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***The Significance of Critical Discourse Analysis in Raising EFL Learners' Cultural Awareness: Case of Master Two Students at the University of Tlemcen.***

***Dissertation Submitted to the Department of English Language as Partial Fulfillment for Master's Degree in English Literary and Cultural Studies.***

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## **Dedication**

My dedications are to my dearest parents, friends and to all whom I know!

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## **Abstract**

The present work investigates the rationale for implementing Critical Discourse Analysis, henceforth CDA, as a discipline in raising EFL students' cultural awareness. It sheds light on the benefits gained from the implementation of such a discipline in EFL master two curriculum at the University of Tlemcen. Therefore, both qualitative and quantitative methods were included in a descriptive research design. The analysis of the finding of the study indicates that students have a little knowledge about CDA as they had no opportunity to implement it. However, students seem to be well aware of the significance of this discipline in enhancing their cultural awareness.

<b>DEDICATION .....</b>	<b>II</b>
<b>ACKNOWLEDGEMENTS .....</b>	<b>III</b>
<b>ABSTRACT.....</b>	<b>IV</b>
<b>KEY TO ACRONYMS.....</b>	<b>VIII</b>
<b>LIST OF TABLES AND PIE CHARTS .....</b>	<b>IX</b>
<b>GENERAL INTRODUCTION .....</b>	<b>2</b>
<b>1. CHAPTER ONE: LITERATURE REVIEW .....</b>	<b>6</b>
1.1. <i>Introduction.....</i>	6
1.2. <i>Discourse .....</i>	6
1.3. <i>Discourse Analysis .....</i>	7
1.4. <i>Critical Discourse Analysis.....</i>	9
1.5. <i>The Purpose of Critical Discourse Analysis .....</i>	11
1.6. <i>A Three Dimensional View of Discourse and Discourse Analysis .....</i>	12
1.7. <i>Recognizing CDA in The Education System .....</i>	14
1.8. <i>Teaching a Critical Awareness of Discourse.....</i>	15
1.8.1. <i>Developing Critical Pedagogy.....</i>	15
1.8.2. <i>CDA Framework.....</i>	17
1.8.3. <i>Comparison of Critical Questioning Frameworks .....</i>	17
1.8.4. <i>Examining Text Through CDA.....</i>	19
1.9. <i>Development of Cultural Understanding .....</i>	20
1.10. <i>Cultural Awareness .....</i>	21
1.10.1. <i>Convention .....</i>	22
1.10.2. <i>Connotation.....</i>	22
1.10.3. <i>Conditioning .....</i>	23
1.10.4. <i>Comprehension .....</i>	23
1.11. <i>Culture Teaching .....</i>	24
1.12. <i>Cultural Conflict.....</i>	25
1.13. <i>Implications for Language Teachers .....</i>	27
1.14. <i>Conclusion .....</i>	28
<b>2. CHAPTER TWO: DATA COLLECTION &amp; ANALYSIS.....</b>	<b>31</b>

2.1. <i>Introduction</i> .....	31
2.2. <i>Aims of the Research</i> .....	31
2.3. <i>The Participants</i> .....	31
2.3.1. Teachers .....	31
2.3.2. Students .....	31
2.4. <i>Data Collection and Research Instruments</i> .....	32
2.4.1. The Questionnaire .....	32
2.4.2. The Interview .....	33
2.5. <i>Data Analysis Methods</i> .....	33
2.6. <i>Limitation of the Study</i> .....	33
2.7. <i>The Results of the Study</i> .....	33
2.7.1. Students' Questionnaire .....	33
2.7.1.1. Discussion of the Questionnaire Results .....	37
2.7.2. Teachers' Interview Results .....	38
2.7.2.1. Discussion of the Interview Results .....	40
2.8. <i>Discussion of the Main Findings:</i> .....	41
2.9. <i>Conclusion</i> .....	42
3.    CHAPTER THREE: RECOMMENDATIONS AND SUGGESTIONS .....	45
3.1. <i>Introduction</i> .....	45
3.2. <i>Recommendations and Suggestions</i> .....	45
3.2.1. Recommendations .....	45
3.2.1.1. Recommendations for the Administration.....	45
3.2.1.2. Recommendations for Teachers.....	46
3.2.1.3. Recommendations for Students .....	46
3.2.2. Suggestions.....	47
3.2.2.1. CDA in Classroom.....	47
3.2.2.1. CDA in Multi-Cultural Education.....	48
3.2.2.2. CDA from L1 to L2 .....	48
3.2.2.3. CDA in EFL Reading Classroom .....	49
3.2.2.4. CDA and EFL Curriculum .....	50

3.2.2.5. The Teaching Framework .....	51
3.2.2.6. Sample to Text Analysis .....	53
3.2.2.7. The Implications of CDA in ELT Classrooms.....	56
3.3. <i>Implications of the Study</i> .....	58
3.4. <i>Conclusion</i> .....	60
<b>GENERAL CONCLUSION</b> .....	<b>62</b>
<b>REFERENCES</b> .....	<b>65</b>
<b>APPENDICES</b> .....	<b>69</b>

## **Key to Acronyms**

**CDA:** Critical Discourse Analysis

**CLA:** Critical Language Awareness

**DA:** Discourse Analysis

**EFL:** English as Foreign Language

**L1:** First Language

**L2:** Second Language



## **List of Tables and Pie Charts**

<b>TABLE 1.1: COMPARISON OF CRITICAL QUESTIONING FRAMEWORKS .....</b>	<b>18</b>
<b>TABLE 1.2: EXAMINING TEXT THROUGH CDA.....</b>	<b>19</b>
<b>TABLE 2.1: LEARNERS' KNOWLEDGE ABOUT CULTURAL AWARENESS. ....</b>	<b>35</b>
<b>TABLE 2.2: LEARNERS' CULTURAL AWARENESS DEVELOPMENT.....</b>	<b>36</b>
<b>TABLE 3.1: KEYS TO TEXT ANALYSIS. ....</b>	<b>54</b>
<b>PIE CHART 2.1: LEARNERS' CONTACT WITH DA AS A MODULE. ....</b>	<b>34</b>
<b>PIE CHART 2.2: LEARNERS' COMMUNICATION IN CULTURALLY SIGNIFICANCE SITUATIONS.....</b>	<b>36</b>

# **General Introduction**

## General Introduction

To be an effective citizen, it is essential for people to be critically aware of culture, discourse and language. As a starting point of the topic, culture is seen a difficult task to be determined. Regarding the current research on culture and EFL, critical discourse analysis is perceived to help raising master students' cultural awareness and paving the way for their future success.

Coming to the idea that language and culture can not be separated, culture is always conveyed through and within language. As a result, the current research attempts to highlight the underlying criteria of discourse analysis that EFL master students at the University of Tlemcen need to acquire to build their pragmatic skills regarding the notion of culture.

The relation between CDA and cultural awareness needs to be clarified. Therefore, the main problematic situations drawn is that integrating concepts such as pragmatics, culture, and critical discourse analysis in the curriculum is more than a necessity.

In order to have a reliable answers to the problem statement, two questions are posed and structured as follows:

1. To what extent can CDA promote EFL master students' cultural awareness?
2. What is the potential of integrating CDA in EFL master curriculum?

On the basis of the previous questions, the following hypotheses can be derived:

1. CDA is seen as a tool in promoting both cultural and linguistic awareness of EFL master students.
2. Integrating CDA in EFL master curriculum is more than a necessity.

The work was divided into two chapters. The first chapter was a literary review on both CDA and cultural awareness. In this chapter, the researcher discusses that the need for more cultural awareness among EFL master students is essential. As a result, some flourishing implicates are necessary. Students should be aware about the complementary relationship between language, culture and teaching culture as an integral component in language teaching. To this extent, CDA helps to develop

students' knowledge about culture as well as teachers' intercultural perspectives that may have an impact on their language teaching methodology and syllabus design. Therefore, both CDA and cultural awareness have a significant role to achieve the main aims of foreign language education.

In the second chapter, the researcher concerned with practical side of the work. Therefore, the study consisted of both qualitative and quantitative methods. Indeed, the researcher accessed to both the students' questionnaire as well as teachers' interview. As a result, the analysis of the study findings draws that students were not able to define CDA. This gave a support to the second hypothesis which is highlighting the importance of integrating CDA as module in the curriculum of EFL master two students. Then, the research also concluded that cultural awareness is seen as the knowledge about culture and the significant role that CDA can play in raising students' cultural awareness. Another support for the first hypothesis that is CDA can promote both cultural and linguistic awareness in EFL master two students.

In the third chapter, the researcher attempts to provide some recommendations and suggestions. The former was addressed to administration, teachers and students. The latter was some practical suggestions for CDA use. The final part of the chapter was some implications for the study where the researcher provided a space to use the present study and thus open aspects for further research.

# **Chapter One**

## **Literature Review**

## Chapter One:

### LITERATURE REVIEW

1.1. Introduction.....	6
1.2. Discourse .....	6
1.3. Discourse Analysis .....	7
1.4. Critical Discourse Analysis.....	9
1.5. The Purpose of Critical Discourse Analysis .....	11
1.6. A Three Dimensional View of Discourse and Discourse Analysis .....	12
1.7. Recognizing CDA in The Education System .....	14
1.8. Teaching a Critical Awareness of Discourse.....	15
1.8.1. Developing Critical Pedagogy.....	15
1.8.2. CDA Framework.....	17
1.8.3. Comparison of Critical Questioning Frameworks .....	17
1.8.4. Examining Text Through CDA.....	19
1.9. Development of Cultural Understanding .....	20
1.10. Cultural Awareness .....	21
1.10.1. Convention .....	22
1.10.2. Connotation.....	22
1.10.3. Conditioning .....	23
1.10.4. Comprehension .....	23
1.11. Culture Teaching .....	24
1.12. Cultural Conflict.....	25
1.13. Implications for Language Teachers .....	27
1.14. Conclusion .....	28

## **1.1. Introduction**

The notion of language teaching and learning was for a long time- and still is- linked to the four skills language is based on ( listening, speaking, reading, and writing) and so is EFL. However, the tree of EFL is nowadays looking for new sources to be nourished. To this end, culture is seen to be of great deal in fulfilling that task. Regarding the current research on culture and EFL, critical discourse analysis is perceived to help raising master students' cultural awareness paving the way for their future success. The aim of this work is to highlight in a little more details the underlying criteria of discourse analysis EFL master students at the University of Tlemcen need to acquire to build their pragmatic skills regarding the notion of culture. One of the main conclusion drawn is that integrating concepts such as cultural awareness and CDA in the curriculum is more than a necessity.

## **1.2. Discourse**

The word discourse has a Latin origin as McArthur (1996) stated that: *“Etymologically, the word ‘discourse’ dates back to the 14<sup>th</sup> century. It is taken from the Latin word ‘discursus’ which means a ‘conversation’”* (McArthur, 1996, cited in Drid, 2010:20). Discourse is literally defined as *“a serious speech or piece of writing on a particular subject”* (Longman Dictionary of Contemporary English, 2001:388). Therefore, it involves both the spoken and written forms of language use.

