

Representations of Culture, Cultural Diversity and Intercultural Competence of Teachers and their Influence on their Teaching Practices

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Abstract

This paper forms part of foreign language didactics and cultures. It attempts to highlight the teaching of foreign languages and their target culture by adopting an intercultural approach, in which the learner interacts with another language and with values different from his own. The individual culture, the collective or community culture, the esteem of oneself or of others, or even of the other resulting from the accumulated experience, are lived and externalized in the form of values, opinions and representations. Those in relation to the teacher could play a major and even a decisive role in the pedagogical action within the framework of the interculturality that he wishes to introduce in his teaching and in his practices to relate his source culture not only with the target culture, but also with the cultures of learners of other varieties or other societies that would be part of foreign language classes. In this regard, the objectives of this study focus on a supposed connect between the representations of interculturality and the effectiveness of educational action and tries to identify the influence of the interaction between source language-culture and the target language-culture on teacher's teaching practices. Consequently, it's remarkable that there exist a significant convergence of representations of culture, cultural diversity and intercultural education among teachers.

Key words: ForeignLanguages; Culture; Intercultural; Intercultural Competence; Didactic; Representations; Teacher.

INTRODUCTION

Over the past several years, the Algerian education system has been engaged in the so-called 'deep reforms' to increase its efficiency and meet the challenges of contemporary society and globalization. However, teachers often agree on major trends, in similar proportions, and sometimes agree on the way of understanding culture, mainly focused on the complexity of cultural diversity. In this regard, we conducted a survey to answer the following question: to what extent do the teacher's representations influence him in the didactic process proposing to implement an intercultural approach?

MATERIALS AND METHODS

Description of the Survey, its Objectives and its Tools

To evaluate and answer our educational and pedagogical questions, the operational objectives that we have set ourselves are to list and analyze the representations of FL teachers in the state of Tébessa on culture, cultural diversity, cultural dimension, foreign languages, and foreign cultures. Thus, our study aims to answer the following research question: "to what extent do pedagogical representations and practices influence the teacher in the didactic process proposing to implement an intercultural approach?"

The objectives of the Study

Our study is intended to better understand and help teachers in the field of teaching/learning French and English as foreign languages from an intercultural perspective that is discussed in the world and that each country tries to exploit its contributions diminish the risks of globalization and to avoid probable cultural shocks, whether direct or through mobility, multinational companies, and also through social networks. Placed in the front line, teachers had to be consulted on their representations of culture, diversity and intercultural issues, on which their adherence to the measures envisaged within

the education system and their desire to invest in the learners 'attitudes who will "become aware of the ways in which their own cultural background influences their own behaviour, and develop a tolerance for behaviour patterns that are different from their own" (Tomalin&Stempleski, 1993, p. 82). This also comes down to the importance of representations as a means of investigating a social domain, as confirmed by MANNOUNI: "Social representations are the basis of our psychic life. They are essential pieces of our epistemology, at least as far as our common sense knowledge is concerned. That is why we easily and spontaneously appeal to locate ourselves in our physical and human environment"

(P. MANNONI, 1996.3). Consequently, a more in-depth knowledge of the way they look at their horizons, their practices and the organizations they deem appropriate, should help improve the quality of the concrete responses to be provided to those who need them most. Our investigation is based on a questionnaire, delivered to fifty high school teachers in the city of Tébessa. The aim is to bring out the current representations of teachers on culture, cultural diversity and intercultural education, and teaching practices through these aspects:

- delimitation and definition of the field, culture, cultural diversity and intercultural education;
- determination and precision of the difficulties relating to these phenomena, identification of needs;

The general objective of this study is to evaluate the influence that representations of culture, cultural diversity and teacher practices can have on the process of learning the foreign language and culture. In addition, the general objective, the secondary objectives: it will be practically at the level of the teachers:

- to assess to what extent the representations influence it in the didactic process that is proposed from an intercultural perspective;
- to verify the influence that the intercultural competence of teachers can have on their efficiency in the teaching action of FL;

Survey Methodology

Our survey was carried out by means of a questionnaire that we designed by consulting other experiences (UNESCO, 1999-2001) and surveys. (CHATZIANDELAKI, Dimitra, 2001.144-155) We opted for this methodological tool; since it constitutes, according to Trembley, one of the precise measuring instruments in the fields of the humanities "Use of more precise measuring instruments in order to verify certain anticipated relationships and to carry out comparative analyzes (the questionnaire, the semi-experimental studies)" (TREMBLAY, Marc-Adélaide, 1968). For the collection of information and especially those concerning representations "the questionnaire is the most suitable tool for this type of survey" (Jean-Marie de KETELE and Xavier Roegiers)

The Tool of Investigation

A questionnaire designed to be completed in the declarative mode for teachers was built with a majority of common questions, closed (with multiple choice proposals), semi-closed (by the expression "Other (specify)" and open (three definitions) .

