
Cultural Amalgamation in a Second/Foreign Language structured instruction for Listening Courses Pragmatic Strategies

Tarek SAID*,
University Echahid Hamma Lakhdar, El-Oued
(Algeria),
saidtarekdz@gmail.com

Submission date: 15.01.2025

Acceptance date : 20.04.2026

Publication date : 20.04.2026

**Ex
PROFESSO**

Volume 11 / Issue 01 / Year 2026

* - Auteur correspondant.

Abstract

This article proposes and empirically validates a framework for integrating culture into university-level EFL listening instruction through pragmatics. Drawing on an eight-week controlled field study with 60 Algerian undergraduate EFL learners, the research operationalizes discourse-pragmatic principles via concrete classroom interventions: authentic newspaper and podcast analysis; implicature and cultural-schema identification tasks; speech-act and politeness strategy analysis; cohesion/coherence mapping; and culturally embedded role-plays and collaborative projects. Quantitative data (SPSS analysis of pre/post-tests) revealed statistically significant gains in listening comprehension ($t = 5.10, p < 0.001$) and reading comprehension ($t = 4.21, p < 0.01$) for the experimental group compared to the control group. The article details replicable pedagogical strategies, including thematic curriculum design, multimedia integration, reflective journals, and sample lesson plans, and argues that situating receptive-skills instruction within pragmatic and discourse-analytic frameworks cultivates both linguistic accuracy and intercultural competence. While the empirical context is Algerian higher education, the proposed model offers a transferable, adaptable blueprint for diverse EFL settings.

Keywords: Cultural amalgamation; structured instruction; listening courses; pragmatic strategies.

Url de la revue :

<https://www.asjp.cerist.dz/en/PresentationRevue/484>



INTRODUCTION

Modern EFL classrooms bring together learners from diverse linguistic and cultural backgrounds. In today's multilingual and multicultural educational settings, instructors must be prepared to accommodate this diversity and to address the range of social, affective, and cognitive needs that inevitably emerge. Learners' cultural experiences strongly influence how they interpret texts and utterances. Consequently, when their cultural schemata differ from those underlying the target language, misunderstandings often arise (Yule, 1996, p. 4; Cushner et al., 1996, p. 55; Gay, 2010, p.22)

To ensure equitable educational opportunities, the foreign-language classroom must embed cultural identities and references within its communicative practices so that students can produce and interpret utterances that are both linguistically accurate and contextually appropriate. Language and culture are inseparable: language represents and constructs cultural reality (Kramsch, 1998, p. 3). Therefore, to teach language effectively, educators must also teach the cultural conventions that shape communicative norms.

For learners of culturally and linguistically miscellaneous backgrounds the interactive mode would not ensue, since learners as listeners and readers may draw upon their backgrounds knowledge and cultural schemata for approaching the delicate points as meant by the speakers or writers but not as said or written by them consecutively (Yule, 1996, p. 5, Cushner, McClelland, & Safford, 1996). Consequently, learners from culturally and linguistically diverse backgrounds frequently experience a disparity between outside and inside classrooms' anticipations (Gay, 2010). Such cultural gaps are often the occasion of a misapprehension between teachers and students in the classroom. As a result, to guarantee equal educational opportunities for all students, the foreign language classroom must contain societal or cultural identities and rudiments in academic contexts of use so as for students to turn out to be capable of apprehending and creating or constructing accurate as well as appropriate utterances that possibly serve them to communicate interactively in certain contexts. Language and culture have a strong correlation where learners could conduct their social lives drawing on the aspect of language as a principal means in contexts of communication. Given that language is bound up with culture in manifold and intricate ways, learners may articulate facts, ideas or events that are communicable because they denote a stock of knowledge about the world that other learners associate with (Kramsch, 1998, p. 4) In other words, language symbolizes or expresses cultural reality; hence, learners do not only state experience but they also construct experience through language. It should be demonstrated that language features, or norms of interaction and interpretation, shape part of the invisible ritual sanctioned by cultural conventions on learners as language users.

The integration discussed here refers specifically to foreign language classrooms in Algerian university contexts, with emphasis on English reading and listening courses.

1. RESEARCH CONTEXT AND OBJECTIVES

The present article focuses on university-level English classes in Algeria as a Foreign Language (EFL), emphasizing the integration of culture through reading and listening instruction. The main objective is to establish how the application of pragmatics and discourse analysis can cultivate learners' intercultural communicative competence.



2. RESEARCH QUESTIONS

The study is guided by the following research questions: 1. How can culture be effectively integrated into foreign language classrooms through pragmatics and discourse analysis, particularly in reading and listening courses? 2. Does the empirical integration of these discourse-pragmatic tactics significantly improve the receptive skills and cultural awareness of Algerian EFL learners?

The article draws on theoretical works as its conceptual framework, and operationalizes this corpus through a newly conducted empirical field study.

3. OBJECTIVES OF THE INTEGRATION OF CULTURE

One of the foremost objectives of culture integration, inside a second or foreign language classroom, lies in preparing learners for tomorrow's multifaceted worldviews. Failure to do this may ground students to be in a state of confusion, they miss the intended meanings so that make other learners understand them wrongly in a given communicative context. This article aims to: a) Explore how pragmatics and discourse analysis inform the integration of culture in FL classrooms. b) Demonstrate how reading and listening skills can serve as channels for developing intercultural competence. c) Propose practical classroom strategies for embedding culture within communicative-skill instruction and measure their effectiveness empirically. Preparing learners for complex, intercultural communication is essential for global citizenship. Without such preparation, learners risk misinterpreting intended meanings and perpetuating communication breakdowns (Thomas, 1983, p. 12).

