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## **Intercultural Competence in ELT Contexts: A Study of EFL Teachers' Perceptions**

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### **Abstract**

Intercultural competence (IC) has been promoted by many educationalists as the most exalted type of competence in modern foreign language teaching (FLT). Among the difficulties to incorporate IC into FLT can be due to the fact that teachers may not have sufficient knowledge on the concept. To test this hypothesis, we attempt to answer the following question: how do Algerian English as a foreign language (EFL) teachers perceive the concepts of culture and IC as well as the objectives of the intercultural approach (ICA) in English language teaching (ELT) contexts? The present study proceeds to analyze teachers' knowledge, perceptions and understanding of the concepts of culture, IC and the ICA and seeks to identify any potential deficiencies that may hinder effective IC teaching. The main aim of the study is then to help teacher trainers establish training programs that address more efficiently targeted teachers' needs with regard to IC teaching. This paper will hopefully assist in improving the implementation of IC into FLT classrooms. Data were gathered through semi-structured interviews with eight teachers and then analyzed thematically. The findings revealed that many EFL teachers displayed a lack of theoretical understanding concerning the ICA and its objectives, which may well impact negatively on their IC teaching practices. Teacher educators therefore need to focus more on updating EFL teachers' on both the theoretical and practical levels that learners are today expected to grow as cultural mediators equipped with a set of skills rather than as native-like proficient language users.

**Keywords:** culture, ELT, intercultural competence, perceptions

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## 1. Introduction

As people from different cultures are today constantly coming into close contact with each other, it has become imperative for them to acquire a number of competences in order to be able to cope with the requirements of the new age of globalization. Many educators and applied linguists did not delay to shed considerable light on how important it is to incorporate IC as part and parcel of EFL teaching (Byram, 1997; Lo Bianco *et al.*, 1999; Crozet & Liddicoat, 2000; Fantini, 2000; Corbett, 2003; Deardorff, 2006; Larzen-Östermark, 2008). In that respect, Byram *et al.* (2002) state that “learners need not just knowledge and skill in the grammar of a language but also the ability to use the language in socially and culturally appropriate ways” (p. 7).

In addition, a growing body of literature suggests that it is also of great importance to investigate teachers’ knowledge, beliefs and perceptions as they have a significant impact on their classroom practices and decision making (Nespor, 1985; Pajares, 1992; Kagan, 1992; Pohan & Aguilar, 2001; Errington, 2004). For example, according to Errington (2004), teachers’ perceptions and beliefs “appear to have a potentially significant impact on innovation by influencing what is possible, desirable, achievable and relevant from the teacher’s own governing perspective” (p. 40). It follows therefrom that one way to ensure effective IC integration is to study and understand teachers’ knowledge and perceptions concerning IC teaching. Emerging data from the study may prove helpful to (1) teacher trainers who may elaborate, on the basis of tangible facts, a training program that focuses on teachers’ specific needs and IC-teaching deficiencies, and to (2) syllabus and textbook designers who may use the findings to design IC teaching material in harmony with teachers’ beliefs and perceptions (Tillema, 1994).

To gain deeper insights into the subject, it is first necessary to review the place of culture in ELT contexts, define the concept of IC and discuss Byram’s (1997) IC model. The article then proceeds with research questions, methodology of the study, results and discussion as well as implications for EFL teaching.

## 2. Theoretical background

### 2.1 Culture in ELT contexts

The relationship between language and culture is of extreme complexity because “on the one hand language is an integral part of culture, but on the other hand it is an expression of culture” (Larzen, 2005, p. 27). This intimate relationship is also reflected in Derrick Sharp’s preface that “since language and culture are inseparable, we cannot be teachers of language without being teachers of culture - or vice versa” (Byram *et al.*, 1994).