At the origin of this questionnaire, we wondered how we could explore the field of interculturalism in the school environment of high schools in the state of Tébessa, concerning teachers, their representations, their practices and the difficulties encountered in an effective way. We therefore had to obtain actionable answers. Answers that would reflect as much as possible their representations and their functioning vis-à-vis an intercultural approach.

RESULTS AND DISCUSSION

RESULTS

All the figures given in "figure x" are translated into percentages.

The exact wording of the quoted statements ("in italics") in response to the open or semi-open questions has been taken as it is in order to assess as accurately as possible the opinions, the representations of the respondent, knowing that we are still in the mode of the declarative,

Representations of Culture, Cultural Diversity and Intercultural Complexity

Placed in the front line, teachers had to be questioned about their representations of culture, cultural diversity and intercultural education, on which their adherence to the mechanisms envisaged within the education system and their

desire to adhere to them depend precisely. invest. This also goes back to the importance of representations as a means of investigating the social and educational field. In this study, we will try to know their representations concerning the fields mentioned above for the importance of these factors in our study.

Culture

Culture is not easy to circumscribe, given the complexity of its object and the breadth of its field, which seems multiple and inseparable. Definitions of this phenomenon vary depending on whether reference is made to the individual as a person, or to an institutional norm. Samovar and Porter (2003, p. 8) define culture as “the deposit of knowledge, experience, beliefs, values, attitudes, meanings, social hierarchies, religion, notions of time, roles, spatial relationships, concepts of the universe, and material objects and possessions acquired by a group of people in the course of generations through individual and group striving”. Robinson (1985) argues that cultures are changing. In this context, to know the representations that teachers have of culture, we invited them to define it spontaneously by answering an open question without any proposed choice that could guide them. Other questions relating to the field, to the social reality, to the language and to the reciprocal relations between the elements of this phenomenon, are semi-closed, giving the possibility of expressing one’s own opinion outside the range proposed by the ‘item “Other (specify) “. These processes, which have made it possible to accumulate a large volume of free answers, absolutely do not guarantee that some are not a resumption of items from the questionnaire.

“Spontaneous “ Definitions of Culture

In reference to the complexity of the phenomenon, the “spontaneity” of definitions of culture are rarely unequivocal. Teachers define it using words or concepts that correspond to cultural profiles. We note the bipolarity of the form of the definitions which characterize either the situation of complexity of culture concerning all areas of life: “it is a set of knowledge and practices...”, “it is a heterogeneous concept...”, or culture as knowledge: “a person’s knowledge in all fields...”, “know-how...”. We have cited the frequent criterion in the case of multiple themes. The items chosen indicate the diversity of approaches to definitions by teachers.

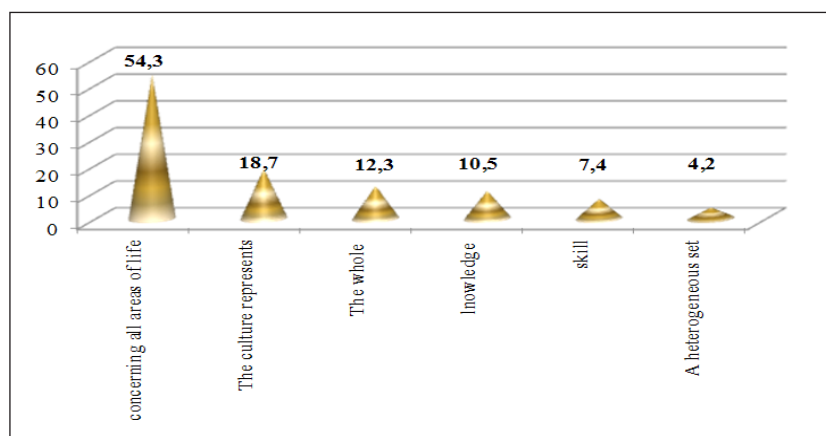


Figure 1. Spontaneous “ definitions of culture. (Source: Researchers’ , 2022).

Figure 1 groups similar types of responses, highlights the overall similarity of definitions, with a differentiation due to the level of teachers according to experience since it is the most experienced who have touched the encompassing aspect of culture :

The teachers mention first “It is all social, individual or community knowledge and practices concerning all areas of life. (54.3%); “Culture represents the social identity of a country. It considers itself as all the knowledge and knowledge relating to this country. Each community has distinctive features and different traditions” (18.7%). Other teachers mention other definitions which refer to the definition of body of knowledge... “Set of knowledge which is important in a society and which concerns different intellectual domains“ (12.3%) before detailing “ general and specialized knowledge of a person. (10.5%), culture is “know-how” (07.4%) and “A heterogeneous whole/set (04.2%).

Through their spontaneous definitions of culture, teachers show that the frequent observation of “Culture represents the social identity of a country. It considers itself as all the knowledge and knowledge relating to this country. Each community has distinguishing features and different traditions.”

