

Raising Intercultural Awareness for Students: An Analysis of Cambridge English for Schools/ Student's Book Three

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Abstract

The goal of the English as a second language course book is to increase students' awareness of the value of language use for more than just communication. It also intends to expand their understanding of the diverse cultures throughout the world, including their customs, social customs, and religious beliefs. Accordingly, this paper aims at presenting a general understanding of how learners encounter with other cultures which is the most important factor for successful communication with other cultures and to show how certain texts are important for developing learners' critical culture awareness of other cultures. That is, through interact with their people to develop both intercultural and linguistic competence of learners.

This study concludes that learning culture is an essential part of an ELT syllabus. Moreover, it shows us that centre's cultural materials are detrimental to the cultures of the periphery countries. Classroom activities can enable the learners to expand their linguistic abilities, become language users that are more competent and develop appropriate attitudes vital for intercultural communication exchanges that are efficient.

Keywords: Intercultural Awareness , Cultural Awareness, ELT syllable Second language classroom ,Critical Intercultural Awareness, Cambridge English for Schools/Students.

1. Introduction

Since culture and language are inextricably connected, learning a language without understanding its culture is difficult, if not impossible. Throughout the past several decades, the component with more received attention was culture in the field of English language teaching (ELT), from the early sociocultural knowledge to the idea of critical cultural awareness

(Byram, 1997). Culture distinguishes a certain group of people by language, religion, food, social customs, music, and the arts. Definitions of culture are plenty and vary greatly in complexity. For instance, Kroeber and Parsons suggested a complicated concept (1958): "transmitted and created content and patterns of values, ideas, and other symbolic- meaningful systems as factors in the shaping of human behavior" (p. 583). White (1959; 2007) offers a definition that is much harder to understand: "By culture we mean an

extrasomatic, temporal continuum of things and events dependent upon symboling” (p. 3).

Countries are distinct due to their cultures. Governments, structures, written languages, and other human-made objects are all simply byproducts of culture. As mentioned in Moran (2001) by Tomalin and Stempleski; culture is the evolving way of life of a group of persons, consisting of a 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. (p. 17)

According to Kramsch, three axes—the metaphoric axis of the imagination, the synchronic axis of place, and the diachronic axis of time—are around which culture organises itself (Kramsch & Sullivan, 1996). As stated by Tomalin and Stempleski (1993), "cross-cultural, and occasionally intercultural, awareness encompasses beliefs, values, attitudes, and feelings conveyed not only by language but also by paralinguistic features such as dress, gestures, facial expressions, stance, and movement" (p. 5). Many academics have noted this, including Drzewiecka, Halualani, and Mendoza (2003);

acritical intercultural perspective retheorizes *culture as an ideological struggle* between and among competing vested interests, a move that requires us to go beyond empiricist explanations to account for the constitution of intercultural interactions within the constraints of historic power relations. (p. 13)

To put it another way, culture is a location of conflict where different communication meanings are produced rather than merely a variable or a benign social construct (Martin and Nakayama, 2000). Furthermore, for students to comprehend a foreign culture and develop an intercultural environment, they need be exposed to both their own culture and that of others. In general, knowing the culture of a second language is essential to learn it efficiently since as stated by Nieto (2010) “Language is one of the most salient aspects of culture” (p. 116).

1.1 Culture as a Practices’ Approach

Many scholars address how important to teach culture in classes of language. They believe that the most effective approach is to contrast the pragmatic and sociocultural standards of the learners' native mother language with those of the target language, with cultural intermediaries being the teachers and providing clear explanations of the distinctions using language that is multicultural. When discussing how people should express gratitude, Crozet & Liddicoat (1997, p. 11) note that various communities have different

settings for doing so and that certain acts that are considered appropriate in one culture may not be in another. Take the notable distinctions in how people express gratitude in English and Japanese. Thus, Culture is described as a shared identity among society's members or group members that significantly affects each member's worldview and is influenced by the members themselves. It is explained as a dialectic process which encounters other cultures such the dynamic power of culture.

Skutnabb-Kangas and Dunbar (2010) state that “[m]arginalized peoples who undergo culturally and linguistically appropriate education are better equipped both to maintain and develop their cultures and to participate in the wider society” (p. xvii). However, empowering culture is important for foreign language study and teaching because it makes students better people and more effective learners. Thus, education that is culturally sensitive also liberates students by helping them to realise that there is no one "truth" that is complete and unchanging.

