People's Democratic Republic of Algeria

Ministry of High Education and Scientific Research

Dr. Moulay Tahar University, Saida

Faculty of Letters, Languages and Arts

Department of English Language and Literature

Culture and Pragmatics in Language Teaching and Learning

Dissertation submitted to the Department of English Language and Literature as a partial fulfillment of the requirements for the degree of *Master* in Literature and Civilization.

Presented by: **Supervised by:**

Mr. Sofiane KADA   Dr. M. SEKKAL

Board of Examiners

Dr. C. MOURI	(MC-B)	Chair Person	University of Saida
Dr. M. SEKKAL	(MC-B)	Supervisor	University of Saida
Dr. N. ALI RABAH	(MC-B)	Examiner	University of Saida

Academic Year: 2017/2018

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DECLARATION OF ORIGINALITY

I hereby declare that this submission is my own work and that, it contains no material previously published or written by another person nor material which has been accepted for the qualification of any other degree or diploma of a university or other institution. I also certify that the present work contains no plagiarism and is the result of my own investigation, except where otherwise stated.

Signature:………………..

Name:……………………

Date:……………………

Dedications

This work is dedicated:

To the memory of my father.

For my dear and best mother ever and my dear family.

I would like to thank all the members of my family; my dearest sisters: Karima, fouzia and her husband Mohamed, and my best brothers: Réda and his wife Amina, Bensakrane, Hadj and his wife Aicha, and for their endless love and support.

To my little angels: Fayçal, Rafif, Benothman, Abdullah, Riham.

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Acknowledgments

Abstract

Effective cross-cultural communication requires awareness and acquaintance of target language cultural and pragmatic aspects. Nevertheless, insufficient attention is paid to the enhancement of cultural and pragmatic awareness in foreign language classrooms. The present study aims at investigating the status of cultural and pragmatic aspects in EFL and the significance of enhancing the cultural and pragmatic competence on the EFL students' language proficiency to first year Master LMD students of English as a Foreign language at the department of English in University of Saida. Hence, it is supposed in this study that EFL students' awareness should be consciously raised about cultural and pragmatic competence in the English language since students most probably fail to realize the contradistinction by themselves without explicit teaching and that EFL teachers do not give an equivalent significance for enhancing both of linguistic competence and cultural and pragmatic competence and both of EFL teachers and EFL students do not seem to adopt both cultural and pragmatic aspects in language learning. To verify the validity of these assumptions, we have conducted the main investigation that is divided into an experimental study about Pragmatics in foreign language teaching to first year Master LMD students in order to find out whether they have an prior knowledge about pragmatics or not, and two kinds of questionnaire; the teachers' questionnaire and the students' questionnaire. The first one is composed of fifteen questions and distributed to twelve teachers at the department of English in University of Saida. The second questionnaire consists of fifteen questions and distributed to fifty one first year Master (LMD) English students at the same department during the academic year 2018. The results and the findings of the study revealed that teachers do not give significance to enhance EFL students' cultural and pragmatic competence in language teaching and learning.

Keywords: Cross-cultural Communication, Target Language, Cultural and Pragmatic Aspects, Language Proficiency, Cultural and Pragmatic Competence

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List of Abbreviations

CT: Culture Teaching.

EFL: English as a Foreign Language.

EIL: English as an International Language.

ES: Ethnography of Speaking.

FL: Foreign Language.

FLT: Foreign Language Teaching.

SAT: Speech Act Theory.

TL: Target Language.

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General Introduction

General Introduction

Effective cross-cultural communication requires not only knowledge of linguistic competence but also knowledge of cultural and pragmatic competence. Being culturally and pragmatically competent means being able to comprehend and produce a communicative act which often includes one's knowledge about the social status between the interlocutors involved, the cultural and pragmatic knowledge, and the explicit and implicit linguistic knowledge.

Given the significant role of awareness of target language cultural and pragmatic aspects in enhancing cultural and pragmatic competence in language for students and enabling them to communicate effectively in cross-cultural context, the present study seeks to investigate the importance of cultural and pragmatic aspects in EFL and the positive effect of teaching culture and pragmatics on students' educational behaviour. In other words, it is to show that culture and pragmatics instruction would create dynamic educational and cultural behaviour. EFL Students are supposed to have positive view towards any cultural content. Accordingly, teaching the cultural and pragmatic aspects of the target language would arouse the students' curiosity and increase their participation in English classes by increasing their interest and motivation to learn the target language and thus it will make the process of English language teaching and learning more authentic and more enjoyable.

Therefore, EFL students always find difficulties in using English language whether with its native speakers or with the users of the language. It is considered as a difficult task for the EFL students to start or to interact to an appropriate conversation based on the correct principles of the language. This issue may be related to several reasons which need to be detected and solved because culture and pragmatics are considered as an important means of communication.

The only developed competence; of EFL students at University of Saida, is the linguistic competence, since the teachers do not focus on teaching the cultural and pragmatic aspects of English language. In other words, the teachers do not focus on improving the cultural and pragmatic competence of EFL students.

EFL students should know the linguistic aspects and how to use them in the social community. Unlike EFL students at University of Saida who are linguistically competent yet culturally and pragmatically incompetent. Consequently, students' cultural and pragmatic competence also needs to be enhanced. All of the teachers need to reinforce the cultural and pragmatic competence. As a result, students will not have difficulty in communication since they have been boosted linguistically, culturally and pragmatically.

More specifically the research questions to be addressed in this study are:

1. What are the main steps that should be followed in teaching the English language in order to enhance students' awareness of both cultural and pragmatic competence?
2. Do EFL teachers at University of Saida promote linguistic competence or cultural and pragmatic competence or both of them?
3. What is the status of both cultural and pragmatic aspects in language learning at the department of English in Saida?

Accordingly the hypotheses are:

1. EFL students' awareness should be consciously raised about cultural and pragmatic competence in the English language since students most probably fail to realize contradistinction by themselves without explicit teaching.
2. EFL teachers at University of Saida do not give an equivalent significance for enhancing both of the linguistic competence and the cultural and pragmatic competence.
3. Both of EFL teachers and EFL students do not seem to adopt both cultural and pragmatic aspects in language learning at the department of English in University of Saida.

To achieve the research aims and to verify the validity of these hypotheses, the study used an experimental study to the first year Master LMD students and two questionnaires, one for the teachers, one for the students, both of them from the University of Saida to see which example in relation to EFL teaching/learning and

whether they deal with the cultural and pragmatic aspects to improve cultural and pragmatic competence. The data were analyzed qualitatively and quantitatively.

The present dissertation is divided into three chapters, chapter one is a theoretical part, it includes the theoretical background in which we dealt with concepts related to language, culture and pragmatics. Also tries to shed light on some of its key elements. Chapter two deals with a review about pragmatic competence and its role in the process of teaching and learning a foreign language, also we presented the research design, the sample and illustrate the steps of the methodology which we followed. Chapter three is concerned with the data analysis of the experimental study and the questionnaires administered to teachers and students, results and findings also recommendations and limitations of the study.

Chapter One

1.1. Introduction

Communication is an indispensable part of any community where people feel the need to interact with each other for certain reasons. It is by means of the notion of language that people can communicate with number of speakers in variable situations. Nevertheless, while communicating, people need to consider items beyond words. They need to know how to say something as well as when, where, and to whom. In addition to this, when we use language to communicate with each other, we can use it in uncountable variety of ways, e.g. we can be humorous, informative, disciplinary, or flirtatious…etc. The numbers of functions that language has are numerous. Language users are supposed to follow some conventions according to which their conversation will be not only meaningful but also appropriate.

In view of that, the present chapter aims at examining the relationship between language and culture, and clarifying the concepts of culture and pragmatics, It also tries to shed light on some of its key elements. Accordingly, it will try to review some of the outstanding definitions of culture and pragmatics.

1.2. Language:

Language is basically a means for communicating with others. However, its usage requires not only the knowledge and understanding of a large number of words or the mastering of grammatical rules, i.e. language is more than lexis and syntax. It involves in addition to knowing what to say, knowing when, where, how, and why to say it.

1.2.1. Definition of Language:

Language, a system of conventional spoken or written symbols by means of which human beings, as members of a social group and participants in its culture express themselves.

Sapir's most known definition about language: "Language is purely human and system of non-instinctive method of communicating ideas, emotions, and desires means of a voluntarily produced symbols." What we can derive from this quotation is that language is specific to human beings because only human have the capacity to produce words and utterances to communicate as well as to refer to different things and times.

Sapir (1956, p.104) adds that "every cultural pattern and every single act of social behavior involves communication in either an explicit or implicit sense" i.e. the tool of communication is language. In other words, language is the shared linguistic system in a given speech community, which is said to be not only a code but also involves social practice interpreting and making meaning, i.e. we use language in many ways, however, we should conform to some social rules such as formality and politeness.

The way language is being used and the type of language used is largely dependent on the situation, environment. In other words, on the context in which it is being used. In this regards, Kramsch(1993,p.35) states that:

> Constructing a speech event means not only having a choice of grammatical and lexical features, but deciding which to choose from, depending on one's assessment of the whole situation of communication, and expectations raised in the speaker and the listener by that situation.

Language is used to transmit messages, information, knowledge, ideas, attitudes, beliefs, opinions, and feelings. From the mentioned points, it can be said that there is a relationship between language and culture in general, and a specific language and its culture in particular. In other words, language is the symbolic presentation of a culture.

1.2.2. The relationship between Language and Culture:

An understanding of the relationship between language and culture is important for language learners, users, and for all those involved in language education.

Edward Sapir, in his studies with Benjamin Lee Whorf, recognized the close relationship between language and culture, concluding that it was not possible to understand or appreciate one without knowledge of the other (Taken from Wardhaugh, 2002, p.220). However, Wardhaugh(2002, pp.219-220) reported that: " The structure of a language determines the way in which speakers of that language view the world, as a weaker view, the structure does not determine the world-view but is still extremely influential predisposing speakers of a language toward adopting their world-view." Wardhaugh also adds that " The culture of people finds reflection in the language they employ; because they value certain things and do them in certain way, they come to use their language in ways that reflect what they value and what they do" (Wardhaugh, 2002, p.221). It is generally agreed that language and culture are closely related. Since language can be viewed as a verbal expression of cultures. It is used to maintain and convey culture and cultural ties. In fact, language provides us with many categories that we use to express our thoughts. Besides, it is natural to assume that our thinking is influenced by the language which we use. The values and customs in the country we grow up in shape the way in which we think to certain important extent.

Indeed, culture is embedded in every language use, "How language works, how we make sense in language, how we mean things to each other – all take place within specific contexts, and in these contexts, cultures are in play as habitual patterns of interaction routine forms of social practice… culture is implicated in every instance of language in use" (Montgomery in Corbett, 2003, p.09). Friedrich argue that "Culture is part of language just as language is a part of culture." (Cited in Jordan, and Tuit, 2003, p.09)

Sapir shares the same view of Friedrich, that language is a part of culture:

> …Language is an essential perfect means of expression and communication among every known people. Of all aspects of culture, it

is a fair guess that language was the first to receive a highly developed from and that its essential perfection is a prerequisite to the development of culture as a whole (Sapir and Mandelbaum, 1973, p.07).

Language is bound to culture, mainly in three ways (Kramsch 1998, p.03):

1. Language expresses cultural reality; words are used to describe experience, facts and events that are common to a given society, words and utterances can also reveal and mirror their users' different feelings, attitudes and views that are also shared by the other members of the group.
2. Language embodies cultural reality; individual give meaning to their experience by the medium of communication they opt for. The way people use the spoken medium for instance creates meanings that are comprehensible to the speech community.
3. Language symbolizes cultural reality; as language is a system of signs that is seen as having itself a cultural value. Speakers of a given language regard their language as a symbol of their social identity.

In addition, language has to do with sounds, symbols, and gestures that a community puts them in order and associates so that they can communicate. On deeper level, language is an expression of who we are as individual, communities, and nations. Culture refers to dynamic social system and shared patterns of behaviour, beliefs, knowledge, attitudes, and values. Also culture provides the environment in which language develop, even as it influences how they are used and interpreted. For example, in many European cultures a "good day", is a sunny day, while in many African cultures a "good day" is a rainy day. Different culturally shared values provide the context for interpreting the term for "good".

Thus, we can say that language is a major component and supporter of culture as well as a primary tool for transferring human's idea or thought, which is

inextricably bound with culture. Further, language is influenced and formed by culture, and reflects culture. The language brings a culture which is different with other. It depends on their own language and both of them could not be separated each other.
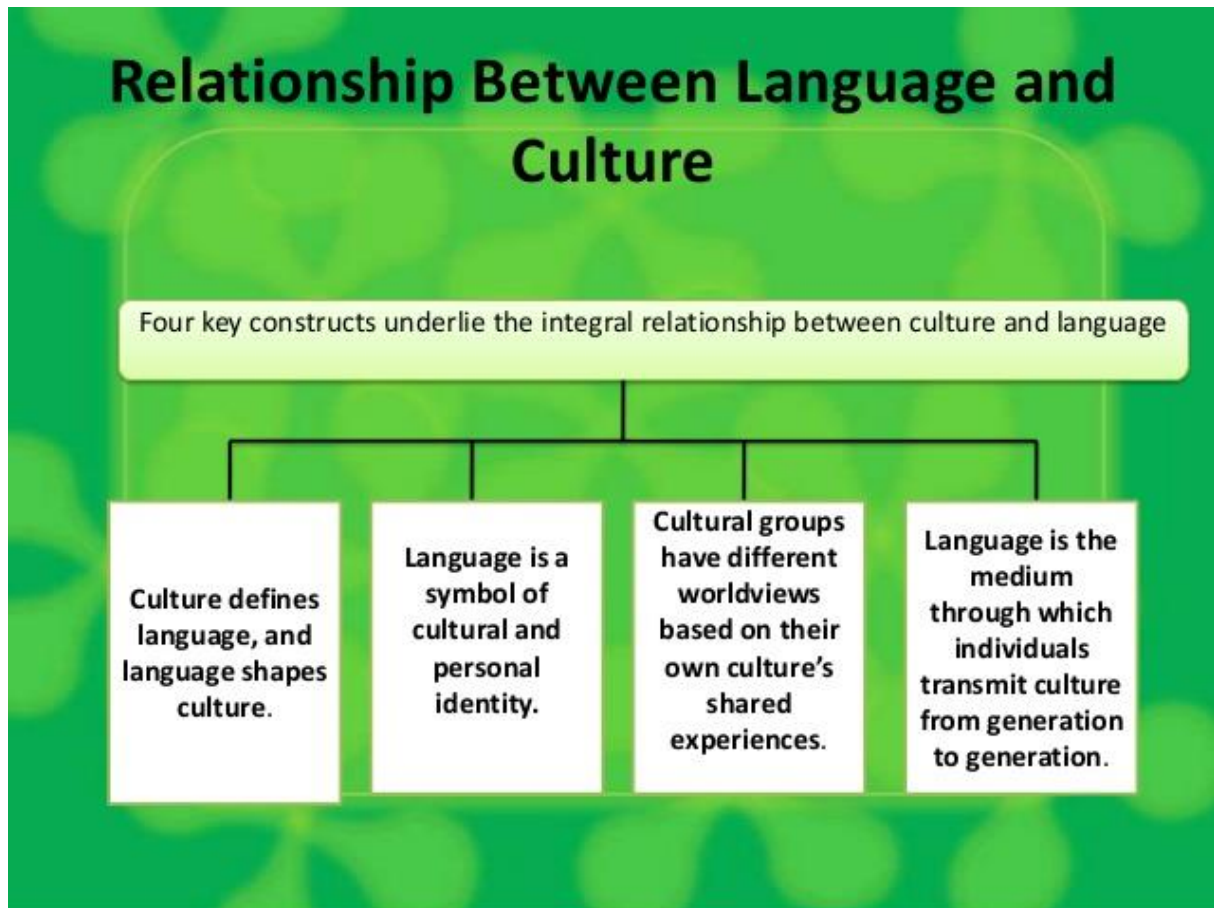
Figure 1.1: The Relationship between Language and Culture. (Edward Said, 1993, p. 07)

Language and culture are indispensable for our life. From this, one can understand that learning new language involves the learning of new culture. Eventually, one can see that it is necessary to integrate culture in teaching English as a foreign language for students and teachers.

1.3.   Culture:

1.3.1. Definition of Culture:

Culture is a distinctive feature of human beings and a crucial aspect of their lives. Every community is characterized by a system of law, rules, values, and norms of language, behaviour lifestyle, arts, and other manifestations of human intellectual achievement regarded collectively. This system is usually referred as "Culture".

The word "culture" originated from the Latin word "cultura", which means "being cultivated" (Nababam, 1974, p.18). As the Latin language evolved over time, the word "cultura" came to mean "the study of civilization" or "society" (Taylor, 1865, as cited in Nababam, 1974, p.18).

