Yes, I agree because life of people is more important then religion</u></p> <p>A4. <u>Yes, I accept halal food</u></p> <p>A5. <u>Yes, they can are all human beings.</u></p>	<p>Religious Solidarity, Cooperation</p> <p>Shared Responsibility, Victimization</p> <p>Agreeing Norm and Value Expression</p> <p>Conditioned Acceptance, Optimism, Openness, Norm and Value Expression</p>	<p>Abstraction</p> <p>Abstraction</p> <p>Evaluation, Abstraction</p> <p>Evaluation</p> <p>Abstraction</p>
19	A1. All <u>the hindus</u> the <u>Buddists</u>	Religious Solidarity,	Abstraction

	<p>the <u>Muslims</u> the <u>christian</u>.</p> <p>A2. <u>all people must help</u>.</p> <p>A3. <u>Yes, I agree</u> because <u>our religion teaches us to accept people from other religions</u>.</p> <p>A4. <u>Yes, I do</u> if it is <u>halal</u>.</p> <p>A5. <u>Yes, they can</u> because <u>we are human beings and we must accept each other</u>.</p>	<p>Cooperation</p> <p>Shared Responsibility</p> <p>Agreeing,</p> <p>Openness,</p> <p>Tolerance</p> <p>Conditioned Acceptance</p> <p>Optimism, Openness,</p> <p>Humanitarianism,</p> <p>Moral Obligation</p>	<p>Abstraction</p> <p>Impersonal Authority (Religion)</p> <p>Evaluation</p> <p>Abstraction</p>
20	<p>A1. <u>All the people</u>.</p> <p>A2. <u>People should help</u> in case of disasters.</p> <p>A3. <u>Yes, I agree. Muslims must help but they musn't belive in the other's religion</u>.</p> <p>A4. <u>Yes I do but with condition I stay muslim</u></p> <p>A5. <u>Yes they can everyone respect the other religion and others respect his religion</u>.</p>	<p>Solidarity, Cooperation</p> <p>Shared Responsibility</p> <p>Agreeing,</p> <p>Conditioned Acceptance</p> <p>Conditioned Acceptance</p> <p>Optimism, Openness,</p> <p>Norm and Value Expression.</p>	<p>Abstraction</p> <p>Abstraction</p> <p>Abstraction,</p> <p>Evaluation</p> <p>Abstraction</p> <p>Abstraction</p>
21	<p>A1. <u>All people from different countries. NGOs</u>.</p> <p>A2. He means that <u>prayers are not enough. All people must help</u>.</p> <p>A3. <u>Yes I agree</u> because <u>Islam</u></p>	<p>Religious Solidarity,</p> <p>Cooperation</p> <p>Non-Self-Sufficiency,</p> <p>Shared Responsibility</p> <p>Agreeing, Openness,</p>	<p>Abstraction</p> <p>Evaluation,</p> <p>Abstraction</p> <p>Impersonal Authority</p>

	<p><u>teach us to live with anyone.</u></p> <p>A4. <u>Yes I do</u> because <u>the help has no relation with religion.</u></p> <p><u>Yes I do but I must know if the food is Halal.</u></p> <p>A5. <u>Yes, they can</u> by sharing <u>charity and love.</u></p>	<p>Norm and Value Expression, Tolerance Acceptance, Non-Ideological Consensus Conditioned Acceptance. Optimism, Openness, Norm and Value Expression</p>	<p>(Religion) Theoretical Rationalization, Evaluation Abstraction</p>
22	<p>A1. <u>All the hindus, the buddists, the Muslims and the christians.</u></p> <p>A2. He means that <u>prayers are not enough.</u></p> <p>A3. <u>Yes I agree why not. Our religion teach us to live with people from other religion.</u></p> <p>A4. <u>Yes I do</u> because the <u>help has no relation with religion.</u></p> <p>A5. <u>Yes</u> because I think people from <u>different religion love each other and they can.</u></p>	<p>Religious Solidarity, Cooperation Non-Self-Sufficiency Agreeing, Confirmation Openness, Tolerance Acceptance, Non-Ideological Consensus Optimism, Openness, Tolerance, Norm and Value Expression</p>	<p>Abstraction Evaluation Impersonal Authority (Religion) Theoretical Rationalization Abstraction</p>
23	<p>A1. <u>All the people.</u></p> <p>A2. <u>Help should be real not prayers/ people should help in</u></p>	<p>Solidarity, Cooperation Non-Self-Sufficiency, Shared Responsibility</p>	<p>Abstraction Evaluation, Abstraction</p>

	<p>case of disasters.</p> <p>A3. <u>Yes I agree</u> because <u>our religion teach me to help muslims and not muslims</u></p> <p>A4. <u>Yes</u> because <u>charity is not in Isslam only.</u></p> <p>A5. <u>Yes they can everyone respect the other religions</u></p>	<p>Agreeing, Openness, Solidarity, Tolerance</p> <p>Acceptance, Non-Ideological Consensus</p> <p>Optimism, Openness, Norm and Value Expression.</p>	<p>Impersonal Authority (Religion)</p> <p>Theoretical Rationalization</p> <p>Abstraction</p>
24	<p>A1. <u>All people</u> from <u>different countries.</u></p> <p>A2. He means that <u>prayers are not enough.</u></p> <p>A3. <u>Yes, I agree</u> because <u>our religion teach us to help other people</u></p> <p>A4. <u>Yes I do</u> but <u>with conditions.</u></p> <p>A5. <u>Yes, they can</u> because <u>we are human beings and we must live with each other.</u></p>	<p>Solidarity, Cooperation</p> <p>Non-Self-Sufficiency</p> <p>Agreeing, Openness, Solidarity, Tolerance</p> <p>Conditioned Acceptance</p> <p>Optimism, Openness, Humanitarianism, Moral Obligation</p>	<p>Abstraction</p> <p>Evaluation</p> <p>Impersonal Authority (Religion)</p> <p>Evaluation</p> <p>Abstraction</p>
25	<p>A1. <u>All people</u> from <u>different countries.</u></p> <p>A2. He means that <u>all the religions must help the victims.</u></p>	<p>Solidarity, Cooperation</p> <p>Shared responsibility</p> <p>Victimization</p>	<p>Abstraction</p> <p>Abstraction</p>