Over decades, researchers in the field of FLT attempted to define the concept of culture and ended up with significantly different definitions. Nevertheless, a certain consensus has been reached where culture was categorized as *Capital-C culture* and *small-c culture*. In defining these two categorizations, Lee (2009) states:

The Big “c” domain represents a set of facts and statistics relating to the arts, history, geography, business, education, festivals and customs of a target speech society. It is, by nature, easily seen and readily apparent to anyone and memorized by learners, and has been utilized heavily by many L2/FL/ELT language practitioners to teach a target culture. The

small “c” domain, on the other hand, refers to the invisible and deeper sense of a target culture (that is, the mainstream socio-cultural values, norms and beliefs, taking into consideration such socio-cultural variables as age, gender and social status). (p.78)

Kramersch (1993, p. 191) explains that a traditional view of culture in FLT has limited the teaching of culture to the transmission of bare information about the target language *Capital-C* and *small-c* culture. Kramersch (1993) also brings our attention to the fact that “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” (p. 1). In other words, since culture permeates the language class, it cannot therefore be treated as a separate element from the four linguistic skills.

Concern was also expressed with regard to the national view of language and culture. This is troubling given that English today is used as a lingua franca and cannot be limited to any particular geographical boundaries. In this context, Baker (2011) explains that “English as a global lingua franca forces us to go beyond notions of teaching a fixed language and cultural context as adequate for successful communication” (p. 69). In other words, the current global status that English has acquired makes it no longer the property of native speakers; rather, it belongs to its users. Hence, the cultural context of the learner needs not be neglected. Kramersch (1993) calls for ‘*a third place*’ which is “a place that preserves the diversity of styles, purposes, and interests among learners, and the variety of local educational cultures” (p. 247). In that respect, Crozet *et al.* (1999) state:

An intercultural interaction is neither a question of maintaining one's own cultural frame nor of assimilating to one's interactant's cultural frame. It is rather a question of finding an intermediary place between these two positions of adopting a third place. In so doing the participant in the interaction is an experiencer, not an observer of difference. The ability to find this third place is at the core of intercultural competence. (p.15)

Such a conception of mediation between cultures stands right at the heart of the ICA where learners are expected to grow as ‘intercultural speakers’ (ISs), i.e., as individuals who can mediate between different cultures and who are equipped with the necessary means to survive in the globalized world.

## 2.2 Understanding IC in FLT contexts

In the last decades, researchers have provided a number of definitions for the concept of IC and have suggested several models in an attempt to identify its components and to limit its scope (Byram, 1997; Byram & Zarate, 1997; Chen & Starosta, 1996; Ting-Toomey, 1999; Deardorff, 2006; Fantini, 2000). Despite the different available definitions, a certain consensus has been reached referring to IC as the ability to handle interactions with culturally unlike people. For example, Spielberg & Changnon (2009) define IC as “the appropriate and effective management of interaction between people who, to some degree or another, represent different or divergent affective, cognitive, and behavioral orientations to the world” (p. 7). Also, Byram (2000) refers to IC as “the ability to interact effectively with people of cultures other than one’s own” (p. 297).

The research literature has reflected a move from a position where IC was considered as a single ability denoting effectiveness and appropriateness in interaction to IC being seen as a makeup of abilities or competences. For example, Fantini (2005) views IC as “the complex of abilities needed to perform effectively and appropriately when interacting with others who are linguistically and culturally different from oneself” (p. 1). Byram’s (1997) model of Intercultural Communicative Competence (ICC), being one of the most famous IC models, comprises four competences, one of which is IC which is in turn divided into five components, or *saviors*, as follows:

1. **Attitudes** (*savoir être*): Curiosity and openness, readiness to suspend disbelief about other cultures and belief about one’s own.
2. **Knowledge** (*savoir*): Knowledge of social groups and their products and practices in one’s own and in one’s interlocutor’s country, and of the general processes of societal and individual interaction.
3. **Skills of interpreting and relating** (*savoir comprendre*): Ability to interpret a document or event from another culture, to explain it and relate it to documents or events from one’s own.
4. **Skills of discovery and interaction** (*savoir apprendre/faire*): 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.
5. **Critical cultural awareness** (*savoir s’engager*): Ability to evaluate critically and on the basis of explicit criteria, perspectives, practices and products in one’s own and other cultures and countries.

