

## **INTEGRATING L1 CULTURE CONTEXTS (ICH) INTO L2 LEARNING: RELEVANCE AND EFFECTIVENESS**

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**ABSTRACT:** *Intangible cultural heritage (ICH), as defined by UNESCO, is the practices, expressions, representations, knowledge and skills of communities and individuals as vehicles of their cultural heritage, which is transmitted from generation to generation through ‘cultural vehicles’ or language of a society or community. This study aims at integrating intangible cultural heritage of Malaysia (L1) into English language learning (L2), particularly in ESL assessments, to a) preserve intangible cultural heritage in the form of language learning contexts, b) provide source culture contexts to learn English language in general and improve grammar proficiency in particular, and c) investigate the relevance and effectiveness of culture contexts on language learning. The study uses online technology to develop various ESL assessments to engage learners in accumulating knowledge on cultural diversity and English language learning.*

**KEYWORDS:** intangible cultural heritage, cultural diversity, culture contexts, language learning, online technology

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## **INTRODUCTION**

Intangible Cultural Heritage (ICH) is defined by UNESCO as cultural and social practices including a wide array of domains such as oral traditions, language, folklore, performing arts, social practice, and traditional craftsmanship the knowledge and skills of which are usually shared within a community (Navaneethakrishnan, 2013). In general, cultural heritage of a community comprises of its processes and products that are preserved, practiced, and passed on through generations. Intangible forms of a culture are the ones that cannot be touched or stored in physical forms but can be preserved and transmitted from generation to generation through ‘cultural vehicles’ known as human treasures as described by the United Nations. ICH not only helps maintain cultural diversity in the face of growing globalisation but also encourages different communities for intercultural dialogue and mutual respect. Language plays a crucial role as a significant tool for representing a culture by means of expressing values, beliefs, and world views.

### **1.1 Objectives**

Malaysia boasts of multiracial and multicultural richness prominently displaying cultural diversity across the country and thus, advocating the significance to have culture contexts for interpreting these forms of cultural diversity. However, the current status of ICH in Malaysia proclaims that most of the cultural practices are usually not enlisted in the government-authorised National Heritage Act (Mustafa & Abdullah, 2013). Moreover, the issue of sustainability of intangible cultural heritage is discussed mainly to the extent of addressing potentials of tourism development

related to ICH as well as cultural mapping (Rodzi et al., 2013). In other words, most of the ICH elements are usually not listed and practised, ignored, endangered or on the verge of extinction. In order to fill the research gap, the current paper aims to investigate the current status and relevance of intangible cultural heritage of Malaysia (L1) and integrate it into the learning environments of English (L2) as a second language (ESL) and particularly ESL assessments in order to address the following objectives:

- a) Preserve intangible cultural heritage in the form of language learning contexts
- b) Provide source culture contexts to learn English language in general and improve grammar proficiency in particular
- c) Investigate the relevance and effectiveness of culture contexts on language learning

The study uses online technology to develop various interactive learning tools such as crosswords, quiz, puzzles, etc. through blogs and education websites to engage learners in accumulating knowledge on cultural diversity and English language learning.

### **English Language Learning in Malaysia**

Teaching and learning of English in Malaysia began in the colonial period in 1930. During that time, English was a concern limited to a small literary elite class (Lim, 2015). It was the medium of instruction in all national schools and enjoyed more prominence than any other vernacular language. In the late 1950s after Independence, various instructional languages were introduced in the curriculum at primary level. The factors for this radical change include national identity issues, communalism, and threats to national security (Lim, 2015). Bahasa Melayu (BM) was declared as the medium of instruction in all national schools, which replaced English (Lim, 2015). BM became the official medium of instruction in all national schools by 1980s whereas English was taught as a special subject which eventually deteriorated its spoken and written norms.