	<p>A3. <u>Yes I agree</u> because <u>our religion tell me to help others</u></p> <p>A4. <u>Yes I accept if it is halal.</u></p> <p>A5. <u>Yes they can</u> everyone <u>respect other religions</u></p>	<p>Agreeing, Openness, Solidarity, Tolerance</p> <p>Conditioned Acceptance</p> <p>Optimism, Openness, Tolerance, Norm and Value Expression</p>	<p>Impersonal authority (religion)</p> <p>Evaluation</p> <p>Abstraction</p>
26	<p>A1. the <u>hindus</u>, the <u>buddhists</u>, the <u>Muslims</u> and The <u>christian</u>.</p> <p>A2. <u>Help should be real not prayers. We must spread the peace; Solidarity ... between The nations.</u></p> <p>A3. <u>Yes I agree with this opinion of Mohammad; because we must make the brotherhood between The nations despite the differenc of the religion; Muslims must help but they Mustn't believe in the other religion.</u></p> <p>A4. <u>Yes; because all people in the world are brothers and sisters.</u></p> <p>A5. <u>Yes; They can</u> because <u>we are human being</u> and</p>	<p>Religious Solidarity, Cooperation</p> <p>Non-Self-Sufficiency, Moral Obligation, Norm and Value Expression</p> <p>Agreeing, Openness, Shared Responsibility, Brotherhood, Tolerance,</p> <p>Conditioned Acceptance</p> <p>Acceptance, Openness, Brotherhood</p> <p>Optimism, Openness, Humanitarianism,</p>	<p>Abstraction</p> <p>Evaluation</p> <p>Abstraction</p> <p>Abstraction</p> <p>Evaluation</p> <p>Abstraction</p> <p>Abstraction</p>

	<u>we must live with each other; there is no difference between the people.</u>	Moral Obligation, Equality.	
27	<p>A1. <u>All the Hindus, the Buddhist, the Muslims and the Christian.</u></p> <p>A2. He means that <u>all the religions must help victims and help should be real not prayers/people should help in case of disasters.</u></p> <p>A3. <u>Yes. I agree Muslims must help but they mustn't believe in the other religion.</u></p> <p>A4. <u>Yes, I do But I don't change my Islam, and because the help has no relation with religion.</u></p> <p>A5. <u>Yes they can because we are human being and we must live with each other and in my opinion it is difficult but if we try we can.</u></p>	<p>Religious Solidarity, Cooperation</p> <p>Shared Responsibility, Victimization, Non-Self-Sufficiency, Shared Responsibility, Solidarity</p> <p>Agreeing, Openness, Conditioned Acceptance.</p> <p>Conditioned Acceptance Non-ideological Consensus</p> <p>Optimism, Openness, Humanitarianism, Moral Obligation, Challenge</p>	<p>Abstraction</p> <p>Abstraction, Evaluation</p> <p>Evaluation</p> <p>Theoretical Rationalization</p> <p>Abstraction</p>

Table 11: Analysis of Posttest Responses

5.1.2.4. Interpretation and Results

Similar to the pretest, the analysis of subjects' responses to the posttest considers both ethnic self and ethnic other ideologies. The questions on which we focus to claim for ethnic other

ideology as perceived by subjects are the first two ones. Again, in spite of focusing on these two questions, we are aware that the process of eliciting meaning cannot be restricted to some given parts of discourse and neglects others. That is to say, analysing subjects' responses to these two questions is always compared to their responses to other ones in order to confirm some interpretations and refute others. Next, drawing on subjects' responses to the posttest as a whole, we claim for their ethnic ideology.

5.1.2.4.1 Ethnorelative Other

Analysing subjects' responses to the first two questions reveals that they perceive an ethnorelative ideology represented by the writer and those he cites. For the first question, subjects are asked about those who contributed in helping Nepal earthquake victims. In response to this question, most subjects refer to a collaborated work in which different people are engaged. Some responses precise that these people belong to different religious groups. As it is possible that subjects blindly copy the response from the input, the second question is meant to check their perception of ethnorelative ideology via giving them a space to analyse and respond to a part of the input. The analysis of subjects' responses to both questions reveals that they draw on 'Norm and Value Expression' ideological category to perceive an ethnorelative ideology that is legitimated by reference to 'Abstraction' category.

As shown in subjects' responses (see Table 11) regarding these two questions, 'Norm and Value Expression' ideological category is referred to in terms of different norms and values. This includes mainly 'Solidarity', 'Cooperation', 'Shared Responsibility', 'Non-Ideological Consensus', and 'Victimization'. This takes place as we claim that it is important to seek some kind of specification, especially, if such specification would reveal other findings about subjects' ethnic ideology.

5.1.2.4.2 Subjects' Ethnic Ideology

It is time to check whether the intercultural course assigned to the experimental group subjects has shifted their ethnic ideology from ethnocentrism to ethnorelativism. Deciding about that takes place by comparing results obtained from the analysis of subjects' responses to the posttest to those of the pretest. Note that the results obtained from the pretest state that subjects have displayed an ethnocentric ideology towards English ethnic other. Also, by examining whether experimental group subject's ethnorelative ideology (if any) takes place by reference to non-ideological meaning, we would confirm or refute the second hypothesis.

The analysis of subjects' responses to posttest reveals that there has been a shift from ethnocentric to ethnorelative ideology towards both English and non-English ethnic other. Assigning a legitimate position to this ethnic other considers it as no longer 'ethnic other', at least at the non-ideological meaning. The new ethnic other that subjects' ethnorelative ideology comes to oppose is a 'de-topicalized' ethnocentric ideology. By de-topicalization we refer to van Dijk's use of the word to state de-emphasis or non-mentioning of otherness. Subject 11 makes an exception as he/she still holds an ethnocentric position towards ethnic other. For the 26 subjects, adopting an ethnorelative attitude towards ethnic other takes place by reference especially to 'Norm and Value Expression' ideological category that legitimates this former by reference to 'Abstraction' category. 'Tolerance', 'Openness', 'Victimization', 'Moral Obligation', 'Shared Responsibility', 'Humanitarianism', and 'Brotherhood' are common ideological categories.

Noticeable in subjects' responses is a 'Conditioned Openness' which means that subjects are ready to suspend their ethnocentric stance on some condition. As mentioned above, this category is already implemented by subject 5 in the pretest phase where the condition is a 'Benefit in Return' that legitimates English ethnic other by reference to 'Instrumental Rationalization' category. In the posttest phase, all the 26 subjects appeal to such category. However, their

condition is a different one. To explain that, we refer to another ideological category that is ‘Non-Ideological Consensus’ that is common among subjects’ responses. This category states that subjects check a non-ideological shared space with ethnic other. In other terms, they are ready to engage with ethnic other as far as such engagement would not threaten their ideological position (religion category).

For subject 11, there is no consensus with ethnic other, being ideological or non-ideological. ‘Disagreeing’, ‘Authority’, ‘Refusal’, ‘Norm and Value Violation’ and ‘Opposition as Self-Defence’ are the ideological categories revealed by his/her response. Accordingly, both English and Non-English ethnic other is delegitimated by reference to ‘Impersonal Authority (Religion)’, ‘Abstraction’, and ‘Evaluation’ categories. In search of reason behind his/her consistent ethnocentric attitude towards English and non-English ethnic other, we find that subject 11 refers to ‘Norm and Value Violation’. That is, he/she negatively evaluates ethnic other for violating ‘Respect’ value. This is confirmed by ‘Repetition’ ideological category in his responses to questions 4 and 5. Accordingly, we conclude that although subject 11 keeps an ethnocentric attitude towards ethnic other, we expect that he/she would shift to an ethnorelative one if the condition he/she sets (Respect) is fulfilled. This is not of course that simple as a case like this fosters the claim that although ideologies are shared, their individual representations are individual. That is, a value like that of ‘Respect’ again passes through an individual filter.