Teachers agree on broad provisions, in similar estimates, and sometimes put forward conformist arguments through their style of defining culture, mainly focused on its complexity: “together”; “heterogeneous” or “encompassing”. In the second degree, the overall assessment that is deduced is mainly that of a limited observation that is content to define it as a “set of knowledge”. By going deeply into the analysis of the definitions we arrive at the result that for the most part, the definitions are focused on our field of research in which we adopting Taylor’s definition “A complex whole that includes knowledge, beliefs, art , morals, laws, customs and every other disposition and habits acquired by man as a member of society” (Tylor, E.B., 1871).

This way of considering culture will make it easier for us to progress in the analysis of the other parts of the questionnaire since many other items depend on it.

The majority of these relate to our field of study, i.e. a percentage of (69%) against (31%) who define culture as the “body of knowledge”. This facilitated the progress of our study.

The Relationship between Language and Culture

For many researchers and scholars, there exist a strong connection between language and culture (Kramsch, 1993, 1998; Brooks, 2001; Cullen, 2000; Hughes,, 1986). In this context, is closely strong Within the context of teaching EFL, the relationship between language and culture has been an inquiry for many researchers and educators. Also the majority of scholars dedicate culture inclusion in foreign language classes (Byram, 1989, 1997; Dunnett, Dubin, Lezberg, 1986; Kramsch, 1993, 1998; Brooks, 2001; Cullen, 2000; Robinson, 1985; Huhn, 1978).;

We asked questions regarding this relationship, is it “total, partial, no relationship” between the two phenomena and we left a choice open to those who could choose other answers not listed among the proposed items. We wanted to know the position of teachers in relation to the debate in the field of culture and language at a time when culture is considered as a system.

The answers oscillated between “partial relationship” (54.83%) and “total relationship” of (45.01%), which corresponds to the unfinished debate on the subject between specialists. The problem was located by Claude Lévi-Strauss during a conference that brought together linguists and anthropologists in Bloomington (Indiana) in 1952.

“Some correlations are probably detectable, between aspects at certain levels, and it’s up to us to find what those aspects are and where those levels are.” Strauss C. L. pp. 90-91. (3.1%) do not foresee any relationship, however (2.5%) did not answer this question, perhaps out of ambiguity or simply they had no answers. (See figure 2).

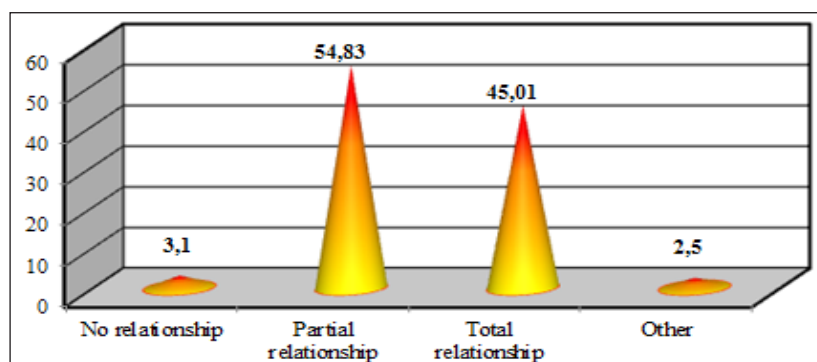


Figure 2. Relationship between language and culture. (Source: Researchers' , 2022).

Teaching/Learning Foreign Languages and Cultures

A logical follow-up to the previous question: since the overwhelming majority of teachers claim a total or partial relationship between language and culture, we asked the following question “Is it appropriate to teach/learn the foreign language emptied of its culture?” The answers were as follows “no “ it is the item which comes in second place by which (41.93%) of the teachers see that it must be taught totally with its culture against (51.61 %) who believe that it is partially in charge of its culture. Therefore, it must be emptied of what contradicts our references. But (12.90%) say “yes”, it should be completely emptied of its culture those are the teachers who fear the acculturation of learners by this culture since according to them the culture of the dominant always prevails over the others dominated cultures. (See Figure 3).

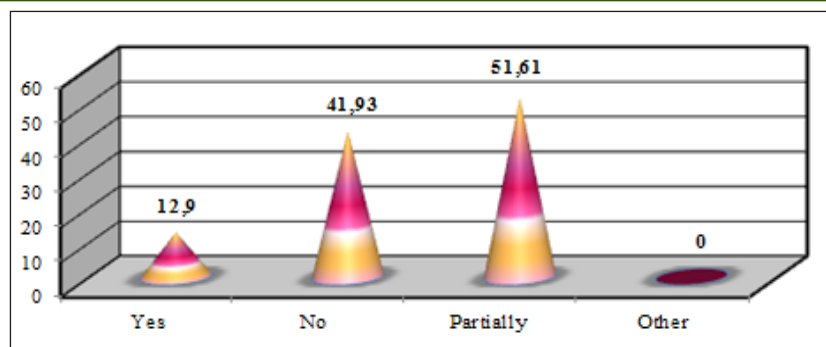


Figure 3. Teaching/learning foreign languages .(Source: Researchers' , 2022).