From their part, Chen and Starosta’s (1996) triangular model of IC comprises ‘*intercultural sensitivity*’, ‘*intercultural awareness*’ and ‘*intercultural adroitness*’ referring to the affective, cognitive and behavioral components of IC respectively (as cited in Fritz *et al.* 2005, p. 54). On the other hand, Hammer *et al.* (2003) have drawn a major distinction between ‘*intercultural sensitivity*’, being “the ability to discriminate and experience relevant cultural differences” (p. 422) and ‘*intercultural competence*’, being “the ability to think and act in intercultural appropriate ways” (ibid.).

Furthermore, Arasaratnam and Doerfel (2005) suggest that IC encompasses five qualities: empathy, intercultural experience/training, motivation, global attitudes, and the ability to listen well in conversation (as cited in Salazar & Agüero, 2016, p. 44). From these models, it becomes clear that cognition, affect and behavior are three major components that define IC.

In the Algerian educational system, IC teaching has gained attention from Algerian educators. The national EFL curriculum of secondary schools issued by the Ministry of Education (2006) calls teachers to increase learners’ cultural knowledge, to compare different cultural aspects between learners’ culture and the target language culture, and to promote positive attitudes of tolerance, openness and respect for the other. Despite such instructions, classroom practices still seem to fall behind desired expectations. Also, Algerian EFL teachers tend to focus mainly on the teaching of the linguistic competence so as to prepare their learners for tests and exams (Messerehi,

2014, p. 168). We believe that such attitudes and practices do not seem to aim at promoting learners' acquisition of IC and preparing them for intercultural encounters.

### 3. Research questions

The present study attempts to answer two main questions:

1. How do Algerian high school EFL teachers perceive the concepts of culture and IC, and the objectives of the ICA in ELT contexts?
2. What implications do the findings have for ELT?

The first question seeks to enquire into teachers' academic knowledge, perceptions and readiness in effectively incorporating IC into their EFL classrooms. It is undeniable that teachers do play an influential role in the teaching/learning process. Therefore, one way to successfully ensure effective IC teaching is to investigate whether EFL teachers are sufficiently equipped with the necessary knowledge and skills to raise their students as ISs or cultural mediators. On the basis of the results obtained from the first question, the second research question aims to offer a number of implications for EFL teaching contexts.

### 4. Methodology

The present study is a piece of qualitative research in which data were collected from eight EFL teachers from some high schools in Mostaganem (Algeria) through semi-structured interviews. Participants were sampled by ensuring maximum variation where different ages, genders, academic qualifications and teaching experience groups were covered. The interviews were conducted in time and space convenient to the participants. Teachers' during the interviews were allowed as much time as they wished and were left to express themselves without least interruption from the researcher to avoid bias.

The interviews were recorded after participants' consent and transcribed verbatim for ease of analysis (see Appendix A for interview protocol and transcription symbols, and Appendix B for a sample interview transcript). Each interview participant (IP) was assigned a code name from IP1 to IP8. Emerging themes were highlighted and then grouped into categories in order to answer the research questions. The analysis of teachers' perceptions also proceeded in parallel with the four dimensions of Byram's (1997) model of IC, namely, knowledge, attitudes, skills and critical cultural awareness to see if all areas of IC are taken into account in the EFL classroom.

### 5. Results and discussion

The results are presented and discussed under three headings in accordance to the order of the three research questions and within the paper's theoretical background presented earlier.

#### *5.1 Teachers' perceptions of culture in ELT contexts*

Teachers' understanding and perception of the concept of culture in ELT contexts can be summarized in the following four points:

##### *5.1.1 Culture as a body of factual knowledge*

In defining culture, most teachers referred to it as a body of factual knowledge about the target culture to be transmitted either from the teacher or the school textbook to the learners (Kramsch,



1993). This view of culture reflects a traditional approach to culture teaching. However, an intercultural approach to culture teaching fosters the promotion of attitudes, skills and abilities in addition to knowledge necessary for individuals to grow as ISs or cultural mediators. In support of this perception of culture, consider the following interview excerpt from IP4.