To sum up, the Figure below represents four ideological groups in relation to religion category. At the level of the ethnic ideology, Muslim ethnic ideology is opposed to Non-Muslim ethnic ideology. At the level of being ethnocentric or ethnorelative, ethnocentric ideologies are against ethnorelative ones. For the green zone, it represents non-ideological meanings that can be shared or individual and represent no threat to interdiscourse communication between the four ideological groups.

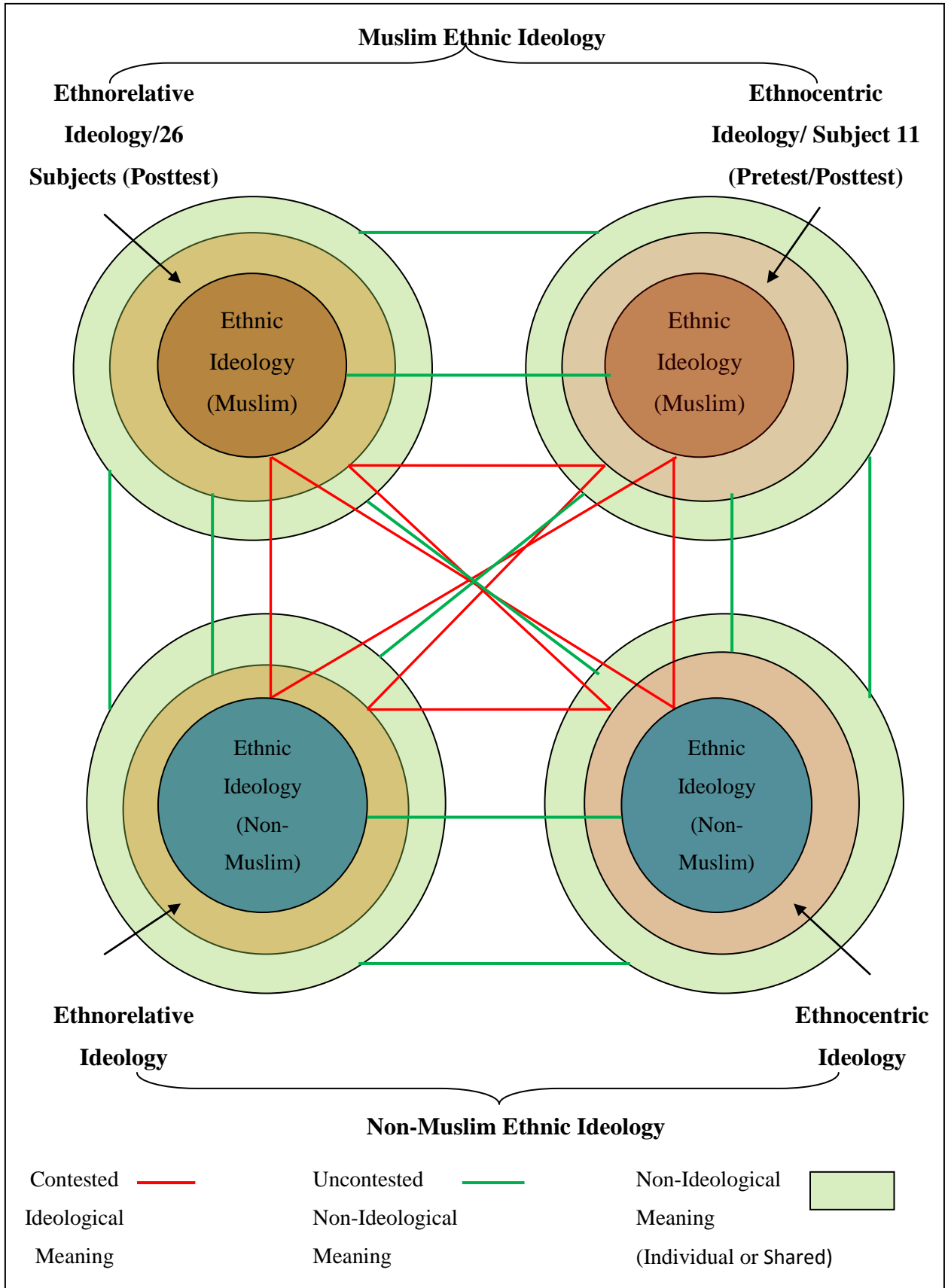


Figure 28: Ethnocentric and Ethnorelative Ideologies

Conclusion

To claim for ethnocentric ideology, subjects draw on different ideological categories (see Appendix A) including ‘Authority’, ‘Categorization’, ‘Norm and Value Violation’, ‘Illegality’, ‘Repetition’, and other ones. However, the analysis uncovers other ones like ‘Misjudgment’, ‘Outgroup Derogation’, ‘Ingroup Favouring’, ‘Commitment’, ‘Devotion’, ‘Opposition’, ‘Refusal’, ‘Mistrust’, ‘Compassion Move’, ‘Non-Openness’, and ‘Opposition as Self Defence’. Other ones like ‘Non-Ideological Consensus’, ‘Legality’, ‘Openness’, ‘Shared Responsibility’, ‘Conditioned Acceptance’, ‘Norm and Value Expression’, and ‘Tolerance’ are mainly invested to show ethnorelative ideology.

For (De) Legitimation categories, we depend on van Leeuwen’s suggested ones (see Chapter Two). However, we claim that a category like that of ‘Evaluation’ can be referred to in terms of situation, actions, persons, etc., and displayed via discourse structure, meaning, action, and interaction. In his definition to this category, van Leeuwen states that it includes evaluative adjectives (e.g., ‘good’ and ‘bad’) (see Chapter Two). However, the analysis we carried above reveals that an evaluative stance is not always expressed via evaluative adjectives. It is sometimes referred to via other expressions. For instance, we refer to subject 7 response “No, I dont agree, because this is not respect us”. This expression, subject 7 gives in response to the pretest last question, reveals that he negatively evaluates English ethnic other using the expression of ‘not respect us’ instead of ‘disrespectful’.

Moreover, ‘Abstraction’ category that van Leeuwen defines as a reference made to moral values in an abstract way (see Chapter Two) ignores another case where these morals are referred to explicitly. That is to say, the analysis of subjects’ responses in both phases of the experimental study reveals that in many cases subjects (de)legitimate ethnic other or ethnic self by reference to moral norms and values. However, this does not take place in an abstract way. It

is for this reason that we decided to adopt ‘Abstraction’ category to refer to both implicit and explicit reference made to moral values. In addition, norms and values are referred to as being either expressed or violated. As such, we claim that adding other (de)legitimizing categories is necessary to tackle the variedness of discourse. In this context, we refer to van Dijk’s claim that ideological discourse analysis is always a search for new categories. It is never restricted to some given prescribed ones.