Language instructors have therefore begun to stress the value of culture in teaching other languages. One might see the significance of culture in language instruction from both a linguistic and an educational standpoint:

1. Cultural factors have an influence on the language's pragmatic, semantic, and discourse levels, making them important from a linguistic standpoint.
2. Pedagogically, it has an effect on the language resource selection since consideration should be given to both the teaching methods cultural foundation and the materials' cultural content (McKay, 2003).

As per Tomalin and Stempleski (1993), studying culture increases the target language's cultural connotations awareness of phrases and words, helps learners understand behaviour conventions in target culture's typical situations, and helps them obtain the capability of assessing and improving generalisations concerning the target culture. According to some linguists, such as Krasner (1999), For learners to be proficient in a language, linguistic aptitude alone is inadequate. In order to become proficient in a language, learners must understand socially acceptable conduct that involves the use of the language. Examples of this behaviour include agreeing or disagreeing with someone, addressing people in a culturally appropriate manner, and expressing appreciation. He goes on to say that students need to notice that the target languages speech community members could possibly interpret intonation patterns and certain actions differently than they do.

Some linguists have demonstrated that there are good grounds to support the study of culture in this regard. Pulverness (2003) mentions one of these factors, which is pertinent to this study: the better we are at observing the

other cultures' norms, the more successful our interactions with members of the target culture is. Put differently, so that second language learners succeed in acquiring the language, they must become familiar with the target culture, and educators should give them resources that emphasise both linguistic and sociocultural aspects of the language. This would result in culture being seen as a necessary component of a curriculum.

1.2 Cultural Awareness and Intercultural Awareness

First of all, as for awareness, Kramsch (1993) states that competence cannot be obtained in language "if we do not have an awareness of that culture, and how that culture relates to our own first language/first culture" (p. 27). Also, having intercultural along with cultural awareness is important so as to be proficient in a language.

Moreover, most linguists claim that it is not easy without the acknowledgement of the context of culture in which it is used, to teach language. In this respect, a definition of cultural awareness can be that it is a conscious understanding of the part culture plays in language communication and learning (in foreign and first languages). This conception underlines the need to become familiar with the culturally depended standards, behaviours, and beliefs of one's own and other cultures. Cultural awareness is related to numerous other terms such as "intercultural communication", "intercultural communicative competence", "Fremdverstehen" (= understanding 'the Other'), "intercultural studies", "multiculturalism" etc. However, Tomlinson and Masuhara (2004) define cultural awareness as perceptions of other people's and our own cultures, and they consist of these features:

- 1-Internal: evolve within one's mind.
- 2- Dynamic: continuously being changed and added to.
- 3- Variable: altered from experience.
- 4- Multi-dimensional: expressed via emotional and mental linkages, and sensory images (mental pictures), additionally via the inner voice (Masuhara, 2003; Tomlinson, 2000).
- 5- Interactive for informing and connecting with each other.

Tomlinson and Masuhara (2004) additionally emphasise the cultural awareness role in language classroom in developing intercultural communication. According to them, Cultural awareness is developed by thinking back on how different cultures have interacted, by drawing links between them, and by resolving or accommodating disputes.

For Jones (1995), "the situation is different in that he is equated cultural awareness with an explanation of "otherness" in which knowledge of another culture, will be absolutely developed and modified with more information

and experience" (p. 1). This means, awareness of another culture involves or implies knowledge, thinking, and talking about otherness also adhering to traditions, value, and attitudes judgments. According to Jones, developing learners' cultural awareness have to begin with them looking at the language and lifestyles of their own and progress from this to an examination of the values, conventions, and attitudes of everyone else.

While Littlewood (2001, p. 189), believes in the effective role that is played by cultural awareness in intercultural communication. He divided cultural awareness into *four* levels:

- The general awareness of how a "common ground" is shared among cultures through collective knowledge and how this varies in different cultures.
- - A thorough understanding of the common ground, cultural schemas, and coding standards of certain societies.
- The possibility of miscommunication or disparity among specific cultures.
- - The meta-awareness, where the speaker is ready to debate communication interpretations and provide innovative contributions in specific situations since they are aware of the constraints of the previous levels.

