摘　要

随着国际交往的深入，科学技术的发展，经济全球化的加深，跨文化交际已成为一种现实需要。成功的跨文化交际不仅需要良好的外语语言能力，而且也要求人们了解不同文化之间的差异，并在实际的交际中灵活运用这些文化知识。跨文化交际能力的培养已成为目前外语教学改革的热点之一。2004 年教育部颁布的《大学英语课程教学要求》明确规定了"跨文化交际"是大学英语教学的主要内容之一，提出了"提高综合文化素养"的大学英语教学培养目标。

在外语教学中传授目的语文化的相关知识的重要性在中国外语教学界已经达成共识，但在教学实践中却往往显得"雷声大，雨点小"，与理论上取得的累累硕果相反，目前大学英语中的文化教学尚处于"各行其是"的纷杂状态，教师随意地教，学生凭兴趣随意地学。究其深层次原因就在于有些教师对语言、交际与文化的关系密切关系尚未引起足够的重视，或者，即使广大外语教师已经认识到文化是外语教学中的不可缺少的重要部分，却无法在课堂教学中贯彻实施；另外一个重要原因在于教师对外语教学的目标认识不够深刻。自从八十年代交际法日渐盛行以来，广大教师纷纷把学生"交际能力"的培养作为外语教学的目标，并在教学中细化为学生听说读写能力的培养，但随着对语言和文化关系研究的广泛开展和跨文化交际学的发展，交际能力的内涵也得到了不断地丰富和补充。Cortazzi and Jin (1999)认为，除了 Canale 和 Swain（1980）所构建的四方面能力以外，跨文化能力 (intercultural competence) 应该补充进去，成为交际能力的第五个组成部分。可以看出，交际能力发展至今，事实上已经成为了跨文化的交际能力，文化语境（cultural context）的重要性显得更为突出。这更加符合以母语为背景的外语教学的性质与本质。诚如 Kramsch 所指出的，语言教学中的文化不是除了听、说、读、写技巧以外可有可无的第五种技巧，文化因素始终存在于外语学习的背后 (Kramsch, 2000)。文化能力，作为第五维面能力的培养，应该与学生的听说读写能力并驾齐驱，贯穿于外语教学的始终。

针对当今社会对"专业知识+跨文化交际能力"型人才的社会需求量日益激增的趋势，本文提出了以培养学生跨文化交际能力的外语教学目标，突出强调了在提高学生听说读写能力的同时，培养学生跨文化交际意识，提高跨文化能力的重要性。为证实"有意识的文化教学能够提高学生跨文化交际意识和能力"的假设，作者在教学全新版《大学英语》系列教程中，采用语言文化教学互相融合模式，利用各种教学手段和方法，对学生进行了历时 1.5 学期语言文化教学实践课。在课程结束之际，笔者设计了一份学生跨文化交际能力调查问卷，包括社会文化能力测试卷和开放性问答两部分，采取定量与定性的研究方法，调查实验班与控制班学生的文化能力和跨文化交际的意识；同时，作者随机选取了重点院校部分学生做同样的调查，以进一步分析当前非英语专业学生的文化能力的普遍情况；

另外，作者还对部分高校教师进行了问卷调查和访谈，以进一步了解目前外语教师对于跨文化能力培养的重视程度以及文化教学实施情况。实验结果如下：

一、外语教学课堂中的有意识文化教学和文化能力培养能够提高学生跨文化敏感性和能力，在语言教学中融合文化教学是可行、有效的。

二、总体而言，目前大学生的文化能力水平还比较低下，尤其表现为：学生对于非语言行为所蕴含的内容掌握不够；学生的高级文化知识掌握落后；学生不善于将深层文化知识运用于日常跨文化交际。

三、虽然外语教师认识到语言与文化密切相关，但很多教师并没有把文化作为一种第五维面的能力加以系统培养；而且，教师自身的文化教学知识储备还不够充分，其跨文化交际能力和素养还有待于进一步提高。

本文共分为六章：

第一章为引言部分，阐述了培养学生跨文化交际能力的重要性，指出了中国外语教学中学生跨文化交际能力培养的现状和存在的问题，并介绍了本文的研究方法和总体结构。

第二章是本文的理论基础，介绍了语言的本质属性，文化和交际的定义，阐明了语言、交际与文化不可分割的关系，说明了外语教学中贯穿文化教学的内在必然性。本章继而介绍了跨文化交际的定义，回顾了"交际能力"的提出与发展，在借鉴国内外对跨文化交际能力研究的基础上，针对中国非英语专业学生的实际情况，本文作者为本文实证研究对象构建了新的跨文化交际能力，即跨文化交际能力可以理解为交际能力与跨文化能力两部分的综合，其中的跨文化能力包括对目的语文化和人们的积极态度，对目的语文化知识的了解和掌握以及在跨文化交际场合中灵活应用这些知识的能力。

第三章分析了影响跨文化交际的五大因素，中西方之间存在的巨大文化差异进一步说明了外语教学中学生跨文化交际能力的培养迫在眉睫。

第四章为本文的实证研究部分，作者说明了研究目的，介绍了实验对象、工具和程序，并对结果进行定量定性分析，展开讨论。

针对调查研究所发现的问题，结合作者文化教学的实践，第五章从三方面提出了培养跨文化交际能力的具体建议，即外语教学宏观方面的深化改革；教师对文化教学的认识和实施、教学技巧、自身素质提高；学生学习策略方面的培训。

第六章为结束语部分，作者对全文作了简要的回顾与总结，并指出了本文的不足与局限性。

关键词：跨文化交际能力；外语教学；培养；文化教学

ABSTRACT

With the enhancement of international exchanges, the development of science and technology, and the progression of globalization of world economy, intercultural communication (ICC) has already become a necessity in contemporary life. Successful intercultural communication requires not only comprehensive linguistic ability, but also the understanding of cultural differences as well as applying cross-cultural understanding flexibly in real communications. The improvement of ICC competence has become an important part of current foreign language education reforms. The *College English Curriculum Requirements* issued in 2004 prescribed "intercultural communication" as one of the major contents of TEFL (Teaching English as a Foreign Language). In addition, "improving students' integrated cultural attainments" is put forward as a teaching aim of college English teaching.

In current TEFL, it has been widely accepted that the teaching of language cannot be separated from that of culture. Language learning does not consist solely of mastering the linguistic system of target language, but rather communicating effectively in the target culture. However, in spite of the theoretical consensus, cultural component still remains as a delicate and difficult part to be accommodated in real language practice. The reasons underlying that might originate from teachers' inadequate attention to the close relationship between language and culture, or they show their inability to implement culture teaching in their teaching practice; another important reason is that some teachers lack profundity in understanding the teaching aims of TEFL: since the prevalence of communicative approach from 1980's in China, it is common to observe that a lot of teachers regard cultivation of learners' communicative competence as the ultimate goal and achieve the realization of it by means of developing learners' abilities in listening, speaking, reading and writing in real teaching. As the research into language and culture as well as intercultural communication studies go deep, the connotation of "communicative competence" is enriched, some researchers, such as Cortazzi and Jin (1999), argue that Canale and Swain's four aspects of communicative competences could be extended by adding intercultural competence. As a result, the concept of communicative competence originally including four skills of listening, speaking, reading and writing now consists of five skills, including culture skill. It could be concluded that communicative competence, in a new sense, has already extended to ICC competence, which corresponds with the characteristic and nature of foreign language education. It well implicates that learner's cultural ability, as the fifth dimension, should be developed synchronously with the four traditional abilities.

In response to the increasing social demand of graduates with "professional knowledge + ICC competence", this paper views ICC competence as the aim of TEFL and emphasizes the importance of cultivating students' intercultural communication awareness and cultural ability in line with the development of four abilities in listening, speaking, reading and writing. The author also proposes the hypothesis that "conscious implementation of systematic culture teaching could enhance learners' intercultural ability", and carries out her experimental culture teaching for one and a

half terms through various methods. At the end of the experimental teaching, the author designed a sociocultural test and open questionnaire, investigating students' intercultural awareness and culture abilities between the experimental group and control group; furthermore, the author carries out the same investigation among students in a key university aiming to get a general view of the status quo of non-English majors' sociocultural knowledge; in addition, the author does some questionnaire and interviews with several college English teachers, to obtain the information of the importance they attach to the development of learners' culture ability and their treatment of culture in teaching.

The results are reported as follows:

1) Conscious culture teaching could improve learners' intercultural sensitivity and ability; it is practical and effective to integrate culture teaching with language teaching.

2) Current non-English majors' culture ability, generally speaking, is relatively low, which are especially reflected in the following: students show their inadequate command of the meanings embodied in non-verbal communication; students' knowledge of high culture remains poor; students are not flexible in applying deep culture knowledge in real intercultural communication.

3) Although teachers acknowledge the intricate relationship between language and culture, a lot of them do not regard culture ability as the fifth dimension which is to be developed systematically along with the other four abilities; furthermore, teachers' own intercultural abilities are to be improved.

This thesis consists of six chapters:

The first chapter is introduction, in which the author briefly introduces the necessity and purpose of cultivating ICC in TEFL, and briefly but critically reviews current situation of culture teaching in TEFL.

Chapter Two offers the theoretical considerations of developing students' ICC in TEFL. It first explores the definitions of language use, culture and communication respectively, elaborates the inseparable relationship between language, communication and culture; then it clarifies the definition of ICC in Chinese teaching context.

Chapter Three probes into the factors affecting intercultural communication in terms of pragmatic failure, value system and thought patterns, high context and low context communications, and non-verbal communication respectively.

Chapter Four is concerned with the empirical study. In this part, the purpose, methodology and procedure of the study are introduced in detail. Then, the result of the empirical study is expatiated and analyzed quantitatively and qualitatively

Chapter Five tries to give some tentative suggestions regarding how to develop learners' ICC from three perspectives in college English teaching.

The last chapter concludes the whole thesis and addresses the limitations existing in the study.

Key words: ICC competence; TEFL; development; culture teaching

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Chapter 1   Introduction

Intercultural communication (ICC) is nothing new. It has been in existence for thousands of years. It occurs whenever people of different cultural backgrounds come into contact with each other. "When they meet, they need to communicate; in fact, they must communicate, this communication behavior occurs whenever a message sender is a member of one culture and a receiver is of another." (Hu Wenzhong, 1988) This is usually referred to as intercultural communication. In the contemporary world of global village and information superhighway, intercultural communication becomes more abundant and significant. In China, since its reform and open-up policy, there has been steady, consistent, and increasing exchanges in politics, economy, culture, art, PE, etc. between China and foreign countries. In addition, China's access to WTO and successful bid for the 2008 Olympic Games have enabled intercultural communication to be greatly strengthened. Furthermore, with more and more multi-national corporations pouring into China and the distinct trend of studying and traveling abroad, intercultural communication becomes unprecedentedly frequent and prominent in our modern life.

1.1 Importance of Developing ICC in TEFL

Successful intercultural communication requires not only favorable linguistic ability, but also the understanding of cultural differences as well as applying cross-cultural understanding flexibly in real communications. To carry out successful intercultural communication is never an easy task since different cultures have different ways to react to the realities of life as well as different norms of their own as to which belong to appropriate social behaviors. Owing to the lack of cultural knowledge , at times, students would apply their native rules of speaking and thinking to the target language, and may consequently convey different messages from what they intended to mean. In order to meet the societal needs, current TEFL (Teaching English as a Foreign Language) should regard the development of learners' ICC competence as one of its goals or even the ultimate goal. Martin Cortazzi and Jin (quoted in Hinkel 1999:198) has pointed out that it is not difficult to see strong arguments for developing students' intercultural competence, given the increasingly international nature of the work of many professions. In the contemporary world, a person does not need to travel to encounter representatives of other cultures: popular music, the media, large population movements, tourism, and the multi-cultural nature of many societies combine to ensure that sooner or later students will encounter members of other cultural groups. Developing students' skills in intercultural communication is, therefore, appropriate as a part of language teaching. It is, moreover, a worthy aim of education in general. Damen (1987) summarized this point forcefully, "the current dedication to the development of the communicative competence of language learners mandates the development of intercultural communicative skills and an understanding of the processes of culture learning on the part of students and teachers alike."

Currently, TEFL is undergoing systematic and in-depth reform; one of the major concerns is the emphasis of the intricate relationship between language and culture and the development of students' ICC competence. Reflected in the *"College English Curriculum Requirements"* issued in the year 2004, "intercultural communication" is clarified as one of the major contents of TEFL. In addition, "improving students' integrated cultural attainments" is put forward as a teaching aim of college English teaching. In current TEFL, it is safe to conclude that there has already been a consensus that English language teaching should be integrated with cultural teaching so as to improve students' intercultural understanding and awareness and further develop their ICC competence. However, in spite of the endorsement by theorists, cultural component still remains as a delicate and difficult part to be accommodated in real language practice.

Chinese EFL learners mainly fall into two categories: English majors and non-English majors. This paper will focus on the research into the development of non-English majors' ICC competence for the following two reasons: (1) Unlike English majors who are provided with courses related to cultural studies such as English literature, background studies of Western countries or intercultural communication, non-English majors are usually only offered two courses of intensive reading and listening for only two years, it poses a great challenge to cultivate their ICC competence in limited teaching time. (2) Non-English majors constitute most Chinese EFL learners and they will take up different professions in every field in future; once they enter intercultural communication, their impact and influence are unfathomable.

1.2 Current Situation of Culture Teaching in TEFL

Chinese TEFL has experienced systematic and consistent reforms and great improvements have been achieved. One of the most distinguished phenomena is that traditional grammar translation teaching method has been replaced by communicative approach or some integrated approach; correspondingly, communicative competence rather than linguistic competence has become the goal of EFL teaching. It is very fortunate to see that: it is now universally accepted that language teaching should focus not only on the form and meaning of the language, but also on its social and pragmatic rules, i.e., the knowledge of when, how and to whom it is appropriate to use the form.

Furthermore, in the mid 1980's, after intercultural communication as a new discipline was introduced into China, a lot of researchers and scholars began to examine the close relationship between language and culture, language teaching and culture teaching, how to integrate culture teaching with language teaching thus to improve students' intercultural communication awareness and ability has become a new challenge to college English teaching ever since. Considerable monographic works were contributed by many prominent scholars: such as Deng Yanchang & Liu Runqing (1989); Wang Fuxiang & Wu Hanying (1994); Hu Wenzhong (1988; 1994; 1999); Hu Wenzhong & Gao Yihong (1997); Chen Shen (1999); Zhao Aiguo & Jiang Yaming (2003); Wang Zhengya (2005). Meanwhile, abundant research papers are presented by

foreign language teachers. Generally speaking, there are three phases concerning culture teaching and the development of ICC competence in China: (1) Introduction of culture in TEFL from mid 1980's to early 1990's—the relationship between language and culture; classification of culture; comparison of cultures between China and the West. (2) Systematic research on culture teaching in TEFL from mid 1990's-- the focus of the study has been shifted from "why to teach" to "how to teach"; researchers began to explore ways and measures to implement culture teaching. (3) Reflections and improvements on culture teaching in the 21st century, scholars did their research from multi-dimensions and various perspectives. The papers published in this period cover various aspects: culture introduction and culture input (Zhang Ande, 2002; Wang Shijing, 2005; Zhang Yong, 2003); principles of culture teaching (Zhao Houxian, 2002); cultural syllabus design and textbook evaluation (Liu Aizhen, 2001; Zhang Bei & Ma Lan, 2004); empirical research on learners' sociocultural knowledge and culture teaching (Zhong Hua & Fan Weiwei, 2001; Zhao Caihong, 2005); cultivation of intercultural awareness and discussion of ICC competence (Xu Lisheng, 2000; Zhong & Fan, 2000; Liu Xuehui,2003; Bi Jiwan, 2005).

The notion of communicative competence for language teaching has also been developed. American Council on the Teaching of Foreign language has added the socio-cultural competence to communicative competence. As a result, the concept of communicative competence originally including four skills of listening, speaking, reading and writing now consists of five skills, including culture skill. "With communicative competence as the overarching goal of foreign language acquisition, 'culture' has joined the four traditional language skill areas" (Ryffel, 1995:332). Louise Damen (1987) writes the book *Culture Learning: the Fifth Dimension in the Language Classroom*, which has become one of the most complete resources addressing the development of intercultural communicative skills in addition to the communicative competence. It is self-evident that ICC competence has already been regarded as an indispensable part of TEFL goal.

In the past decades, more and more research work concerning foreign culture teaching has been carried out by foreign language educators, from which more and more students have benefited. However, it is obvious that there still exist a lot of problems about English culture teaching at home, which are yet to be solved and worthy of profound consideration. Relating to current culture teaching in China, we may observe such phenomena: (1) Facing long list of vocabulary and long length of the text as well as excessive big-sized classroom, some teachers tend to pick up their traditional teaching method characterized by detailed explanation of new words and grammatical rules, exhaustive analysis of complicated sentence structures or preparatory exercises for all kinds examinations. With this teaching method, the development of students' comprehensive and practical competence is neglected, and the impartment of cultural knowledge as well as development of ICC becomes extravagant hope. (2) Some teachers do not have a profound understanding of "comprehensive competence" so much so that they assume the improvement of students' communicative competence merely means improving students' skills in listening, speaking, reading and writing, and consequently, the fifth dimension — sociocultural knowledge is neglected. (3) Unlike

reading, speaking, listening, the syllabus available today does not make a tertiary requirement for cultural knowledge, which might bring about unsystematic training of students' cultural competence: introduction of cultural knowledge becomes embellishment of dull class time; many teachers fail to take a comprehensive view of cultural phenomena embedded in text at different levels, therefore, cultural knowledge only stops at brief introduction of some background knowledge which might bring obstacles to text understanding; in designing classroom activities, teachers do not give particular emphasis to creating authentic communication environment, as a result, students can't accumulate enough cross-cultural awareness and experience. (4) The only measures teachers take to develop students' intercultural awareness and competence remain at the endorsement of cultural knowledge, while students' active role is ignored and their internal cultural knowledge systems are not constructed.

