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Investigating Elements of Intercultural Communicative Competence in English For Palestine B12

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ABSTRACT

This paper aims at investigating the elements of intercultural communicative competence (acculturation) in English for Palestine Book 12. The focus is on finding cultural elements related to the British and American culture. The tool used is a check list that involves thirty-four cultural elements. The tool is designed by the researcher for the analysis purpose. An analysis of the twelve units of English for Palestine is conducted twice. The findings of the study indicate that the elements of intercultural communicative competence, particularly those referring to British and American cultures, are not well covered. Only nine elements out of thirty-four are introduced.

Introduction

Culture refers to beliefs, manners, values and life style, language refers to the tool by which elements of culture are expressed and practiced. Culture is the source from which language springs and language is the stream which carries culture from a generation to another and from a nation to another. However, as cultures vary due to various nations and peoples, language items and expressions also differ according to the culture they belong to. This notion means that it is not enough to learn a certain foreign language (its vocabulary and grammar), but it is also necessary to learn about the culture it belongs to.

To start with, it is worth noting that learning foreign languages has become an urgent need in the modern world. That is, the world is growing smaller and smaller by the advances made in means of transportation and electronic communications. This rapprochement stresses necessary to agree on a language that acts as a *lingua franca* to achieve easy and successful communication. As a result, English language has occupied this position for decades as it is the international language learnt and used as a *lingua Franca* by millions of people across the world (Hülmbauer, Böhringer & Seidlhofer, 2008).

Regarding Palestinian, English is taught as a foreign language in the Palestinian schools and universities. It is announced that one of the goals of teaching English in Palestine is to develop the intercultural communicative competence with focus on both fluency and accuracy at the levels of the four language skills (reading, listening, speaking & writing). Nevertheless, it seems that intercultural communicative competence is not achieved on the ground. A limited number of the Palestinian students possess the communicative skills which enable them to use

English language in social or professional communications successfully. This is attributed to two main reasons, one of which is the methodology and techniques of teaching English language in the Palestinian educational institutes. That is, methods in use focus on rote learning of vocabularies and grammatical rules ignoring other language skills. This claim is supported by Abu Jalambo (2016) who announced that more training is needed for speaking and writing skills in the Palestinian context. Second, the wash back of the national exam (tawjihi) and other exams throughout the twelve school years (from the first grade to the fifth grade). In that, the exams lack sections testing aural and audio skills: speaking and listening. Moreover, limited attention is paid to writing while a wide range of the exam paper is devoted to grammar rules and vocabularies (AlAra', 2011).

Various researchers (Abdullah, 2019; Hassan, Akhtar & Noorain, 2019) have studied the students' communicative competence in different contexts, but little attention so far has been paid to study the elements of intercultural communicative competence in Palestine. Consequently, the researcher hopes that that study will provide an insightful vision of the content of English for Palestine and may urge considerable pedagogical effort towards the topic.

Research Questions

The main research questions asked are:

RQ (1) To what extent does English for Palestine goals and objectives designed by the Ministry of Education incorporate Intercultural Communicative Competence?

RQ (2) To what extent does English for Palestine/ B12 develop elements of Intercultural Communicative Competence?

To answer the second research question, the researcher investigated the units of English for Palestine/ B12 to check if they contain topics related to intercultural communicative competence. Then, the researcher checked the number of these topics compared to the whole book and studied whether these topics are well developed to achieve the goals they are designed for or not.

Literature review

Language is an innate faculty; it develops its linguistic form through social interaction. This can be clearly seen in wide variety of languages across the world. Thus, it can be said that language is a humanistic social phenomenon which is born in different linguistic forms according to societies it belongs to. Different societies breed different cultures and different languages which are rooted in the hearts of those cultures.