Globalisation powered by technological innovation surfaced in Malaysian economy around late 1980s, which demanded fluency in English language across businesses. This further reinstated the revival of English language in Malaysian education system with the urgency to compete on a global platform. In other words, English reclaimed its relevance in Malaysian education as its teaching was reincluded in the curricula of schools and higher educational institutions. In terms of learning English in Malaysian schools, BM already has a strong influence on it, which can be addressed as interference effect over the learning of English and particularly in improving grammar proficiency (Musa et al., 2012). The interference effect is further prevalent in higher education as well where learners usually demonstrate inability in vocabulary knowledge, reading comprehension, and critical literacy skills of English (Musa et al., 2012; Nambiar, 2007). Another concern is information and interaction patterns between English language teachers and students in higher education (Musa et al., 2012; Nambiar, 2007). While online learning has already been integrated as a common practice into Malaysian higher education, English classrooms still witness prioritising a) comprehension check questions over clarification questions and b) writing skills over speaking and reading comprehension, which results in a less interactive classroom (Musa et al., 2012; Nambiar, 2007). While attempting at providing an interactive language learning environment, the current study focuses on integrating elements of the source culture (see details in

the Research Design section) into English learning contexts by means of online learning tools and technologies.

## LITERATURE REVIEW

Integrating culture contexts into English language learning is a common practice recognised worldwide resulting in an existing and expanded body of research (Nguyen, 2017; Piatkowska, 2015; Choudhury, 2014; Dai, 2011; Marcal, 2010; Barfield & Uzarski, 2009; Turkan & Celik, 2007). There are several factors as to why cultural integration into language learning is significant for learners. First of all, language is one of the most significant vehicles of culture. Culture plays a pivotal role in language learning with the objective of promoting communicative competence for learners (Nguyen, 2017). The idea behind communicative competence is to prepare learners to develop cultural knowledge and awareness through language learning. Secondly, the concepts of language competence and culture are interconnected. In other words, language can be best used to participate in, describe, interpret and respond to the culture (Moran, 2001). Studies found that learners exposed to the culture of a language can effectively demonstrate linguistic competence and use of that language (Brown, 2001). In the case of second or foreign language learning, cultural elements as learning contexts can motivate and engage learners for language learning while developing positive attitudes and more tolerance for their own as well as other cultures (Nguyen, 2017; Turkan & Celik, 2007). More specifically, intangible cultural heritage of a society or community is transmitted from generation to generation, which is constantly recreated. It comprises of a culture context which needs to be safeguarded by conserving and preserving the cultural knowledge (UNESCO, 2003). Language, as a vehicle of transmitting this knowledge through generations and communities, can play an effective role in instilling the sense of socio-cultural identity, cultural diversity, and human creativity among learners.

Studies also argue that integration of source cultural elements into language textbooks and classroom practices encourages learners to talk about their own culture while making them aware of their own cultural identity (Turkan & Celik, 2007; McKay, 2003). While coining 'culture' as the fifth language skill, Tomalin (2008) argues that it teaches learners how to use language to understand and accept cultural values and differences. Globalisation and the international role of English are the two main factors motivating English language teachers to include cultural learning contexts by means of cultural knowledge, values, behaviour, and skills of the source language culture (Tomalin, 2008).

Language can be crucially instrumental in expressing and enhancing cultural knowledge and awareness among learners. Studies have reported teachers purposefully designing and applying culture-based language courses. Rodriguez (2012) used multicultural pieces of American literary work to develop multicultural communicative competence for his university English language learners. Learners were exposed to learning activities that engaged them in identifying, comparing, and contrasting various cultural aspects and discussing critical issues. At the end of the course, learners became 'more reflective and critical readers and...more critical intercultural learners' (Rodriguez, 2012). In another study (Su, 2011), culture learning was an integral part of English language course for college students in which learners were engaged in self-evaluation about cultural hypotheses, misconceptions, and stereotypes. At the end of the course, learners demonstrated a remarkable shift from ethnocentric view to sensitivity and respect toward cultural

diversity. Salem (2013) studied intercultural competence of students of a Lebanese university through an intercultural course content. The results reported that the learners developed flexibility, tolerance, and openness towards other cultures.

When it comes to teaching English as a second or foreign language, integration of cultural elements as learning contexts helps not only transfer language and cultural information but also develop intercultural approach to language learning, which further builds up learners' intercultural communicative competence (Corbett, 2007). Previous studies have adopted an intercultural communicative approach to emphasise language use in different culture contexts (Risager, 2007; Byram et al., 2001). The studies reported that intercultural competence can be effective in developing teaching and learning strategies as it addresses building learners' attitudes, knowledge, and skills for intercultural interaction (Byram et al., 2001).