...when we talk for example about \_\_ Queen Elizabeth + Queen Elizabeth when we talk about English we have a symbol right? Queen Elizabeth the symbol of the language Queen Elizabeth London a symbol + now there are some + students who don't know even where is London situated yes or no? (IP4)

### ***5.1.2 A national view of culture***

Based on Brown's (2007) definition of culture as "the ideas, customs, skills, arts and tools that characterize a given group of people in a given period of time" (p. 380), a cultural group is one which shares common ways of thinking, norms, attitudes and so on. Therefore, a cultural group does not necessarily have to be marked by national borders of a country. Within one national culture, there are many subcultures where cultural groups are bound together on the basis of race, ethnicity, gender, social class, etc. (Kramsch, 1998, p. 81). Such a perception of culture emphasizes that individuals need IC to communicate across and within national borders of a culture. The interview data revealed that all teachers perceived culture in the national sense, hence justifying the need for culture of IC teaching strictly when cultures across national borders come into contact with each other. To illustrate such thinking from interview data, IP1, for example, stated: "what if someday they will go to such + place at least they will have an idea + about this country and its language".

### ***5.1.3 A focus on NS culture(s)***

The NS model views NS language and culture as the target of ELT. However, teaching culture from an intercultural perspective foregrounds the IS model as a substitute to the previous model where culture teaching focuses on the acquisition of knowledge, skills, attitudes and abilities necessary to survive in a world of overlapping cultures. When the IS is set as the target of ELT, EFL teachers have a multitude of cultural input ranging from cultural groups within one national culture to different cultures across national borders. Interview data revealed that because teachers held a national view of culture, they perceived of the target culture(s) as belonging to NSs with an exclusive focus on British/American culture(s). To illustrate this point, IP7 mentioned: "...yeah so if we are going to talk about the English language so you're going to talk about the American or British culture".

### ***5.1.4 Culture as a supplementary element in the EFL classroom***

Prevalent amongst the participants was their view of culture as an element of ELT that is secondary in importance in comparison to language. In fact, culture should not be considered as a fifth skill (Kramsch, 1993) taught only when teachers have free time. When the participants were asked about how much time they devote to culture teaching in comparison to language teaching, they gave such answers as IP1's: "language \_\_ could be 70% + if we're going to take it + (...) could be 30% for culture". It is questionable then if a share of 30% of the overall EFL teaching time would be sufficient to meet the core objective of the ICA, i.e., to produce potentially competent ISs able to successfully manage through intercultural communication situations.

### 5.2 Teachers' perceptions of IC in ELT contexts

In defining IC, teachers listed qualities which constitute an IS. The results showed that the majority of the participants pointed out to two elements which can be grouped under Byram's (1997) IC dimensions as follows:

**a) Knowledge** about the other's culture. In fact, all teachers viewed culture as factual knowledge to be transmitted, either from the teacher or the textbook to the learners. In support of this definition, consider the excerpt below from IP4.

First + teachers should have \_\_ they should have enough information enough information about the culture of the \_\_ + culture of the country they are teaching the language for example English right? + do our teachers have enough information about Britain? + yeah? ++ do they know for example just an example do they know + \_\_ about \_\_ history of Britain? + do they know what \_\_ what the \_\_ special dish of the British? Right? You get what I mean? (IP4)

**b) Attitudes** of openness and tolerance. Teachers' focus on the IC dimension of attitudes reflects their recognition of their students' lack of receptivity towards the other. Consider IP5's statement below as an illustration.