Both culture and language are inseparable human products. To explain, culture contents (thoughts, beliefs, values rituals and literature...etc) are expressed by language whether written or spoken and used by people who belong to that culture. Furthermore, language items, expressions and language functions differ from language to another as they represent each culture separately. The hypothesis of "Linguistic Relativity Principle" suggests that a language determines and resolves the thought and perception of its speakers in the sense that, no language can subsist except it (Whorf, 1952; Lucy, 1992a, 1992b; Levinson, 2000; Gilbert *et al*, 2008). In the context of culture and reciprocally, the culture which does not have at its center the structure of a standard and ordinary language cannot survive. Thus, Peoples' languages and manners are not understood if separated from their cultural context. To conclude, since language and culture are non-genetic but socially learnable, it is necessary to learn language in its cultural context.

Components of Communicative Competence

Communicative competence refers to the ability to communicate messages appropriately, accurately and effectively; that is, to select correct words, phrases, grammatical patterns, and language functions that suit a particular context or certain social situation. Possessing those components of communicative competence leads to communicating effective messages. Canale (1983) and Bachman (1990) demonstrates the communicative competence in light of the following six components. (1) Grammatical competence: The knowledge of the

language grammatical rules which act as a monitor of producing correct sentences and utterances. (2) Lexical knowledge: The knowledge vocabularies; meanings, pronunciation and spelling. (3) Sociolinguistic competence: Sociocultural knowledge refers to using language (grammar, vocabulary, register) appropriately in a given situation. (4) Discourse competence: The ability to combine language structures to suit different genres (e.g., literary, political speech, poetry, academic writing). (5) Strategic competence: The knowledge of verbal and non-verbal behaviors which enable the learner to compensate for the breakdowns and to overcome problems, she/he encounters in communication. (6) Pragmatic knowledge /Functional knowledge: It means to "use language formulas to express the intentions of language users in certain contexts". The researcher suggests two more components which are the ability to interpret language (spoken or written) and the ability to infer behind lines to grasp hidden messages.

The Difference Between Communicative Competence and Intercultural Communicative Competence

Intercultural communicative competences refer to the ability of communicating messages appropriately, accurately and effectively to people of cultures other than the speaker's or the author's own culture. So, it is different from the communicative competence in one aspect which is communicating foreigners. Bachman (1990) and Savignon (2001) stated in Gómez and Fernando (2012) that "intercultural communicative competence is conceived as the speaker's ability to interact effectively with people from other cultures that he/she recognizes as being different from his/ her own. Someone who is acculturated should possess the components of communicative competence in addition to other skills as the knowledge which enables one to communicate successful messages to foreigner such as the knowledge of the target language's culture including social norms, values, beliefs, customs and life style. One should be cognizant of the intercultural differences and similarities. Successful intercultural communication requires possessing decentering skills represented in curiosity and openness, readiness to respect others as different identities of different values, beliefs and behaviors. Additionally, intercultural communicative competence requires knowledge of how other social groups differ in their interaction. In fact, the skill of discovering perspectives of other's cultural practices is crucial. In the current study intercultural communicative competences are defined as the ability to communicate appropriately and accurately, orally and in written forms with people who speak a different language and belong to a different culture from that culture a certain speaker or author belongs to. In that, he or/she crosses the cultural boundaries which may hinder mutual understanding.

Intercultural Communicative Competence in Islam

Intercultural communicative competence (acculturation) is not a new concept; that is, Islam highlighted the importance of intercultural competence or acculturation fifteen centuries ago. To illustrate, Islam is the religion of tolerance, peace, love, cooperation and giving among peoples, individuals and nations. Allah is the greatest creator who put people into a wide diversity of nations, races, colors, shapes and languages and send religions to people on the earth to put them on the right path and to enable them to live in peace. To achieve peace, Allah put the conceptions and the rules of acculturation some of which were illustrated through prophet Mohammed. Since language is the most effective means of communication and acculturation, prophet Mohammed (peace be upon him) assured the notion of learning foreign languages. He said: "*Whoever Learns a People's Language Shall be Safe from their Plots*". Since language and culture are inseparable, this Hadith is a piece of advice towards learning others' **cultures**. "*None of you has faith until he loves for his brother or his neighbor what he loves for himself.*" is another Hadeeth Shareef that calls for balanced communication with others.