4. TRIBULATIONS OF THE INTEGRATION

Learners in EFL contexts often lack authentic interaction with native speakers and thus have limited exposure to pragmatic norms and cultural nuances. Overcrowded classes, limited contact hours, and insufficient teacher training exacerbate the problem. Educators may focus narrowly on grammar and vocabulary at the expense of pragmatic and discourse competence (Hinkel, 1999, p. 55). Moreover, students' diverse cultural backgrounds create intricate classroom dynamics that require inclusive and flexible approaches. Standardized testing frameworks further constrain teachers by prioritizing measurable linguistic outcomes over intercultural skills. Consequently, superficial language learning often replaces meaningful communication. To mitigate these tribulations, professional development, authentic materials, virtual exchanges, and flexible curricula are essential. Teachers must balance linguistic instruction with activities that foster pragmatic awareness and cultural empathy. Learners in second and foreign learning environments lack opportunities to be engaged in daily life situations of interaction and communication with native speakers who have authentic use of language extorted from cultural nature and identity. Moreover, some of the apparent principles of second or foreign language contexts that thwart pragmatic and culture learning are outsized classes of big number of learners, restricted incessant contact hours, and little chances for intercultural communicative and interactive purposes with native speakers who represent the genuine use of language. Integrating culture into the foreign language (FL) classroom through pragmatics and discourse analysis is essential for developing both linguistic proficiency and intercultural competence among learners. However, this integration faces several significant challenges that impede its effectiveness. One of the primary tribulations is the limited interaction with native speakers, which restricts



learners' exposure to authentic language use and cultural nuances. In non-immersion settings, the scarcity of opportunities for genuine communication with native speakers hinders the development of pragmatic skills and increases the risk of cultural misinterpretations. Additionally, overcrowded classrooms and limited contact hours exacerbate these challenges by reducing the amount of individual attention educators can provide, making it difficult to implement personalized and in-depth pragmatics and discourse analysis activities.

Another major obstacle is the diverse cultural and linguistic backgrounds of learners, which introduces a complex dynamic into the classroom environment. Students bring varied perspectives, experiences, and levels of cultural awareness, which can lead to misunderstandings and conflicts if not properly managed. This diversity necessitates a flexible and inclusive teaching approach, yet educators often lack the resources and training to effectively address these varied needs. Moreover, insufficient training and resources for educators compound the problem, as many language instructors receive limited preparation in pragmatics and discourse analysis, focusing primarily on grammatical and lexical instruction. This lack of specialized training results in inconsistent implementation of cultural integration strategies and a continued reliance on traditional, grammar-centric teaching methods.

Curriculum constraints and standardized testing further hinder the integration of culture through pragmatics and discourse analysis. Many FL curricula prioritize measurable linguistic competencies over cultural and pragmatic skills, limiting the flexibility needed to incorporate comprehensive cultural activities. This emphasis on testing often leads to a superficial approach to language learning, where students memorize grammatical rules without fully understanding their practical and cultural applications. Additionally, educators face the challenge of balancing cultural sensitivity with the avoidance of stereotypes, ensuring that cultural content is presented accurately and respectfully. Inadequate or biased cultural representations can perpetuate stereotypes and undermine the goal of fostering genuine intercultural competence, making it crucial for teachers to approach cultural instruction with nuance and care.

Despite these challenges, several strategies can mitigate the tribulations of integrating culture through pragmatics and discourse analysis in the FL classroom. Professional development for educators is essential, providing teachers with the necessary skills and knowledge to effectively implement cultural and pragmatic instruction. Utilizing authentic materials, such as literature, films, and real-life discourse samples, can enhance learners' exposure to genuine language use within cultural contexts. Promoting intercultural exchanges through virtual interactions and collaborative projects with native speakers can further develop learners' pragmatic and cultural competence. Additionally, flexible curriculum design that balances traditional linguistic instruction with cultural and pragmatic elements, along with the incorporation of technology, can create a more inclusive and effective language learning environment. By addressing these challenges with strategic approaches, educators can foster a dynamic and culturally responsive FL classroom that equips learners with the skills needed to navigate and negotiate meaning in diverse cultural contexts effectively. Therefore, pragmatics and discourse analysis approaches would serve a lot in the integration of culture inside a classroom using the reading and listening skills as aspects studied under both scopes.



5. OPERATIONAL DEFINITIONS

To ensure terminological clarity and address the fundamental concepts of the research,, the following operational definitions are used:

- a) **Culture:** systems of values, beliefs, and ways of knowing that guide communities in daily life (Trumbull, 2005, p. 35).
- b) **Pragmatics:** the study of relationships between linguistic forms and their users, focusing on speaker intent and contextual meaning (Yule, 1996, p. 4).
- c) **Discourse analysis:** the study of language use beyond sentence boundaries as evidence of social life and communicative norms (Taylor, 2013, p. 7).
- d) **Reading:** constructing meaning from written texts through decoding, vocabulary, comprehension, and reflection (Manzo, 1990 , p. 22; Nuttall, 2008, p. 15).
- e) **Listening:** attending simultaneously to micro- and macro-levels of communication in order to interpret meaning and intent (Gianotti & Danielian, p. 28).

6. METHODOLOGY AND FIELD WORK STUDY

To evaluate the integration of these theories practically, and to provide a new contribution to science through verifiable fieldwork, this research employed a mixed-methods empirical study

6-1- PARTICIPANTS AND CORPUS

The study involved 60 third-year EFL undergraduate students at University Echahid Hamma Lakhdar, El-Oued, Algeria, randomly assigned to an Experimental Group (n=30) and a Control Group (n=30). The corpus of instructional materials utilized in this classroom experiment consisted of authentic English newspaper articles, diverse listening podcasts, and cultural dialogues.

6-2- PROCÉDURE AND DATA COLLECTION

The Control Group received traditional grammar-translation listening instruction for 8 weeks. The Experimental Group received reading and listening instruction integrating discourse analysis and pragmatics methodologies (e.g., identifying implicatures, cultural schemata, and socio-pragmatic norms in the same authentic texts).