The Importance of the Cultural Load of the Foreign Language

The teaching of language and culture can be connected to the fields of interest of teachers to the influence of their training as well as their environment or their mobility. The analysis of the responses of the respondents allows us to deduce that there is an almost balanced tendency between those who opt for language teaching as teaching of intercultural communication based on significant knowledge of languages and cultures or of the social dimension, we counted (41.93%). Close to a tendency which tries to find a compromise between modern linguistic theories and a certain kinship on the content to be studied of the target culture for (51.61%), they see that the language must be “partially” emptied of some content. They mean what thwarts our culture as a protection for our learners who; according to them, they are not equipped enough for this kind of content. What also draws attention in the answers of the teachers is that they seem little aware of the cultural dimension of teaching which they openly consider as secondary for (12.90%) and see that the language must be emptied of its cultural charge. They do not seem to be really aware of the connect, however emphasized in the programmes, between language and culture or society.

The Place of Teaching/Learning Foreign Languages and Cultures

Regarding the teaching/learning of foreign cultures, the teachers see it between a necessity of a percentage of 64.51% and an importance of 35.48%, but none chose “a prestige” of 00%. (See Figure 4). Which leads us to say that foreign language teachers in Tébessa believe that language and culture are closely related and foreign cultures in teaching prove to be a necessity more than a prestige.

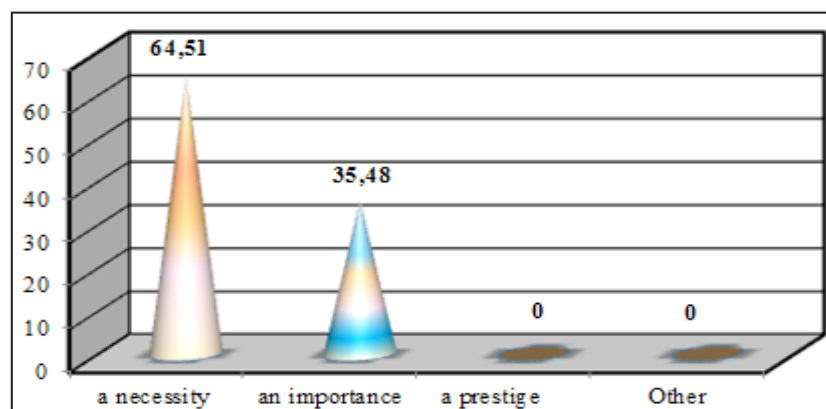


Figure 4. Teaching/learning foreign cultures(Source: Researchers' , 2022).

Cultural Diversity

“Spontaneous” Definitions

Influenced by the complexity of cultural diversity, teachers’ “spontaneous” definitions are simple, clear and superficial. Teachers define it by benchmarks or concepts that suit the traits of diversity. We note the bipolarity of the form of the definitions which characterize either the situation of complexity of cultural diversity concerning all areas of life: “It is the fact of existing different visions of the world, different social practices and ways of life in a society...”, “It is the set of several cultures in the same society...”, i.e. cultural diversity as diversified knowledge: “It is a being who has his ideas and

his culture which specifies him and differentiates...”, “one window on the other...”. The teachers’ quotes are selected to bring out the plurality of approaches, knowing that coding only took into consideration the subject or content, and in the event of multiple themes, the dominant item is cited first.

Figure 5 groups similar types of responses, highlights the overall similarity of definitions, with a differentiation due to the level of teachers according to experience since the most experienced are those who have touched on the encompassing aspect of cultural diversity: teachers first mention “Cultural diversity is the acknowledgment of the existence of different cultures, gives a diversity of visions of values of expression and belief. » ; “It is the observation of the existence of different cultures. It is often associated with the linguistic diversity it encompasses. “ (64%).

Other teachers mention other definitions that aim to define a set of diversified knowledge... “Cultural diversity is the ability that an individual has to communicate in several languages, knowing of course the usefulness and culture foreign. Before detailing “A set of general knowledge about literature, history, philosophy, science and the arts that must proceed to bring out of adolescence everything that forms the being of the nation. “ (25.7%), cultural diversity means “Accepting the other. (11.0%) and “It’s having a variation of information in different fields and different cultures. “ (10.5%);

Through their spontaneous definitions of cultural diversity, teachers show that the frequent observation of “Cultural diversity is the observation of the existence of different cultures, gives a diversity of visions of values of expression and belief”; “It is the existence of different visions of the world, different social practices and ways of life in a society”. For the most part, the definitions are focused on our area of research. This way of considering cultural diversity will facilitate our progress in the analysis of the other parts of the questionnaire since many other items depend on it.