After analysing subjects’ pretest and posttest responses using van Dijk’s Ideological Discourse Analysis and van Leeuwen’s (De) Legitimation Model, we come up to decide whether to confirm or refute the aforementioned hypotheses. First, the analysis reveals that the first hypothesis is confirmed for 26 subjects with one exception who shows resistance to change his ethnocentric ideological stance. Next, a skim through subjects’ responses to posttest discloses that all forms of legitimating English and non-English ethnic other takes place by reference to non-ideological meaning. In van Leeuwen’s terms, this legitimation didn’t consider ‘Religion’ category that is the one around which ethnic ideological conflict between subjects and English other is set. That is, the second hypothesis is confirmed.

Recommendations for Further Research

Engaging with the topic of ‘ideology’, our aim is to enlighten some parts over such notion. Yet, arriving to the end of the journey, we do claim that much is still uncovered. First, one of the assumptions adopted in this thesis states that ideology is social. However, it might have individual representations. Clearly, such view considers variation at the level of the individual person only. As such, one of the areas that we claim needs a further investigation is a comparative study of not only individual representations but ideologies as well. Questions in relation to such comparative study would include for instance:

- How do ideologies change? and whether this takes place under the same conditions.

- What ideologies show resistance and why?
- Does this resistance relate to the individual person, the social category upon which this ideology stands or other factors?
- Can such research claim for powerful ideologies and weak ones? And on which basis?

Next, as claimed by this thesis, the shift from ethnocentric ideology to ethnorelative one takes place by considering a non-ideological shared space with ethnic other. If one of the ideology's main assumptions is opposition with otherness, how does it come, then, that opposed ideologies have a shared space? Is it a claim that is restricted to ethnorelative and ethnocentric ideologies? Is it a matter of stratification where both ethnocentric and ethnorelative ideologies are defined within ethnic ideology, and where there exist meanings that are considered as non-ideological for those who hold an ethnorelative stance and ideological for those with an ethnocentric one? How does ideological meaning change to non-ideological one and vice versa?

In the same context, this thesis reveals that being exposed to ethnorelative other, one subject displayed a conditioned openness. This finding, then, questions whether notions like those of ethnocentrism and ethnorelativism should be understood in terms of quantity and/or quality of response to otherness. Put another way, what makes a certain subject's response sufficient or insufficient to claim for an ethnocentric or an ethnorelative ideology? This finding also calls for an investigation of the relation between ethnocentrism and exposure to otherness. It also would question whether exposure to otherness is understood in terms of quality and/or quantity.

'Opposition as Self-Defense' is also an ideological category that questions whether ideology would take place as a self-defense mechanism rather than on the basis of some already shared axiomatic beliefs. Another important area of research would question legitimization categories. Questions in relation to this research can include: How does legitimating otherness take place? Is it a matter of degree and/or level? What categories are taking place? In the context of this study

the shift from ethnocentric ideology to ethnorelative one takes place by reference to a non-ideological meaning. What if it was an ideological one? Can ideologies be defined in terms of parts and wholes? If yes, what consequences can be driven from adopting other's ideological meaning, as parts or whole, on the subject's ideological position?

Pedagogical Implications

Raising the above set of questions, we also bear in mind that drawing implications for foreign language pedagogy is an important aim of this thesis. Accordingly, we suggest the following set of pedagogical implications and recommendations that we hope would be beneficial towards improving foreign language pedagogy

- Foreign language teaching should appeal to a discourse-based language pedagogy that defines language and culture as discourses rather than codes (see Chapter One).
- Defining language and culture as discourses claims for a constructed view of meaning making process rather than a predefined one. In other words, as opposed to traditional language pedagogy that draws on the premise of a pre-existing reality, discourse-based language pedagogy defines meaning in terms of a preexisting reality as well as an emerging one.
- Such constructed meaning that is understood as an encounter of discourse and context appeals for a consideration of a context-bound discourse rather than a culture-bound language. Accordingly, language policy makers should assign more importance to the context where language teaching takes place.
- A part of this consideration of context necessitates revising the longtime adopted 'native language', 'second language' and 'foreign language' prescribed categories. That is to say, assigning nativeness or foreignness to a given language should answer questions like by

reference to which discourse (discourse community) and how much nativeness or foreignness is taking place (discourse status).

- In the same context, FL pedagogy should appeal to a transnational view to discourse rather than a territorially-based one (see Chapter One).
- Also, an important part of the context to which language pedagogy should appeal is related to the learner. Hence, a needs analysis procedure seems unquestionable in order to draw possible expectations. However, claiming for an emerging meaning, practitioners should always be ready to unexpected realities that makes needs analysis a long-term continuing procedure instead of a once for all check.
- As FL pedagogy is concerned first and foremost with language rather than culture, adopting the term 'linguaculture', understood within a discursal conceptualization (see Chapter One) is important in order to hopefully set an end to the long discussion over how language and culture relates to each other and which meaning FL classrooms are engaged with.
- Linguaculture defined as the meaning encoded in discourse reflects both ideological meaning and non-ideological one. Ideological meaning is conditioned by the existence of a social group (a discourse community), and an opposition with a certain other (see Chapter One).
- In a FL classroom, conflict is expected to take place by reference to the ideological meaning. In other words, EFL learners are expected to share some non-ideological meaning with Englishness. However, there exist some ideological meanings that might trigger conflict as they exist in opposition with those EFL learners hold.
- As mentioned above, an ideology is understood as a constructed meaning rather than a predefined one. As such, individual members who claim affiliation to a certain ideological group might display individual representations of the same ideology (see Chapter Two).
- Intercultural language teaching approach is a FL teaching methodology that aims to spread openness and tolerance among opposing cultures. However, understanding language as

discourse necessitates a shift from considering conflict between cultures (intercultural) to considering conflict between discourses (interdiscourse).

- Ethnicity is an ideology that might cause conflict between EFL learners and English other. It can draw on different social categories including religion, language, race, etc. In the context of this study, EFL learners' ethnic ideology in relation to English ethnic other is constructed around 'religion' category.
- The implementation of an intercultural course that is based on 'religion' category has revealed a shift in most EFL learners' ethnic ideology from ethnocentrism to ethnorelativism.
- This study also reveals that EFL learners' perception of ethnic other as ethnocentric or ethnorelative does not determine their constructed ethnic self.
- Ethnocentric ideology legitimates ethnic self and delegitimizes ethnic other. For ethnorelative ideology, it legitimates ethnic self as well as ethnic other. However, ethnic other's legitimation takes place by reference to non-ideological meaning only (i.e., other meaning than that related to 'religion' category).
- In a FL classroom, practitioners can seek tolerance among opposed ideologies drawing on a non-ideological shared space between them.

Conclusion

Pursuing an effective FL pedagogy, many approaches, theories and techniques have taken place and still do. The present thesis that reflects a critical discourse analysis adherence questions the relation between language and power. Taken-for-granted assumptions in relation to language phenomenon are then examined critically. Power exerted via and upon discourse has different forms. One of them, that is the focus of this thesis, is power related to affiliation with a certain ethnic community. Unfortunately, skimming through an important part of literature reveals that ethnicity has received little attention from the part of scholars and practitioners. One

reason behind such insufficiency, we claim, is due to the amalgamation of different notions including ethnicity, language, religion, race, history, and other ones under one term 'culture'. This is highly reflected in the adoption of a term like 'intercultural' that considers cultural encounters rather than discursal ones. Not less important, cultures are considered as static shared blocs of products and practices among individual members of a claimed cultural community.