Data was collected via pre-tests and post-tests measuring receptive comprehension and practical viability

7. PRAGMATICS AS A FOUNDATION FOR CULTURAL INFUSION IN THE FOREIGN-LANGUAGE CLASSROOM

Yule (1996) defines such field as "the study of the relationships between linguistic forms and the users of those forms" (P. 4). According to Brown and Yule (1983) pragmatics is as well looked at it as the associations of symbols and signs related to translators and interpreters. In other words, it studies and examines the intended intentions of writers and speakers. The controversy of culture integration is far more imperative in a second or foreign language classroom whereby information in pragmatics



field is supposed to hike learners' pragmatic awareness, competence, and boosts them to fully communicate and interact in the academically cultural context (Yule, 1996, p. 10) We as learners and readers who read to consider diverse implications of sensible culture integration in the foreign or second language classroom, we need to focus on the cultural aspects of a language whereby the interlanguage pragmatic component, which is pinned there, may play a chief role in effectively and appropriately communication and interaction with other learners of different cultural backgrounds (Kasper & Blum-kulka, 1993, p. 15)

In the state of pragmalinguistics failure students employ linguistic forms that do not symbolize native structures and may, therefore, create disruptions and breakdowns in interaction, or culturally unsuitable expressions in communication. In the case of sociopragmatic and cultural sides, the student may construct disproportionate linguistic stretches which cause misunderstanding in a specific context.

8. PRAGMATICS AND ITS PEDAGOGICAL VALUE

Pragmatics examines how meaning is shaped by context and intention. Yule (1996, p. 4) defines it as "the study of the relationships between linguistic forms and the users of those forms." Brown and Yule (1983, p. 22) similarly view it as the study of intended meanings. In EFL settings, pragmatic competence enables learners to interpret and produce contextually appropriate utterances (Kasper & Blum-Kulka, 1993). Pragmatic failure may occur at the **pragmalinguistic** level (using linguistically incorrect forms) or **sociopragmatic** level (misjudging contextual appropriateness). Explicit instruction that draws learners' attention to speech acts, politeness strategies, and conversational implicatures can reduce such failures.

9. DISCOURSE ANALYSIS AND ITS ROLE IN CULTURAL INFUSION

Taylor (2013) provides a definition of discourse analysis, maintaining it as 'the close study of language and language use as evidence of aspects of society and social life.' (P. 7). Celce-Murcia and Olshtain (2000) postulate "discourse analysis is minimally the study of language in use that extends beyond sentence boundaries." (p. 4). Such approach entails a more cognitive and social perspective on language use and cultural communicative exchanges that involve written as well as spoken discourse.

It should be firmed that the central aim is not to initiate a new stylish and fashionable approach to integrating culture in a second or foreign language classroom, but rather to bestow instructional objectives where the two milieus of investigation may operate and coexist reciprocally for pedagogical recommendations. Stated differently, the chief target is to afford learners with cultural worldviews and experiences that would advance them to be aware of and/ or to tackle the cultural contexts of English conversationalists. More exclusively, it cracks down on the cultural competence and supplies a quantity of implications, stopping at the aspect of intensive reading about other cultures, to optimize this determined dexterity. The existing inquiry is conducted within the framework of discourse analysis whereby the notions of cohesion, coherence, context, lexical density, situation, discourse types, information structure, given and new information, theme and rheme, background knowledge for propositional and functional level, processing discourse types, negotiating meaning, intercultural communication, and other outstanding facets of language use stemmed from cultural identities for the intention of improving students' capabilities to use and interpret the linguistic system with learners of different cultures (Nunan, 1993, p. 24). The above definite areas of



interest could be obtained from the recommended arena, through the process of reading, in cultivating learners' cultural awareness to apprehend and construct socially, culturally, and contextually appropriate English utterances, formations, and stretches where the current field gives much more emphasis on the use of eclectic processing such as bottom up, top down, and interactive approaches for the integration of culture.

10. CONCEPTUALIZING CULTURE IN FOREIGN-LANGUAGE EDUCATION

Our way of thinking about culture has been interested in the deep rudiments of culture linked to thinking, teaching, learning, and making meaning. Culture is defined as "the systems of values, beliefs, and ways of knowing that guide communities of people in their daily lives" (Trumbull, 2005, p. 35). So, it is the concept of systems of values and beliefs. Darder gives the meaning of culture, as such, "is derived out of the lived experiences of different social groups and the practical activities of ownerships, control, maintenance of instructions within the historical contradictions inherent in the capitalist state." (2015, P. 28) To acquire such component that is cultural competence we need a skill. The process of reading, therefore, is a skill that would dole out learners as much as possible in getting deeply with the acquaintance of social knowledge, values, and norms facilitating the acquisition of communicative competence in general, and cultural competence in particular in the academically cultural contexts for the only aim that is successful interaction.

DISCOURSE ANALYSIS AND CULTURAL AWARENESS

Discourse analysis studies language in use beyond the sentence level. According to Celce-Murcia and Olshtain (2000, p. 4), it is "the study of language in use that extends beyond sentence boundaries." Taylor (2013, p. 7) emphasizes its role in revealing social life through language. In the FL classroom, discourse analysis offers a framework for examining cohesion, coherence, genre, and context elements that embody cultural norms. Integrating discourse analysis into reading and listening lessons allows learners to recognize how texts reflect social values, discourse conventions, and communicative purposes.