However, culture is a vague concept which covers different aspects of human life that it is extremely difficult to define precisely. Kaplan and Manners (1972, p.3) point out that: "Culture is admittedly an omnibus term" (cited in Byram, 1989, p.80). Generally speaking culture is usually divided into two major categories: "culture with capital "C"; which includes literature and arts, and culture with small "c": that involves attitudes, values, beliefs, and everyday lifestyle." (Richards and Schmidt, 2002, p.138)

Culture has been an area of interest and study for a wide range of disciplines such as: anthropology, ethnology, and ethnography of communication. For instance, ethnography is "a branch of anthropology concerned with the detailed descriptive study of living cultures. The related field of ethnology compares the cultures of different societies or ethnic groups" (Richard and Schmidt, 2002, p.187). In this regards, it can be said that culture is an interdisciplinary concept, that is conceived differently, used differently, and hence it defined differently.

Edgar H. Schein maintains that " Culture is pervasive and ultimately embraces everything that a group is concerned about and must deal with". Schein adds that " Culture is a multidimensional, multifaceted phenomenon, not easily reduced to a few major dimensions" (Schein 2004, p.85). i.e. culture ultimately reflects the group's efforts to cope and learn; it is the residue of the learning process.

Hinkel(1999, p.01) indicates that " it may not be an exaggeration to say that there are nearly as many definitions of culture as there are fields of inquiry into human societies, groups, systems, behaviours, and activities." In the latter, broader view, culture is seen as patterns of thinking, feeling, and acting. The position of culture in the following diagram:
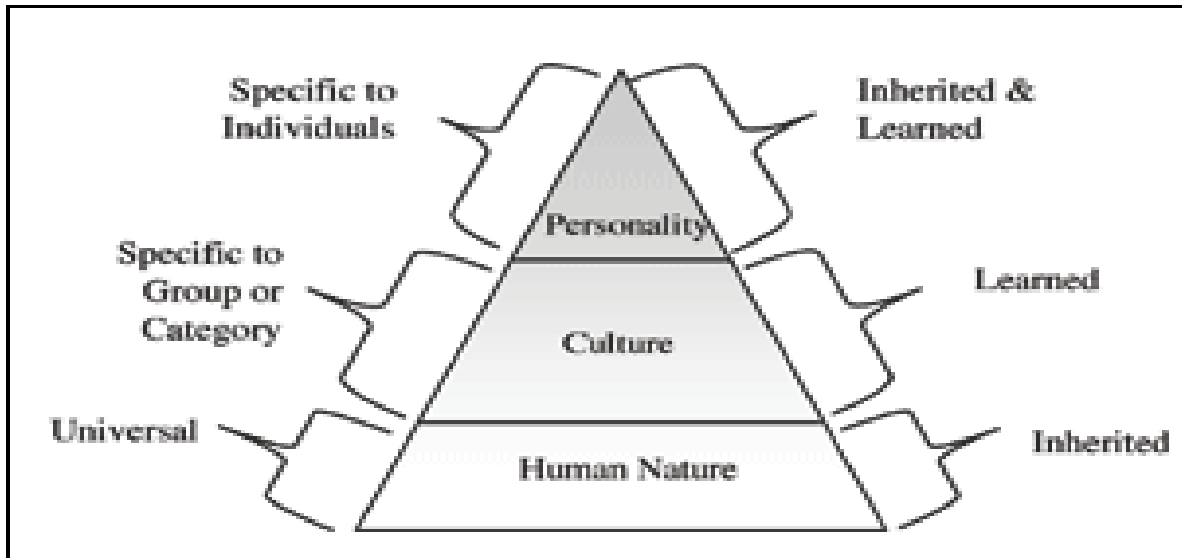
Figure 1.2: Culture as viewed in social or cultural anthropology(Hofstede, 1991).

From an anthropological point of view, Taylor(1871, p.01) defines culture: "… 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." According to Taylor's definition, culture is the sum total of habits qualities or abilities that a person learns from the group in which he lives and hence the group is the main source of any culture. Also the main function of any culture is to guide its members to the proper and valued kind of behaviour, and help them to create a social harmony. As stated by Moran, (2001, p.24) " Culture is the evolving way of life of a group of persons, consisting of shared set of practices associated with a shared set of products, based upon a shared set of perspectives on the world, and set within specific social contexts."

To sum up, there are basic definitions of the word culture (Raymond Williams, 1983, p.13). First; culture refers to a process of intellectual, spiritual, and aesthetic development. Second, it indicates a particular way of life whether of people, a period,

a group, or humanity in general. Third, it is used to describe the works and practices of intellectual and especially artistic activity, like music, literature, painting, and sculpture, theatre, and film.

1.3.2. Characteristics of Culture:

Culture is said to have a set of characteristics which can be useful in understanding and investigating this concept, Samovar, Porter, and McDaniel (2009, pp.26-40) talk about the traits of culture, they list the characteristics of culture as the following: culture is learned, culture is shared, culture is transmitted from generation to generation, culture is based on symbols, culture is dynamic, culture is an integrated system.

- Culture first is human specific; it is restricted only to mankind.

- Culture also is not innate or acquirable but it is rather learned from the environment ones lives in.

- Culture is shared; which makes it the aspect that a group of people identifies to as it is what distinguishes it from the others, it is not restricted to an individual but belongs to the whole community.

- Another aspect that characterizes culture is that it is a set of symbols. In other words, language and culture are interrelated and language is a set of symbols either spoken or written, so they are reflected in culture.

- Culture is also said to be integrated aspect and this involves all the shared behaviour specific to a given speech community such as: greeting, the way people eat, different believes…etc, in ordery to be identifies being one member of this community one should integrate those typical behaviours in his/her actions.

- Finally, culture is known to be dynamic which means that culture is changeable by the addition or the omission of some aspects, if we compare between ancients times and nowadays we will probably find that a lots of things have changed and this is applicable to most of the cultures of the world.

Culture is learned and taught. Cultural knowledge is transmitted from generation to generation. A person is not born with cultural concepts but instead learns them through socialization.	Culture is social in nature. Culture develops in and is communicated by group of people.
Culture is shared. The sharing of common practices provides a group with part of its cultural identity.	Culture is dynamic, adaptive, and ever-changing. Adaptation allows cultural groups to adjust to meet environmental changes. Cultural change occurs slowly and in response to the need of the group. This dynamic and adaptable nature allows a culture to survive.

Figure 1.3: Characteristics of Culture (from Daniels, 2004, p.92)

1.3.3. Culture and Communication:

Culture is no more pervasive and crucial as it is in cross-cultural acts of communication. Language is usually defined as a mean of communication. But what is communication? Richards and Schmidt,(2002, p.89) defines communication as " The exchange of ideas, information,…etc, between two or more persons. In an act of communication there is usually at least one speaker or sender, a message which is transmitted, and a person or persons for whom this message is intended (The receiver)". An exchange implies a mutual act of giving and taking, sending and receiving of symbols, words, and meaning through a print medium or a face to face interaction.
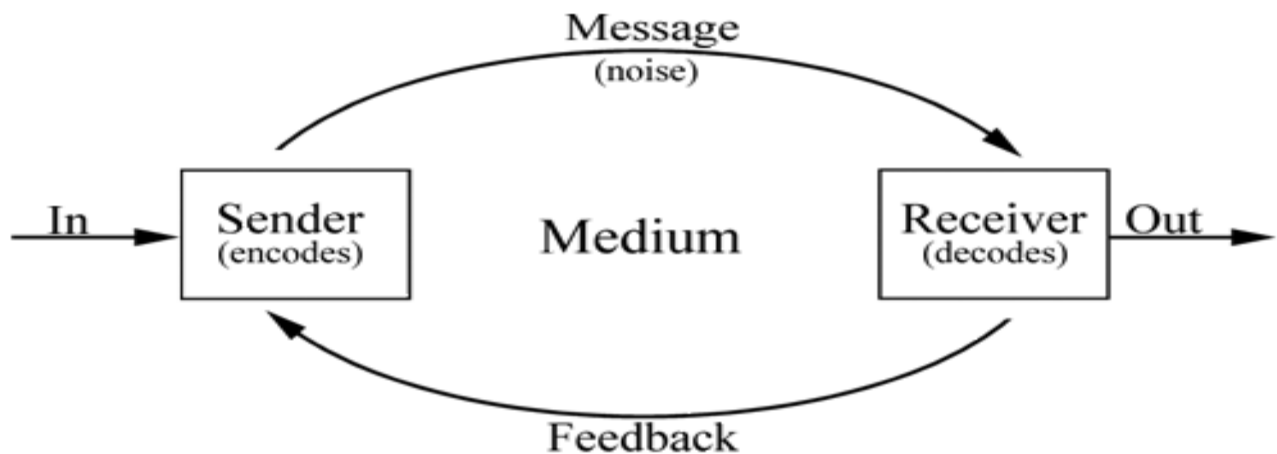
Figure 1.4: Classic Model of Communication

Edward T. Hall (1959) declares that "Culture is communication and communication is culture" (cited in Rogers and Steinfatt, 1999, p.63). Communication has been studied by different disciplines; one of these disciplines is intercultural communication.

1.3.4. Intercultural Communication:

Intercultural communication examines the way people from different cultures communicate with each other, and the extent to which different cultures affect the fluidity of communication. Concepts like intercultural, multicultural, or cross-cultural are used interchangeably. But what do they refer to?

Kramsch(1998, p.81) maintains that " the term cross-cultural or intercultural usually refers to the meeting of two cultures or two languages across the political boundaries of nation-states." She adds that " the term intercultural may also refer to communication between people from different ethnic, social, gendered culture within the boundaries of the same national language."

An understanding of intercultural communication is crucially related to an understanding of the ways in which the spoken and written word may be interpreted differently, depending on the context. Intercultural communication may denote also linguistic exchange between minority cultures and dominant cultures.

The focal point in intercultural communication studies is "describing, analyzing and applying an understanding of how culture influences communication when people from fundamentally different cultures attempt to communicate" (Findlay, 1998, p.111). Specialists in the field of intercultural communication have noticed that people bring their culture to the communication events in which they are engaged.

Intercultural Communication		
Between people of different languages and cultures where one is a native speaker of the language used.	Between people of different languages and countries where the language is used as a lingua franca.	Between people of the same country but different languages, one of whom is a native speaker of the language used.
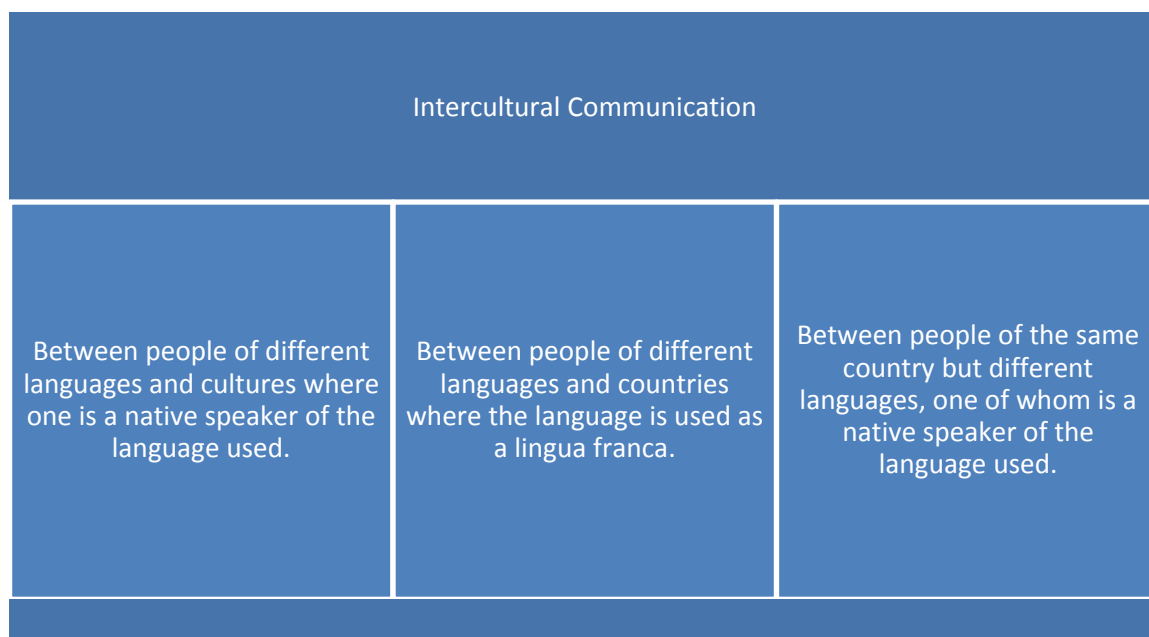
Figure 1.5: The main cases of intercultural communication (from Byram, 1997, p.17).

1.3.5. Culture in Language Teaching and Learning:

In foreign language education, the teaching of culture remains a hotly debated issue. The debates involve school curricula, language teachers, and language learners. "Studying Culture" is a completely new and unprecedented course in the curricula of Algerian Universities. Cultural knowledge is one of the five goal areas of the national standards: "Through the study of other languages, student gain a knowledge and understanding of the cultures that use that language; in fact, students cannot truly master the language until they have also mastered the cultural contexts in which language occurs" (National Standards in Foreign Language Education Project, 1996, p.27). In sum, this passage discusses the importance of incorporating culture into

foreign language teaching and recommends strategies for infusing cultural issues in classroom instruction.

McKay (2003, p.3) contends that "Culture influences language teaching in two ways: linguistic and pedagogical. Linguistically, it affects the semantic, pragmatic, and discourse level of the language. Pedagogically, it influences the choice of the language materials and the cultural bases of the teaching methodology are to be taken into consideration while deciding upon the language materials." In this regards, culture classes have enlightening and motivating effect on the language learners and the learning process. Also aims at enhancing one's understanding of the language and the people who speak it. Studying culture is not an arbitrary but a necessary activity. In addition, culture teaching aims at allowing learners to communicate in an appropriate way by using the FL as well as to be able to cope with different situations. Ultimately, culture teaching aims at helping learners to become and behave as intercultural speaker.

1.3.6. The significance of Teaching Culture:

Acquiring language is essentially acquiring the cultural features of that language. According to Mitchell and Myles (2004, p.235): "Language and culture are not separable, but are acquired together, with each providing support for the development of the other." That is to say, during the process of first language acquisition, children acquire simultaneously the linguistic and the cultural features of the community.

According to Ochs (1988, p.14): it is evident that acquisition of linguistic knowledge and acquisition of socio-cultural knowledge are interdependent. A basic task of the language acquirer is to acquire tacit knowledge of principles relating linguistic forms not only to each other but also to referential and non-referential meanings and functions… Given that meanings and functions are to a large extent socio-culturally organized, linguistic knowledge is embedded in socio-cultural knowledge. On the other hand, understanding of the social organization of everyday life, cultural ideologies, morals, values, beliefs, and structure of knowledge and interpretation are to large extent acquired through the medium of language... In the same way, learning a language involves learning the common cultural beliefs

and assumptions of the community. Language is more than a system of encoding or referring to objects, events, and experiences in the world around us; it is also a means of transmitting people's values, beliefs, attitudes, and worldviews…etc.

Byram (1989, p.111) regards "language as the most important means by which culture is acquired and shared with others." Hence, FLT should also develop learners' linguistic competence (the ability to use language correctly), and their communicative competence (the ability to use language appropriately). An effective language user should know what to say, how, when, where, and why to say it. Hofstede (2002, p.18) said that: "Knowing a little of the foreign language may only allow you to make a "Fluent fool" of yourself.

In this context, Politzer (1959, pp.100-101) asserts that "culture teaching is an obligation and a duty that all language teachers must fulfill." He also adds:

As language teachers we must be interested in the study of culture (in the scientists' sense of the word) not because we necessarily want to teach the culture of the other country but because we have to teach it. If we teach language without teaching at the same time the culture in which it operates, we are teaching meaningless symbols or symbols to which the student attaches the wrong meaning.

Nevertheless, culture in language teaching should not be regarded in any way as a simple "adjunct" to language, rather it should be considered as a fundamental constituent in the whole process of language teaching/learning.

1.3.7. Intercultural Competence:

It is significant to know levels of language of any foreign language and learning such as grammar, vocabulary, syntax, and phonetics. However, cultural awareness is widely important as the modals of communication competence demonstrate because no language is completed if culture is not introduced as it since opens doors to misunderstanding and communication failure. The concept of "Intercultural Competence" which has become indispensable with language teaching, as well as being wide-spread in other subject and in society in general. It is one of the modern concepts that have become widely used nowadays.

McKay (2009, pp.229-239) states that " Learners' intercultural competence could be developed most efficiently by focusing on features of cross-cultural pragmatics, or meaning in interaction which takes place in cross-cultural context between speakers of different cultural background." That is to say, intercultural competence is the ability to effectively and appropriately interact in an intercultural situation or context. However, McKay (2009, p.241) adds that, "In EIL communication there is a variety of contextual factors, and not all speakers share the native speaker set of norms for appropriateness." This means, it can include knowledge and awareness and effective domains, and also include behaviour and communication. Intercultural competence is also important in improving the sensitivity in being self-conscious and presenting his values in an appropriate way.

Intercultural competence is therefore a combination of attitudes, knowledge, understanding, and skills applied through action which enables one, either single or together with others to:

- Understand and respect people who are perceived to have different cultural affiliations from oneself.