He adds that every level depends on the level before it, and knowledge at the one level feeds into knowledge at other levels. He also mentions that the level with the most importance is the fourth level since it is through the meanings negotiation in communication we can understand interlocutor's intent. On the other hand, Risgar (2006) presents an important feature in cultural awareness which is reflexivity, or the ability to contrast and comprehend one's own culture with the one of the target culture.

From the discussion above, it is evident that in order for learners to develop a cultural cognition of their own in a second language by prior experience recognition, they must become aware of the beliefs, norms, and behaviours of other cultures. This will help them become more proficient and confident when approaching and using languages for communication over time. Students must be able to differentiate between the cultural attitudes, norms, and practices of the greater part within the speech community and the individual or group departures from a part these standards in order to develop cultural awareness in the classroom. Pupils should be given the chance to discuss their own culture with classmates who know various languages while also receiving. It has been noted that students do not work in a vacuum while learning and internalising a new language and its new culture. For this, their assumptions, values, and beliefs shape their understanding of themselves and of others. Thus, intercultural awareness comes to be a kind of process that

leads to developing the understanding and awareness of others and one's own culture.

According to Council of Europe (2001) Understanding, awareness and knowledge of the connection (distinctive differences and similarities) between the "world of the target community" and the 'world of origin' helps in producing intercultural awareness. This awareness type includes the social and regional diversity awareness of the two realms. Knowledge of a larger variety of cultures than those represented by the learner's L1 and L2 also enriches it. It assists in putting both into perspective, and the notion of mediation:

1- The capability to connect the foreign and origin cultures with one another;
2-Cultural sensitivity and the capability of identifying and using a selection of strategies

to contact those from other cultures;

3- The capacity to fulfill the cultural intermediary role between the foreign and one's own cultures and to manage conflict situations and intercultural misunderstanding. (Council of Europe, 2001: para 4.7.1.2.2)

For heightened intercultural awareness, (Yassine, 2006) suggests several features like; As essential attitudes and abilities, these include observing, comprehending and documenting aspects of both the target and home cultures; drawing comparisons and contrasts; accepting differences; negotiating meaning; defending one's own position while also acknowledging the validity of others; handling or tolerating ambiguity; and not restricting the possibility of interpretation.

Moreover, Chen Guoming (2010) believes that "Intercultural awareness is the cognitive aspect of intercultural communication competence that refers to the understanding of cultural conventions that affect how we think and behave". In order to obtain intercultural awareness learners must understand culture in depth and to accomplish this, it is essential that cultural knowledge must be obtained by the learners, even if it is no longer the learning's end product. It is not necessary for the cultural knowledge's content to have one culture in focus as in; usual focus of UK and US in English, instead it can be fitting to some different intercultural interactions which may come across learners' path in their environment to highlight the different components of intercultural awareness.

1.3 Developing Critical Intercultural Awareness in the Second Language Classroom

It is well-known that culture is understood as a collection of meanings and depictions that are granted in or transformed by various power pursuits, particularly by the prevailing structures (such as the country's state and its institutions, the media, economics, legislation and administration, and organizations) and cultural communities their own (Hall, 1992). This means that culture always goes together with attention to the structures of power (law and court system, government, the media, education, and economy and modes of production) that attended its constitution (Halualani, Drzewiecka, and Mendoza, 2003).

It has been emphasised that Learning and teaching a foreign language results in a process known as enculturation, in which a person adopts the perspectives and cultural frameworks that are those of the target language's users. Thus, critical intercultural awareness in the classroom of a second language exceeds the limits of a theoretical approach of teaching and learning.

In this respect, Fairclough (1992) believes that critical intercultural awareness in second language classroom is important as it will give the students an ability to deal constructively with the new culture on interconnectedness with different people and understand power relations and the ideological processes of cultural convention and practice of their new environment. It is also noted that the significance of critical intercultural awareness in the classroom of second language exceeds the limits of a theoretical approach in teaching. As Carl. S. Blyth (2010) mentioned that:

Language teaching remains, despite the cultural turn of 1990s, distinct from the larger world and the mission of the humanities, where languages are usually taught. In fact, language pedagogy has constructed itself as a functional skills acquisitional mode of being where the aim is simply to get good at speaking, writing, reading, and listening and to get students the grades that say that they have become good at this. (pp. 1-2)

Byram (1997) and Kramsch (1993) explain that the aim of intercultural language learning is not competency in the speaking level of a native at the target language. But rather, language learners abide by the standards of an "intercultural speaker" which forces them obtaining the competence that enables interpreting beliefs, values, as well as behaviours (the cultures) to connect people from different cultures and with different languages (Byram, 2006, p. 12). Consequently, in order to develop the critical intercultural awareness for the learners of foreign languages in the classroom this requires

from the learners to acquire not only precise target language forms, but as well learning ways to employ such structures in social contexts in the target language to communicate meanings that are suitable, strategic, and logical for the native speaker (Alpektin, 2002, p. 2). As said, the fundamental purpose of language learning is the integration of language and culture, as it provides learners with another languages experience, and a different way of reality coping. This integration also enables the learners of a foreign language to use the language how native speakers use it.