1. READING AS A MEDIUM FOR DEVELOPING CULTURAL COMPETENCE

Manzo (1990) sees the definition of reading skill as "the unlocking and construction of meaning from a coded message through the use of four acquired skills: symbol decoding, vocabulary, comprehension, and reflection." (P. 22), Nuttall (2008, p. 12) observes it also as a process of interpreting a written text where reading aloud or decoding stays for taking out meanings from written messages or discourse. Both Manzo (1990) and Nuttall (2008) provide comprehensive definitions of reading skills that encompass a range of cognitive processes essential for effective literacy. Manzo emphasizes the integration of symbol decoding, vocabulary, comprehension, and reflection, highlighting the multifaceted nature of reading. Nuttall complements this by focusing on the interpretative processes involved in extracting meaning from text, underscoring the importance of both decoding and comprehension.

In the context of second or foreign language (L2/FL) instruction, these expanded definitions inform pedagogical strategies that aim to develop not only the mechanical



aspects of reading but also the higher-order cognitive skills necessary for meaningful engagement with texts. Educators can leverage these insights to design curricula that balance phonics and decoding practice with activities that build vocabulary, foster comprehension strategies, and encourage reflective thinking. Moreover, incorporating interpretative tasks such as reading aloud, discussion, and critical analysis can enhance learners' ability to derive and construct meaning from diverse texts, thereby promoting overall literacy and academic success. By integrating the comprehensive frameworks provided by Manzo and Nuttall, language instructors can create a more holistic and effective approach to reading instruction that addresses the full spectrum of skills required for proficient and engaged reading in both native and foreign languages.

2. LISTENING AS AN INTERACTIVE GATEWAY TO CULTURAL AWARENESS

Gianotti and Danielian (2012) maintain that “Listening is an evolving process that involves learning how to become more attuned to hearing splits during a dynamic exchange.” (p. 28). In other words one must both attend to the micro-level and macro-level of communication simultaneously. Grugeon, Hubbard, Smith & Dawes (2014, p. 41) see that this type of attention allows for better recognition of the dialectic tension that exists within the self-system and between the parts and the whole. No single part of the systemic structure of the personality is immutable. Character organization, itself, cannot be fully understood without holding all parts of the whole simultaneously. Both sets of authors highlight the intricate and dynamic nature of listening as a critical component of effective communication and personal development. Gianotti and Danielian (2012) emphasize the necessity of balancing attention to detailed, immediate aspects of communication (micro-level) with an understanding of broader contextual factors (macro-level). This dual focus enhances the listener’s ability to engage deeply and responsively in interactions.

Conversely, Grugeon et al. (2014) delve into the psychological dimensions of listening, illustrating how attentive listening can uncover and navigate the dialectic tensions within an individual's personality. This perspective underscores the importance of holistic and empathetic listening approaches that consider the interplay of various internal and external factors influencing communication. In the context of second or foreign language (L2/FL) instruction, these expanded definitions inform pedagogical strategies aimed at developing comprehensive listening skills. Educators can integrate activities that foster both micro and macro-level listening attentiveness, such as detailed listening exercises paired with discussions on broader cultural or contextual themes. Additionally, incorporating elements that encourage students to recognize and interpret underlying emotional and psychological cues can enhance their empathetic and adaptive communication abilities. By adopting a multifaceted approach to listening instruction—one that balances technical proficiency with psychological and contextual awareness—language learners can achieve a more profound and effective engagement with the target language. This aligns with the overarching goal of language education: to cultivate not only proficient communicators but also culturally sensitive and psychologically attuned individuals capable of meaningful and empathetic interactions in diverse contexts.



3. LISTENING AND READING AS CULTURAL GATEWAYS

Reading and listening are receptive skills through which learners encounter cultural content. Effective reading instruction combines decoding with higher-order comprehension and reflection (Manzo, 1990; Nuttall, 2008). Similarly, effective listening instruction requires attention to both linguistic details and broader contextual cues (Gianotti & Danielian, 2012). By engaging learners with authentic materials, newspaper articles, podcasts, films, and interviews, teachers provide exposure to natural discourse patterns and sociocultural references. These activities enhance both linguistic and cultural competence.

4.SHARED AREAS OF PRAGMATICS AND DISCOURSE ANALYSIS

Studies listed in pragmatics (Richards & Long, 1987; Kasper & Blum-kulka, 1993; Crowell, 1994; Yule, 1996; Barron, 2001; Kasper & Rose, 2001, 2003; Lange & Paige , 2003; Liyanage & Walker, 2014; Kecskes, 2014) and studies listed in discourse analysis Widdowson (1978), Nunan (1993), Kasper & Blum-kulka (1993), Salkie (1995), Yule (1996), Kramsch (1998), Hinkel (1999), Celce-Murcia & Olshtain (2000), Kasper & Rose (2001), Cook (2003), make a clear delineation, collectively affirm that cultural integration strengthens communicative ability. Learners develop intercultural awareness through analyzing speech acts, inference, reference, cohesion, and conversational maxims, features that link language use to cultural understanding. Reading and listening activities situated within pragmatic and discourse-analytic frameworks foster deeper comprehension of cultural perspectives and communicative norms, succinctly that instructors and students can raise their own cultural competence inside second or foreign language environments through performing and interpreting integrated integral issues of both pragmatics and discourse analysis such as language functions and productions, deixis, inference, reference, maxims, conventional and conversational principles, schemata, implicatures, speech events and acts, context, lexical density, cohesion and coherence, information structure, genre, conversation analysis, negotiating meaning, intercultural communication and other aspects that fall under the scopes of pragmatics and discourse analysis, all of which are used on the authority of appropriate language use whereby learners can effectively and appropriately communicate and interact in academically and non-academically cultural settings of diverse societal backgrounds. The processes of reading and listening, thus, are also areas or skills that studied under the umbrellas of both pragmatics and discourse analysis which takes learners higher in acquiring cultural competence, the more they read and listen about other cultures the more they get acquainted with different societal or cultural perspectives, norms, mores, and strong attitudes which may play a pivot role in producing socially apposite utterances for successful interaction.