Carter (1993) highlighted many denotations of the term ‘discourse’. First, the term can be related to categories of language being used in definite contexts as political discourse and philosophical discourse. Second, the word 'discourse' refers to what is spoken, while the word ‘text’ refers to what is written (Drid, 2010). Nunan (1993) shows that these two terms are sometimes used interchangeably and in many instances treated differently. Carter (1993) stated that the 'discourse/text' dichotomy is often related with the 'process/product' dichotomy respectively. Third, this term

establishes a difference from the ‘sentence’, the highest unit of language analysis, “*discourse refers to any naturally occurring stretch of language*” (Drid, 2010:21). Trask (1999) clarifies that a discourse encompasses oral or written exchanges produced by two or more people and not specified to one speaker or writer. This sense constitutes the cornerstone of the approach known as Discourse Analysis.

### **1.3. Discourse Analysis**

As a starting point to define discourse analysis, henceforth DA, it is necessary to deal with two divergent approaches to language in general and discourse in particular: the formal approach and the functional approach. Schiffrin (2006) combines both approaches when defining DA as ‘*the study of language use above and beyond the sentence*’ (Schiffrin, 2006:170).

The first approach to discourse is the formal approach. It defines DA as the exploration of language use by focusing on pieces larger than sentences. Schiffrin (1994) noticed that discourse is a higher level from a morpheme, a clause and a sentence.

The second trend is functional approach. It is concerned with language use. Brown and Yule's (1983) argued that:

The analysis of discourse is, necessarily, the analysis of language in use. As such, it cannot be restricted to the description of linguistic forms independent of the purposes or functions which these forms are designed to serve in human affairs. (Brown and Yule's, 1983:1)

From this perspective, the focus is on the outcomes which utterances show when situated in contexts. Therefore, the circumstances where an utterance is used can also influence the meaningfulness of discourse. In this respect, Van Els et al. (1984) argued that “*the study of language in context will offer a deeper insight into how*



*meaning is attached to utterances than the study of language in isolated sentences”*  
(Van Els et al.,1984:94).

Discourse analysis deals with language above the sentence, particularly its social context. The critical approach to discourse analysis has links to systemic functional and critical linguistics. It is closely related to critical language study, critical language awareness (CLA) and literacy studies. It is multidisciplinary, interdisciplinary or even transdisciplinary (Chouliaraki & Fairclough, 1999). It encompasses linguistics, pragmatics, anthropology, sociology, psychology, education. Different approaches share the aim of developing learners’ critical orientation towards discourse.

At some point in history, humans began to realize that words have symbolic characteristics beyond their literal meaning. This meant that meaning-making and interpretation is social and needs boundless information from the social environment in order to make sense. Escobar (2013) defines this as:

[...] a historical and sociocultural structure which makes the ever changing co-formations of relationships possible between the self and the world and that, through discourse, allows us to identify, understand, conceive, construct, and accept or reject the different possibilities within a given time and space while seeking individual or collective interests. Accordingly, identity is closely and directly related to discourse since this is how individuals act and interact, position themselves and are positioned in a social place, a way of being in the world, and thus, a way to form and transform identities. (Escobar, 2013:50).

Hence discourse encompasses all aspects of society: science, politics, religion, culture, education, psychology, language and thought. Jørgensen and Phillips (2002) argue that:

[...] language is structured according to different patterns that people’s utterances follow when they take part in different domains of social life,

familiar examples being ‘medical discourse’ and ‘political discourse’.  
(Phillips, 2002:1).

There are, on one hand, socially pre-established patterns of language use. These patterns lead to different discourse genres, types and ways in which language behaves according to context specificities.

On the other hand, there are also sociocultural conventions which create, assign, shape, and modify meaning. They expose to understand words and the established relations with beliefs, intentions, dispositions, attitudes, choices, values, positions, desires and knowledge. These are a combination that a discourse poses to create, maintain, and change (Fairclough, 2003). Therefore, when people have the possibilities on how discourse is presented and modify their knowledge, ideologies and social understandings, they will see the advantages of analyzing discourse and how they will gain numerous benefits.

Analyzing discourse beyond the fundamentals of language, while bearing in mind the mutual influencing-dynamics that culture and language exert one on another, can shed light on the ways in which society structures and engages in communication (Escobar & Gómez, 2010). This communication builds and transforms society, generates common sociocultural representations and establishes a social order to reveal collective principles: the ideologies, values, and idiosyncrasies associated with language behavior (patterns of language use, language variations, and language evolution).

#### **1.4. Critical Discourse Analysis**

Dijk (2006) stated that manipulating discourse is one of the crucial concepts of CDA as it reveals either a discourse is ideological or not. Likewise, Widdowson (1998) argued that the distinctive feature of CDA is its commitment to social justice. In addition to this, CDA attempts to reveal how language is used to exercise power.

According to Dijk (1998) CDA is concerned with studying and analysing written and spoken texts to reveal the rational sources of power, dominance, inequality and bias. It examines how these rational sources are maintained and reproduced within specific social, political and historical contexts. In a similar vein, Fairclough (1993) defines CDA as:

Discourse analysis which aims to systematically explore often opaque relationships of causality and determination between (a) discursive practices, events and texts, and (b) wider social and cultural structures, relations and processes; to investigate how such practices, events and texts arise out of and are ideologically shaped by relations of power and struggles over power; and to explore how the opacity of these relationships between discourse and society is itself a factor securing power and hegemony. (Fairclough, 1993:135)

Therefore, CDA aims simply at clarifying the connections between discourse practices, social practices and social structures. These connections may be ambiguous to most people.

The main assumption that makes CDA different from other approaches to text analysis is that it stresses not only the decoding of propositional meaning of a text but also its ideological assumptions (Oughton, 2007). CDA is interested in how a text may influence its readers. It is also interested in the use of suppositions that are rooted from the author's own particular view of the world and circumstances of a text production. Therefore, interpretation of the text may also include analysis of the context which is represented not only by "*the immediate environment in which a text is produced and interpreted but also the larger societal context including its relevant cultural, political, social and other facets*" (Huckin, 1997:79). In other words, one may see a text as discursive practices of production, distribution and interpretation which are embedded in a broader field of social practices (Fairclough, 1992). Reading

texts critically is a crucial skill since as Fowler (1991) explains:

Events and ideas are not communicated neutrally because they are transmitted through the medium that contains certain structural features which, in turn, are impregnated with social values that form some perspective on events. (Fowler, 1991:25).

The medium is also used by people who work under certain social circumstances and follow certain conventions of production. As a result, they will choose such linguistic structures that are conform to those circumstances and conventions (Oughton, 2007). Thus, it is inevitable to writers, by selecting specific linguistic structures, to make readers accept ideological messages embedded in a text. CDA helps readers to detect this manipulation and reveal the uncovering implicit ideologies in texts. It unveils the underlying ideological prejudices and therefore the exercise of power in texts (Widdowson, 2000). Therefore, it is necessary to critically analyze the relationship between language, ideology and society. Critical discourse analysts attempt to understand, expose and resist social inequality (Dijk, 1993).

The practical use of CDA ideas in EFL classrooms has been investigated in a few studies. Cots (2006) presents and uses CDA as a complementary model for analyzing language use and for designing language learning activities in EFL classrooms. CDA procedures increase students' motivations as they involve asking the students to decide on the texts for analysis and encouraging them to express their positions related to the texts analyzed.

### **1.5. The Purpose of Critical Discourse Analysis**

Critical discourse analysis recognizes that language is never more innocent. It attempts to address the relationship between language, power and ideology behind text. As a result, it can be political and social issues where inequality and discrimination are often the focus of the study. It examines how people, places and events are written and expressed through the author's ideology. As oppose to

descriptive approach to discourse analysis, Dijk argued that “*critical discourse analysts take explicit position, and thus want to understand, expose and ultimately resist social change*” (Dijk, 2001:352).

Caldas-Coulthard and Holland (2000) defined another purpose of CDA especially for translators and teachers:

Translators and teachers are crucial social agents that can transform social practices. In your private and professional activities, therefore, by deconstructing hidden agendas and discriminatory practices, you can help to produce a better society. (Caldas-Coulthard & Holland, 2000:138).

This view is shared by Martin (2004). In addition to this, Janks and Ivanic (1992) stated that awareness is turned into successful action in writing on CLA and emancipatory discourse. He believes that CDA needs both deconstructive and constructive activity in what he named positive discourse analysis. In addition to this, Fairclough agrees: “*It follows that it is becoming essential for effective citizenship that people should be critically aware of culture, discourse and language*” (Fairclough, 1995:201).

### **1.6. The Three Dimensional View of Discourse and Discourse Analysis**

It is important to understand the interaction between text production and interpretation. It is also important to understand the nature of the text itself. All these are linked together in relation to the social context in which the text occurs (Fairclough, 1989). This led to the manifestation of the three dimensional view of discourse and discourse analysis: “*description of the text, interpretation of the interaction, and explanation of how the first two dimensions are inserted in social action*” (Caldas-Coulthard & Holland, 2000:121).

Therefore, ‘context of situation’ and ‘context of culture’ came to existence. As a

result, the social dimension needs to be revealed in order to understand the relation between language, power and ideology. Thus, three levels of social organization are concerned: the societal level, the institutional level and the situational level (Fairclough, 1989).

Moreover, Fairclough (1999) described two items to be taken in consideration: text to include all the available language or communicative data as well as textual analysis to include linguistic analysis and intertextual analysis:

I understand linguistic analysis in an extended sense to cover not only the traditional levels of analysis within linguistics (phonology, grammar up to the level of the sentence, and vocabulary and semantics) but also analysis of textual organization above the sentence, including intersentential cohesion and various aspects of the structure of texts... Whereas linguistic analysis shows how texts selectively draw upon linguistic systems, intertextual analysis shows how texts selectively draw upon orders of discourse – the particular configuration of conventionalized practices (genres, discourses, narratives, etc.) which are available to text producers and interpreters in particular social circumstances. (Fairclough, 1999:184)

On one hand, interpretation sheds light on the use of interactive conventions. On the other hand, explanation attempts at linking the discourse to social action regarding its political and ideological uses (Caldas-Coulthard & Holland, 2000).

Thus, Fairclough and Wodak (1997) summarized eight main tenets that CDA is based on:

1. CDA addresses social problems
2. Power relations are discursive
3. Discourse constitutes society and culture

4. Discourse does ideological work
5. Discourse is historical
6. The link between text and society is mediated
7. Discourse analysis is interpretative and explanatory
8. Discourse is a form of social action

### **1.7. Recognizing CDA in The Education System**

The arguments for raising students' cultural awareness of discourse are primarily stemmed from the purposes of CDA itself. To reveal the social structures, and the use and abuse of power, CDA is potentially empowering as it shed light on what may pass unnoticed on both social and cultural practices (Bourdieu, 1991). Raising cultural awareness of English language may also help to deepen the understanding of other important social issues. For example, Kanno (2006) illustrates how school policies and practices shape students' identities and, "*contribute to the reproduction of existing class structure ... [but] ... can also act as an agent of social change*"(Kanno, 2006, cited in Brown, 2006:10 ). Fairclough (1999) recognises CDA as "*a democratic resource to be made available through the education system*" (Fairclough, 1999:205).