Quran also encourages establishing relations with other nations on the bases of equity, justice and tolerance as illustrated in the following verse: "*O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another*" (Alquran, Al-Hujurat: 13). More stress on the importance of acculturation, tolerance and respect of others is illustrated in the following verse: "*There is no compulsion in religion.*" (Al Quran, al-Bagara: 256). The Qur'an and the prophet announced respect of dignity and equality of all human beings regardless of their differences of color, race, language or ethnic background. The Prophet, peace be

upon him said, " *Non is superior to another except by righteous deeds.*". Besides, when Khalifa Omer Ben Alkhattab conquered Jerusalem, he refused to pray in the Church of Sepulcher. It is a behavior of respect to a different religion in one hand, and in order not to encourage other Muslim subjects to usurp the church.

Promoting Intercultural Competence (Acculturation)

Developing the upper mentioned Intercultural communicative Competence (ICC) components and skills among individuals of a society needs systematic efforts of parents, school curriculums, and media. Those efforts should be oriented towards acculturation (familiarizing learners with a foreign culture). TEFL/ TOESI books should focus on developing communicative competence components; linguistic, sociolinguistic, pragmatic, strategic and discourse competences. Additionally, to achieve the goal of acculturation, among learners, activities which improve students' attitudes toward the target cultures, develop openness, discovery, tolerance and flexibility should be major components of TEFL/ TOESI curriculums. Critical thinking activities which enrich analysis, comparison and evaluation thinking skills are necessary because they enable learners to analyze components of other cultures, compare them to their own culture and evaluate them on fair bases avoiding bias and fanatic. In this concern, Guest (2002) states, "incorporating cultural knowledge into the classroom is beneficial as it offers insights to aid teachers to bring a balanced cultural awareness to the EFL classroom."

Topics about native culture and topics related to the target language culture or cultures and civilizations at question; history, geography, names of cities, learning system, lifestyle, behaviors and manners, literature, rituals, traditional feasts, leisure time, sports, ecology; jobs and advertisements, in addition to values, thought and beliefs should be highlighted in TEFL/ TOESI books. The suggested topics should be introduced under the shed of language skills; listening, speaking, reading and writing. Furthermore, to build a strong background knowledge of the culture of the target foreign language, texts and exercises should provide authentic material of real-life situations and task-based activities. Such activities provide meaningful use of language and help breaking barriers and fears of using the target language in different contexts. Role plays, videos and drama, newspapers, films, radio/TV program and telecommunication devices (e-mail) with countries where the language is spoken are good tools which enhance the process of acculturation. Moreover, it is necessary to teach language functions which help developing habits of courteous communication in the target culture and enable learners to communicate successfully.

Advantages of Promoting Intercultural Competence

- a. Speakers or writers are able to communicate messages effectively and successfully if they are aware of the cultural features of the target foreign language.
- b. It keeps a communicator away from getting into embarrassing situations when intercultural barriers hinder him/her from communicating messages in a foreign language or producing it in a wrong way that offends the receiver of the message.
- c. It enhances talent of exploration of features of the target culture, analyzing its components, comparing it to his/her own culture which deepens awareness of own and foreign culture.
- d. It provides the opportunity to benefit from other nations' experiences, concepts and world views.
- e. It fosters learners' understanding, sensitivity, appreciation and respect of foreign cultures.
- f. It develops tolerance of others who belong to different cultures.
- g. Developing the upper mentioned components of intercultural competences lead to positive negotiations among peoples; consequently, peace love and co-operation may prevail the world.