The role of the language teacher is also important in developing critical intercultural awareness for the learners of foreign languages in the classroom when teachers are focusing on subjective culture which contains patterns, values, assumptions and beliefs without which there is no possibility to comprehend the effect of it on communication (Bennet, 2004, pp. 64-5). Since they account in particular for the clear distinguishing of the speaker's intercultural awareness from intercultural know-how. While know-how and intercultural skills pertain to an individual's approach to navigating cultural differences, intercultural awareness refers to the learner's understanding of himself or herself as a part of a global community.

Gudykunst and Kim (2002, p. 338) state that role of teacher can also be recognised when he is making his students understand who they are, by overcoming their anxiety and reinforcing their self-confidence. When communicators feel threatened, they may get defensive, lose their ability to think clearly, and lose access to the information and abilities needed to communicate effectively.

It has also been observed that learning about the cultures of others prompts comparisons with our own, which may help us comprehend and compare novel events by using the categories and terminology that own culture community and language employ. The comparison method should only be used in the presence of a teacher, who will assume responsibility for maintaining an impartial eye on the novel occurrences so as to avoid inventing the reality that has just been discovered.

But there is a claim that the comparison between two cultures does not lead to empathy and intercultural awareness development. For Byram and Zarate (1997) only critical cultural awareness can be reached by the critical analysis of cultural phenomena and their deconstruction contributes to development among learners and general education.

For developing critical intercultural awareness among learners of foreign language, there was a study done by Romanowski (2015) who designed certain activities for proper intercultural training in foreign language teaching

to raise the awareness of the learners' multiplicity of perspectives. In this university-level study, adult English language learners were given a variety of language tasks to complete. This allowed the students to experience diversity and assess their behaviour in order to modify their language roles in response to changing situations. Essays, portfolios, and projects were all included. Essays are seen to be the most reliable method for expanding pupils' knowledge and assessing their language proficiency as they allow them to demonstrate their comprehension of cultural issues. In these circumstances, students or learners can also be thought of as a record of their own credentials, particular competencies, and cross-cultural experiences that ultimately resulted in the development of a competent cross-cultural learner.

3. Methodology

3.1 Aim of the Study

This present paper aims at presenting a general understanding of how learners encounter with other cultures which is the most important factor for successful communication with other cultures and to show how certain texts are important for developing learners' critical culture awareness of other cultures through interact with their people to develop both intercultural and linguistic competence of learners.

3.2 Questions of the Study

The research paper tries to answers the following questions:

- 1- Do these materials support teaching English language from an intercultural perspective in order to develop learners' critical intercultural awareness of their understanding and attitudes to interact with people from other cultures successfully?
- 2- What role can intercultural awareness play in increasing learners' awareness of the knowing of the culture of other countries including; their religion, traditions, and social habits when using these materials?
- 3- Do explicit instructions in the materials aid learners in understanding other cultures?

3.3 Data Collection

The study draws its data for the study from *Cambridge English for Schools/Students' Book Three* (ELT) (1996) coursebook for teaching English as second language ESL. The data are made up of pictorial/information page about Native Americans before and after arrival of Columbus at new world (America) from the selected coursebook which was designed to cater for target language proficiency needs of the learners of the English as second language.