Brown (2000) underlines the importance of the connection between culture, language and thought (the way ideas are conceptualized, connotation and nuance and explicit and implicit meanings). CDA may offer tools which develop students' ability to understand how language is used in various contexts to fulfil different purposes and improve their command of English in particular.

The ability to reflect critically on and analyse discourse will increasingly become a basic skill for negotiating social life and for imposing a form of interpretive and critical order on the new discursive universe (Jaworski & Coupland, 1999).

While this may appear somewhat grandiose, the need for language learners to be able to use language appropriately in different social contexts (i.e. requiring pragmatic, cultural and sociolinguistic competence) may well determine the success

of both social and transactional interactions (Carter & Nunan, 2001).

Thus, developing cultural awareness leads to more responsible and empowered language users contributing to social relations (Janks & Ivanic, 1992). Therefore, CDA may be used to raise awareness of one's own prejudices and bias:

Rosello shows that it is possible to use imaginative tactics to neutralize ethnic stereotypes. But when our identity is itself built like a stereotype by the history lessons that we learn as children, lessons that tell us who we are as a nation, as a people, the result is quite different and sometimes problematic. "Declining" a stereotype, acknowledging its various identities within a larger linguistic unit, highlighting its very nature in diverged contexts, might be the way of depriving it of its harmful potential. (Feldman, 2002:574)

Jaworski and Coupland (1999) stated that discourse analysis and the implication of CDA are essentially interpretative and qualitative approaches that need substantiation. Widdowson (2001) criticised CDA specifically for the lack of academic and scientific rigour and inability to satisfactorily address the complexities of interpretation. This, however, may suggest argument for further classroom research and the development of teaching methodology.

## **1.8. Teaching a Critical Awareness of Discourse**

Teaching a critical awareness of discourse may be arranged in four main steps namely: developing critical pedagogy, CDA framework, comparison of critical questioning frameworks and examining text through CDA.

### **1.8.1. Developing Critical Pedagogy**

Carter and Nunan neatly define critical pedagogy as:



A way of teaching that strives not only to transmit linguistic knowledge and cultural information, but also to examine critically both the conditions under which the language is used, and the social, cultural and ideological purposes of its use. (Carter & Nunan, 2001:220)

Furthermore, educators should provide learners with a practical way to move beyond a critical awareness to action. They provide opportunities for practice and support their efforts towards emancipatory discourse. Therefore, Brown (2001:444) helpfully suggests four principles for engaging in critical pedagogy:

- a. Allow students to express themselves openly.  
(Be sensitive to power relationships, encourage candid expression)
- b. Genuinely respect students' points of view.  
(Seek to understand their cherished beliefs and traditions)
- c. Encourage both/many side of an issue.  
(Welcome all seriously offered statements, opinions, and beliefs)
- d. Don't force students to think just like you.  
(Delay or withhold your own opinion)

Likewise, analysing a text may rely on developing a questioning framework. The latter aims at raising learners' critical awareness of discourse. Therefore, a questioning framework for critical practice is considered (Ludwig, 2003):

- What is the writer/speaker's purpose?
- How might the text influence the reader/listener's ideas?
- What opinions does the writer/speaker express?
- What is the writer/speaker's point of view?
- What biases does the writer/speaker have?
- What are the dominant readings in the text?
- What gaps or silences are there in the text?
- How do the writer/speaker's values, views, and interests influence the text?

- How are information and ideas expressed and represented to influence and position readers/viewers/listeners?
- What alternative positions might be taken?

### **1.8.2. CDA Framework**

The need to establish a framework for CDA is necessary: “[it] can be slimmed down in various ways for various purposes (for example, pedagogical purposes, in relation to ‘critical language awareness’ in education)” (Chouliaraki & Fairclough, 1999, cited in Brown, 2006:20).

For more practical use, Lankshear et al (1997) shares how can educators teach students to analyse texts through a text analysis exercise. After reading the text students are instructed to shed light on the following questions (Coffin, 2001:104-5):

1. What version of events/ reality is foregrounded here?
2. Whose version is this? From whose perspective is it constructed?
3. What other (possible) versions are excluded?
4. Whose/ what interests are served by this representation?
5. By what means – lexical, syntactic, etc. – does this text construct (its) reality?
6. How does this text position the reader?
7. What assumptions about readers are reflected in the text?
8. What beliefs, assumptions, expectations (ideological baggage) do readers have to entertain in order to make meaning from the text?

### **1.8.3. Comparison of Critical Questioning Frameworks**

It is interesting to compare these questions with the framework proposed above and present them together below clearing illuminating a high degree of similarity and overlap. The table below explains the comparison of critical questioning frameworks.

**Table 1.1: Comparison of Critical Questioning Frameworks**

<b>A Questioning framework for critical practice</b> (based on Ludwig, 2003)	<b>A text analysis exercise</b> (Lankshear <i>et al</i> , 1997)
<p>What is the writer/speaker's purpose? How might the text influence the reader/listener's ideas?</p>	<p>Whose/ what interests are served by this representation?</p>
<p>What opinions does the writer/speaker express? What is the writer/speaker's point of view? What biases does the writer/speaker have? What are the dominant readings in the text? What gaps or silences are there in the text?</p>	<p>What version of events/ reality is foregrounded here? Whose version is this? From whose perspective is it constructed? What assumptions about readers are reflected in the text? By what means – lexical, syntactic, etc. – does this text construct (its) reality? How does this text position the reader? What beliefs, assumptions, expectations (ideological baggage) do readers have to entertain in order to make meaning from the text?</p>
<p>How do the writer/speaker's values, views, and interests influence the text?</p>	
<p>How are information and ideas expressed and represented to influence and position readers/viewers/listeners?</p>	
<p>What alternative positions might be taken?</p>	<p>What other (possible) versions are excluded?</p>
<p>What is the writer/speaker's purpose? How might the text influence the reader/listener's ideas?</p>	<p>Whose/ what interests are served by this representation?</p>

<p>What opinions does the writer/speaker express?</p> <p>What is the writer/speaker's point of view?</p> <p>What biases does the writer/speaker have?</p> <p>What are the dominant readings in the text?</p> <p>What gaps or silences are there in the text?</p>	<p>What version of events/ reality is foregrounded here?</p> <p>Whose version is this? From whose perspective is it constructed?</p> <p>What assumptions about readers are reflected in the text?</p> <p>By what means – lexical, syntactic, etc. – does this text construct (its) reality?</p> <p>How does this text position the reader?</p>
<p>How do the writer/speaker's values, views, and interests influence the text?</p>	<p>What beliefs, assumptions, expectations (ideological baggage) do readers have to entertain in order to make meaning from the text?</p>
<p>How are information and ideas expressed and represented to influence and position readers/viewers/listeners?</p>	
<p>What alternative positions might be taken?</p>	<p>What other (possible) versions are excluded?</p>

#### 1.8.4. Examining Text Through CDA

Fairclough (1989) argued that there are a number of language areas for possible focus when examining text in a CDA lesson. The following table clarifies examining a text through CDA.

**Table 1.2: Examining Text Through CDA**

Area of focus	Considerations	Comments/ Examples
Vocabulary	Ideological contested lexis	e.g. sexism, racism
	Classification of people	Names, positions, social roles
	Formality/ Informality	Terms of address
	Expressive values	Use of evaluative words
	Metaphors	e.g. unemployment is a disease

Grammar	Predominance of participants and verbal process	e.g. Disproportionately long quotes afforded to particular parties
	Agency	e.g. Rioters arrested c.f. Rioters arrested by police
	Nominalisation	Use of noun phrases to depersonalise
	Active vs. passive voice	e.g. Police shoot suspected terrorist
	Mode	Declarative, grammatical question, imperative
	Modality (hedging, mitigation, tentativeness, or hesitancy)	e.g. It might be somehow possible ...
	Use of pronouns	e.g. we, you, them vs. us
	Positive vs. negative sentences	e.g. They failed e.g. They did not succeed
Textual structure	Main information placement	Title, beginning, middle, end.
	Generic structures	Narratives, explanations, reports, etc.

### 1.9. Development of Cultural Understanding

Recent nationally and internationally developments shed light on the need for a strong commitment to develop cultural understanding within the classroom context. Strasheim (1981) argues:

There is no question that the successful integration of culture and language teaching can contribute significantly to general human knowledge, that language ability and cultural sensitivity can play a vital role in the security, defense and economic well-being of the country and that global understanding ought to be a mandatory component of basic education. (Stratiem 1981, cited in Ghorbani, 2012:95).

Cultural understanding should be promoted in various ways. This leads students to be more sensitive to other cultures and prepare them to live more harmoniously in the target language community (Hadley, 1993). As Stern argued that “*One of the most important aims of culture teaching is to help the learner gain an understanding of the native speaker’s perspective*” (Stern, 1992:216). He adds “*becoming sensitive to the state of mind of individuals and groups within the target language community*” (Stern, 1992:217).

Cultural sensitivity is reduced because it does little to solve the problems of inequity. Multicultural education needs to be understood as “arrogance reduction” i.e. as encompassing both individual and structural changes. These changes confront the individual biases, attitudes and behaviours of educators. They also comfort their policies and practices in schools (Wieto, 2010).

#### **1.10. Cultural Awareness**

Cultural awareness develops the equality of cultures and increases mutual understanding. It highlights the way in which cultures are connected and differed (Tomlinson & Masuhara, 2004). “*An increased cultural awareness helps learners broaden the mind, increase tolerance and achieve cultural empathy and sensitivity*” (Tolinson & Masuhara, 2004:3). According to Tomalin and Stempleski (1993), cultural awareness consists three qualities:

- Awareness of one’s own culturally-induced behaviour.
- Awareness of the culturally-induced behaviour of others.
- Ability to explain one’s own cultural standpoint.

Knutson (2006) stated that “*the development of students’ cultural awareness starts by encouraging them to recognize their cultural identity in relation to other cultures*” (Kuuston, 2006, cited in Ghorbani, 2012:95). Likewise, he argued that “*teachers should analyse students’ real world and academic needs in terms of cultural knowledge, awareness or ability to function in appropriate ways*” (ibid).

Cultural identity differences rely on learners' national and linguistic background as well as on their ethnic heritage, religious beliefs, class, age, gender, and sexual orientation (Tannen, 1992). Likewise, "*identity gives an idea of who we are and of how we relate to others and to the world in which we live*" (Woolward, 1997, cited in Ghorbani, 2012:95-96). In addition to this, "*identity marks the way we are the same as others who share the position, and the ways in which we are different from those who do not*" (ibid).

A framework for building cultural understanding came to existence by Galloway (1984). She suggests four categories of understanding:

#### **1.10.1. Convention**

This type aimed at helping students understand the way in which people ought to behave in significant situations. Galloway identifies two types of conventions:

- a) Context-determined conventions include extralinguistic behaviours that are the characteristics in a given situation.
- b) Function-determined conventions include sociolinguistic structure is used to perform tasks in context. When a teacher teaches about foods, for example, he focuses on context-determined factors such as mealtimes. He may also focuses on appropriate expressions related to accepting and declining invitations, making reservations at a restaurant.

#### **1.10.2. Connotation**

Connotation deals with culturally significant meanings that are associated with words. This may be seen from the perspective that students start to discover that meanings of words mainly determined by their cultural frame of reference. Galloway (1985) proposed words that stimulate certain feelings and images. The word 'time', for example, may drive you anxious. Therefore, it represents symbolically, pressure, stress, deadlines or, simply, a person may fear death.