Accordingly, an intercultural encounter is generally understood as a conflictual one. That is to say, not only does meaning understood as shared among some territorially-based communities but also restricted to an ideological conceptualization. In the realm of discourse analysis, defining language and culture as discourses has given rise to a proliferation of categories, of which ethnicity is an example, that are worthy to receive some reserved attention. Especially, by reference to critical discourse studies, meaning is understood as ideological or non-ideological depending on the encounter in question (see Chapter Two). In a FL classroom context, a preliminary pedagogical procedure is to decide which meaning is ideological and which one is not. Again, assigning a constructed view to language and culture understood as discourse makes such procedure a long-term continuing one.

Investigating ethnicity reveals that it groups individuals under some taken-for-granted assumptions that exist in opposition with those of some other social groups. As such, ethnicity is understood as an ideological meaning among different ethnic groups. However, it is understood as a shared background among individual of the same ethnic group. It is for this reason that a consideration of contextual elements is highly important before claiming for any pedagogical implementation. As mentioned above, holding a premise like that of EFL in Algeria and other countries does not consider any of the aforementioned claims. Moreover, prescribing some beforehand content to all EFL learners is far from considering any contextual (including individual) variation, nor does it expect any emerging reality to take place.

At the core of the current thesis is handling ideological conflict in relation to ethnicity. In the context of this study, such conflict is expected to rise by reference to religious belonging. Although, it is highly expected among Algerians to show similar attitudes towards English ethnicity, we cannot generalize such finding as it is always conditioned by who is perceived as an ingroup member and who is excluded from the ethnic group. That is, if the same study is carried out in another Algerian EFL classroom, we expect that religion might not be or might not be the only conflictual element. Again, ethnicity is understood as discourse that in spite of keeping some loyalty to a preexisting reality, it does allow a new one to emerge. It is for this reason that we claim for some needs analysis procedure.

Moreover, in the context of this study the shift from ethnocentric to ethnorelative ideology reveals that EFL learners (with one exception) accept ethnic other at a non-ideological basis. That is, subjects accept ethnic otherness as far as it doesn't threaten ethnic self. However, the existence of an exception who resists to change reveals that a further examination of context is necessary in order to handle individual cases like this one. At last, this study which claims that much has not yet been uncovered about the concept of ideology aims to contribute to enlighten a dark corner in relation to a notion that joined those of language and culture in sophistication.

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Appendix A

Categories of Ideological Analysis (alphabetical)

ACTOR DESCRIPTION (MEANING)

All discourse on people and action involves various types of actor description. Thus, actors may be described as members of groups or as individuals, by first or family name, function, role or group name, as specific or unspecific, by their actions or (alleged) attributes, by their position or relation to other people, and so on.

AUTHORITY (ARGUMENTATION)

Many speakers in an argument, also in parliament, have recourse to the fallacy of mentioning authorities to support their case, usually organizations or people who are above the fray of party politics, or who are generally recognized experts or moral leaders. International organizations (such as the United Nations, or Amnesty), scholars, the media, the church or the courts often have that role.

BURDEN (TOPOS)

Argumentation against immigration is often based on various standard arguments, or topoi, which represent premises that are taken for granted, as self-evident and as sufficient reasons to accept the conclusion.

CATEGORIZATION (MEANING)

As we also know from social psychology, people tend to categorize people, and so do speakers in parliament, especially when Others (immigrants, refugees, etc.) are involved. Once groups

have thus be distinguished and categorized (with lexically variable terms, see below), they can be attributed positive or negative characteristics.

COMPARISON (MEANING, ARGUMENTATION)

Different from rhetorical similes, comparisons as intended here typically occur in talk about refugees or minorities, namely when speakers compare ingroups and outgroups.

CONSENSUS (POLITICAL STRATEGY)

One of the political strategies that are often used in debates on issues of "national importance" – and immigration is often defined as such--is the display, claim or wish of "consensus". This means that racist ideologies often combine with nationalist ones, in which the unity and the interests of the nation are placed before any internal, political divisions.

COUNTERFACTUALS (MEANING, ARGUMENTATION)

"What would happen, if...", is the standard formula that defines counterfactuals. In argumentation they play an important role, because they allow people to demonstrate absurd consequences when an alternative is being considered, or precisely the compellingness of a story about refugees and their experiences when WE would be in the same position.

DISCLAIMERS (MEANING)

A well-known combination of the ideologically based strategy of positive self-presentation and negative other-presentation, are the many types of disclaimers. Note that disclaimers are not usually an expression of attitudinal ambiguity, in which both positive and negative aspects of immigration are mentioned, or in which humanitarian values are endorsed on the one hand, but the "burden" of refugees is beyond our means. Rather, disclaimers briefly save face by mentioning Our positive characteristics, but then focus rather exclusively, on Their negative

attributes. Hence our qualification of the positive part of the disclaimer as 'Apparent', as in Apparent Denials, Concessions, Empathy, etc.

DISTANCING (MEANING, LEXICON)

One of the ways US-THEM polarization may be expressed in talk is by words that imply distance between ingroup speakers refer to outgroup speakers. This familiar sociocognitive device may for instance be expressed by the use of demonstrative pronouns instead of naming or describing the Others.

DRAMATIZATION (RHETORIC)

Together with hyperbolas, dramatization is a familiar way to exaggerate the facts in one's favor. Positions in immigration debates, thus, tend to represent the arrival of a few thousand refugees as a national catastrophe of which we are the victims (see VICTIMIZATION).

EMPATHY (MEANING)

Depending on their political or ideological perspective, MPs (members of the parliament) will variously show sympathy or empathy with the plight of refugees or the ingroup (the poor taxpayer). In disclaimers (see DISCLAIMERS), the expression of empathy may be largely strategic and serve especially to manage the speaker's impression with the audience (e.g. "I understand that refugees have had many problems, but..."). In that case, the apparent nature of the empathy is supported by the fact that the part of the discourse that follows "but" does not show much empathy at all, on the contrary. Empathy in that case will be accorded to ingroup members, represented as victims (see VICTIMIZATION).

EUPHEMISM (RHETORIC; MEANING)

The well-known rhetorical figure of euphemism, a semantic move of mitigation, plays an important role in talk about immigrants. Within the broader framework of the strategy of positive self-presentation, and especially its correlate, the avoidance of negative impression formation, negative opinions about immigrants are often mitigated, especially in foreign talk. The same is true for the negative acts of the own group. Thus, racism or discrimination will typically be mitigated as "resentment", or "unequal treatment", respectively.