3.4 Theoretical Framework

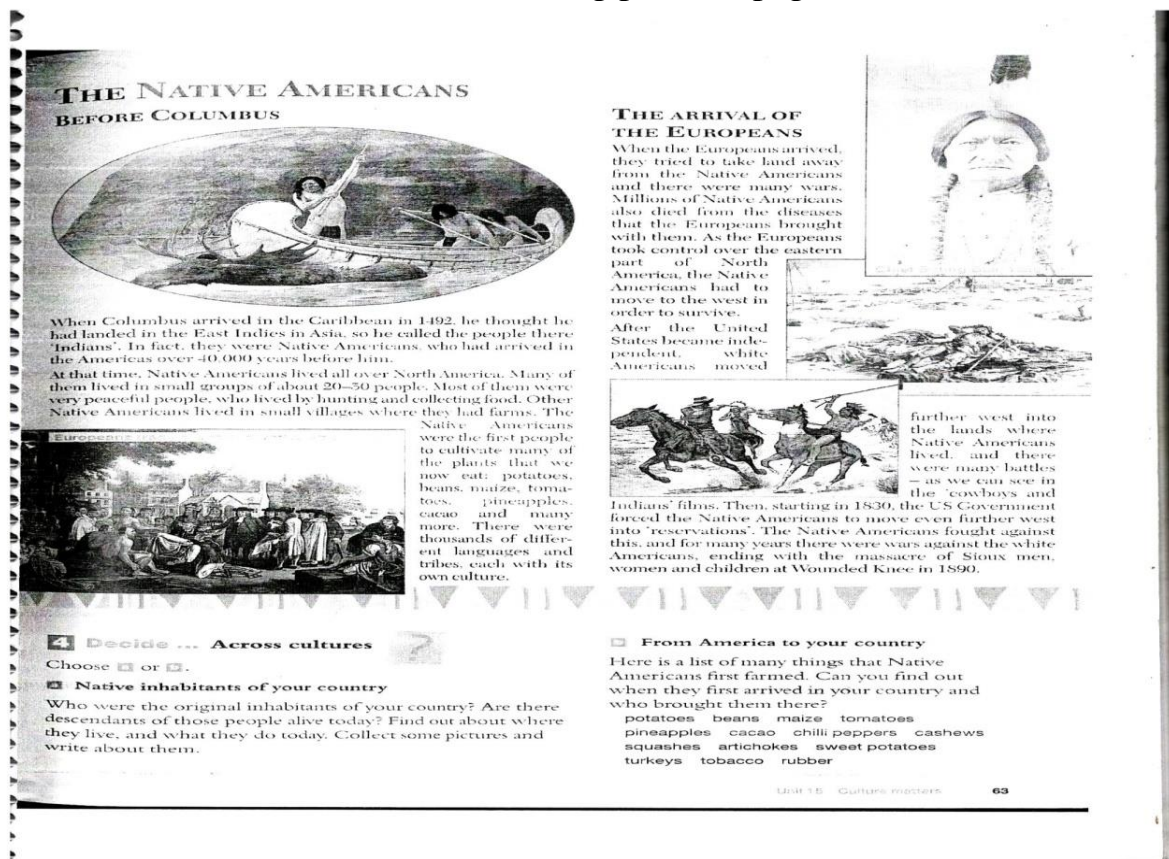
The spread and advancement of English language teaching (ELT) have over several centuries attracted the attention of scholars in examining the interaction and English culture role in relation to other languages' cultures especially in English as second language learning and teaching (ELT). In what Dunnett, Dublin and Lezberg (1986) stress the significance of the implementation of an intercultural perspective within language learning activities can explicitly make second language learning and teaching a more culture-related theme.

This paper intends to take up the critical intercultural awareness which Byram (1997) defines as "an ability to evaluate critically and on the basis of explicit criteria, perspective, practices, and product in our own and other cultures and countries" (p. 53) to analyse the content of the *Cambridge English for Schools/Students' Book Three* (ELT) (1996) coursebooks to establish their methodological approaches and whether they can be seen an intercultural appropriation in the context of teaching language and culture.

4. Analysis

The globalisation of English can be seen as a key medium for 'Americanization' or 'Westernization' of people through which the industrialised world is able to exercise dominance over other minority people. Phillipson (1992) stated that most power and influence in ELT is shared predominantly by American and British ELT organizations, reflecting educational theories that show linguistic qualities. The publication of ELT text books is important point that helps to assert the existing division of English language users into an outer circle, expanding circle and Inner circle nations (Kachru, 1985) which can offer a useful starting point to examine the power relations of intercultural principles in the teaching and learning English along the dichotomy of either as foreign language, first or second language. According to Pulverness (2003, p. 28), textbooks have a significant influence over the other materials used in the classes since they are a rich supply of language, images, subjects, and texts. They also aid in creating the course curriculum. English course-books facilitate not only achieving second language acquisition with success but exposing learners to learn the target culture through the guided teaching methodologies that the author(s) of the books organise the course modules and materials which were always based on both language and socio-cultural components of the target language. It has been noted that the hegemonic structure of ELT makers of policy, monolingual ELT policies and English professionalism are mainly responsible for the rise of linguistic imperialism into ELT.