### **1.10.3. Conditioning**

The third category of cultural understanding highlights the fact that people ought to behave in a manner consistent with their cultural frame of reference. People respond in culturally significant situations to serve the human needs. They learn how to interpret behaviours that are different from their own. However, they should not make pre-judgments based on their prior standards. Students need to learn how to interpret behaviours. If the students expect cultural differences as natural and inevitable matter, they will begin to view the other culture more emphatically.

### **1.10.4. Comprehension**

The fourth category of cultural understanding involves skills such as analysis, hypothesis formation and tolerance of diversity. Galloway (1985) stated that comprehension goals can be achieved through investigating the source of one's information, examining one's stereotypes and avoiding overgeneralization.

However, Ho (2009) believed that the development of the cultural awareness in English language classes may be affected by a number of constraints. From which he named the teacher's cultural knowledge, the availability of native English speakers, time allowance for culture teaching in each lesson or even the system of education itself (Ho, 2009). Educators are considered as the expert knower of the language (Kramsch & Sullivan, 1996) and of their own cultural knowledge. Indeed, they seem to be the main source for students to learn about. However, lately the role of the teacher is diminished (Kramsch & Sullivan, 1996). This is mainly the result of information technology and the effects of globalization. Students are now able to get access to many cultural resources and explore the target culture themselves. The availability of native English speakers as a rich cultural resource is also an important issue to be consider. However, if teachers succeeded to incorporate language and culture in language teaching in a flexible way, they would solve the problem easily



and even make their lessons more interesting (Ho, 2009).

### **1.11. Culture Teaching**

Culture teaching played a basic role in most L2 education (Kumaravadivelu, 2003). Michael Byram (1989) described it as a part of ‘the hidden curriculum’ which is created in the learner’s empathy and appreciation toward the culture of the target language community (Kumavadavilu, 2001). According to Stern (1992), culture teaching includes a cognitive component, an affective component and a behavioural component. First, the cognitive component is concerned with geographical knowledge. It consists of knowledge about differences in the way of life. It also consists of understanding of values and attitudes in the L2 community. Second, the affective component concerns with L2 learners’ curiosity about and empathy for the target culture. Third, the behavioural component concerns with learners’ ability to interpret culturally relevant behaviour, and to behave appropriately in culturally significant situations.

Kumaravadivelu (2003) highlights the diversity that learners bring to classroom. This diversity is neglected by traditional language teaching. Even if they appear to belong to the same linguistic community, their values, styles and customs will be varied. As a result, he stated that most classes are not monocultural classes but rather they are multicultural ones.

Robinson (1985) argued that culture should be presented to learners as a process of perceiving, interpreting, feeling and understanding instead of treating it as a sum of static products. This view described culture as process of living and being in the world, which is necessary for making and understanding meaning. Robinson (1985) named ‘cultural versatility’ which consists of “*expanding one’s repertoire of experiences and behaviours, not subtracting anything*” (Robinson, 1985:101). The idea is that when people expanded their cultural repertoire, they “*would become a little bit of ‘other,’ and would have a degree of psychological match with more*

*people*” (ibid).

Kramersch (1993) developed the idea of culturally shared meaning. She recognized culture as both facts and as meanings. She recognized the L2 classroom as a site of struggle between the learners’ meanings and those of native speakers. Throughout this struggle, L2 learners ought to make their own personal meanings on the slight line between the native speakers’ meanings and their own everyday life. She asserts that *“from the clash between the familiar meanings of the native culture and the unexpected meanings of the target culture, meanings that were taken for granted are suddenly questioned, challenged, problematized”* (Kramersch, 1993:238). As a result, she invited teachers and learners to create “a third culture” in the L2 classroom. This third culture is described as a third dimension that considers the L2 classroom as a space of intersection of multiple world of discourse. However, teachers should avoid biasing to a particular values or beliefs either from home culture or the target culture. She also stated that understanding of the cultural identity that teachers and learners bring with them can lead to a true understanding of the cultural dynamics of the L2 classroom. This understanding is possible only if teachers and learners develop what Kumaravadavilu calls critical cultural consciousness. The development of critical cultural consciousness needs to accept a simple truth: *“there is no one culture that embodies all and only the best human experience; furthermore, there is no one culture that embodies all and only the worst of human experience”* (Kumaravadavilu, 2003, cited in Ghorbani, 2012:97).

### **1.12. Cultural Conflict**

Cultural conflicts came to existence due to misinterpretations, ethnocentrism, stereotypes and prejudice. These conflicts can be prevented by increasing awareness of our own attitudes as well as sensitivity to cross-cultural differences. However, the development of cultural sensitivity should not lead to cultural identity loss, yet cultural influences should be recognized.

Patrikis (1988) warns about the danger of ethnocentrism. It may be resulted from the use of one particular culture to judge other cultures. He also warns about several misunderstanding in discussion culture. The first is stereotyping. It consists of exaggerating some aspects or characteristics of a culture or its people. He suggests that we should learn to distinguish between types (common traits) and stereotypes (fixed images). This distinct can help teach students to identify types and stereotypes as well as to recognize the limitations of the type. The second is triviality. It shapes the cultural elements to be silly. The third is political bias. It can result either consciously or unconsciously when cultural elements are selected to feature or while others are ignored. The fourth is dangerous incompleteness. It is the fact of leaving a whole subculture or other crucial part of culture out of the discussion. In the Middle East, for example, there is a focus only on Islamic culture, leaving out consideration of Jews and Christians.

Liddicoat (2002) named two views of culture awareness: the static versus the dynamic. The static view of culture ignores the link between language and culture. It conveys cultural information to learners without regarding the nature of culture. On the other hand, the dynamic view of culture engages learners in culture learning instead of learning about the cultural information of the target culture passively. Cultural facts are viewed to be situated in time and space and variable across time, regions, classes as well as generations. Learners also should be aware about their own culture. They should understand their own culturally-shaped behaviours. People's culturally-shaped knowledge is invisible. However, it is unconsciously applied in their everyday interactions (KietHo, 2009).

Successful language learning results from the dynamics of culture (Thanasoulas, 2001). This may be clear when the learner understands the perspectives of others, and when he is offered the opportunity to reflect upon his own perspectives. This can be done throughout the process of decentring reciprocity. Likewise, the learner is given the role of a foreigner. Therefore, he would be aware about the values and meanings

that the foreigner has internalized. Kramersch (1993) argues that culture should be presented as interpersonal processes not only as cultural facts. She also argues that increasing multiculturalism of various societies lead learners to be aware of different cultural factors such as age, gender and social class. She asserts that as learners do not have a systematic knowledge about their membership in a given society and culture, they do not have also enough knowledge about the target culture so that they interpret and understand the cultural phenomena presented (Kramersch, 1988). Thus, teaching of culture develops the awareness of the values and traditions of the community whose language is studied.

### **1.13. Implications for Language Teachers**

Teachers should promote learners' cultural language usage. They ought to choose an appropriate cultural teaching style. They explore the linguistic differences, promote understanding and decrease misconceptions. A wrong cultural context or inappropriate use of language breaks the aim of learning a language which learners aimed at (Leveridge, 2008).

Language is mixed with culture. Therefore, cultural values should be respected by language teachers from a different culture. Englebert (2004) argued that:

To teach a foreign language is also to teach a foreign culture, and it is important to teach a foreign culture, and it is important to be sensitive to the fact that our students, our colleges, our administrators, and, if we live abroad, our neighbours do not share all of our cultural paradigms. (Englebert, 2004, cited in Leveridge, 2008:100).

It is important for Language teachers to realise that their understanding is related to interpretation and both are bounded with cultural context. This highlights the idea that meaning of the language used is related to the cultural context where it is used as well. Meanings are often lost due to the cultural boundaries that prevent such ideas to

be transmitted. Misunderstandings among language educators increased due to differing cultural roots, ideologies and cultural boundaries that limit expression (Porter, 1987). Hui (2005) highlights the idea that educators should keep in mind that people from different cultures learn things in different ways. Likewise, Maley (1986) argued that presenting a language teaching materials, such as books and texts, are viewed differently by learners depending on their cultural backgrounds. Indeed, cultural differences in language usage should not only be compared but also contrasted. Valdes (1987) brings out that recognizing similarities and differences in cultural language learning is not the only available tools to be used. However, the teacher should apply this knowledge to teaching practices. Therefore, they become beneficial learning tools.

#### **1.14. Conclusion**

There was a shift from a traditional to intercultural trend in EFL students learning. This shift enhanced the awareness of the inevitable and complementary relationship between language, culture and teaching culture as an integral component in language teaching. CDA helps to develop teachers' intercultural perspectives that may have an impact on their language teaching methodology and syllabus design. This shift is a challenge that both teachers and learners have to overcome to meet the main aims of foreign language education.

# **Chapter Two**

## **Data Collection & Analysis**

## Chapter Two:

### DATA COLLECTION & ANALYSIS

2.1. <i>Introduction</i> .....	31
2.2. <i>Aims of the Research</i> .....	31
2.3. <i>The Participants</i> .....	31
2.3.1. Teachers .....	31
2.3.2. Students .....	31
2.4. <i>Data Collection and Research Instruments</i> .....	32
2.4.1. The Questionnaire.....	32
2.4.2. The Interview .....	33
2.5. <i>Data Analysis Methods</i> .....	33
2.6. <i>Limitation of the Study</i> .....	33
2.7. <i>The Results of the Study</i> .....	33
2.7.1. Students' Questionnaire .....	33
2.7.1.1. Discussion of the Questionnaire Results .....	37
2.7.2. Teachers' Interview Results .....	38
2.7.2.1. Discussion of the Interview Results .....	40
2.8. <i>Discussion of the Main Findings:</i> .....	41
2.9. <i>Conclusion</i> .....	42

## **2.1. Introduction**

This chapter is an analysis of the questionnaire results submitted to the students as well as the interview with teachers. It is interpretation and discussion of the main findings. Likewise, the interpretation of these findings may lead to reliable results. Hence, the researcher may conclude to identify the key behind integrating CDA as a module in EFL master two students' curriculum.

## **2.2. Aims of the Research**

First, this study aims to reveal the truth under which can CDA bring to EFL master students regarding cultural awareness. It also seeks to investigate the benefit gained from integrating CDA as a module in their curriculum. Therefore, the aim of this study is to highlight details underlying the criteria of discourse that students need to acquire to build their pragmatic skills regarding the notion of culture.

## **2.3. The Participants**

The study has involved the stakeholders in the teaching / learning process; i.e. teachers and students.

### **2.3.1. Teachers**

Two teachers of CDA participated in the study. They have been teaching CDA for more than five years.

### **2.3.2. Students**

The students involved in this study are second year master students at the English Department at Tlemcen University. They were randomly selected to complete a questionnaire about the advantages of CDA in raising EFL master students' cultural awareness and its implementation in their curriculum. The participants are thirty (30)



students from all the specialities (language studies, literature and civilisation).

## **2.4. Data Collection and Research Instruments**

In collecting data, the researcher used two research tools in order to obtain the information needed for the investigation of both the endeavour of CDA in raising EFL master two students' cultural awareness and its implementation in their curriculum. Therefore, the research is based on the use of: questionnaires and interviews.