- Respond appropriately, effectively, and respectfully when interacting and communicating with such people.

- Establish positive and constructive relationship with such people.

- Understand oneself and one's own multiple cultural affiliations through encounters with cultural difference.

Intercultural Attitudes:
Curiosity openess and readiness to suspend disbelief about other cultures and belief of one's own.

Critical Cultural Awareness:
The ability to evaluate critically and on the basis of explicit criteria, perspective, practice, and products in one's own and other cultures and countries.

Knowledge:
Knowledge of social groups and their products and processes in one's own and one's interlocutors country, and of the general processes of societal and individual interaction.

Skills of Interpreting and Relating:
The ability to interpret a document or even 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 skillsunder the constraints of real-time communication and interaction.

Figure 1.6: Byram Concept of Intercultural Competence.

DESIRED EXTERNAL OUTCOME
Behaving and communicating effectively and appropriately (based on one's intercultural knowledge, skills and attitudes) to achieve one's goals to some degree

DESIRED INTERNAL OUTCOME
Informed frame of reference/filter shift
• Adaptability (to different communication styles and behaviours; adjustment to new cultural environments)
• Flexibility (selecting and using appropriate communication styles and behaviours; cognitive flexibility)
• Ethnorelative view
• Empathy

Knowledge and comprehension
• Cultural self-awareness
• Deep understanding and knowledge of culture (including contexts, role and impact of culture and others' world views)
• Culture-specific information
• Sociolinguistic awareness

Skills
• To listen, observe and interpret
• To analyse, evaluate and relate

Requisite attitudes
• Respect (valuing other cultures, cultural diversity)
• Openness (to intercultural learning and to people from other cultures; withholding judgement)
• Curiosity and discovery (tolerating ambiguity and uncertainty)

Figure 1.7: Deardorff's Pyramid of Intercultural Competence. Deardorff (2006, p.254).

Developing intercultural competence through education is a powerful tool for achieving intercultural understanding, appreciation and respect. It can help learners to develop the competence which they need for engaging in meaningful intercultural dialogue and for living in harmony with those who are perceived to have different affiliations from themselves.

The second section will be devoted to pragmatics and its fields, along with a focus on its key elements. It will also try to review some of the outstanding definitions of pragmatics.

1.4.   Pragmatics:

Language teaching for many years had been devoted to the grammar accuracy, hence the communicative function of language seemed to be put aside. But in 1970s a new approach was introduced which is "Pragmatics". The term pragmatics was coined in the 1930s by the philosopher C. W. Morris.

The foreign language teaching is emphasizing the acquisition of communicative competence by learners as its ultimate goal is a common trend across the globe. Language education is now expected to not only teach grammar and vocabulary, as what is commonly practiced in foreign language teaching context, but also to develop the ability to communicate appropriately in the target language. One of the main components of being able to communicate in foreign language is "Pragmatics". However, instruction to pragmatics knowledge in foreign language teaching is a rare case.

1.4.1. Definition of Pragmatics:

Pragmatics is a branch of linguistics concerned with the use of language in social contexts and the ways in which people produce and comprehend meaning through language.

Pragmatics has been defined in various ways, reflecting authors' theoretical orientation and audience. A definition that appeals to us has been offered by Crystal (1997, p.301), who says that pragmatics is "The studying of language from the point of view of users, especially of the choices they make, the constraints they encounter in using language in social interaction and the effects their use of language has on other participants in the act of communication." In other words, pragmatics is defined as the study of communicative action in its socio-cultural context.

Rose and Kaplan (2001, p.2) comments that during any interaction, interlocutors "do not just need to get things done but must attend to their interpersonal relationship with other participants at the same time." Accordingly, Garcia (2004, p.8) provides a comprehensive comment considering pragmatics as a discipline taking into account " The full complexity of social and individual human factors, latent psychological competencies, and linguistic features, expressions, and grammatical structures, while maintaining language within the context in which it was used." From these definitions, it can be concluded that communication is not just about using words after another. Instead, a successful and efficient interaction is based on a variety of factors ranging from the participants of the conversation to the context in which the interaction goes on as well as the social and cultural norms and conventions of the society and its language.

Moreover, one of the most definitions used is: "Pragmatics is the study of meaning in context, and how language means in context." But there is a difference between what language means and what do we mean by using language in context. For instance, if we take the word "Beautiful "; we look at the dictionary and we find word beautiful means something very nice. This what language means by itself, we called this the semantics meaning. Now, if we take the same word and use it in a particular context; we found someone horrible that we hate and we will say to him/her, well you look beautiful today. Do we mean nice? The contrast of what the word actually means here, we used the word in a particular context but we gave it another explanation. This is the aim of Pragmatics.

Pragmatics is commonly understood to be concerned with the studying the relationship between linguistics phenomena and properties of the context use. Also context is a crucial component in understanding the meanings and intentions of other interlocutors. Pragmatics generally underlines the connection between language use and the underlying factors like interpersonal or social dynamics that can possibly affect the usage of language.

Pragmatics encompasses speech act theory, conversational implicature, talk in interaction, and other approaches to language behaviour in philosophy, sociology, linguistics, and anthropology.

1.4.2. Fields of Pragmatics:
1.4.2.1. Speech Acts:

Making a statement may be the paradigmatic use of language, but there are all sorts of other things we can do with words. We can make request, ask questions, give orders, make promises, give thanks, offer apologies, and so on. Moreover, almost any speech act is really the performance of several acts at once, distinguished by different aspects of speakers' intention. There is the act of saying something, what one does in saying it, such as requesting or promising, and how one is trying to affect one's audience. The contemporary use of the term goes back to J.L. Austin's development of performative utterances and his theory of locutionary, illocutionary, and perlocutionary acts. A speech act is an utterance that serves a function in communication.

We do not use language to say things, but rather to do things, and this is the whole concept of a speech act. We use or at least hear speech acts on a daily bases. It can be a single word as in "Sorry" or a couple of sentences, "I'm sorry I hurt you. It was not my intention" or "I'm sorry I forgot your birthday. I just let it slip my mind." Speech acts includes real-life interactions and require not only knowledge of the language but also appropriate use of that language within a given culture. We perform speech acts when we offer request, apology, refusal, invitation, complaint, greeting, or compliment.

Examples:

- Request: "Could you hold this for a second, please?"

- Apology: "I'm awfully sorry." / "I apologize for accusing you falsely."

- Refusal: "Oh I would love to hear you sing, but I really need to get going."

- Invitation: "We are throwing a party tonight. Would you like to come over?"

- Complaint: "The sign says you are open till 5. It is barely 4:45 now, and I can't come in."

- Greeting: "Hey, man! How is it going?" / "Give him any kind regards. "

- Compliment: "I absolutely love your new dress! " / "Never have you looked this stunning. "

(Taken from: Austin, J.L, How to Do Things with Words? Cambridge, Mass: Harvard University Press, 1962).

Austin (1962, p.3) describes the total speech act in the total speech situation, and warned against oversimplifying complexities of meaning, in particular by reducing meaning to descriptive meaning:

It has come to be seen that many specially perplexing words embedded in apparently descriptive statements do not serve to indicate some specially odd additional feature in the reality reported, but to indicate (not to report) the circumstances in which the statement is made or reservations to which it is subject or the way in which it is to be taken and the like. To overlook these possibilities in the way once common is called the descriptive fallacy.

By the concept of speech act and the felicity conditions for performing them, Austin showed that to utter a performative sentence is to be evaluated in terms of what we might call, conventionality, actuality, and intentionality of uttering the sentence.

According to Searle (in Mey, 2001, p.14) Speech act are "The basic or minimal units of linguistic communication. The language we use, particularly the speech act we utter, are entirely dependent on the context in which the acts are performed." That is to

say, Speech acts are verbal actions. In uttering a speech act, a speaker does something with words: there is a performance of an activity that brings about a change in the existing state of affairs.

1.4.2.1.1. Facets of Speech Acts: Locutionary, Illocutionary, Perlocutionary Acts:

The different aspects of speech acts are due to Austin's categorizations (1962): locutionary, illocutionary, and perlocutionary acts. According to Levinson (1983, p.236):

i.   Locutionary act: the utterance of a sentence with determinate sense and reference. i.e., meaning, namely, the literal meaning of the utterance.

ii. Illocutionary act: the making of statement, offer, promise,…etc. In uttering a sentence, by virtue of the conventional force associated with it (or with its explicit performative paraphrase) i.e., is related to the social function that the utterance or the written text has.

iii. Perlocutionary act: the bringing about the effects on the audience by means of uttering the sentence, such effects being special to the circumstance if utterance. i.e., is the result or effect that is produced by the utterance in the given context.

Example: "It's stuffy in here"

- The locutionary act is the saying of it with its literal meaning "There isn't enough fresh in here."

- The illocutionary act can be a request of the hearer to open the window.

- The perlocutionary act can be the hearer's opening the window or his refusal to do so. In fact, we might utter to make a statement, a request, an explanation, or for some other communicative purposes.

Austin further states that locutionary act and illocutionary act are detachable, and therefore that the study of meaning may proceed independently, but supplemented by a theory of illocutionary acts.

1.4.2.1.2. Types of Speech Acts:

Searle (in Levinson, 1983, p.240) mentions five basic kind of action that one can perform in speaking, by means of the following five types of utterance:

i. Representatives, which commit the speaker to the truth of expressed proposition (paradigm cases: asserting, concluding,…etc). e.g., I went to the Affandi painting exhibition. There are about twenty painting on display. Some are very classic extraordinarily awesome.

ii. Directives, which are attempts by the speaker to get the addressee to do something (Paradigm cases: requesting, ordering, questioning…etc). E.g. 1) I need / want that car. 2) Give me your pen. 3) Could you give me your pen, please? 4) May I have some soda? Is there any milk left? 5) This has to be done over, what about the renovation?

iii. Commissives, which commit the speaker to some feature course of action (Paradigm cases: promising, threatening, offering…etc) e.g. Maybe I can do that tomorrow. / Don't worry I'll be there.

iv. Expressives, which expresses a psychological state (paradigm cases: thanking, apologizing, welcoming, congratulating…etc). e.g. 1) I'm disappointed. 2) What a great day! 3) Oh my God! That's terrible.

v. Declarations, which effect immediate changes in the institutional state of affairs and which tend to rely on elaborate extra-linguistic institutions (Paradigm cases: ex-communicating, declaring war, firing from employment…etc) e.g. Class demised (Student get up and leave) / I now pronounce you husband and wife.

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┌─────────────────────────┐
│      Speech Act         │
└─────────────────────────┘

┌──────────────────────────────────────────────────────┐
│ Representatives/ assertives: speech acts that state    │
│ the speaker's                                          │
└──────────────────────────────────────────────────────┘

┌──────────────────────────────────────────────────────┐
│ Directives: speech acts that used to make the hearer do │
└──────────────────────────────────────────────────────┘

┌──────────────────────────────────────────────────────┐
│ Commissives: speech acts that compel the speaker with  │
│ future                                                 │
└──────────────────────────────────────────────────────┘

┌──────────────────────────────────────────────────────┐
│ Expressive: speech acts that state the speaker         │
│ psychological                                          │
└──────────────────────────────────────────────────────┘

┌──────────────────────────────────────────────────────┐
│ Declaratives: speech acts that result immediate        │
│ changes in a particular                                │
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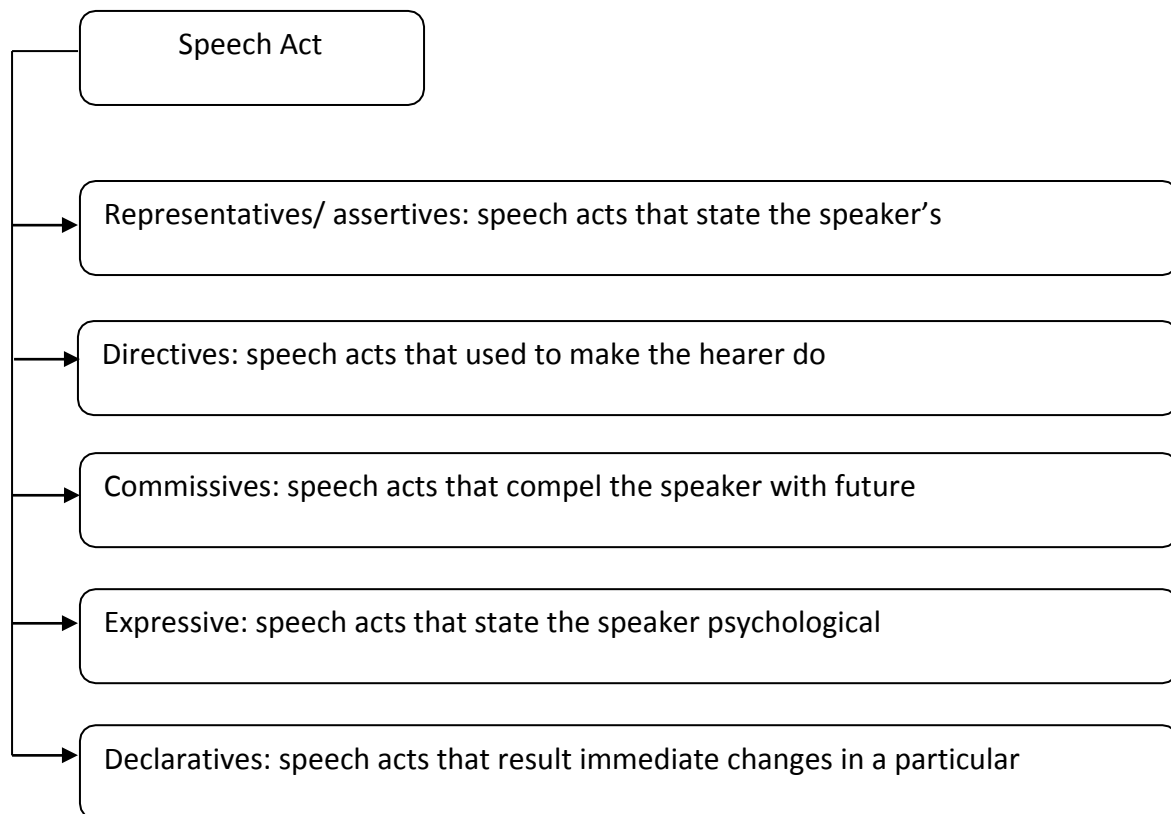
Figure 1.8: The Five Types of Speech Acts that are Presented by Austin (Adapted from Huang, 2007, pp.106-108).

1.4.2.2. Implicature:

Language is not only a type of verbal communication, but also a system which involves personal communication. It helps us to perceive essential information in the speech act. Linguistic expressions are so functional and flexible that we can easily express our intentions in several ways. One of them is linguistic implicatures. Implicature is a part of pragmatics. The term implicature used in the pragmatics, as a technical concept, was adopted by pragmatics theorist and philosopher Paul Grice, who distinguished what is said by a sentence and what is implicated by an utterance of that sentence. According to Leah (2011, p.11): " A certain type of pragmatic inference, related to the communicative context in which a sentence is uttered, called implicature, which denotes either the act of meaning, implying, or suggesting one thing by saying something else, or the object of that act." Thus, that leads us to perhaps the most accurate notion of implicature, which is that of information or

content that is communicated by a speech act over and above the content that determines the utterances truth conditions.

Grice (1975, p.44) formulated the four rules of conversations, which are called " Maxims ". Without them, there could not be the conversational implicature. When we speak to each other, we are trying to construct sentences which are easier to understand. In other words, sentences with meaning. Grice's idea of conversation is based on that people should obey the general principles of rationality. Thus, Grice (1975, p.45) formulated a cooperative principles as follows: "Make your conversational contribution such as is required, at the stage at which it occurs, by the accepted purpose or direction of the talk exchange in which you are engaged." In order to follow these principles, he has pointed out four subordinate rules or "maxims ":

1. Maxims of Quantity: a) try to make your contribution as informative as it is required (for the current purposes of the exchange). B) Do not make your contribution more informative than is required.
2. Maxims of Quality: a) try to make your contribution one that is true; do not say what you believe to be false. B) Do not say that for which you lack adequate evidence.
3. Maxim of Relation: Be relevant.
4. Maxims of Manners: a) be perspicuous; avoid obscurity / of expression. B) Avoid ambiguity. C) Be brief (avoid unnecessary prolixity). D) Be orderly.

To summarize, it is obvious that we encounter these simple conversation process every day, and implicatures help us not only liven up the speech act, but also to perceive required information in easier and more different ways.

1.4.2.3. Ethnography of speech:

The ethnography of speech or speaking is a part of linguistic term based on the anthropology of human cultural, society, and language that analyses language and speech act. It arises from the cultural anthropological, concerns with connections among language, cultural beliefs in society. It mainly focuses upon the aspect of

interrelationship that are missing from the speech act performance by the speakers and listeners in a setting and scene.