This supports the idea that a learning culture should be covered in every ELT course. In order to facilitate interpretation and understanding of the language's cultural aspects, teachers and authors of ELT books who view culture as an integral part of a syllabus, such as Craves (1996), might include in their instructional materials the development of awareness about the role that culture plays in human interaction, as well as the development of skills related to responding and behaving in ways that are appropriate for the target culture. This can be seen in the following pictorial page below:



From an intercultural point of view, the goal of the text book especially for foreign and second language teaching education is to broaden the horizon of learners' minds and their ability to express language along with its cultural context (Richards & Rodgers, 2001). The content in the above passage from *Cambridge English for Schools /Student's Book Three* talks about native American citizen who arrived in the Americas over 40,000 years before the arriving of Columbus. From the content, the author of this coursebook describes the situation of these native American citizens in liberal and neutral way to recover up or hide the political scope which has been presented in linguistic context of the intended language to be studied. This is emphasised by the critical view of Byram and Feng (2005) who state that "education is

never neutral and foreign language education has a political role to play in any education system of the world" (p. 915). Pennycook (1994):

a critical pedagogy or theory does not advocate the teaching of a fixed body of political thought but aims to help students to deal with their struggles to make sense of their lives, to find ways of changing how lives are lived within inequitable social structures, to transform the possibilities of our lives and the ways we understand those possibilities. (p. 302)

It also reflects Robert Phillipson's (1992) theory '*Linguistic Imperialism*' that deals with the concept of hegemony which is a powerful weapon against minorities and demonstrates that hegemony creates educational inequality around the globe which to him is 'unquestionably neo-colonialist'. Although, it is essential for the ELT course books and teachers of foreign language to give as much as they could detail about the texts which speak about other cultures to improve learners' intercultural awareness by making students aware of all the elements of any culture even if they are remote from second language. In case of the above passage, the consequences of the content will help to make English globalised with unwavering political and economic hegemony which seem to be a challenge to intercultural equality from critical intercultural awareness (Byram et al., 2002). Learners learn how organisations structure power by addressing the social and political context of their educational setting. This helps them recognise hegemonic structures that may exist in educational settings as well as outside of groups, and it also empowers them to question any prevailing cultural codes that may be in place (Hall, 2006, p. 19). The content of the passage describes how hard work these people were as being the first people who cultivate many of the plants that we now eat, things such as, potatoes, tomatoes, maize, pineapples, etc. Furthermore, the passage mentioned there were thousands of various languages and tribes within Native Americans each with its own culture. In this respect, the prominent ELT researchers Canagarajah (2005) and Pennycook (1994) explain critical theories support the development of intercultural competence by attaching a number of value-free and objective ethnographic culture knowledge to language learning and regarding language as dynamic representations of political and social constructs indicative of cultural beliefs and thought. Thus, the role of text books and teachers should be to develop the awareness of students about the other cultures and to enable them to use the language not only as means of communication but as means of developing their knowledge about the cultural diversity of certain countries like their traditions, social habits, religions, etc.

4.1 Intercultural Perspective of the Passage

The passage helps in the development of language awareness alongside cultural awareness for the second language learners as indicated in the following tips:

1- The teacher can give more details to the students about who is Columbus? He can explain to them that he was an Italian explorer. Christopher Columbus was his full name when he was born in Genoa, Italy in 1451. In his dream, he discovered a quicker way to travel by ship to the Indies. His parents were Domenico Colombo and Susanna Fontana-Rossa. Out of five children, he was the oldest. Domineco was a wool weaver by trade. He assisted his father in his business, but his true passion was sailing the oceans. He did not have much opportunity to attend school because so few individuals did at the time. The seaport of Genoa was bustling, and Christopher gained a lot of knowledge from the sailors' tales of their travels. He went fishing on brief excursions at first. Then he began taking long trips with goods trading merchants who traded at various ports along the the Mediterranean Sea coasts aged just 14 years old. Between voyages he studied geography and map making. As a devout Christian, he desired to share the gospel with the people he encountered in the distant regions. He reasoned that if he continued to sail west, he would ultimately make it all the way around the globe and arrive in the east. Between 1492 and 1504, he traveled to South America and the Caribbean four times. Columbus's dream of wealth did not come true. Because he was the first person to arrive in the New World, his main source of income in his latter years was a pension from the King and Queen. He spent the final few months of his life bedridden due to arthritic discomfort. Considered to have reached Asia, he passed away in 1506 at the age of 55.