### **2.4.1. The Questionnaire**

It is used to elicit reliable data from informants, second year master students in this case. Nunan (1992) asserts that "*A questionnaire is an instrument for the collection of data, usually in written form consisting of open and/or closed questions and other probes requiring a response from the subjects*"(Nunan, 1992:231).

Therefore, it is important to highlight the main positive aspects of using the questionnaire. First, the collected information is standardised and become easy to be analysed. Then, data can be quickly gathered from a wide number of respondents. In addition to this, the use of such instrument takes into consideration the ethical issue of research; it preserves the anonymity of the respondents, therefore, it may result in reliable data.

The questionnaire, in this research, was submitted to thirty (30) students from all the specialities of master two LMD in the Department of English Language. This has been done in order to gather maximum data about the advantages of integrating CDA in English language teaching and raising cultural awareness as well as its implementation in master two students' curriculum. The questionnaire hence, was a combination of open-ended, close-ended and multiple choice questions in order to obtain qualitative and quantitative data.

### **2.4.2. The Interview**

It is an important instrument to collect data from individuals via conversations. Gillham (2000) defines it as “*a conversation usually between two people. But it is a conversation where one person-the interviewer- is seeking the response for a particular purpose from the other person-the interviewee*” (Gillham, 2000:1).

The researcher used a semi-structured interview. It was held with two teachers of CDA in the Department of English at the University of Tlemcen in order to obtain information about the teaching of CDA, its endeavour in raising EFL master two students’ cultural awareness and its implementation in their curriculum.

### **2.5. Data Analysis Methods**

In this research, the researcher attempts to use qualitative and quantitative methods. Therefore, this would lead to adequate summary, discussion and interpretation of the findings.

### **2.6. Limitation of the Study**

The research endeavours to clarify to which extent CDA can help raising EFL master two students’ cultural awareness. Thus, the limitations of the study include the 30 questioned students and two teachers to be interviewed.

### **2.7. The Results of the Study**

Below is the summary of the study main findings gathered through the research instruments.

#### **2.7.1. Students’ Questionnaire**

##### **Rubric (1): Student’s Profile**

This field is specified to gather information about the possible informants. There were 30 participants in the process from the two specialities. It consists of 21 girls and

9 boys. Their age was from 23 to 30 years old.

**Rubric (2): Critical Discourse Analysis**

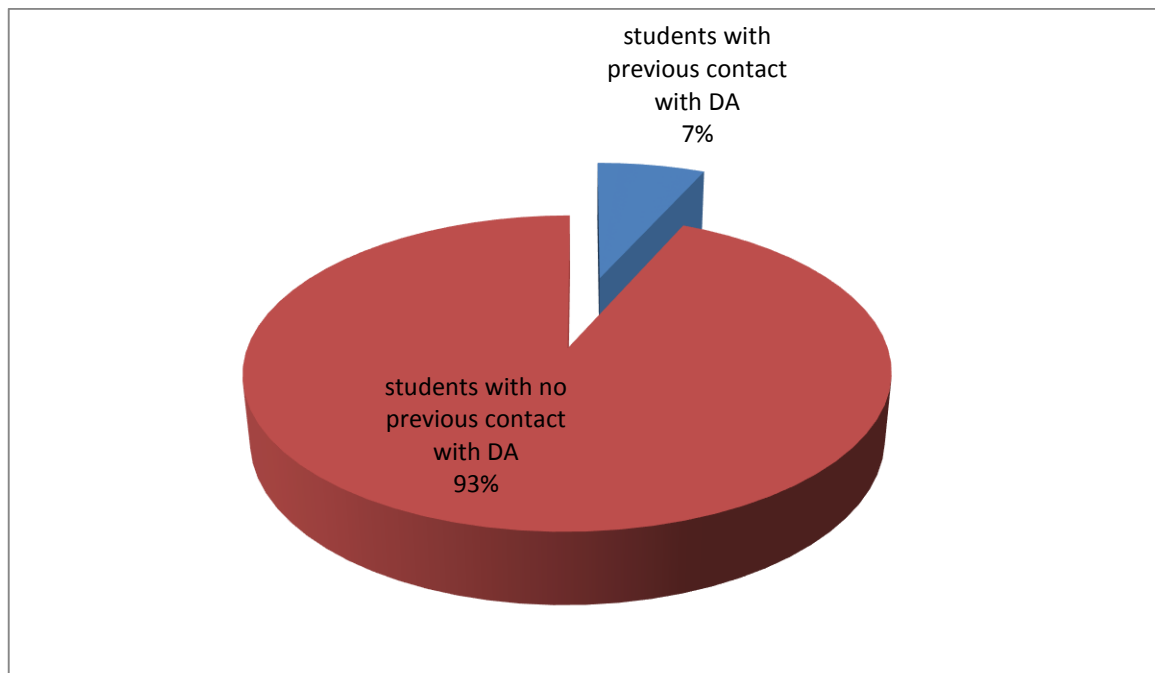
**Question1:** learners’ knowledge about DA.

The first question aims at investigating the learners’ knowledge about DA. A total of 40% of the students expressed their lack of knowledge about the concept, whereas 60% gave some definitions. They are summarized as follow:

- Interpreting and understanding spoken and written conversations.
- Analysis of speech.
- It involves the study of language communication.

**Question2:** learners’ contact with DA as a module.

This question is asked in order to check the learners’ contact with DA as a module during their study at the University of Tlemcen. A total of 93.33% of the informants showed that they have never studied it before.



**Pie chart 2.1: Learners’ Contact with DA as a Module.**

**Question3:** learners’ knowledge about CDA.

This question can help denoting the learners’ knowledge about CDA. A total of

66.66% of the students expressed their lack of knowledge about the concept, whereas 33.33% gave some definitions. They are summarized as follow:

- It investigates how social relations are established through language.
- It analyses speech and text in relation to society.
- It concerned with analysing various aspects of language interaction.

**Rubric (3): Cultural Awareness**

**Question1:** learners’ knowledge about cultural awareness.

This question helps to determine the learners’ knowledge about cultural awareness. A total of 33.33% of the informants highlighted that cultural awareness is integrating culture in life. Then, 83.33% of the students expressed that cultural awareness is knowledge about culture. After this, a sum of 50% stated that cultural awareness is knowing the what and the what not cultural aspects are. The results are drawn below as follow:

**Table 2.1: Learners’ Knowledge about Cultural Awareness.**

Statements	Number of students	Percentages
a. Knowledge about culture.	25	83.33%
b. Practicing culture.	5	16.66%
c. Integrating culture in life.	10	33.33%
d. Know the what and the what not cultural aspects.	15	50%

**Question2:** learners’ development of their own cultural awareness.

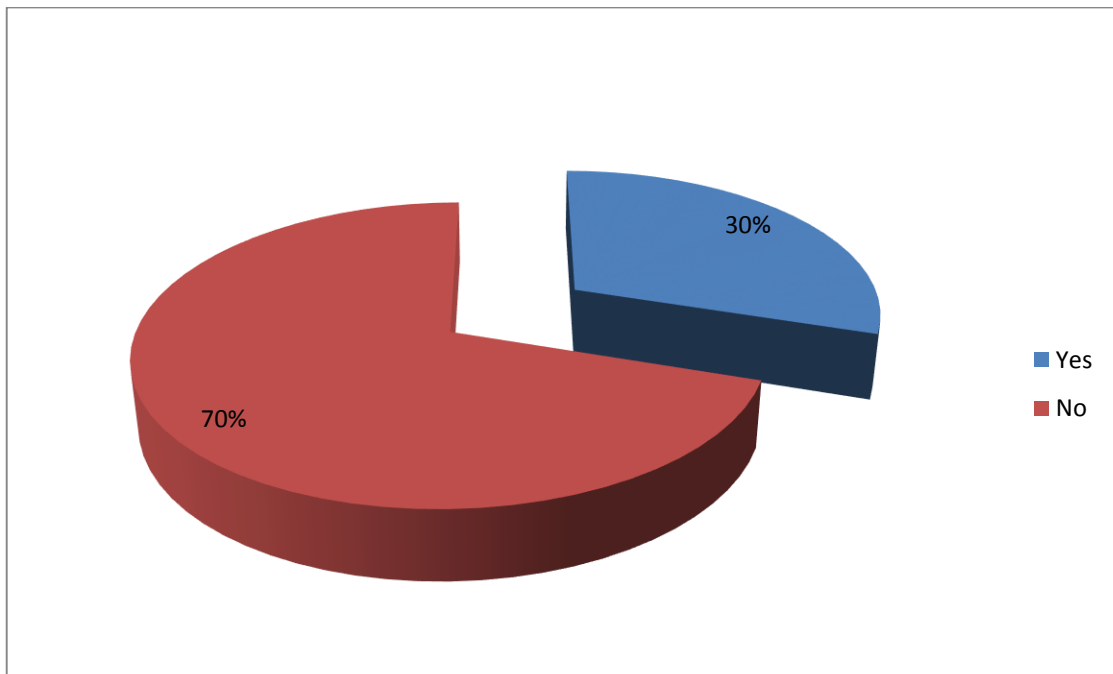
This question provides an overview about the learners’ development of their own cultural awareness. A total of 80% of the informants stated that cultural awareness can be developed through cross cultural exchange. Then, 63.33% of the students highlighted that cultural awareness can be promoted by communicating in culturally significance situations. After this, a number of 46.66% expressed that cultural awareness can be developed through presenting their own culture. The following table explains the gathered data.

**Table 2.2: Learners' Cultural Awareness Development.**

Statements	Number of students	Percentages
a. Cross cultural exchange.	24	80%
b. Being in the target culture situation.	8	26.66%
c. Communicating in culturally significance situations.	19	63.33%
d. Presenting your own culture.	14	46.66%

**Question3:** learners' communication in culturally significant situations.

This question aims at investigating the learners' communication in culturally significance situations. A total of 40% of the informants stated that they were able to communicate successfully in real situations thanks to their cultural awareness about the target culture. However, 60% of students showed that they have not been involved in such situation before.



**Pie chart 2.2: Learners' Communication in Culturally Significance Situations.**

#### **Rubric (4): CDA and Cultural Awareness**

This question highlights the extent to which CDA can help promoting the learners' cultural awareness. A total of 70% of the informants showed their lack to provide a way to do so. However, 30% of students provided some answers. They are summarized as follow:

- It helps us to pay attention to all language levels and intentions of a discourse.
- It helps exchanging views, inflecting and reflection upon their knowledge and ideologies.
- It promotes critical thinking. Therefore, we can talk to people from different cultures.

##### **2.7.1.1. Discussion of the Questionnaire Results**

The questionnaire was addressed to second year master students. In the first rubric, the results showed that all students from the two specialties participated in the process of answering the questionnaire.

In the second rubric, as answers to the first question, students gave some definitions to DA, as it was stated before. This is mainly due to the fact that student have some knowledge about the term as a concept but not as a module. The definitions were between interpreting and understanding spoken and written conversations and the study of language as a means of communication. This makes a clear relation between the first hypothesis that DA can promote both cultural and linguistic awareness in EFL master two students.