As a result, sometimes even the students who have a good command of words, sentence patterns and grammar rules do not know how to give an appropriate response to an apology, how to make a telephone call or how to write an application letter in English. That is, after many years of formal English learning, they still remain deficient in the ability to use the language in intercultural communication effectively and appropriately. They either feel at a loss or have great difficulty in expressing themselves clearly and properly in real intercultural communication, and break-downs often occur owing to their insufficient knowledge of the target culture. This consequence does not accord with the practical need of college graduates with both professional knowledge and intercultural communication abilities. In response to contemporary background, foreign language teaching reform and practical needs, it is of urgency and significance to conduct research into the teaching method on how to integrate culture teaching with language teaching, thus to enhance learners' ICC competence.

1.3 Purpose of the Thesis

Entitled Research into Development of Learners' Intercultural Communicative Competence in TEFL, this paper endeavors to offer the author's thoughts and opinions on the following aspects:

As Professor Xu Lisheng (2000) pointed out, ICC competence is gaining increasing popularity in second and foreign language teaching; however, discussions, especially, profound ones relating to the series of the question, are still in its puberty. Therefore, the author attempts to construct a new model of ICC competence which is applicable and operational to non-English majors under Chinese TEFL context.

As students often meet with intercultural communication perplexity and breakdowns, the author examines and analyzes the factors influencing successful intercultural communication by comparisons of the two cultures.

As mentioned in the early part, many scholars have already offered a great deal of valuable advice on how to measure and implement culture teaching to develop learners' ICC competence. Their suggestions, on one hand, provide abundant and edificatory ideas for the author to carry out her empirical culture teaching, on the other hand, some

advice is bit too generalized and idealized, as Hu Wenzhong (2005) summarized, "The research papers concerning intercultural communication at home mainly focus on language teaching and learning, in which deductive and syllogistic articles constitute the major part, while articles based on systematic data collection and analysis lack in quantity and profundity; a great many articles follow this pattern: a certain viewpoint or theory + some illustrative examples + conclusion. While the illustrations are valid and credible, they do not originate from systematic collection, as a result, many articles are ad libitum." The research into intercultural communication calls for a need of some empirical studies of hypothesis and testing. In response to the trend, this paper hypothesizes that learners' intercultural awareness and competence could be developed through conscious integration of culture teaching in EFL teaching programme, and tries to seek out what special measures are practical and effective to achieve the goal. Thus the empirical study and the tentative measures to improve learners' ICC competence constitute the focus of the whole thesis. The empirical study adopts both quantitative and qualitative methods, and it is made of two parts: the first part is to test the hypothesis; the second is to investigate the status quo of students' cultural knowledge and teachers' treatment of culture in real language teaching. In addition, the author's empirical culture teaching is carried out in big-sized classroom (over 80 students in a class) among intermediate or lower-intermediate level students; it is assumed that if integration of systematic culture teaching is possible in such a relatively "difficult" teaching context, then it must be applicable to non-English majors as a whole.

1.4 Layout of the Thesis

Chapter One serves as an introduction, in which the author introduces the necessity and purpose of cultivating ICC in TEFL, then briefly but critically reviews current situation of culture teaching in TEFL.

Chapter Two offers the theoretical considerations of developing students' ICC in TEFL. It first explores the definitions of language use, culture and communication respectively, elaborates the inseparable relationship between language, communication and culture; then it clarifies the definition of ICC in Chinese teaching context.

Chapter Three probes into the factors affecting intercultural communication in terms of pragmatic failure, value system, rules of politeness, non-verbal communication, high context and low context communication respectively.

Chapter Four is concerned with the empirical study. In this part, firstly the author introduces the purpose of the study. Then, the research methodology, including participants, instruments and procedure is proposed. Then, the result of the empirical study is expatiated and analyzed quantitatively and qualitatively. In the end, discussions concerning the problems emerging from the result are held.

Chapter Five tries to give some tentative suggestions regarding how to develop learners' ICC from three perspectives in college English teaching.

The last chapter concludes the whole thesis and addresses the limitations existing in the study.

Chapter 2   Cultivating Learners' ICC Competence in TEFL:

Theoretical Considerations

As discussed in Chapter 1, intercultural communication has become an integral activity in modern society. In the circle of foreign language (FL) teaching, more and more scholars plead for intercultural communication competence as the goal of TEFL. Under this circumstance, some corresponding theory is to be developed to guide EFL teaching, theory which could present the importance and necessity of cultural factors in language teaching and learning, display the connotation of ICC competence for Chinese learners, and meanwhile construct some practical and feasible language and culture teaching system and pattern.

In this chapter, two issues are expounded: firstly, the author illuminates the significance of culture in language learning and intercultural communication through a discussion of aspects like nature of language use, relationship between language and culture, communication and its relationship with culture; secondly, the author tries to offer her own opinion of ICC competence in Chinese TEFL context through a discussion of communicative competence with reference to other models of ICC both at home and abroad.

2.1 Understanding Language, Culture and Communication

2.1.1 Language and Culture

The study of language, culture, communication and teaching focuses its attention on their mutual relationship. The location and display of cultural factors in linguistic systems, the transformation and perception of information in communication, the achievement of communication goals, the choice and decision of teaching principles, content, and methods, all of these can not deprive EFL learners of the understanding of the nature of language.

2.1.1.1 Nature of language use

Language use has been a central concern of applied linguistics although different opinions exist on how such study should be conceptualized.

In the development of applied linguistics, scholars like Pennycook and Widdowson (quoted in Hall 2005:7) have argued that the earlier applied linguistics could be better understood as 'linguistics applied', a subset of the field of linguistics in which knowledge about language is used to address language-related concerns such as language teaching and language policy decisions. From the traditional "linguistics applied" perspective, language is considered to be a set of abstract systems whose meanings reside in the forms themselves rather than in the uses to which they are put. Investigations taking a 'linguistics applied' approach involve overlaying linguistic forms on instances of language use and interpreting their meanings in light of the structural frameworks.

But in recent years, as concerns with the limitation of this 'linguistics applied' approach for understanding language experience have grown, current views consider the fundamental concern to be the study of social action—the use of language in real-world circumstances—with the goal of understanding how language is used to construct our sociocultural worlds.

In the view of language as social action, language is considered to be first and foremost a sociocultural resource constituted by "a range of possibilities, and open-ended set of options in behavior that are available to the individual in his existence as social man" (Halliday, quoted in Hall: 2005: 9).

In contrast to traditional views, which consider language to comprise structural and propositional systems transcending their users and contexts of use, sociocultural conceptualizations see language as dynamic, living collections of resources for the accomplishment of our social lives.

From the above discussion we could find that, according to current understanding, language is not an individual phenomenon but a social one, comprising linguistic resources whose meanings are both embodied in and constitutive of people's everyday practices, and their social, cultural and political contexts.

The current view on language as its sociocultural nature well means that, in real language teaching, language should not be treated as social vacuum and taught as pure linguistic system; rather, it should be well connected with its social and cultural context.

2.1.1.2 What Is Culture?

Culture is a large and evasive concept. The first profound scientific definition of the concept "culture" was put forward by Sir Edward Burnett Tylor. According to him (1924), culture is "that complex whole which includes knowledge, belief, art, moral, law, custom, and any other capabilities and habits acquired by man as a member of society." And ever since then, a number of new definitions have been added to the list by anthropologists, sociolinguists, and language teaching theorists. Edward Sapir defines culture as "the socially inherited assemblage of practice and beliefs that determine the texture of our lives" (Sapir, 1970:207). Brown (1978:4) also comments "A culture is a collection of beliefs, habits, living patterns and behaviors which are held more or less in common by people who occupy particular geographical areas". Kohls (1979) defines culture as "an integrated system of learned behavior patterns that are characteristics of the members of any given society. Culture refers to the total way of life or particular groups of people. It includes everything that a group of people think, say, do and make". Porter and Samovar (1985) claim that culture refers to knowledge, experience, meanings, beliefs, hierarchies of status, role expectations, spatial relationships and time concepts acquired by a group of people.

As a matter of fact, the concept of culture is so difficult to define because of its multi-facet nature that some linguists have abandoned the attempt to define it. For example, Seelye, refusing to offer a precise definition, simply describes culture as "a broad concept that embraces all aspects of the life of man." (1984). The Chinese scholar Ji Xianling has also made some penetrating comments, "It is said that there have appeared over 500 definitions of culture in the world, this justifies that it is vain attempt

to give a precise definition, ..., a lot of researchers, when writing articles, endeavor to offer definition, this is only adding another one to a list of 500 definition, to say, 501, 502, which is of no significance to solve the problem. Therefore, my personal understanding of culture is of broad sense, that is, whatever bringing good to human beings whether physically or mentally, it could be called culture." (Tang Xiangjin, 2002)

It would be too ambitious and redundant to discuss and analyze each definition, and as a matter of fact, whatever the differences are, all of them point to the common features of culture, that is: Culture is a blueprint that guides the behavior of people in a community; culture is the context within which we exist, think, feel and relate to others; it is the "glue" that binds a group of people together; it is the guideline of people's behavior and the software of humankind. Culture is synonymous with the "ways of a people"; it combines all of a nation's spiritual and material life together, and regulates people's lives at every turn.

2.1.1.3 Relationship between Language and Culture

There have appeared different viewpoints concerning the relationship between language and culture such as linguistic determinism and cultural determinism, both theories could provide some well-known examples to support their views, but a lot of findings have shown that neither is impeccable. A more eclectic view is now commonly advocated, that is, language and culture interact and interfiltrate with each other, without the presupposition that one determines the other.

On one hand, language is part of culture and plays a very important role in it. Some social scientists consider language the keystone of culture. Without language, they maintain, culture cannot be possible.

One the other hand, language is influenced and shaped by culture. Culture is the basis and one of the most important attributes of language. Without culture, language will be like water without a source or a tree without roots. The two interact and interfiltrate, thus understanding of one requires understanding of the other.

The theoretical survey over the nature of language and the relationship between language and culture suggest that it is not possible to teach or learn language without culture, and that culture is the necessary context for language use. Just as American Committee on Language and Culture expressed (1960): "(1) Language is a part of culture, and must be approached with the same attitudes that govern our approach to culture as a whole. (2) Language conveys cultures, so that the language teacher is also of necessity a teacher of a culture. (3) Language is itself subject to culturally conditioned attitudes and beliefs, which can not be ignored in the language classrooms." (quoted in Stern, 1983:251)

After a survey on the close relationship between language and culture, let's move on to examine communication, its definition, and its relationship with culture.

2.1.2 Communication and Culture
2.1.2.1 What Is Communication?

The essence of human action could be abstracted as communication. Many

definitions have been suggested for communication, but since it is as complex as culture, it is also not an easy task to locate a single definition for it. In this thesis, the present author will quote Samovar and Porter's definition because it is concise and informative.

Samovar and Porter (1985) define communication as "that which happens whenever meaning is attributed to behavior or to the residue of behavior, when someone observe our behavior or its residue and gives meaning to it, communication has taken place regardless of whether our behavior was conscious or unconscious, intentional or unintentional." For example, a spoken or written language is an act of communication, but a smile, a shaking of the head or a frown is also communication. The important point is that meaning is attributed to the behavior. Later in 1998, they modified their definition as "Communication is a dynamic, systematic process in which meanings are created and reflected in human interaction with symbols." (Samovar and Porter, 2000:24).

2.1.2.2 Relationship between Culture and Communication

Culture and communication, though different in concept, are directly linked. They are inextricably bound with each other. As Smith noted, "Whenever people interact they communicate. To live in societies and to maintain their culture, they have to communicate." (Smith, 1966)

A dialectical perspective assumes that culture and communication are interrelated and reciprocal.

Firstly, culture influences communication. Different cultural systems, especially the centrality of cultural values, such as relationship between humans, preferred personality, orientation toward time, preferred forms of activity prescribe different norms and rules for communication.

Secondly, culture is learned, acted out, transmitted and preserved through communication. Various aspects of culture are enacted in speech communities in situation, that is, in contexts. Lots of communication patterns are situated socially and give voice to cultural identity. More specifically, some cultural forms and frames (terms, rituals, myths, and social dramas) are enacted through structuring norms of conversation and interaction.

The relationship between culture and communication is crucial to the understanding of intercultural communication. Since communication and culture are closely linked with each other, communication becomes more complex when we add cultural dimension. Although all cultures use symbols to share their realities, the specific realities and the symbols employed are often quite different. When people from different cultures meet, their communication practices and norms may differ from those of people in the same culture, thus successful communication under this circumstance becomes even more difficult and delicate to achieve. The next part will elaborate intercultural communication and the importance of cultural knowledge and understanding in intercultural communication.

2.1.2.3 Intercultural Communication

Intercultural communication refers to the communication between people from

different cultures. Samovar (1985) claims that intercultural communication occurs "whenever a message that must be understood is produced by a member of one culture for consumption by a member of another culture." To put it more precisely, intercultural communication is communication between people whose cultural perceptions and symbols are distinct enough to alter the communication event. (Samovar & Porter, 2000: 48).

In China, according to Jia Yuxing (1997), intercultural communication is "communication between different cultural backgrounds." Guan Shijie (1995) defines it as "communication of people or group of one cultural background with another cultural background." Considering the nature, characteristic and requirements of EFL teaching, another definition was put forward: Intercultural communication is information transformation of code system, pragmatic system and culture system when people of different cultural backgrounds interact with each other (Zhao and Jiang, 2003). The very important premise of this notion is regarding EFL teaching as one special form of intercultural communication. The particularity of this lies in the fact that EFL teaching, by nature, is a process of people or group of one cultural background attempt to cultivate language ability as well as to learn cultural norms of the target language. The process itself is communication between one language culture system with another which is embodied in information transformation at three different levels, i.e. linguistic code, language use and culture information.

We understand that communication is an intricate matrix of social acts taking place in a complex social environment that reflects the way in which people live and how they come to interact and get along in their world. This social environment is culture, and to understand communication also means to understand culture.

To learn a language is to learn to communicate in this language, but successful communication requires not only the linguistic competence but also a good understanding of the cultural backgrounds of the speakers, thus cultural awareness is highly necessary and important in intercultural communication and EFL learning.

2.1.3 Conclusion

The above part reviews the nature of language from applied linguistic perspective and displays its intricate relationship with culture; it also elaborates the important concepts of communication, intercultural communication as well as their relationship with culture. All of these point to the fact that to learn a language, in essence, is to learn to use this language, to communicate effectively in this language, as language itself is closely linked with culture, and communication is inevitably bound with culture and always takes place under a cultural background, it is impossible for us to extract cultural factors from TEFL. As Professor Deng and Liu (1989) put it, "learning a foreign language well means more than merely mastering the pronunciation, grammar, words and idioms. It means learning also to see the world as native speakers of that language see it, learning the ways in which their language reflects the ideas, customs, and behavior of their society, learning to understand their 'language of the mind'. Learning a language, in fact, is inseparable from its culture."

After clarifying the importance of culture in language learning and intercultural

communication, then the paper will narrow down the topic to the location of cultural competence in real language teaching context through a historical and critical review of the goal of TEFL, the discussion of connotation of intercultural competence and its implications.

2.2 Approaching Intercultural Communicative Competence

At present, the goal of TEFL prescribed in the *Curriculum Requirements* is to develop students' comprehensive English competence, but most teachers would regard communicative competence as their guideline since this notion is far-reaching in TEFL and deeply-embodied in their mind. On the other hand, intercultural communicative competence is now and then discussed, some scholars such as Hu Wenzhong (1995), Xu Lisheng (2001), Zhao & Jiang (2003), Bi Jiwan (2005), Wang Zhengya (2005), etc. plead for intercultural communicative competence as the ultimate goal of TEFL. Therefore, the problems arise naturally: what's the relationship and difference between communicative competence and ICC competence? What's the goal of TEFL – develop students' communicative competence or ICC competence? Before answering the two questions, it's necessary for us to have a brief review of the research into the development of communicative competence.

2.2.1 Research into Communicative Competence: A Historical Review

Since Noam Chomsky distinguished linguistic competence from linguistic performance, it has been generally assumed that the goal of language teaching lies in developing learners' linguistic competence since the latter is too flexible to describe. Under the influence of the structural approaches to linguistics, EFL teaching was once believed to be mainly concerned with helping learners to master linguistic system with the illusion that once learners have learned the phonetic, syntactic and grammatical rules and possessed a big vocabulary, they would be able to understand and use the language freely and properly.

But later studies show that linguistic knowledge does not ensure successful language use and communication. Scholars also find the insufficiency of the Chomsky's view on competence; they hold the view that competence should also include the ability to use language to accomplish particular communicative goals in particular social and linguistic contexts. In critique of Chomsky's linguistic competence, Hymes argued that linguists wishing to understand first language acquisition need to pay attention to the way in which not only grammatical competence but also the ability to use language appropriately is acquired. He then (1971) proposed the concept of "communicative competence". According to Hymes, there are four parameters: 1) degree of possibility--- the ability to judge whether something is formally possible or grammatical; 2) degree of feasibility—the speakers' ability to judge whether something is psychological acceptable or not; 3) degree of appropriateness—the speaker's ability to judge whether something is proper in certain social context; and 4) degree of performance—a person's ability to judge whether something is actually performed.