2- The instructor can describe the various lifestyles that these people led. For instance, the Iroquois were the most dominant Indian tribe in the northeast. The Iroquois people were divided into six tribes and were cultivators. They numbered more than 35,000, and they frequently defeated other Indian tribes in battle. Most of the tribes on the Great Plains (which stretch from the Rocky Mountains to the Mississippi River) were nomadic, meaning they relocated their teepees to wherever they could kill buffalo. Examples of these tribes were the Cheyenne and the Sioux. They consumed the flesh, created tools out of bones, and built teepees and clothing from of the fur and skin. Some Pueblo people, such as the Hopi, lived in communities and farmed vegetables in the southwest. Many of American Indians deceased from diseases brought by that the white people. They were forced to abandon territory. So in 1622 one Powhatan tribe killed 347 white men, women and children, and from

there war broke out between the European settlers and the Indians. The Europeans believed that the Indians had no right to the land. The Indians fought hard to save their way of life and their homes, but they were defeated the settlers.

3- Teachers can enrich student's intercultural competence by focusing on important issues that happened during the time of Native American, that how the new Americans pushed Indian tribes little by little to the west and tried to teach them white culture. And for this reason thousands of Indians tribes died and they called their journey to the west "Trail of Tears". They had been forced to move to this new territory in Kansas, Oklahoma and Nebraska but they were unhappy about their new Indians leading to wars among the tribes.

4- Teachers can explain further to their students how there was no peace between Indians and settlers for hundreds of years. In 1960s people decided to call Indians 'Native Americans' because the negative use of word 'Indian' for so long. Today the Native American population is 2.5 million and 1.5 million people who are part Native American in the United States. Less than 50% live on the 300 reservations in the US. Those who do are usually very poor due to the lack of jobs opportunities and they do not get a well enough education. Special laws have been in place in the United States that give Indian reservations privileges that non-Indian lands do not have, e. g. running casinos.

5. Some Native Americans make a living through tourism, and due to improved living circumstances, over 50% of Native Americans currently reside in big cities. For the majority of Native Americans, finding employment and organizing cultural events are crucial, and in cities, Indian centers are frequently available to assist them in these endeavors.

6. Indian reserves now have the authority to form their own governments, and some even argue that they need to form their own country. But in order to defend their territories and culture, Native Americans also struggle to be included in the federal government.

4.2 Critical Intercultural Perspectives of Passage

The content analysis of the passage in the coursebook justifies the view that the Centre's hegemony in the global ELT can be viewed either as positive or negative. The fact is that the outer and expanding circle nations need technological and intellectual properties to develop 'native-like language and cultural competence' (Jenkins, 2009). It will be difficult for such countries to do away from the centres' ELT profession and methodology which contained text book developed by the centered nations. The immediate negative consequence is that the continued hegemonic tendencies of the center. These

can be seen in the inner circle's dominance in the expanding and outer circles especially caused by over reliance on the Centre's professional and methodological materials of the ELT. This process makes the marginalization of the indigenous languages and cultures of these countries more apparent. Bisong (1995) further argues that the present approach in ELT that places emphasis on the Centre's cultural materials is detrimental to the cultures of the Periphery countries. Within the centers (cores) there is, in their regional or national formations (such as the EU), there is multiplicity of semi-peripheries and peripheries, socio-economic divisions of gender, race, and class, restriction in self-determination, and inequalities in access of decisions-making process. A world of peripheral entities constructed as ethnic, linguistic, cultural minorities constitutes additional geographical of generational and gender inequality. To my understanding, the best remedy to this impasse is critical intercultural awareness.

5. Conclusions

Teaching and language learning should be a process that is constructive where learners are actively seeking fresh knowledge and are seeking to cross the borders between the outside reality and classroom, and between cultures. Thus, learning culture is an essential part of an ELT syllabus. In addition to aiding in the development of cross-cultural understanding, cultural awareness increases people's self-assurance and faith in their own actions. Understanding a different community from our own helps us to become more aware of some traits that are exclusive to our own culture and civilisation. Although this may not seem like a situation that would help someone learn a language, it is the culture in which one observes language being used, having all of its manifestations and fashions expressing certain thought processes. The process of learning a language will not be finished if you are unaware of this. Even while people with high language proficiency may be able to convey ideas, explain most of their demands, and deliver messages, communication will always lack something essential if cultural competency is not developed.