EVIDENTIALITY (MEANING, ARGUMENTATION)

Claims or points of view in argument are more plausible when speakers present some evidence or proof for their knowledge or opinions. This may happen by references to AUTHORITY figures or institutions, or by various forms of Evidentiality: How or where did they get the information. Thus people may have read something in the paper, heard it from reliable spokespersons, or have seen something with their own eyes.

EXAMPLE/ILLUSTRATION (ARGUMENTATION)

A powerful move in argumentation is to give concrete examples, often in the form of a vignette or short story, illustrating or making more plausible a general point defended by the speaker. More than general 'truths' concrete examples have not only the power to be easily imaginable (as episodic event models) and better memorable, but also to suggest impelling forms of empirical proof (see also EVIDENTIALITY).

EXPLANATION (MEANING, ARGUMENTATION)

Characteristic of anti-racist discourse is the (empathetic) explanation of possibly illegal acts of asylum seekers or other immigrants. Social psychology uses the notion "Ultimate Attribution

Error," according to which negative acts of ingroup members tend to be explained (away), whereas the negative acts of outgroup members tend to be explained in terms of inherent properties of such actors (e.g., because they are unreliable or criminal) . The inverse is true in anti-racist talk, which focuses on the terrible circumstances of their flight which leave asylum seekers often no choice but to break the rules or the law.

FALLACIES (ARGUMENTATION)

Parliamentary debates, just like any other dispute about contested points of view and opinions, are riddled with normative breaches of 'proper' argumentation, that is, with fallacies. These may pertain to any element of the argumentative event, namely to the nature of the premises, the relations among the premises and the conclusion, the relations between speaker and recipients, and so on.

GENERALIZATION (MEANING, ARGUMENTATION)

Most debates involve forms of particularization, for instance by giving EXAMPLES, and Generalization, in which concrete events or actions are generalized and possibly abstracted from, thus making the claim broader, while more generally applicable.

HISTORY AS LESSON (TOPOS)

As we have found also for COMPARISON, it is often useful in an argument to show that the present situation can be relevantly compared to earlier (positive or negative) events in history. Such comparisons may be generalized to the more general topos of the "Lessons of history", whose argumentative compellingness are taken for granted, as were it a law of history.

HUMANITARIANISM (TOPOS, MACROSTRATEGY)

Whereas the overall strategy on the right is to limit immigration and benefits for refugees, and in particular to derogate (bogus) asylum seekers, the overall strategy of the left could be summarized in terms of its overall underlying ideology: humanitarianism, that is, the defense of human rights, critique of those who violate or disregard such rights, and the formulation of general norms and values for a humane treatment of refugees.

HYPERBOLE (RHETORIC)

As is the case for DRAMATIZATION, hyperboles are semantic rhetorical devices for the enhancement of meaning. Within the overall strategy of positive self-presentation and negative other-presentation, we may thus expect in parliamentary debates about immigrants that the alleged bad actions or properties of the Others are expressed in hyperbolic terms (our bad actions in mitigated terms), and vice versa. Sometimes such forms of hyperbole are implied by the use of special METAPHORS.

IMPLICATION (MEANING)

For many 'pragmatic' (contextual) reasons, speakers do not (need) to say everything they know or believe. Indeed, large part of discourse remains implicit, and such implicit information may be inferred by recipients from shared knowledge or attitudes and thus constructed as part of their mental models of the event or action represented in the discourse. Apart from this general cognitive-pragmatic rule of implicitness (Do not express information the recipients already have or may easily infer), there are other, interactional, socio-political and cultural conditions on implicitness, such as those monitored by politeness, facekeeping or cultural norms or propriety.

ILLEGALITY (ARGUMENTATION)

For many conservative speakers, most refugees are or remain in the country as "illegals", or otherwise break the law or do not follow procedures. This also means that such law and order arguments may be part of the strategy of negative other-presentation, and in particular of criminalization. Such criminalization is the standard way minorities are being characterized in racist or ethnic prejudices.

INTERACTION AND CONTEXT

Whereas most other categories of analysis discussed here deal with structural properties of discourse, e.g., at the levels of meaning, style, argumentation and rhetoric, and apply especially to the way asylum seekers are being talked ABOUT, it is obvious that the debate is also a form of interaction.

IRONY (RHETORIC)

Accusations may come across as more effective when they are not made point blank (which may violate face constraints), but in apparently lighter forms of irony.

LEGALITY (ARGUMENTATION)

Part of the arguments that support a standpoint that opposes immigration, is to have recourse to the law or regulations -- which is of course a standard argument (and hence a topos) within a legislative body like parliament.

LEXICALIZATION (STYLE)

At the local level of analysis, debates on asylum seekers need to express underlying concepts and beliefs in specific lexical items. Similar meanings may thus be variably expressed in different

words, depending on the position, role, goals, point of view or opinion of the speaker, that is, as a function of context features.

METAPHOR (RHETORIC)

Few semantic-rhetorical figures are as persuasive as metaphors, also in debates on immigration. Abstract, complex, unfamiliar, new or emotional meanings may thus be made more familiar and more concrete. Virtually a standard metaphor (if not a topos) is the use of flood-metaphors to refer to refugees and their arrival, symbolizing the unstoppable threat of immigration, in which we would all "drown".

NATIONAL SELF-GLORIFICATION (MEANING)

Especially in parliamentary speeches on immigration, positive self-presentation may routinely be implemented by various forms of national self-glorification: Positive references to or praise for the own country, its principles, history and traditions.

NEGATIVE OTHER-PRESENTATION (SEMANTIC MACROSTRATEGY)

As the previous examples have shown, the categorization of people in ingroups and outgroups, and even the division between 'good' and 'bad' outgroups, is not value-free, but imbued with ideologically based applications of norms and values. Whereas 'real' political refugees are described in neutral terms in conservative discourse, and in positive or empathic terms in Labour interventions, "economic" refugees are extensively characterized by the Conservatives in starkly negative terms.

NORM EXPRESSION

Anti-racist discourse is of course strongly normative, and decries racism, discrimination, prejudice and anti-immigration policies in sometimes explicit norm-statements about what 'we' should or should not do.

NUMBER GAME (RHETORIC, ARGUMENTATION)

Much argument is oriented to enhancing credibility by moves that emphasize objectivity. Numbers and statistics are the primary means in our culture to persuasively display objectivity. They represent the "facts" against mere opinion and impression.

OPENESS, HONESTY (ARGUMENTATION)

Nearly a topos because of its increasingly conventional nature in current immigration debates is the argumentative claim (or norm) that "we should talk openly (honestly) about these things". This move presupposes that dishonesty, or rather evasion or mitigation may be seen as the normatively base rate, namely to avoid making a negative impression on the recipients.

POLARIZATION, US-THEM CATEGORIZATION (MEANING)

Few semantic strategies in debates about Others are as prevalent as the expression of polarized cognitions, and the categorical division of people in ingroup (US) and outgroup (THEM).

POSITIVE SELF-PRESENTATION (SEMANTIC MACROSTRATEGY)

Whether or not in combination with the derogation of outgroups, group-talk is often characterized by another overall strategy, namely that of ingroup favoritism or "positive self-presentation". This may take a more individual form of face-keeping or impression management, as we know them from familiar disclaimers ("I am not a racist, but..."), or a more collective form

in which the speaker emphasizes the positive characteristics of the own group, such as the own party, or the own country.