It can be observed that communicative competence undoubtedly implies linguistic

competence but it mainly focuses on the intuitive grasp of social and cultural rules and meanings that are carried by any utterance and highlights the appropriateness of language use and socially constrained factors in language use.

Hymes' communicative competence had profound influence on language teaching, and it soon became a basic tenant in the then-emerging field of sociolinguistics and was adopted by specialists in the field of L2 instruction as well, although from the beginning, socio-linguists and L2 specialists have not been using it to refer to exactly parallel phenomena (see Hymes, 1981).

Yalden (1987) also notes that Hymes' concept affects deeply the notions of what should or can be taught and what sort of preparation and responsibility the language teacher should have. But on the other hand, in a true sense, when putting forward the concept of "communicative competence", Hymes initially was not writing for the TEFL profession and did not pay special attention to intercultural communication; he was concerned to analyze social interaction and communication within a social group using one language.

Michael Byram also pointed out (1997:8) that this transfer of L1 acquisition and communication among native speakers into the description of the aims and objectives of FL teaching and learning is misleading, because it implicitly suggests that FL learners should model themselves on L1 speakers, ignoring the significance of the social identities and cultural competence of the learner in any intercultural interaction.

Some Chinese scholars also claim that Hymes' theory, to a great extent, is a set of static rules which dissociate L2/ FL teaching practice. It is a bit too abstract and too idealized which is not so convenient to practice in real language teaching. (Zhao & Jiang, 2003:227)

Based on Hymes' notion of communicative competence, many linguists have done a great deal of research tying to refine or supplement the notion. Of them, Canale and Swain's findings (Canale & Swain1980; Canale,1983) are most influential in TEFL. They proposed a new model of communicative competence. In their opinion, besides what Hymes says about communicative competence, it should also embody grammatical competence, socio-linguistic competence, discourse competence and strategic competence.

The first two subcategories reflect the use of linguistic system itself. (1) Grammatical competence is the aspect of communicative competence which encompasses "knowledge of lexical items and of rules of morphology, syntax, grammar, semantics, and phonology (Canale and Swain 1980:29). It is the competence that we associate with the mastery of linguistic code. It is of great importance for a learner to possess grammatical competence, for no intercultural communication can be attained without the basic skill in vocabulary and rules of word formation, pronunciation, and sentence structure. (2) The second subcategory is discourse competence, the complement of grammatical competence in many ways. It is the ability to connect sentences into structures of discourse and to form a meaningful whole out of a series of utterances.

The rest two subcategories define the more functional aspects of communication. (3) Sociolinguistic competence is the knowledge of socio-cultural rules of language and

discourse. This type of competence "requires an understanding of the social context in which language is used: the roles of the participants, the information they share, and the function of the interaction. Only in a full context of this kind can judgments be made on the appropriateness of a particular utterance" (Savignon, 1983:37). (4) The forth subcategory strategic competence is a construct that is exceedingly complex. It basically means strategies employed whether verbally or non-verbally to enhance the effectiveness of communication or to compensate for communication breakdowns. It is the competence underlying our ability to make repairs, to cope with imperfect knowledge, and to sustain communication through "paraphrase, circumlocution, repetition, hesitation, avoidance, and guessing, as well as shifts in register and style" (Savignon, 1983:40).

Canale and Swain's communicative competence greatly enriched the connotation of communicative competence and is more close to real language teaching. But their idea is also not perfect. FL teaching could be understood as one special form of intercultural communication, there might exist some potential tendency for students to use their own cultural system to interpret target-language messages whose intended meaning may well be predicated on quite different cultural assumptions.

Then, Cortazzi and Jin (quoted in Hinkel 1999:198) assumes that communicative competence is a too general term, and they argue that Canale and Swain's four aspects of communicative competences could be extended by adding intercultural competence, which is seen as social effectiveness (i.e., the ability to achieve instrumental and social goals) and appropriateness (i.e., suitable communication in a given situation in a particular culture) (Martin, 1993). In FL teaching, it is defined as "the ability of a person to behave adequately in a flexible manner when confronted with actions, attitudes and expectations of representatives of foreign cultures" (Meyer, 1991).

Grammatical, discourse, socio-linguistic and strategic competence will surely enable us to communicate in a specific culture, but not always enough for intercultural context. Just as Bens (1990) pointed out that communicative competence was cultural specific competence since communication always occurred in specific cultural context. In real intercultural communication, one's own social value, self-concept and empathy will affect the result of communication. In intercultural communication, FL learners will find that their language communicative competence is greatly challenged, their communication rules of their home culture and thought pattern often won't do, and meanwhile, their values are often misunderstood or even condemned. Thus, the common communicative competence could not fulfill the task of successful intercultural communication; rather, only intercultural communicative competence would suffice. The following part will try to offer a model to construct ICC competence.

2.2.2 Intercultural Communicative Competence: New Interpretations and Implications
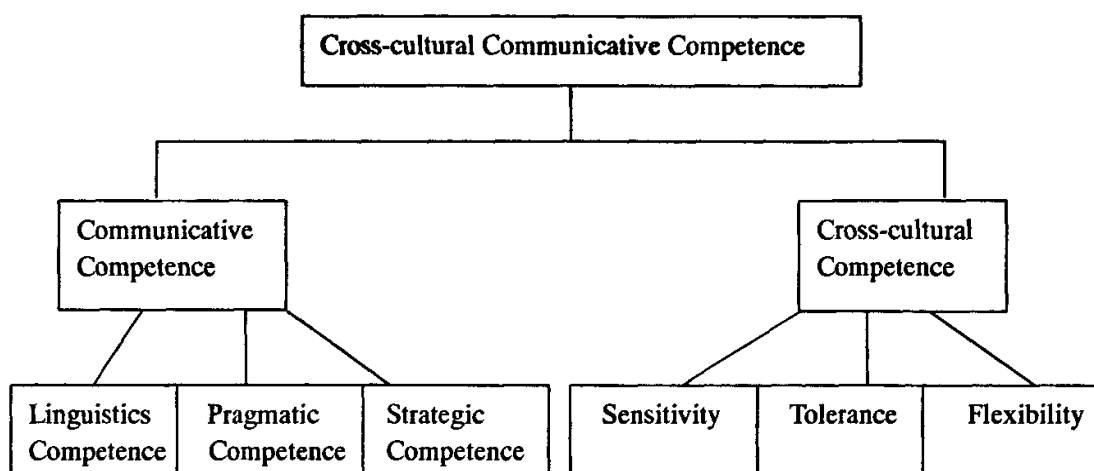
Like different approaches to the interpretation of communicative competence, the definition of intercultural communicative competence is a complex matter as pointed out by Byram (1997) "the descriptions of intercultural communication must take into consideration the social context in which it takes place". He divided intercultural

communication into three different contexts: (1) between people of different languages and countries where one is a native speaker of the language used; (2) between people of different languages and countries where the language is used as a lingua franca; (3) between people of the same country but different languages, one of whom is a native speaker of the language used. He further pointed out that FLT always takes place in a particular context and that the nature of the intercultural communicative competence required is partly dependent on the context. Relating to Chinese situation, intercultural communication falls into the first categorization. Thus, in this thesis, rather than adopt a single and ready-made model of ICC competence, the author, with reference to some models of ICC competence both at home and abroad, will attempt to offer a special description of ICC competence corresponding to Chinese teaching context, especially the teaching context of her empirical study.

Since intercultural communication is an independent discipline, there have been various explanations to the connotations and definition of ICC. For example, Ruben (1976) presented seven aspects of ICC competence: display of respect, interaction posture, orientation to knowledge, empathy, role behavior, interaction management and tolerance for ambiguity. According to Gudykunst (1984), ICC competence should encompass such categories as cognitive, affective and behavioral. Based on this, some researchers argue that ICC competence should include language competence, episodic competence, and strategic competence in addition to the three components proposed by Gudykunst. According to Imahori and Lanigan (1989), ICC competence is the appropriate level of motivation, knowledge, and skills of both to an affective relational outcome. According to Bachman's understanding (1990), ICC is closely linked with communicative competence. In his description of communicative competence, ICC competence is one of the components of pragmatic competence, which indicates that ICC competence is an element of communicative competence. Byram (1997) defined ICC competence as the knowledge, skills and abilities to participate in activities where the target language is the primary communicative code and in situations where it is the common code for those with different preferred languages.

In China, scholars also present us with different interpretations of ICC competence.

Considering the fact that there always exist cultural differences in the communication between people speaking different languages and that cultural differences sometimes lead to misunderstanding in foreign language communication, Wen Qiu Fang (1999) proposes that the more applicable objective of FLT should be "cross-cultural communicative competence", other than "communicative competence". According to him, cross-cultural communicative competence is composed of communicative competence and cross-cultural competence. Cross-cultural competence includes learners' awareness of the existence of cultural differences among different countries; their tolerance of the cultural differences and their flexibility in handling cultural differences. The following diagram displays the components of cross-cultural competence:

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            ┌─────────────────────────────────────────────┐
            │     Cross-cultural Communicative Competence   │
            └─────────────────────────────────────────────┘
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Communicative Competence			Cross-cultural Competence		
Linguistics Competence	Pragmatic Competence	Strategic Competence	Sensitivity	Tolerance	Flexibility

Zhao and Jiang (2003) also constructed a model of ICC competence, which include linguistic competence, pragmatic competence and behavioral competence. Under each category, three or four subcategories are presented as components of each part as is shown in the following diagram. This model, in nature, as we could observe, is also a refined and extended framework of communicative competence.

ICC Competence

- Language Competence
  - Phonological Competence
  - Vocabulary Competence
  - Grammatical Competence
  - Semantic Competence
- Discourse Competence
  - Contextual Competence
  - Discourse Competence
  - Sociolinguistic Competence
  - Sociocultural Sensitivity
- Behavioral Competence
  - Social Communication Competence
  - Non-verbal Communication Competence
  - Cultural Adaptability Competence

According to Bi Jiwan (2005), ICC competence comprises language communication ability, non-verbal communication ability, transfer ability of linguistic and communicative rules and acculturation ability.

In this thesis, considering that the concept of "communicative competence" is well acknowledged among Chinese language educators, the author, with reference to the interpretations of ICC competence by Chinese scholars mentioned above, adopts Canale and Swain's framework of communicative competence, and regards communicative competence as the outset of ICC competence. The following figure could illustrate the nature of ICC competence as well as its relation with communicative competence.

Communicative competence
↓
Intercultural communicative competence
↑
Intercultural conception

grammatical competence

discourse competence

socio-linguistic competence

strategic competence

cultural awareness

cultural knowledge

cultural understanding
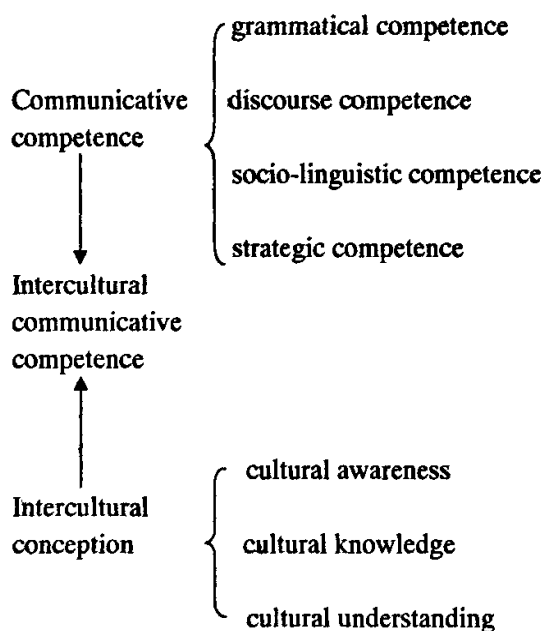
Here, intercultural conception refers to acknowledgement and understanding of cultural diversity, the realization and acceptance of cultural differences and understanding of the conventions of the host culture that affect how people think and behave. It centers on the acquisition of cultural background and information, and mutual understanding in intercultural communication.

Thus, in this thesis, the author adopts a broad view of ICC competence. An equation will illustrate this point: ICC competence = communicative competence + intercultural competence.

In interpretation of intercultural competence, Byram (1997) once gave explanations to it: possession of intercultural competence means individuals have the ability to interact in their own language with people from another country and culture, drawing upon their knowledge about intercultural communication, their attitudes of interest in otherness and their skills in interpreting, relating and discovering, i.e. of overcoming cultural difference and enjoying intercultural contact. Their ability to do this will probably derive from their experience of language learning, even though they do not use the specific language on a given occasion.

From Byram's explanation, we know that intercultural competence does not

necessarily mean we use target language to communicate, rather, it centers on knowledge and understanding of the target culture.

The author understands intercultural competence as the abilities to perform effectively and appropriately with members of another language-culture background on their terms. It requires the learners' awareness of the existence of cultural differences in nations, understanding of the social customs, life habits and social values of the target language, cultural implications under literal meanings of lexical items, understanding different social rules and conventions, understanding different discourse mode, and proper interpretation of non-verbal communication. Besides the cultural knowledge of target language, it also means the skills in applying the knowledge in real communicative activities. It also prescribes a positive, open and tolerant attitude toward its people and culture of the target language, and willingness to learn target culture.

Thus, in the author's opinion, the component of communicative competence of ICC enables one to interact with people from another country in a foreign language, and intercultural competence helps one to communicate and behave appropriately confirming to target cultural rules and conventions. ICC competence ensures one to negotiate a mode of communication and interaction which is satisfactory both to themselves and the other.

2.2.3 Implications for Chinese TEFL

In current TEFL, while teachers are going all out to improve students' communicative competence, whether this "communicative competence" comprises intercultural abilities remains a question. Thus, the present author proposes that ICC competence rather than communicative competence be regarded as ultimate goal of TEFL, in which the cultural elements and factors could receive due attention and worthy recognition. On the other aspect, in real language teaching practice, the development of communicative competence is often broken down into four basic skills: listening, speaking, reading and writing. In an ICC-oriented language teaching mode, culture is the necessary condition of communication, and should be added as the fifth dimension which means that culture teaching should be well integrated with language teaching in the whole language education programme.

ICC competence described in this thesis is very embracive, it implies different attainments one should acquire from EFL learning for intercultural communication, which not only include linguistic, sociolinguistic, discourse knowledge but also intercultural abilities. It should be pointed out when discussing the development of learners' ICC competence in this thesis, particular emphasis is laid on the aspect of intercultural competence or cultural competence, otherwise the topic is too broad and elusive to be addressed within this paper.

2.3 Summary

As a theoretical basis for the thesis, this chapter presents the concepts of language use, culture and communication as well as the intricate relationships between them; it also tries to offer some new interpretation of ICC competence within Chinese TEFL

context, all of which point to the necessity and significance of culture teaching besides language teaching in Chinese foreign language education programme.

Chapter 3 Factors Influencing Learners' Intercultural Communication

Successful intercultural communication requires a good mastery of ICC competence, which, as discussed in Chapter 2, means not only language communicative competence but also adroit intercultural competence. This goal is not easy to achieve for non-English majors. The underlying and foremost reason might come from the language barrier itself, since there are so many differences between the two languages. It is not easy for non-English majors to master the complicated grammatical system, possess a large vocabulary, and acquire good pronunciation. Another subtle reason might originate from the insufficient knowledge of the target culture. Deep rooted in their own culture, learners tend to employ their own culture paradigms to interpret and carry out intercultural communication, which sometimes result in misunderstanding, misbehavior or even breakdowns. For the purpose and emphasis of the thesis, the author will concentrate on the second attribute one needs for successful intercultural communication.

Culture regulates people's lives at every turn. Culturally derived perceptions will influence individuals' concept toward what is right and wrong, good and bad, beautiful and ugly, true and false, proper and improper, etc. Consequently, different orientations of culture perceptions will cause misunderstanding in intercultural communication. Since culture is pervasive, this chapter will be devoted to some important factors which exert biggest influences on intercultural communication.

3.1 Pragmatic Transfer

In intercultural communication, misunderstanding and breakdowns often occur due to participants' inability to express or understand "what is meant by what is said." This inability, in Thomas' term, is "pragmatic failure". Many researchers found that pragmatic transfer sometimes led to pragmatic failure and posed potential threats to successful communication. As pointed out by Lado (1967:2), "individuals tend to transfer the forms and meanings of their native language and culture to the foreign language and culture. So it is usually very difficult to avert pragmatic transfer."

According to Thomas (1983), there are two types of pragmatic transfer which accord with pragmalinguistic failure and sociopragmatic failure.

3.1.1 Pragmalinguistic Transfer

Pragmalinguistic transfer means the inappropriate transfer of speech act strategies from one language to another, or the transferring from the mother tongue to the target language of utterances which are semantically/ syntactically equivalent, but which, because of different 'interpretive bias', tend to convey a different pragmatic force in the target language." (Thomas, 1983:101)

The transfer *of course* from Chinese to English could provide a typical example of pragmatically inappropriate transfer of semantically equivalent structures.

The Chinese equivalent *of course* is often used to show confirmation, which means "Yes, indeed." or "Yes, certainly." It can be used in this way in English:

A: Are you coming to my birthday party?

B: Of course.

In this case, B's expression indicates that "It goes without saying." or "I wouldn't miss it for the world!"