As answers to the second and the third questions, the informants argued that they have never studied the DA as a module before neither were able to define the concept. This may be because they do not have such a module in their curriculum. This emphasizes the second hypothesis which is highlighting the importance of integrating CDA as module in the curriculum of EFL master two students, that is more than a

necessity.

In the third rubric, as answers to the first question, the students brought out that cultural awareness is knowledge about culture. This may be because they have already held such an idea before. In relation to the first hypothesis, gathering knowledge about culture can be promoted mainly through CDA. As mentioned in chapter one, CDA is the study of language, be it written or spoken, beyond the sentence level. Likewise, as answers to the second question, students set off that culture can be expressed only through language contact.

On the other hand, for the third question, there were a combination between, first, informants who have been in situations where cultural awareness helped them to understand and being understood. They may be referring to their contact with Chinese, any other foreigners in the university or outside the university walls i.e. social media. Second, other informants have never been in such situation before. In relation to the first hypothesis, the second group, CDA can serve as a mean to highlight the cultural aspects carried out through a speech.

Finally, for the fourth rubric, the majority of students could not make a relation between CDA and cultural awareness and what aspects CDA can promote. This resulted mainly because the majority of them have neither studied CDA nor cultural awareness as a module before. Therefore, another support to the second hypothesis, the inclusion of CDA in the curriculum of EFL master students is more than a necessity.

### **2.7.2. Teachers' Interview Results**

Interviewing teachers is seen to give more reliable data and practical analysis. In this research, the interview is held with two teachers of CDA in the Department of English at the University of Tlemcen. The researcher aims at collecting information about the teaching of CDA, its endeavour in raising EFL master two students' cultural awareness and its implication in their curriculum.

For the sake of research reliability and to ensure anonymity, the informants are referred to as (R1) and (R2). The results of the interview are summarized as follow:

**Question1:** How long have you been teaching in the English Department?

Responding to this question, (R1) answered that he has been teaching in the English department for five years. On the other hand, (R2) admitted that he has eight year experience.

**Question2:** Which degree do you own?

As an answer to this question, both teachers stated that they have a doctorate degree (PhD).

**Question3:** Have you ever thought Discourse Analysis?

The answer was positive. Both of the interviewees reported that he has thought the module before.

**Question4:** What does the term mean for you?

(R1) answered that DA is about teaching beyond the sentence level both spoken and written. Likewise, (R2) highlighted that DA is getting inside in how people make meaning.

**Question5:** What about Critical Discourse Analysis?

For this question, (R1) argued that CDA is about teaching how to use critical thinking, logic, reasoning and questioning in a piece of delivered discourse. The same way, (R2) showed that CDA is the act of being critical in assuming people discourse within a context.

**Question6:** Do you think that students are aware about culture and its pros and cons?

(R1) gave a positive answer. He stated that students are aware about culture and its pros and cons. However, for (R2), he believed that not all students are aware about such fact.

**Question7:** In your opinion, can Critical Discourse Analysis help raising students' cultural awareness?

For this question, there was an absolute agreement between the interviewees that



CDA helps raising students' cultural awareness. They argued that the study of CDA is crucial in determining what is written between the lines in any discourse so that culture is always present in the language used in the discourse for the simple reason that culture reflects language and vice-versa.

### **2.7.2.1. Discussion of the Interview Results**

The interview enabled the researcher to have a clear picture about CDA in the English Department at Tlemcen University. The structure of the interview can be divided into three main parts: general questions, questions about the teacher's experience with CDA as a module and how CDA can promote students' cultural awareness.

In the general part, the teachers were asked about their teaching experiences as well as their degree. The answers revealed that both teachers have got a PhD degree and more than five years experiences in the English Department at Tlemcen University.

In the second part, they stated that they have taught CDA as a module before. They also suggested that CDA is about teaching how to use critical thinking in analysing a discourse in hand. In addition to this, they considered that CDA can be seen as a mean in determining and assuming people's discourse. This gave evidence, to the second hypothesis, and highlights the importance of integrating CDA as module in the curriculum of EFL master two students.

In the third part, the interviewees brought out that the study of CDA is an important tool to read what is hidden between the lines in any discourse. Likewise, they argued that CDA can serve as an effective tool in raising students' cultural awareness. This would happened mainly because culture can not be separated from language and also because culture reflects one's language. This would serve as a support to the first hypothesis that CDA can serve as a mean to highlight the cultural aspects carried out through a speech.

## **2.8. Discussion of the Main Findings:**

The results of the present study showed that the majority of the students gave some definitions to the term DA as concept. However, they were not able to describe it as a discipline. Therefore, DA as a module will definitely provide students with the adequate knowledge about the term and language in contact. On the other hand, few of them stated that neither they know the concept nor they have studied it before. Conversely, some students were able to give some definitions to the term CDA, whereas most of them expressed their lack to define the concept. Therefore, their pragmatic skills will need more enhancing and flourishing.

Basically, a great number of the students expressed that cultural awareness is knowledge about culture. This may be because they take this idea for granted. After this, other participants stated that cultural awareness is knowing the what and the what not cultural aspects are. This view needs a critical thinking to conclude with. Knowing the cultural aspects is the first step to know what cultural awareness is. After that, the majority of the informants stated that cultural awareness can be developed through cross cultural exchange. Then, others highlighted that cultural awareness can be promoted by communicating in culturally significance situations. The two views involve two sides the source culture and the target culture, understand and being understood needs to master the cultures.

On one hand, few of students were able to make a relation between CDA and cultural awareness. On the other hand, however, the majority of the informants showed their lack to provide a clear relation between CDA and cultural awareness. Students without prior knowledge about the two terms can not conclude to an adequate answer. Therefore, promoting their cultural awareness would be a difficult task to be completed. As a result, they need much work on their pragmatic skills.

The interview enabled the researcher to have a clear idea about the benefits gained from the implementation of CDA in the English Department at Tlemcen

University. In general, there was a total agreement between the interviewees, highlighting the way to this research, to conclude with the necessity of CDA as a discipline in the educational system. This due to the fact that CDA can not help raising students' cultural awareness only, but also the use of critical thinking.

## **2.9. Conclusion**

This chapter presented the data collected via the students' questionnaire as well as the teachers' interview. First, the researcher dealt with the aim of the research. It was also dealt with the participants involved in the research. In addition to this, the researcher highlighted the research instruments and the methodology applied. Then, this chapter was set out to analyse the gathered findings. Finally, the researcher discussed the main finding results and outcomes.

**Chapter Three**  
**Recommendations and**  
**Suggestions**

## Chapter Three:

### RECOMMENDATIONS AND SUGGESTIONS

3.1. <i>Introduction</i> .....	45
3.2. <i>Recommendations and Suggestions</i> .....	45
3.2.1. Recommendations .....	45
3.2.1.1. Recommendations for the Administration.....	45
3.2.1.2. Recommendations for Teachers.....	46
3.2.1.3. Recommendations for Students.....	46
3.2.2. Suggestions.....	47
3.2.2.1. CDA in Classroom.....	47
3.2.2.1. CDA in Multi-Cultural Education.....	48
3.2.2.2. CDA from L1 to L2 .....	48
3.2.2.3. CDA in EFL Reading Classroom .....	49
3.2.2.4. CDA and EFL Curriculum .....	50
3.2.2.5. The Teaching Framework .....	51
3.2.2.6. Sample to Text Analysis .....	53
3.2.2.7. The Implications of CDA in ELT Classrooms.....	56
3.3. <i>Implications of the Study</i> .....	58
3.4. <i>Conclusion</i> .....	60

### **3.1. Introduction**

In this chapter, the researcher has provided general recommendations and suggestions. The former was addressed to both administration and teachers in the English Department at Tlemcen University. The latter was practical suggestions for CDA use in the educational system. Throughout the main finding concluded in chapter two, there were certain constraints that they are likely needed to solve. Providing some practical use of CDA as a module and as a mean of raising cultural awareness among EFL master two students may serve as solution.

### **3.2. Recommendations and Suggestions**

In this part, the researcher is likely going to provide some practical suggestions and recommendations to better understand the topic and enhance the quality as well as the sustainability of CDA in the field of culture.

#### **3.2.1. Recommendations**

Believing that the administration where teachers find a joint level of ambition; the following recommendations are said to be of great importance.

##### **3.2.1.1. Recommendations for the Administration**

As it is concluded throughout the entire research i.e. CDA is more than a necessity. Therefore, it is recommended for the administration:

- CDA can help rising the students' cultural awareness. Therefore, it should be integrated in their curriculum.
- The administration should take an authoritative action to integrate the CDA as a module to all master's specialities especially for English Literary and Cultural Studies.
- Make national and international seminars to help raising critical awareness, for

both teachers and students, regarding a discourse.

- CDA can make a cross curriculum with other modules. Many scholars and theoreticians (Harris, 1952; Brown and Yule, 1983; Van Dijk, 1983) have considered this field of study in a variety of social science disciplines, such as linguistics, anthropology, cognitive psychology.

### **3.2.1.2. Recommendations for Teachers**

Teachers are likely recommended to:

- Teachers are requested for training sessions concerning CDA. Therefore, they promote more experiences regarding CDA as a module.
- Integrate critical activities into the teaching and learning process. As a result, they can assist their students in their critical thinking activities. By doing so, they ensure the goal of educational system which is students' self-actualization which refers to the motive to realize all of one's potentialities.
- CDA makes independent students. By learning critical techniques students learn to rely on their mental capacities and as its result they become more assertive and more confident.
- Learners' engagement in language learning through CDA leads to have more mentally active students. It makes learners more autonomous. Having a critical mind leads to the learners' destruction of dependency on their teachers or other authorities.

### **3.2.1.3. Recommendations for Students**

Regarding CDA endeavour, students are likely recommended to:

- Learners, in their daily life experiences, are widely exposed to different discourses as newspapers articles and Facebook's posts. Therefore, they are recommended to develop critical thinking and do not accept what is written for granted.
- Students have to be more autonomous for their learning progress. They are

likely requested to be responsible for their critical development instead of relying on the teacher.

- It is obvious that texts have more than one meaning. Students have to read between the lines and, therefore, ensuring to get out of fake ideologies and assumptions.
- In a globalized world, learners need to understand and being understood in any culturally significant situation. It is recommended for them to develop a critical cultural understanding, avoiding bias and pre-judgements and accept diversity.

### **3.2.2. Suggestions**

In this part, it is important to suggest some practical objectives for CDA use in the educational system.

#### **3.2.2.1. CDA in Classroom**

The need for a practical use of CDA framework in EFL classrooms is highly suggested. As reinforcement to this claim, Cots (2006) presents and uses CDA as a complementary model for analysing language use and for designing language learning activities in EFL classrooms. CDA procedures increase students' motivations as they involve asking the students to decide on the texts for analysis and encouraging them to express their positions related to the texts being analysed.

Evidence on the behalf of the previous claim is that the use of CDA in classrooms will provide the teacher with the nature of reader's analysis. The teacher is required both teaching CDA to students and considering their opinions. In addition to this, the teacher must not limit the students' analyses by making them answer a particular number of critical questions. These questions may limit the students' mentalities or guide them to think in a special way.

It is proposed for teachers to let students critically analyse the texts in any way they like. Likewise, they must not express their opinion to affect students' mentalities.