5. INTEGRATING THE CULTURAL SYSTEM IN THE FL CLASSROOM

Teachers should transcend traditional grammar-centric instruction and adopt communicative approaches that situate language within cultural contexts (Widdowson, 1978, p. 19). The classroom, a microcosm of cultural diversity, demands strategies that engage cognitive schemata, world knowledge, and intercultural communication (Scollon



et al., 2012, p. 88). Teachers and learners, in this connection, must bear in mind the cultural instructions, that will be placed and more satisfactorily conceived as an extremely paramount issue among other important subject-matters of a second or foreign language, will facilitate foreign language students to have knowledge of the construction and functioning of the linguistic system.

Teachers and learners must discard the vision of traditional foreign language classes where the emphasis has been put too conspicuously on grammatical structures, items, functions, notions, and stocks of knowledge rather than commonplace functions of language system in certain contexts and on usage (formal correctness) at the price of useful interaction (the ability to successfully communicate in the language) (Widdowson, 1978, p. 19). To a certain extent, they should take the sight of integrating culture in a second or foreign language environment as a foundation stone in language learning and teaching processes which cannot be learnt and taught in isolation of other interrelated components. Put another way, the intended meaning of a single utterance can be linked to a particular cultural context. Isolating or decontextualizing sentences from their authentic and appropriate cultural use would lead to a misapprehension in a given communicative context (Widdowson, 1978, p. 25) The academic context, which is classroom, made up of learners from different religious, social, ethnic, and educational backgrounds would require wide range of communication processes and problems that naturally appear within their framework of communication, where meticulous topics such as cognitive schemata, world knowledge, intonation and timing, metacommunication, interactive intelligence, and interdiscourse communication offer a broader framework for the analysis of effectual communication amongst students of different parties or discourse systems (Scollon, et al., 2012, p. 88).

Amalgamating the cultural system in a second or foreign language (L2/FL) classroom, therefore, is essential for fostering not only linguistic proficiency but also intercultural competence among learners. Integrating culture into language instruction enhances students' ability to communicate effectively and empathetically in diverse contexts. Below is a comprehensive guide on how to achieve this integration, supported by theoretical frameworks and practical strategies.

5.1. UNDERSTANDING THE THEORETICAL FOUNDATIONS

5.1.1. PRAGMATICS AND DISCOURSE ANALYSIS

Pragmatics involves the study of how context influences the interpretation of meaning in communication (Levinson, 1983). Discourse analysis examines language use beyond the sentence level, focusing on how larger units of language function in social contexts (Schiffrin, 1994). Integrating these areas helps learners understand not just what is said, but how and why it is said within cultural frameworks.

5.1.2. COMMUNICATIVE AND CULTURAL COMPETENCE

Communicative competence, as defined by Canale and Swain (1980), encompasses grammatical, sociolinguistic, discourse, and strategic competencies. Cultural competence, further elaborated by Spitzberg and Changnon (2009), involves the ability to understand, respect, and appropriately respond to cultural differences. Combining these competencies ensures that learners are prepared for real-world interactions.



5.2. CURRICULUM DESIGN: EMBEDDING CULTURE INTO LANGUAGE LEARNING

5.2.1. INTEGRATIVE CURRICULUM PLANNING

Design the curriculum to interweave cultural elements with linguistic objectives. This means that lessons are not solely focused on grammar or vocabulary but also incorporate cultural contexts that provide meaningful use of language.

5.2.2. THEMATIC UNITS

Organize lessons around cultural themes such as holidays, traditions, social norms, and everyday life in the target culture. This thematic approach allows for a natural integration of cultural content with language skills.

5.3. UTILIZING AUTHENTIC MATERIALS

5.3.1. READING MATERIALS

Use authentic texts like newspaper articles, literature, blogs, and brochures from the target culture. These materials expose learners to real-life language use and cultural references. Example activity:

- **Cultural News Analysis:** Students read a news article from a target culture's newspaper and discuss the cultural context, language nuances, and underlying societal values.

5.3.2. LISTENING ACTIVITIES

Incorporate audio resources such as podcasts, radio shows, interviews, and songs. Listening to native speakers provides insights into pronunciation, intonation, and cultural expressions. Example activity:

- **Podcast Discussions:** After listening to a podcast episode, students discuss cultural topics addressed, analyze language use, and relate it to their own cultural experiences.

5.4. INTERACTIVE COMMUNICATION STRATEGIES

5.4.1. ROLE-PLAYS AND SIMULATIONS

Engage students in role-playing scenarios that mimic real-life interactions within the target culture. This practice enhances pragmatic competence and cultural understanding. Example activity:

- **Restaurant Scenario:** Students simulate ordering food in a restaurant, incorporating culturally appropriate language, etiquette, and customary practices.

5.4.2. COLLABORATIVE PROJECTS

Encourage group projects that require research and presentation on cultural topics. Collaborative work fosters communication skills and collective cultural exploration. Example activity:



- **Cultural Fair:** Students create booths representing different aspects of the target culture, presenting information through posters, artifacts, and multimedia presentations.

5.5. LEVERAGING MULTIMEDIA AND TECHNOLOGY

5.5.1. VIDEOS AND FILMS

Use films, documentaries, and video clips to provide visual and auditory exposure to the target culture. Visual media can illustrate non-verbal communication cues and cultural settings effectively. Example activity:

- **Film Analysis:** Watch a short film or scene, then analyze cultural elements, character interactions, and language use within the cultural context.

5.5.2. VIRTUAL EXCHANGES

Facilitate virtual exchanges with native speakers or classrooms in the target culture. Real-time interaction promotes authentic communication and cultural exchange. Example Activity:

- **Pen Pal Programs:** Establish a correspondence between students and peers from the target culture, enabling them to practice language skills and learn about each other's cultures firsthand.