But, *of course* is not always equivalent to "Yes, indeed". In some contexts, the English phrase implies that the speaker has said something that is self-evident. So in some communication, *of course* transferred from Chinese to English in answer to a genuine question would sound peremptory and impolite. For example:

A: Is Welcome open Sundays?

B: Of course.

For a Chinese speaker, by using *of course*, he is to convey enthusiastic affirmation, indicating "yes, indeed it is". However, for the English counterpart, B might interpret it as "what a stupid question you are asking" or "only an idiotic foreigner would ask." This makes it clear that *of course* can not be used indiscriminately to mean "indeed" "certainly", otherwise the illocutionary force will give the communicator an impression that the response is being impolite and rude.

3.1.2 Sociopragmatic Transfer

The second type is called sociopragmatic transfer, which, in simple words, is the transfer of L1 cultural knowledge into L2 speaking. Sociopragmatic transfer results from different cultural norms and pragmatic principles that govern linguistic behaviors in different cultures. Sociopragmatic transfer finds its way in many aspects of daily communication, such as ways of greeting and addressing people, responding to compliments, showing concern, bidding farewell, inquiring or offering, etc. sociopragmatic transfer may directly lead to misunderstanding or even breakdowns in intercultural communication. The following part will display some examples and make an analysis of them.

Firstly, the author wants to cite one of her own experience of sociopragmatic transfer:

The author recently got an opportunity to study in Britain for eight weeks, on the departure day back to China, the university arranged a coach to send us (a group of twenty-five members with 24 ladies) to the airport. The driver was very generous to help us to carry our baggage onto the carriage and put all the heavy trunks in good order to save every space. After a buzz time of sorting out every piece of luggage, when the coach driver got onto the coach, one of the teachers said to him, "You must be very tired!" For a certain reason, maybe because the teacher was several rows of seats from him, she didn't say "thanks" after that. I soon observed an expression of puzzlement on the driver's face, and then he mumbled something like "I'm not tired. It's not so tiring!" A mixed feeling of both surprise and unhappiness could be sensed from his voice and tone. He might interpret that expression as "Are you doubting about my professionalism?" or even "Are you doubting whether I could send you to Heathrow airport safely?" In this situation, Chinese good intention might be misunderstood as

doubt or disbelief, while in fact, Chinese equivalent of this expression as "你辛苦了" "很累人吧", in essence, is showing concern, conveying appreciation and gratitude, and it seems bit more personal and more expressive than a mere "Thank you".

Sociopragmatic transfer can also be easily found in different greeting systems.

When people meet, they usually greet each other. The purpose of greeting is to establish or maintain social contact, not to transfer information. Although many Chinese learners have already known that "Have you eaten?" is a particular Chinese-specific way of greeting others, and wouldn't use that when communicating with a foreigner. But in some situations, for example, when seeing a foreigner wearing sports clothes and heading for gym, there still exist big possibilities for learners to say "Are you going to take exercises/ the gym?" This kind of question is very common to greet Chinese acquaintances, as often heard as "运动去啊?" "买菜去啊?" "打水啊?", which could show one's warmth and friendliness to each other. But to foreigners, a simple "hi" or "hello" in the context is enough to show friendliness; otherwise it will sound strange and can even be considered as inquiring about privacy. On the other hand, Chinese learners would find themselves in difficulty in response to frequent "How are you?" The author once felt quite uneasy greeted as "How are you?" for several times within a day from her foreign colleagues, since translated into Chinese, that is "你好吗?", which is often asked when you meet someone you haven't seen for a period. Sometimes, out of honesty and sincerity, the author even responded as "Er...In fact, not so good today, because..." which does not comply with the social conventions of Western countries. To Westerners, "how are you" is not really a question inquiring about your personal state, the speaker in fact does not really care whether you are really good or not, it is simply a greeting which functions like "Hi", therefore, simple response like "Fine, thank you" is appropriate enough in the context.

3.2 Value Systems

Values have played a very significant role in intercultural communication. Values, according to Rokeach (1973:161), are "a learned organization of rules for making choices and for resolving conflicts." These rules and guideposts are normative and teach us what is useful, good, right, wrong, what to strive for and how to live our life. Just as Albert says, a value system "represents what is expected and hoped for, required or forbidden. It is not a report of actual conduct but is the system of criteria by which conduct is judged and sanctions applied" (Albert, 1968:22). People in every culture have a set of values by which they live, though some values, perhaps the most important ones, appear to be universal across cultures, a lot of aspects of values may vary significantly. Value systems between China and Western countries could be found in the following aspects: relationship of humankind to nature, relational orientation, human nature orientation, activity orientation, time orientation, etc. In this thesis, what we are going to focus on is individual's relation to the group. This basic difference in values has been called individualism versus collectivism (Hofstede, 1980).

One of the current popular understandings is that Chinese culture is characterized

by group (collectivism) oriented, while most Western cultures, especially the US, is typical as individualism oriented. These different orientations will lead to different communication rules and conventions.

Collectivism is characterized by a rigid social framework that distinguishes between in-groups and out-groups. In a collectivism-oriented society, people count on their in-group (relatives, clans, organizations) to look after them, and in exchange for their loyalty to the group (Samovar, 2000). The individual is dependent on organizations or institutions and trusts group decisions, the sense of belonging to organizations is emphasized. In interpersonal relationship, harmony is highly valued. Accordingly each member in a group must pay constant attention to the feelings of other group members. Individual's needs and desires are de-emphasized. In this culture, the primary relationships are not lateral but hierarchical. Hierarchy is seen to be based on age, experience, education, gender, geographical region, political affiliation, etc. In such a society, an individual should be aware of one's obligations and responsibilities to others according to his own social position.

Collectivism orientation and the emphasis on social relationship can partly explain why in China what counts in communication is not what you say but who you are and how you say what you intend to say.

In an individualism-oriented culture, competition rather than cooperation is encouraged; personal goals take precedence over group goals; people tend not to be emotionally dependent on organizations or institutions; individuals' interests and rights are paramount and inviolable; every individual has right to his or her private property, thoughts, and opinions. These cultures stress individual initiative and achievement, and they value individual decision-making.

These two different orientations between China and Western countries could well explain a lot of bizarre phenomena in intercultural communication, for example, the very problematic question – privacy.

As stated above, Westerners, especially, Americans tend to emphasize their independence and freedom of activity rather than the connections to the other members of their group. Therefore, they are annoyed by such inquiry about their income, age, family, marital status, physical conditions, etc. But these questions are not so offensive for average Chinese people. It's not difficult to find that the concept "privacy" also exists for average Chinese people and that there are also things one should not ask. But strictly speaking, Chinese people don't have a very strong sense of privacy. Moreover, the scope of "being private things" is not so broad as Westerners. Some topics regarded as private to Westerners might be very popular and effective to initiate conversations between strangers, for example, for new acquaintances on a trip, they might begin their talk from "from where", " to where" and "to do what", then they might go deep into the topics as one's marriage, profession, income, family, etc.

It can also explain why Westerners tend to talk much more than Chinese in some situations. In an individualism-oriented society, displaying one's own views that are different from commonly held beliefs is seen as having an independent mind. Disagreement is regarded as an essential element in situations where information and attitudes are exchanged or discussed, such as at meetings or classes. Things are different

in a group-oriented culture. In Chinese culture, projecting oneself is regarded as disrespectable, and showing off, it is a potential threat to a harmonious community. Viewing out different opinions will engender losing face of both sides, and setting forth ideas in public is inappropriate or even dangerous in a complicated hierarchical relationship. Influenced by these two different orientations, Western listeners usually like to ask questions after a speech or lecture, in this way, they are showing their interest and inspired thought. But very few Chinese people would like to ask questions, they do not want either to draw attention from others, or to challenge authorities by presenting different opinions, or to lose face fearing that their questions are not so professional.

3.3 Rules of Politeness

Politeness is universal. It can be regarded as a social phenomenon, a means to achieve good interpersonal relationships and a norm imposed by social conventions. Despite the universality, the actual manifestations of politeness, the ways to realize it, and the standards of judgment differ in cultures. In some cases, breakdowns will occur due to insufficient awareness of cross-cultural differences in the above mentioned aspects.

In order to have a deep understanding of politeness in Western countries, we should have a very brief review of two very influential theories: one of the theories is face theory put forward by Brown and Levinson in 1978, the other is Leech's Politeness Principle, which is patterned on Grice's CP instead of the notion of face.

Brown and Levison (1987) define face as an individual's self-esteem, which reflects the Western orientation, with its preoccupation with individual's desire to be approved of and unimpeded in his actions. They believe that the abstract notion of face is universal, but in any particular society, it is expected to be the subject of much cultural elaboration; it is subject to cultural specifications of many sorts – what kinds of acts threaten face, what sort of persons have special rights to face protection, and what kind of personal style are especially appreciated.

In English, according to Brown and Levinson, nearly all speech acts are face-threatening acts (FTAs), and they intrinsically infringe on the hearer's face wants. Some threaten the hearer's negative face (the desire to be unimpeded in one's actions) by imposing on the hearer, such as requests, orders, offers and expressions of anger; others may offend the hearer's positive face (the desire to be approved of) by indicating the speaker's lack of concern for the hearer's self-image, such as disagreeing, criticism, accusations, insults and boasts.

The notion of face can find embodiment in all cultures, especially in Chinese, since the concept indeed is Chinese origin, that is, a literal translation of the Chinese *lian* and *mianzi*. Face in Chinese, has two aspects: lian and mianzi. *Lian* represents the confidence of society in the integrity of ego's moral character, the lost of which makes it impossible for one to function properly in the community; *Mianzi* could be understood as the kind of prestige which is emphasized in the country—reputation achieved through getting on in life, through success and ostentation.

Mianzi and *lian* in Chinese culture, place the accent on reciprocity of obligations, dependence, and esteem protection. Therefore, some speech acts supposed to threaten negative face are not accepted by Chinese counterparts. Offering and inviting, for instance, are considered as face-threatening acts because they impede the hearer's personal freedom. This sounds hardly acceptable to the Chinese, since in the Chinese' eyes, offering and inviting always demonstrate good will, friendliness and hospitality on the part of the offerer. What's more, in Chinese culture, such good-willed invitations are usually not successfully performed without persistence. The invitee normally will not accept the invitation until it has been repeated several times, since an immediate reply might be considered as too eager and straightforward to be benefited, such quick acceptance will even astound the invitee since he is quite ready to reiterate his invitation over and again to show his sincerity. The invitation normally will not be declined since refusal is supposed to threaten the speaker's *"mianzi"*. This contrasts sharply with the ways of invitation in western culture. In Western countries, when the inviter says "How about joining a dinner with us this Saturday night?" The invitee, considering his own schedule, will either say something like "Thank you very much. I'd love to come." or "Thanks a lot, but I'm not available on that day." This turn of the invitation and response is well-accepted in Western culture, the inviter won't repeat the invitation if the invitee declines the offer. Therefore, Chinese hospitality of repeated invitation will make them awkward. On the other hand, Chinese responses "All right, I'll try to come", "Thank you, that's too troublesome for you", " No, please don't go to any trouble" sound bizarre to them, and it's hard for them to judge the invitee's real attitude, and it's even hard for them to recognize the implication of the anticipation of repeated offers.

As to politeness principles, Leech divided it into six maxims, i.e. tact maxim, generosity maxim, approbation maxim, modesty maxim, agreement maxim and sympathy maxim. These maxims suggest that participants of conversation should minimize cost to other and maximize benefit to other, minimize dispraise of other and maximize praise of other, minimize praise of self and maximize dispraise of self, minimize disagreement between self and other and maximize agreement between self and other, minimize antipathy between self and other and maximize sympathy between self and other (Leech, 1983).

While admitting the politeness maxims are applicable to Chinese culture to a large extent, there also exist some differences in modern Chinese environment.

Professor Gu Yueguo (1990) states that there are basically four notions underlying Chinese concept of politeness: respectfulness, modesty, attitudinal warmth and refinement. Respectfulness is self's positive appreciation or admiration of other concerning the latter's face, social status and so on, which is similar to maintain the hearer's positive face. Modesty is identical to self-denigration and remains as the core of politeness in Chinese culture. It should be pointed out that modesty seems to be universally applicable in different cultures, but the relative importance would differ, and it's uniquely interpreted as self-denigration in Chinese culture. Attitudinal warmth is self's demonstration of kindness, consideration and hospitality to others, which in the eye of western politeness system, by showing attitudinal warmth, the speaker runs the risk of infringing on the hearer's personal freedom, threatening one's negative face.

Refinement refers to self's behavior to other which meets certain standards.

Intercultural misunderstanding may happen because of the different ways to realize politeness and the standards for its judgment. Influenced by Chinese modesty of self-denigration, a lot of Chinese tend to understate what he has achieved and deny the truth of a complimentary remark, which will make Westerners feel uncomfortable when their sincere compliment and appreciation is denied. Another phenomenon worth mentioning is that, as intercultural communication becomes more frequent, it's interesting to observe there appear a lot of combination ways of responding to compliments, for example, when complimented as "Your English is very good!", some learners will say "Noo...Oh, thank you! But I still have a long way to go!" We could interpret these expressions in the following way: deeply rooted in Chinese culture, the first impulse to compliment tends to deny it, so "no" is spoken out subconsciously; then from some knowledge of cultural difference, he realizes that it's better and appropriate to accept one's praise and appreciation, then "thank you" is responded; furthermore, by accepting one's compliment, which somewhat violates Chinese convention, then he adds some words to show his modesty.

Politeness is what people of different cultural backgrounds try to observe and maintain, but the actual ways to realize politeness and the standards for its judgment are not the same in different cultures. In order to communicate effectively and appropriately, cultural specificity should be taken into consideration; otherwise, misunderstanding might arise although participants have no intention of being impolite or rude.

3.4 Non-verbal Communication

Nonverbal communication exists everywhere. Some psychologists believe that people communicate 65% of their ideas and feelings without words. Movements, gestures, clothes, space...all of these communicate. It is generally accepted that the interaction between people is made easier by combining verbal and nonverbal communication, which are complementary to each other. Samovar and Porter (1995:72) note, "All human beings use nonverbal symbols to share their thoughts and feelings. Although the process of using our actions to communicate is universal, the meanings for those actions are often different from culture to culture. Hence, nonverbal communication becomes yet another element one must understand if one is going to interact with people from different cultures". Many linguists classify nonverbal messages into two categories: those that are primarily produced by the human body (facial expression, eye contact, touch, smell, vocal nuance, appearance, movement, gestures and paralanguage) and those that the individual combines with the setting (space, time and silence). The following part will illustrate some big differences between China and western countries by presenting some examples.

As the saying goes, "Eyes are windows of mind". We can send a lot of messages through our eyes. Eye contact has been an important aspect of nonverbal behavior. However, the amount of eye contact and who is the recipient of eye contact might differ from one culture to another. According to English and American cultural custom, people

expect the person with whom they are interacting to "look them in the eye", whether for a private talk or a public speech. The direct eye contact shows sincerity, interest, respect and concern. However, Chinese people do not like to look directly into each other's eyes in a conversation, especially when talking to some who are superior to oneself. The hierarchical human relationship could help explain the reason, according to traditional point of view, looking at the superiors' eyes is considered as rude, threatening and disrespectful.

Different concepts of space are also constant sources of misunderstandings and confusion in cross-cultural communication. Chinese people seem to have less sense of personal space. It's not hard to find out the social reasons, China has the biggest population in the world: the extended family, crowded street and bus, shared tiny dormitory, all of these make Chinese people do not have the habit of insisting on big personal space, and they tend to be more tolerant when others infringe their space. On the contrary, Western people usually have a very strong sense of it, and they do not like people to be too close in a conversation, or to interfere with their personal space, such as visiting a bedroom.

A culture's use and concept of time can also sometimes cause obstacle to successful intercultural communication. Chinese culture is generally regarded as past-oriented culture. In this culture, past is used as a guide to suggest how to live in the present and future. No wonder, Chinese are likely to respect and venerate the elderly, experience, authority, which is closely related to their devotion to tradition and attempts to cling to the past. In future-oriented cultures, such as American, future is emphasized and it is expected to be grander and nicer than the present. What's coming next holds great attraction for most Americans, they are not tolerant of extensions and postponements, since most of them value action and do not want to leave behind others. They welcome innovations and changes. This can account for the following example: when a Chinese meets an old American friend, he may say, "It's so nice to see you again! You remain the same and do not look older than before!" However, it might annoy the American by implicating that he lacks change or should have been old.

Meanwhile, Americans usually take monochromic approach to time, in which time is lineal, segmented and manageable, thus appointments and schedules are very important. People in polychromic time, such as Chinese people, usually do not care so much for efficiency and change. They deal with time holistically, and they can interact with more than one person and do more than one thing at a time. In addition, it is people rather than schedule that is emphasized. It explains why there is more interruption in conversations carried on by Chinese and why there's more tolerance of unpunctuality of meetings, gatherings, etc.

3.5 Low Context and High Context Communication

Hall (1976) offers us another effective means of examining cultural similarities and differences in both perception and communication. He categorizes cultures as being either high or low context, depending on the degree to which meaning comes from the

settings or from the words being exchanged.