In terms of integrating cultural knowledge into language learning, it is significant to identify what kind of cultural content or information should be included in the teaching content. Byram (1994) suggested topics addressing social identity of various social groups and ethnic minority, social interactions among the groups at different levels, social ceremonies, cultural heritage, stereotypes, and national identity. Integrating cultural elements into language learning content is one way of building cultural awareness among learners. The current study aims to include elements of intangible cultural heritage of Malaysia in the English language learning content.

### **Terms and Concepts**

The current paper aims to address the integration of culture contexts (ICH elements) of Malaysia into English language learning and investigate its relevance and effectiveness in learning language skills in general and improving grammar proficiency in particular. The research addresses various terms and concepts in the discussion including intangible cultural heritage, endangered cultures, cultural diversity, and online learning.

### ***Intangible Cultural Heritage***

According to UNESCO (2003), intangible cultural heritage (ICH) is 'tradition-based creation of a cultural community, expressed by a group or individuals and recognised as reflecting the expectations of a community in so far as they reflect its cultural and social identity, its standards and values are transmitted orally, by imitation or by other means. Its forms are, among others, language, literature, music, dance, games, mythology, rituals, customs, handicrafts, architecture and other arts.' In other words, ICH contains the following features:

- Transmitted from generation to generation and constantly recreated by communities and groups in response to their environment, their interaction with nature and history
- Provides cultural and social identity
- Promotes cultural diversity and human creativity

In the context of Malaysia, ICH lists traditions and practices that are endangered or on the verge of extinction including the following (UNESCO, 2003):

1. Pantun or folklore (by means of storytelling, poetic structure)
2. Awang Batil or oral tradition of storytelling
3. Menora or dance performance (influenced by Thai)

4. Mak Yong or (dance) theatre performance (traditional Malay culture originated in Kelantan)
5. Dikir Barat or musical performance (usually accompanied by percussion)

### ***Endangered Cultures***

Culture plays a significant role in representing the identity of a community. Globalisation has brought cultural assimilation and exchange of ideas, attitudes, and values across the world. However, one of the serious concerns of cultural globalisation is the fact that more and more unique cultures are fast disappearing and endangered. This leads to the aspect of cultural extinction which refers to loss of language, traditions, and customs (Hoffman, 2009). Language, as the primary vehicle of culture, can play a crucial role in preserving endangered cultures.

### ***Cultural Diversity***

Cultural diversity refers to the variety of societies and cultures practised in a specific region (Ogbu, 1992). Cultural diversity can be observed across the world with the coexistence of diverse people and communities of different ethnic backgrounds. Malaysia is a prominent example of cultural diversity. As a multi-ethnic, multicultural, and multilingual society, Malaysia includes people and cultures of three primary ethnicities – Malay, Chinese and Indian (mainly Tamil). Therefore, cultural diversity is a common practice across the country.

### ***Cultural Mapping***

Concern and awareness of sustaining local cultural heritage is the primary objective of cultural mapping, a method of safeguarding both tangible as well as intangible cultural heritage and a coinage originated by UNESCO (2003).

### ***Communicative Competence***

Communicative competence is crucial in constructing meanings. Introduced by Hymes in 1972, communicative competence is the knowledge of when, where and how to use grammatical rules of a language through sentences appropriately.

### ***Online Learning***

Online learning refers to electronic learning or e-learning that uses Internet-based and online tools and digital technologies for teaching and learning. The primary objective of online learning is seamless interaction between teachers and learners as well as between learners and learning modules – a practice managed by Learning Management System (LMS).

## **4. Research Design**

The interaction between language and culture is integral and effective. Language is a significant tool for exploring and understanding various cultural identities while culture is the driving force for learning languages. To address the main objectives of the current study, research is designed to focus on the following aspects:

- Integration of ICH contexts of the source culture into English language class
- Online technology-integrated interactive platform for learning ICH notions and practices
- ICH elements as learning contexts for explaining and exercising grammatical concepts

**Table 1: Research Framework**

Research Framework	
Approach	Qualitative
Sample type	Purposive sampling
Participants	Engineering undergrad students
Tool	Experimental learning model

The current study involves qualitative method to investigate the integration of ICH elements into language learning context and its impact. The study uses an online learning model developed by the author. The model comprises of various online interactive tools for language learning including crosswords, MCQs (multiple choice questions), word-search puzzles, and quizzes. Research of the current study is based on the analysis of assessments included in this model which focus on ESL learning through ICH contexts. It also aims to look at the possible integration of these cultural components into language curriculum and address its relevance and effectiveness.