Hymes is best known for his founding role in the ethnography of communication. In 1962, he proposed the term of "Ethnography of speaking" as a way to study how people talked. Later the name was changed to include other symbol means of expression and called the ethnography of communication. In doing this, Hymes aimed to move away from considering speech as an abstract model and toward investigating the diversity of speech as it is concerned in ethnography fieldwork. Essentially Hymes argues:

… that the study of language must concern itself with describing and analyzing the ability of the native speakers to use language for communication in real situations, (Communicative competence) rather than limiting itself to describing the potential ability of ideal speaker / listener to produce grammatically correct sentences (Linguistic competence). Speakers of a language in particular communities are able to communicate with each other in a manner which is not only correct but also appropriate to socio-cultural context. This ability involves a shared knowledge of the linguistic code as well as of the socio-cultural rules, norms, and values which guide the conduct and interpretation of speech and other channels of communication… is concerned with the questions of what a person knows about appropriate patterns of language use in his or her community and how he or she learns about it (Taken from Farah, 1998, p.125).

In other words, the ethnography of speaking is a methodology to the study of speech which emphasizes on a particular way of viewing the world and how this is mirrored in a way among a group of people in community. Ethnography of speaking is an analysis of speech act in a society and culture. Ethnography of speaking is used to understand the action of human daily lives. It helps to understand what a person knows about proper forms of language usage in his or her community and how to use it properly.

Hymes 1972 (described in Coulthard 1985, pp.33-58) developed a framework for "The ethnography of speaking to explore the notion of communicative competence. The framework is designed to describe in complete detail different genres of

speech."(see table) in order to understand what real communication is and which rules and linguistic or otherwise, make a speaker competent.

Area of Framework	Definition	Examples
Speech Community	Any group that shares both linguistic resources and rules for interaction and interpretation.	New York African-American speakers of American English.
Speech Event	Genres of communication.	Conversation, prayer.
Aspects of Speech Event		
Setting	Location and time.	A restaurant, classroom, set time every Sunday, randomly occurring.
Participants	Who is participating and what roles they take.	Addressor, addressee, speaker, hearer, audience.
Purpose	The purpose of speech event.	Ligitation, discussion, ritual greeting.
Key	The tone in which something is said.	Sarcastic, sincere.
Channels	Medium of communication.	Written, telegraphic, semaphore.
Message content	Topic.	Many possibilities.
Message form	Grammatical and lexical composition.	How face saving gestures are realized.

Figure 1.9: Outline of Hymes' Framework.

The ethnography of speaking (ES) studies language use as it is displayed in the daily life of particular speech communities, and it obtains and interprets information by learning the ways of communicating appropriately in a community. ES also studies what is accomplished through speaking and how speech is related to and it is constructed by particular aspects of social organization. Ethnography of speaking

analysis of all factors that are relevant to understanding how communicative event achieves its objectives.

In ethnography, the aspect of SPEAKING is considered in understanding the concept of ethnography of speaking. According to Hymes (1974, pp.247-248):

S- Setting and scene: this refers to the time and place describing the community.

P- Participant: this refers to who is involved in the speech (speaker and listener).

E- Ends: this refers to purposes and goals of the speech alongside the outcome.

A-Acts sequence: this refers to the order of event that took place during the speech.

K- Key: this refers to the tone or manner of speech.

I-Instrument: this refers to the form and styles of speech.

N- Norms: this refers to what is socially acceptable in community speech.

G- Genre: this refers to the type of speech given.

The above concept is what Hymes considered as an imperative concept and understanding the ethnography of speaking.

The way of using language, or better still, the way one talks, changes as well. In some cultures, posing a direct question is considered rude, while in other sitting together in silence, without talking, is a norm. These changes comprise differing interpretations of various components of speech that apply across cultures.

To sum up, communication is one of the essential parts in human's life. People need to express themselves by uttering the language they have, and others need to understand it. By studying pragmatics, we will be able to interpret what the other people say to use. The ability to understand another speaker's intended meaning is called "Pragmatic Competence".

1.5.   Conclusion:

From the theoretical aspects about all of language, culture and pragmatics, we can reveal that all of these concepts cannot be separated, i.e., learning a foreign language means learning the culture of that language. Besides, in order to communicate effectively in the target language, learners of English as a foreign language need to develop pragmatic competence. In addition, with a view to raise students' awareness of both cultural and pragmatic competence, the instruction of the teachers should be done by designing language course aimed to lead the learners to achieve communicative competence and choosing activities that are useful for enhancing their cultural and pragmatic awareness. With the raise of these aspects, it is expected that learners will acquire the competence and their target language performance will improve.

Chapter Two

Chapter Two: Pragmatic Competence and Practical Part; Research Methodology

2.1.Introduction

2.2. Pragmatic Competence

2.2.1. The Role of Pragmatic Competence in the Process of Teaching and Learning a Foreign Language

2.2.2. Cross-Cultural Pragmatics

2.3.Research Design

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2.7.1. Procedures of Data Collection

2.7.1.1. The Data Collection of the Experimental Study

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2.7.1.3. The Data Collection of Students' Questionnaire

2.8. Conclusion

2.1. Introduction

The first chapter dealt with the relationship between language and culture, and the significance of culture and pragmatics in the process of language teaching and learning. The present chapter represents the practical part of the study, along with a focus on pragmatic competence and its role in the process of teaching and learning a foreign language. It aims at describing the sample and illustrates the steps of the methodology which we have followed. It demonstrates how the data was collected and analyzed. A complete description of the means of data collection (qualitative and quantitative), the results and their analysis and discussion are given.

2.2. Pragmatic Competence

Pragmatic competence refers to the ability to comprehend, construct, and convey meaning that is both accurate and appropriate for the social and cultural circumstances in which communication occurs.

Blackman (cited in Barron, 2003, p.173) identified pragmatic competence as "one element of communicative competence, placing pragmatic competence as a part of illocutionary competence which is a combination of speech acts and speech functions along with the appropriate use of language in context." In simple term, pragmatics is about culture, communication and in the case of foreign language, about intercultural communication. In order for foreign language learners to acquire pragmatic competence, they need to acquire cultural understanding and communicative skills.

According to Watzlawick, on Novinger (2001, p.19): "We cannot communicate. All behaviour is communication, and we cannot behave." Every behaviour or action can be considered as communication, and each of our action reflects our cultural background including our opinion towards gender, religion, sexual orientation, lifestyle, politics, and even personal space.

The ultimate goal of foreign language learning is enabling learners to communicate successfully in the target language. To achieve this goal, learners need to know the pragmatic principles of the language they are learning, i.e., to acquire pragmatic competence.

From that Leech (1990, p.11) has proposed, pragmatic competence includes the following basic features:

1) The language level of compliance with the pragmatic language rules.
2) The level of focus on pragmatic social and cultural differences.
3) The level of attachment mechanism of cognitive constraints.
4) Time and space situational context of the level of stress constraints.

A pragmatic capacity to act is the learners' ability to perform speech acts. Having this capability, learners can under specific circumstances use language for different purposes and fulfill the function of language in a communicative activity. In the same concept, EFL students should have the ability not only to use the linguistic aspects but also the socio-cultural aspects of the English language. To sum up, pragmatic competence is a combination of the linguistic and social aspects of the language in which people need to be competent and communicate effectively.

2.2.1. The Role of Pragmatic Competence in the Process of Teaching and Learning a Foreign Language

The study of pragmatics explores the ability of language users to match utterances with contexts in which they are appropriate. According to Dewey (1938, p.13): "We do not learn from experience. We learn from reflecting on experience." Dewey makes a simple but powerful point: experience is not the source of learning, but rather it is reflection on this experience.

The four skills in language learning: reading, writing, listening, and speaking do not occur in isolation in communicative texts or activities. In order to shape a good pragmatic competence for the language learner, the following should be taken into consideration:

1. The goals and objectives of a language course should be designed to meet the need of the language learner to help them develop and improve their communicative competence. Since the primary goal of learning a foreign language is to provide fluency and accuracy in written and spoken modes of communication. First, the language teacher and the learner should pay attention to design communicative activities which would help to develop the communicative competence. Sterm (1983, p.346) summarizes "competence" in language teaching as:

   a) The intuitive mastery of the forms of language.

   b) The intuitive mastery of the linguistic, cognitive, affective, and socio-cultural meanings expressed by the language forms.

   c) The capacity to use language with maximum attention to communication and minimum attention to form.

   d) The creativity of language use.

   Obviously, the term competence invites both the teacher and the learner to develop linguistic and sociolinguistic skills, in order to complete and accurate communication.

2. The language teacher should design the course material to engage the learners in the pragmatic, coherent and functional uses of language for communication purposes. As Farton(1997, p.7) claims that "The functional study of language means, studying how language is used. For instance, trying to find out what the specific purposes that language serves for us, and how the members of a language community achieve and react to these purposes through the four skills."

The pragmatic competence of the learner must be well developed; consequently he or she will be able to conduct communication appropriately. The development of coherence and the ability to react in different situations shows a good level of functional competence. The grammar of the target language should not be taught in isolation with its use. The learner should be able to put his or her knowledge of language into practice.

3. There are a number of activities useful for the development of pragmatic competence. Moreover, they should raise the learners' awareness of the importance of such competence in the process of acquiring the target language. As Mey(1993, pp.185-186) states "Linguistic behaviour is social behaviour. People talk because they want to socialize in the widest possible sense of the world either for fun, or to express themselves to other human, or for some serious purposes." Thus, Mey claims that "language is a tool for human beings to express themselves as social creatures and the language used in that particular context is important in terms of linguistic interaction that takes place." i.e., such naturally presupposes the existence of a particular society, with its implicit and explicit values, norms, laws, and with all its particular condition of life: economic, social, political, and cultural.

The purpose of the application of different teaching and learning activities is to help students become more effective, fluent, and successive communicators in the target language. As Harlow (1990, p.348) states:

…most importantly, both teachers and text-books alike need to emphasize to the leaner that language is composed of not just linguistic and lexical elements; rather, language reflects also the social context, taking into account situational and social factors in the act of communication.

Since pragmatic competence is a combination of these factors, the development of the pragmatic ability should be accepted as one of the primary teaching goals. Students will be able to act different communicative patterns, they will find themselves active and involved in concrete acts in the classroom. Pragmatic competence will secure them good levels of grammatical competences as well. They will react fluently, coherently, and adequately. What is more, pragmatic competence will urge their critical thinking.

Language Competence			
Organizational Competence		Pragmatic Competence	
Grammatical Competence	Textual Competence	Illocutionary Competence	Sociolinguistic Competence
Vocabulary; Morphology; Syntax; Phonology/Graphology	Cohesion; Rhetorical Organization	Ideational Function; Manipulative Functions; Heuristic Function; Imaginative Function	Sensitivity to (differences in) dialect or variety; Sensitivity to (differences in) register; Sensitivity to naturalness; Ability to interpret cultural references and figures of speech

Figure 2.10: Components of Language Competence (Adapted from Bachman, 1990, p.87).

2.2.2. Cross-Cultural Pragmatics

Cross-cultural pragmatics, as a new subject of language study, is based on the development of pragmatics theories. It is the study of interrelationship communication between people who are from different culture background. Thus, behind the language usage differences is the huge diversity of cultures which influence the actions and thinking of people.

From the previous elements, we can say that pragmatics is the study of meaning in context, it deals with particular utterance in particular discourse and situation and is especially concerned with the various ways in which many social contexts of language performance can influence interpretation. In other words, pragmatics is concerned with the way language is used to communicate rather than the way it is structured.

McKay (2009, p.227) emphasizes " the importance of teaching pragmatics in the English language classroom, as pragmatic competence is a crucial part of communicative competence, and, also one's intercultural competence." As most English language learners in Algeria Are non-native speakers of English language, they are likely to encounter uses of EIL during and after class. Consequently, it can be

argued that a working knowledge of cross-cultural pragmatics is vital to ensure effective intercultural communication and use of EIL. McKay (2009, pp.229-239) states that " learners intercultural competence could be developed most efficiently by focusing on features of cross-cultural pragmatics, or meaning in interaction which takes place in a cross-cultural context between speakers of different cultural backgrounds." Traditionally, the native speaker has been considered an ideal model for pragmatic features such as appropriateness of language use.

House (2010, p.171) lists some features of cross-cultural pragmatics which have been found to occur often EIL uses. " These features include transfer of communicational patterns, code switching to ensure intelligibility, repetition of own and conversational partners' utterances, self-repair, and specific uses of different discourse markers such as ' so ' ' you know ', ' yeah ' and others to signal hesitation, and understanding other messages."

McKay (2009, p.239) suggests that " the teaching of pragmatics should focus on introducing and practicing repair strategies such as rephrasing, and repetition, meaning negotiation strategies such as clarification requests and confirmations, and introducing and practicing different conversational strategies." If these strategies and features should, indeed, be taught in classroom, it would seem inevitable that the primary teaching materials needed to provide material for teachers and students to use.

2.3.   Research Design

This research was an experimental one which was reinforced by the questionnaires that were distributed to both teachers, and EFL students of Master 1.

We ensured that the EFL students understand completely the issue which we are trying to investigate in order to get the accurate information. The general aim of the lesson was to know whether the employment of the pragmatic instruction and the use of cultural activities that develop the culture and pragmatic competence would be helpful in enhancing the EFL students' cultural and pragmatic competence.

The questionnaire that was distributed to the EFL students takes place after the experimental study in order to raise their awareness of the notion of culture and pragmatic competence in order to get accurate answers. The teachers' questionnaire also was distributed to the English language teachers in order to know whether they focus on the cultural and pragmatic aspects of the language or only the linguistic one.

2.4.   Sample

The whole population of the study consists of: first year Master (LMD) students of English language as a foreign language (EFL) at Department of English at the University of Tahar Moulay of Saida during the academic year 2017-2018, and teachers of the same department.

2.4.1. The Teachers' Sample

The total number is twelve teachers. They have different degrees, specialties (04: Didactics, 03: Linguistics, 03: Oral expression, 02: Literature and Civilization)and different years of work experience at the Department of English at University of Saida.

2.4.2. The Students' Sample

The total number is fifty one students whom are from different socio-economic background and from different geographical regions in Algeria, and different sexes; male and female.

2.5.   Research Instruments

We choose to use eclectic study; questionnaire for both teachers and students in the department of English. University of Saida, and experimental study at the same department. Those instruments will be described in more details.

2.5.1. The Experimental Study

Experimental study is a study which aimed to know existence or absence of the effect of the variable studied. In other words, experimental design refers to the

conceptual framework within which the experiment is conducted. The most important criteria is the appropriateness of the design for testing the particular hypothesis of the study.

The experiment we hold is about teaching both first and second year Master (LMD) students Pragmatics in Foreign Language Teaching. The aim of the course was to introduce students to the study of pragmatics in talk-in-interaction, i.e., do speakers mean what they say, or say what they mean? We liked to teach the students how to use the English language in a particular situation or context in order to develop their pragmatic competence.

2.5.2. The Questionnaire

A questionnaire is a set of written questions devoted for a case study to respond to those questions to have their opinion about the research work, and which will contribute to do the research by having the data needed.

2.5.2.1. Description of Teacher's Questionnaire

It is divided into three sections: the first section contains three questions, the second section contains eight questions, and the third section contains four questions. This results in fifteenth questions. Two questions are YES / NO questions. Seven multiple choice ones; providing the teachers with suggestions among which they can choose the most suitable answer, and six open ended questions.

Section one: Personal Information

This section seeks to identify the teacher's personal information. The first question deals with the teacher's educational degree. The second question deals with the employment status. The third question deals with the teacher's period of teaching English language at the university.

The study of this personal information will help us to better interpret the teachers' experience in teaching culture and pragmatics, and his / her attitudes toward including cultural and pragmatic aspects in their course.

Section Two: Culture and Pragmatics in the Process of Language Teaching and Learning

The first question is about the teacher's perspective toward the most basic aims of foreign language teaching and learning. Next two questions of this section aim at defining both of the concepts: culture and pragmatics. The fourth and fifth questions aim at identifying the teacher's opinion about including culture and pragmatics in relation to EFL in Algeria. The next two questions aim at showing the teacher's point of view concerning the process of culture and pragmatics in language teaching and learning and the integration of cultural and pragmatic aspects in teaching EFL. The last question aims at identifying whether the teacher while teaching focus on linguistic competence or cultural and pragmatic competence or both of them.

All these questions identify the teacher's perception about culture and pragmatics in language teaching and learning. Whether or not, the cultural and pragmatic aspects of English language are necessary to make the EFL students culturally and pragmatically competent.

Section Three: Teacher's Perspectives about the Students' Culture and Pragmatic Competence

The first two questions of this section at identifying the teacher's view about the students' culture and pragmatic competence. The next question aims to know the teacher's perspective towards the reasons of the pragmatic deficiency and the one who is responsible for it. The last question aim at identifying the solutions; which the teacher suggests, in order to enhance EFL students culture and pragmatic competence in language teaching and learning.

All these questions identify the teachers' perspective about enhancing cultural and pragmatic competence through language teaching and learning. Whether or not, the EFL students are culturally and pragmatically competent.

2.5.2.2. Description of the Students' Questionnaire

It is divided into three main sections: the first section contains five questions; the second section contains four questions while the last section contains six questions. This results in fifteenth questions.