\_\_ we need to compare between \_\_ we need to compare the other culture because \_\_ it is very important to learn the other culture to be open-minded to be \_\_ in order not to fall the mistakes in order to respect the other culture one you study the other the other culture you became \_\_ you became open open person you became open to the other civilization and it is very important for you as a person to be \_\_ to be civilized \_\_ to be \_\_ more \_\_ more open to the world. (IP5)

It is noteworthy that few teachers referred to the IC dimensions of skills of discovery and interaction, skills of interpreting and relating as well as critical cultural awareness. I believe that when learners are deprived of such, they will consequently not be able to continue developing their IC autonomously. Teachers' perceptions of IC then reflect a lack of appropriate theoretical understanding of the concept.

### 5.3 Teachers' perceptions of the objectives of the ICA

In order to study EFL teachers' perceptions of the objectives of the ICA, they were asked give reasons why they thought culture/IC should be integrated as part and parcel of ELT. The results can be summarized as follows:

#### 5.3.1 Culture for language learning/understanding

Teachers believed that culture teaching is important so that learners can learn and understand the English language appropriately in its cultural context. The following interview excerpt reflects this perception:

...ok + sometimes you give a proverb sometimes you say a proverb something but they don't understand it correctly it's like they understand it literally + you understood... (IP1)

[ok

(R.)



so but some it has to do with culture if they know the culture of the foreign country or language they would understand it the correct way. (IP1)

### 5.3.2 Culture for effective communication/language use

Some teachers argued that culture learning is necessary so that EFL learners can use English in its appropriate socio-cultural context and conduct successful intercultural communication. Consider the following illustration:

...you know we live now in a very in a global world you know and they are going to come across native speakers or American or or (...) or Spanish people and they are different in their lifestyles in the way they speak in the way they think... (IP2)

### 5.3.3 Cultural mediation

The notion of cultural mediation is of paramount importance in the ICA. Kramsch (1993) refers to it as ‘*a third place*’ in which the target culture(s) and learners’ home culture co-exist harmoniously. In such a place, learners are referred to ISs or cultural mediators. Interview data revealed that most EFL teachers perceived cultural mediation as one taking place especially between British/American culture(s) and learners’ home culture. This is not surprising given they still hold on to the NS model. Cultural mediation as used in the ICA, however, is not limited to NS culture(s) and learners’ own culture. Considering the status of English today as a lingua franca (ELF), an international language (EIL) or a global language (EGL), ISs are expected to mediate between their home culture and any other cultural group’s in the world.

...for me I cannot teach them the other’s culture of the target language without teaching them about their own culture so I always make some similarities the contrast you know so what do we have what they don’t have like \_\_ or this is something lacking in our society I’m gonna give you an example I remember last year I had a fourth unit of \_\_ third unit of \_\_ not third fourth unit of third year classes which is Feelings and Emotions and we spoke a lot about how we are different you know our mindsets \_\_ like for example American people they share a lot they they you know they they say “I love you” a lot you know... (IP2)

### 5.3.4 Global citizenship

One of the objectives of the ICA is to bring up learners as citizens of the global society. When EFL learners develop their IC, they get to acquire the necessary skills to communicate effectively and live harmoniously with the members of such a society. Interview data revealed that two out of eight participants pointed out to the importance of global citizenship as an objective of the ICA. As an illustration of this point, one interviewee mentioned:

For for me I think teaching them to be universal which means to be (...) the citizens of the world ok not only his own country or his micro or macro society ok? I mean macro society the family the so + I think teaching our students to be universal which means whenever he get into contact with English speakers French + he has already the \_\_ (...) the \_\_ notion that this one is different from him + you see? So \_\_ (IP6)

## 6. Pedagogical implications and recommendations

The present study revealed some deficiencies in EFL teachers' perception of the concepts of culture and IC in ELT contexts. Given that teachers' perceptions can affect and shape their classroom practices (Pajares, 1992; Cronin-Jones, 1991), teachers do not seem disposed to effectively implement the ICA in their EFL classrooms and help learners grow as ISs.