Teachers agree on major trends, in similar proportions, and sometimes hold a discourse agreed by their way of understanding cultural diversity, mainly focused on the complexity of “difference” cultural diversity; “heterogeneity” or “diversity”. In the second degree, the general impression that emerges is more that of a restricted observation that is content to define it as a “set of diversified knowledge”.

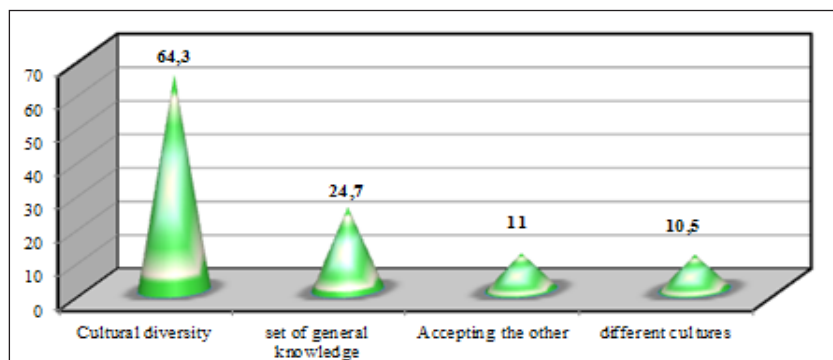


Figure 5. Spontaneous definitions of cultural diversity (Source: Researchers', 2022).

Is Cultural Diversity an Asset or a Danger for Social Cohesion?

For this question, (74.19%) answered that it is ‘wealth’ and yet 25.80% claim that it presents a danger to social cohesion if it is badly managed (see figure 6). We found that almost this percentage is hesitant throughout our study on several factors affecting cultural diversity.

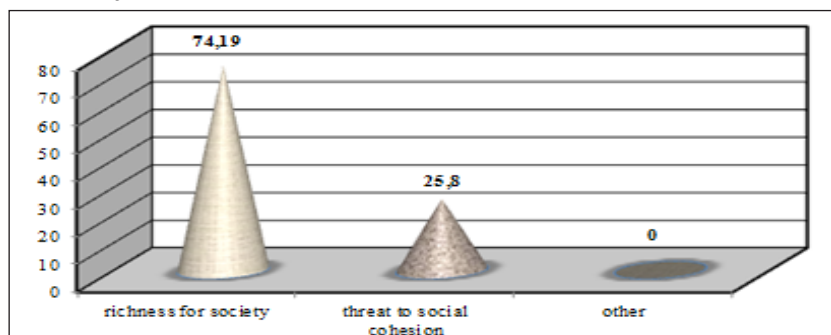


Figure 6. The cultural diversity (Source: Researchers', 2022).

The Other in the Representations of Teachers

With a view to precision in the field of diversity, we wanted to know the opinion of teachers on the factors which, according to their representations, could determine “the other”. We asked the question “You determine the other through:...”. We offered choices (see Figure 7). Analyzing the results allows us to discover that religion plays the primordial role in determining the other in relation to teachers with (38.3%) as first choice then language with 37.2% as third choice culture with (25.7%). So these three elements among others determine who could be the other. The other differs in religion; the other is the one who speaks another language; the other is the other who practices another culture. For teachers, these are the three factors that designate “the other”.

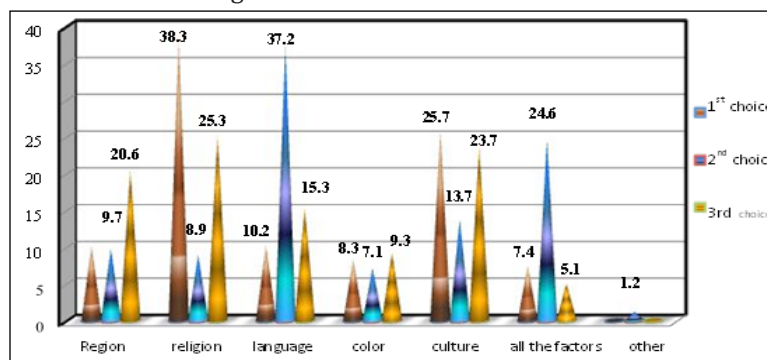


Figure 7. The cultural diversity (Source: Researchers' , 2022).

Diversity as a Phenomenon

Designating cultural diversity as a “phenomenon” is argued by the definitions offered by teachers, reinforcing its specificity, which is both questionable and complex: “reality, visible”, “something normal”. We will try to see if teachers adhere to this implicit definition of cultural diversity, if they have tried to judge it “inevitable”, even “ordinary”, or put up with it, in what state of mind they confront.

A Phenomenon Above All “Ordinary and Inevitable”

Respondents presented how they see the phenomenon of cultural diversity, using a choice of item among four proposed with the probability of an “other answer” to be indicated. The deliberately limited number of items was intended to ensure maximum expression of free responses (see Figure 8).