This will lead to observe the pure effect of teaching CDA principles on the students' power of analysis. According to O'regan (2002), the first principle in any educational context should be the act of releasing readings. In a text analysis, there should be a range of interpretations for a single text instead of focusing to uncover a special fact.

### **3.2.2.1. CDA in Multi-Cultural Education**

In order to enhance critical discourse analysis in the EFL classroom, it is strongly suggested that teachers adopt a critical pedagogy .This state of affairs is in turn supported by the findings of a study by Fredricks (2007) in which critical pedagogy implemented in a reading program in Dushanbe, Tajikistan. Tajik students learned in school that concepts such as God and faith did not exist while concurrently learning the values of Islam at home. During the study, teachers selected course content which mirrored the students' interests and goals. Both teachers and students gained cultural awareness by discussing on texts through the use of CDA framework. In this process, teachers and students could make arguments about each other's biases and views while they acquired valuable knowledge of each other's worldviews.

### **3.2.2.2. CDA from L1 to L2**

To strengthen the adoption and the implementation of CDA in the classroom, it seems that there must be a particular focus on it in L2 classes. All too often, CDA is over emphasised in L1 classes and sometimes neglected in L2 Classes. Correia (2006) highlighted that students, in spite of their fluency in L1 and L2, tended to accept printed material without questioning the sincerity or bias of the text. Students also said that they considered themselves critical readers in their first language. However, when reading EFL texts, they felt they needed to learn how to read between the lines. Icmez (2009) adapted critical reading practices to traditional EFL reading lessons to increase students' motivations. CDA procedures, which involve asking the students to decide on the texts for analysis and encouraging them to express their positions related to the texts analysed, result in an increase in students' motivations.

A significant substantiation to this recommendation is a study by Zinkgraf (2003) in which methods of CDA were used by non-native speakers of English to analyse texts. In this study, university students started increasing their critical language awareness and a change in their attitude toward texts extracted from the British press. The result of this study indicated that students should be equipped with the necessary critical tools in order to be aware of the different ways the author use to express their point of view.

### **3.2.2.3. CDA in EFL Reading Classroom**

It is fairly proposed to use CDA framework in reading texts. This will help learners to better understand texts from different perspectives. As a cogent proof to this proposal, a study was made by Ebrahimi and Rahimi (2013) where the participants were selected from a group with an advanced proficiency level of English. Advanced learners were selected to make sure that careful critical analysis of texts is not too complicated for them. They were 41 Iranian (F=23 and M=18) EFL students in a class who were studying advanced reading comprehension in Parto English Institute, Arsanjan, Iran. With regard to age, the participants were between 21 and 27.

The results clearly revealed that there are significant differences between students' perceptions of all dimensions (i.e., Student cohesiveness, Teacher support, Involvement, Task orientation, Cooperation, and Equity) of their reading comprehension classroom environments before and after implementing the CDA framework and changing the content of the reading materials. It can be stated that the critical approach to teaching reading via CDA framework have affected all dimensions in a positive way.

Therefore, the gathered results gave desirable arguments to the previous assertion since the changes in instruction in the study helped the students to be more friendly and supportive of each other (i.e., Student cohesiveness). It made them perceive the

teacher as more helpful and more interested in them (i.e., Teacher support). CDA framework led students to have attentive interest, participate in class and be involved with other students in assessing the viability of new ideas (i.e., Involvement). The critical approach via CDA helped students to perceive that they are more serious to complete planned activities and stay longer on the subject matter (i.e., Task orientation). They perceived that, through CDA approach, classes involve more reading materials. Therefore, they cooperate extensively with each other during activities (i.e., Cooperation). They also perceived that the teacher in this class treats students more equally, including distributing praise, question distribution and opportunities to be included in discussions (i.e., Equity).

#### **3.2.2.4. CDA and EFL Curriculum**

Some considerations, when adopting a critical reading approach via a CDA framework and changing the content of reading materials in EFL students' curriculum, are needed. It is highly suggested for EFL material developers to be careful about the content of the materials they include in EFL textbooks and resources. The content of the material can affect the extent to which the EFL students are involved or get motivated in the related tasks. They are likely invited to Avoid controversial topics in order to make textbooks acceptable in many different contexts is one of the main problems that can be found in commercial textbooks and materials.

It is also recommended for EFL curriculum developers, for reading comprehension classes, that sensitivity and consciousness about the invisible fabricated and manipulative nature of texts should be created within the proposed program. By learning critical approach students attempt to take a closer than indifferent look at what is usually taken for granted. Critical reading is a means to make learners more empowered language users and such an approach to reading can be motivating for EFL students. This recommendation allow students, by analysing texts, to become aware of the sources of power, dominance, inequality and bias and they find the connections between discourse and social practices.

Another proposal for the EFL curriculum is that the teaching reading strategies should not limit the framework of teaching to only scanning or skimming but they should also provide inferencing, evaluating, explaining, that is, the higher-order thinking processes in critical reading.

It is greatly advocated for an immediate integration of CDA in EFL curriculum as it provides learners with a new sight on text analysis. DA has shifted language teaching and learning from the traditional grammar approach to a discourse approach. Discourse-based approaches to EFL reading have changed the student's passive role to an active reader. As a support to the former advocacy, CDA is seen as an approach which provides EFL teachers and learners with three levels of analysis in order to identify a discourse: text analysis (description), discourse analysis (interpretation) and critical discourse analysis (explanation) (Fairclough, 1992). Therefore, text analysis 'describes' lexicon, grammar, morphology, phonology and semantics. Discourse analysis 'interprets' the text production, consumption and intertextuality. Critical discourse analysis 'explains' the writer's point of view and sociocultural background of the text. In fact, meaning is embedded in texts; something that reflects the author's worldview and the reader's background.

It is likely stated that the previous suggestions for the introduction of CDA in EFL context curriculum does not require a change of the teaching methods. Instead, CDA provides a new lens on language as it reflects and affects sociocultural processes.

#### **3.2.2.5. The Teaching Framework**

Believing that CDA rely mainly on a well-designed framework, it is advisable to rely, in turn, on such framework in the teaching process. To provide an adequate support to this view, a model was proposed by Cots (2006) for teaching critical reading. The 'critical' nature of the model is that it relies on the learners' capacity to interpret a text within a specific communicative, social, and ideological context taking into account their personal experience and values. Following the analytical model

proposed by Fairclough (1992), Cots (2006) presented a list of questions that may be used to approach language use with a ‘critical’ attitude. It is, then, considered as a reference framework to plan how to present language use to learners. The model considers discourse as the result of three different types of practice: social, discursive, and textual. At the level of social practice, the goal is to discover the extent to which discourse is shaped, influences social structures and the nature of the social activity which forms the discourse. The discursive practice dimension acknowledges the specificity of the communicative situation. It takes into account both material and cognitive aspects related to the conditions of textual production and interpretation. Finally, the textual practice dimension focuses on formal and semantic features of text construction, such as grammar or vocabulary which contribute to convey or interpret a specific message. Some of the questions related to each type of practice are as follows:

➤ **Social Practice**

The questions provided are:

- What is/are the social goal(s) the author(s) has/have with the text?
- In what kind of social situation is the text produced? How conventional is it?
- Does/do the author(s) represent or appeal to particular beliefs?
- What are/may be the social consequences of the text?

➤ **Discourse Practice**

The questions are summarized as follow:

- Can we classify it as representative of a specific type?
- Is the text more or less accessible to different kinds of readers?
- Does it require us to ‘read between the lines’?
- Does it presuppose anything?

➤ **Textual Practice**

It includes questions as:

- Are there features in the text that contribute to projecting a specific image of the author(s)?
- Is the author’s attitude expressed in the text?

- How does syntactic structure as well as lexical choice affect the meaning? Are there alternatives?
- Are there any relevant terms, expressions, or metaphors that contribute to characterizing the text?

### **3.2.2.6. Sample to Text Analysis**

In this part, the researcher attempted to provide an example of analysing a text using Fairclough framework to CDA analysis.

#### **➤ Recall**

Fairclough (1992: 110-12) proposes that the critical discourse analysis of a text should pass through the three stages of description, interpretation of the relationship between text and interaction, and explanation of the relationship between interaction and social context. In this approach, he distinguishes between three types of value that formal features of a text may have. The first is the experiential value in which the text producer's experience of the natural and social world is represented through the content in the form of personal knowledge and beliefs. The second is the relational value in which the social relationships are enacted via the text in the discourse, and the third is the expressive value in which the producer of a text evaluates an aspect of reality or social identities. Fairclough points out that the choice of vocabulary, grammar and textual structures to make up the formal features of a text is determined by these values.

#### **➤ The Context**

A former Secretary of State Hillary Clinton, in the presidency electoral campaign April 3<sup>rd</sup>, 2016, said:

The unborn person doesn't have constitutional rights. Now, that doesn't mean that we don't do everything we possibly can in the

vast majority of instances to, you know, help a mother who is carrying a child and wants to make sure that child will be healthy, to have appropriate medical support. [...]And I want to maintain that constitutional protection under Roe v. Wade. As you know, there is room for reasonable kinds of restrictions. After a certain point in time, I think the life, the health of the mother are clear. And those should be included even as one moves on in that pregnancy. (The Washington Times. Sunday, April 3, 2016).

➤ **Textual Analysis (Description)**

The following table may help at analysing the discourse. It encompasses text structure, cohesion and grammar.

**Table 3.1: Keys to Text Analysis.**

<b>Text Analysis</b>			
<b>Vocabulary</b>	<b>Grammar</b>	<b>Cohesion</b>	<b>Text Structure</b>
<b>Deals mainly with individual words:</b>	Deals with words combined into clauses and sentences:	Deals with how clauses and sentences are linked together:	Deals with large scale organizational properties:
<b>word choice</b> <b>word meaning</b> <b>wording</b> <b>metaphor</b>	<ul style="list-style-type: none"> <li>• transitivity</li> <li>• modality</li> </ul>	<ul style="list-style-type: none"> <li>• connectives</li> <li>• argumentation</li> </ul>	<ul style="list-style-type: none"> <li>• interactional control</li> <li>• sentence length and complexity</li> </ul>

➤ **Vocabulary:**

The speaker has chosen the word “person” instead of “fetus”, “baby” or “child”. Describing the fetus as a “person” or “child” may misleadingly imply a sense of humanity.

Choosing the term “constitutional rights” has the connotations that: She regards

the law and legislations and she will be a guard of US constitution. Only the rights will be protected that have been passed by the US constitution.

➤ **Grammar**

The utterance has been structured in negative declarative simple sentences. *Doesn't have* has been used to express negation, it consists of *does* (auxiliary) + *not* (negation marker) + *have* (here is used as a main verb which implies the meaning of possession).

➤ **Discursive Analysis (Interpretation)**

It mainly involves: the force of the utterance, the coherence of the text and the intertextuality of the text.

- **The Force of the Utterance**

The utterance is a direct speech act. The locutionary act is expressed in negative declarative. The illocutionary act functions as explicit performative, to represent the speaker's beliefs about *Abortion*. She has made a reference to "constitution" to inform and assert that the issue is solved, constitutionally.