The results also show that there are opportunities for enhancement on a number of levels. Firstly, EFL teachers seem to lack appropriate understanding of the concepts of IC and culture and in-depth theoretical knowledge about the ICA and its core objectives. Therefore, educational professionals should ascertain that the field of intercultural communication studies and its pedagogical applications in ELT contexts are taught as a course at universities with as much depth and breadth as need be. Secondly, educational professionals should also work towards the establishment of pre-service and/or in-service teacher training programs to introduce EFL teachers to the ICA, its merits and relevance to today's education and to provide them with practical methodology on the appropriate ways to proceed to effectively integrate IC into their EFL teaching practices. In addition, teachers could embark on a personal effort to learn more about the ICA in consideration of the educational demands of the globalized world.

## 7. Conclusion

The present paper investigated teachers' perceptions of culture, IC and the objectives of the ICA in ELT contexts. The results revealed that although all teachers acknowledged the importance of culture/IC in the EFL classroom, their perceptions of the concepts can be one of the reasons EFL learners may not be able to develop their IC efficiently. Although there is a certain degree of awareness amongst teachers concerning recent teaching approaches, most teachers do not seem to be updated with the current demands of the globalized world.

The main conclusion of this study calls for a need to educate teachers on the ICA and promote their own IC so that they could subsequently promote that of their learners. Teaching culture through the transmission of factual knowledge, prioritizing language over culture and holding on to the NS model run counter to an effective integration of IC into the EFL classroom. This paper may be useful to EFL teachers to raise their self-awareness through self-reflection. Teacher trainers can also build upon the findings and accommodate their training programs to address teachers' specific needs. Further research is encouraged especially with regard to the effect that teachers' perceptions can have on their IC teaching practices.

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### Appendix A INTERVIEW PROTOCOL

<b>Notational conventions used along the interview transcriptions</b>		
Participant	R.	Researcher
	IP	Short for 'interview participant'
	(...)	Inaudible instance of the recording
	( )	Additional information supplied by the research
	[	Overlap (two interlocutors speaking at the same time)

code:

Location: \_\_\_\_\_

Date/Time/Duration: \_\_\_\_\_/\_\_\_\_\_/\_\_\_\_\_

**A. ELT objectives**

- What do you think is the most important objective in EFL teaching?
- Have your teaching priorities changed over time? What may have been the cause(s) for that?

**B. Teachers' perceptions of 'culture' and 'IC'**

- How do you define the term 'culture'?
- What do you think constitutes culture?
- What does 'intercultural communication' mean to you?
- What do you understand by 'intercultural competence'?

**C. Teachers' perceptions of culture teaching and the ICA**

- Do you think culture should be integrated into EFL teaching?
- What do you think are the main objectives of the ICA?

**D. Teachers' IC/culture teaching practices**

- How much time do you devote to culture teaching in comparison to language teaching? (Give a rough percentage)
- How do you integrate culture into your EFL classroom? (Examples of tasks/practices)

### Appendix B SAMPLE INTERVIEW TRANSCRIPT (IP1)

- R. What do you think is the most important objective in EFL teaching? When you are teaching \_\_ in class.
- IP1 I think it is important to learn the language as well as the culture of the foreign + country + you are dealing with.
- R. [Ok so \_\_
- and what do you think of the real situation we are in (...) the current situation the real situation where we are teaching + this is \_\_
- IP1 You can't teach culture all the time, you can't \_\_ how do you say (...) Imple implement (...) no
- R. [Ok, yes implement culture
- IP1 yeah you can't implement it all the time.
- R. Ok \_\_
- IP1 [Maybe with our classes
- R. So you think in our situation in high school education secondary education the most important objective in EFL teaching is primarily language