POPULISM (POLITICAL STRATEGY)

One of the dominant overall strategies of conservative talk on immigration is that of populism. There are several variants and component moves of that strategy. The basic strategy is to claim (for instance against the Labour opposition) that "the people" (or "everybody") does not support further immigration, which is also a well-known argumentation fallacy.

PRESUPPOSITION (MEANING)

A specific type of semantic implication is presupposition, which by definition is true whether or not the current proposition is true or false. In this indirect way, propositions may be conveyed whose truth value is taken for granted and unchallenged.

PSEUDO-IGNORANCE (MEANING, ARGUMENTATION)

As is the case for vagueness and hedging, speakers may feign not to have specific knowledge, but implicitly suggest nevertheless that they do know, thus making claims that need not be substantiated -- a well-known fallacy. Such forms of apparent knowledge typically appear in disclaimers, such as "I don't know, but..." which despite the professed ignorance claims the butclause to be true -- which is also a form of impression management.

REASONABLENESS (ARGUMENTATION MOVE)

A familiar move of argumentative strategies is not only to show that the arguments are sound, but also that the speaker is 'sound', in the sense of rational or reasonable. Such a move is especially relevant when the argument itself may seem to imply that the speaker is unreasonable,

or biased. Therefore the move also has a function in the overall strategies of positive selfpresentation and impression management.

REPETITION (RHETORIC)

As a general rhetorical device, repetition is of course hardly specific to debates on immigration. However, it may of course play a specific role in the overall strategy of emphasizing Our good things and Their bad ones.

SITUATION DESCRIPTION (MEANING)

Of course, debates on refugees are not limited to the description of Them in relation to Us. Also the actions, experiences and whole situations need to be described.

VAGUENESS (MEANING)

Virtually in all contexts speakers may use 'vague' expressions, that is, expressions that do not have well-defined referents, or which refer to fuzzy sets. Vague quantifiers ('few', 'a lot'), adverbs ('very') nouns ('thing') and adjectives ('low', 'high'), among other expressions may be typical in such discourse.

VICTIMIZATION (MEANING)

Together with DRAMATIZATION and POLARIZATION, discourse on immigration and ethnic relations is largely organized by the binary US-THEM pair of ingroups and outgroups. This means that when the Others tend to be represented in negative terms, and especially when they are associated with threats, then the ingroup needs to be represented as a victim of such a threat.

Appendix B

Finality of Teaching EFL in the Algerian Secondary School

The aim of teaching English is to help our society to integrate harmoniously into modernity by participating fully and entirely in the linguistic community that uses this language for all types of interaction. This participation, based on the sharing and exchange of scientific, cultural and civilizational ideas and experiences, will allow a better knowledge of oneself and of the other.

Appendix C

Definition of Competency

A know-how that integrates a set of mobilizable knowledge (savoirs), skills (savoir-faire), and behaviors/attitudes (savoir-être) to solve a category of situational problems. It involves in addition to the mobilization of these resources, their organization and their coordination to deal with situations belonging to the same family.

Appendix D

Needs Analysis Questionnaire

Dear students,

You are kindly requested to fill in this questionnaire which is designed to sketch your ethnic profile. By ethnic profile, we mean your sense of who you are. Please, answer the questions truthfully. There are no right or wrong answers.

This questionnaire is for research purposes only. We do guarantee that all data will be treated with confidentiality, anonymity and non-traceability.

It includes three sections. While the first section is meant to identify what constitute your ethnic profile, the second one traces how you perceive your ethnic sense of belonging. For the third section, it checks your perception of English ethnicity.

Would you please tick (✓) the suitable boxes or answer in full sentences where necessary. It is also indicated where you can tick more than one answer.

We thank you in advance for your cooperation and the time devoted to fill in the questionnaire.

Section One: Identify Yourself

1- What language(s) do you use at home? (You can tick more than one answer)

a- Chaoui

b- Arabic

c- Or, Identify.

2- If you allow me, have you been brought up in a religion?

Yes No

- If yes, what is it?

.....

3- Do you identify yourself as: (You can tick more than one answer)

a- Algerian

b- Chaoui

c- Arab

d- Or, Identify.

4- Do you consider your land to be: (You can tick more than one answer)

a- Zoui

b- Khenchela

c- Awras

d- Algeria

e- Or, Identify.

5- If you are to choose but one answer in questions 1, 3 and 4, which ones shall you choose?

.....

6- Besides nationality, what do you think you share with all Algerians?

.....

.....

Section Two: Your Perception of Your Ethnic Self

How important are the following elements to your sense of who you are? Please, rank your answer from zero to 5, where zero indicates no importance.

1- Language(s)

a- Arabic: 0 1 2 3 4 5

Why?

.....

.....

.....

b- Chaoui: 0 1 2 3 4 5

Why?

.....

.....

.....

2- Your religion

0 1 2 3 4 5

Why?

.....

.....

.....

3- Your social group(s) membership

a- As an Algerian- 0 1 2 3 4 5

Why?

.....

.....

.....

b- As Chaoui: 0 1 2 3 4 5

Why?

.....

.....

.....

c- As an Arab: 0 1 2 3 4 5

Why?

.....

.....

.....

4- Your land

a- Zoui 0 1 2 3 4 5

Why?

.....

.....

.....

b- Khenchela 0 1 2 3 4 5

Why?

.....

.....

.....

c- Awras 0 1 2 3 4 5

Why?

.....

.....

.....

d- Algeria 0 1 2 3 4 5

Why?

.....

.....
.....

Section Three: Your Perception of English Ethnicity

1- In front of an English person, you identify yourself in relation to your... (You can tick more than one answer)

a- language(s)

b- religion

c- land(s)

d- social group(s)

e- ancestors

Or f-.....

2- Name them (if you have indicated any)

.....
.....
.....

3- In front of you, you expect an English to identify himself in relation to his:

a- language(s)

b- religion

c- land(s)

d- social group(s)

e- ancestors

Or f-.....

4- Name them (if you have indicated any)

.....

.....
.....

5- Do you expect an English to be proud of his Englishness?

Yes No

6- If yes, how would he explain this pride? Complete the following sentence to answer this question.

I am proud of being English because.....
.....
.....

7- If it happens that an Algerian and an English cannot communicate. How would you explain that?

.....
.....
.....

Appendix E

Text 2: Solidarity in Catholic Social Teaching

Probably at no time in the history of humanity has the notion of solidarity and its exercise been more keenly and intuitively understood and acted on than in the days and weeks following the disaster caused by the tidal wave in South East Asia in December 2004. Due to the power of modern media technology, the shock and horror of the disaster unfolded in the homes of people around the world within hours of its occurrence.

People immediately involved. There was an expression of shared emotion around the world - shock, horror, grief, fear, incomprehension, sympathy, anger, followed rapidly by the need and desire to *do* something. Individuals and groups, institutions, churches and governments reacted with what can be seen to be a truly human response to help those who were suffering.