Two questions are YES / NO questions; two questions require from the respondents to answer by "YES" or " NO " and one of them requires justification for the answer.Twelve multiple choice ones; providing the EFL students with suggestions among which they can choose the most suitable answer, and an open ended question.

Section one: Demographic Information

This section seeks to identify the students' demographic information by at the beginning identifying the EFL students' age. The first question deals with the gender of the EFL students. The next three questions deal with the relation between the English language and the student; the period of exposing to English language, the type of the students baccalaureate, and the EFL student's choice to English whether free choice or imposed.

The study of this demographic information will help in better interpretation of the students' ability and students' awareness about the English language learning stand behind any experience or knowledge about the language itself.

Section Two: Students' Perspective about Learning the English language

The first question is about the EFL student's choice of the English language they would like to learn to use most. Whether British English or American English or both of them. The next question of this section aims at identifying the students' views about the kind of abilities they want to develop most in learning English language. The last two questions major aim is the students' preferable way to get information about the use of English language and the most tasks their teachers often use in the classroom teaching.

All these questions identify the students' perception about the process of the English language teaching and learning.

Section Three: Culture and Pragmatics Learning

The first question of this section aims at identifying the students' views about importance of the learning the foreign culture. The next two questions aim to know whether the students' have a prior knowledge about both of the concepts; culture and pragmatics. The fourth question main purpose is the students' opinion about importance of the learning of cultural and pragmatic aspects in foreign language learning. The next question prime objective is whether their teachers focus on linguistic aspects or cultural and pragmatic aspects or they are taught equally and in parallel. The last question aim at identifying the solutions; which the student suggests, in order to the realization of the research work.

All these questions identify the students' perception about enhancing the cultural and pragmatic competence through language teaching and learning. Whether or not, the teacher focuses on the cultural and pragmatic aspects on English language, and the importance of cultural and pragmatic aspects in EFL.

2.6. Materials

The materials that were used in order to fulfill this study are: first of all, the handouts that was designed to attract the students' intention in order to answer the questionnaire. The second is, Data show projector that was used when we were teaching first year Master (LMD) students in order to facilitate the process of analyzing the experimental study.

2.7. Procedures
2.7.1. Procedures of Data Collection
2.7.1.1. The Data Collection of the Experimental Study

Before the presentation of the lesson "Pragmatics in Foreign Language Teaching," we asked the students questions orally concerning pragmatics, e.g., if they have a prior knowledge about this concept. Also we asked them some questions related

to linguistics for instance, definition of language, communication, semantics, and meaning in order to start the lesson. They answered some questions and we collected those answers (data).

While presenting the lesson, we gave them some examples related to pragmatics in order to facilitate the topic of our lesson. One of these examples was as follow: If you say for instance, "I'm feeling cold"; this expression might have a lot of interpretation depending on the context. If you went to the doctor and you tell him "I'm feeling cold" which means you are telling him one symptoms of your illness. Or if you are in a room and you said "I'm feeling cold", it means close the door or the window. If a couple are walking in the street and the lady say "I'm feeling cold". What does she mean here? It means she needs a hug. The same expression changes its meaning from one context to another.

After presenting the lesson, we asked them to give us similar examples for what we have presented before. We gave them the opportunity to practice the pragmatic knowledge, the answers of that request was also collected.

2.7.1.2. The Data Collection of Teachers' Questionnaire

To collect data on teachers' perspective about culture and pragmatics in the process of language teaching and learning, the questionnaire was distributed to the participants in different groups from the English teachers at the department of English at the University of Saida.

Participants in the study were the English teachers at the department of English of the same university. They were given the questionnaire which they took and answer and bring the answers back after one hour or one or two days.

2.7.1.3. The data collection of Students' Questionnaire

To collect data on students' perspective about the importance of cultural and pragmatic aspects in EFL and pragmatic competence level, the questionnaire was distributed to the participants in different groups from the first year Master (LMD) students at the department of English at the University of Saida.

Participants in the study were the EFL students whom we taught and the rest are randomly enrolled into two conditions; they were assumed to be at the same level of learning English language (first year Master LMD students), and they understand the notion which we are trying to investigate about. To test this assumption, data from the questionnaire and the experimental study were collected. To obtain reliable data, we gave careful instructions before the students began to answer the questionnaire.

2.8.   Conclusion

This chapter tries to describe the research design. It represents the importance of cultural and pragmatic aspects in EFL for teachers and students. It also focuses on culture and pragmatics in the process of language teaching and learning helps to enhance cultural and pragmatic competence at the department of English in the University of Saida. And the methodology employed intends to find out more information and results about our research work.

Chapter Three

3. Introduction

This chapter represents the practical side of the study. It summarizes the results obtained by both; experimental study and questionnaires in order to know the teachers' and the students' perspective towards the importance of cultural and pragmatic aspects in EFL. Both quantitative and qualitative data will be provided.

3.1. Result of the Experimental Study

The experiment that we hold was about teaching "Pragmatics in Foreign Language Teaching" by focusing on definitions of pragmatics, describing the purpose of language, and sharing examples of pragmatics and explaining their purpose in language.

It took place on Monday, April 30th 2018 at Department of English at Tahar Moulay University of Saida with first year Master LMD students of Didactics branch. There were 32 students in the classroom.

At the beginning of the course we explained to the students our aim from the prepared lesson that we were about to teach. We started the lesson by asking them questions related to our topic such as: what is linguistics? What is Language? What is communication? What is meaning? What is semantics?

We got the students' answers, but when we asked a question about pragmatics for instance, as a learner, have you any idea about the term pragmatics? No one has answered about it, except two students who said that pragmatics is the study of using the language. The rest of students kept looking at us. Then, we taught them about pragmatics and its key elements. We gave them examples concerning pragmatics and after that we asked them to give us examples from what they have understood. But unfortunately, no one gave us examples. We don't know why or maybe they did not understand what we have presented or what we are talking about.

3.2. The Results of the Teachers' Questionnaire

Section one: Personal information

1. **Obtained:**

Total	BA (License)	MA (Magister/Master)	PhD (Doctorate)
12	/	4	8
100%	/	38%	62%

Table 3.1: Teachers' Educational Degree

We notice that, the majority of the teachers (62%) have PhD degree. And (38%) have MA degree but not PhD because they are still preparing it. While, there is no teacher who has License degree.

2. **Employment Status:**

Total	Full time	Part time
12	10	2
100%	98%	2%

Table 3.2: Teachers' Professional Status
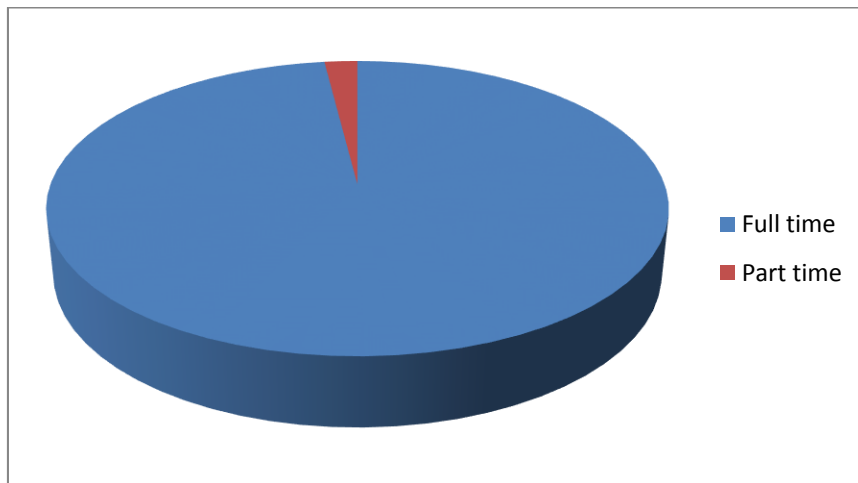
Graph 3.1: Teachers' Professional Status

As it is shown above, the majority of the respondents (98%) are full time teachers, while (2%) were part time teachers.

3. Work Experience (How long have you been teaching English language?)

Total	8years	10years	16years	20years
12	3	3	3	3
100%	25%	25%	25%	25%

Table 3.3: Teachers' Period of Teaching English language
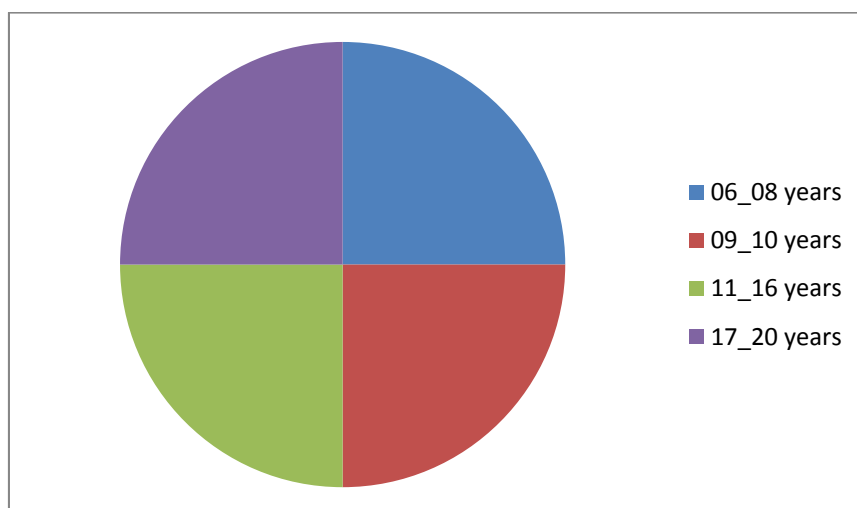
Graph 3.2: Teachers' Period of Teaching English language

We can notice that, all of the teachers have taught the English language. And (25%) from the teachers' sample taught English language for: 8, 10, 16, 20 years.

Section Two: Culture and Pragmatics in the Process of Language Teaching and Learning

4. According to you, what are the most basic aims of foreign language teaching and learning?

Teachers' answers can be categorized into four main categories as shown in the following table:

Categories	N	%
Exposing learners to the target culture	3	30
Intercultural communication	4	40
The development of the four skills	10	98
Developing learners' positive attitudes and cultural awareness	6	50
Total	**12**	**100**

Table 3.4: Teachers' Conception of the Basic Aims of Foreign Language Teaching and Learning

12 teachers answered this question on the most basic aims of foreign language teaching and learning. (98%) of the respondents said that one of the primary aims of foreign language teaching and learning is the development of the four skills. (50%) of the respondents think a foreign language is taught to develop learners' positive attitudes and cultural awareness. (40%) made specific reference to intercultural communication, i.e., communication with people different culturally speaking. (30%) talked about exposing the learners to the target culture.

5. How would you define culture?

In this question, the majority of teachers gave answers, 6 (50%) of the respondents defined culture as "The way of life common to a given group and which is generally illustrated by a set of norms and customs (type of food, clothing, and ceremonies… etc) that distinguish one group from another. 4 (40%) said that culture is about habits, lifestyles, language, learned symbolic system of values, beliefs and attitudes that shape and influence perception, behaviour and intellectual development. 2 teachers (10%) think that culture is the whole set of artistic achievements and activities: music, theatre, dancing, poetry… etc.

6. How would you define pragmatics?

In this question, many teachers did not answer, only 7 of the respondents answered. Only 6 (90%) defined pragmatics as a subfield of linguistics and semiotics that studies the ways in which context contributes to meaning. One teacher said pragmatics is the study of meaning in language in a particular context, meaning the place where the thing is said, who says it, or the things that you have already said.

7. What do you think about including culture and pragmatics in relation to EFL in Algeria?

Most of teachers consider that culture and pragmatics are important in EFL in order to develop the language, as well as to keep the students aware of the different cultural and pragmatic aspects of language. However, some of them agree that culture and pragmatics are far from being considered in EFL classrooms as these concepts are insubstantial and infrequent in most EFL classrooms in Algeria.

8. How do you describe the process of culture and pragmatics in language teaching and learning?

Total	Very difficult	Difficult to some extent	Not difficult
12	/	12	/
100%	/	100%	/

Table 3.5: Teachers' Attitude toward the Process of Culture and Pragmatics in Language Teaching and Learning
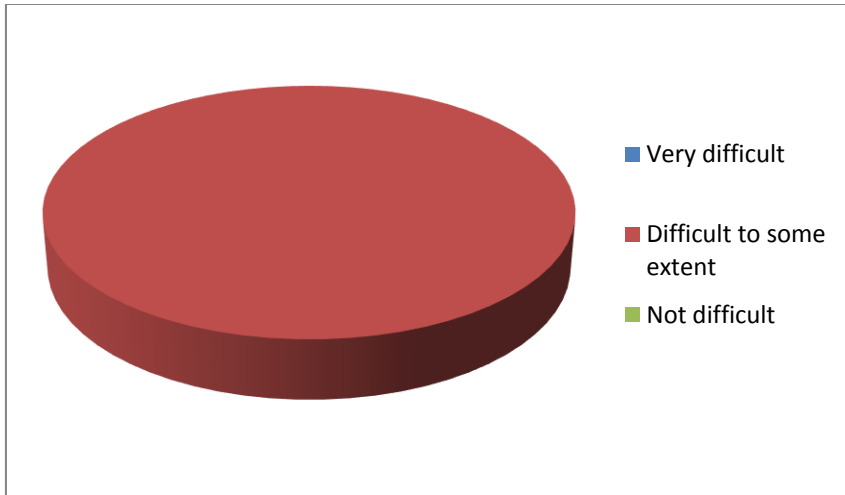
Graph 3.3: Teachers' Attitude toward the Process of Culture and Pragmatics in Language Teaching and Learning

As it is shown above, we can notice all teachers reported that the process of culture and pragmatics in language teaching and learning is difficult to some extent. In addition to this, some teachers said that it depends on the topics and authentic materials used in the classroom and depending on learners' level and knowledge too.

9. Do you think that teaching EFL would be more effective with the integration of culture and pragmatic aspects?

Total	Yes	No
12	12	/
100%	100%	/

Table 3.6: Teachers' Perspective about Teaching EFL with the integration of Culture and Pragmatic Aspects
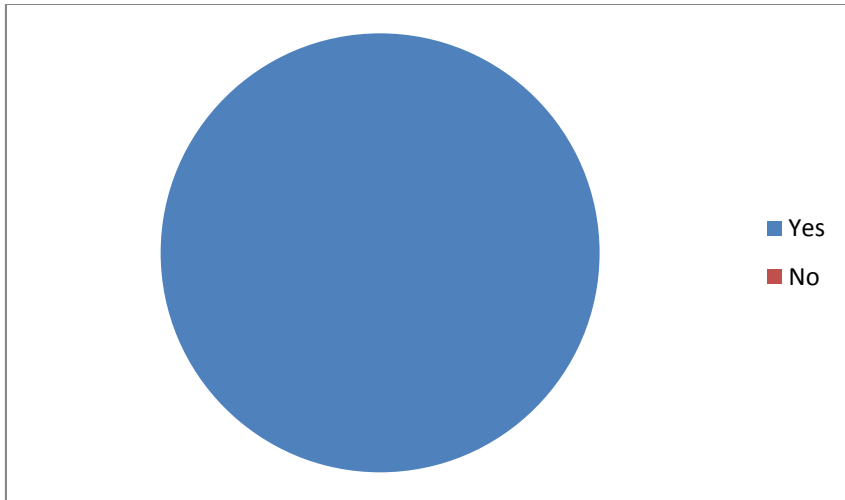
Graph 3.4: Teachers' Perspective about Teaching EFL with the Integration of Culture and Pragmatic Aspects

All the teachers agree that EFL teaching would be more effective with the integration of culture and pragmatic aspects since they reinforce to elements such as: proverbs, idioms, and expressions would surely help the students to reinforce their language and consequently they reach a high level of language proficiency.

10. **Does your EFL course include some cultural and pragmatic aspects?**

Total	Yes	No
12	8	4
100%	80%	20%

Table 3.7: Teachers' Attitude toward Including Cultural and Pragmatic Aspects in their EFL Course
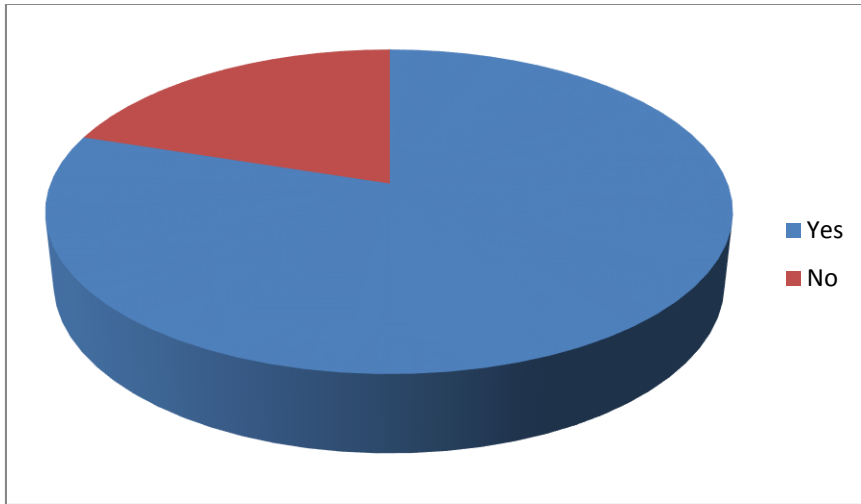
Graph 3.5: Teachers' Attitude toward Including Cultural and Pragmatic Aspects in their EFL Course

We can notice that, most of the teachers agreed on this question by saying "YES", their EFL courses include some cultural and pragmatic aspects that most classrooms are dealing with topics such as: food, lifestyle, beliefs, holidays and plenty of other topics that demonstrate the British culture and which are helpful to understand the target language and learn it easily. Even though, few of them answered by saying "NO" and they mentioned that culture and pragmatics are not introduced for the students in their EFL courses.