The British Culture

Both Arabic and English cultures are different at several domains. The first and the main aspect of difference is language. That is to say, Arabic language is an eastern language derived from Semitic language while English is a western Germanic language. Accordingly, Arabic and English are non-cognate. They are different at the linguistic level, socio linguistic and pragmatic levels. British people have no historical or geographical origins that bind them

to Arabs. Religion is another difference. The majority of Arabs embrace Islam while the majority of English people embrace Christianity which means different beliefs and different world view. English family system in the current time is totally different from the Arabian Islamic system; that is, it is acceptable for a family to be led by a single mother. Official statistics has announced that more than fifty percent of British parents live as cohabit and "Unmarried child bearing women reach to %59 of British mothers" (Alissa Goodman Ellen Greaves, 2010:1). There has been a very large increase in the number of births to cohabiting parents in the last 25 years. In 2008, as many as 30% of all births in England and Wales were registered to unmarried parents living at the same address. The British government believes that 'marriage is a personal and private decision for responsible adults, with which politicians should not interfere'. Dissimilarity in values also falls in a wide gap, e.g.; Individualism, personal freedom and the sovereignty of law are prevailing values. On the other hand, collectivism and restricted freedom are dominant values in the Arab societies. Social practices of food clothes, leisure and vacations are different.

General Goals of English for Palestine

The final version of "English for Palestine" General Goals and objectives was issued by The Higher Ministry of Education 2015. It involved linguistic goals and non-linguistic ones. Some of the nonlinguistic goals which highlighted acculturation ones are as follows:

- a. To foster understanding and develop sensitivity to the target language culture and other cultures, and thereby, strengthen the learners' appreciation and understanding of their own culture.
- b. To develop students' respect for others, especially those with social, cultural, and family backgrounds different from their own, by encouraging them to reject sexual, racial, and ethnic stereotypes.
- c. To increase, through a common language, the possibility of understanding and cooperation with people who speak English.
- d. To develop understanding and appreciation of cultures where English is used.
- e. To enhance students' ability to use learning strategies to extend their communicative competence (CC).
- f. To enhance students' ability to work cooperatively with others

According to the upper mentioned goals of "English for Palestine", the content is supposed to incorporate elements of English language culture, texts and activities which encourage comparison between the local Arabic Islamic culture and the British culture with the purpose of developing respect and tolerance of others and proud and respect to own local culture.

Previous Studies

Zheng Li (2016) claimed that the cultivation of students' intercultural communicative competence (ICC) is one of the main objectives of English teaching College in China. His study aimed at running an empirical analysis of the effects of Process-oriented Intercultural Teaching on Chinese students in English language classrooms of College students. The results of the analysis indicated that the Process-oriented intercultural teaching was more effective than the traditional cultural teaching. That is, it enhanced the students' affective and behavioral dimensions of ICC and brought higher satisfaction among teacher and students.

In *Exploring Opportunities for Developing Intercultural Competence Through Intercultural Communicative Language Teaching (ICLT)*, a qualitative case Kennedy (2016), the researcher investigated teachers' and students' awareness and implementation of (ICLT) in a New Zealand high school which taught Chinese as a foreign language. Data were collected through classroom observations, written reflections, unstructured and semi-structured interviews. The findings showed that the content material of the EFL text books are unlikely to develop components of intercultural competence in the language classroom. The study suggests developing competence through adding cultural activities and opportunities for developing intercultural competence through providing a regular comparative, connective, and reflective dimension. Additionally, the study points out the necessity of improving teachers' awareness and skills in practicing ICLT to help promoting the intercultural competence among students.

Kahraman (2016) conducted a study to investigate teachers' and EFL learners' perspectives and understanding of culture learning and teaching; the cultural topics they favor to teach/learn in TEFL the classroom, the time allocated to culture teaching/learning and their attitudes towards intercultural developing communicative competence and their awareness of the importance of cultural aspects in learning the target language. Though acculturation improves learning and using the target language, the result of data collection and analysis shows that the text book did not meet their needs of acculturation.