A high context (HC) communication or message is one in which most of the information is already in the person, while very little is in the coded, explicitly transmitted part of the message. A low context (LC) communication is just the opposite; i.e., the mass of the information is vested in the explicit code.   (Hall, 1976:79)

In high-context culture, such as Chinese culture, people are very homogenous with regard to experiences, information networks, and the like. Meaning is not necessarily contained in words. Instead, it is provided through gestures, the use of space, and even silence. Meaning is also conveyed "through status (age, sex, education, family background, title and affiliations) and through an individual's informal friends and associates." (Foster, quoted in Samovar, 2000:79).

In low-context cultures, such as American culture, the population is less homogeneous and, therefore, tends to compartmentalize interpersonal contacts. Verbal message contains most the information and very little is embedded in the context or the participants. Members of low-context cultures expect messages to be detailed, clear-cut, and definite. If there are not enough data, or if the point being made is not apparent, members of these cultures will ask very bluntly. They feel uncomfortable with the vagueness and ambiguity often associated with limited data. On the other hand, as Hall (1976) says, "High-context people are apt to become impatient and irritated when low-context people insist on giving them information they don't need."

These two orientations could explain why Chinese mode of communication is often indirect and implicit, whereas Western communication tends to be direct and explicit – that is, everything needs to be stated.

Another distinctive difference is that low-context communicators pay little attention to the situation, the roles of participants and other factors that make up the context of the words. This means that they often fail to notice things such as the status of people they are communicating with, what the other person is not saying, and any social expectations that are not expressed in words. Usually high-context communicators have no difficulty understanding the meaning of these contextual messages. When they see that low-context communicators cannot or do not respond to these messages, they think the low-context communicator is insensitive to other people and their feelings. Some high-context communicators may simply conclude that the low-context communicator is coarse and rude, because he talks too much, says things that are better left unsaid, and doesn't know how to behave in specific situations.

There are still other aspects which make high-context and low-context communication differ from each other. For instance, Westerners as low-context communicators, look for, trust and use impersonal sources of information while communicators from more high-context cultures prefer personal sources of information. (Davis, 2001:59)

Take the author's recent short-span overseas study experience for example. After arriving at the university in UK, we soon got a lot of information, mostly in written form, such as a handbook for international students, handbook of history and information of the university, handbook of accommodation facilities, regulations, notices of registration, maps of the campus, schedules, insurance and medical

information, etc. Western teachers or students arriving at Chinese university will also get some information, but much less. It is the common practice for a foreign teacher in China to have a contact person to help with problems of teaching and daily life. While Westerners would appreciate the personal help they receive when they come to China, they also want much low-context information to help them plan act and adjust to a new situation.

3.6 Summary

The differences of value systems, rules of politeness, non-verbal communication, high and low context communication as well as pragmatic transfer from Chinese to Western culture are the major sources of confusion, frustration and misunderstandings in intercultural communication. By analyzing these factors influencing successful intercultural communication, we could conclude how important it is to cultivate learners' intercultural competence in TEFL, and that integrating culture teaching with language teaching is an urgent task and challenge facing all EFL teachers.

Chapter 4   Empirical Study

As discussed in the first two chapters, the cultivation of learners' ICC competence is highly necessary and important in this "global village", but the big differences between China and the western countries as exemplified in Chapter 3 would occasionally hinder us from carrying out successful intercultural communication. An urgent task lies for EFL teachers and researchers is to explore the actual practice of integrating culture teaching with language teaching in EFL programme, they need to make sure that students' cultural competence is simultaneously developed with linguistic competence. In order to find out the results and achievements of the author's · culture teaching practice, the status quo of students' cultural knowledge as well as teachers' treatment of culture in language classroom, the author carries out a socio-cultural test and open questionnaire among students and teachers, then makes systematic analysis, interprets the results and holds discussion.

4.1 Purpose of the Study

The study is composed of two parts: socio-cultural test and open questionnaire.

This socio-cultural test is carried out for the following purposes: (1) To test the hypothesis whether conscious culture teaching could enhance intermediate learners' intercultural awareness and competence; (2) to get an overview of current college students' cultural knowledge; (3) to further confirm the necessity and significance of culture teaching

The open questionnaire is designed for the information mainly about students' awareness of cultural differences, their attitude toward them and their evaluation toward current EFL teaching, the analysis of which could help the author to explore the effective strategies for culture teaching in the following chapter.

Considering teachers' significant role in the contribution to teaching reforms, a questionnaire concerning the extent to which their teaching practices can be characterized as including the attainment of ICC competence as well as the actual practice of cultivation of cultural competence is designed. It is expected that the analysis of the questionnaire could shed light on the problems and achievements on current TEFL, and provide implications for future improvement. Meanwhile, bearing the question of teachers' qualifications for culture teaching in mind, the same socio-cultural test is taken by a group of teachers, too.

4.2 Methodology

4.2.1 Instrument

The instruments used for the study are a socio-cultural test and open questionnaire.

4.2.1.1 Socio-cultural Test

The socio-cultural test (see Appendix I) is adapted from Wang Zhengya's sample, which is frequently used by Chinese researchers when doing their study in the area of cultural issues in TEFL. The author's test is adapted from his latest version (2005) with

some slight changes. The test paper consists of three parts. The first part is concerned with verbal communication and the second part deals with non-verbal communication. There are twenty items in each part, each item presents a short description of the situation, specifying the setting, the social distance between the communicators and their status relative to each other, and then an underlined communicative behavior is followed. The participants are asked to judge whether these behaviors are appropriate or not in English culture. All the items are directly related to the activities that are of frequent occurrence in real life communication and bear many cultural differences. In China, Hu Wenzhong (1988) divided culture into three classifications, that is, popular culture, deep culture and high culture. In short, popular culture includes customs and habits, rites and ritual, ways of living and all interpersonal behaviors. Deep culture refers to conception of beauty, definition of sin, notions of modesty, ordering of time, tempo of work, patterns of group decision-making, approaches to problem-solving, roles in relation to status by age, sex, class, occupation, and kinship, body language and so on. High culture refers to philosophy, literature, fine arts, music and religion. He further pointed out: these three classifications are closely related, though the relationship is not always easy to specify, since, for instance, a particular custom may have its root in the deep culture of a people, which is in turn crystallized in philosophical terms in high culture. Generally speaking, it could be regarded that the first two parts are concerned with popular culture, in which some rules for judging appropriateness are influenced by deep culture. The third part of the test deals with high culture, 15 multiple choice questions are designed in this part, which tests students' general knowledge of politics, history, geography and literature, etc.

4.2.1.2 Open Questionnaire

The questionnaire is designed by the author herself after consulting other researchers' samples. In the questionnaire for the students' part (see Appendix II), the participants are asked to list the cultural differences they've learned and observed, and then they are asked to do multiple choices according to their own views on questions concerning their awareness of cultural differences, attitude of target culture learning, self-evaluation of cultural knowledge, evaluation of teacher's culture teaching, etc.

In the questionnaire for the teachers' part (see Appendix III), questions such as teachers' current professional concepts of ICC competence, their teaching focus in real practice, their understanding of the importance of the development of cultural competence, the actual realization of and willingness of cultural teaching are discussed.

4.2.2 Participants

The participants for this study are divided into four groups.

The first is termed as experimental group. The group members are 50 freshmen majoring in law in Nanjing Artillery College. The reason for choosing them as the participants is that they have received about one and a half terms of experimental culture teaching carried out by the author. The author began to teach in Nanjing Artillery College in the fall of 2005 as a compulsory part of working practice required by the post-graduate programme of Southeast University. The author's general teaching

background and environment should be explained here. To be frank, the environment for the author's trial of implementing culture teaching is not so ideal. Firstly, the big size of 80 students in a class poses great challenge to the teacher when she organizes different classroom activities. Secondly, the students' level of English proficiency is relatively low and imbalanced. Their English marks in College Entrance Examination range from 45 to 120. Such mixed and imbalanced level influences the teachers' choice of teaching focus, arrangement and method, etc. Nevertheless, considering that if implementing culture teaching is possible under such "difficult" situation, and if developing learners' language and cultural competence simultaneously is possible to intermediate or even lower inter-mediate students, it is assumed that systematic culture teaching must be applicable to EFL teaching as a whole. With this purpose in mind, the author persists in carrying out her experimental teaching practice. Next, the criteria for choosing the 50 participants out of her 160 students need to be further explained. When choosing 50 participants for the socio-cultural test and questionnaire, the author has taken into account their English proficiency and classroom performance. The 50 participants' English scores in the College Entrance Examination are from 76 to 120, with an average score of 92, which, in the author's opinion, could stand for an average level of college English learners. In addition, these 50 students, according to the author's observation, are relatively cooperative and attentive learners compared with other students. Besides, all the 50 participants are females, simply because the students in the author' class happen to be all females.

The second group is labeled as control group. They are also 50 female law major students in Nanjing Artillery College who are taught by another teacher. According to some classroom observations as well as interviews with the teacher, the teaching focus of hers is generally language abilities oriented; and culture ability is not purposefully or systematically developed; culture is mainly dealt with as some necessary background information introduction or some embellishment to interest students.

The third group is composed of 30 freshmen from Medical College of Southeast University. Their English level is quite high, with average scores reaching 121, thus this group could be defined as upper-level English learners. The reason for the choice of these participants is that we hope that the mixed English proficiency participants from different universities could provide more reliable data for an overview of current English learners' cultural competence.

The fourth group consists of 10 college English teachers who are currently teaching English in different universities such as Southeast University, Nanjing Artillery College, Huaiyin Teacher's College, Nanjing Information Vocational College and so on.

4.2.3 Procedure

The author's experimental culture teaching lasted one and a half terms. The features of the author's experimental culture teaching could be summarized as follows: by recognizing cultivating learners' ICC competence as the overall goal of TEFL, the author attaches importance to the development of learners' cultural competence. That is, besides the cultivation of learners' abilities in listening, speaking, reading and writing, culture is dealt with as the fifth dimension. On the other hand, the implementation of

culture teaching does not necessarily mean it takes precedence over the leading place of language teaching, the development of learners' language abilities is always the focus of teaching aims, since the author believes that without an increasing vocabulary, and improvement in abilities of listening, speaking, reading, communicative ability is like a source without water. In a true sense, culture is integrated with language teaching. As Byram (1989) pointed out forcefully, language is the richest source for learning culture. In integrating culture teaching with language teaching, three forms are used: (1) fully dig out culture elements embodied in teaching content, expound and present them to students through analysis at lexical, syntactic, and discourse levels; (2) enhance comprehensible culture input to students before or after class by means of multimedia; (3) create certain intercultural context corresponding to teaching content, organize such activities as discussion, role-play, debate, three-minute speech report to increase students cultural awareness and further improve their intercultural understanding and competence. In this process, ways of culture asides, culture capsules, culture comparison, and culture practice are mainly adopted.

In the mid of June, near the end of the experimental teaching, the socio-cultural test and questionnaire were delivered to Nanjing Artillery College students. Before the study, the nature and aim of the study were explained to the students and they were advised not to look up any materials or discuss with partners. Considering the limited vocabulary of freshmen, we provide the students with the Chinese translation of some words, and the students were allowed to ask the meaning of words they hadn't encountered in their English learning. The whole process took about 30 to 40 minutes.

The same study was conducted to the students of Medical College, Southeast University, at the end of August. The participants were randomly chosen in the self-study rooms and the rules and aim of the study were clearly explained to them.

The test and questionnaire were distributed to the teachers in August, either done with the author or sent back via e-mail.

4.3 Results and Analysis

4.3.1 Analysis of the Results of Students' Socio-cultural Test

After all the test papers are collected, they are carefully evaluated and analyzed by the author with the help of statistic software of SPSS 12.0.

4.3.1.1 Comparing and Analysis between Experimental Group and Control Group (see Table 1 and Table 2)

Table 1 General test results of Group 1 (Experimental group)
Descriptive Statistics

	Full marks	N	Minimum	Maximum	Mean	Std. Deviation	Variance
Experimental group	55	50	26.00	39.00	32.9677	3.68315	3.909

Table 2 General test results of Group 2 (Control group)

	Full marks	N	Minimum	Maximum	Mean	Std. Deviation	Variance
Control group	55	50	22.00	37.00	31.0259	3.6237	13.131

By comparing the two tables, we find that the 50 participants' performance in the experimental group outgrow those in the control group. Students' sociocultural competence in the experimental group is better developed. It verifies the hypothesis that systematic culture teaching could improve students' knowledge of target culture.

4.3.1.2. Comparing Analysis with Intermediate Level Learners and Advanced Level Learners (see Table 3 and Table 4)

Table3 General test results of Group 1 (Intermediate-level learners)

	Full marks	Mean scores of language test	N	Minimum	Maximum	Mean	Std. Deviation
Empirical groupIL learners	55	92	50	26.00	39.00	32.9677	3.68315

Table4 General test results of Group 3 (Upper-level learners)

	Full marks	Mean scores of language test	N	Minimum	Maximum	Mean	Std. Deviation
UL learners	55	121	30	27.00	38.00	32.7589	3.02354

From the statistics shown in the above two tables, we find that while there exists big discrepancy between the two groups in the scores of English College Examination, but their socio-cultural test results remain very close to each other. It suggests there is no obvious linear relationship between learners' sores of socio-cultural test and language test. It means that cultural ability and linguistic ability could be developed separately. These tables also show that students' sociocultural competence is not adequately developed, and cultural misunderstandings do exist in many aspects.

4.3.1.3. Comparing Analysis between the Results of Three Different Parts (see Table 5 and Table 6)

Table 5 Test results of three parts of Group 1 (Intermediate-level English learners)

	Full marks	N	Minimum	Maximum	Mean	Std. Deviation
Part I	20	50	10.00	18.00	13.6667	1.97717
Part II	20	50	8.00	16.00	11.7667	2.14449
Part III	15	50	3.00	11.00	7.1333	1.96053

Table 6 Test results of three parts of Group 3 (Upper-level English learners)

	Full marks	N	Minimum	Maximum	Mean	Std. Deviation
Part I	20	30	12.00	15.00	13.5454	1.21815
Part II	20	30	9.00	14.00	11.5678	2.15744
Part III	15	30	4.00	10.00	6.8182	1.89864

These data indicate that there is significant difference between the participants' scores of the first two parts and the third. As introduced in the instrument, the first two parts of the test are mainly about popular culture, the third ·is concerned with high culture. The result shows that participants' knowledge of high ·culture is much lower than that of popular culture. This may occur because high culture is not so closely related to the learners' daily life. The students' lack of knowledge in this aspect also indicates their narrow scope of knowledge, since knowledge in this aspect can be obtained from many other sources.

Comparing the first two parts, that is, scores of verbal communication and non-verbal communication, we find participants' scores of verbal communication are better than those of the latter. This shows that many English learners believe that language is the only communication tool they should master in intercultural communication. They tend to pay attention to the correctness, appropriateness and acceptableness of verbal behavior, but they neglect the fact that a lot of information is also conveyed by nonverbal behavior.

4.3.2 Analysis of the Results of Students' Questionnaire

In interpretation of students' questionnaire, a qualitative method is adopted.

In the first part of the questionnaire, the participants are requested to describe the cultural differences they've already observed and learned. The author analyzed the 30 samples provided by the empirical group carefully. The other two groups' results are used for references because they are not valid or informative enough. Firstly, some participants simply abandoned doing this part after finishing the long socio-cultural test; secondly, the examples they provided are much fewer than the empirical group, that might because these are not the author's own students and do not treat the questionnaire so seriously as the first group.

In the 30 samples, every participant presents three to seven examples concerning cultural differences. The examples they present cover a wide range as listed in below: concept of time, greeting, privacy, compliment, addressing, education, religion, holiday,

music, family relation, social etiquette, social custom, daily habits, national character, body language, concept of beauty and so on. Among these topics, the most frequent ones presented by the participants are: compliment (37%), greeting (33%), privacy (30%), followed by education, national character and concept of time.

From these responses, we could find that most students have mastered some fundamental but significant rules for intercultural communication, for example, giving positive response to compliment rather than denying; initiating conversation by some neutral topic like weather rather than inquiring communicator's private things. The findings suggest that it is easy for students to master topics frequently appeared in teaching materials and repeatedly emphasized by teachers. The wide range topics also suggest that students have acquired some understanding of cultural differences which falls into three different categories. Popular culture, some easily observed daily communication phenomena, such as customs, habits are most familiar to students. Aspects of deep culture, for example, conception of beauty, modesty, ordering of time, tempo of work, body language are also mentioned. Music, religion classified as high culture are also exemplified, but with less frequency.

In the questionnaire, 16 participants mentioned the differences in education between the two cultures. Trying to find out this relatively high ratio, the author then holds some interviews with those participants. Feeling dissatisfaction of current Chinese education system is one of the reasons. Another important reason is that some students, especially the defendants who participated in the debate about Chinese education and Western education when taught the unit of "Ways of Learning" left them a deep impression on it after active and creative thinking. The findings give support to the author's hypothesis, conscious culture teaching, esp. some cultural activities could enhance learner's awareness and understanding of the target culture.

The second part of the questionnaire is multiple-choice questions. In this part, 93% of the participants admit that there is a cultural gap between native English teachers and themselves; 53% of them believe that a lack of cultural knowledge is more difficult factor than the language itself in communication with foreigners; 87% of them admit that they have realized a lack of cultural knowledge is an obstacle to intercultural communication; and 80% of them agree that culture teaching is necessary in language course. This well indicates that students have the practical needs for the acquirement of intercultural competence and these needs should be considered and catered by language teaching.

As for the question "What do you think may help you most in terms of cultural acquisition", the result of the author's students contrasts sharply with that of the other group of Medical College, Southeast university, as reflected in the following table.