11. **While teaching, do you promote: linguistic aspects, cultural and pragmatic aspects or both of them?**

Total	Linguistic aspects	Cultural and pragmatic aspects	Both of them
12	6	2	4
100%	50%	10%	40%

Table 3.8: The Crucial Language Feature that the Teacher Focus on when Teaching
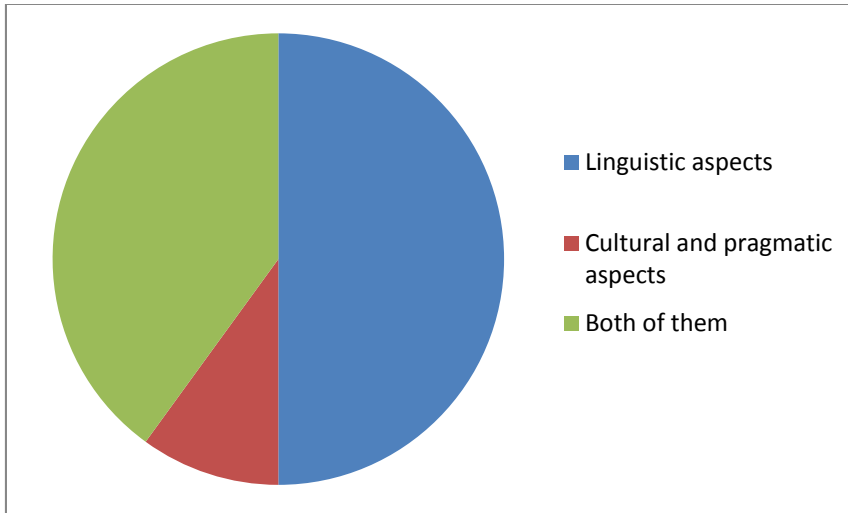
Graph 3.6: The Crucial Language Feature that the Teacher Focus on when Teaching

The majority of teachers replied that they promote linguistic aspects when teaching language, a minority of teachers replied that equal importance is given to both of linguistic aspects, cultural and pragmatic aspects as they justify what language and culture cannot set apart since they influence each other. While, few of them; focus on cultural and pragmatic aspects when teaching language.

Section Three: Teacher's Perspectives about the Students' Culture and Pragmatic Competence

12. **How do you evaluate your learners' cross-cultural awareness?**

Total	Strong	Average	Weak
12	/	8	4
100%	/	80%	20%

Table 3.9: Learners' Cross-Cultural Awareness
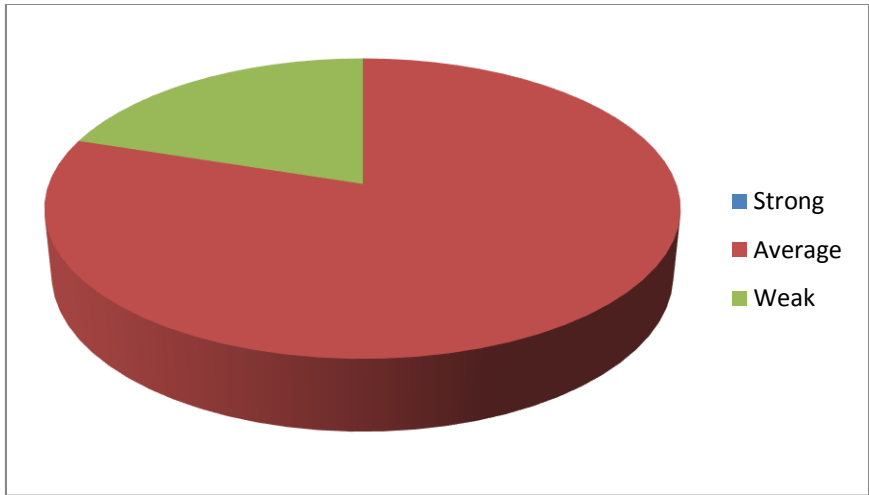
Graph 3.7: Learners' Cross-Cultural Awareness

In this question 8 of the teachers (80%) qualify their learners' cross-cultural awareness to be average and 4 (20%) of them view that it is weak, but no one of them consider it to be strong.

13. What are the reasons of the students' deficiency towards pragmatic competence?

Total	12	100%
a- **Insufficient pragmatic ability**	5	40%
b- **EFL student do not choose to use the pragmatic norms**	5	40%
c- **Both of them**	2	20%

Table 3.10: The Reasons of the Students' Deficiency towards Pragmatic Competence
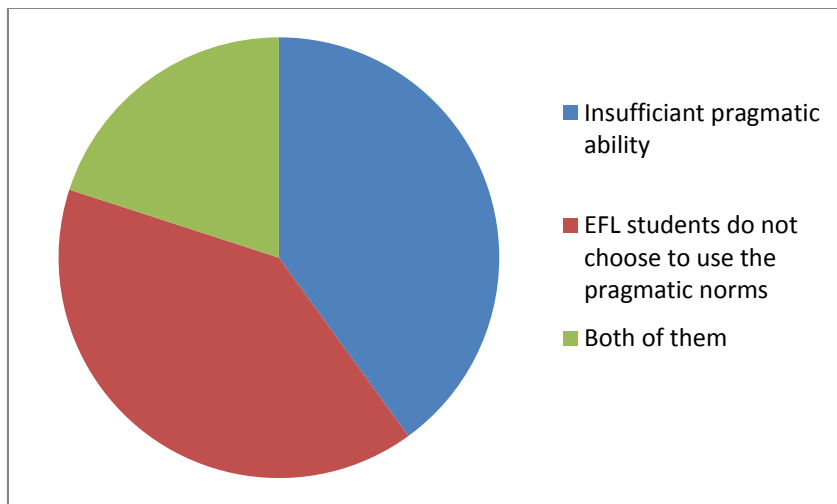
Graph 3.8: The Reasons of the Students' Deficiency towards Pragmatic Competence

The highest percentage (40%) is devoted for both; the teachers who have chosen that insufficient pragmatic ability is the reason of the students' deficiency towards pragmatic competence because the teachers do not focus on the pragmatic aspects when teaching English language. And the teachers who have chosen that; the EFL students do not choose to use the pragmatic norms is the reason of the students' deficiency towards pragmatic competence because the teachers focus on the pragmatic aspects of the language when teaching English language but the student does not use them when communicating.

The low percentage (20%) is devoted for the teachers who have chosen both of the insufficient pragmatic ability and the EFL students do not choose to use the pragmatic norms are the reasons of the students' deficiency towards pragmatic competence because the teacher is the responsible for presenting the information and the student is the responsible for applying those information.

14. **To what extent do you think that your learners are culturally and pragmatically competent?**

Total	Very competent	Competent to some extent	Not competent at all
12	/	5	7
100%	/	30%	70%

Table 3.11: Teachers' View on Learners' Cultural and Pragmatic Competence
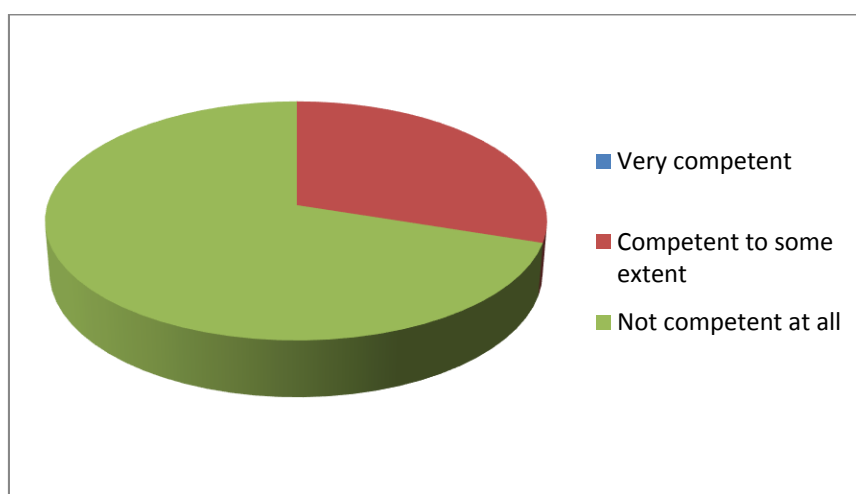
Graph 3.9: Teachers' View on Learners' Cultural and Pragmatic Competence

In this question, 7 of teachers (70%) qualify their learners' cultural and pragmatic competence to be not competent at all. And 5 (30%) of them view that it is competent to some extent, but no one of them consider it to be very competent.

15. **What are the solutions that you may suggest in order to enhance EFL students cultural and pragmatic competence in language teaching and learning?**

The teachers' suggestions towards enhancing the EFL students' cultural and pragmatic competence in language teaching and learning:

- Focusing on all the aspects of the language.
- Teaching the pragmatic aspects of the language.
- Teaching the culture of the target language.

- Exposure to the target language.
- Exposure to the authentic materials.
- More managed classrooms.
- Equipped classrooms.
- Giving concrete pragmatic instructions.
- Add more speaking activities.
- The implementation of role plays and simulation.
- Get in contact with native speakers.

3.3. Results of the Students' Questionnaire

Section one: Demographic Information

1. **Sex:**

Total	Male	Female
51	15	36
100%	30%	70%

Table 3.12: The Gender of the EFL Students
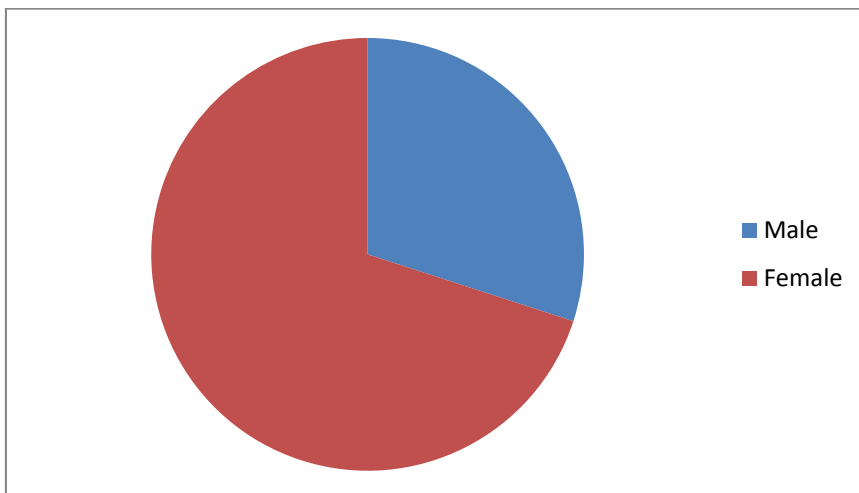
Graph 3.10: The Gender of the EFL Students

We can notice that, the biggest percentage is devoted for female which is (70%) because the majority of the first year Master LMD students are female; whereas, (30%) are male.

2. Age:

Total	Under 20	Over 20 (include 20)
51	/	51
100%	/	100%

Table 3.13: The Age of the EFL Students
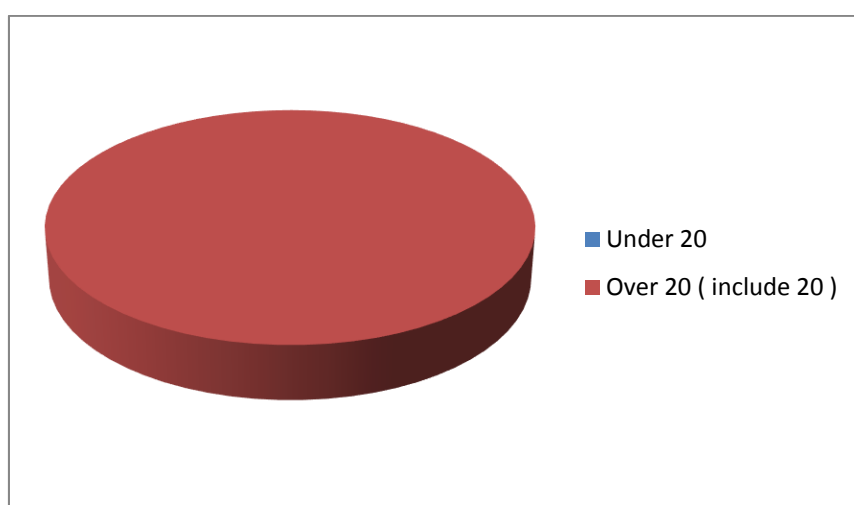
Graph 3.11: The Age of the EFL Students

As it is shown above, we can notice that all of the first year Master LMD students (100%) are over 20 years old, and no one is less than 20 years old.

3. How many years have you spent in learning English language?

Total	Less than 6 years	6-10 years	More than 10 years
51	40	11	/
100%	90%	10%	/

Table 3.14: The Period of Exposure to English Language
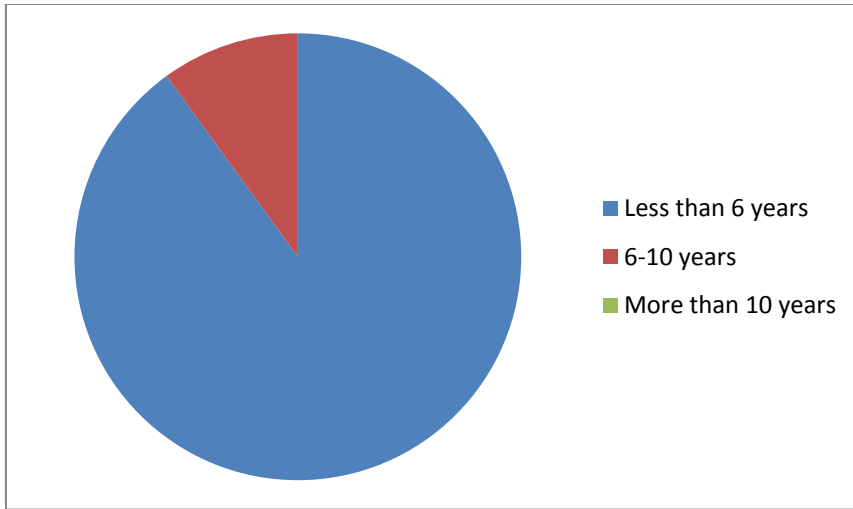
Graph 3.12: The Period of Exposure to English Language

The length of exposure to English language for the chosen sample members is different. (90%) from the EFL students have been exposed to English language for less than 6 years at the University, (10%) from the EFL students have been exposed to English language for 6-10 years, because in this case maybe the EFL students repeated one to two years through their educational life at the university.

4. **Your Baccalaureate branch was**:

Total	Literal	Foreign Languages	Science	Technical
51	25	15	9	2
100%	50%	30%	18%	2%

Table 3.15: The Type of Baccalaureate Branch
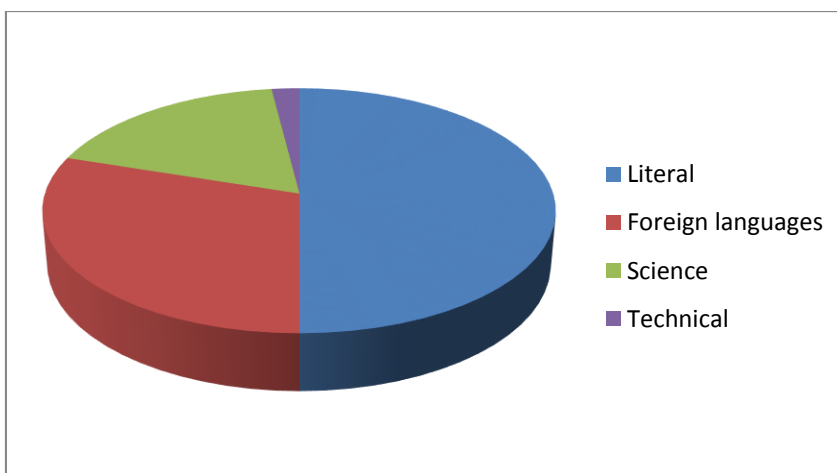
Graph 3.13: The Type of Baccalaureate Branch

In secondary school, the highest percentage is (50%) for the EFL students who were literal because they usually choose to study languages at the university. (30%) were foreign languages. (18%) were scientific, and (2%) were technical. They study English because they like the English language or there are other reasons behind this choice.