Lamyaa Bin Obaid (2015) participated in Global Conference of Linguistics and Foreign Language Teaching with a study titled as "*Increasing Cultural Competence for Saudi English Language Learners*". The study aimed at exploring the importance of intercultural competence in English language learning for Saudi Learners who study in Britain and recommended including intercultural competence elements in English language curriculum. A questionnaires and semi-structured interviews about their needs were administered. A two-day intervention workshop took place and was attended by the Saudi participants studying in the UK. This intervention was evaluated through semi-structured interviews where students were asked to state the advantages and the disadvantages of such initiatives and to talk about their struggles of cultural competency. The conclusion of the responses pointed out that some form of cultural awareness preparation, such as workshops, can be beneficial for newly arrived students in the UK.

Mei and Qian (2014) investigated the situation of teaching English as a foreign language in colleges of China. They found that the focus of courses is on developing language skills; listening, reading and writing and speaking and intercultural communication were totally neglected. The result proficiency assessment was unsatisfactory. Accordingly, the ministry of education launched a project to improve students' communicative and intercultural communicative competence.

A New Perspective on the Goals of TEFL in China is a study published in The Internet TESL Journal, in (2003). In this study Lianzhang Liu prescribed ultimate goal of teaching English as a foreign language (TEFL), as the development of intercultural communicative competence. When he examined the curriculum of EFL in china, he announced the following result: "The English syllabi we are using fail to describe or prescribe the ultimate goal of TEFL scientifically or accurately."

Commentary on the Previous Studies

All the previously posited studies examine developing intercultural competence through curriculums of teaching English as a foreign or a second language. Besides, all the findings of the previously mentioned studies announced that the content of the target courses do not involve enough elements that develop intercultural competence among teachers or learners. Moreover, the recommendations of the upper- mentioned previous studies said that lack of intercultural elements in the syllabuses of an EFL curriculum is a defect that needs to be treated by providing content elements that enhance intercultural competence among teachers and learners.

Methodology

The tool of data collection (a checklist of culture items) and the document to be analyzed (English for Palestin12) are described in details in the methodology. The cultural items contained in the check list are as follows: academic life. attitudes, life style, family system, beliefs, customs and traditions history, geography, language clothes, cost of living in Britain, driving, festivals and celebrations' folklore, houses, individuals freedom, kids , hobbies, language literature, leisure activities, manners and etiquette. Money, music, private property. ,schools, social life, speech acts, sports, traditions, teenagers, the sovereignty of law, travel / transport, authors and books, values, weddings and work.

English for Palestine B12

English for Palestine\ Book 12 consists of three books; Pupil's Book, Reading Plus and a teacher's guide. The Pupil's book contains twelve units based on integrated skills syllabuses. It involves reading and listening texts accompanied with exercises covering speaking and writing skills. While Reading Plus includes reading Comprehension activities, the teacher's guide provides teachers with educational advice and lesson plans of the units involved in the pupil's book. The analysis process was done by the researcher and a colleague who is teaching Tawjihi (grade12) according to the previously prepared checklist.

Book analysis

The following caption is shedding light on the elements of British, American and Australian cultures which are involved in English for Palestine 12. These three countries are considered native speakers of English language, in spite of being different in dialects.

In the process of analyzing the book the researcher finds out that, unit one points out academic life at university level, particularly, it refers to a college society fair which includes most of trends in the society (P:5) and includes language functions of offering, agreement, and refusal (P: 7).Unit 2 refers to attitudes of people; in that, they are not concerned about public issues “the other thing is that in times of economic difficulty, people are more likely to focus on worries that are more immediate and have an impact on their daily lives” (p.16).

In addition, unit 7 highlights the famous dream jobs in UK; “A survey of 3,000 workers in the UK has revealed the top ten dream jobs.”(p.68) . Unit 8 involves language functions; advice and warning. Unit 9 refers to clubs and sports played in Britain and America; namely, Rugby, synchronized swimming, golf and squash. (p. 90).