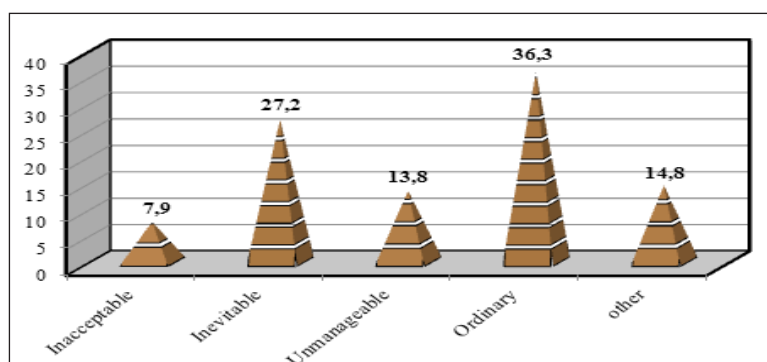


Figure 8. Cultural diversity as aphenomenon (Source: Researchers' , 2022).

The convergence of views is almost total: an identical proportion of teachers, more than a third (36.3%), consider that cultural diversity is an unacceptable phenomenon. By taking this position, which implies a desire for ethnocentrism and are above all those who have never traveled abroad for one reason or another; they are opposed to those, in total a little less a third, who consider it inevitable (27.2%), even ordinary (36.3%). The percentage of the latter two indicates that very few do not consider cultural diversity as an abnormal or exceptional phenomenon, on the contrary, they see it as an inevitable reality and in addition to those who see it as ordinary. They are (13.8%) to consider that cultural diversity is a phenomenon that is difficult to deal with “unmanageable” and are joined by (14.8%) whose free answers go in the same direction for the most part: teachers say that the phenomenon is “difficult to manage”, “inevitable, but possible to adapt to it”.

By admitting the answers to the “other” items with those that designate unmanageable diversity, we can distribute the teachers, according to the answers, into three groups of opinions:

- more than half consider it inevitable, even ordinary (36.3%, 27.2%) and opt for making it possible for learners to accept it out of universal necessity;
- less than a third face it with the feeling that it is an unmanageable phenomenon or at least difficult to manage (rather the teachers: 13.8% + 14.8%);
- Almost the remaining third seems to want to trivialize a phenomenon deemed unacceptable and unmanageable (13.8% + 7.9%), often due to environmental factors.

Difficulties and Problems of Cultural Diversity

Three main causes of the difficulties and problems of diversity are commonly accepted by education specialists: causes specific to the learner, those connected to the education system and those induced by the environment. “We asked the teachers to indicate which cause, among the three, is responsible for the origin of the problems of diversity, then which criteria, in each cause, seem to them the most decisive for their learners”. It goes without saying that despite the real and supposed weight of each cause, what is sought is the sense of the positioning of the teachers, the intention that governs the fact of considering one cause rather than another at the origin of the difficulties and problems of diversity.

The Origins of the Problems of Cultural Diversity

The comment “These last causes are related”: is frequently attached to the answers to the question on “The origins of the problems of cultural diversity”, explains the reluctance of teachers to express themselves unequivocally. “Always” is it that once again, teachers react in the same way (see figure 9): in the majority, they designate the environment in which the learner evolves (67.2%). The organization of the school system is cited by an intermediate proportion (27.5%). Only (5.3%) refer diversity issues to the learner as an individual.

Environmental factors, mostly mentioned in spontaneous definitions of cultural diversity, are therefore perceived as their primary cause. If the element of social context and the living conditions of the learner thus seem to be at the heart of the concerns, this choice also means that the teachers have tried to incriminate external factors.

While the problems of diversity are most often defined by the failure of society more than the learner and its inability to adapt to the requirements of changes and enrichments of the education system, the causes considered to be preponderant are not connected to the learner neither to the school system, but to the environment. In this case, these are two different registers, since “defining” implies highlighting what is perceived as different compared to a stable benchmark or a norm, while “looking for causes” leads rather to considering a factor that is both valid and variable for each teacher, such as the environment, and easier to denounce than the system that the teacher himself helps to operate.

In the following section, we will examine the causes that teachers favor within each essential origin of the problems of diversity. In all three proposals, the items were posed to the teachers, regardless of their previous responses.