5. **How did you choose English language?**

Total	Imposed	Free choice
51	12	39
100%	11%	89%

Table 3.16: The EFL Students' Choice of Learning English Language at the University
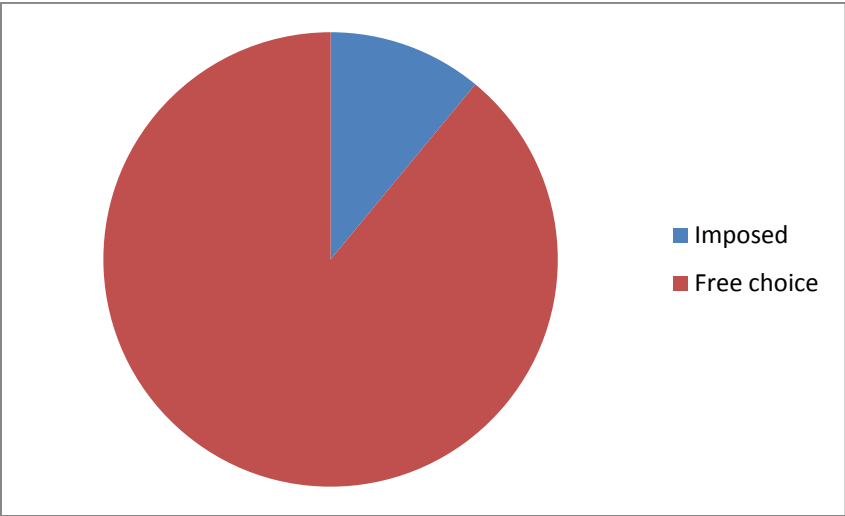
Graph 3.14: The EFL Students' Choice of Learning English Language at the University

We can notice that (89%) of the chosen sample; which is the biggest percentage is devoted for the students who have chosen English freely for different reasons; they like English language or they want to be English language teachers. Whereas (11%) were imposed to choose it because of their baccalaureate degree was very low to

choose something else, their family decision, or they were imposed by the administration of the university.

Section two: Students' Perspectives about Learning the English language

6. Which English would you like to learn to use most?

Total	British English	American English	Both
51	10	15	26
100%	20%	30%	50%

Table 3.17: The EFL Students' Choice of Learning and Using the English Language
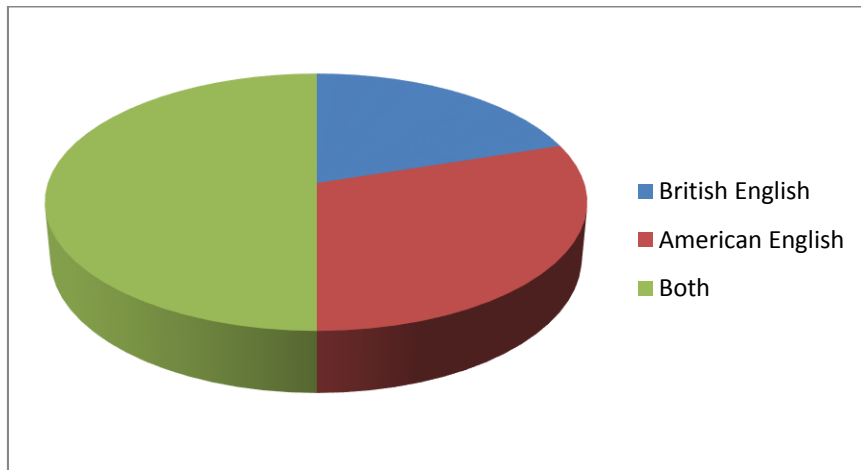
Graph 3.15: The EFL Students' Choice of Learning and Using the English Language

In this question the answers were different, the majority of the EFL students (50%) choose to learn and use both of British English and American English. And (30%) of them choose to learn and use only American English. Whereas, (20%) of the respondents choose to learn and use British English.

7. **In which way do you prefer to get information about the use of English language?**

Total	Teachers explanation	Classroom discussion	Listening to radio, music, dialogues, watching TV	Self-Study
51	20	15	6	10
100%	40%	30%	10%	20%

Table 3.18: The EFL Students' Way about the Use of English Language
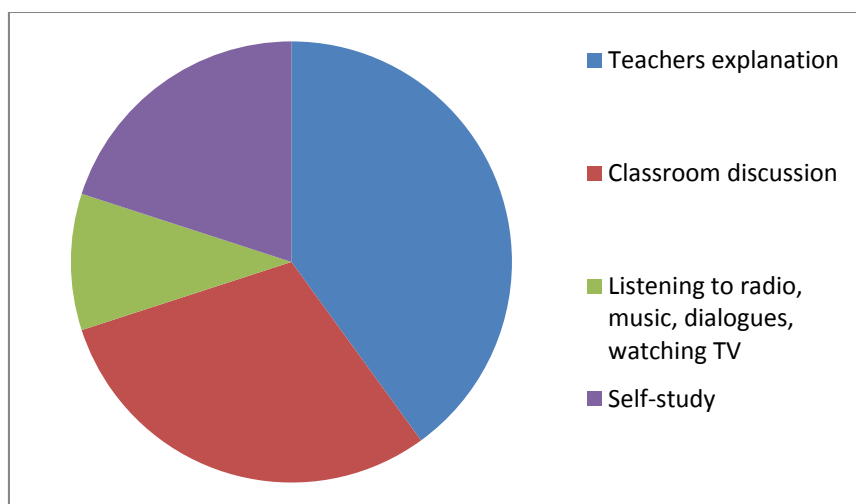
Graph 3.16: The EFL Students' Way about the Use of English Language

As it is shown above, we can notice that the majority of EFL students (40%) prefer getting information through teachers' explanation. (30%) of the EFL students said that classroom discussion is the preferable way to get information about the use of English language. And (20%) of them prefer self-study to get information about the use of English language. Whereas, (10%) of the respondents prefer listening to radio, music, dialogues, and watching TV in order to get information about the use of English language.

8. **What kind of abilities do you want to develop most in learning English language**?

Total	Communicating with people	Doing well in English examination	Reading materials related to my branch	Translating
51	30	15	2	4
100%	60%	30%	2%	8%

Table 3.19: The EFL Students Abilities in Learning English Language
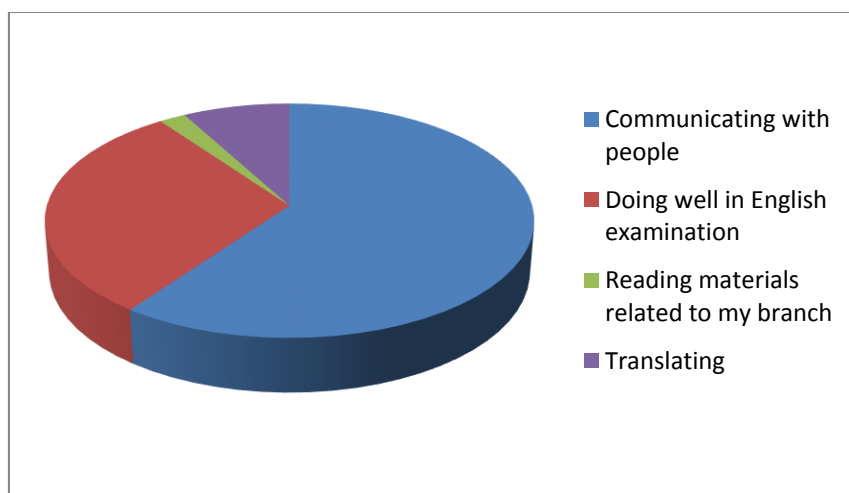
Graph 3.17: The EFL Students Abilities in Learning English Language

We can notice that, the majority of the EFL students (60%) choose communicating with people as a method to develop most in learning English language. While (30%) from the EFL students answer by doing well in English examination, and (8%) of them choose translating to develop most in learning English language. Whereas (2%) of the learners choose reading materials related to their branch as kind facilitations to develop most in learning English language

9. What tasks do your teachers most often use in the classroom teaching?

Total	Group discussion	Pair-work	Role-play	Debate
51	10	13	3	25
100%	20%	25%	5%	50%

Table 3.20: Type of Tasks in English Language Teaching and Learning
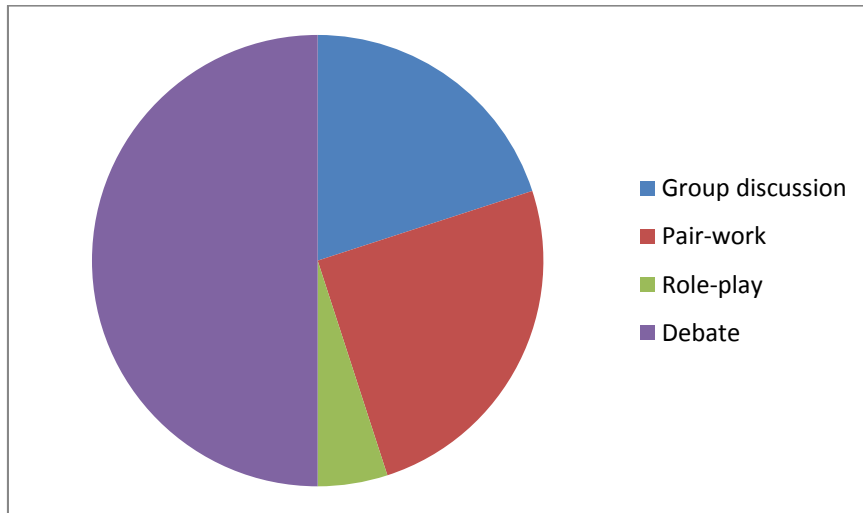
Graph 3.18: Type of Tasks in English Language Teaching and Learning

As it is shown above, the majority of the EFL students (50%) stated debate as one of tasks in English language teaching and learning used by teacher in the classroom. (25%) is the percentage that is devoted for the choice; pair-work, it is useful for learning English because learners can work together in pairs, and (20%) of the respondents choose group discussion; it can help students carry out different tasks. Whereas, (5%) of the EFL students stated Role-play because it is a kind of activity which students are asked to perform and it encourages thinking and creativity.

Section three: Culture and Pragmatics Learning

10. **Do your teachers of English language talk to you about the importance of learning the foreign culture?**

Total	Yes	No
51	39	12
100%	75%	25%

Table 3.21: Teachers and the Importance of Learning Foreign Culture
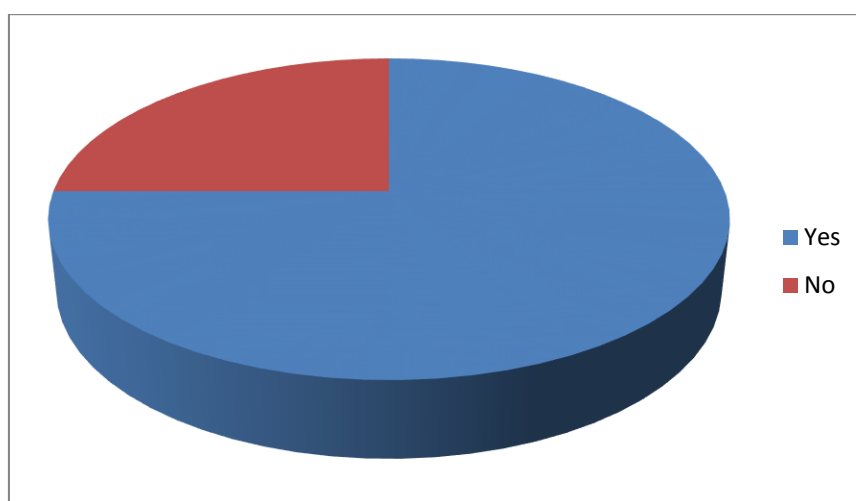
Graph 3.19: Teachers and the Importance of Learning Foreign Culture

We can notice that (75%) of the respondents said that their teachers talked to them about the importance of learning culture when learning a foreign language. While, (25%) of the respondents said "NO".

11. **According to you, the word culture refers to:**
    a. Art; music, theatre..etc.
    b. The way of life of a given social group including their customs and tradition.
    c. Both.

Total	a	B	C
51	6	10	35
100%	10%	20%	70%

Table 3.22: Students' Definition of Culture
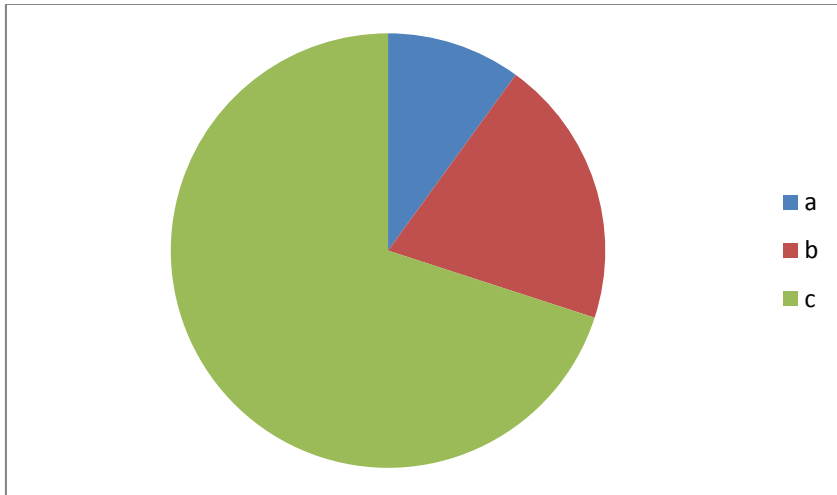
Graph 3.20: Students' Definition of Culture

As it is shown above, (70%) of the respondents know that culture is a vague concept and entails the way of life as well as the artistic achievements of a given social group.

12. As a learner, have you any idea about the term pragmatics?

Total	Yes	No
51	6	45
100%	10%	90%

Table 3.23: Students' knowledge about Pragmatics
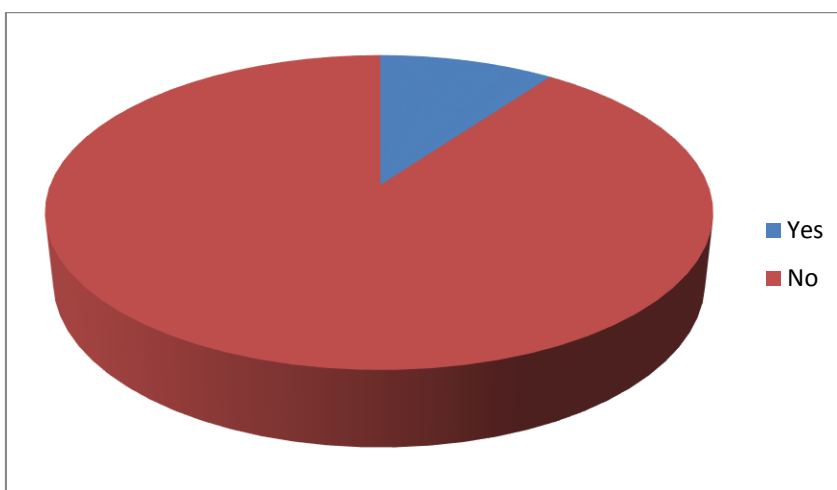
Graph 3.21: Students' knowledge about Pragmatics

As it is expected, (90%) of the EFL students have no idea about the term pragmatics. Whereas, (10%) of the respondents answered by "YES". i.e., they have knowledge about pragmatics. The learners do not consider themselves as researchers. They still rely on the teacher to provide them with new information.

13. **Do you think that the learning of cultural and pragmatic aspects is important in foreign language learning?**

Total	Yes	No	I don't know
51	44	2	5
100%	88%	2%	10%

Table 3.24: The EFL Students' View on the Importance of Cultural and Pragmatic Aspects in Language Teaching and Learning
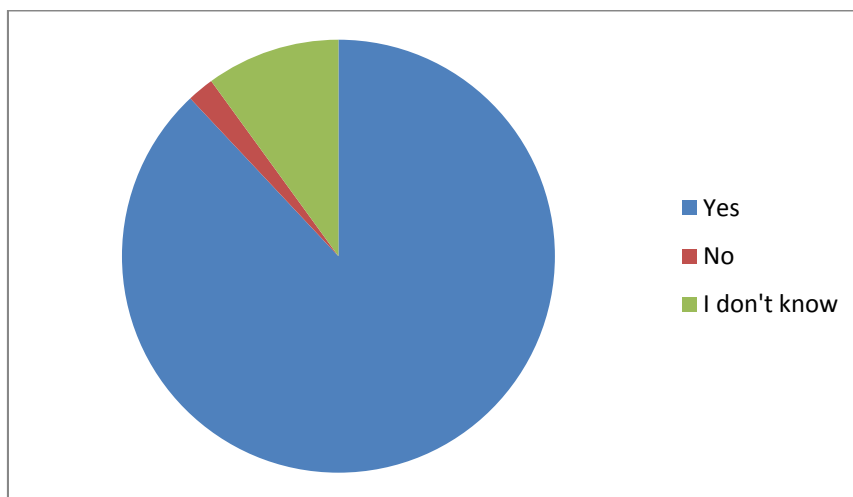
Graph 3.22: The EFL Students' View on the Importance of Cultural and Pragmatic Aspects In Language Teaching and Learning

As it is shown above, (88%) of the respondents agree that cultural and pragmatic aspects are important in language teaching and learning.