- IP1 Yes. At least they will have some vocabulary to interact with the other person.  
 R. Ok so you so the most important objective is to learn English for communication?  
 IP1 Yes  
 R. When you started teaching the first time and if you compare the first day with this day do you think that your priorities in language teaching have changed like you started teaching  
 IP1. [yes  
 R. something and then with time through experience you realized that you have to give more  
 IP1 [yes  
 R. importance to certain aspects of language than the other?  
 IP1 Yes it changed a lot (...)  
 R. [or aspects of teaching  
 R. so what made you change?  
 IP1 (Sigh) so we are going to talk about teaching now  
 R. [yeah teaching in general that's what I'm doing for the moment  
 IP1 The syllabus which is very long and you can't do things that you you want to deal with because of the syllabus because you are obliged to finish in a certain time so you will have to give up on few things.  
 R. What do you think is what do you think culture is? What does it mean to you? What is culture? In general  
 IP1 Culture (sigh) is like knowing \_\_ about \_\_ + It has to do sometimes with customs and traditions  
 R. customs traditions  
 IP1 yeah so if we are going to talk about the English language so you're going to talk about the American or British culture  
 R. Ehem which means if you are going to teach culture what are you going to teach so these elements you are going to teach they are culture what do you teach (...) culture for example just our their traditions traditions of \_\_  
 IP1 [yes [their the \_\_ foreign one  
 R. [that's all we have just traditions  
 IP1 [no but heh  
 R. ok  
 IP1 and to relate it  
 R. [you mean the home culture with the foreign culture which means the  
 IP1 [yes  
 R. home traditions with the foreign traditions  
 IP1 [with the foreign traditions  
 R. (...)  
 IP1 [like comparison yeah  
 R. (cough) what is intercultural competence? + Any idea about intercultural competence ++  
 IP1 [(...)  
 R. If you want to make your students interculturally competent you want to have individuals  
 IP1 [hm  
 R. who have intercultural competence what does it mean they have?  
 IP1 (...) going to say intercultural does it mean the \_\_ like the about the foreign one? It has to do with the foreign  
 R. [you understand it the way you want I dunno  
 IP1 [(...) + they know  
 R. [(...)  
 IP1 they have an idea about the foreign culture  
 R. + Ok?  
 IP1 For instance when it comes to idioms and proverbs + here it has to do with culture too  
 R. [Hehem  
 IP1 ok? + sometimes you give a proverb sometimes you say a proverb something but they don't understand it correctly it's like they understand it literally + you understood?  
 R. [(cough) ok



- IP1 so but some it has to do with culture if they know the culture of the foreign country or language they would understand it the correct way.
- R. Now do you think that we should integrate culture as part of teaching?
- IP1 [it has to do with ethics and beliefs and so on?  
Culture +
- R. Do you think that you should \_\_ that culture should be integrated as part of EFL teaching?
- IP1 Yes, definitely
- R. Do you think it is important?
- IP1 Yes, it is. (...) What if someday they will go to such + place at least they will have an idea + about this country and its language it's important + to be open minded too
- R. What do you think the main objectives when you are teaching \_\_ from an intercultural approach? We do this for example in third year classes we have education in the world + we compare education in Algeria with +
- IP1 [yes [with the Algerian with the British or American
- R. [yeah [yeah
- R. So what is what is your goal to have such comparisons in culture?
- IP1 To know about the other culture + open-minded mindedness
- R. [so \_\_ ok to be open minded + so attitudes Ok.  
Any other (...)?
- IP1 [It has to do with citizenship and so on I'm just trying to remember
- R. Now another question, do you have any time for do you devote any time for culture teaching? + Do you give some time for culture in class?
- IP1 [sometimes eh it depends
- R. Ok so how much time do you give for culture if I ask you percentage?
- IP1 Language \_\_ could be 70% + if we're going to take it + (...) could be 30% for culture.
- R. Ok
- IP1 Because we are limited with the (...) program
- R. The program
- IP1 Yes
- R. Ok + when you want when you are teaching culture how do you ah how do you teach culture? What do you use? How do you integrate it? The methodology or the materials or (cough)?
- IP1 I don't use ICTs unfortunately (in low voice)
- R. You don't use ICTS? What do you use for example?
- IP1 [No ++ textbook and ah
- R. \_\_ (...)
- IP1 [once there was a project about it on this unit and the pupils brought food ah traditional food to your class.
- R. Yes + like couscous. \_\_ + مقنتة and so on