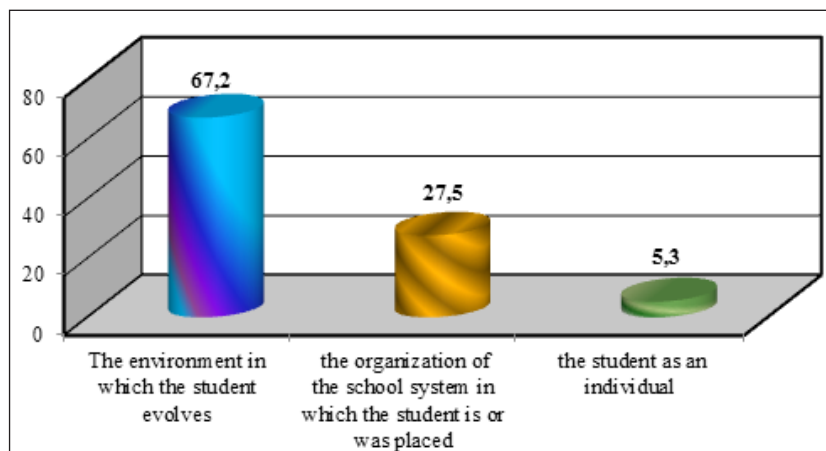


Figure 9. The origins of the problems of cultural diversity (Source: Researchers' , 2022).

Causes Perceived as Due to the Environment

Considering that for more than two-thirds of teachers, the origins of diversity problems are due to “the environment in which the learner evolves”, which environmental causes seem to them to be the most decisive for their learners? Having three possible choices from a list of items, a majority of teachers designate first “the vision of families and the media for the other”.

They are, however, quite divided when it comes to their first choices since teachers are as numerous as a percentage, around 2/3, to blame both “the vision of families and the media for the other, the poverty of the cultural or linguistic environment”. Their second and third choices do not deviate from these same reasons which therefore count just as much, their other answers which mainly approach the role of parents to accentuate their “disengagement” or their “excessive behavior”.

In short, what prevails in the representations of the environmental causes of the problems of cultural diversity is the role of families, who do not engage properly with teachers, in the school work of learners.

Causes Perceived as Due to the School System

There is still a convergence of views among all the teachers (see figure 10): lack of flexibility in teaching organization (31.7%) is the item most often cited as first choice (then comes shortcomings in the training of the teaching staff (22.7%). While this lack of flexibility is rather the responsibility of everyone within the teaching team, the fact that teachers seem to have a less good image of their own training calls into question external factors, of an institutional nature. They say little about the poverty of the cultural and linguistic environment (19.1%). However, fewer teachers cite first of all the discrepancy with the requirements of the programs (12.5 %), but their second and third choices show that they take it more into account. We also note that “Apathy, isolation, withdrawal” is almost never chosen first (4.2%), however, this does not mean that this aspect is considered negligible, because (3.1%) mention in choice of avoidance behavior and “refusal to communicate”. (07.7%) of teachers did not answer this question.

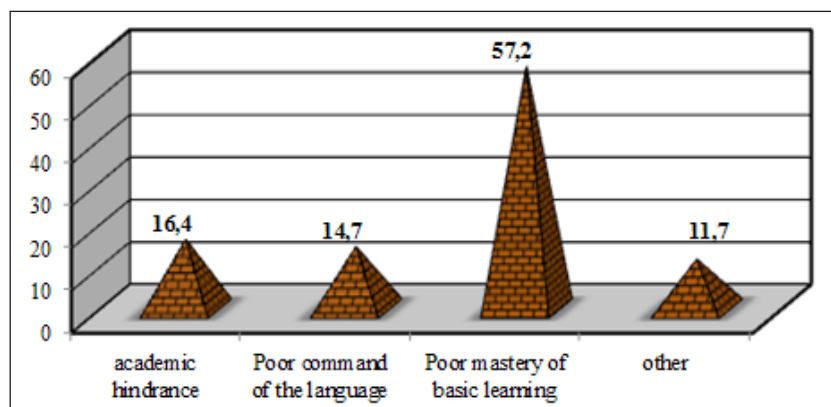


Figure 10. The absence of the intercultural dimension (Source: Researchers' , 2022).

Representations of the Needs of the Learner in Terms of Difficulty of Intercultural Communication

The Needs of Learners with Intercultural Communication Difficulties

Teachers agree on what these learners would need most outside of school support (see Figure 12):

- regain self-esteem (13.3% and 27.1%) (First choice and second choice expressed);
- having confidence (11.5% and 04.2%).
- Feeling responsible (12.1% and 25.3%) learning to live with others (39.3% and 21.1%), getting out of isolation (14.5% and 3.00%), being listened to more (9.1% and 19.3%) items retained in descending order by less than 10% of teachers. The need to get out of isolation is mentioned by teachers in their other responses (less than 3.00%) which essentially consist of support to be provided to learners, whether it comes from “their family”, from a “executive family more aware and reassuring” or a “tutor”, an experienced person capable of extending the work of the teacher and making the connect with the families.