Previous studies have discussed cultural integration into language learning at great length (Kun, 2013; Navaneethakrishnan, 2013; Dema & Moeller, 2012; Marcal, 2010; Qu, 2010; Thu, 2010; Barfield & Uzarski, 2009; Rappel, 2009). Cultural integration into language learning is effective as learners can practice and learn how to react and behave in the learning contexts of different cultures (Pfister, 1992). It also helps learners acquire cultural knowledge along with language skills to avail employment opportunities and knowledge on global economy and political systems (Fiorito, 2000). Moreover, cultural integration into language curriculum can help learners develop concepts of cultural identities and stereotypes (Shook, 1998). In order to retain and improvise language skills for longer period, cultural incorporation into language curriculum is essential (Frantzen, 1998).

While integrating cultural elements into language learning contexts, it is important to determine the types and methods of cultural contents in language lessons, that is to say, which cultural elements to be taught in classroom and how. Studies have already addressed this issue in terms of discussing various methods, techniques, and approaches to classify cultural contents for language lessons (Piatkowska, 2015; Dai, 2011). In the case of second or foreign language learning, three types of cultural information can be integrated into language lessons: a) target culture, b) source culture, and c) international culture (Nguyen, 2017). Learning the target culture exposes learners to the culture of the target language. Whereas source culture helps learners to develop a positive cultural identity. Learning international culture enables learners to gain cross-cultural understanding of sociolinguistic realities related to the target language. Nguyen's study is relevant for the current research in the sense that the latter focuses on integrating the source culture (i.e., Malaysian or L1 culture and more precisely ICH elements) into ESL (L2) learning by means of online technology-driven assessments. Further, culture-based language lessons encourage comprehensible classroom communicative activities which are relevant for developing written and spoken discourse while focusing on the 'correctness' of grammatical forms and structures (Dai, 2011). In order to study both language and culture in an integrated and harmonised fashion, Dai



(2011) recommends various parameters for improving ‘cultural texture’ (or communicative competence) or many aspects of culture required to teach learners including the following:

- *Information sources*: Collecting information through new media tools and technologies such as Internet, encyclopaedias, videos, etc.
- *Activity types*: Conducting various classroom activity types including topic-oriented activities, activity logs or notebook records, research-based learning, etc.
- *Interactions*: Creating mutual learning environment by conducting classroom interactions including discussions, brainstorming sessions on various socio-cultural topics

The current research has taken into account Dai’s parameters of cultural contents as they are closely related to the contents included in the learning model on ESL assessments: crosswords, quiz, games, and so on (information sources); notebook and email records, classroom presentation, and so on (activity types); and classroom discussions, audio-visual presentations, debates, and so on (interactions).

There are various approaches to develop culture-integrated language learning. Piatkowska (2015) distinguishes three main approaches: a) knowledge-based, b) contrastive, and c) intercultural communicative competence approaches. Knowledge-based approach focuses on enriching learners with the knowledge of facts and information about the target culture. Whereas contrastive approach addresses similarities and differences between source and target language cultures. Intercultural communicative competence approach helps learners develop communicative skills beyond the contexts of source and target language cultures. The current research adapts Piatkowska’s knowledge-based approach of culture-integrated language learning since the former aims at integrating knowledge and understanding of L1 ICH elements into L2 learning.

In the light of this discussion, the current study has developed an online learning model based on the types and approaches discussed by Nguyen (2017), Piatkowska (2015) and Dai (2011). The model comprises of online interactive tools for English language learning that enable learners to understand, practice and improvise grammar concepts and activities. The model contains a set of exercises and activities focusing on the following concepts: comprehension, concepts of technical communication, synonyms-antonyms, common errors, cohesion, transitional words, sentence fragments, summary writing, paraphrasing and tenses. These concepts are taught as part of the English for Technical Communication (ETC) course curriculum for Engineering undergraduate students at Universiti Malaysia Perlis (UniMAP). A brief outline of the learning model is described below.