Table 7 Major channel of target culture acquisition

Most important way of culture acquisition	percentage	
	Author's students	Medical college students
Teacher's introduction in class	42%	4%

Films and videos	23%	44%
Readings	20%	10%
Personal contact with native-speakers	13%	32%

For evaluation of culture information introduction in class, we may also compare the two results of the two groups.

Table 8 Evaluation of culture information introduction in class

Evaluation of culture information introduction in class	percentage	
	Author's students	Medical college students
A lot of	42%	0
Some	58%	56%
Very little	0	44%
None	0	0

By comparing the differences shown in the two tables, we might conclude the author's efforts and persistence in carrying out culture teaching is very rewarding, it has received students' affirmation and recognition. When further interviewed whether culture teaching has occupied too much teaching time and impeded their language learning, most students gave "of course not" to my question, on the contrary, they were interested in that and it could motivate them to learn English for its own pleasure.

4.3.3 Analysis of the Results of Teachers' Questionnaire

In order to go insight to the actual implementation of culture in EFL teaching, a questionnaire of teachers' understanding of ICC competence, treatment of culture factors in classroom teaching were distributed to ten English teachers.

From the questionnaire, many teachers regard communicative competence as the goal of TEFL, and in actual teaching practice, they focus on the development of the four abilities of listening, speaking, reading and writing since they are most important and fundamental for effective English use. Only one teacher mentions that both communicative competence and ICC competence are the ultimate goal.

When asked their understanding of ICC competence, most of them define it as the ability to communicate with people of different cultural backgrounds, which calls for an understanding of target culture and the differences between the two cultures. In their opinion, ICC competence is more or less an element of communicative competence. However, in their teaching practice, ICC competence is rarely mentioned as one of the aims or focuses.

When investigated their attitude toward the idea of culture as the fifth dimension besides listening, speaking, reading and writing in EFL teaching, 90% of the teachers give positive response, but only one of them has really treated it as one of the abilities to be developed in language teaching.

From the two items, we could note that their understanding of ICC competence is, in essence, similar to the author's interpretation of intercultural (cultural) competence.

As mentioned in Chapter 2, the author adopted an extended view of ICC competence in the hope that culture competence could catch worthy recognition and attention. The current realization of culture factors in teaching supports the author's assertion.

All the teachers admit they explain some culture phenomena in their teaching occasionally, but not so systematically. Most of them also admit that they just pick up some cultural information when encountered, or randomly deal with culture when it causes difficulty in understanding, or simply use it to arouse students' interest in class.

When asked about the necessity and feasibility of culture teaching in practice among lower-intermediate level students, 30% of the teachers give optimistic answers as "of course" or "definitely" since it can arouse students' interest in learning English. 40% of the teachers acknowledge the necessity, but they are doubtful about the feasibility since it will occupy much time that should be dedicated to the other important aspects. 20% of the teachers just think it's neither necessary nor practical, since the improvement of students' language ability is already a very ambitious task, culture ability is just an extravagant hope for low level English learners.

Most teachers are not very satisfied with their own cultural competence, and half of them say they are not competent target culture disseminator currently. Half of them show their confidence and optimism in improving their own culture knowledge after conscious learning. In fact, when the author asked the teachers to do the same socio-cultural test as the students', they agreed, but the result, as shown in the following table, is rather dismaying. Except the obvious better achievements in part III—the high culture part, the teachers do not show much advantage in the first two parts which are more closely related to real communication occasions. It implies that after 4 or more years' English major study, their scope of knowledge is much enlarged, but since most of them do not have the chance to learn and live in the target culture, they still show deficiency in dealing with real intercultural communication effectively and appropriately.

Table 8 General test results of ten teachers

·	Full marks	N	Minimum	Maximum	Mean
Part I	20	10	11.00	18.00	13.8667
Part II	20	10	11.00	16.00	12.957
Part III	15	10	8.00	13.00	11.1333

From the above responses, we could conclude that the importance of culture factors in EFL teaching have already approbated among teachers, but the realization of its importance in real language teaching is far from being satisfactory. The distance between unanimous theoretical agreement and actual teaching practice has become the bottleneck of current culture teaching. Furthermore, the teachers' own cultural competence is to be improved by further training.

4.4 Discussion

In this section, the author selects 30 samples of the students' socio-cultural test and

studies them carefully to interpret the problems and feedbacks emerging from the socio-cultural test. It is expected that the analysis of students' choices could provide some implications of common communication barriers to them, then those noticeable aspects of difficulties can mirror what needs to be learnt, and may be taken into consideration in determining the topic areas of EFL teaching.

In part one of the socio-cultural test, the participants are required to judge the appropriateness of speech acts such as greetings, compliments, responses to compliments, addressing, leave-taking, offers and thanks, showing concern, making apologies, etc. The general average scores of 13.5 indicate that students have some knowledge about western communication rules, but not sufficient.

The most satisfactory items are No. 1 and No. 20; only 5% of the participants fail to choose the right answer. Both of the two items are concerned with response to gratitude, and most students have no difficulty in recognizing the conventional pattern such as "It's my pleasure" to "Thank you"; or accepting one's appreciation according to Western rules.

While most students have learned the western rules to respond to compliment, it's ridiculous to find that students do lack the ability on how to compliment others. 77% of the participants as well as 70% of the teachers fail to choose "I like your new coat" as appropriate compliment on the communicator's new coat. The reason for such high false rate is that, when Chinese want to compliment other's coat, they usually say "This coat is beautiful", their compliment usually is the description of the object they are showing fondness rather than give prominence of their personal feeling. If we compliment our Chinese friend with "I like your ...", it would be interpreted as you are implying that you want to possess that. Therefore, it's no wonder when Chinese people are complimented as "I like your new coat", they would answer like "Oh, if you really like it, I can send it to you" or "I bought it ...do you want to buy one, too?" These responses could make Westerners feel rather uneasy and bizarre, since Westerners, influenced by individualism-oriented culture, like to project oneself. It is not strange for them to use the pattern "I /we like..." "I/we love..." to display their affection. What's more, these subjective expressions sound more passionate and impressive.

This finding implies that learners lack either personal contact with native speakers or the knowledge of deep culture system; therefore, teachers are advised to analyze the different deep culture systems underlying the superficial differences.

Mistakes are also found in item 2 and item 3. Seeing Professor Smith walking to the cinema, Li Hong said, "You're going to see the film, aren't you?" Meeting Professor Bloom on his way to school on a cold winter day, Wang Peng said to him, "It's rather cold. You'd better wear more clothes." Many students consider the speech acts in the above two situations appropriate. Their mistake is actually the result of sociolinguistic transfer from their own culture. Westerners are not pleased with such kind of advice "Drink a lot of water, and put on more clothes"; only the very intimate friends or family members could make such remarks. The relational distance between a student and a professor certainly prescribes it is not suitable to show concern in this way. As for the greeting, "You're going to see the film, aren't you?" foreigners may feel strange or ridiculous. What's more, it could be regarded as inquiring about one's privacy.

The second part of the test is concerned with nonverbal communication. Situations are given for students to make adequate judgment, and these nonverbal communication situations involve the aspects of Westerner' sense of time, space, distance and social etiquette. The performance of the participants in this part is not satisfactory.

The most frequent mistake that the participants have made is item 1, in which 62% of the participants considers visiting an American or English friend after lunch is inappropriate. Since most Chinese people have the habit of taking noon breaks especially in hot days, they take it for granted that it is applicable to all others because of the universal physical needs. In fact, Westerners usually have a very tight schedule in the work time of a day. "Small lunch, big dinner" is very common among them. After a quick and simple lunch, they soon go back to work again.

It's very interesting to make a comparison between this item with item 15, which is also about sense of time. Only 6% of the participants fail to judge it as inappropriate to arrive half an hour early before the appointed time of party, which corresponds with what they have mentioned in the questionnaire. In fact, this topic was once discussed in the author's listening class, through students' contribution and teacher's additional information, the students generally know that if a person is invited to one's house for dinner, it is better for him not to arrive too early, since the hosts might be busy preparing for dishes, disserts, decorating the table, etc. Although westerners always attach importance to punctuality, it is not true that doing every thing in advance deserves praise.

The study indicates that culture input and especially some culture activities are very facilitated for learners to acquire cultural knowledge. On the other hand, their ignorance of certain aspect of a cultural concept suggests that teachers bear the responsibility for analyzing students' knowledge system to decide which topics are more alien to students and need more illustrations.

Many participants fail to judge item 12 about whether or not giving tips to the girl showing you the seat in cinema. It shows that the vast cultural difference is a big factor hindering us from behaving properly, because in China, we simply do not have the custom of tipping others, we either regard some services as obligations or merely express thanks with words. It means that in our teaching, those culture aspects that are unique in target culture but vacant at home should be given special attention to.

High false-rate are also found in item 2 and item 19, which mainly resulted from students' socio-pragmatic transfer. 50% of the participants consider it appropriate to kiss on the cheek of a three-year-old boy of a neighbor's; 42% participants think it is nothing wrong to bring some fruit to the hostess when invited to dinner. In China, it's very common for us to hold the baby of our relatives or acquaintances' into our arms, touch their hands, face, or kiss them. The parents won't mind, on the contrary, they are happy to see that since these body languages are regarded as showing affection, care and love. However, physical contact is generally avoided among ordinary friends or acquaintances in English-speaking countries. Behaviors like touching, patting, hugging or kissing their children can be quite embarrassing or even annoying for Western mothers. In China, bringing some fruit when visiting a family, seeing a patient, joining in a dinner is very popular, but it's simply not a custom to bring fruit to the hostess. In

this case, a bottle of wine or a bunch of flowers are appreciated and suffice.

It indicates that learners are inclined to use their own cultural norms and customs to interpret different behaviors, socio-pragmatic transfer poses potential danger to successful communication, which should be given extreme attention in real teaching practice.

The items of the sociocultural test cover a wide range of culture aspects, the test results show that there are still a lot of confusions and misunderstandings among students, while students have gained some knowledge about target culture traits and rules, they are not good at applying these rules in interpreting or carrying out real communication activities. Therefore, we are justified to assert that introducing the cultural component into the language classroom is really necessary and urgent.

4.5 Conclusion

The results of the empirical study provide us with profound pedagogical considerations.

Firstly, the author's experimental teaching proves it is possible to develop students' English proficiency and cultural competence synchronously. Conscious culture teaching can enhance learners' cultural knowledge and understanding.

Secondly, generally speaking, students are shown a lack of sociocultural knowledge for successful intercultural communication. The vast cultural differences between the two countries may constantly perplex our English learners.

Thirdly, from the survey of the teachers, while there is some culture information introduction, it is fragmentary, and treated as something to interest learners rather than an integral part of EFL programme. The impact of the culture concept on language classes in real teaching need to be further emphasized. Teachers' perception of target culture learning needs to be changed.

Therefore, in current TEFL, there is an increasing necessity to develop cultural competence in language teaching, to make the foreign culture less threatening and more accessible to language learners, and help them to transform cultural barriers into cultural bridges in intercultural communication. The strategies for the aim of that will be discussed in the next chapter.

Chapter 5   How to Improve Learners' ICC Competence

in TEFL

The general approach to developing learners' ICC competence, in brief words, is to integrate culture teaching with language teaching to attain the realization of treating culture as the fifth dimension in actual EFL teaching.

But unlike the fruitful achievements in research, as the empirical study shows in the previous chapter, learners' cultural competence is still underdeveloped. Furthermore, teachers' treatment of culture in their real teaching is optional and random, and consequently, culture teaching hasn't really become an integral part of the foreign education program. It is a pressing task facing language educators to improve the current situation. In the author's opinion, there are three impetuses to serve this purpose: (1) further educational reforms concerning some macroscopical guidelines like syllabus, textbook and test; (2) teacher's role, including teachers' understanding of culture teaching, their actual classroom behavior, teaching techniques and further training; (3) students' active role and their use of learning strategies in culture leaning process.

5. 1 Further Educational Reforms in TEFL

5.1.1 Cultural Syllabus Design

Language teaching is carried out on the basis of the teaching syllabus. "A proper constructed and planned syllabus is believed to assure successful learning, since it represents a linguistically and psycholinguistically optimal introduction to the target language" (Richards, 1990)

The most updated guideline for TEFL is the *College English Curriculum Requirements* (simplified as *Curriculum Requirements*) issued in 2004. In this *Curriculum Requirements*, the importance of intercultural communication is greatly emphasized: it prescribes intercultural communication as one of the main contents of college English teaching; it also includes the improvement of learners' cultural attainment as one of the teaching goals.

Despite the progress it has achieved, there still exist some slight problems. For example, though intercultural communication is prescribed as one of the main contents of college English teaching, unlike the five basic language skills and vocabulary, there are no specified and tertiary requirements for intercultural ability. It is only very briefly mentioned as "different schools should arrange some content of intercultural communication to improve students' overall qualities". Since the function of teaching syllabus is to guide and control teaching, it should formulate detailed requirements and outline for culture teaching. Therefore, the author suggests a clearer, more detailed and systematic requirements of intercultural abilities should be worked out to enable cultural teaching more operational and manageable.

As there are three tertiary requirements of learners' linguistic competence in the new *Curriculum Requirements*, it's a reasonable idea to work out a tertiary guideline for

learners to develop cultural abilities corresponding to their different levels of linguistic abilities. We can divide the requirements of cultural abilities into three stages: elementary level, intermediate and advanced level. In China, as Professor Hu Wenzhong classifies culture into three categories, the author makes use of the threefold distinction in constructing a tentative model of cultural contents in EFL teaching. The following will present the author's idea with the detailed descriptions of the requirements at intermediate level as an example.

Intermediate Requirements of Cultural Abilities	**Popular culture:** enable learners to conduct appropriate behavior such as: greeting, introduction, giving compliments, selecting conversational topics, giving telephone calls, making appointments, etc; learners are familiar with some life habits, daily customs of target country. help the learners to interpret some non-verbal communication behavior such as meanings of gestures, paralanguage, space, concept of time, etc. **High culture:** learners are able to tell important historical events, national heroes, major festivals; acquire a basic understanding of artists, music, classical works, religion and so on. **Deep culture:** learners need to get some basic concept of self-reliance, personal struggle, respect for privacy; learners are able to recognize the implications of cultural-loaded words and idioms.

(Adapted from Zhang Yong, 2003)

5.1.2 Textbook Compilation

Just as Byram (1989) notes, "It becomes apparent from classroom observations that the content and directions of lessons, and in particular their cultural context, are strongly influenced by the textbook made available to the teachers." Textbook plays a leading role in language education and it may directly influence the outcome of language teaching and learning. With the reform of current TEFL, textbooks become more updated, informative and well-designed. In view of cultural elements, it is safe to say that contemporary textbooks more or less include culture contents. As a matter of fact, nearly every text selected in the coursebooks is written by native speakers. As language is the carrier of culture, it is natural for the teaching content to reflect elements of target culture. Take the new set of College English textbook published in 2002 by Shanghai Foreign Language Education Press as an example, from the first unit *"Writing for Myself"* of *Integrated Course*, learners could get some impression of western food, music band, American education system, etc. Another prominent achievement in this new set of textbooks is that multimedia courseware is designed corresponding to each unit, in which the sound, music, vivid pictures, captioned short movies are very facilitative to the introduction and presentation of target culture.

With all the strong points, the new set still lacks systematicity and comprehensiveness in the arrangement of the cultural content. In explanation of the principles of compiling the textbooks, eight principles are listed but intercultural

communication content is not included. As a result, the cultural contents in the textbooks are fragmentary and scattered which in essence are only some parts embodied in the teaching materials. Hence, the author suggests that when compiling new textbook, the editors also take intercultural content into consideration, and try to make the cultural content of English textbooks go down continuously, hierarchically, systematically and scientifically which could reflect different aspects of culture, ranging from customs and habits, geography and history, nonverbal communication to value system and national character. Correspondingly, the exercises should be a channel of inputting culture too, so as to achieve the most positive result in terms of language learning and cultural learning.

5.1.3 Cultural Components in Language Testing Paper

Currently, the most influential and popular exam CET-4 is undergoing great reforms. One of the main changes is concerned with testing content and form. For instance, in the new form of CET-4, extreme emphasis is given to listening ability, and vocabulary is tested through the context of passage. The systematic reforms will definitely benefit the students by the improvement of their overall English abilities. However, it is a bit dismaying that even in the new form of CET, the element of culture is still overlooked. The fact is that if there are no contents of culture in testing papers, it will be difficult to stimulate learners to pay much attention to culture acquisition. Thus, the author pleads for a small portion of cultural items (for example, 5 scores in a hundred system) included in a paper.

As far as the specific test forms are concerned, the author will present some samples in the following:

A. Multiple choice

e.g.: It is rare to find that there is absolutely no communication between high school students and their parents because:

 a. in the U.S.A the family still plays an important role and mealtime is a special part of the day set aside for family discussion.

 b. morals have changed a great deal in recent years and young people feel free to express themselves openly.

 c. young people are still in agreement with their parents' life style.

 d. American young people are brought up in a strict and profoundly Puritan setting. They feel obliged to confide in their parents.

B. True or False

e.g.: Indicate whether the following statements are true or false.

 1. American young people may earn money by baby-sitting.

 2. Most English parents encourage their teenage children to find part-time jobs.

 3. Many Australian young people would like to earn their own money.

 1._____ 2._____ 3._____

C. Discussion

e.g.: At a hotel in Britain, the receptionist says to you, "for registration purposes I need some information. Would you mind telling me your age?" How would you interpret her verbal behavior?