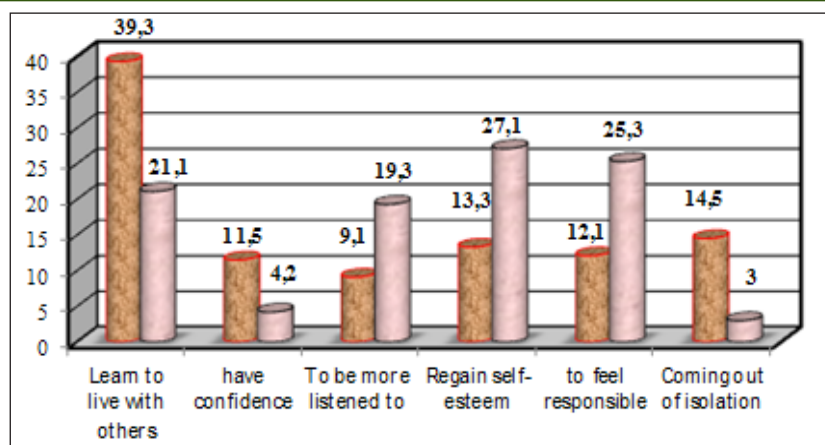


Figure 11. The needs of the learner in terms of difficulty of intercultural communication.
(Source: Researchers' , 2022).

The Levels of Learning where Learners are Exposed to Interculturality

A question was asked to teachers to find out if they perceive a link between the level of education and intercultural competence. The underlying assumption being that younger learners would be more vulnerable at primary and middle school level, in this regard, than older high school and university learners. A link of this nature is actually perceived by a non-negligible proportion (see Figure 12).

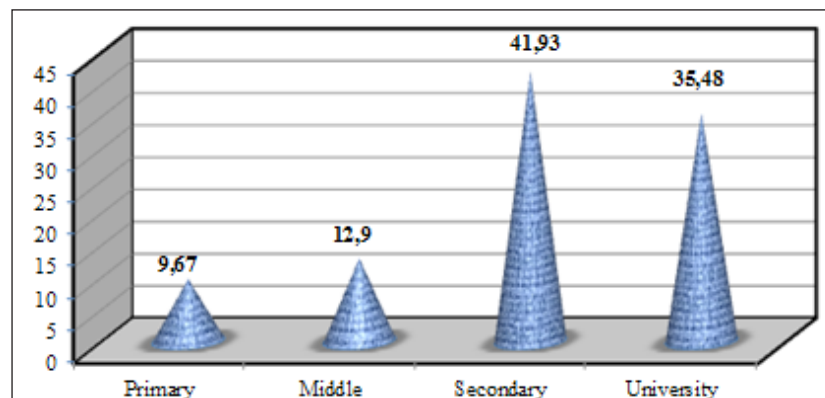


Figure 12. Level of learning where learners are exposed to intercultural. (Source: Researchers' , 2022).

Thus, (12.9%), teachers declare having “often” believed that there would be a link between the risks of interculturalism and the level of teaching” at the average level, i.e. the youngest learners who are exposed to ‘strange’ cultures (Stier 2002/2003). Similarly, those who believe it “less” with the oldest learners, in secondary and university, are in the majority (respectively 41.93% and 35.48%) while those who are with the youngest learners primary are only (9.67%). In short, according to the majority of teachers, a secondary or university learner would be more appropriate to be exposed to intercultural skills for the causes previously mentioned in the risks of interculturality.

The representations that teachers make of culture and cultural diversity reveal a real convergence. Respondents often respond in the same way or externalize, rather than clear differences, tendencies within the same opinion groups. The study visibly responds to a need to take an interest in an important and topical subject, which worries and upsets mentalities, but it is necessary to be attentive to the fact that the representations questioned within the framework of this study could have been balanced by the negative connotation implicitly conveyed by the word ‘acculturation’.

CONCLUSION

Teachers agree on major trends, in similar proportions, and sometimes hold an agreed discourse by their way of understanding culture, mainly focused on the complexity of cultural diversity “interaction”; “contact” or “exchange”. It’s remarkable that there exist a significant convergence of representations of culture, cultural diversity and intercultural

education among teachers, but a slight divergence of practices which could come down to the training and experience of each other. In some way attesting to a shared identity, teachers often manifest themselves in the same way, rather than clear divergences, different tendencies within the same groups of opinions. The study visibly responds to a need to unburden oneself on a crucial and topical theme, which disturbs and shakes up mentalities. It is also necessary to be attentive to the fact that the representations brought to light within the framework of this study could have been influenced by the negative connotation conveyed by the implicit words: “acculturation, culture of the dominant; culture of the dominated”.

Teachers maintain a good relationship with the foreign language and culture and respect for others. They try in one way or another to give efficiency and intelligibility to their teaching practices in order to succeed in their profession. The results of this survey leave us with the impression that teachers have the possibility of opening up to others and have the disposition to mediate such behavior to learners. This will participate in the education of a citizen who could live in a more complex and more intercultural world.

Finally, we argue that through the school and especially through the teacher, society will be able to open up to other cultures, to other diversities without fear of losing its specificity and originality by integrating the learning of thoughtful intercultural competence.

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