14. Do your teachers focus on:

Total	Linguistic aspects	Cultural and pragmatic aspects	They are taught equally and in parallel
51	26	10	15
100%	50%	20%	30%

Table 3.25: Teachers' Main Focus
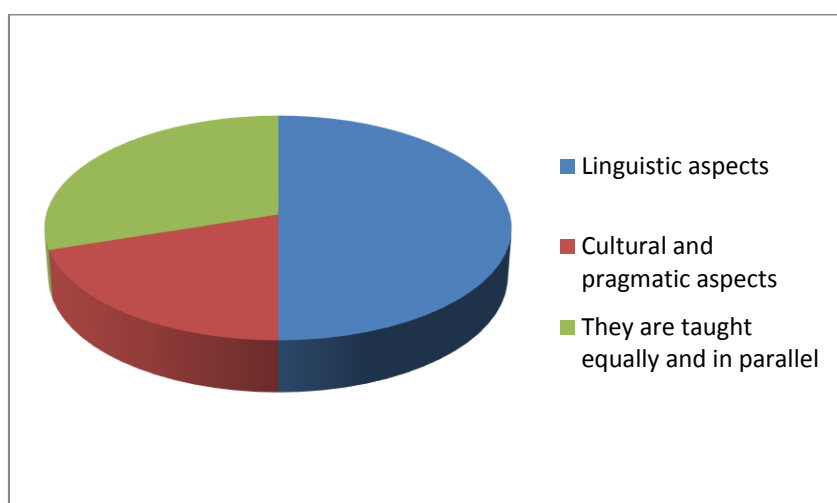
Graph 3.23: Teachers' Main Focus

As it is shown above, it is mentioned that the majority of students (50%) say that the teacher deals most of the time with linguistic aspects more than the cultural and pragmatic aspects because the teacher focuses only on teaching vocabulary, correcting grammatical mistakes…etc. However, (30%) of them agreed that they are taught equally and in parallel. (20%) of them opt for cultural and pragmatic aspects because they are being taught in terms of language use and rules.

15. The students' suggestions towards the realization of the research work:

- Collaboration between our University with those of England and America by inviting some of their students or teachers who will tell us more about their culture.
- Shading light more about cultural differences.
- Integrating cultural and pragmatic aspects in language teaching and learning.

- Searching for more information and ideas about the specific work and having the capacity to discover new things.
- Arranging authentic opportunities pragmatic knowledge.

3.4. Findings and Discussion

The main aims of the present research were to examine the situation of culture and pragmatics in language teaching and learning, and the importance of cultural and pragmatic aspects in EFL. We attempted to answer the following set of questions:

- What are the main steps that should be followed in teaching the English language in order to enhance students' awareness of both cultural and pragmatic competence?
- Do EFL teachers at university of Saida promote pragmatic or linguistic competence or both of them?
- What is the status of both cultural and pragmatic aspects in language learning at the department of English in Saida?

The two questionnaires reveal that both teachers and students recognize the important role that cultural and pragmatic aspects plays in EFL. Similarly, all teachers who answered the questionnaire and (88%) of the students agree on the importance of integrating culture and pragmatics in any foreign language teaching course.

Concerning the EFL students' cultural and pragmatic competence, the EFL students affirm that they are not culturally and pragmatically competent; since, they cannot use the language effectively in different social situations. The teachers also, affirm that their EFL students are not considered as culturally and pragmatically competent.

Concerning the cultural and pragmatic aspects of the language, the majority of the EFL students state that their teachers focus more on the linguistic aspects of the language. The teachers also affirm that they promote the linguistic competence; since, they sometimes focus on cultural and pragmatic aspects. This is the same remark that

was extracted when making the experimental study because no one of the students had a prior knowledge about pragmatics.

Concerning the culture pragmatic instructions we can extract that, providing pragmatic instructions, and using different activities that aim at enhancing the EFL students' cultural and pragmatic competence can effectively enhance the EFL students' cultural and pragmatic competence.

3.5. Recommendations

Based on the findings that the teachers do not focus on enhancing the EFL students' cultural and pragmatic competence in language teaching and learning, the research implies that promoting students' cultural and pragmatic competence could lead to an improvement of their communicative skill. Therefore, to enhance students' cultural and pragmatic competence, the teacher should focus on the cultural and pragmatic aspects of English language when teaching.

To enhance EFL students' cultural and pragmatic competence in language teaching and learning, teachers at University of Saida Should:

- It is preferable to introduce cultural topics for the teachers in the training to deal more about cultural topics especially to focus on intercultural competence. This would probably help a lot in enhancing the students' intercultural awareness as well, and to find alternative ways of culture teaching.
- Pragmatics should be taught at both Licence and Master levels not as a subfield of linguistics but as an entire subject matter. However, teachers have to do appropriate training in pragmatics.
- Reconsider the frequency and amount of students' exposure to the target language. Thus, students need to be exposed to authentic language materials; that is to say native speaking sources (audio or video tracks from the BBC or CNN, articles from the newspapers or magazines…etc). This practice may help students observe the different pragmatic and cultural features of the target language.

- Teachers can also follow Brock's and Nagasaka's (2005) SURE process (See, Use, Review and Experience pragmatics in the classroom).

- Teachers should work on their own using books, internet…etc, to compensate for their lack of cultural background knowledge and training.

- Consider the cultural and pragmatic aspects of English language in teaching. In other words, focusing on the cultural and pragmatic aspects of the language rather than the linguistic one.

- Provide English language culture and pragmatic instruction to the EFL students in order to raise their awareness to the cultural and pragmatic norms of the English language. Culture and pragmatic instructions would be helpful for enhancing EFL students' cultural and pragmatic competence.

- Teachers should use all types of the activities that aim at enhancing the EFL students' cultural and pragmatic competence.

3.6. Limitations of the study

The results and discussion have indicated that our hypotheses are supported; that is to say, that teachers focus more on enhancing the linguistic competence rather than the cultural and pragmatic one. Nevertheless, this study has some limitations.

The first limitation is time constraints. Longer time would help us to conduct the experimental study tool for other sessions, and a larger sample of students and a large sample of teachers at the Department of English at the University of Saida at the present year 2018. This would give our results different dimensions.

The second limitation is the teachers who not only spent a great amount of time in order to submit the questionnaire back to us, but they made us search for them in different places. Finally, there are some teachers who refuse to help us with answers because either they have a huge number of questionnaires that they need to answer or they do not have idea about the subject that we are dealing with.

3.7. Conclusion

Teaching a foreign language without taking into consideration its culture is a useless activity. Cultural and pragmatic aspects should be integrated in the process of language teaching and learning. The results and findings confirmed our hypotheses; which states that teachers do not seem to adopt the cultural and pragmatic aspects in language teaching and learning to enhance the EFL students' cultural and pragmatic competence.

General Conclusion

General Conclusion

There are many reasons why we want to teach culture and pragmatics in our classes. Culture and pragmatics provide students with opportunities to practice language in context. Teaching cultural and pragmatic aspects introduce new vocabularies within a rich network of associations. Equally important, cultural and pragmatic aspects and linguistic aspects can have a deep impact on students' constructions of knowledge.

Teaching culture and pragmatics in English language classroom for avoiding miscommunication caused by cultural difference. In other words, the teaching and learning of cultural and pragmatic aspects would release the difficulties of communication for students. Also, focusing on cultural and pragmatic aspects will raise student' cultural and pragmatic awareness and give them choices about their interactions in English language, and gain control of it and enable them to communicate effectively in many situations.

This study aims at studying the correlation between language, culture and pragmatics by enhancing the cultural and pragmatic competence through the process of language teaching and learning in first year (LMD) students at the Department of English in University of Saida. To examine this case, we based our research on investigating our hypotheses that we mentioned before. We started by the theoretical background; the first chapter, concerning the theoretical aspects about the concepts of language, culture and pragmatics and some of its key elements. The second chapter deals with research design, methods, sample, research instruments and procedures along with a focus on pragmatic competence. The third chapter contains the analysis of the experimental study, in addition to the analysis of questionnaire, of both teachers, and students. Also it is devoted to the discussion of results, recommendations, and the limitations of the study.

The experimental study affirms that the students do not have any idea and prior knowledge about the notion of pragmatics. The participants in the experimental group appreciate the use of pragmatic instruction that help them to enhance their ability to

use the language. The analysis of the teachers' questionnaire and the students' questionnaire report that the EFL students are not culturally and pragmatically competent; this is because the teachers do not give much focus on the cultural and pragmatic aspects of the English language.

After our investigation we found that both teachers and students did not adopt the cultural and pragmatic aspects in the process of language teaching and learning. Thus, our hypotheses were confirmed.

The results reported in this dissertation revealed that; enhancing the EFL students' cultural and pragmatic competence would be achieved through the integration of culture and pragmatics in the process of language teaching and learning.

The process of FLT is such a complex procedure that encompasses different elements. When designing a FLT course, the course designers should care not only for the linguistic aspects of the language, but also should consider the cultural and pragmatic aspects. Accordingly, students will be culturally and pragmatically competent.

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Appendices

Teachers' Questionnaire

We are conducting a research work on "Culture and Pragmatics in Language Teaching and Learning". This questionnaire is meant to collect data on the importance of Cultural and pragmatic aspects in EFL. Your answers to the questions will assist us to ensure the accuracy of data. Thank you for your help.

Section1: Personal information

1) Obtained:
a. BA (Licence) ☐
b. MA (Magister/Master) ☐
c. Phd (Doctorate) ☐

2) Employment status:
a. Full time ☐
b. Part time ☐

3) Work experience (How long have you been teaching English language?)
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Section2: Culture and Pragmatics in the Process of Language Teaching and Learning

4) According to you, what are the most basic aims of foreign language teaching and learning?
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5) How would define culture?
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6) How would you define Pragmatics?
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7) What do you think about including culture and pragmatics in relation to EFL in Algeria?

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8) How do you describe the process of culture and pragmatic in language teaching and learning?
a. Very difficult ☐
b. Difficult to some extent ☐
c. Not difficult ☐

9) Do you think that teaching EFL would be more effective with the integration of culture and pragmatic aspects?
a. Yes ☐
b. No ☐

10) Does your EFL courses include some cultural and pragmatic aspects?
a. Yes ☐
b. No ☐
If YES how often do you concentrate on cultural and pragmatic aspects of language?
a. Always ☐
b. Often ☐
c. Sometime ☐
d. Rarely ☐
e. Never ☐

11) While teaching do you promote:
a. Linguistic competence ☐
b. Cultural and pragmatic competence ☐
c. Both of them ☐

Section3: Teacher's perspectives about the students' culture and pragmatic competence

12) How do you evaluate your learners' cross-cultural awareness?
a. Strong ☐
b. Average ☐
c. Weak ☐

13) What are the reseaons of the students deficiency towards pragmatic competence?
a. Insufficiant pragmatic ability ☐
b. EFL students do not choose to use the pragmatic norms ☐
c. Both of them ☐

14) To what extent do you think that your learners are culturally and pragmatically competent?

a. Very competent ☐

b. Competent to some extent ☐

c. Not competent at all ☐

15) What are the solutions that you may suggest in order to enhance EFL students culture and pragmatic competence in language teaching and learning?

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Appendix B

Student's Questionnaire

We are conducting a research work on "Culture and Pragmatics in Language Teaching and Learning". This questionnaire is meant to collect data on the importance of Cultural and pragmatic aspects in EFL. Your answers to the questions will assist us to ensure the accuracy of data. Thank you for your help.

Section1: Demographic Information

1) Sex:
a. Male ☐
b. Female ☐

2) Age:
a. Under 20 ☐
b. Over 20 (include 20) ☐

3) How many years have you spent in learning English language?
a. Less than 6 years ☐
b. 6-10 years ☐
c. More than 10 years ☐

4) Your Baccalaureate branch was:
a. Literal ☐
b. Foreign Languages ☐
c. Science ☐
d. Technical ☐

5) How did you choose English language?
a. Imposed ☐
b. Free choice ☐

Section2: Students' Perspectives about learning the English language

6) Which English would you like to learn to use most?
a. British English ☐
b. American English ☐
c. Both ☐

7) In which way do you prefer to get information about the use of English language?
a. Teachers explanation ☐
b. Classroom discussion ☐
c. Listening to radion, music, dialogues, watching TV ☐
d. Self-study ☐

8) What kind of abilities do you want to develop most in learning English language?
a. Communicating with people ☐
b. Doing well in English examination ☐
c. Reading materials related to my branch ☐
d. Translating ☐

9) What tasks do your teachers most often use in the classroom teaching?
a. Group discussion
b. Pair-work ☐
c. Role-play ☐
d. Debate ☐

Section3: Culture and pragmatics learning

10) Do your teachers of English language talk to you about the importance of learning the foreign culture?
a. Yes ☐
b. No ☐
- If YES, how do you find learning about other peoples' culture?
a. Very interesting ☐
b. Not intersting ☐
c. Boring ☐

11. According to you, the word culture refers to:
a. Art; music, theatre... etc ☐
b. The way of life of a given social group including their customs and tradition ☐
c. Both of a and b ☐

12) As a learner, have you any idea about the term pragmatics?
a. yes ☐
b. No ☐
- If YES, how would you define pragmatics?
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13) Do you think that the learning of cultural and pragmatic aspects is important in foreign language learning?
a. Yes ☐
b. No ☐
c. I don't know ☐

14) Do your teachers focus on:
a. Linguistic aspects ☐
b. Cultural and pragmatic aspects ☐
c. They are taught equally and in parallel ☐

15) Any suggestions would be very helpful to the realization of the research work:
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Summary:

This dissertation is an attempt to explore the notion of culture and pragmatics in language teaching and learning, focusing in particular on the importance of cultural and pragmatic aspects in EFL. It analyses 1st year Master students of English, University of Saida cultural and pragmatic competence in language proficiency. It also focuses on the significance of teaching culture and the role of pragmatic competence in the process of teaching and learning a foreign language. From another angle, the researcher endeavours to find out about the status of both cultural and pragmatic aspects. The results indicate that 1st year Master EFL students are not culturally and pragmatically competent; since they cannot use the language effectively. The dissertation provides a number of suggestions stressing the need for integrating culture and pragmatics teaching within EFL curriculum. Hence, it seems important to adopt some teaching practices that emphasize adequate exposure of students to the linguistic, communicative and cultural features of the target language.

Keywords: culture, pragmatics, language proficiency, cultural and pragmatic aspects, target language.

Résumé:

Cette dissertation est une tentative d'explorer la notion de culture et de pragmatique dans l'enseignement et l'apprentissage des langues, en se concentrant en particulier sur l'importance des aspects culturels et pragmatiques dans l'EFL. Elle analyse la compétence culturelle et pragmatique dans la maîtrise de la langue des étudiants de Master de la 1ère année anglais, Université de Saida. Elle met également l'accent sur l'importance de l'enseignement de la culture et le rôle de la compétence pragmatique dans le processus d'enseignement et d'apprentissage d'une langue étrangère. Sous un autre angle, le chercheur s'efforce de connaître le statut des aspects culturels et pragmatiques. Les résultats indiquent que les étudiants de Master de la 1ère année anglais ne sont pas culturellement et pragmatiquement compétents; puisqu'ils ne peuvent pas utiliser la langue de manière efficace. La dissertation fournit un certain nombre de suggestions soulignant le besoin d'intégrer l'enseignement de la culture et de la pragmatique dans le programme d'EFL. Par conséquent, il semble important d'adopter des pratiques d'enseignement qui mettent l'accent sur une exposition adéquate des étudiants aux caractéristiques linguistiques, communicatives et culturelles de la langue cible.

Mots-clés: culture, pragmatique, maîtrise de la langue, aspects culturels et pragmatiques, langue cible.

ملخص:

هذه الأطروحة هي محاولة لدراسة مفهوم الثقافة والبراغماتية في تدريس وتعلم اللغة، مع التركيز بشكل خاص على أهمية الجوانب الثقافية والبراغماتية في اللغة الإنجليزية كلغة أجنبية. حيث تحلل الكفاءة الثقافية والبراغماتية في مجال اللغة لطلبة السنة الأولى الماجستير في اللغة الإنجليزية ـ في جامعة سعيدة. وتحاول التركيز على أهمية تدريس الثقافة ودور الكفاءة البراغماتية في عملية تعليم وتعلم لغة أجنبية. من زاوية أخرى ، يسعى الباحث إلى معرفة وضع الجوانب الثقافية والبراغماتية. تشير النتائج إلى أن طلاب ماجستير اللغة الإنجليزية كلغة أجنبية ليسوا مؤهلين ثقافيا وبراغماتيا؛ لأنهم لا يستطيعون إستخدام اللغة بفعالية. تقدم الأطروحة عددا من التوصيات التي تركز على ضرورة إدماج الثقافة والبراغماتية في مناهج تعليم اللغة الإنجليزية كلغة أجنبية. كما تؤكد على ضرورة إعتماد ممارسات بيداغوجية عملية تعطي الأولوية إلى تعريض وتعريف الطلبة بخصائص اللسانية التواصلية والثقافية للغة المدروسة (الإنجليزية).

الكلمات المفتاحية: الثقافة ، البراغماتية ، إتقان اللغة ، الجوانب الثقافية والبراغماتية ، اللغة المستهدفة.