**Table 2: Outline of Learning Model**

Type of cultural content	Source culture (Nguyen, 2017), more particularly intangible cultural heritage
Communicative competence parameters	Information sources, activity types and interactions (Dai, 2011)
Approach	Knowledge-based (Piatkowska, 2015)

The content of the learning model incorporates contexts of the source culture, that is, Malaysian culture, particularly elements of intangible cultural heritage (see details in the Discussion section)

in the exercises and learning activities. The model uses new media technologies including various interactive learning tools such as crosswords, quiz, games, etc. as information sources. The model has been developed on a personal blog by the author as well as on a multimedia learning website. The online content is designed and developed specifically based on the ETC curriculum. Activity types include both in- and out-classroom assignments and activities related to the grammatical concepts mentioned earlier. Learners are instructed to complete and submit the assignments and exercises both online and offline – through email, their notebooks and/or presenting in the classroom, depending on the nature of the assignment. The learning model adopts knowledge-based approach to provide learners with the knowledge of facts and information about the source culture, particularly the elements of intangible cultural heritage of Malaysia. Currently, the model is used as one of the assessment tools for 160 Engineering undergraduates taught by the author. These students belong to various ethnic, cultural, and linguistic backgrounds from Malaysia as well as various overseas countries including Thailand, China, Indonesia, Uzbekistan, Egypt, Somalia, Sudan, Saudi Arabia, Yemen, Nigeria, Chile, and Jordan. The learning model mainly addresses the following aspects:

- Integrate cultural (ICH) elements of Malaysia into English language learning
- Provide an ICH-driven online interactive platform for English language teachers and learners
- Utilise ICH-driven online assessment for improving grammar proficiency
- Include self-directed learning activities
- Investigate the effectiveness of culture contexts in English language learning in general and grammatical proficiency in particular

## RESULTS AND DISCUSSION

While aiming at integrating cultural (ICH) elements into English language learning contexts (ESL assessments), the present study has developed an online learning model based on the research studies of Nguyen (2017), Piatkowska (2015) and Dai (2011). The participants of the learning model included 160 Engineering undergraduates of the English for Technical Communication (ETC) course taught by the author in the two academic semesters in 2018 and 2019. Used as one of the assessment tools for students, the learning model contains concepts based on the ETC curriculum including: comprehension, concepts of technical communication, synonyms-antonyms, common errors, cohesion, transitional words, sentence fragments, summary writing, paraphrasing and tenses. The Malaysian ICH elements integrated into the learning model are:

- Pantun or folklore
- Awang Batil or oral tradition of storytelling
- Tarian Ulek Serekap or farmers' dance performance
- Menora or dance performance
- Mak Yong or (dance) theatre performance
- Ulek Mayang or trance dance performance
- Tarian Rodat or folkdance performance
- Jakun and Belait – endangered languages
- Gamelan or performing art of storytelling
- Sumazau or dance performance



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- Silat or martial art performance
  - Tarian Lilin or candle dance performance
  - Ngajat or traditional warrior dance art
  - Joget or folkdance form
  - Tarian Kuda Kepang or horsemen's dance performance
  - Dikir Barat or musical performance

The learning model was developed on a personal blog by the author as well as on a multimedia learning website. Modes for assessment tools used by the model are both online and offline: 1) blog and website, and 2) classroom sessions. Learning activities of the model include new media technologies and tools such as crosswords, multiple choice questions (MCQs), puzzles and quizzes (online) as well as individual and group activities like poster presentations, film/documentary screening and discussion, audio-visual presentations, debates, and notebook submission (offline). At the end of both semesters, the research found out the following outcomes:

**Outcome 1:** Increase in teacher-learner as well as peer (from different cultural backgrounds) interaction for effective learning

As students belonged to various ethnic, cultural, and linguistic backgrounds, initial days of both semesters had witnessed an obvious interaction gap among them. Lack of self-confidence, mother tongue interference, inhibitions related to speaking in English and lack of cultural awareness were the most common factors for this gap that were observed during classroom assessment sessions of poster presentations, film screening and discussion, audio-visual presentations, and debates. In the course of online and offline assessment interactions, students have acquired, improved and demonstrated cultural knowledge and awareness by means of regular teacher and peer feedback and discussion, active participation in overall learning, and change of attitudes (for example, being more compassionate to peers from other cultures, more knowledgeable about cultural identities and endangered cultures).

**Outcome 2:** Learner engagement in self-directed assessments

Self-directed learning encourages students to become self-managing, self-monitoring and self-modifying learners which eventually influences overall student performance. At the end of the two semesters, students have reported active engagement in self-directed assessments as they found the online exercises and activities useful to learn the basics of grammatical concepts. At the same time, they gained knowledge on endangered and dying cultural practices in Malaysia, which was evident in some of the students' group presentations. One of the topics for audio-visual presentations was languages and cultures for which the groups prepared and demonstrated videos addressing issues of cultural diversity and cultural endangerment within the periphery of the campus community and Malaysia respectively.