- **The Coherence of the Text**

The coherence relations in the text are constructed inferentially. The hearers can conclude the speaker's beliefs and attitude to stand with abortion, from her speech that "The unborn person doesn't have constitutional rights".

- **The Intertextuality of the Text**

The speaker has quoted from United States Constitution. The issue of *Abortion* has various dimensions, such as ethical, religious, legal, medical, social, economical, and has also been politicized. These notions have all been intermingled in the text.



### ➤ **Social Analysis (Explanation)**

In relation to ideology and power, the speaker dominates power due to her professional and political status. The ideology behind the text is secularism in addition to some feminism movements. The intention behind the text is to win the supporters' votes in the presidential election process.

The text influences social practice legalizing and normalizing *abortion*, which leads to several consequences, like:

- More illegal relations, reduction of legal marriages.
- More violence against women and unborn fetuses.
- More fund for abortion clinics, and more taxes demanded from them to the government.

### **3.2.2.7. The Implications of CDA in ELT Classrooms**

Analysis of the above text indicates that language use has a functional aspect, and knowledge of it facilitates and enhances fluent communication. Knowledge of vocabulary and grammar and being able to speak, read and write sentences is not evidence of communicative competence unless accompanied with knowledge about the cultural context. Therefore, it is suggested to rely more on the development of learners' cultural awareness since the awareness of using the same language expression in different discourses with different connotations and meanings will lead to skilled and competent learners.

As an argument to this suggestion, Erton (2000) lists a number of examples of the functional analysis of conversation. He showed how the tag question, for instance, can be used to reflect different meanings. In the mini-dialogue "Gary: It's cold, isn't it?" and "Brian: Yes, it is not very warm", the tag "isn't it" is not really a request for confirmation but an invitation to the hearer to continue the conversation. In the second mini-dialogue, "Sue: He is Tom, is he?" and "Ellen: Yes, he is", the tag "is he" not only asks the hearer to agree that the statement is true, but also suggests that the

speaker has just learnt, realized or remembered the information (Erton, 2000). In the third mini-dialogue “Colonel: Sit down, will you?” and “Lieutenant Gary: No, I won’t.”, the tag “will you” is not an expectation from the Colonel that Lieutenant Gary confirms or denies the information; it is rather an order, and that something bad may happen if Lieutenant Gary rejected it (Erton, 2000).

The idea in this claim is not rejection of teaching grammar. However, how grammar can be taught functionally by allowing learners to understand that a certain form can be used in different situations in different meanings. Learners need to understand the discourse expressions used with the exact meaning. Learners have to reveal why to use a certain expression and why to use it in this particular way. Analysis of discourse, then, can be a tool through which language teachers help learners to understand the different functions of language in relation to their cultural aspects.

The previous view held that, on one hand, it is through DA that learners can understand why they should say “fast car” but not “quick car”, “fast food” but not “quick food”, “quick glance” but not “fast glance”, “quick meal” but not “fast meal” although “meal” and “food” have the same connotation, and “blonde hair” but not “blonde car” even if the car has the same blonde colour. It is also through DA that language learners can understand the different textual organizations and the appropriate templates for each type of writing. The organization of a cause-effect essay surely differs from that of argumentative or persuasive essays.

CDA, on the other hand, is an advanced step that requires higher levels of linguistic competence. In this assertion, the use of CDA in teaching goes beyond raising learners’ awareness of purely linguistic issues. It necessitates highlighting the effect of social powers on text production. CDA helps learners develop an ability to interpret speech acts that goes beyond understanding the surface meaning of utterances to the illocutionary meaning. As a result, they reveal the effect that a written text may have on them as listeners or readers. In this suggestion, it is

highlighted that acquiring the skill of CDA enables learners to answer inferential questions whose answers are guessed because they are often related to the writer's beliefs and ideologies. Gaining awareness of CDA, moreover, helps learners build a fire-wall against extreme ideological opinions imposed, intentionally or incidentally, by teachers or other friends.

It is also proposed for a language teacher to take some of these insights to promote learners' consciousness of the relation between language and power. The acquisition of such a skill promotes the logical organization of ideas and reinforces communication. However, the level of analysis depends on the linguistic level of learners. Here, the proposal for teachers held the fact that CDA can be used to develop a reading methodology which addresses ideological assumptions as well as developing general reading comprehension. This definitely includes, first, the encouragement of reflective critical reading, second, the extension of a 'pre-reading', 'while-reading' and 'post-reading' procedures.

### **3.3. Implications of the Study**

This study has some significant points in addition to a number of theoretical and practical implications.

First, the significant point of this study is the implications of CDA in the educational system. In analysing a discourse using CDA, merely the experts' points of view are presented. It was believed that analyser and reader had the same interpretations and; therefore, there was no need to ask for the reader's opinions. In this study, there was a shift in the perspective. The attempt was to see the nature of reader's analysis. This study stated the need for both teaching CDA to students and considering their opinions.

Another significant point of this study is that the teacher did not limit the students in their analyses by making them answer a particular number of critical questions. These questions may limit students' mentalities or guide them to think in a special

way. The teacher let students analyse the texts critically in any way they liked. The attempt was to observe the pure effect of teaching CDA principles on the students' power of analysis.

This study highlighted the functions of language in life that help students to possess a critical mind. As a result, they not only reach the ability to analyse the discourses around them to realize the impact of ideologies, find out what is right or wrong, but they can also gain the ability of argumentation to defend their beliefs and ideologies. Having a critical mind helps them to avoid being the follower of every thought or belief blindly. Therefore, it is essential for the modern man to get opened on the world and, therefore, new cultures.

This work contains implications for teachers as they can integrate critical activities into the teaching and learning process. As a result, they can assist their students in their critical thinking activities. Likewise, they can pave the way for the ultimate goal of educational system which is students' self-actualization.

Another implication of this study is the increase of students' sensitivity, conscious awareness of the language nature, its role in human life and the relationship between language, culture and social context. Hence, CDA develops a spirit of enquiry because learners put their energy and attention in the learning process and therefore better learning happens.

This research shed light on the idea that CDA creates a consciousness about the invisible nature of texts. By learning critical approach students attempt to take a closer different look and promote their cultural views concerning what is usually taken for granted. They read between the lines or question the authenticity of the information and they deal with challenging rather than passive tasks.

Throughout this work, the researcher revealed that teaching critical ways of thinking can make independent students. By learning critical techniques students learn to rely on their mental capacities and as its result they become more assertive and

more confident. Teaching cannot cause or force learning.

### **3.4. Conclusion**

In this chapter, the researcher provided general recommendations and suggestions. These may play a great deal in enhancing teaching proficiencies and learning developments. The practical suggestions for CDA use in the educational system may provide learners as well as teachers with the support needed to develop their cultural awareness regarding a discourse, hence, their daily life contact. Finally, the researcher concluded by some aspects in which this study would help in either the implementation of CDA in the EFL curriculum or raising EFL students' cultural awareness.

# **General Conclusion**

## General Conclusion

The present study was an attempt to discover the relationship between CDA and cultural awareness as well as the importance of integrating CDA in EFL master students' curriculum. Initially, CDA was perceived to help raising master students' cultural awareness and paving the way for their future success. Likewise, language and culture were synaptic and, therefore, culture was conveyed through and within language. As a result, the current research attempted to highlight the underlying criteria of discourse analysis that EFL master students, at the University of Tlemcen, need to acquire to build their pragmatic skills regarding the notion of culture. Furthermore, the relation between CDA and cultural awareness required certain clarification. Therefore, the main problematic situations drawn was that integrating concepts such as pragmatics, culture, and critical discourse analysis in the curriculum is crucial.

Fundamentally, two questions were posed and structured in order to have reliable answers to the queries of the present study. The questions were as follows:

1. To what extent can CDA promote EFL master students' cultural awareness?
2. What is the potential of integrating CDA in EFL master curriculum?

As answers provided, throughout the work, to these questions; the former was that CDA was a significant tool in promoting both cultural and linguistic awareness of EFL master students. The latter drew the benefits of integrating CDA in EFL master curriculum like the development of learners' critical thinking as well as learners' motivation.

As results for this study, the analysis of the findings drew that students were not able to define CDA. This supported the second provided hypothesis which was the importance of integrating CDA as module in the curriculum of EFL master two students. After that, the researcher also concluded, throughout this work, that cultural awareness is seen as the knowledge about culture and the significant role of CDA in

raising students' cultural awareness. This resulted at sustaining the first proposed hypothesis that CDA can promote both cultural and linguistic awareness of EFL master two students.

To sustain the benefits of CDA on both culture and language, some recommendations were provided. The first addressee was the administration. They were highly invited to give more patience and care to CDA use not only as a module, but as a discipline. The second addressees were teachers. They were patiently required to move to more learner-centred instead of teacher-centred approaches to EFL learners. The third recommendations were assigned to students. They were mainly advised to build more critical thinking, to be more autonomous for their own learning progress. At the final stage, the researcher provided some suggestions indeed. Throughout these suggestions, the researcher highly proposed some practical solutions for the use of CDA as a module in the teaching-learning process as well as its integration as a discipline in EFL learners' curriculum.



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# **Appendices**

## **Appendices**

Appendix One: The Students' Questionnaire

Appendix Two: Teachers' Interview

## Appendix One: The Students' Questionnaire

Dear students,

I am presently conducting a research on Critical Discourse Analysis (CDA) and its endeavor in raising cultural awareness among EFL master students. I would be very grateful if you could answer these questions. Your responses will be used for research only and will remain confidential.

### **Rubric (1): Student's profile:**

Age:

Gender:

Field of specialism:

### **Rubric (2): Critical Discourse Analysis:**

Q1: What does the concept of "Discourse Analysis" mean for you?

Q2: Have you studied Discourse Analysis as a module?

Yes.   
No.

If yes, at which level?

Q3: What do you know about Critical Discourse Analysis?

### **Rubric (3): Cultural awareness:**

Q1: Cultural awareness is about: (you can choose more than one answer)

- e. Knowledge about culture.
- f. Practicing culture.
- g. Integrating culture in life.
- h. Know the what and the what not cultural aspects.

Q2: How can you develop your cultural awareness? (You can choose more than one answer)

- e. Cross cultural exchange.
- f. Being in the target culture situation.
- g. Communicating in culturally significance situations.
- h. Presenting your own culture.

Q3: Have you ever been in a setting where cultural awareness helped you understand

and being understood?

Yes.

No.

If yes, explain.

**Rubric (4): Critical Discourse Analysis and Cultural Awareness:**

How do you think that Critical Discourse Analysis can help promoting Master Two Students' cultural awareness?



## **Appendix Two: Teachers' Interview**

Teachers' semi-structured interview:

Dear Sir/Madame,

I am presently conducting a research on Critical Discourse Analysis (CDA) and its endeavor in raising cultural awareness among EFL master students. Therefore, I would be very grateful if you could provide answers to my questions. Thank you very much in advance for your collaboration.

**Question1:** How long have you been teaching in the English Department?

**Question2:** Which degree do you own?

**Question3:** Have you ever thought Discourse Analysis?

**Question4:** What does the term mean for you?

**Question5:** What about Critical Discourse Analysis?

**Question6:** Do you think that students are aware about culture and its pros and cons?

**Question7:** In your opinion, can Critical Discourse Analysis help raising students' cultural awareness?