D. Matching

e.g.: Match the following persons with their contributions:

1. Franklin Roosevelt   a. American novelist

2. Isaac Newton   b. English writer and lexicographer

3. Samuel Johnson   c. American president

4. Mark Twain   d. English physicist, astronomer and mathematician

1._____   2. _____   3. _____   4._____

E. Pair-completion

e.g.: Hints are given in the bracket:

(1) Romeo and _____   (from literature)

(2) Jack and _____   (from children's rhyme)

(3) Tom and _____   (from a U.S. cartoon)

(4) Sodom and _____   (from Bible)

(Valette, 1986 & Xu Qichao, 1998)

By adding cultural items into current testing papers, teachers and students will pay more attention to the teaching and learning of culture, and the cultivation of ICC will be carried out purposefully and efficiently.

5.2 Teachers' Role

It is without any doubt that teachers play a very significant role in the development of learners' abilities. In terms of the cultivation of learners' intercultural ability, researchers (Byram & Risager, 1999; Cortazzi & Jin, 1999; Edelhoff, 1992; Kramsch, 1993) emphasize the role of the language teacher within this framework: the teacher mediates between the native language and target language culture(s) to help learners acquire their own capacity for mediation and to stimulate learners' interest in other cultures in general (quoted in Ros, 2003). Teachers' self-concept of the importance of culture in EFL teaching and learning, willingness to implement culture teaching, teaching methods, their own intercultural competence and sensitivity all produce great impact on students' learning outcomes. The following part will discuss these aspects one by one.

5.2.1 Fostering Proper Attitude towards Culture Teaching

An appropriate attitude and understanding of culture teaching as well as its relationship with language teaching is a prerequisite for teachers' optimal teaching behavior, teachers need to be aware of the following points:

First of all, culture teaching is necessary, because, as discussed in chapter 2, language and culture are inexplicably intertwined with each other, one cannot hope to really master a target language without adequate knowledge of the culture related to that language. Culture teaching should naturally be included in the foreign language education program; otherwise, the abilities learners acquire will show its sign of "culture malnutrition", which, in essence, is not communicative and comprehensive enough to carry out successful intercultural communication.

Secondly, emphasizing culture teaching does not mean to give up the teaching of

language; instead, it must be brought into line with the teaching of language. And culture-centered classroom norms must be always avoided. The quantity of culture integration should be appropriate and conform to the need of language teaching. The leading place of language teaching in the classroom should not be relinquished, as a matter of fact, language is the first and the most important representation of culture as Allen (1973:98) puts it best:

> "Of all the elements of the target culture, the target language is the most typical, the most challenging, and—almost ironically—the most readily available. Its authentic use in the classroom from the beginning of instructions is therefore the primary cultural objective."

Thirdly, teachers should be aware that it is possible and feasible to integrate culture teaching with language teaching both naturally and purposefully. As language is a mirror of culture, the original articles compiled in textbooks inevitably bear strong and distinctive cultural traits; these materials provide teachers with abundant culture teaching materials. Moreover, as maintained by many researchers (Cummins, 1979; Dornyei, 1994; Hedon, 1980; Prodromou, 1988; Valdes, 1990), integrating cultural elements of the target language in foreign language class is argued to have a great significance in creating interest and motivation toward learning the foreign language (quoted in Meng Chingho, 1998)

5.2.2 Making Full Use of Cultural Elements in Different Courses

It is assumed that in current TEFL, *Integrated Course* as well as *Listening and Speaking* are set for non-English majors. In order to combine cultural teaching with language teaching closely, a practical way for teachers to adopt is to make full use of the textbooks available for cultural teaching, which means digging out the cultural elements reflected in teaching materials, introducing and explaining some cultural phenomena whenever possible. The author will take her experimental teaching of *New College English* (2002 edition) as an example to illustrate her proposition.

5.2.2.1 Teaching Culture through Reading

Integrated course aims at training students comprehensive English language skills, most of the texts are written by native speakers and are related to different aspects of culture, therefore, teachers should dig out the cultural elements and present them through various means such as introduction, comparison or explanation.

Take teaching Unit 4 *American Dream*, Book I, as an example. Before the class, the teacher could ask students to look up information of the structure of American population, and then the teacher could give some additional remarks if necessary after students' presentation. The teacher could further introduce the history of U.S.A., and point out that it is the diversified immigrants across the world that make the "melting pot" featured as multiculturalism. Besides, the teacher can briefly touch on some social problems in America, such as religious problems, racial problems, etc. Titled as *American Dream*, the teacher could ask students to discuss their understandings of it after they read the success story of Tony Trivisonno's. The teacher could guide the learners to come to the conclusion: American Dream is the belief that everyone in the

United States has the chance to achieve success and prosperity. For ordinary people, it means a happy family, an ideal job, and a nice house. For minorities and immigrants, it also includes freedom and equal rights. The teacher could even guide students to know "surface what" to "deep why", the connotation of American dream, in fact, reflects the national character and value orientation of the United States, that is, advocation of freedom, equal opportunities, self-reliance, personal struggle, hard work and so on. Furthermore, teachers could recommend students to read materials under such topics as "I Have a Dream". One may doubt the cultural content in this unit is too much to be covered in the limited time and some of the content might be a bit difficult. As acquiring linguistic ability is an accumulation process, so is culture ability, the improvement of cultural competence also requires reiteration, reintroduction and recurrence. In this step, the teacher could just briefly mention the suggested cultural content exemplified by the author, trying leaving a basic concept and impression among the students, and then reinforce their understanding of that in Unit 2 *Values* in Book II, which also accords with the characteristics of learning process and principle of orderliness.

This is just a simple example of the author's way of including culture components when teaching reading. In fact, as language is the rich foundation of culture, cultural elements could be found in nearly every text, for example, teachers could introduce some information of spaghetti, western food and even table manners in Unit 1, Book I; the history, tradition and custom of Christmas and Halloween could be discussed in U2, BI. Some topics of a unit themselves contain rich cultural information which could arouse comparisons between China and the west, for example, *Ways of Learning* (U1, BII), *Values* (U2, BII).

Besides, since teaching and learning new vocabulary is an essential part in teaching reading, teachers should pick out those culture-loaded words and expressions and illustrate the cultural traits embodied in them. For example, Frankenstein (U3 BI), *Renaissance* (U7, BII), *Noah's Ark* (U7, BII), *Swan* (U6, BI), *green hand*(U7, BII) , by means of understanding the connotation of these words, the students could get some idea of English civilization, classic works, Greek mythologies, color terms, and so on. These could assist in training learners' awareness and sensitivity toward cultural information and differences.

5.2.2.2 Teaching Culture through Listening and Speaking

In current college English teaching, usually two periods are given to *Listening and Speaking Course* every two weeks. Teaching listening and speaking can not only improve learners listening and speaking abilities, but provide a good channel for learners to acquire cultural abilities. In the new textbook, every unit is composed of four parts, under headline of Part A, *Communicative Function* is designed. The communication function in the whole textbooks covers a wide range of topics, such as: greetings and introductions, opening and closing a conversation, expressing likes and dislikes, expressing apologies, ordering a meal at a restaurant, seeing a doctor, etc. It's not difficult to find that these topics are of high occurrences in real communication and contain a lot of communication rules and conventions.

The functional dialogues provide us with a window leading us to new cultural

horizons. For example, in the communication function of Unit 2, Book I, how to open and close a conversation is introduced, the useful expressions in the textbook are very good materials for students to imitate in different communication situations. From the expressions of "Beautiful day, isn't it" "Terrible weather, don't you think so", teachers can let students discuss what topics are suitable to talk with strangers in western countries, then ask them to compare those with Chinese, then can further introduce the topic of "privacy"—what does privacy mean to westerners; how important it is to respect privacy when having social contact with Westerners. In the expressions like "Excuse me, could you tell me the time?" "Excuse me, haven't we met somewhere before", "Sorry, I couldn't help overhearing—did you mention...", the teacher could guide students to notice that courtesy is of high importance to initiate conversation in western countries and how to be polite from verbal expressions, furthermore, the students are advised to master the different usages of "Excuse me" and "Sorry" under the same Chinese translation "对不起" to avoid pragmatic transfer in communication. What's more, teachers can organize some activities like role-play, when students are doing this activity, they are not necessarily restricted to repeating the dialogue, they may create new situations such as meeting a foreigner at the airport, cinema, refectory, then make up some meaningful dialogues. By this activity, students can practice not only their listening and speaking, but also their intercultural awareness by becoming a participant in a created intercultural communication context. This simulated intercultural communication experience is very vital for learners to enhance their sensitivity and to change their knowledge into behavioral competence.

In a word, the functional dialogues and passages provide typical examples for students to follow when they conduct communication behavior such as greetings, compliments, invitation, making phone calls, going to hospital, spending holidays, etc. Also, students could also learn connotations on some culture-loaded words through some authentic social contexts.

5.2.3 Culture Teaching Techniques

The interest in culture teaching over the last decades has given rise to a great variety of techniques. Nostrand (1974) lists twenty different techniques and divides them into eleven experiential and nine cognitive activities. Chastain (1988) distinguishes between several in-class and some out-of-class modes of presenting culture. Hammerly (1982) has listed and briefly sketched some thirty techniques which he has arranged in an appropriate order of difficulty for second language learners (Quoted from Stern 1992:223). Writers on the methodology of culture teaching have been eager to show that it is possible to present culture in ways which are not confined to lectures or formal readings on the target society. The literature offers a varied array of techniques that promise to bring culture to the language class in vivid, practical and personally relevant ways. In what follows, several effective techniques which are applicable and feasible in Chinese TEFL context will be illustrated.

5.2.3.1 Culture Asides

Culture asides refer to adding cultural introduction and discussion to the relevant

content of the texts in class. This technique is one of the most widely used techniques of culture teaching since it could provide students a lot of culture facts and meanwhile won't take too much time away from the "regular" language learning business . For example, when encountered *"Christmas cards"* in Unit 2 of Book I, the author introduced the source, celebration ways and its related customs of Christmas; when teaching *"I'm Going to Buy the Brooklyn Bridge"* of Book II, we could present information about the boroughs of New York, famous symbolic places of New York, the status and significance of the city, we could further compare the different systems of regionalism between China, America and Britain. When met with the phrase "green hand" in the exercise of Unit 7, Book II, we could tell the students green in English could stand for lack of experience, and could further compare the different associations of color terms in Chinese and English. In this way, culture knowledge is closely linked with language study on the one hand, and the students can obtain much interesting information about cultural differences between English and Chinese on the other hand.

Culture asides, as a useful technique, can be best used in teaching vocabulary, grammar or texts.

5.2.3.2 Culture Capsules

Culture capsule, based on a suggestion by Taylor and Sorenson (Stern, 1999:224), is one important device for culture teaching. Culture capsules refer to a few lines of words of introduction or explanation to the specific parts of cultural differences between the native language and the target language. A culture capsule consists of a paragraph or an explanation of one minimal difference between two cultures, along with several illustrative photos or relevant realia. To clarify and consolidate the information in the paragraph(s) there is usually a series of questions for the student to answer. For instance, this technique could be used in some lines of the text *"Writing for Myself"* in Book I: "The topic on which my eye stopped was *'The Art of Eating Spaghetti'*. This title produced an extraordinary sequence of mental images. Memories came flooding back of a night in Belleville when all of us were seated around the supper table …Spaghetti was still a little known foreign dish in those days …as I recalled the laughing arguments we had that night about the socially respectable method for moving spaghetti from plate to mouth." When teaching this part, teachers could present students pictures of spaghetti and the listening materials of the proper way to eat spaghetti, then teachers could ask students to tell the difference between Spaghetti and Chinese noodle as well as their different eating ways. Then, the teacher could organize some discussion of "socially respectable" eating manners in western countries, the author used some clipped materials of videos in her teaching, in the first material, the guest in the TV program of *Outlook English* tells his unsuccessful dining experience at a luxurious restaurant in Holland because his failure to respect the local custom, and the second is some scenes of dinner of the whole family members in *Family Album U.S.A*, after showing two short clipped materials, the learners are asked to discuss the such questions as: (1) What customs you should pay attention to when you are eating with a foreigner?(2) What are the different table manners you've observed?

5.2.3.3 Culture Assimilators

Culture assimilator is often employed to solve cultural problems. This technique first provides students with episode which describes a "critical incident" of intercultural interaction, a situation which either the foreigner or the native finds puzzling, conflicting, or which he is likely to misinterpret. The students are to choose the statement they think most accurately interprets the event from four plausible explanations. The feedback tells the students why one is considered correct, the others wrong in the cultural context.

The following will give us an example of culture assimilator which could be applied when teaching Unit 2, Book I, whose topic is *"Friendship"*.

Henry, and American, had been teaching English at a university in China for more than two years. During this period, Zhang Hua worked as the co-teacher with Henry. They helped each other not only in work but also in life, so they became very good friends. When Henry was going to leave China, he expressed his sincere gratefulness to Zhang Hua and said, "I'll contact you." However, one year has passed, but no word has come from Henry. Zhang Hua is very disappointed. He doesn't know why Henry didn't keep his words.

What's your explanation?

A. Henry is too busy to write.

B. Henry doesn't value the friendship with Zhang Hua at all.

C. Henry didn't mean it when he said, "I'll contact you."

D. Zhang Hua should have written to Henry first.

Answer A: this is probably true with Henry, but writing a few words doesn't take much time.

Answer B: Incorrect. No contact itself does not suffice to lead to this conclusion. Think about American's view of friendship again.

Answer C: Correct. It is a word of partings rather than a promise. For most Americans, friendship usually does not last long for they move too often. Even if they want to keep in touch, it is often inconvenient to do it. But they may become good friends again when they happen to enter the same community later on. American's friendship largely depends on whether the two parties hold the same job, live in the same place, and share the same religious beliefs and so on.

Answer D: If Zhang Hua writes first, it is very likely that Henry will write back. However, it is hard to maintain the friendship if they do not share something in common since their community is quite different now.

In this example, teaches may ask students to read the story, have a group discussion and make their own choice. After that, the teacher provides the feedback of the four choices in his comment. In this way, students can not only get a deep understanding of American's view toward friendship, but also help them to better comprehend the story in the textbook.

5.2.3.4 Exploring Culture-related Activities

Enhance culture input: To most Chinese English learners, real foreign cultural environment is not available; they rarely have sufficient exposure to the new culture. So,

it is necessary to enhance culture information input to learners. Teachers should be very mindful to collect and accumulate English learning materials. Modern technology, various video learning materials such as *Outlook English* on CCTV 10, *Family Album U.S.A*, and popular TV series such as *Growing Pains,* provide rich resources for both language learning and culture learning. Teachers could select out materials which are relevant to the topics of the teaching content. In the author's experimental culture teaching, before class or during break time, the author often shows students some videos embodying culture facts or practice. For example, near Thanksgiving Day, the author purposefully chose materials about Thanksgiving Day, from *Outlook English* of CCTV 10, which introduces the history, tradition of it, and displays vivid scenes of Thanksgiving Dinner. When teaching the comedy of *"Father Knows Better"* in Book II, the author arranged students to watch something about Shakespeare, equipping them some knowledge of such an influential figure in English literature.

Role-play: Role-play is a very effective activity because it gives students an opportunity to practice communication in different social contexts and in different social roles. Listening and speaking course is the ideal place for carrying out role-play. Teachers could organize students to take roles in simulated greeting, making appointments, seeing a doctor, present-giving and so on according to the topics of communication function. In organizing this activity, the teacher could provide the situation, decide the roles -- preferred are roles of different cultural backgrounds so that different communication rules are given prominence. Teachers should observe carefully the whole process of students' role-play activity and point out their inappropriateness of the performance in the end.

Discussions and debate: Discussion in fact, is a frequently employed activity in classroom, a lot of teachers organize discussions before reading or after reading, either to activate students relevant knowledge, to consolidate what they've learned, or solicit their deep thinking and creative ideas. This is a good "output" exercise which involves learners' practice of speaking, expressing, aspiring thinking as well as cultural understanding in many occasions. For instance, after learning Unit 2 *Values* in Book II, discussion of the comparison of American and Chinese values could be organized. Like discussion, debate is also a good form of activity to be adopted in class. In the process of preparation for the debate, the participants need to search a lot of materials, filter them and construct their own opinions; this active learning is very helpful for learners to take in what they've learned. Meanwhile, to the audience, the information given by their peers is more impressive and attractive. The debate on "Which is better, Chinese education or Western education" organized corresponding the text *"Learning, Chinese-Style"* in the empirical study give evidence to that idea. Debate is especially suitable to some topics belonging to the "deep culture" category.

Cultural lectures: It is a good idea for universities to organize a series of culture lectures given by native-speakers. This kind of activity can be held once a week, each time one topic of foreign culture such as family life, education, music, food, housing, health care, leisure, and sports, could be introduced. The direct information from native speakers, the cultural differences sensed and experienced by an intercultural speaker could strengthen learners' impression. What's more, through these lectures, learners

could obtain more opportunities to communicate with native speakers, which is definitely helpful to the improvement of their overall English abilities.

5.2.4 Teacher Training

To teach students cultural knowledge reasonable and effectively, teachers' quality is very important since they are mediators of foreign culture and catalyst of educational change. English teachers themselves are assumed to possess not only strong awareness of intercultural communication, but also dual understanding of both western culture and native culture. But from the result of the author's study with the teachers, we may find that many teachers lack the necessary awareness of implementation of culture teaching, or they themselves have not been schooled well enough in cultural knowledge and corresponding techniques for the treatment of culture. Hence, it is a pressing task for 'EFL teachers to improve their own culture repertoire, they should make every endeavor to broaden their horizon, update their knowledge, enhance the cultural accomplishment of themselves, and to conduct culture teaching by adopting flexible teaching techniques and using modern technologies.