Figure (1): Pictures included in English for Palestine\ Book 12 illustrating the sports known in Britain and America

Unit ten contains an aspect of literature which is poet and poetry. It involves a verse of Shakespeare’s poetry:

‘What’s in a name?
That which we call a rose
By any other name
would smell as sweet.’ (p.104)



(Shakespeare, *Romeo and Juliet*)

It is worth mentioning that literature is a prevalent feature of any culture since it reflects people thoughts and style of life. Moving to unit eleven the researcher finds that it refers to the American life style and individualism in America:

“Here no one seemed to take any notice even of their neighbors. Instead of having a common culture, the people around us dressed in different styles, ate different kinds of food, even spoke different languages. It was a complete puzzle to me how they could be so various yet still call themselves Americans.” (p.112)

It also shows a picture of a typical American street which is crowded with people of different shapes of clothes.



Figure (2): A picture included in English for Palestine \ Book 2 portraying typical American street crowded with people of different shapes of clothes.

The same unit provides pictures of clothes, “Kilt” (p.114) (Figure 3) which is a garment resembling a knee-length skirt of pleated tartan cloth, traditionally worn by men as part of Scottish Highland dress and now also worn by women and girls.



Figure (3): A picture included in English for Palestine \ Book 2 portraying Scottish clothes

In Unit 12 geographical information about the weather in the American state, Florida, is provided: “As for the weather, it’s warm and sunny a lot of the time, but when the storms come in off the sea, it can be quite frightening.” (P.122). Besides, tackles different English dialects; British and American; “One thing I did not expect was that we’d have to get used to the language. I never even thought about it. But it’s astonishing how many basic words are different. As well as that, we obviously sound British, so I do not think we’ll ever be accepted as ‘real Americans’ (p.122) . Moreover, it indicates the values of American people towards time and money saying that: “For most American business people, for example, time moves fast in a straight line and time is money” (p.124). On the other hand, units three, four, five and six do not include any elements of culture. In “reading Plus” which is an extra reading book, there are excerpts of Shakespeare’s Play Othello.

An overall view of where cultural references are found in English for Palestine\ B 12 is summarized below (Table: 2).

Cultural Item	Unit Number
1. Academic life	One
2. Attitudes	Two
3. Jobs	Seven
4. Language function	Eight / One
5. Sports	Nine
6. Literature	Ten
7. Clothes	Ten
8. Life style	Eleven
9. Geography	Twelve

Discussion of the Results

RQ (1) The answer to the first research question *“To what extent does English for Palestine Goals and objectives designed by the Ministry of Higher Education focus on developing Intercultural Communicative Competence?”* comes positive. To explain, on analyzing the data collected, it is found that the goal of:

- a. providing cultural background of the target language (English)
- b. enhancing critical thinking
- c. setting comparison between English and local culture in order to develop proud of own nation
- d. are all decided by English for Palestine curriculum designers.

RQ2) On investigating the syllabuses and the content of the Palestinian curriculum, English for Palestine\ B12, it is found that elements of acculturation or developing intercultural communicative competence are not well involved. To illustrate only, eight cultural items out of thirty-four items (listed in the check list) are covered. Additionally, the items involved are limited to academic life, attitudes, sports, life style and literature. Family relations, values and sovereignty of low, which are issues of importance to be known by foreign learners of English language are not included. Not only this, but also elements of local culture such as religion, values and tradition which provide the opportunity to set comparison between C1 and C2 are not available.

Mainly, the focus of the content of English for Palestine is on developing the four language skills; listening, speaking, reading and writing. Speech acts or language functions which are considered keys for intercultural communicative competence are rarely treated in the book. Thus, students lack the opportunity to develop pragmatic competence. So-Juan (2007: 224) stated that "in a FL setting learners opportunities to be in contact with authentic situations in the target language are limited or absent and, therefore, the chance to develop their pragmatic competence depends on the quantity and quality of the pragmatic input presented to them in the classroom".