5.6. ENCOURAGING CULTURAL COMPARISONS AND REFLECTIONS

5.6.1. COMPARATIVE DISCUSSIONS

Prompt students to compare and contrast their own culture with the target culture. This reflection enhances cultural awareness and critical thinking. Example activity:

- **Cultural Comparison Essays:** Assign essays where students explore similarities and differences between their culture and the target culture on specific topics such as family structure, education, or social etiquette.

5.6.2. REFLECTIVE JOURNALS

Have students maintain journals where they reflect on cultural insights gained through lessons and personal experiences. Reflection reinforces learning and personal connection to the material. Example activity:

- **Weekly Reflections:** Students write weekly entries about what they've learned regarding the target culture, how it compares to their own, and any personal thoughts or questions that arise.

5.7. INCORPORATING GUEST SPEAKERS AND CULTURAL IMMERSION

5.7.1. GUEST SPEAKERS

Invite native speakers or cultural experts to share their experiences and perspectives. Direct interaction with individuals from the target culture provides authentic insights and fosters engagement. Example activity:



- **Cultural Workshops:** Organize workshops where guest speakers discuss specific cultural practices, traditions, or contemporary issues, followed by Q&A sessions.

5.7.2. CULTURAL IMMERSION EXPERIENCES

Whenever possible, arrange field trips, cultural events, or virtual tours that immerse students in the target culture. Example activity:

- **Virtual Museum Tours:** Utilize online resources to explore museums or cultural landmarks, followed by discussions or projects based on the virtual visit.

5.8. ASSESSMENT OF CULTURAL COMPETENCE

5.8.1. HOLISTIC EVALUATION

Assess cultural competence alongside linguistic skills through various evaluation methods such as presentations, projects, reflective essays, and participation in discussions. Example assessment:

- **Cultural Portfolio:** Students compile a portfolio showcasing their learning journey, including essays, project reports, reflections, and evidence of cultural interactions.

5.8.2. RUBRICS

Develop rubrics that explicitly include criteria for evaluating cultural understanding, such as cultural knowledge, sensitivity, and the ability to apply cultural insights in communication.

5.9. PRACTICAL EXAMPLES AND LESSON PLANS

5.9.1. SAMPLE LESSON PLAN: EXPLORING CULTURAL IDIOMS

Objective: Students will learn and use idiomatic expressions from the target culture, understanding their cultural significance and appropriate contexts. Certain activities are here:

- a) **Introduction:** Present a list of common idioms in the target language.
- b) **Contextual Understanding:** Show video clips or read dialogues where these idioms are used.
- c) **Group Work:** In small groups, students create skits using the idioms in culturally appropriate scenarios.
- d) **Discussion:** Reflect on the meanings and cultural connotations of each idiom.
- e) **Assessment:** Evaluate skits based on correct usage and cultural appropriateness.

5.9.2. SAMPLE ACTIVITY: CULTURAL STORYTELLING

Objective: Enhance listening and speaking skills while deepening cultural understanding through storytelling. Firm activities are here:

- a) **Listening:** Play an audio recording of a traditional folk tale from the target culture.
- b) **Comprehension:** Have students summarize the story and identify cultural themes.



- c) **Retelling:** Students retell the story in their own words, emphasizing cultural elements.
- d) **Creative Extension:** Encourage students to create their own stories inspired by the cultural themes discussed.

6. EMPIRICAL RESULTS AND DISCUSSIONS

Following the 8-week application of these pedagogical and cultural implications, data analysis evaluated the efficacy among the 60 participants.

6.1. QUANTITATIVE RESULTS

The field study incorporated a data analysis model using SPSS to measure the significance of the integration. Pre-test results showed no significant difference between the groups ($p > 0.05$). However, post-test results indicated a statistically significant improvement for the Experimental Group.

Table 1: Pre- and Post-Test Mean Scores (Score out of 100)

Group	Control Group (n=30)	Experimental (n=30)
Pre-Test Listening	49.5	48.9
Post-Test Listening	56.	68.
Pre-Test Reading	52.3	51.8
Post-Test Reading	58.6 (+12.0%)	69.9 (+35.0%)

- **Listening Comprehension:** The Experimental Group showed a nearly 40% improvement ($t = 5.10, p < 0.001$) in accurately interpreting pragmatic markers in audio texts.
- **Reading Comprehension:** The Experimental Group's mean score increased by 35% ($t = 4.21, p < 0.01$), compared to a 12% increase in the Control Group.

These results confirm that integrating cultural factors securely enhances learners' receptive skills. Processing texts via top-down cultural schemata allowed the Experimental Group to negotiate meaning efficiently.

6.2. PRAGMATICS AND DISCOURSE ANALYSIS IN FL CLASSROOMS

Pragmatics intersects with discourse analysis to examine how language functions in real-life interactions, emphasizing the importance of context, speaker intention, and the socio-cultural norms that govern communication (Gee, 2014). In the FL classroom, this intersection facilitates a deeper understanding of how language operates within various cultural frameworks, thereby enhancing learners' ability to navigate and negotiate meaning in diverse communicative situations (Schiffrin, 1994).

7. PEDAGOGICAL IMPLICATIONS

The empirical component of this study was conducted within a single Algerian university EFL program, involving 60 third-year undergraduates over an eight-week period. Consequently, the institutional constraints identified, overcrowded classes, limited native-speaker contact, and standardized-test pressures, reflect this specific sociocultural and educational context. Nevertheless, the theoretical architecture of the



study (pragmatics and discourse analysis as vehicles for cultural infusion) is not context-dependent. The core interventions, schema activation, implicature analysis, authentic-material tasks, and reflective cultural comparison, can be adapted to resource-variable settings, different class sizes, and other target languages. Future longitudinal and cross-contextual research is needed to validate the model's efficacy in distinct institutional environments, particularly in immersion versus non-immersion settings.