**Outcome 3:** Active learner participation in classroom discussions

Interaction is the core ground in a language classroom discussion. Learner participation is the primary objective of such discussions. In the beginning of each semester, students were assessed for their prior knowledge through an aptitude test on the learning concepts of ETC curriculum mentioned earlier. They were also given a feedback form to write about their expectations from

the course. Based on their performances in these two categories, they were grouped for the assessments which also resulted in groups of students from different ethnic, linguistic, and cultural backgrounds. One way of encouraging learner participation was to allow student groups to review and evaluate their peer groups in various classroom activities including poster presentations, film/documentary screening and discussion, audio-visual presentations, and topic-specific debates. This has helped students effectively in gaining self-confidence, analytical skills, and communicative skill building, especially in a culturally diverse classroom.

**Outcome 4:** Strong teamwork and coordination in group presentations

Inhibitions were observed in the initial group presentations as the members were from different cultural and linguistic backgrounds. During discussion on peer group review and evaluation of group activities mentioned above, students have shared and explained how they encountered communication issues due to socio-cultural habits and practices, worked together to resolve the issues, and demonstrated strong teamwork and coordination while preparing the group presentations. Teamwork and coordination were two relevant observations made at the end of the semesters which clearly distinguished the early group presentation deliveries from the later ones.

**Outcome 5:** Awareness and compassion towards cultural knowledge and diversity

Due to the interrelation between language and culture, cultural knowledge is instrumental in language learning. Learning a language is learning a culture. Cultural awareness especially in a culturally diverse classroom is all about learners' perceptions and understandings of each other's cultures. During the two semesters, the assessments covering the intangible cultural heritage elements of Malaysia allowed the culturally diverse students to observe and gather cultural information on dying and/or endangered cultural practices. This cultural knowledge further brought to learners an enriching appreciation of the source culture and perception of their cultural identity (for the local students) while creating awareness and compassion towards concepts of cultural knowledge and diversity (for international students).

## **RECOMMENDATIONS AND CONCLUSION**

Language and culture are intertwined in each other. Language is one of the most significant tools of acquiring and developing cultural knowledge, awareness, and values. The current study highlighted the integration of cultural elements – especially intangible cultural heritage – of the source language, i.e., Bahasa Melayu or Malay language, into English language learning through a set of online and offline assessments covering the Engineering undergraduate ETC course curriculum. An online learning model was developed by the author based on the types and approaches discussed by Nguyen (2017), Piatkowska (2015) and Dai (2011). The learning model contained ICH elements of the source culture (Malay) as learning contexts for practising and understanding various grammatical concepts of English by means of online and offline activities and interactions such as crosswords, quiz, games, etc. using blogs, classroom discussions and presentations, and notebook submission. The learning model was successfully implemented for two semesters and managed to garner positive outcomes by achieving the objectives set for the current study. This has been observed as students have acquired and developed cultural knowledge and awareness of the source culture and enhanced intercultural communicative skills at the end of

the two semesters. Based on the findings and discussion, the current study would like to suggest the following recommendations:

**Recommendation 1:** To include cultural elements, both source and target language cultures, in English language curriculum for improving cultural awareness and individual behaviour, and improving awareness of multiculturalism and cultural diversity

Textbooks serve as a rich source of topics, texts, visuals, and language that help to form a course syllabus (Pulverness, 2004). As language and culture are interrelated, English language textbooks with some aspects of source and target language cultures will be useful for learners to improve communicative competence.

**Recommendation 2:** To develop learners' ability to reflect, argue, and construct their own critical views of cultural identity and other issues

Teaching and learning materials should address cultural knowledge, sociocultural competence, and attitude to direct learners to learn to reflect real-life situations as a means of gaining knowledge and developing sociocultural competence (Pulverness, 2004).

**Recommendation 3:** To improve intercultural communicative competence of learners

With the current trends of globalisation and the international role of English language, it is relevant to highlight intercultural communicative competence as one of the teaching and learning objectives in English language courses. It should include intercultural knowledge, attitude, and skills as the major components of language learning through source and target language cultures (Byram et al., 2001).

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