One of the literary items involved in English for Palestine B12/ Reading Plus is Shakespeare's Othello. Although Shakespeare is a milestone in the British literature, Shakespeare's Othello reflects an image of the British culture aged to six hundred years ago which is different from the prevailing culture in Britain culture in the modern era (e.g.; family system), the principle of individuality was absolutely different in the era of Shakespeare. In this concern, Young, (2009, P. 28) states

Besides its close connection with the later Middle Ages, family life in Shakespeare's time had much in common with even older cultures. Family was centrally important for the ancient Greeks, Romans, and Hebrews, and it continued to be so in early modern England. Furthermore, to a great extent, all of these cultures shared a common outlook, what might be called the traditional picture of the world. An important feature of this traditional picture was the assumption that individuals

were not essentially separate, self-governing beings. Rather, individual identity was defined by membership in one's family and community and one's place in the cosmos.

Students may enjoy reading it, learn about the previous life and values in Britain but they would not be familiar with the modern English life and values.

The result of the analysis agrees with the results of the previous studies examined by the researcher, such as Zheng Li (2016), Kahraman (2016), Lamyaa Bin Obaid (2015), Mei and Qian (2014), and Liu (2003) which all agree that TEFL syllabi have to be charged with elements of (C2) culture two or the target culture (C2).

Interpretations

- a. Parents and governments may be uninterested in familiarizing their children to foreign culture for fear of acquiring values, thoughts, or manners different from those prevailing their own societies.
- b. The wash back of national exams and education policies which focus on developing linguistic competence which is needed to pass national exams, joining and studying in universities or conducting post graduate studies.
- c. A lot of people believe that learning or mastering a foreign language means learning a big number of vocabularies.
- d. Syllabuses designers and language teachers may not be aware or convinced of the importance of acculturation.
- e. English is not always needed to handle jobs. In case, it is needed, English for specific purposes courses are done to instruct the target groups with the register they are in need of.

Conclusion

The ministry of education succeeded in designing the English for Palestine with Intercultural Communicative Competence goals and objectives. In that, the former is concerned with providing cultural background of the target language (English), enhancing critical thinking, and setting comparison between English and local culture in order to develop proud of own nation.

However, Intercultural Communicative Competence goals and objectives are not well developed in English for Palestine Book/ 12. Only eight of the cultural items (listed in the check list) are included in the units of English for Palestine Book/ 12. Thus, limited cultural topics are presented and even those presented are not related to some vital and central issues as family relations, values and sovereignty of low. A finding which matches with So-Juan (2007) indicating that FL lack the chance to be in direct contact with authentic situations in the target language unless pragmatic input presented to them in the classroom is sufficient.

Accordingly, it is recommended that curriculum designers should

- a. Involves elements of culture one(C1) and culture two (C2) that deepen students' awareness of their own culture and the foreign target culture.
- b. Highlight the Islamic opinion of acculturation as an important in English For Palestine.
- c. Include as a necessity, discussion activities which enhance comparison, exploring advantages and disadvantages of each of the target cultures is a necessity.
- d. Provide valuable links of sites which are concerned about cultural communication and fair dialogue of cultures specially that students are part of the technology era.

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Appendix
The Check list used.

Cultural item	Units											
	1	2	3	4	5	6	7	8	9	10	11	12
1. Academic life												
2. Attitudes												
3. British family life style												
4. Beliefs												
5. Clothes												
6. Cost of living in Britain												
7. Driving												
8. Festivals and celebrations												
9. Folklore												
10. Houses												
11. Individuals Freedom												
12. Kids Hobbies												
13. Literature												
14. Language												
15. Leisure activities												
16. Manners and Etiquette												
17. Money												
18. Music												
19. Private property												
20. Schools												
21. Social life												
22. Speech Acts												
23. Sports												
24. Traditions												
25. Teenagers												
26. The sovereignty of law												
27. Jobs												
28. Travel/Transport												
29. Authors and Books												
30. Values												
31. Weddings												
32. Work												
33. Geography												