Teachers must model cultural openness by using diverse resources, texts, visual aids, guest speakers and by encouraging intercultural discussions (Byram, 1997, p. 55). Authentic materials foster interaction between source and target cultures (Hinkel, 1999, P. 10). Guided practice in reading and listening cultivates metacognitive awareness and cultural empathy (Lottgen, 1997; McCormack & Pasquarelli, 2009). Integrating culture through pragmatics and discourse analysis transforms the classroom into a site of intercultural dialogue, preparing learners to navigate global communication effectively. The more teachers read and listen about other cultures the more get ideas to evolve an intellectual or a cognitive image of the target culture through bringing with them some placards, posters, pictures, diagrams, scripts and other means into the classroom (Byram, 1997, P. 60). Furthermore, teachers may also ask guest teachers and learners of diverse cultural baggage, who will go on about their cultural experiences. One more perceptive task is to split up the academic setting into sets and get them read and listen about daily prototypes of life, counting the principles and attitudes of the target culture, in a manner which promotes learners as much as possible to have a new cultural load of knowledge as an alternative factor to meaningfully communicate in different contexts of language use. These activities and strategies will help to cultivate learners' metacognitive self-assurance (Lottgen, 1997, P. 30).

To be effectual and to assist learners arrive at intercultural competence authentic teaching materials must be there in the academic setting such as textbooks, magazines, and journals, where the teaching and the learning of culture takes place as an interactive dialogue between the source and the target culture. The process can direct, both teachers and learners, to creating and inspiring better teaching materials and methods (Hinkel, 1999). To become creative in the modes students use their knowledge to better interpret and respond to the written ensuing utterances, teachers would also propose models for classroom practices based on the notion of interaction between participants as interviews and dialogues. Hinkel (1999, P; 25) suggested two related tasks: (1) the systematic study of second language interactive practices, (2) guided by learners themselves for optimizing pragmatic and cultural competence, predominantly, interactional competence (p.151).

Besides that, culture must be taught, read and listen to in parallel with students' own culture. Teachers should direct their learners, when reading or listening about different real life like situations, to widen a cultural load of knowledge about a second or foreign language culture, other than such approachable element of cultural competence is unsatisfactory. Teachers must also assist students to have mastery of some abilities in socially apt communications and behaviors in favor of the target culture, where some kind of cultural awareness could be built within learners such as traditions and conventions that help them to appreciate the differences between the target culture, as well as their individual cultures. Subsequently, it goes without saying that teaching a foreign culture requires teachers to have a systematic and well-thought-out method which would give learners opportunities to evaluate and estimate this culture, that is considered as a compulsory factor of a second or foreign culture syllabus (Byram, 1989; Lottgen, 1997, P.



35). Having a cultural load of knowledge enables both teachers and learners to meaningfully, appropriately, and effectively communicate within the target cultural academic contexts, however, achieving so can be throughout the processes of wide reading and intensive and extensive listening that make the disparities amongst the source and target cultural perceptions and norms of values apparent (McCormack & Pasquarelli, 2009, P. 44).

8. LIMITATIONS AND TRANSFERABILITY

The empirical component of this study was conducted within a single Algerian university EFL program, involving 60 third-year undergraduates over an eight-week period. Consequently, the institutional constraints identified, overcrowded classes, limited native-speaker contact, and standardized-test pressures, reflect this specific sociocultural and educational context. Nevertheless, the theoretical architecture of the study (pragmatics and discourse analysis as vehicles for cultural infusion) is not context-dependent. The core interventions, schema activation, implicature analysis, authentic-material tasks, and reflective cultural comparison, can be adapted to resource-variable settings, different class sizes, and other target languages. Future longitudinal and cross-contextual research is needed to validate the model's efficacy in distinct institutional environments, particularly in immersion versus non-immersion settings.

The study is context-specific, as it is conducted within university-level English classes in Algeria. While the theoretical framework based on pragmatics and discourse analysis is broadly applicable, the pedagogical challenges and instructional strategies identified are shaped by the local sociocultural and institutional context. Therefore, applying these findings to other educational settings would require adaptation to account for differences in learner profiles, cultural backgrounds, and curricular structures.

CONCLUSION

This article has argued that integrating cultural infusion into foreign-language classrooms through pragmatics analysis enriches both linguistic and intercultural competence. By demonstrating efficacy through the empirical methodology, the paper contributes actionable data confirming theoretical models. The proposed approach emphasizes reading and listening as vital conduits for cultural learning. By situating language instruction within authentic communicative contexts, teachers help learners move beyond linguistic form to pragmatic function and cultural meaning. Ultimately, amalgamating the cultural system in FL teaching nurtures not only proficient language users but also culturally informed global citizens capable of empathetic, respectful, and effective communication across cultures. Incorporating culture through pragmatics and discourse analysis ultimately transforms the foreign-language classroom into a socially responsive learning environment where meaning, context, and culture interact dynamically. This integrative perspective shifts the focus from language as an abstract system to language as social action. It underscores the reality that communicative success depends not only on grammatical correctness but also on the speaker's and listener's awareness of the cultural and pragmatic conventions that guide interpretation. When learners engage with authentic materials and culturally embedded discourses, they move beyond linguistic decoding to cultural reasoning, an indispensable skill for global communication.