Solidarity took over and showed us that people really do care about their fellow human beings. Despite the inequities in religion, language, land, etc, we learn at first hand that it is more human to sympathize with people in their suffering, it is more human to want to alleviate the pain of others, it is more human to do something practical - to go there, to be with the people, to give money or goods or time.

Retrieved from: www.jcfj.ie/images/stories/pdf/extracts/CST_SolidarityInCatholicSocialTeaching.pdf

Appendix F

Text 3: Bare Hands to Dig out Victims from the Rubbles in Nias Earthquake

Protestant volunteers and Catholic nuns work with Muslims cope with emergency. Nias capital, world-famous for its surfing, is 80 per cent destroyed. Gunung Sitoli, capital of Nias Island, has suffered damage for about 80 per cent of its infrastructure. The quake lasted for more than three minutes wiping out homes and lives. Government sources report 2,000 dead.

In the absence of heavy machinery rescue workers are forced to use their bare hands to move the dead and dig for survivors. Local authorities said that the death toll is bound to rise. Nias Island, 700,000 residents, is world-famous for its surf and its surfers. But now much of the island has been destroyed, including the two main cities of Gunung Sitoli and Teluk Dalam.

When yesterday the government sounded an earthquake and tsunami alert more than 10,000 have escaped far from the coast. "We are in great despair," a victim said. Gunung Sitoli and Teluk Dalam have become ghost towns. Buildings that survived the initial quake are so badly damaged.

Retrieved from: <http://www.asianews.it/news-en/Bare-hands-to-dig-out-victims-fromtherubbles-in-Nias-earthquake-2889.html>

Appendix G

Text 5: Christian Aid Launches Appeal to Help Flood Victims in South Asia

12 September 2014 – Christian Aid has launched an appeal to help victims of severe floods across four countries in South Asia - India, Pakistan, Bangladesh and Nepal. More than 8.5 million people in total have been affected – some two million of them forced to flee their homes.

The floods began two weeks ago after heavy monsoon rains and landslides. The worst affected areas are Punjab and Kashmir. Christian Aid's Head of South Asia, claimed: "People have no access to food, water, shelter or healthcare and the situation will undoubtedly deteriorate as rains continue and more rivers flood."

Two Christian Aid partners, Church World Service and Muslim Hands, aim to reach more than 24,000 people with vital items including cooked food, emergency shelter and medicine. Some 100, 000 people have reached safety during massive rescue operations undertaken by the Government but reports estimate that as many as 300,000 remain trapped.

Retrieved from: <http://www.christianaid.org.uk/pressoffice/pressreleases/September2014/christian-aid-launches-appeal-to-help-flood-victims-in-South-Asia.aspx>

Appendix H

Home Accidents Questionnaire Results

Informants: 87 mothers

1- Mother's age

15 YEARS	30
25 YEARS	29
35 YEARS	18
45-55 YEARS	10

2- Mothers' education

Illiterate	65
Read & write	8
Preparatory	7
Secondary	6
University	1

3- Mother's knowledge regarding causes of home accidents

- 74.5 % of mothers incomplete knowledge
- 14.5% of mothers do not know the causes of home accidents
- 11% of them reported complete knowledge

4- In case of fracture, wound, suffocation, and choking:

- 64.5% of mothers go to health facilities or hospitals
- 15.5% of them use massage with oil or hot water

- 20% of mothers just wash the wound and tie it

5- In case of bleeding:

- 38% of them applied pressure down hard on the bleeding site
- 37% of them used alcohol, Kerosene and dry tea or dry coffee
- 25% of them go to go to health facilities or hospitals

(Abd El-Aty, Mofteh, Fahmy, & Hassanen, 2005)

Appendix I

Pretest

Read the text then answer the questions below.

Famished ‘Refugees’ Refuse Food From Red Cross

All across Europe, needy Muslim refugees are escaping their war torn countries to seek freedom. However, due to religious restrictions, Muslim refugees refused Red Cross donations of food. Their objections apparently are due to the fact that the food donated is not according to Islamic religious preparation, known as Halal. Their other objections are having food donated by the Red Cross whose food is packaged with their iconic “red cross” emblem.

Perhaps, these refugees expected all donations to come from their own Muslim populations. This may be the reason for their rejection of food donations. At present, there is no major Muslim organization that functions, as the Red Cross does, to provide instant help and relief for refugees.

It appears a bit high-handed of these refugees to reject food when it’s clear they are starving. Their actions may give many countries pause to taking any of these Middle Eastern refugees into their countries.

Today, many immigrants and refugees from various countries seem unable to face the reality that they cannot impose their old country values on the country they choose for safe haven.

Retrieved from: <http://yournationnews.com/famished-muslim-refugees-refuse-foodfromredcross-for-shocking-reason/>

1-Why did Muslim refugees refuse Red Cross food aid?

2-How did the writer describe this behaviour? Do you agree with him?

3-Although starving, Muslim refugees refused to accept Red Cross food aid. How do you explain this?

4- If you were one of these Muslim refugees, would you accept Red Cross food aid? Why?

5- Do you agree with the writer's claim mentioned in the last paragraph? Why?

Appendix J

Posttest

Read the text carefully, then answer the questions below

Religions united for earthquake victims: We are all brothers and sisters

One week after the devastating earthquake that rocked Nepal, religious charitable organizations in the country have decided to unite under the leadership of Caritas to launch a joint operation to help survivors. The official death toll has exceeded 6,600 people so far, and according to the authorities "we can no longer expect to find survivors under the rubble."

Officials of the local Caritas will lead the operation, supported by Caritas India and Australia. At the moment, dozens of religious NGOs have responded positively to the appeal. According to Bishop Narayan Sharma, the faithful of the Church (Protestant), "prayers are not enough to heal an open wound and do not feed those who live outdoors. Prayer is fundamental, but it is important also to serve those in need. We still need international support."

Mohammad Sannaulha, imam of mosque in Kathmandu, told Asia News: "Those who are suffering today are our brothers and sisters in Nepal, their religion does not matter. It should not divide us, we must indeed be united as much as possible to make our aid more effective. We are happy that the Catholics lead this, because they were the first to respond after the disaster."

The Venerable Renchen, representative of the Buddhist community, and Manohar Prasad Sah of the Hindu community conclude: "We are doing our best, and when religions come together they can meet the basic needs of the people. Solidarity, peace and charity are concepts shared by all".

Retrieved from: <http://www.asianews.it/news-en/Religions-united-for-earthquakevictims:Weare-all-brothers-and-sisters-34136.html>

- 1- Who contributed in helping the victims of Nepal earthquake?
- 2- Bishop Narayan Sharma stated that they needed international support. What does he mean?
- 3- Mohammad Sannaulha claimed that the religion of the victims does not matter and that religion should not divide us. Do you agree with him? Why?
- 4- Do you accept help from non-Muslim? Why?
- 5- According to you, can different religions co-exist in peace? How?