The present paper provides an analysis of critical cultural awareness of students about the other cultures using a passage from *Cambridge English for Schools/Students' Book Three* (ELT). The coursebook for teaching English as second language aims to raise students' awareness in using language not only as means of communication but as means of developing their knowledge about the cultural diversity of certain countries like their traditions, social habits, and religions.

The content of the passage in the coursebook justifies the view that the Centre's hegemony in the global ELT can be viewed either as positive or negative. The fact that the Expanding and Outer circle nations need technological and intellectual properties to develop 'native-like language and cultural competence' (Jenkins, 2009), it will be difficult for such countries to do away from the centers' ELT profession and methodology contained text book developed by the centered nations.

The negative aspect is that the continued hegemonic tendencies of the center. These can be seen in the inner circle's dominance in the expanding and outer circles especially caused by over reliance on the center's professional and methodological materials of the ELT.

It also shows us that centre's cultural materials are detrimental to the cultures of the Periphery countries. Within the centre (cores) there is, in their regional or national formations (such as the EU), there is multiplicity of semi-peripheries and peripheries, socio-economic divisions of gender, class, and race, inequalities in excess of decision -making process, and restriction in self- determination.

Finally, explicit instructions made by teachers of foreign language can truly help learners in understanding of other cultures. Classroom activities can enable the learners to expand their linguistic abilities, become language users that are more competent and develop appropriate attitudes vital for intercultural communication exchanges that are efficient.

Suggestions and Recommendations

To develop the critical intercultural awareness of our foreign language learners, there are certain suggestions as the following:

1- Projects connecting classrooms are the fittest form for the development of the learner's ethnographic skills, which are an important aspect of the intercultural approach. For example, a learner conducted a portfolio in a foreign language complemented by their reports and commentary of their intercultural contacts can create new assessing methods possibility for the learners' intercultural competencies and language.

2- Using empower for the learners of foreign language articulate their own voice on socio-cultural topics immediately relevant to their lives. Optimistically, this ability will aid them to maintain a critical mind in the flux of a continuously changing culture and world.

3-The English International Language pedagogy should be one of global and local appropriation, in that it should prepare learners 'to be both global and local speakers of English and to feel at home in both international and national cultures' (Kramsch and Sullivan 1996, p. 211).

4- Instructional activities and materials have to include international and local contexts that are related and familiar to language learners' lives.

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رفع مستوى الوعي متباين الثقافات لدى الطلاب: تحليل كامبريدج للغة الإنجليزية للمدارس / كتاب الطالب الثالث

مستخلص البحث:

ان الهدف من كتاب اللغة الإنجليزية كلغة ثانية هو زيادة وعي الطلاب بقيمة استخدام اللغة لأكثر من مجرد التواصل. كما تهدف أيضاً إلى توسيع فهمهم للثقافات المتنوعة في جميع أنحاء العالم بما في ذلك عاداتهم وعاداتهم الاجتماعية ومعتقداتهم الدينية. وبناءً على ذلك، تهدف هذه الورقة إلى تقديم فهم عام لكيفية تعامل المتعلمين مع الثقافات الأخرى وهو العامل الأكبر أهمية للتواصل الناجح مع الثقافات الأخرى وإظهار مدى أهمية بعض النصوص في تنمية الوعي الثقافي النقدي لدى المتعلمين بالثقافات الأخرى. أي من خلال التفاعل مع شعوبهم لتطوير الكفاءة الثقافية واللغوية للمتعلمين. تخلص هذه الدراسة إلى أن ثقافة التعلم جزء أساسي من منهج تدريس اللغة الإنجليزية. علاوة على ذلك، توضح لنا أن المواد الثقافية الأساسية تضر بثقافات الدول الهامشية. كما يمكن للأنشطة الصفية أن تمكن المتعلمين من توسيع قدراتهم اللغوية وأن يصبحوا مستخدمين للغة أكثر كفاءة ويطوروا مواقف مناسبة حيوية لتبادل التواصل بين الثقافات بصورة كافية.