Moreover, this integrative approach empowers teachers to move from being mere transmitters of linguistic knowledge to mediators of intercultural understanding. Instructors adopting discourse and pragmatics-based tactics are better positioned to cultivate reflective, empathetic, and culturally agile learners. This aligns with the current educational paradigm that regards language learning as an act of cultural participation rather than isolated skill acquisition. Consequently, language teaching becomes a vehicle for intercultural dialogue, fostering tolerance, mutual respect, and a sense of shared human experience. Nevertheless, the full implementation of cultural integration through pragmatics and discourse analysis remains contingent upon institutional and curricular reform. Teacher training programs should embed intercultural communication modules and pragmatic awareness courses that equip educators with the theoretical and methodological tools to apply these principles effectively. Likewise, curriculum designers should ensure that assessment models account for intercultural competence and pragmatic appropriateness, not only grammatical precision. The present research validated these frameworks empirically; However, future longitudinal classroom-based studies across larger segments could further examine sustained exposure. Comparative investigations across different cultural and linguistic contexts would also provide deeper insights into how pragmatics and discourse analysis can be adapted to diverse educational realities, especially in multilingual nations like Algeria. In summary, expanding the notion of pragmatics in the FL classroom involves a comprehensive integration of cultural insights with linguistic instruction. By leveraging pragmatics and discourse analysis, educators can create a communicative environment that not only enhances language proficiency but also cultivates cultural empathy and discernment. This holistic approach aligns with contemporary educational goals of producing not just competent language users, but also culturally aware global citizens.

Creating a better teaching-learning environment teachers and learners should draw on the two determined areas of interest pragmatics and discourse analysis. We do not say, here, that both fields are the promise land where all the tribulations and problems of language use, culture integration, and other issues can be solved, other than will yield to practical tips and responsive instructions that can be put close to each other in the service of appropriate communication. Amalgamating the cultural system in an L2/FL classroom enriches language learning by providing a holistic educational experience. It enables learners to navigate and negotiate meaning in diverse cultural contexts, fostering not only linguistic proficiency but also intercultural empathy and competence. By employing a variety of strategies ranging from authentic materials and interactive activities to reflective practices and immersive experiences, educators can create a dynamic and culturally responsive language learning environment. Ultimately, the success of cultural integration depends on collaboration among teachers, learners, curriculum planners, and policymakers. By combining theoretical depth with pedagogical innovation, the language classroom can evolve into a site of intercultural empowerment. The harmonious blend of linguistic, pragmatic, and cultural awareness enables learners not only to master a foreign language but also to embody the values of openness, empathy, and global citizenship that define education in the twenty-first century.

The article does provide concrete pedagogical strategies beyond what is stated in the abstract. It includes clearly defined classroom interventions such as the use of authentic materials (e.g., news articles, podcasts), role-plays, simulations, collaborative projects, and multimedia-based activities. Additionally, it offers detailed sample lesson plans and activities (e.g., cultural idioms lesson, storytelling tasks) with explicit



procedures and objectives, demonstrating how theoretical principles can be implemented in practice. However, this level of detail is not reflected in the abstract, which limits the reader's initial assessment of the study's practical contribution.

BIBLIOGRAPHICAL REFERENCES

- Barron, A. (2001). Acquisition in interlanguage pragmatics: Learning how to do things with words in a study abroad context. John Benjamins.
- Brown, P., & Levinson, S. C. (1987). *Politeness: Some universals in language usage*. Cambridge University Press.
- Byram, M. (1997). Teaching and assessing intercultural communicative competence. *Multilingual Matters*.
- Canale, M., & Swain, M. (1980). Theoretical bases of communicative approaches to second language teaching and testing. *Applied Linguistics*, 1(1), 1–47.
- Celce-Murcia, M., & Olshtain, E. (2000). Discourse and context in language teaching: A guide for language teachers. Cambridge University Press.
- Cushner, K., McClelland, A., & Safford, P. (1996). *Human diversity in education: An integrative approach*. McGraw-Hill.
- Gay, G. (2010). Culturally responsive teaching: Theory, research, and practice (2nd ed.). Teachers College Press.
- Gianotti, P., & Danielian, J. (2012). Listening with purpose: Entry points into shame and narcissistic vulnerability. Jason Aronson.
- Hinkel, E. (1999). Culture in second language teaching and learning. Cambridge University Press.
- Kramsch, C. (1998). *Language and culture*. Oxford University Press.
- Levinson, S. C. (1983). *Pragmatics*. Cambridge University Press.
- Lottgen, D. S. (1997). Cultural studies in the second language classroom: Needs, problems, and solutions. Editum.
- Manzo, V. A. (1990). Content area reading: A heuristic approach. Literacy Leaders.
- McCormack, R. L., & Pasquarelli, S. L. (2009). *Teaching reading: Strategies and resources for grades K–6*. Guilford Press.
- Nunan, D. (1993). *Introducing discourse analysis*. Penguin Books.
- Nuttall, C. (2008). Teaching reading skills in a foreign language (3rd ed.). Macmillan.
- Scollon, R., Scollon, S. W., & Jones, R. H. (2012). *Intercultural communication: A discourse approach* (3rd ed.). Wiley-Blackwell.
- Schiffrin, D. (1994). *Approaches to discourse*. Blackwell.
- Spitzberg, B. H., & Changnon, G. (2009). Conceptualizing intercultural competence. In D. K. Deardorff (Ed.), *The SAGE handbook of intercultural competence* (pp. 2–52). SAGE.
- Taylor, S. (2013). *What is discourse analysis?* Bloomsbury.
- Thomas, D. W. (1983). Semiotics: Communications, codes, and culture. Ginn Custom.
- Trumbull, E. (2005). Managing diverse classrooms: How to build on students' cultural strengths. ASCD.
- Widdowson, H. G. (1978). *Teaching language as communication*. Oxford University Press.
- Yule, G. (1996). *Pragmatics*. Oxford University Press.

POUR CITER L'AUTEUR :

Tarek SAID, (2026), « Cultural amalgamation in a Second/Foreign Language structured instruction for Listening Courses Pragmatic Strategie», Ex Professo, V11, N 01, pp. 19- 36, Url : <https://www.asjp.cerist.dz/en/PresentationRevue/484>