5.3 Learners' Role

It is clear that a language can only be learned and not be taught. Learning will not happen when the teacher insists on teaching rather than letting the learners learn for themselves. Nor will it happen when the learners do not know how or are not willing to learn themselves. The evils of duck-stuffing are recognized and condemned in current EFL teaching and learning, it's high time for learners to change their passive roles in English learning. They should be keen listeners, observers, thinkers, active participants and interactants. Besides, they should develop their own learning strategies and autonomous learning abilities. The following part will briefly mention the importance of learning strategies.

The most important factor for learners to acquire cultural competence, in the author's view, lies in the training and developing of learning strategies.

Different definitions have come up in researching learning strategy, just as Ellis (1997:531) notes, "It is hard to define learning strategy in an agreed form". Despite the various versions, Chamot's definition could provide an insightful reference, according to him (1987:71), "Learning strategies are techniques, approaches or deliberated actions that students take in order to facilitate the learning, recall of both linguistic and context area information."

For the classification of learning strategies, Oxford's study provides us with an enlightened framework for culture learning. According to Oxford (1990), there are six general sets of learning strategies. They are: (1) metacognitive strategies, such as paying attention, consciously searching for practice opportunities, planning for language tasks, self -evaluation of one's progress, and monitoring errors; (2) affective strategies, such as anxiety reduction, self-encouragement and self-reward; (3) social strategies, such as asking questions, cooperating with speakers of native language, and becoming culturally aware; (4) memory strategies, such as grouping and imagery; (5) cognitive

strategies, such as reasoning, analyzing, summarizing and practicing; (6) compensation strategies, such as guessing meaning from the context in reading and listening and using synonyms and gestures to convey meaning when the precise expression is not known. From Oxford's classification, we can easily find these learning strategies apply not only to language study but to cultural learning as well.

For instance, in EFL classroom, teachers will transmit cultural knowledge by various means mentioned above, since culture is multi-leveled and inclusive, it would be difficult for learners to remember it and master it in a limited time. Memory strategies such as grouping, association, using key words could help learners to store cultural knowledge and retrieve it for communication need. For example, grouping can help classify and reclassify cultural materials into meaningful units, learners could categorize their culture input by its different topics, like eating, greeting, history, politics, music. By so doing, culture knowledge could be remembered easily and longer. Learners could also use association strategy; by association target culture rules with native ones could make the target cultural facts more meaningful to them. Furthermore, learners may also use keywords to remember cultural knowledge. For example, to know American culture better, such keywords as privacy, equality, independence, individualism, industrialism may help them to turn teacher-transmitted knowledge into their own internal knowledge.

Besides memory strategy, metacongnitive and cognitive strategies are very important for the learners to be become actively involved in classroom interaction, which is very important for them from being knowledgeable to being flexible and open to new experiences (Robinson, 1985:110). The most effective way for a Chinese EFL learner to develop an understanding of foreign culture is probably to participate in the community in its cultural environment. But this is unrealistic for most Chinese learners. However, this does not mean that the learner cannot be a "participant". "Classroom as culture", as Breen (1985) calls it, is a real environment where the learner may begin to understand the foreign culture. The classroom is an artificially created cultural environment in which the learner's internal social reality meets a different external reality. As Kramsch says (1999), "In foreign language class, culture is created and enacted through ·the dialogue between students and between teacher and students. Through their dialogue, participants not only replicate a given context of culture, but because it takes place in a foreign language, it also has the potential of shaping a new culture." If students have developed metacongnitive and cognitive strategies, they are more cooperative, interactive, and participative in various tasks and activities, their assiduous thinking and enthusiastic practice will make contributions to more quantitative and qualitative dialogues which in turn could help them to develop cultural understanding and competence

In addition, affective and social strategies are helpful for learners to lower anxiety, and more willing to be engaged in different communication tasks or make contacts with native speakers. Compensation strategy is useful for coping with difficulty in expressing oneself in target language or when one is not familiar with target communication rules, it could enhance the effectiveness of communication and reduce intercultural breakdowns.

The training of learners' learning strategies is of great significance to develop their ICC competence, but the above illustrations are only some ideal assumptions. To put these ideas into practice, both teachers and learners should prepare long-term efforts and practice.

5.4 Summary

In this chapter, proposals for the cultivation of ICC have been put forward from three perspectives, namely, educational reforms, teachers' contribution and learners' role. The consideration and suggestions may not be all-round and profound, but we hope it will foster a chain of research on how to teach and learn culture most optimally to realize the development of ICC in the TEFL program.

Chapter Six   Conclusion

6.1 A Brief Summary of the Thesis

Owing to the development of science and technology and population mobility, China is in an urgent need of personnel who can deal with intercultural communication flexibly and adeptly. Apart from proficient linguistic competence, cultural knowledge and understanding is indispensable to successful intercultural communication, otherwise the vast cultural differences between China and the West will inevitably pose barriers to smooth intercultural communication.

Considering the increasingly pervasive nature of intercultural communication, the author proposes that ICC be defined as the ultimate goal of TEFL in the hope that by this parlance the treatment of culture could receive deserved recognition and attention in foreign langue education program. The author defines ICC competence as the synthesized form of communicative competence and intercultural (cultural) competence. With this definition, the cultivation of learners' ICC competence is more operational and applicable. Within this framework, the development of learners' ICC well implicates that in real language teaching, culture teaching should be carried out in line with language teaching, and learners' cultural ability should be developed synchronously with listening, speaking, reading and writing. However, as the empirical study shows, though culture teaching could enhance learners' cultural knowledge and awareness, the treatment of culture is in a tangled situation among most teachers, and students' cultural ability, on the whole, is not systematically and fully developed. In order to make a small contribution to the improvement of current situation, the author puts forward some tentative suggestions from the perspective of educational reform, teacher' classroom behavior and learners' active learning process.

6.2 Limitations

As a tentative research, the thesis has several limitations:

1) In the author' experimental culture teaching, the data collected would be more reliable for testing the hypothesis if the author divided the two classes into an experimental group and a control group.

2) The second limitation is concerned with the way in which the author investigates students' cultural knowledge: more qualitative-oriented method could be used such as interviews with participants, the analysis and synthesis of whose words could provide more insight to the question; the participants selected are restricted in the number and their educational backgrounds, more participants from different universities should be chosen to describe the general status quo of learners' cultural ability.

3) The suggestion of training learners' learning strategies is still in its infancy stage and needs follow-up empirical study to testify its practicality and applicability.

4) Due to the author's limited knowledge in this field, the author's own interpretation of ICC competence for the empirical study might be a bit superficial and

not perfectly theoretically well-grounded.

6.3 Suggestions for Future Study

1) When carrying out future empirical culture teaching, the author hopes to be able to divide the participants into an empirical group and a control group so that variables concerning the study could be more under control.

2) When adopting sociocultural test to investigate learners' intercultural ability, both pre-test and post-test can be organized, through a comparison of the data collected, more reasonable conclusions concerning the empirical teaching results could be drawn. Researchers could meanwhile adopt qualitative method to investigate learners' cultural competence, they could organize pre-study interview and stimulated interview among the participants so that they could go deep into the questions as well as get more feedbacks.

3) The instrument used in this study is not flawless, it is hoped that more rational sociocultural test and questionnaire could be designed in the future.

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Appendix I A Sociocultural Test (For Students)

I. There are 20 questions in this part. Read each question and decide whether the underlined part is appropriate or inappropriate. Write an "A" if it is appropriate, write an "I" if it is not appropriate.

1. Li Xiaolan works as a secretary in an American company. One day she worked very late. Her boss said to her, "Thanks a lot. That's a great help." Li Xiaolan replied, " It's my pleasure."

2. On his way to the school cinema, Li Hong saw Professor Smith walking to the cinema, too. Li said, " You're going to see the film, aren't you?"

3. On a cold winter day Wang Peng met Professor Bloom on his way to school library. Wang Peng said to him, " It's rather cold. You'd better wear more clothes."

4. Mrs. Brown, in her late forties, came to lecture, wearing a new dress. One of her students said to her, " You look nice and younger wearing this dress."

5. Xu Cheng happened to meet Jones at the bank when Jones was drawing money. Xu Cheng said jokingly to him, " You're really a millionaire."

6. When Wang Lin visited Bill, he was really impressed by the beautiful curtains made by Bill's wife. He said to her, "Well, I didn't expect you could make such pretty curtains."

7. Dr. Jones, your supervisor, telephoned to invite you to have dinner with his family. You replied, " Thank you very much. All right, I'll try to come."

8. Wang Ping had dinner with an American family. A while after the dinner, he stood up and said, " I must be going now, really. Good-bye."

9. The best answer to the invitation "You really must come and see us one of these days." may be "Thanks a lot. I love meeting English people."

10. When you want to compliment 称赞 your young English friend's new coat, you can say, " I like your new coat."

11. If you break a plate of one of your English speaking friends, you say, "I'm awfully sorry. But I seem to have broken a plate."

12. When you want to borrow John's typewriter, you say to him, "Is there any chance of borrowing your typewriter?"

13. Liu Ying is greeting foreign guests at the airport. She greets the foreigners: "I am afraid you must have had a tiring journey."

14. Mrs. Godwin was about the same age as Li Ming's grandmother, so intimately Li Ming called her " Grandmother."

15. Jack came to visit you and asked if you minded him smoking. You may say, "Would

you mind if I say no?" if you really hate the smell of tobacco.

16. If a foreigner says to you, " Excuse me, can you help me, please?" you simply say, " Yes?"

17. In the office, a secretary asks one of her colleagues Mary to help her type a document. As Mary is not free at the moment, she says sorry to her. The secretary answered, " That' OK. Thanks anyway."

18. Xiao Zhang went to his professor's home. The hostess said, "Would you like some coffee?" Xiao Zhang replied, "NO, please don't go to any trouble."

19. In New York Chen Ming called a taxi and said to the driver, "Would you mind taking me to the airport."

20. Wei Fang gave a birthday present to her English friend Betty. Betty said, " Thank you, it's beautiful." Wei Fang said, "I'm glad you like it."

II. There are 20 questions in this part. Each question has a part which described a non-verbal behavior in cross-cultural interaction. Read each question and decide whether the underlined part is appropriate or inappropriate. Write an "A" if it is appropriate, write an "I" if it is not appropriate.

1. If you want to go and see one of your American or English friend, you can do it after lunch.

2. If you are invited to dinner by one of your English speaking friends, you may bring the hostess some fruit as a present.

3. If you are a graduate student and meet during the break in an academic conference an American professor who is a friend of your supervisor's, you can go over and have a talk with him as long as the break permits.

4. If you have a question to ask your foreign teacher of English you may say good-bye to him and leave immediately after you have got the answer and expressed your gratitude (感谢).

5. If you feel ill and therefore cannot attend the class when you study in an American university, you'd better go and see the doctor and ask him to write you a certificate (证书) for sick leave.

6. Mary came to Zhang Mei's birthday party and brought her a present wrapped in a nice box. Zhang Mei unwrapped the box in Mary's presence and praised the present.

7. When you have an conversation with your English teacher who is a native speaker of English, you mustn't have a prolonged eye contact with him.

8. If you study as a graduate student in England, you should try to avoid telephoning your classmates at night unless there is an emergency.

9. Dr. Smith, over 60, invited Li Bing to his birthday party. <u>Li Bing brought him a china god of longevity (长寿) as a present.</u>

10. Many English houses are known only by a name. If you have difficulty finding such a house, <u>you may try asking the local shopkeepers.</u>

11. At a dinner party you <u>can begin to eat when the hostess picks up her own spoon or fork.</u>

12. <u>You don't need to tip the girl who shows you to your seat in a cinema or theater in the UK.</u>

13. When you give your hostess the flowers you have brought her, <u>you should remove the wrapping paper (包装纸) first.</u>

14. When in the U.S.A. you should remember <u>that drugs may not be available without a doctor's prescription. (处方)</u>

15. Li Ming was invited to dinner by one of his English speaking friends; <u>he arrived half an hour ahead of time.</u>

16. In English speaking countries it is more polite <u>to type the letters of invitation or acknowledgement than to write them with a pen.</u>

17. In the English speaking countries <u>you usually first introduce a man to a woman, not the other way round.</u>

18. When you feel ill and want to go and see a doctor, <u>it is a good idea to make an appointment before you go.</u>

19. Wang Lin went to the neighbor's house to borrow something. The three-year-old son of the host was very lovely, <u>Wang Lin kissed him on the cheek.</u>

20. Li Ping is studying in America. He has a good friend Mike, <u>and he always likes to put his hands on Mike's shoulder.</u>

III. Read each sentence, decide which choice best completes the sentence and mark your answer.

1. The U.S.A. consists of _____ states.

    a. 50   b. 49   c.51   d. 52

2. The National Day of the U.S.A. is the day when _____.

    a. the Declaration of Independence（独立宣言）was signed.

    b. the British army surrendered （投降）to the American Continental Army

    c. the American Constitution （宪法）was signed.

    d. the Continental Congress（大陆国会）was held.

3. Which of the following cities is not in USA?

    a. Seattle   b. San Diego   c. Birmingham   d. Las Vegas

4. Which of the following sport is not too much popular in USA?

    a. baseball   b. basketball   **c. football**   **d. boxing**

5. The American Civil War broke out in _____.

    a. 1861   b. 1776   c. 1904   d. 1812

6. A Farewell to Arms was written by _____.

    a. Ernest Hemingway   b. Nathanial Hawthorne

    c. Francis Fitzgerald   d. John Steinbeck

7. Halloween Day is _____.

    a. October 30st   b. October 31st c. November 1st d. November 2nd

8. "Lost generation" refers to the youth, especially writers and artists, in the years following ___

    a. the Vietnam War   b. World War I   c. World War II   d. the Great Depression

·9. Which of the following country doesn't have a royal family?

    a. England   b. France   c. Spain   d. Demark

10. The First World War took place in _____.

    a. 1911   b. 1914   c. 1918   d. 1945

11. _____ does not belong to the UK.

    a. Scotland   b. Southern Ireland   c. Wales   d. England

12. The oldest university in the UK is _____.

    a. Cambridge   b. St. Andrews   c. University of London   d. Oxford

13. Pride and Prejudice was written by _____.

    a. Jane Austin   b. John Milton   c. Samuel Johnson   d. Henry Fielding

14. The Parliament of the UK comprises _____.

    a. the Sovereign, the House of Lords and the House of Commons

    b. the House of Lords and the House of commons

    c. the House of Lords and the Senate

    d. the Senate and the House of Commons

15. In 1620 Mayflower, the ship in which the Pilgrim Fathers sailed, voyaged to ____ in America.

    a. Plymouth   b. James Town   c. Boston   d. Philadephia

Appendix II Questionnaire (For Students)

Do you have some general knowledge about western culture or the differences between Chinese culture and western culture? If so, please give us some examples in below:

_____

_____

_____

_____

_____

Answer the following questions according to your own opinion.

1. (   ) Have you ever sensed that there is a cultural gap between you and your foreign teacher?

    a. yes   b. no

2. (   ) Which do you think is the more difficult factor in order to communicate with a foreigner?

    a. the language itself   b. a lack of cultural knowledge

3. (   )   Have you ever sensed that the lack of cultural knowledge is an obstacle （障碍）to communication?

    a. yes   b. no

4. (   ) Do you agree that teacher should teach students as much knowledge as possible in addition to vocabulary and grammar?

    a. yes   b. no

5. (   ) What do you think may help you most in terms of improving cultural awareness? （此题可多选，并按照作用大小顺序排列）

    a. teachers' introduction   b. films and videos

    c. personal contact with native speakers   d. readings

    e. multi-media

6. (   ) Do you think your English teacher is introducing background information of Western countries and cultural knowledge in class ?

    a. a lot of   b. some   c. very little   d. no

8. (   ) Do you want to improve your ICC competence?

    a. very much   B. yes   c. it all depends   d. no

Appendix III Questionnaire (For Teachers)

Answer the following questions according to your own opinion.

1. 你认为你外语教学中的目标是什么？具体分为哪几方面能力的培养？

2. 你认为交际能力与跨文化交际能力是否一回事？对跨文化交际能力的理解：

3. 在你的外语课堂教学中，你实际注重的是学生哪方面能力的培养？Why?

4. 一般而言，大家往往把交际能力的培养细化为听说读写能力的培养，你认为文化是否应该成为第五维面的能力呢？在你以前的教学实践中，文化能力的培养是否已经成为一方面目标呢？

5. 在你的英语教学过程中，你在贯穿一些英美文化背景和文化知识的介绍吗（A.很多 B.有一些 C. 很少有 D. 没有）?文化教学是否系统？还是根据课文中呈现的一些文化点、文化现象随机讲解、教学？

6. 当你在讲解文化知识、文化现象时，你是把它视为需要培养的一种能力呢？还是因为文化背景知识对课文理解产生了困难而讲解？或者是因为文化现象能够吸引学生的注意力？或者是把文化讲解作为课堂氛围的一种点缀？

7. 你觉得对于基础较差的学生，在语言教学的同时实施文化教学是否必要？是否可行？

8. 你对你自身的跨文化能力满意吗？你觉得自己能够成为合格的或优秀的文化知识传授者吗？